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TORONTO, CANADA, FRIDAY, JANUARY 22, 1875.

[Whole No. 154

#### Contributors and Correspondents

#### Burns' Anniversaries.

Sixteen years ago the Scottish world esrecially, rung loudly and long in connection with the centonnial celebrations of Scotland's peasant, poot, Robert Burns. end now, again preparations are being made not only to colebrate another anniversary of the post's birth, but also slong thorawith the centennary of his first poetic production. These preparations will doubtlose, as in the past, partake somewhat of the intellectual, largely of the coolal, and not lessism of the sensual, and may not unfrequently in their issues exhibit practical if notepainful evidences of the fdeas held regarding the tastes, the habits, and the desires of the man whom they thus delight to honor, for it may be, that in honor of strong drink;" and of him who so sweetly king its praises and manifested the influences, some may be found so far animated by the poer's spirit as to exemplify, his sentiments that "the first that by his chair shall fa', shall be the king amang them a'." Despite such things which ato unfortunate ly more real than imaginary, "even minis-teractivey has been kenn'd," motionly to pationize such celebrations by their presence. bul to impart tothem their sanctity in introducing them with enthusiastic orations and fulsome paneggies oft in ill accord with the office they fill and the master whom they serve, yet in doing so, we suppose they serve the Lord Christ, and are thereby doing God service."

Did we possess no other information regarding the life and productions of the poot, than what we can gather from the speedies of convivial orators, or from punch-bowl prelections, and after dinner orations, wo would be led to suppose that the hero of the day was of the very hightest type of manhood, a model of virtue, nind a very paragon of moral excellence—that his failings, if such he had, ever lovingly "leaned to virtue's side," and that every stanza the wrote, and every sentiment lie uttered under the inspiration of his muse, breathed such a lofty benignity and such a praiseworthy murity as to lay morally and religion alike, ander obligations so immense as could only be repaid by the increasing and unbounded gratitude of the world.

At the risk, however, of being branded as Mikeral, and having a whole catalogue of eognate terms, either beffer or worse cast at our head, we would venture to assert that after earefully balancing the good, and the evil which either Burns or his anniversaries have produced, we soborly think that the propriety of keeping up the letter, as custom and habit have hitherto sauctioned, is certainly much more than questionable, and as being in general such as the sober-minded part of the community cannot countenance, and such as Ohristians must condemn. Still ministers are found so lfur forgetting, as we think, both their master and their mission, as to grace and celebrations with their presence and foster them with their aid, Jet these same ministers would hold up their hands in hely horror and heap the most scathing anathemas upon the head of the poor bigotad?blinded Catholic. in to saints, while they themselves without soruple and without mea-ure offer their adulations to the memory of one, in regard to whom it would require a more than questionable stretch of cliarity to place in the calcular of canonized saints:

That Burns possessed great talents— that lie was distinguished for a five fancy, a lively wit, and a noble genius; that he had all the fire and the fervour, the energy, and the sensibility necessary to constitute a great poet, we would never deny. He was a greatly, grandly gifted man. The powers with which God had gifted him fitted, him to rise high above the acoupation of the plough, or the rank of the peasant. That many of his poems are exceedingly beauti-faltrailful tender and touching, and not only worthy of being read, but remembered and admired, we most readily admit. That he who same to much should occasionally have sang so well-that he who was so highly gifted and who was such a favorite with the muses, should have so glowingly de-lineated emotions, and given atterance to entiments worthy alike of being praised and preserved, is nothing more than we might expect. In short, as a gifted poot we have no hesitation in tablein: Burn's high among the highest in his own aphere but having said this much, how much more will elitier candour american or our higher humanity approve? We have no wish to pry fine the follies of his life, or portray the scenes of his donth. He has gone so his scoonnt, and we have neither wish to grati-Trailise from the new netter wanto grait
Trailise from their dread abode, and it
might be well for the memory of the case,
by themselves, and for our race, did his
platform panegyrists not less frequently.

Insep this principle in view.

If we turn from the manute the products of his pen, none can tell low oft it has been repeated, and how emphatically declared the much that the Scottish pessantry have indebted to the posts writings as

tending in no ordinary degree to refine their tastes—to ennable their affection—to hoighten the tone of their feeling-to digniiy and adorn their humanity—and that by reason of them morality and religion have been invested with new and fascinating charms. Naw if profane illusions to Sorrpture, impious parodies on some of its finest passages, and constant sneering at its peculiar doctrines, if ridicule of the most with slang terms, and open and unscrapul ous abuse of its evangelical preachers and people, and if an ample profusion of amor-ons and bacchanalian songs have done so much to improve the literary taste, the moral tone, or the religious standing of the Scottish peasantry, then let the post's writings as a whole, he extolled-his anniversaries kept—his memory revered—his bust crowned yearly with fresh laurels, and every any of our land adorned with monumental memorials to the great worth and lasting benefit of his writing. The man. however, who in God's house and service could compose such a poem as "The Calf," and who on leaving the sano navy could repent it, at once in mockery of the minister, and in dorision of the inspired prophet, and who to display his unhallow ed wit could wickedly parody each a beau-tiful and affecting padin as the 187th thus: 'No more by Babel's streams we'll weep,

To think upon our Zion, And hang our fiddles up to sleep,

Like baby-clouts a drying, &c. The man who, to flatter a patran, could lecture his willingness to be "saved or dainned" with him; he who could write print, and publish so much of that of which we have only presented a mere speci men, may be an object of admiration to kindred matures with his own, and who may think that profamity and hisentousness hro sufficiently condoned for, by the attractive attire of wit and humor in which they are dressed. But the lovers of Christianity are compelled rather to pity than admire the man, who while so highly gifted by God, so often prostituted his gifts to praise that which he should have censured, and who so recklesily, and even rejoicingly, made mer riment of holy things. And what are we expressed in his prose writings. In one of his letters he says:—"All my fears and cares are of this world; if there is another un honost man has nothing to fear from it. I hate a man that wishes to be a doist, but I fear every unprejudiced inquirer must be in some degree a scriptic. It is not that there are any very staggering arguments against the immortality of man, but like electricity, phograton, &c., the subject is so involved in dark there was a like to be inoun. near, that we want data to go upon. O're thing registers me much, that we are to live forever, seems too good news to be true That we are to onter into a new scene of existence where, exempt from want and pain, we shall enjoy oursely a and our friends without satisty or separation. How much would I'be indebted to any one who could fully assure me that this was certain. writes :- "Yo venerable sage and holy flamens, is there probability in your conjectures, truth in your stories, of another world beyond death, or are they all like baseless visions and f bricated fables? If there be another life, it must be only for the just, the benevolent, the amiable and humane; what a flittering idea then, is the world to come! Would to God I as firmly believed it as I ardently wish it!" Sontiments such as these are to be found scattered throughout his letters. In short if we are to except Byron, there is porliaps no modern poet in whose writings. specially his poems, there are so many profane passages to be found; so many displays of wit upon sacred theme; so

much feating with the religion of the Bible.

But we are pointed to the "Cuttar's Saturday night," and some other of a kindred character, as proofs, not simply of his poetic gifts, but of the true and manly piety of his heart, and assured that none but a man of right feeling could so admirably describe sucli scenes. All this, however, goes upon the unwarrantable assumption that a man cannot describe in action what he has never realized in emotion, and even amid all, the question may be asked how much, and what, has Burns wri ten that even a heathen poet might not hav, written? As a poet let him wear the laurels he has so worthily won; but except the admiration due to great, though perverted talents, he deserves nothing more. To celebrate anniversaries in his honor, as if he were the world's benefactor, the elevator of humanity the ennobler of his race, is to prostitute the honors due only to the good, and to hold up to public view unsanctified genius as deserving of honor and applance. If we must have anniversaries let them be hold in honor of those who have been pre-eminently distinguished for their goodness as well as their gifts, men who have left belind them a lofty and a lovely memorial of a life and its labours, calculated not to gratify the lower propensities of our miture, but to enrich our literature, to ennoble our species, to remove its ills, to advance its interests, and; in short, to promote and perpetuate the moral and religious improvement of mankind. It is possible, by the above remarks, we

may subject ourselves to the anotherna of-tome, and be accused of meadly attempt-ing to blot the fair fame of departed genias. We indignantly spurn the charge as unwar ranted and unjust; we yield to no one in our sincers admiration of great talouts, or who offers a more willing homage at the thrine of well directed genius. We value and venerate worth wherever we find it, and from high intellectual attainment whether found in the peasant or the philiosopher, we never withhold the tribute of our admiration, but wherever great gitts are perverted and prostituted to ignoble purposes, we us less emphatically pity the possessor and condemn his productions.

Glemmorris.

our missions.

III. THE WANTS OF MANITOBA.

The generous attention to the Morthvest which our General Assembly to always willing to give is an omen of the success of Presbyterica missions in that quarter. Whatever may have been true of Presbyterianism in other lands and other times in this land, it is plain to all that at the present time she is peculiarly aggressive and active in Canada. This may brise from several causes, such as the energy and evangelical spirit of the fathers of our church, the vigour of the Canadian mind, the union of 1861, and we would fain trust from the special energizing power of the Haly Spirit. At any rate that the church has much more zeal than in some, former periods is manifest, and one especial manner of showing this is in her desire to fill the waste places of our land with the knowledge of Christ. Our national inheditance-mow sembraces lialf a continent, and our religious sympathies cannot fall far short of the limits of our rising nationality. Growds of our people are pressing westward, hundreds of Canadians who have been for a few years. domiciled in the Western States are leave ing there and spooling to a land healthier. freer, and botter, and we cannot see our relatives, friends, and follow-countrymen left without the means of grace; for every thousand of our citizens that go westward we ought to soud at least one minister, making all due allowance for what other denominations may do. There too the beginning of a stream of European emigration is commencing to flow north-westward; we mustale what we can to leaven, influence, and mould that great European mass into British subiects and active Protestant Christians. The British churches are beginning to appreciato th's, and £100 and £50 and the like arno uncommon contribution from across the reas to our work in Manitoba. Itigs true ur Home Mission work does not always have to us the romance that foreign work has, and it is a common complaint that money flaws in freely for the Chinese and Formosaus, while for our work among our, poor mid destitute fellowiconnirymen it is slow and scanty. his however, should discourage no one. Let us rejoice that so much interest is taken in the heatnen; and let us urge and press and sue for more and more for our Home Mission Work: We shall do this best by keeping the grand object in view, "The Dominion for Ch ist," and subordinate to this a living and real Presbyterianism in the Dominion. There is a great dauger in adding dollar to dollar, and working on the basis that large aggregates are made, up of many litties; of becoming petty, and censorious, and sometimes unjust. When funda are low, and our honour involved, and our management open to question, our committees are apt, unless broad and generous in their views. to lose sight or the end, so noble and deserving. For our North-western work we must liave men and meaus. It is a wide country; its prospects are good; it is strongly Presbyterian in sentiment; and nothing hinders in want of zeal and want of interest from going in and possessing the land to a large extent. The growth of some of our congregations there is wonderful. The for expressing the feelings and desires of Winnipeg congregation in less I think than three years from its organization become self-supporting, and is ready to help others; three or four preaching stations are new found in localities where three years ago there was not a settler. We understand that there has been since the setting in of. winter a reduction on our staff of a very serious kind; one missionary sent further west, another resigned, and a cateshist laid aside; this calls for earnest attention on our part. Our sister church and ourselves are called on to send two at least at once. The men we need for that new land should be of our best, energ tic, fair preachers, offhanded, with small families, loving adventure, and full of love for perishing fellow-sinners; for the character of the men we send has much to do with the success of our cause and the character of Presbyterianum in the North-west. It is to be hoped the Home Mission Committee will choose wisely and promptly. Farewell in the meantime to Manitoba.

Those who manage affairs for the Pope have not forgot the cunning and duplicity for which the Jesuits have ever been proverbial, as is seen in their reent conduct respecting the remarks of the Pope upon Mr. Gladstone's pamphlet, which we problished a few weeks since. Some one at Rome telegraphed to the French papers that the version of the speech published was not authentic, and to the English pa-pers that it had not been delivered at all! That the speech was delivered is proved conclusively by its publication in a semi-official elerical paper at Rome.

Psalms vs. Hymns. Editor Brilion American Preserverian..

Sin,-In no department of religious wor ship or religious duty are we so far behind other Protestant communities as in our Pealmody. With a Theology, wnich, in point of Scriptural corectness, is surpassed by none; with a ritual simple and appropriate; and with a provailing faithfulnesss of preaching such as few others 'enjoy, it is n avertheles too generally the case that ball singing and doggrel unmeaning versification, are charac teristics of our public celebration of the Divine praise. Without stopping to inquite at any length into the causes which have coco-operated to produce this anomalous state of things, I venture to attribute it in no small degree, toutue prevalence of a tasts for metre versions of the Book of Psalms. That such a faste is common in Scotland is well known, and it is only if late years, comparatively, that minister si end others: have been emandipated from its influence. By some good people this preforence is carried so further they liesitate not to pronounce it staful, to use, in public worship any other songs of praise than the Psalms of David in metre. Such appears to be the opinion of your corresponden t whose communication appeared in your pages on the 8th inst., headed "Psalms va-Hymns," He says: "I am led by a careful study of the following texts of Scripture, to believe that there is not only no authority for the introduction of hymns, but that such introduction is positively wrong, and also that the Padin's alone ought to be used in the service of song." To my mind many of the texts referred to have! no bearing whatever upon the subject, and stränge thát among them should be found: the following: Matt. xxvi. 87, "And when, they had sung an hymn they went out into the Mount of Olives," Col. iii. 16; "Teaching and admonishing one another in psalms; and hymns, and spiritual songs, singing with raço in your ligarts to the Loid." Egli. . 19, "Speaking to yourselves in psalma, and liymus, and spiritual songs, singing, and! naking metody in your heart to the "Lord."

Let me seriously ask: Have we any inpired Canon upon the subject? Or, are not the doggrel'rhymes which your correspondent so much admire, as much a hu man composition as any other poem that is: founded upon Scripture?

Then, what of uninspired prayers and We have inspired specimens of e aboth in the Old and New Testament. Why not bind us down to the exclusive use of these in our public worship? If we can have Scriptural prayers and sermons, though uninspired, why not Scriptu al hymns? At a late meeting of our Syrod. a delegate from the American Presby torian Church was present. On the Sab-bath he occupied a pulpit in a Church where nothing but the Esalms were per mitted to be sung. In his prayer, he very aptly and beautifully introduced a quotation from the hymn, "Nearer my God to Thee, nearer to Thee." Was this wrong? If not wrong in prayer, would it have been wrong in praise?

I admit that in the Book of Psalms, we have not only the finest models of sacred poetry that are extant, but some of the most appropriate and delightful expressions of devotional feeling and sentiment, that the purest taste and the most elevate. piety can desiré. At the same time, how-ever, it is undeniable that the great mass of the Psalms are not suited, as they stand, those who live under the Chair an dispen sation. Many of them, for ance, are purely theoretical, and consequently can never be appropriate in the mantles of those who live under the spiritual dipensa-sation of the Messiah. Others are prophotical of events that are now passed, and consequently cannot be used without great impropriety in their present form by us, who look back to the fulfillment of what they were written to fortell. Others again, are appropriate only to persons who were inspired, and consequently cannot be used without a resumption by private Christians. Thus, can anything be more out of place than for an individual whose, influence is confined, it may be, within the narrowest limits, to stand up and say, as expressive of his own determination:

"God's mercies I sha'l over sing. And with my mouth I shall Thy faithfulness make to be known. To generations all !"

In the writings of an inspired man, which are to continue for ever, these words are becoming and correct; but as used by with himself, they are alike presumptuous and ridiculous. There are others of the psalins which are suitable only for Jesus. and why Christians should be called upon to sing like Josus, has always appeared to me-very unaccountable. What sense is me very unaccountable. What souse is there, for instance, in a Christian congregation singing,

The wanders great, which Thou OfLord. Did at work in Egypt's land Our fathers, though they saw," de.

when our futhers saw no such thing? Or, why should we say, "By Babel's streams we sat and wept," when we never were in we sat and wept," when we never were is Babylon in our lives? Oc. what can b more abound than to liear some strait-laced

-apponent of instrumental music in Charches singing:

"Praise God with harp, and unto Him Sing with the paritory Upon a ten-stringed instrument Mako vo sweet melody?"

Praise Him on cymbalslloud:

"Praise Him with trumpet's cound, His praise with peakery a ty mee; With timbrol, harp, stringed instruments And organs, is the dance

Rim praise on cymbals sounding high ?" Such longs if praise cannot surely be sterod either with the understanding or from the neart.

Two of the fathers of the Ree P osby terian Church of Scotland, lately departed this life. Their praise was in all the churches. I refer to Dr. Guthrie and Dr. Candligh. When lying upon their death-bod they where cheered and comforted by the singing of hymna which your our espondent would regard as suful to be sung in the great congregation. Dr. Gutheie, whon on the very borders of the good land requested this friends to sing "some of the bairu's hymns"—"There is a fountain filled with shipod," "Rock of ages cleft for me." "Just as I am without one plea, but that and snot like hy and sounding in their cars these two men of Goil passed; away to sing the "song of Moses and the Lumb" in in glory. Did they as your correspondent would insinuate in singing such hymns "add to or take from the Word of God?"
Rather was it not a blessed remplification of their receiving the kingdom of God as a

In addition to the graver evils connected with the promisouous use of the Metro Psalms, is the grevious injury which has been done to the general and devotional taste of the community, by the miserably executed versions which are in community ice. Of those it is rough to say, that in the apinion of the most competent judges, inr Scottish vorsion with all its munifold dffences against sansa grammar, taste, and poetry, is decidedly the best as a whole; 40, what must the others be? The mare fact however, that existing versions are bad, would be no satisfactory argument grangt the use of versified translations of the psalm, were there any hope of our over getting a better. But the thing is im-practicable. Rhymed ver ions of compositions such as the Psalms, taken as a whole are must from the very nature of the case be doggreb. The pure poetry of them indeed, may be transfused into poetical forms in another language without any serious loss of its force or beauty, provided the same beauty be allowed to the translators in this dane, which is extended to translators of poetry in general. But to translate right through the book, proper names and all, without alteration or paraphrase, is a task by which the most powerful genius woulds be oppressed, and in attempting to execute which even a Milton himself would fail.

If then, we are to use the whole book of Pealms in metre, we must content ourselves with what we have; for though a few verbal alterations might with advantage introduced into our Scottish version, it is upon the whole, as good as we can expect

I come then to ask, how can the habitual. use of a version which is confessedly full of the most miserable doggred fail to be otherwise than injurious to public taste, and depreciatory of the standard of devotional feeling among our worshippers? How is it possible that a man can sing with pleasure such lince as:

> "At evening they go too and fro, They make great noise and sound, Like to a dop, and often walk About the city round

"Mab's my washing pot, my shoo I'll over Edom throw; And over Palestine's land.

"Do to them as to Midian, Jubin at Kison strand; And Sis'ra which at Endor foll, As dung to fat the land."

"Her riggs thou wat'ret plentiously. Her furrows supplies,
W.\$1 showers thou does her mollify, Her spring by thee is bleak,"

And yet retain any love for genuine poetry, or be made to improve in a capacity for spontaneous devotion? By your correspondent and others of a like mind. con siderations of this sort may be despised, but I cannot but regard the retention and admiration of a low standard of sacred conception and feebleness of devotions.

With the most unqualified reverence then for the Scriptural Paaling as a portion of the divine word. Leannot but think that the attempt to subject them to the fetters of metro, and to introduce their indiscrimately as they stand, without any accommodation to the altered circumstances of modern times, as vehicles for expressing the devotional feelings of a Christian congregation; has been attended with a delceterious effect, upon the intelligence, the piety, and the dovotional taste of the community. I am happy to know that in Scot-land and in our own Dominion, progress towards a reformation on this saligest has commenced. At this I unleignedly rejoice Selections of hymns and of Christian versions of the Old Testament poetry, are new multiplied among us, and the time, we hope is come when those who still hold by in Westminister version of the Psalms, will do themselves the Lenent to lay aside

their predjuices, and adopt those rich ferials for devotion which manetified tests and genius lines at length laid on the alter of praise. Xours, de.,

St. Stephen, N. R.

#### Anster and Reonle.

#### Ways of Doing Good.

"I am always being told to be of some use—to do good; but what good can I do?" This is a question often put; not always, it must be owned, with actual intent to set to work; but to suggest, sometimes, that no-thing is done, simply because nothing is practicable; but, we may well believe, also But sincerely by some who have true intentions if they could only see how to make a

beginning. Now, settle in your mind, dear friend, if Now, settle in your mind, dear irrend, it you be an honest inquirer, that, whatever difficulties may appear, God means you to do good. Read Hebrews xiii. 16, and think it over; "But to do good, and to communicate, forget not; for with such sacrifices God is well pleased." "So, I am a priest, ordained to sacrifices; namely, doing of good and communicating; and God, my God, will be well pleased with them; and He is in earnest about it; sees that I may forget it, and sets his 'N.B.' at it-"Forget not."

So you will say, if you know yourself to be, through faith in Jesus, of the holy

Still the question recurs: "What can I Much will depend on your age, sex, condition, advantages, the number and the kind of talents God has put into your hand. You must consider these, and lay out your capital to the best advantage. Let us mention some fields; and you can consider if there be any one of them you could culti-

Your own family. Are all its members godl; ? Have they all a place in the church? No? Then you have a work at Pray; reflect; look for the your door. side on which you can bring help. There is a child not receiving any teaching. There is a want of religious reading even for Sab-baths. The child could be got to Sabbath-School. A good serial could be got to tempt the careless to read. There is no regular attendance at church, no seat in a church perhaps. Could you manage to get this arranged? There are servante in the house? Are they Christians? or do you know anything about them? Inquiry even might do good. Try always at home. A light is brightest to those who are closest

Your relations, how is it with them? Your relations? All? Some are not, not even being approached. Can you approach them, with affection, gentleness, at the right time, and in the right way? Do you live so that they will respect you, and attach weight to what you say? Do you carry yourself so that they love you? You are the very person of all others perhaps to bring the truth to a cousin, an aunt, a nephew. Remember how Joseph provided bread for his brethren and their households, ill as they treated himi 'Forget not.'

Who lives next door? Are those neigh-

bors to whom you bow on the steps, Christians? Have they a pastor? Do the children learn saving truth? When they are sick do you show them the gentle side of Christianity—that which it turns to the suffering? Do you offer any comfort in sorrow? They know you to be a Christian perhaps. They must wonder that you have no care for their souls. Perhaps they think your religion is only a form. You will be, and they will be, at the judgment day. What will there be to look back on of effort made for them? day. What will there be of effort made for them?

In what congregation do you worship? Is the minister ever cast down? Are all the committees full and in good spirits? Is there any part of the work falling behind? Could you help it on? You have some place already. Do you fill it effectively? Do you really "take hold?" Are you Do you really "take hold?" Are you doing your work with your might? "For-

There are various "societies" around you. They find it hard to get working members of boards and committees. You would be amazed to learn how hard it is for some of them to get a quorum at meetings for business. They have "honorary members," and ornamental members, nominal membors, and contributing members who give money and nothing else; and secretaries have great trouble to contrive for the faithful doing of the business. Could you aid? Do you help with your means? To be sure

Do you help with your means? To be sure the societies are not all perfect; but they all do some, and many of them much good, that might not be done otherwise. "Forget not."

"Who are with you in the office?" Other young men do not fail to tell of the theatres, entertainments, and "sights" they enjoy. You have heard of their pleasures. Do you tell them with equal enthusiasm of yours? They tell of their "good times," advertise their haunts, and commend their entertainers. Do you? "Forget not."

ers. Do you? "Forget not."

But you are a lady. Well, how are the poor neighbors around you. Are there any girls likely to grow up without knowing the use of a needle? Sewing-schools, free, week tought building and they took once a week, taught by ladies, and their toils with seissors and stitches relieved by a pleasant hymn and a Scripture verse, and consecrated by a prayer—which perhaps the poor little girls never joined in at home -such have done great good. " Forget

Are there any rough boys around you, growing up in godlessness, getting ready for the penitentiary? A Christian lady is just the person to do some of them good. Her sex wins deference, except from the worst; and her gentleness softens them. Are there any poor, over-worked 'nothers near you, to whom life is perpetual, unrelieved toil 2 "Mothers' treetings" have lieved toil? "Mothers' meetings," have done them good. They need not to be large -indeed a small meeting is often best, for you can ger near their burdened hearts. They cannot go to church, or get dressed, or got their clothes settled—"for the children." There is a way of carrying the church, and the truth, and all the Christian charities to them. "Forget not."

them. "Forget not."

Are there any near you, accessible to you clearly going to ruin? There is your neighbor's son learning to drink. You saw him recling the other evening. "Run, speak to that young man." A timely word may are him. The woman who water are the control of the c save hun. The woman who waits on you is becoming entangled in a bad association

"Ah f but," you say, "it is so hard to do these things: it requires a shoriflee." Just so. The Lord knows that. He easy so: "With such sacrifices God is well pleased." "Forget not."

"But I am not able to give out; and this needs constant giving out." Just so. Ho says that. "To do good and to communicate," to give of yours to others; to have fellowship with them, to go on their level to raise them to yours, to be like Him who stoeped from the holghts and purity of hea, ven to dwell among unbelieving, scoffing-persecuting foes, to do them good; to give His life for them, to be their sacrifice through which they might have atonement "But I am not able to give out; and this through which they might have atoucment and life; to save such as you—to save you. This is what the Lord means when he syas to you—may it ring in your ears and echo in your hearts evermore—"forget not."—Rev. John Hall, D.D., New York.

#### Sabbaths Abroad.—The Scottish Church.

We travelled from Glasgow to Balloch by passing the fortified rook of Dumbarton Castle, and thence up the valley of Leven to Loch Lemond. Sailing up the Loch we saw Ben Lomond, now crowned with clouds settling into all the forms which beauty loves, now mist veiled, and again bathed in sunshine. From Inverswe drove to Stronachlacher, and so sailed down Looh Katrine with its levely isles, thence through the Trosachs we traced Fitz James' course to Stirling Castle. From Stirling we were whirled through the Links of the Forth, and just as daylight was fadeing over the Castie, and Craigs, and Arthur's Seat, we were in Edinburgh again. Among kith and kin and old familiar faces the past seemed to be obliterated, but next morning brought with it a sense of the many changes—boys and girls are men and matrons now, and then the empty place and this crowd of strangers! The sad and the joyful mingle strangely, and yet we would not for untold money have missed either the sadness or the

Inquiring as to the ministers of Edingburgh whom it was most desirable for strangers to hear, the name of Dr. M'Gregor was always mentioned first. Accordingly, on the morning of our first Sabbath in Edinburgh, we found our way to the West church; but we did not hear the eloquent pastor; his place was supplied by the Rev. Mr. Adams, of St. Davids, a new parish somewhere in the suburbs of the city. The sermon was a clear and somewhat impassioned presentation of sioned presentation of the gospel, under which the large congregation seemed to be deeply affected. It was at this service that we noticed for the first time, in the Sabbath services, the outword tokens of that religious awakening which had passed over Scotland during the months preceding our visit. During the week it was advertised that Dr. M Gregor would preach in his own church on the next Lord's day, and that special arrangements had been made for the accommodation of a large party of American tourists who were travelling under the care of Mr. Cook. We were in the church early, and watched to see if among the American travellers there were any familiar faces, but they were all strangers to us. The introductory psalm was rather indifferently sung, while the people were sull thronging into the church, but the other devotional services were conducted with great solemnity. Dr. M'Gregor preached from the text, "Prepare to meet thy God." (Amos 4. 12.) The discourse was obviously suggested by the sudden death of some member of the congregation. The preacher urged immediate preparation. We have no defined preciod placed in our own power, that we period placed in our own power, that we can arrange to serve the world first, and afterwards prepare for eternity. There is only one course, and that is the very next bend in the river of life may bring us to the ternal sea. The only true preparation is life preparation. The whole life with all its powers, its affections and services should be directed toward eternity; in this way life is redeemed from its vanity, it is no longer a more pitiful struggle for the wealth or the pleasures of our own few mortal years, but it is elevated and expanded by being directed towards eternal realities, and its whole character is baptized with the mighty influences of eternity. As the only true preparation is a Christian life, this Christian life must have its ground in faith in Jesus Christ. There is no true preparation which does not begin with faith in Christ, and it advances with an increase of faith. There is no other entrance into the holiness of the Christian life save by a simple faith in Jesus as the Savious of sinners; and all advances in obedience, faithfulness, and love, spring from its root of faith. Dr. M'Gregor does not possess the natural dignity of movement and manner which are so characteristic of Dr. Wallace; but he takes a strong grasp of his subject, and with his skilful analysis and pointed antithesis he is enabled with the soundest philosophy and the strongest reason to make such a topic as preparation for eternity intensely interesting and impressive. There were no hard words or involved sentences to perplex his hearers, but vigorous thoughts were expressed in simple hraseology; though in the very effort to be simple, there were occasional examples of roughness which marred the general essect.

We afterwards worshipped with the congregations of the Established Church in Oban, where the services were conducted by the Rov. Donald Macleod, of Studing, whose sermon was addressed with singular power to the hearts and consciences of his h arers in the church at Firth in Orkney, and also in the Kirkwall Cathedral, and everywhere we were impressed the large congregation and the dences of progressive church life. The growth of religious life and power in this church in the last twenty years is very notice-able. Immediately before the Disruption, as it is called, of 1848, the pulpits of the Estab-lished Church of Scotland in the chief cities were occupied by a body of men who for learning, piety and eloquence have for learning, piety and eloquence have rarely if ever been equalled among the Scottish clergy. With Dr. Chalmers, though ne longer a pastor, still devoting

of Edinburgh), and Dr. Buchanan in Glas-gow, and Dr. A. D. Davidson, of Aberdeen. Nearly all the ministers in these cities went out with the Free Church, and in the city of Aberdson not a single minister was left in the Established Church. For the next ten years the Church of Scotland struggled on, making comparatively little progress, while the Free and United Prosbyterian aburches were appearable progressive dur. churches were remarkably progressive during that decade. But there had come to the front in the Scottish Church such men as Dr. Norman M'Leod, Dr. Caird, Dr. Charteris, Dr. Macduff, and others like-minded, who were universally recognized as men of rare endowments, and diagont and valuable ministers. They were the chiefs of a new and popular party by whom the old moderates were superseded. A new interest was felt in missionary work and all the evidences of a revived and united church were soon manifest, so that it is not too much to say that this church is now fully abreast of the other Presbyterian churches of Scotland. The influences exerted by the recent revival of religion have fallen largely upon her congregations. Ministers have sought to adapt themselves to the popular wants, the old charches, which some years ago were nearly empty are again crowded with worshippers, and new churches in large numbers have been built. These remarks, however, apply to the towns and cities, and to the Lowlands generally. In the rural districts of the Highlands the Free Church still maintains its ascendency, and the parish churches are in many instances almost deserted.

KEV. DAVID ENGLIS, D. D.

#### Kindness and Tact.

Many years ago, says a writer in a religious magazine, a certain minister was going one Sunday morning to his schoolroom. He walked through a number of streets, and as he turned a corner he saw assembled round a pump a party of little boys playing marbles. On seeing him approach they began to pick up their marbles and run away as fast as they could. One little fellow not having seen him as soon as the rest, before he could succeed in gather ing up his marbles, the minister had come up to him and placed his hand on his shoulder. They were face to face—the minister of God and the poor little ragged boy, who had been caught in the act of

playing marbles on Sunday. And how did the minister deal with the boy? He might have said to him 'What are you doing there? You are breaking the Sabbath. Don't you deserve to be punished?' But he did nothing of the kind. He simply said 'Have you found all your marbles?' 'No,' said the boy, 'I haven't.' 'Then,' said the minister, I'll help you.' Whereupon he stooped down and Legan to look for the marbles, and as he did so he remarked 'I liked to play marbles when I was a little boy very much, and I think I could beat you; but, he added, 'I never played marbles on Sunday.' The little boy's attention was now arrested. He liked his friend's face, and began to wonder who he was. The minister said, 'I'm going to a place where I think you would like to be. Will you come with me?' Said the boy, 'Where do you live?' 'In such a place,' was the answer. 'Why, that's the minister's house!' exclaimed the boy, as if he did not suppose that a kind man aud a minister of the much, and I think I could beat you; but, that a kind man and a minister of the Gospol could be the same person. 'Yes,' said the man; 'I am the minister myrelf; and if you'll come with me I think I can do you some good.' Said the boy, 'My hands are dirty, I can't go.' 'But,' said the minister, 'here's a pump—why not wash them?' Said the boy, 'I'm so little I can't wash and pump at the same time' Well, said the minister, if you'll wash, ill pump. He at once set to work, and I'll pump.' pumped and pumped, and the boy washed his hands and face till they were quite clean. Said the boy, 'My hands are wringing wet, and I don't know how fodry 'em' The minister pulled out a clean handkerchief, and offered it to the boy. Said the boy 'But it is clean.' 'Yes,' was the reply; 'but it was made to be dirtied.'
The boy dried his hands and face with the handkerchief, and then accompanied the minister to the door of the Sunday-school. Twenty years after the minister was walking in a street of a large city, when a tall man tapped him on the shoulder, and locking into his face, said, 'You don't remember me?' 'No, said the minister, 'I don't 'Do you remember, twenty years ago, finding a little boy playing marbles round a pump? Do you remember that hey being too dirty to go to school, and number for him and to school, and pumping for him, and speaking kindly to him, and taking him to school? 'Oh!' said the minister, 'I do remember.' 'Sir,' said the gentleman, 'I was that boy. I rose in business and became a leading man. I have attained a position in society, and on seeing you to-day in the street I felt bound to come to you and say that it is to your kindness and wisdon—and Christian discretion—to your having dealt with me persuasively—that I owe, under God, all that I have attained and what I am at the present day.'

## Livingstone on the Slave Trade.

Since the death of Dr. Livingstone, his journals, which were brought to Eugland, have been published, and make two large volumes full of most interesting information in regard to that portion of the interior of Africa, where he spent the last years of his life. An exchange says:

The principal feature of his journal is its unceasing protest against slavery. Scarcely has he landed at Zanzibar, that he begins upon this most unhappy subject. Scarcely a chapter in the whole of these two large volumes is free from some fur-ther references to it. Nor, on the whole, is it possible to wonder at Livingstone's indignation. He was perpetually meeting with caravans of slaves, and he had abund ant opportunities of seeing the horrible and atrocious crueltles which accompany the accursed traffic. It is true that, as he tells us at the outset of the journal," the Arabs are said to freat their slaves kindly," but She a your sister—and of you, rhaps—himself to evangelistic work, there were are said to treat their slaves kindly," but dealer to one of sterlih such men as Drs. Cunningham, Candlish this fact does not mitigate the horrors of cause it would enable men."

enough, it may be; but the sufferings of the unhappy wretches on their journey down from Lake Nyassa and the Bhiro River, can hardly be exaggerated. It is, it would seem, by no means an uncommon event for the owner of a string of slaves to murder one pour encourager less autres; that is to say, being interpreted, the slave dealer, fluding that one of his company is exhausted and unable to go further on his journey toward the coast, shouts or stabs him. in order that the rest may be stimu lated to greater exertions. Sometimes an even worse fate befalls the unhappy wretches. They have fallen into the hands of an improvident master, or of one who is careless of his food. Half way through the journey the food falls short; the slaves begin to die, and the chances of their reaching the coast in condition for sale become exceedingly slender. Some, perhaps, are killed off, but presently the food becomes so small in quantity that to give it to the slaves would be to risk the precious lives of the owners. Thereupon the latter make one last effort -they simply take the food and leave the slaves to shift for themselves. If they were able to move, this might not be an altogether deplorable fate, Lut as they are not abandon. ed until they are exhausted, and are left with the "slave-stick"—a heavy piece of wood notched and fastened to the neckstill upon them, they have very little chance of escaping from the wild beast whom the night sends to put them out of their misery. It will be to the eternal honor of Livingstone's memory that he did more than any other human being to abolish the infamous and degrading traffic. Though he has passed from the scenes of his labors, his works follow him, and ere long we may anticipate a suppression of this atrocious trade through the closing of the market for the supply of which it is kept up.

#### How Infants are Saved.

It is one of the glories of our blessed gospel that it takes the children under its warm and protecting wing, while every false religion disregards and undervalues them. The gospel declares that children receive the benefits of Christ's redemption.

If infants then are saved, how are they saved? They have never done evil, and yet they die. They are treated as Adam deserved to be treated, though they have not sinned as Adam sinned. Why do they die? It must be because they are sinners and sinners they could only become by sinning in Adam, who acted not for himself merely, but for the race that was to follow. His fall was the fall of man, infants as well as adults. But "as the offence, so also is the free gift." As death was entailed by the guilt of Adam, so life is conferred by the obedience of Christ. Infants never did evil, and yet die; they never did good, and yet they are saved. Condemnation comes upon them from Adam, and justification from Christ. Their bodies return to dust, because Adam violated God's law; their souls are carried to glory, because Christ magnified that law and made it honorable. Infants first sinned in Adam, and became mortal; they were next "crucified with Christ," and consequently are "raised up with Him in heavenly places." Infants are thus placed hotween Adam and Christ, inthus placed between Adam and Christ, inheriting a taint from the former, and transterring that taint to the latter, who is the Lamb of God that taketh away the sins of the world. They are connected with the first by natural descent, with the second by grace. They are lost in one, and saved in the other. The ground of safety for both adults and infants is the same; but as adults The ground of safety for both have differed from infants by their having added personal sin, so they must differ from infants in the mode of deliverance, by adding active faith—that faith which works by love, purifies the heart, and overcomes the

Christ's righteousness would be transfer red to adults if their unbelief and rejection of the gospel did not raic a positive barrier; but there can be no such barrier in rier; but there can be no such barrier that fall the case of infants, and, therefore, that full tide of mercy, rightcousness, and peace which is pouring down from heaven and seeking entrance into every man's heart, finding no such obstacle in the case of infants, fills their hearts with its fulness, and fits them for their glorious destiny. None remedy. It infants under the law are par-takers of Adam's fail, without any personal who reject the act may we not infer that under the gospei, without any personal act, they are partakers of the grace of Christ?

The beautiful epitaph that was once inscribed upon the slabs that covered the resting place of the bodies of four little children well bring comfort, because of its truthfulness, to every bereaved parent:

Bold infidelity, turn pale and die! Boneath this stone four infants' ashes lie.

Say, are they los. or saved? If doath's by sin, they sinned, for they lie here,

If heaven's by works, in heaven they can't appear Reason, ah I how depraved! Revere the Bible's sacred page; the knot's untied-

They died, for Adam sinned; they live for Jesus The clive thus blooms over the grave of overy infant, and the palm waves in the land of every infant as it takes its place be-

of babes and sucklings the Saviour's praise is perfected.—Joseph Saunders, D.D. A MAN who can give up dreaming and go to his daily realities; who can smother down his heart, its love or woe, and take to the hard work of his hand; who defies fate, and if he must die, dies fighting to the last—that man is life's best hero.

fore the throne; and there out of the mouth

CHARACTER is of prime importance to the workers for Jesus. If his conduct is not approved by the conscience of those sie seeks to benefit, he will do them no go d. Character is power far more than knowledge. It is so even in a worldly sense. A man may have fees who work hard to m. jure lum, but if he can pursue an unswerving course of rectitule, he can well permit his "character to take charge of his reputation." "I would give ten thousand dollars for your character," said a dishonest dealer to one of sterling integracy, "because it would enable me to make double

#### Annaom Bendings.

FAITH doth engraft a man, who is by nu-FAITH doth engrais a man, who is by nature a wild olive-branch, into Christ, as into the natural olive, and fetcheth sapfrom the root Christ, and therefore maketh the tree bring forth fruit in its kind; yea, faith fetcheth a supernatural effigy from the death and life of Christ, by virtue whereof it metamorpheseth the heart of the believer, and createth and infueeth into him new principles of action; so that what a treasury of all graces Christ hath stored up in Him, faith draineth and draw. eth them out to the use of a believer; being as a conduit-cook, that watereth all the herbs in the garden; yea, faith doth apply the blood of Christ to a believer's heart, and the blood of Christ hath in it not only a power to wash from the guilt of sin, but to cleanse and purge likewise from the power and stain of sin. And therefore, saith god. and stain of sin. And therefore, saith god-ly Hooker, if you would have grace, you must first of all get faith, and that will bring all the rest. Let faith go to Christ, and there is meekness, pati-ence, humility, and wisdom, and faith will fetch all to the soul; therefore, saith he, vou must not look for satisfaction till you come to Christ in vocation.—Thomas Bos. ton.

Ir you would be converted and saved, labor to understand the necessity and true nature of conversion; for what, and from what, and to what, and by what it is that what, and to what, and by what it is that you must turn. Consider in what a lamentable condition you are till the hour of your conversion, that you may see it is not a state to be rested in. You are under the guilt of all the sins that ever you committed, and under the wrath of God, and the curse of His law; you are bond-slaves to the devil. and daily employed in his work the devil, and daily employed in his work, ngainst the Lord, yourselves, and others; you are spiritually dead and deformed, as being void of the holy life, and nature, and image of the Lord. You are unfit for any holy work, and do nothing that is truly pleasing unto God. You are without any promise or assurance of His protection; and live in continual danger of his justice, not knowing what hour you may be snatched away to hell, and most certain to be damped if you die in that condition. And nothing short of conversion can prevent it. Whatever civilities, or amendments, or virtues are short of true conversion, will never procure the saving of your souls. Keep the true sense of this natural misery, and so of the necessity of conversion of your hearts .- Baxter.

While we hear even hardened Pharach, under the dread of immediate\_destruction, not only consenting to let the Lord's people go, according to the utmost admands of Moses and Aaron, but evon en reating them to bless him also, we may know what, in general, to think of the confessions and pious language which are extorted from many woked mon when the detailed from many worked men, when death affrights them, which, being injudiciously attested as genuine repentance by some Christians and ministers, often give the encouragement to others to procrastinate, in the hope of being saved in the same mannor.

The venerable Dr. Tyng says—and who knows better than he?—"A Christ-loving pastor will be always a child-loving pastor. The real victory over a young heart is a castle for your life. Pray for the young. Pray with them in language perfectly simple, in terms expressive. Lay aside your grandeur and be yourselves little children with them. They will cling to the knees which have bent with them before the throne. You can never have a happier ministry than this. And if you are truly faithful in it, you will get, in the af-fection and faithfulness of the young of your flock, a most abundant reward."

"Ir is a mistake to suppose that Sabbath keeping is a thing merely of religious observance, or especially a tenet of some particular sect; on the contrary, the setting apart by the whole community of one day in seven wherein the thoughts of men and the physical activities shall be turned into another than their accustomed channel, is a thing pertaining as much to the law of nature as is the intervening of the nights between days."-Bishop on Criminal Law.

THE more we sink into the infirmities of age, the nearer we are to immortal youth. All people are young in the other world. That state is an eternal spring, ever fresh and flourishing. Now, to pass from midnight into noon on the sudden, to be decrepit one minute and all spirit and activity the next, must be a most desirable change. To call this dying is an abuse of language.—Cuyler.

ONE of the great instruments of religion is prayer. We are commanded to ask in order to receive, and he must have but little sense of those good things which God daily bestows upon him, who refuses to give the tribute of a thankful heart. He must have slight notions of his own weakness and impotency who does not seek help from above.—Nelson's "Practice of Trus Devotion "

"I expect," said a worthy Quaker, "to pass through this world but once. If, therefore, there be any kindness I can show, or anything I can do for my fellowmen, let me do it now. Let me not neg-lect nor defer it, for I shall not pass this way again."

Do not require in others more perfection than in yourself; and do not be astonished at the diversity of imperfections; for im-perfection is not greater merely because it is unusual. Behave like the bees-suck the honey from all flowers and herbs .- St. Prancis de Sales.

"God's greatness flows around our incompleteness," and the preacher who lays conspecences, and the presence who had hold of it, bringing it within reach of struggling and despairing mon, shall never lack hearers or rejoicing converts.

Ir thou desire the love of God and man, be humble, for the proud heart, as it loves none but itself, so is beloved of none but itself. The voice of numanity is God's music, and the silence of humanity is God's rhetoric.

I will hazard the assertion that no man ever did or ever will become truly elequent without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language.—Ames.

#### Our Young Lolks.

#### Pictures on the Wall.

What beautiful pictures the frest makes the window in a cold winter's night! Early some frosty morning see how many interesting things you can find spread out on the panes of glass, more do leately and boautiful made, than in the best artist's

On one pane, you may find a picture of a beautiful flower garden, surrounded by pretty groves and trees. Upon another, you may see a train of cars dashing along rat a rapid rate. Here, you discover a fine church with a tall steeple; there is a large castle, and beyond it is a fine strong fort with all its guns pointing at the army coming up to take it. Yonder, above these, eoming up to take it. Youder, above these, is a balloon with ever so many people and a dog in it going up among the clouds, and faintly on the next pane, there seems to be the outline of some beautiful mansions, like to the heavenly Jerusalem which the Aposile John saw when in the Isle of Patmos.

What wonderful power must He have who can cause the frost to make so many beautiful and wonderful pictures! How kind of Hun it is to give us all these pleasant things to make even winter beautiful and cheerful to us!-Child's World.

#### Ladders.

Did you ever see a person carry a ladder? He puts it on his shoulder, or, it may be, he puts it on his head between the rounds, and has one of the sides resting on each shoulder, and having it nicely balanced, walks along. A man with a ladder is an interesting object on a crowded street. He looks at the end erfore him, but the end behind him he cannot see. If he moves the front end to get out of the way of a person. away goes the rear end just as far in the opposite direction, and the slightest turn of his body, only a few inches, will give the ends a sweep of several feet, and those in the way may look for bruised heads, while the way have close the streats, while the window glass along the street is in constant danger from the unseen rear end of the ladder.

When a small boy, I was carrying not a very large ladder, when there was a crash. An unlucky movement had brought the rear end of my ladder against a window. Instead of scolding me, my father made me stop, and said very quietly,
"Look here, my son, there is one thing I

with you always to remember; that is every ladder has two ends."

I never have forgotten that, though many, many years have gone, and I never see a man carrying a ladder or other long thing, but what I remember the two ends. we carry things besides ladders that have two ends? When I see a young man getting "fast" 'labits, I think he only sees one end of that ladder, and that he does not know that the other end is wounding his pa-

rents' hearts.

Many a girl carries a ladder in the shape of love for dress and finery; she only sees the gratification of a foolish pride at the forward end of that ladder, while the end that she does not see is crushing true modesty and pure friendship as she goes along thoughtlessly among the crowd.

Ah, yes, every ladder has two ends, and it is a thing to be remembered in more ways than one .- The Moravian.

#### The Little Grocer Who Failed.

"Mamma," cried Freddy, "I will play grocery story."

After a great deal of counting, Freddy

found he had several pennies.
"Not much capital," said Sister Nellie-

she was grown up. What is capital," asked Freddy.

"The money you have to buy your goods with, that is your capital." Freddy bought tea, coffee, white sugar, beans, salt, popper, flour, meal, candy, nuts, soap, dried apples, crackers and

But all these cost fifteen cents, and Freddy had only seven cents. Freddy arranged his store and put out his sign; and just then all the older brothers and sisters came home from school, so that Freddy had plenty of custo-mers, and his goods went off very fast, and he thought grocery store was a splendid play. Lucy said she would take the dried

apples if he would write it down in his book for her, because she had forgotten her money. When the little grocor had sold all his goods, Nellie reminded him that he owed

eight cents. Freddy began to look around his store for money, but he found only four

Why, they didn't pay for the things,

"You know I asked you to put the dried apples down in your book," said

"Yes," said Freddy, "but I didn't have book, and I forgot it besides; but you hash the dried apples, Lucy." might bring back the dried apples, Lucy."
"O no! I can't, I've eaten them," said Lucy.
Then Freddy found that the candy and

nuts were eaten up too, and those who had bought them had no money to pay for them. "Well," said Freddy, "it's of no use. I

can't pay that eight cents, for I've only four cents."

"Why, then our little grocer has failed," said Nellie.
"Failed?" said Freddy. "That means I

can't pay it?"
"Yes, that's it," said Nellie-

"That is because I did not think about the pay when I sold them," said Freddy. When you are grown up a man, and have a real store, remember these things. Don't buy more than you can pay for. Don't sell other people more than they can pay for. Always think what you are doing.— Ecchange.

A somene is on foot for the erection of a monument in the Abbey Churchyard, Dunfermlin, in memory of the late Ralph Erksine, of the Secession Church.

#### Sabbath School Teacher.

#### LESSON V.

January 31, 1 Joshua vi 12--20 JERICHO TAKEM.

COMMIT TO MEMORY verses 15 and 16. PARALLELL PASSAGES. - Numbers x. 8; 2

Chron. xx. 20-22.
With v 12, read Mark i. 85; with vs.

18-15, 2 Cor. iv. 7; with v. 16, Dout. xxxi 6-8; with v. 17, Joshua ii. 4; with v. 18, Deut. vii. 26; with v. 19, 1 Kings vii. 61, with v 20, 2 Sam. xxii. 30. See also Hob.

GOLDEN TEXT .- By faith the walls of Jericho fell down after they were com-passed about seven days.—Heb. xi. 80.

CENTRAL TRUTH .-- Seints' weapons are not carnal.

The main lesson to be urged from this passage is that nothing is impossible to faith, that God's people are irresistible while doing according to all that he commands them, and that he renders them victorious not by visible and likely agencies, but by invisible or unexpected. God requires means, so we are to obey; but unlikely means, so we are to believe.

Previous lessons have made us acquaint ed with the sources of Joshua's strength, with the evidences that the Lord was with him, as at the passage of Jordan, and with the preparations made by God's orders for the approaching struggle. In the lesson for to-day, we see the beginning of the war, and never surely, did invading army set out as did this, or strike the first blow, as Joshua was directed to do. We shall have to examine the mode of attack; the meaning of it to Israel; and the duty of the victors. This will bring every verse, and every part of the subject under our notice.

I. THE MODE OF ATTACK. From v. 1, we learn that Jericho had put itself in a condition of defence; its cates were shut up, and all outside communications stopped before the children of Israel." To have sallied out and fallen on Israel, in the confusion of crossing the river, would have been politic, but no attack or crossing was expected while the river overflowed.

From v. 2. we learn how Joshua received his instructions. "The Lord said." The appearance of the 'captain' (Josh. v. 14), looks detatched and aimless from the break in the chapters, but it is He that directs in v. 2. Just as in Gen. xviii. 2, "three men" came to Abraham, one of whom later, appears to be the Lord (see v. 17, 19,) so it is here. In the course of the interview the "man with the drawn sword" in Josh. v. 18, is recognized as "the Lord of Josh. vi. 2. The report of what was said by the captain is interrapted by Joshua's worship, and then by the parentheris of Josh thesis of Josh. vi. 1, describing the close condition of Jericho.

The directions reported to the people we learn in part from their being detailed in r. 8-5, 17, 18, 19, and in part from what

they did. In v. 12, we see Joshua earnestly carry ing them out; "ross early" and "the priests took up the ark," the symbol of the divino presence. In v. 18 we see the seven (a number of perfection and sacredness, constantly recurring in Scripture his tory), priests bearing seven trumpets, not of rams' horns (which are solid) as our version and others have it, but trumpets of Jubilee, curved cornets, as in 2 Chron xv. 14; Dan. iii. 5. As they advance preceded by armed men sounding their instruments, the ark behind, borne by the priests followed by a rear-guard, there is, simply, for six (v. 16) successive days a formal and harmless procession round the high walls and strong gates of the city. It might take about an hour and a half. On might take about an hour and a half. the seventh day, a Sabbath, according to the Jewish tradition, the procession sets out at the dawning of the day (v. 17), as the city is to be compassed seven times just as before, till the seventh and last round when a great shout from the people is to be the signal for the overthrow. pose that an earthquake came; or that the walls were undermined; or that a sudden and successful assault is intended by the wri.or, is to bring into the book what the writer did not intend. For if language can nything, it along with the shout of the people, the divine power overthrew the walis.

II. WHY WAS THIS METHOD ADOPTED? (a) The Hebrews had no means of besieging. (b) Jericho was a strong city, on its guard (Josh. 11. 9, and vi. 1). (c) It was the first city in the way of Israel. (d) It was designed to impress the Israelites with the sense of God's working for them. More walking about the city, and at the apappointed time shouting, would appear unlikely means, and the warriors within might well smile in scorn at the unmeaning procession. But it was not unmeaning. The trumpets of jubilee (see Lev. xxm. 24) meant much. So did the seven priests and the ark of God. So did the number of days occupied. The work is God's, like creation. So did the shouting of the people. They have something to do: but their doing it does not produce the effect. The power of God is the efficient cause. (c) It was meant to impress the Canaanites at the beginning of Israel's career with the conviction that God was with his people. Why? Because he wil' be glorified, even in the feelings of his enemies who hate him. Who can tell what moral effect may have been produced on others besides Rahab? (Josh. ii. 9) Jehovah is not like the gods of the land, nor mighty only in Egypt; or the wilderness, but in their land also, and against their utmost strength.

Other reasons might be given : these are enough to show that the miracle had a place, and a use, and was not a mere display of power. How complete and how impressive it was, we may see from the de-tails of v. 20, in which we seem to see Israel enter over the prestrate walls.

III. THE DUTY OF THE VICTORS (v. 17-19). The city shall be accursed, i.e., devoted to God. The same word in the Hebrow is translated "devoted" in Lev. xxvii. 28. It means somothing out off, separated, and whether it is in a good sense, as for a gift to the Lord, or in a bad sense by a curse,

or whether something of both meanings, is included, as here, is to be settled by the context. The only exceptions to this separation is in the case of Rahab (v. 17), and her family, because she had the spies (Josh. li. 6).

The people must keep themselves from the property of Jericho, as it would carry with it a curse -the curse of taking the Lord's property. In other occumutances the spoil fell to the victors, here it was do voted to the Lord.

This rule applied to the imperishable goods (v. 19, silver and gold, &c.) The reason in this is, in principle, the same as in the overthrow of the city. Dependence on the Lord is to be learnt. All is from nquest of the land is by his power, and the first-fruits of the victory, like the first-finits of the field, are to be given him, in token that all belongs to him.

But this miracle may well teach us lessons that took beyond the times of Joshua:

(1) God uses means for carrying out his will such as men would not choose; that men may glory in him (1 Cor. i. 31).

(2) The Bible is often despised, and dis regarded, yet it is God's method of en-lightening the world and overthrowing his enemies.

(8) The preaching of the gospel is foolishness to mon (1 Cor. i. 18), but it is the power of God unto salvation (Rom. i. 16.) His spirit gives it power, and how often weak and feebla men, to the eye of sense, have done great things: Luther. Calvin. Wesley, Whitefield, and notably the Galilean fishermen.

(4) Joshua is a type of Christ, and Jericho may be taken as representing his opponents, and enmity to him in an organized form. (Perhaps the trumpets of Revelation come from these.) For all the years till the "fulness of time," God's trumpet sounds, but at length his enemies will be confounded and overthrown. how the judgment day is described by Paul (1 T'10s. iv. 16).

#### SUGGESTIVE TOPICS.

The main lesson of this passage-the promise to Joshun—the pledge of its fulfillment—the preparations for conquest—the condition of Jericho—the importance of the place—the unpreparedness of Israel—the manner in which orders were given—their nature-details -how carried out-for how long-the decisive moment-the resultimpression to be made on Israel-on the Cauawites—on the reader now—the truths illustrated—typical character of Jeshua, and of Jericho.

THE value of intelligent and judicious "questioning as a method of teaching" is thus summed up in a communication to the London Sunday School Times:

"Would you arrest and sustain attention? Onestion.

"Would you discover what scholars already know? Question. "Would you provide teaching adapted

to the wants of the scholars? Question. "Would you promote hearty co-opera tion between teachers and scholars? Ques-

tion. "Would you fix truth in the mind.

Question. "Would you continuously refresh the memory? Question.

"Would you pointedly and powerfully deal with the conscience? Question. "Would you clearly and successfully di-

rect the anxious? Question. "Would you ascertain the actual results

of your teaching? Question. Before you begin the lesson-Question. "As you proceed with the lesson-Ques-

tion. "At the close of the losson-Question."

CHANGELL AR HAVEN SAVS as to the study of the lesson in the weekly teachers' meet "Not genius, but want of tact is exhibited by consuming the whole hour on a part of the lesson. Any member of the class should have a right to insist that after a proportionate part of the time has been given to any subordinated topic advancement should be made and the w role lesson examined. At the close, if time remains, the difficult and unsettled questions may be resumed."

A WRITER in the English Church Sunday. School Magazine shows that by the educational census of 1851 (the last which gave he figures of Sunday-school attendance throughout Great Britain) the proportion of scholars in Sunday-school attendance who were over fourteen years of age was in London four per cent., and in England generally ten per cent. while in Wales it was t enty five per cent. Ireland, according to statistics gathered in 1868, showed twenty-five per cent. of its Sunday-school scholars as over fifteen years of age.

In a series of "Recallections of the Old Dissent," given by Dr. Robert Halley in The Congregationalist of London, it is said of Rev. William Walford that "he had a very low estimate of the value of commentaries. If he were told that they suggest interpretations without restricting them, he would reply: 'Go to your Bibles free from the bias of any suggestion, and let it suggest its own meaning. Of paraphrases and exp sitory lecturing, like that prevalent in Scotland, he had profound contempt. He used to say: 'The Bible is the easiest book in the world to understand, and the human paraphrase of it more frequently needs to be expounded by the sacred text than the sacred text by the human paraphrase." It is certainly wise for any Sunday-school teacher in the study of his issue to first examine the Bible text and engeavor pray erfully to compass its meaning under the guidance of the Holy Spirit. Afterwards he can gain all the help or suggestions possible from commentaries and lesson papers. God's Word first, then man's in Bible

It is reported that the Rev. Thomas Croskery, of Waterside, will be a candidate for the vacant chair in the Magee College. -Londonderry News.

#### Missionary Intelligence.

THE Missionary Herald (English Baptist) reports indications of revival among European residents in Calcutta, Allahabad, Cawnpore, Lucknow, Delhi, and other places in Northern India.

Dr. RAYNOLDS has a poor opinion of the City of Van, in Eastern Turkey, where he labors. He has come to the conclusion "that there is not a moderately honest man in the whole city, save one or two whom the Spirit of God has made so.

A Wesleyan missionary at Point du Galle, Coylon, reports that there never was a time in the history of the mission when the Buddhist priests and people were so active as they are now, employing even lay preachers to support their cause and enforcing the observance of the Poya, (Sabbath) days with all the rigor of the Christian

AT A missionary Conference held at Chefoo, China, Dr. Williamson of the Unit ed Presbyterian Mission, observed: fact was too much overlooked by the people at home, that women formed one-half of the human race, and that in China the women were open only to female influence. He felt sure if this fact was realized in England and America, far more ladies would come abroad to the relief of their unfortunate and unhappy sisters."

Advices from Contral Asiatic Turkey state that the pressure of famme is lessening somewhat. In the village a portion of the people have grain from last summer's crop. Others, however, in the villages and a still greater number in the towns have none, and speculators hold supplies at ruinous prices. The Protestant church at Cesarea is receiving aid from Scotland. There is also help coming from America, but more will be required to save the Protestant communities in some cases from extractiou.

THE baptism of an educated Brahmin, Narasinga Ras, is reported from the London Society's Mission, in Tripatoor. The young man had lost his faith in Hinduism, through his studies at the Maras University, and had come to a peneral knowledge of God. Some few years later, when in great sorrow, he chanced to meet with a New Testament, and found in it the pass age "Let not your hearts be troubled. Ye believe in God, believe also in Me," which proved to be the beginning of his Christain experience.

THE Gilbert Islands in Micronesia, have been hitherto jointly occupied by the Hawaiian Mission Board, and the London Society. The work of the latter association. which was commenced in 1870, and has been carried on with good results by Polynesian converts, has now been transferred to the Hawanan Board, which accepts the charge of the whole group of these islands.

THE Missionary Committee of the United Presbyteria: Church, (Scotch) have issu ed an appeal for a Jamaica Jubileo Fund The United Presbyterians have a mission on Jamacia, with 26 principal stations, 82 outstations, 21 ordained missionaries, 12 colporteurs, 54 teachers, and 5,572 communicants, and have spent \$926,000 on the work. The oldest station (formerly connect ed with the Scottish Missionary Society), is now fifty years old, and it is proposed to signalize the jubilee year by raising a fund for the training of a native ministry. The deputation who visit d the island in 1871 found their mission deficient in two respects -i.c., in the development of an adequate degree of self-support, and in the prepartion of a native agency. The former want has been partially remedied. The people now give annually nearly \$4 per member. The latter want is now to be met by opening a theological seminary in connection with the new college at Spanish Town. At present only five of the ordained missionaries are natives; but it is hoped that, as a fruit of this new effort, the whole mission may ultimately be put into native hands.

#### A Scotch Critic.

The Glasgow Presbytery have been discussing the new Hymnal recommended by the Synod, and we gat er from the report of the proceedings that difficulties which beset the compilers of "Hymns Ancientand Modern, ' are not special to the Church of England. Dr. Eadie, in calling attention to the book, observed that the troductory remarks were good, but the collation it self was not at all times at all puts in harmony with the principles therein enunciated. As to the 83rd hymn, "Let high-born seraphs tune the lyre," Dr. Ecadic asked the moderator to inform him what high-born meant. "Born," he proceeded, "implies birth, and birth maternity; who was the mother?" With reference to the 10th hymn, "There is a g. to that stands ajar." Dr. Eadie "felt that 'ajar' was most objectionable—surely the gate was wide open ; then why 'ajar'?" On verse 8 of hymn 117 the doctor was increasingly critical, pointing out, that, according to its description, we were first 'cucumbers of the ground then we are 'grafted,' and next, by a fresh figure, in the course of four lines we were told to be 'born again.' In hymn 316 occurs the line.

#### "Secrand sibyl both attesting;"

and Dr. Eadie put it to the Presbytery whether it was not marvellous language to find in a Scotch hymn-b ok published and authorized in the 19th century. "The lead ing thought of the verse," said the doctor, "is from the Apost Peter, and are we to sing that he stood in need of, or gained any, corroboration from an Italian spac-wife?" The last objection taken by Dr. Eadie was, topographical and horticultural in its na-ture, hymn 801 beginning

#### "By cool Siloam's shady zill How sweet the lily grows."

and so it happening, as he pointed out, that there is neither shady rill, nor growing lily, by Siloam. A long and interesting discussion followed, and finally, after a proposal to go through the hymns, scriatim had, with some show of alarrity, been negatived, a committee was appointed to "consider the matter."

#### Christianity for All.

Christianity is meant for all mer. It makes its appeal not to that in which men differ, but to that which they have in com--to those primary instincts, sentiments, judgments, which belong to all men as men. Therefore it is no unreasonable demand to make that the man of science, when judging of the things of the Spirit, shall wave his solitary eminence, and place himself among the sympathies and needs which he shares with all men, and judge of the claim which religion makes on him, not from the exceptional point of view which he shares only with a few, but from that ground which he occupies in common with the poorest, least scientific brothers. In should place his higher faculty in abeyance, and employ a lower, in order to weight and accept a religious truth. The logical or scientific faculty, that by which we discern logical, mathematical or scientific relations, is not the highest exercise of reason. The knowledge of the highest things, those which deeply concern us, is not attained by mere intellect, but by the harmonious action of anderstanding, imagination, feeling, conscience, will, that is, of the whole man. This is reason in the highest exercise, intelligence raised to its highest power; and it is to this exercise of reason we are called in apprehending the things of God. -St. Leuis Presbyterian.

#### Animal Instinct.

A writer gives the following amusing account of the thinking powers of his horse: "I have a horse who was named Rubezahl, after the Mountain Spirit of the Harz, made famous in the stories of the Museu. We have contracted his name to Ruby for convenience. Now, I have reason to believe that Ruby can distinguish Sunday from other days. On Sunday I have been in the habit of driving to Boston to church; but on other days I drive to the neighboring village, where are the post-office, shops of mechanics, and other stores. To go to Boston, I usually turn to the right when I leave my driveway; to go to the village, I turn to the left. Now, on Sunday, if I leave the reins loose so that the horse may do as he pleases, he invariably turns to the right and goes to Boston; on other days, he as invariably turns to the left and goes to the village. He does this so constantly and regularly, that none of the family have any doubt of the fact that he knows that it is Sunday; how he knows it we are unable to discover. I have left my house at the same hour on Sanday and on Monday; in the same carriage; with the same number of persons in it; and yet on Sunday he always turns to the right, and on Monday to the left. He is fed at the same time on Sunday as on others days, but the man comes back to harness him a little later on Sunday than at other times, and that is possibly his method of knowing that it is the day for going to Boston.'

#### Magnitude of Ancient Works.

Ninovalı was fourteen miles long, eight miles wide, forty-six miles round, with a wall 100 feet high, and thick enough for three chariots abreast. Babylon was fifty miles within the walls, which were seventy five feet thick and 100 feet high, with 100 brazen gates. The Temple of Diana at Ephesus was 420 feet to the support of the roof-it was 100 years in building. The largest of the pyramids was 481 feet in height and 858 feet on the sides. The base covered eleven acres. The stones are about sixty feet in length, and the layers are 208. It employed 860,000 men in building. The Labyrinth of Egypt contains 800 chambers and twelve halls. Thebes, in Egypt, presents ruins twenty-seven miles around, and contained 350,000 citizens, and 400,000 slaves. The temple of Delphos was so rich in donations that it was plundered of \$50,000,000, and the Emperor Nero carried away from it 200 statues. The walls of Rome were thirteen miles around.

## Kite-Day in China.

Kite-day in China, writes a traveller, oscurs on the muth day of the muth moon. when the inhabitants of the cities go out upon the hills and spend the day in flying kites. Sometimes thirty or forty thousand people are assembled together on one hill, where they engage all day in this beautiful amusement. All classes take part in it, we believe, from the emperor down to the actor. All manner of birds, insects, and fish are represented by these gay kites. On a fine day, when the air is full of them, the effect is very pleasing. Some are adorned with the heads of dragons and tigers. The spectator sees in the air what appears to be an immense bird or group of hawks. The Chinese show great skill in keeping half a dozen paper kites going on one string.

PRINCE BISMARCK is revealing interesting diplomatic secrets in the course of speeches in the Reichstag. In reply to an Ultramontane opponent last week he said: I am in possession of conclusive evidence that the Ecumoniel Council was out short on account of the Fra-co-German war. The Council's votes wou'd have been very different had the French been victorious. know from the very best sources that Napoleon was dragged into the war very much against his will by Jesuitical influences. He strove hard to resist the influences. At the eleventh hour he determined on peace, and kept his resolution half an hour. Ultimately he was overpow-ered by persons representing the Vatican."

In England there is one lawyer for every 1,240 of the population; in France, one for every 1,970; in Belgium, one for every 2,700; and it Prussia one for every 12,000 only. Another curious fact is that in England the number of persons belonging to each of the different professions is nearly the same. Thus there are 81,970 lawyers, 85,484 clorgymon, and 85,995 physicians. In Prussia, on the other hand, there are 4,809 physicians to only 1,862 lawyers.

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#### British American Bresbyterian.

FRIDAY, JAN. 22, 1875.

#### THE POPISH CONTROVERSY.

Every week gives us something new Each Monday morning the Roman Catholic Bishop of Toronto sends forth his lecture in defence of his Church, or his attack on Profesiantism, and on the same page we have the counter-argument of Rev. J. G Robb. Thus without intermission throughout the length and breadth of the Province the readers of the daily papers have the controversy forced on their notice, while the coming elections, and the doubtful attitude of the Roman Catholic community, naturally give additional interest to the matter.

The last lecture of the Archbishop on Reformers and the Reformation is so abusive that we shall not refer to it by way of reply. He seems to ignore the fact that if Protestant writers were prejudiced so were Roman Catholic writers; and the misrepresentations, on both sides, probably together with the evident inability of either party, to judge fairly of the motives of their opponents, show how utterly hopeless it would be to attempt to solve the questions at issue by history, or the moral and religious character of the Reformers or their enemies. There is, however, scmething instructive and hopeful in the following admission, shewing as it does that Reform was needed, and that the Reformation has led to the adoption of measures by the Ohu-ch of Rome by which the character of her priesthood is admittedly improved. And let us remember that that deplorable state of the Church came about when the Church of Rome had power to do whatever she pleased, so that she is justly chargeable with it as the result of her training for centuries.

"We must make the humiliating confession that the clergy was far from being what they should be or what they are at present. The bishop and leading clergy of the Church were, notwithstanding the protests of the Pope, put into positions and kept there by secular power and Princes who nominated into those important positions their own creatures, who lived worldly lives and neglected to take care of the minor clergy. There was great laxity also in monasteries and convents owing to the same cause, that they were used by the nobles as refuges for the minor branches of their 'amilies. The rich proprietors also had the presentation of parish priests to the care of parishes. They, too, selected friends, not so much for their virtue as for their own aggrandizement. Besides, many of the monasterics were exempted from opiscopal visitation or jurisdiction. Hence, immense abuses grew up in them. Before the Bishop could correct these abuses he had a long process to go through at Rome. But the Council of Trent checked these abuses by enlarging the powers of the bistops, and b ' curtailing exemptions in monasteries. We acknowledge there was a great deal to be reformed in the morals of We acknowledge there was a Churchmen, which the Council of Trent did in the proper time and way.

Another interesting controversy has sprung up among us which may have a very important bearing on Popery. At the close of the last Synod a charge was brought before the Auglican bishop of Toronto, against some of the more prominont, evangelical, devoted, and earnest clergymen of the Church. It was brought in the interests of Ritualism, and in consequence of these ministers being connected with the church association-their conduct being characterised as "depraving the government and discipline of the church." The Bishop has committed himself to the investigation of the charge, and the inculpated parties are preparing for defence. What the i sues may be time only can dec'are. Meanwhile a strong remonstrance has been addressed to the Bishop by some of the most prominent laymen connecel with the Association. In this paper the doctrine of Apostolic Succession is dealt with in a thoroughly Protestant way; complaint is made of the inadequacy and unsoundness of the Theological training of Trimty College; of the Popish teaching of a bo k of devotion entitled A Christians A anual, which has been prepared and used, as as concrally understood, with the sauction and approval of the Bishop; of the abuse of the Mission Fund in the support of unprocestant .eaching; of the mist an gement and misappropriation of London for four Sabbaths; to the Presby the Chu c: Funds; and of the offensively tory of Bouce for three, and to that of Popish practices in Holy Trimity Parish, Chatham for three.

with its Protestant Nunnery and Sisterhood, altar services, and Romanizing manuals of devotion. The following extracts from A Okristian's Manual gives an idea of what is referred to in the complaint:

"The word translated 'do' strictly means 'make,' viz., this offering;' in other words, offer this.' It is the word always used in the Septuagint of Sucrificial Acts;" p. 11.
"The reader is advised to atudy carefully
Article xxviii., especially its third paragraph. There the body of Christ is not only said to be 'enten,' but also to be 'given,' viz; in the hand of the minister; 'taken,' viz., from his hand by the receiver. Hence the Lord's body is there, independently of the faith or conduct of the receiver. er. p. 19.

At p. 21. The reader is warned against the "most erroneous view" of the Holy Sucrament "wherein no Body and Blood of Christ was held to be really present in any strict sense; that in fact, there were really present only the 'symbols' of his Body and Blood; cr, to express it in a grosser form, the Body and Blood of Christ were really absent;" and this he is warned against as an onnion the climate that ed against as an opinion "leading to the error condemned by the Apostle, of unworthy receiving, because not discerning the Lord's body."

At p 94, the young communicant is thus instructed "at the celebration," "Concentrate, as far as possible, all your thoughts upon the service. \* You will find it engrossing enough to follow the priest closely in the service. Be especially careful to do this during the Prayer of Consecration, for it is then particularly that the Eucharistic Secrifica. Eucharistic Sacrifice is being made, and the Sacrifice of the Cross pleaded for our Then follow two brief | rayers, and sine." then an "ADDRITION OF CHRIST," elaborately arranged, as in other works of this

At p. 98, is this instruction :- "When you receive the Holy Bread -THE BODY of your Saviour-receive it not in your fingers, but into your hand. It is a very ancient and most becoming custom to cross the hands one upon the other, and receive the Sacrament into the open palm of the right hand. This is done in order that ro part of the Holy Thing may fall to that ro part of the Holy Thing may fall to thous to mis notifinal teaching, the ground, as will happen if you take it in truction furnished to the ministers of between the thumb and finger. When you can church must be missally small as compared with that given by the staff of between the thumb and finger. When you receive the Body of the Lord say: - Be this, O Saviour, unto me death to sin," &c.

In addition to this a lively newspaper correspondence on the sulject is going on, by Ritualists, High Churchmen, and Protes. tants, which reveals intense feeling on both sides, and forebodes a most satisfactory examination of most of the great questions that distinguish Evangelical Protestantism from Popery.

It is also worthy of note that the scurrilous attack upon the Reformers by Bishop Lynch, to which reference has been called forth by a sentence in Bishop Bethune's charge, in which he said:

"Our Reformers, then, did what duty and wisdom impelled them to do. They cleansed away that rubbish of superstition; they removed those incrustations of error and defilement; they restored the error and defilement; they restored the pure doctrine of the Apostles, while they maintained their order and good fellowship; and they restcred to a gladdened people the primitive purity and completeness of the Church of the living God. The change from the soundness of her principles had been violently and unauthorizedly made; and wise and good and abla man with the and wise and good and able men, with the Divine help, repudiated that change, and brought back the Church to its original condition-to what it was at its I ret

planting in the land by Apostolic hands." Did the Romish prelate suppose that his Auglican brother was nearer Rome than these words indicate? It is certain that many of his clergy are, for they do not speak of the Reformers as wise and good, but often in sovere terms upbraid them for discontinuing the superstitious practices which they are now re introducing into the Church. We are glad to see this new life in the Church of England. We hope to see the present spirit of inquiry prevail. Sure we are of the issue in the case of those who are Protestant in the religious sense of that word, and who will allow no man, either as priest or church, to come between God ana their souls. Before the end, however, we expect to see a greater display of the power and influence which the Church of Rome is conscious of having gained both religiously and politically during the last quarter of a century.

We are requested to state that Mr. D. M'Lennan's name was, by oversight, omitted from the list of Probationers for the present quarter as printed. Mr. M'Lennan has been, however, regularly receiving appointments from the Committee on distributton since November, and has been labouring in the bounds of the Guelph Presbytery. We understand, also, that at the request of that Presbytery he has consented to give three weeks to the exploration of a township in their bounds which is very dest tue of religious priviliges, and upon the cultivation of which they have been prompted to enter through private baneficence, funds having been placed at their disposal for the purpose. It is an evidence of a mis sionary spirit on the part of Mr. M'Lennan thus to forego app intments for a time to the recognized vacant congregation, of which there are no fewer than fifty-mine in the Church, as reported in the Scheme of Distribution for the current quarter, that he may explore the locality referred to, in which serv ce he has been preceded by only one minister of the Guelph Presbytery, Mr. Thomson, of Erin. After this apThe Training of Our Ministry as Seen by Others.

In the letter from the lay members of the Executive Committee of the Church Association of the Diocese of Toronto, in reply to the late charge of Bishop Bethune, the following statements are made with reference to the training of the ministry in the Canada Presbyterian Church:

#### THEOLOGICAL TRAINING.

But if the pretentions of Apostolic Succession can be maintained "as a logical sequence," this at least is certain, that neither the gift of tongues, nor other seedal gifts and graces of Apostolic times, have accompanied the transmission of hely orders; and with such special assumptions, it is all the more incumbent on our Church to see that she has a learned and liberally cultured clergy. Looking for some guidance, to the requirements elsewhere ed indispensable, we turn to Knox's College, the Theological Institution established in Toronto for training ministers for the Presbyterian Church of Canada, and there we

find the following provisions:1. A Principal and Professor of Exegetical Theology and Biblical Criticism, inclu ling both the Hebrew and Greek Scriptures. A Professor of Systematic Theology. 3. A Professor of Apologetics, or Christian Evidences; and of Church History. 4. A Professor of Homiletics and Pastoral Theology. Under this staff of Professors with the assistance of Tutors, the Candi dates for Orders in the Presbyterian Church pass a three years' course of study exclusively devoted to Theology—and this after completing a four years' course in Arts, in oluding Greek and Hebrew, elsewhere.

We turn to the Theological College of our own Church, and there we find one Profes sor undertaking the whole Theologica training; and, unless we are misinformed the Theological Students frequently comploting their entire Arts and The logical course together in three years. Giving, the Rev. Provost of Trinity College, it is manifest that, wholly apart from objections to his doctrinal teaching, the actual Knox College.

The above remarks are as just as they are complimentary; and it is to be hoped the membership and adherents of our Church will see in this most independent and unsolicited opinion, an additional proof of the wisdom of our Church Courts in giving such attention to the provision for thorough culture in our Ministry, not only in Theology and its kindred subjects, but also in arts. And that they will be stimu lated to still greater efforts in seconding the noble enterprise of those Professors and others, who are laboring so zealously to make Knox College, what we are sure we should all wish to see it, a model Theological Seminary. It will not render this opinion less valuable to notice that the first three signatures to the letter, are those of Judge Draper, Chancellor Blake, and Dr. D. Wilson, of Toronto University.

## KNOX CCLLEGE AND EPISCOPACY.

In a letter by Prof. Ambry, of Trinity College, which appeared in the Globe on Saturday last, after some very kind and complementary remarks on our College, the learned gentleman says:

"I wish a further investigation of Church history and ant quities, and the fathers o the early Church may bring our Presby-terian friends to a fuller knowledge of the Catholic constitution of the Church of Christ and the divine institution of Episcopacy."

For his benevolent wish we thank the Professor, and if he is not averse to look at things from another point of view than his own, we beg to inform him of two or three things which he overlocks.

1. In Kn x College due attention is given to Church history and antiquities, and to some extent, the fathers of the early Church are read.

2. Our Presbyterian convictions are adopted in full view of all the light that these sources afford, as will be seen by a look into some of our controversial works on the subject, say Dr. Cunningham's Church Principles.

3. We take the New Testament alone as our guide as to the constitution of the Church of Christ; and as in it we find no prelacy, sacerdotalism, enforced liturgical observance, or confirmation, we reject! them. We also repulate many things | which we find in the prayer book of the Anglicaa Church as uncatholic or unscriptural.

4. We reject the idea of development in the Church after the time of the Apostles, in so far as it implies that the airangements made by the Church in the second. third, and fourth centuries, are authoritative evidence of the constitution of the Church which Gid has enjoined.

5. We are a Reformed Church, observing all that we find in God's Word and nothing more, and declining to be guided by early Church history, tradition, or patristic usage or authority.

6. We are Catholic, as we take the Scripture as our only basis, and on it include, in our idea of the Church, all the people of God in every land. If Mr. Ambry would give more weight to the New Testament, and dismiss, is irrelevant, all human matitutions and traditions, we would gladly receive him among us according to the divine institution of Pres-

#### THE BEFORM PARTY AND ROMAN CATHOLIC CLAIMS.

"These are all evidences of what has al ready been done by the Reform party in "its day of nower to recognise the just " claims of the Catholic minority."

We read the above paragraph in the dany Globe with surprise, and sorrow. To recognise the just claims of a religious cominunity, not as citizens but as religionists. Is that consistent with true Reform and liberal principles? The Globe of the day following, in expressing approvid of the posit in taken by Mr. William Harcourt, member of the British Parliament, says: that the first of two great established max. Roman Catholics politically our equals, bat ims is, "that nobody should be better or "worse treated in the State because of his "religious crossl. . . . . a principle which is "one of the foundation stones of all free and "enlightened institutions." In these sentiments we concur, yet we cannot help asking what just claim a Catholic has which does not belong to every Protestant? Or what can a Catholic minority justly claim beyond their rights as citizens? It is further said, "Perfect religious equality "is a cardinal principle in the creed of all "true Reformers." To this also we unliesitatingly subscribe. We would deprive no citizen, whether Jew, Mormon, Infidel, or Roman Ca holic, of any right whatever. We would give them everything a Presbyterian asks and enjoys. We would not exclude any one from place or power because of his religion, but we just as resolutely would refuse to put him in such a place because he represents a religious minority of the community.

Perfect religious equality may be attained in two ways, either by recognizing all religious, and granting equal favours to each, or by recognizing none. The former seems to be the principle adopted by the Ontario Legislature in the grants to charitable institutions, in as much as any such institution, no matter what may be its religious character, receives support according to the amount of work done. In education matters, however, the Reform party refused to do this, and adopting the other plan, would give grants to none but unsectarian institutions. In education we have been told again and again, that the State cannot recognise any denomination, but must deal with all as citizens, without regard to their religious opinions.

It is true that in this matter the party in power in 1863 departed from the above principle, and established, or rather extended, favours to separate schools. And it is worthy of note that the preamble of that act says, "Whereas it is just and proper to restore to Roman Catholics in Upper Canada certain rights which they formerly enjoyed, &c.;" thus conceding the just claims of a Catholic minority to sep arate schools. Still the majority of Pres-Lyterians have never recognized the justice of the claim, and regard separate schools as a departure from "perfect religious equality." Many have been reconciled to their existence in the belief that, as the " venerable chief" says, they " have hitherto proved one of the safety valves for diverting and paralysing opposition to our common school system." But the offence against equal justice is none the less confessed, and the danger of explosion is only relegated to a future day.

And now we are told that two Catholics being in the Administration at Ottawa; one in the Cabinet, in Toronto; four members in the Dominion Parliament, are "evidences of what has already been by the Reform party in its day of power to recognize the just claims of the Catholic minorics." Done by the party! Indeed? Not the mere result of justice, but done in the interest of a religious mirrority! We cannot refiain from asking how much mo-e can that Catholic minority claim as their just rights? They have all the influence above specified, and separate schools. How much further will the party, if it has the power, go? Were Bishop Lynch and Mr. McGee right when, in 1863, they claimed as justice to Roman Catholics, that they should have a separate Normal School, and separate High Schools and Colleges? Will the Reform party go that length in recognizing the claims of the Catholic majority? We hope that the Government is not already committed to such measures.

The sentence at the head of this article may be a lipsus pennæ into which party zeal, excited by the approaching elections, has led the writer; and the Globe may not he going to give up the principle for which it contended through a long constitutional struggle. We think this likely, as in a later number the claim put forth is merely one of policy, and Protestants are told that owing to ignorant prejudices which exist among our Catholic tellow citizens they should be humoured and patter on the back so that they may be convinced that they are under no evil disabilities, either written or unwritten. Winle we utterly repudiate such policy as an insult to our Roman Catholic fellowcitizens, and unworthy of a man who loves justice or understands Popery, we yet our telerate the advocacy of it as a matter of poli-

folly of the attempt to conciliate Poper, Our Roman Catholic fellow-countrymean may trust, but the hierarchy labor under no ignorant prejudice, and never will about the high claim, that the Church of Rome is justly autitled to control the destinies of this nation as of every other, in the name of God's representative on earth. Any party that joins hands with the blex. archy is doomed to be bound hard 'and foot by the Church, and to be trodder under her heel-we claim equal justice for all; no recognition by government of any religious communi y as possessing civil rights; no religious disability, but no religious favour. By all means make not our superiors. It is folly to throw, sop to Cerberus in the hope of changing his savago nature-semper eadem will nere sanction political or civil liberty.

In thus writing we have no wish to give the party trouble, but we are afraid of conceding just claims, where there are ne rights, and unwilling to remain without protest where our rulers are going them. selves, and leading us to the brink of political ruin and social confusion.

#### Presbytery of Hamilton.

The Presbytery of Hamilton, in connect The Prespytery of Hammon, in countion with the Canada Presbyterian Church was convened Tuesday foremon, 121 January, at 11 oclock. The Rev. D. H. Fletcher, Moderator, occupied the class. The first business being the election of a School of the Canada and the Ca Moderator, Mr. Fietcher was re elected for another term of office. Rev. Mr. Black reported having moderated in call from the con regation of Binbroot and Saltfleet to Rev. James Gourlay, which call was sustained. Rev. Mr. Laing presented the quarterly report of the Home Mission Committee. Rev. Mr. Hancold resigned the pastoral charge of Port Colborne, Crowland and Welland, and selected as his field North Polham and Port Robinson. The three stations thus vacant wen put upon the list of vacancies. cock was appointed interim Moderator of Sessions. A discussion followed upon the matter of attending to localities which an still largely destitute of the Gospel. The Presby'ery adopted the reported resolution, expressing satisfaction with the management of the mission department by Rer. Mr. McColl, and regret that he should have seen fit to resign the convenership of the Committee. A plan was presented by the Committee for vaching the desired by the Committee for working the destitute localities, and was agreed to. In the evenings very interesting conference was held, is which the public was invited. The subject for conversation was "Caristian Life" The subject was opened by Rev. Mr. Murray. Rev. Messrs. Craigie and Har cock spoke on "The Progress of Christin Life," and Rev. Mr. Lang on "its Hinder, and ces. A brief discussion followed by others present. others present.

#### Nook Notices

SCRIBNER'S MONTHLY FOR FEBRUARY.

The most notable contributions to Scribner's Monthly for February, are Maje! Powell's strikingly illustrated Colorade paper; Stedman on some of the latter-day British Poets; Blauvelt s essay; "Christia supernaturalism, scientifically considered; and a sketch, with portrait, of Theodon Thomas and his art work, by J. R. G. Bassard. Three additional chapters of D. Holland's " Story of Sevenouks" are given In " Topics of the Time" Dr. Holland die cuses "Theatres and Theatre-going" "Temporal and Spiritual and " Reform's High Places."

#### ST. NICHOLAS FOR FEBRUARY.

The irontispiece of the February N cholas is a remarkably well executed wood engraving from Sir Edwin Land seer's picture of "The Marmosets." Several well-known writers are represented by short stories. That February is the month of valentines has not been forgotten and the number contains a valentine story by Susan Coolidge, and an article by Alexander Wninwright, describing the manufacture and the different styles of the dainty little missives, together with a fer hints for making them in an easy at economical way. Among the poems then are two which are quite fanciful: "The Coal-Imp," by C. P. Cranch, and "Th Fairy Wedding," by Mary A. Lathburg each accompanied with an illustration & signed by its author. The socials by Louis M. Alcott and J. T. Trowbridge progress favorably, and the fortunes of "Rose" among her "Eight Cousine," and e 'Jack" among the Western settlers, 22 likely to prove equally interesting.

THE CATALOGUES OF SEEDS AND PLANTS 191

1875. Peter Henderson & Co., 85 Cortland 81 New York, are just received - they number about 180 pages, are finely illustrated, and in addition contain 5 beautiful colored plats of the following: A VGcoup of Roses, Verbenas, Pinks, Lobelias, and a New Vegetable. These Catalogues, with all ib plates, are mailed to all applicants by Peler Henderson & Co., on recit of 50 cents Also, to all purchasers of their books, "Cardening for Profit" and "Practical Floriculture" (the cost of which is \$1 \$ each, propaid by mail.) they will anusally sical expediency. We are convinced of the send plain copies without charge.

#### Ministers and Churches.

THE Congregation of Bank Street Church Ottawa, held their touth annual meeting on the evening of the 11th inst. These meetings have each succeeding year since the organization of this congregation grown in interest as it has mereased in numbers and prospered materially. larger number than usual assembled last evening to hear the several reports read, and certainly they were most satisfactory and encouraging, more especially as our worthy pastor s salary had been increased \$300 at the previous annual meeting under the grave apprehensions of some of the more thind ones that we were incurring a liability too great for our resources; but this like overy other liberality in connexion with our church has proven, that they who trust in the Lord need not be afinid. Mr. Hardie, Clerk of Sessions, gave a general report of the work during the existence of the church to the present time. Congratulating the congregation upon their liberal efforts, the genera! prosperity and unanimity which have prevailed among all its members, and especially those mere closely connected with the management of church affairs; the increase of members, the generally good attendance of weekly prayer meetings-Bible-class and S bbath School. The report also spoke favorably of the Temperance Society in connexion with the Sabbath School-there being no fewer than 200 members enrolled who have pledged themselves to abstain from all that intoxicates. And he e it might be remarked that if every Sabbath School would enrol its members under the banner of Temperance while they are yet unta nted by the vicious practices and intemperate tendencies of the age-the foundation would be laid for glorious results in the next generation. The Revenue of the past year, amounted to \$5,572, which enabled the managers to meet all the working expenses and interest, and wipe out one thousand dollars of the debt; but of the above amount called revenue, to his honor be it said, Mr. Thomas McKay gave the generous donation of \$500, and a promise of another five hundred any time during the incoming year, provided the congregation made an effort to liquidate another thousand of the debt of the Church. This gentleman's large heartedness and libertlity has often come to the surface, not only in connection with Bank Street Church, but every worthy or charitable enterprise. A note-worthy incident of the evening was the presentation of & beautiful work-table to Mrs. Wm. Hutchison by the Ladies' Society, for her uniform kindness and her indefatigable labors in everything partaining to the welfare of the Church. The address accompanying it was read by the Rev. Mr. Moore, when her son Mr. W. M. Hutchison replied on her behalf. There is also a movement on foot having for its object the presentation of a gold watch to Mr. Wm. Hutchison, who has held the arduous and responsible position of treasurer since the congregation was formed. The Rev. Mr. Moore gave for the first time a statement of the duties performed by him during the past year, and it is safe to say that four fifths of those assemble. at that large meeting were amazed at the amount of labour to which the ardent minister of God subjects himself. Truly it must be a labor

Ar the annual business meeting of the congregation of the Central Caurch, Hamilton, recently held in the lecture room of that edifice, Mr. John Bell, Chairman of the Board of Managers, occupied the chair. Mr. J. M. Gibson, secretary, read the annual report, showing the finances of the congregation to be in a very healthy condition. The income from all sources was over \$10,000 during the year. The report showed a balance on hand of \$500. The recommendation of the managers that \$600 por annum be added to the minister's salary was very heartily approved of. This morease makes the salary of the minister \$3,000 per annum. It was stated that the new organ in course of construction in the church is expected to be ready for use on Sunday, the 7th February next. The annual election of a fficers of the congregation for the year took place, resulting in the election of the old Board of Managers and the re-election of Mr. Bell as Chairman, Mr. Gibson as Secretary, and Mr. John Campbell, Treasurer. Mr. Roland Hill was added to the Board of Managers for the ensuing year. Me. J. W. Martin was elected a trustee to fill the vaca my caused by the removal from this city of Mr. Proudicot. Mr. R. K. II pe and Mr. John Fair were elected auditors for the year. After other business, including votes of thanks to the managers and the choir of the Church, the meeting adjourned.

The annual scirce and meeting of St. Gabriel street Presbyteran Church, Montreal, took place on Wednesday evening. There was a large attendance. The finances are in a favorable condition. Liesses. James Robertson, A. R. Brown, Goorge Lynch, and P. M. McTavish, were elected trustees, and Messes. T. Watson, and D. Tait, were elected auditors.

On the evening of Wednesday of last week the annual congregational meeting of the Charles street Presbyterian Church, Toronto, was held in the school room, the Rev. Mr. Reid, M.A., in the chair. The report of the Session showed that notwith standing the long vacancy, and repeated. disappointments in obtaining a pastor, the attendance and actual membership had increased during the past year, and that the contributions of the Sabbath school had also increased considerably. The Sabbath school scholars, in consequence of their personal acquiintence with, and letters from Rev. Dr. Finser, devoted the funds to the Formosa Mission. The treasurer's statement showed that the ordinary revenue for congregational and missionary purposes hal been sustained, but the usual effort to reduce the debt on the building had not been made during the past year. The report was received, the tru tees thankal and re-appointed. A vote of thanks was passed to Mr. Cathron, and the choir, for their efficient services. Everything was, in the circumstances, so encouraging that it was resolved to proceed at once with another call to a minister.—Com.

THE annual meeting of the congregation of Cooke's Church, Toronto, for receiving the financial statement of the trustees for 1874, and the election of officers for 1875, was held in the lecture room of this church on Wednesday evening, the pastor, the Rev. J. G. Robb, B.A. presiding. The treasurer, Mr. Thomas Kerr, read the report of the trustees, which showed the total receipts for congregational purposes for the year to amount to \$5,065 40, and the amount received for missions. Sabbath schools, and charitable purposes, about \$1,800, making a total of \$6,865 40. The trustees elected for 1875 were Messrs. J. C. Hamilton, Jas. Hunter, John Oliver, W. J. Hughes, Thos. Henry, Alexander McClelland, W. Rennie, Hugh Miller, and P. G. Close. Messrs. Thomas Kerr and Thomas Hueston were appointed auditors for the ensuing year.

THE Sabbath school anniversary of St. Andrew's Church, Hamilton was held on Tuesday evening of last week, About 800 children assembled, and were treated with tea, cakes, and fruit. Mr. Buruet, the pastor, asked the Divine blessing, and the children sang very sweetly a number of hymns, such as "Who will go? "Happy Diy," "Beyond Life's rag-ing lever," &c. The Secretary's report and the report of the finances of the Sabbath School Association were read, and on motion approved. The school is in a very flourishing condition, in point both of the number of scholars and teachers, with a balance on hand of over \$27. The Rev. Alexander Gordon Glass and the Rev. Mr. Pullar favored the children with interest-

The members of the Front Congregation of Rev. Walter R. Ross' (Pickering) charge waited upon him on New Year's Eve, and presented him with a most happy address, burdened with expressions of good will and affectionate regard, and what was a peculiarly pleasant feature of the surprise is it being associated with a substantial token, viz., a purse and \$75. The connection existing between Mr. Ross and his congregation is of the most pleasant and agreeable nature, and the company expressed their hope that the changes-necessary from Union would not affect their position as paster and flock.

A MOST successful soiree was held in the Canada Presbyterian Church, Latona, on New Year's attendance was large, and the amount realized was \$195, in aid of the building fund. The chair was occupied by the Rev. A. McDiarmid, pastor. Mr. Adam Cranston, singing master (a blind gentleman). conducted ably the singing part of the entertainment, with a class of 80 scholars, all belonging to the congregation. Suffice it to say, to the credit of their teacher, that the singing was truly excellent. Appropriate speeches were delivered by Dr. Gann. r. McGregor, J. H. Hunter, and others. Excellent readings by the Rev. Wm. Park,

The twenty-first annual meeting of Gould-street Presbyterian congregation was held on Wednesday evening, of last week. Mr. Thes. Fothering am in the chair. The managers' report showed the receipts for the year to have been \$4,227 34; expenditure, \$3,930 89; and a balance on hand of \$319 98. In addition thereto there have been raised for missionary and benevolent purposes about \$2,000. The membership of the congregation new is 450. An addition of \$500 was made to the pretor's salary. Votes of thanks were tendered to the managers and to the chairman of the meeting.

On the evening of the first of January a number of the members of the Canada Presbyterian Congregation, Ancaster, paid a visit to the Manse. After providing and partaking of a sumptuous repast, the treasurer presented the paster with a New Year's gift, in the shape of a purse of \$54. A very pleasant evening was spent. Mr. McLeed, in returning thanks, gave a brief address suitable to the occasion.

The Pres ... ry of Gueigh has appointed the ordinatic of Mr. James Bryant to be held at Glenatien, on 26th January, Mr. A. D. McDonald to preach and preside, Mr. Anderson to add.ess the minister, and Mr. Davidson, of Alma, the congregation on their respective dates. An adjourned meeting of the Presbytery is to be held in Chalmers' Church, Gueigh, on the second Tuesday of March, at 9 o'clock, forencon, and the next regular meeting in the same place, and at the same hour, on Tuesday, 18th April.

On New Year morning the Presbyterian congregation at Balderson presented their pastor, the Rev. Dr. Bain, of Perth, with a buffalo robe and rug, valued at some thirty or forty dollars, both very acceptable gifts this cold season of the year.

The P esbyterian congregation at Watford presented their pastor, Rev. I. Abraham, with a buff-do overcoat last Monday, as an appreciation of his services.

We understand that the Rev. R. Thynne has accepted the call from the congregations of English Settlement and Proof Line.

THE Rev. J. P. Baikie has been called by the congregations of Hanover and West Bentick

# WEST PRESBYTERIAN CHURCH, TORONTO.

The fourteenth annual meeting and soirce of this congregation was held on Thursday evening, 14th inst., and was a most successful affair in every respect. There was a large assemblage, and the proceedings were of a pleasing character. The Hon John McMurrich was in the chair. The report read by the Secretary, John Winchester, Esq., showed that the ordinary revenue during 1874 amounted to \$1,054. having largely increas I since 1870, when it was only \$1,012. Besides there have been raised for schemes of the Church, and Knox College, over \$6.0, so that the total contribution amounts to over \$2,500. The Sunday-school reports (the fifteenth anniversary had just been held) showed 243 children as the largest number present on one day, the average being 175, and the whole number about 300. \$133.66 were contributed by the school for various objects. There are twenty teachers, besides superintendent and librarian. The session report shows there have been 50 bapt sms and 29 deaths, 63 added to communion roll, and about 50 removals. The session consider it would be a benefit to the Church to have Dencons appointed, who would assist the Eiders. An aldition of five Elders has been made to the session itself, by which it has been greatly strengthened. Interesting addresses were delivered by Roy. A. Gilray, Mr. Attobeson, student, and by Rev. J. G. Robb. The latter gentleman showed very ably the absurd claims of sceptic naturalists to be the chief depositories of the wisdom of the world. He said they treated the Mosaic account of creation with scorn, as only fit for ages of ignorance and superstition, and yet, showed far more credulity in believing, the very absurd theories set forth by the miterialistic philosophers of the day. They hold that all things began with crude atoms, and these at length, in the water, formed themselves into a kind of oyster, and this again took fins and scales and became a fish, and then put on feathers and wings and became a bird, then a quidruped, and a biped, and after passing through the stages of Chun-panzee or Orang Outang, changed into man. Such is the theory of creation which they profess to believe. These sceptic natural-ists have been very found of setting forth crude theories respecting the antiquity of our planet and its deposits, hoping thus to prove the Bible untrue.

At on, time a skeleton was found in the alluvial deposits formed by the Mississippi at its mouth. It was affirmed that the deposit must have taken at least 50,000 years to form, and that the skeleton had been in it long before the period that Bible allots to creat on. The United States Government sent ont an able commission for their own purposes to report on the whole subject of the deposit, and they declare the whole deposit was made within 4,000 years. Brydone found on Vesuvius seven layers of lava between seven layers of soil, and it was at once beldly declared that each layer took at least 2,000 years to form, and the whole some 14,000. Again the D'vine record seemed at fault. But soon the city of Herculaneum was discovered beneath the seven layers, thus proving they had all been formed during the Ch. istian Era.

Thus, boldly and recklessly have scepti cal naturalists time and again affirmed that they had obtained undoubted facts which would prove the Bible untrue. But when touched by the Ithurial spear of truth, they have started up in their true charcter, not facts at all, but morely during a sertions, without proper foundation, on the part of men who wished it to be so, or else by men misled by their wild theories, which had got the better of their judgments. Yet, these assortions have invariably been disproved. Mr. Robb stated that the whole of religion might be comprehended under one word, "GIVE." The great author of Christianity gave His Life for us, and gives His salvation to us, and he expects us to give ourselves to Hun; "Sm, Daughter, give me thy heart." Then we should give our all to Hun; our lives, inflaence, and means, to the promotion of Has glory. We should not gradge what we give to Him, or think we are called on too often by ministers and others to give to the advancement of His cause, but feel it a privilege to give all we can for this oud.

The exercises were enlivered by several pieces of music by a chair led by Mr. Hutcheson, the precentor.

Last week's Mark Lune Express says, "the wheat exop of Great Bottain is above the average, and we shall enter the year 1875 propitiously. We have had a splendid seed time. The continental market is quiet without change in prices."

Science and Religion.

Prof. Shields, of Princeton College, con cludes a reply to Prof. Tyndal's speech as follows: "A glimpse is enough to show us the vastness o the thome. Not by any one mind, not by any one people, not by any one age can a be mastered. It is the mighty argument of successive generations, proceeding with stately steps from its premises in a remote past toward its con-clusions in a distant future. If we will surrender ourselves to it we can see wheth er it is carrying us, and exult in the pros pect. In the view of religion, everything may appear miraculous; in the view of science everything may appear natural; white in the view of philosophy both will only appear more and more consistent aspects of one and the same reality. Let science, if it can, resolve the whole course of nature into one continuous process of nature into one continuous process of correlate forces; let religion, if it must, exhibit that course of nature as one dazzling series of miracles; a true philosophy will yet behold them blending together as but the same logic and even pulse of one Almighty mind, ever reasoning through the whole creation and flushing with life all creatures. And yet indeed, to us who can see but a speck, a span, of the vast coinciding spheres, they must seem confused, dark and often contradictory. But there may be beings in the universe whose capacities and knowledge and views may be so extensive as that the whole Christian dispensation may in them appear natural; as natural as the visible cour e of things appear to us, Be that as it may, if we will read the past. it will not seem incredible that the most extreme investigators are now but groping through the darkness towards some contral point where at length they shall meet in a focus of light. Only, we may be sure, they will meet there, not like those two rash knights at their first encounter, not like those eager champions who are now filling the air with challenges and criminations, but rather like exhausted and bleeding war riors, after having fou ht their way into recognition of each other's truth and virtue, to clasp hands as friends who had but mistaken themselves for foes.

# Presentation to Mr. and Mrs. Smellie, Fergus.

We recently noticed the presentation of a gold watch to the Rev. Mr. Smellie, and a valuable set of fure and a sum of money to Mrs. Smellie. The address which accompanied the presentations, and which was read by A. D. Ferrier, Esq., was as follows:

Reverend and Dear Sir, and Madam:— We have the pleasure of waiting on you this evening, for the purpose of presenting you with one or two things as tokens of the regard and esteem which the people belonging to the congregation of Melwills Clurch entertain for you both.

belonging to the congregation of Melville Church entertain for you both.

To you, Sir, as our Pestor, we would honestly profess our sincere attachment. We know that from the very first, you have proclaim d to us faithfully and enrestly the whole word of God, and pressed upon us the necessity of Faith in the Lord Jesus Christ. We know that you have endured much builty toil, as well as much anxiety of spirit in the discharge of y u ever-courring and ardious duties. We know too that you have been faithful in your pastoral visitations and myst the flock, and have sympathiced with your people in their times of joy, and in their times of sorrow. Perhaps the good seed sown may not to outward appearance have produced such a large increase as you might desire, but we trust under the good hand of God, there may still be much fruit gathered into His glory, even though it may be many days hence. Wa, trust Sir, that you may be spared yet many days to go out and in amongst us, unworthy that the we may be, and that the Good Spirit of Carist may be with both Pastor and people.

To you, Madam, the females more espe-

To you, Madam, the females more especially of the congregation would acknowledge their many obligations for your sympathy with them on all occasions, and for your long and pritent lab airs in teaching the young girls connected with the congregation, both in the Sunday School and the more advanced instructions of the Bibic Class. We know of your excellent example in every relation of life, and believe that it has been very beneficial to our people.

We carnestly pray that you may be long spared to your numerous family, whom we regard as partly belonging to ourselves, and that the Almighty may so over-rule your labors and residence in this place, that when His good purposes are accomplished with a sall, we may meet in the Better Land, and be for ever with the Lord.

WHEN a newspaper remarks that Sabbath schools ought not to interfere with family instruction and training, it is doubtless stating an important truth. But when it says further that the family instruction of this ago is better than that of the past, we must make objection. Whether or not it is due to the Subbath-school, we do not say, but the fact is that there is less of good solid teaching in Christian homes than there was fifty years ago. And the result of it is seen in the Christian life. Young persons do not regard the Lord's day as they used to, they are not so well inductrinated, nor have they as much religious intelligence. The reading of Sabbath-school literature, in books and newspapers, is no doubt often good, but it will not take the place of the Catechism and such therough biblical instruction as our lathers were wont to give at the fireside of the home Glib acq usintance with things tinged and ornamented with religion is infinitely less valiable than the stury knowledge that was communicated to the condron of the past.

Our English exchanges contain the intelligence of the death of Ray. Gavin Martin, at Nusseerabad, in Rejpoetna, India. Mr. Martin labored as a missionary of the United Prosbyterian Church, and was a man of singular devotedness, and proved remarkably useful at the time when the famine desolated that part of India. He was one of the foreign missionaries supported by the United Presbyterian Congregation of Broughton Page, Edinburgh. Mr. Martin leaves à widow and family.

Address and Presentation at Colborna

The teachers of the Presbyterian Sabbath School, Colburne, that at the manso an New Year's Eve, for the purpose of giving a surprise to the superintendent, James Scougale, Esq. At the same time large numbers of the congregation were arriving armed with baskets, &c, when it became evident that there was a general interest in the gathering. An address was read by the Rev. Mr. Dancao, on behalf of the teachers, to Mr. Spougale, referring to his connection for many years with the Subbath School, both as teacter and superintendent, testifying to his regularity and faithfulness in these positions, expressing a warm interest in the welfare of his wife and family, as well as in his own, and pre-senting to him a very beautiful silver orust stand as a small mark of their esteem. The cruet was made to order by Mesera. Bywater and Rutherford, jewellers of Oakborne, and is of the very best quality, very massive, furnished with six bottles, and pronounced by all who saw it to be the handsomest article of the kind they had seen. Mr. Soongale, though taken com-pletely by surprise, thanked the teachers in a few well chosen remarks, and said he was sorry he had done so small a part of his duty, hoping that he might be more faithful in the future than he had been in the past.

This being concluded, the Rev. Mr. Duncan and his family were in their tura taken by surprise, when Miss Janet Sinclair, ascompunied by Mrs. Stewart, standing by the side of a new sewing muchine, with all the recent improvements, proceeded to read an address to Mrs. Duncan, expressing the warm attachment of the members of the congregation to her, their interest in her and family, and then presented to her the sewing machine, together with a costly and elegant mentle, and a purse containing \$41. The total value of the gift is over ninety dollars.

Mr. Duncan briefly replied on behalf of his wife, thanking the donors, and sea ing that he valued this more than a gift to himself, expressing as joy in seeing the young people of his Church working for its well-being and happ ness, and prayed that at the "end of all things" which is at hand, they might all receive the welcome of the saviour to the maissions in the skeet.

Having partaken of the samptaous tea provided, and spent a few hours happily together, all joined in singing the hymn, "I am sweeping through the gates." Prayer being offered the meeting quietly broke up, all being pleased, and we hope profited thereby.—Cox.

The Caithness Free Church Presbytery and the Late Rev. John Mackey.

At last meeting of the Free Church Presbytery, the following minute in regard to the late Rev. John Markey. Lybiter, was unanimously adopted:—"This Pre-bytery, while they recognize and desire to submit to the hand of the All-vise Disposer of events, in the removal by death of one of their number, the Rev. John Mackay. Lybster, record their deep some of he painful broach thereby caused. Mr. Mackey stood high in the esteem of his brothren, and in that of the community. He was possessed of remarkable mental endowments, which he assiduously cultivated, and of excellent scholarship and acquirements. For the business of this Court, in which he always took a lively interest, his practical wislom and sagacity always made him a valuable counsellor. His gonial character, amiability, and uniform courtesy endoared him to all who had the pleasure and profit of his ac-quaintance. In his ministry of the Gospel, he proved himself a scribe well instructed in the Law of God. He fresh and original powers of thinking, Golly unction, and impressiveness, ma le his ministry refrégling to the people of God, and were, it is believ ed, the means of gathering not a few souls into the fold of Christ. The Presbytery desire to smpathise with his widow and family in their loss, and commend them to the care of the Gol of the widow and fatherless; and also to sympathise with the bereaved congregation in their less of a pastor so distinguished by Gol'y example and ministerial capacity."—Northern Rasign.

gn. Dec. 8rd. 1874.

#### Presbytery of Bruce.

This Presbytery hold its quarterly meeting at Kencardine on the 29th and 30 ult. There were 18 ministers and 7 elders present. A call from Port Eigin and Duc-blane, in favor of the R v. R bert Thyune, was sustained, and forwarded to that brother. The salary promi ed is \$800 and free house, or \$900 without house. The Rev. D. Duff, of North Brant, being present, was a ked to sit and correspond. On application the Rev. J Straith was appointed o moderate in a call at North Bruce before the next meeting of Presbytery. Agreeable to petitions received. Underwood and Centre Beace were united into one pastoral charge. The Rev. J. Anderson was appointed to preach at Underwood and Centre Bruce on the following Subbath, and intimate this decision. It was resolved to grant supply of ordinances to the congregation at Ripley, and to appoint the Rev. J. Fraser, with Messrs. D mall, Key and Morrison, elders, its interim session. At their request Tars. as merim session. At their request Tara-Allanford and Elsinore were united into one pastoral charge. A call was hid on the table of Presbytery from Florence and Dawn in the Presbytery of Chatham'in favor of the Boy. D. McKyracher, mesion-ary at Prince Arthur's Landing. Mr. W. Webster, commissioner from the session and congregation of Florence and Dawn, and Rev. D. D iff, c in dissioner from the Presbytery of Charliam being present, were heard in support of the call. A communicher declining the call. It was accordingly laid aside. The next meeting of Presbytery is appointed to be held at Kincarding. on the second Tuesday of March next. at 2 o'clock, p.m.—A. G. Forbes, Pres. Clerk.

BIR : Ms.

At 37 Ela street, Toronto, on the 18th January, the wife of Mr. C. Bleckurt Rohnson, proprietal Burran Amangan Phesbruman, of a daughter.

#### Boetry.

#### A Doctor's Story.

Mrs. Rogers lay in her bed Bandaged and blistered from foot to head, Bandaged and blistered from Lead to too. Mrs. Rogers was very low. Bottle, and saucer, spoon and oup. On the table stood bravely up; Physic of high and low degree; Calomel, catuip, boneset tea;-Everything a body could bear, Excepting light, and water, and air.

I opened the blinds; the day was bright, And God gave Mrs. Rogers some light I opened the window; the day was fair, And God gave Mrs. Rogers come air. Bottles and blisters, powders and pills, Catnip, boneset, syrup and squills; Drugs and medicines, high and low, I throw them as far as I could throw "What are you doing?" my patient cried; "Frightening death," I cooly replied. "You are crazy i" a visitor said; I flung a bottle at her head.

Deacon Rogers he came to me "Wife is a comin' round," said he. "I re'lly think she will worry through; She scolds me just as she used to do. All the people have pooled and slurred—And the neighbo s have had their word; Twas better to perish some of 'em say, Than be cured in such an irregular way.'

"Your wife," said I, "had God's good care And Hisromedies—light and water, and air.
All the doctors, beyond a doubt, Couldn'thave cured Mrs. Rogers without.' The deacon smiled and bowed his head; "Then your bill is nothing," he said. "God's be the glory, as you say, God bless you doctor, good day I good day I' If ever I doctor that woman again, I'll give her medicines made by men.

#### At Eventide It Shall Be Light.

Forth to thy work from morn till night, Through fog and din thy path would be; Whilst I at home upon the height Would work, and rest, and wait for thee

But now along the way of life Through dust and din my path must be; Whilst thou, above all mists and strife, Waitest at home, on high, for me.

I will not call them "weary ways," No murmur ever left my lips! I will not sigh o'er "dreary days,' Though darkened by thy light's eclipse.

A presence wraps me everywhere, The presence in which thou are blest; The face, the sun of worlds, is there, Yet bright to us the glistening west.

The work is good, the way is right: But yet, I think, an hour shall b At Evening on the home-like height Which will be morn to thee and me. -Sunday Magazine

#### "The Covenant of Salt."

AN INCIDENT OF THE SALZBURG EXODUS.

On the third of October, 1727, Leopold Anton, Baron of Firmian, ascended the Archiepiscopal throne of Salzburg. Ho is described as a man not without some natural goodness and not destitute of learning, but governed by warice and the love of pleasure, He was devoted to the chase, and lived a free and merry life. In a fit of drunkenness he made a vow, and confirmed it with an oath that he would expel all heretics from his diocese, even if their fields were left to bring forth nothing but thorns and thistles. With the help of his chancellor he kept his oath, and was soon able to make it hard for any l'rotestant to able to make it hard for any Protestant to live within his jurisdiction. He first employed the Jesuits to try to pursuade the Protestants to become Roman Catholics. They were deprived of their Bibles, for which were substituted resaries and scapularies. laries. Whoever was not disposed to re esive the Jesuits with a friendly welcome was treated as a rebel. Several Protestants were put in prison, and loaded with chains, because they refused to deliver up their Bibles, and others were driven into exile.

In the midst of this terrible oppression the Protestants determined on a union for protection, and, so far as possible, resistance. On the morning of August 5th, 1781, more than a hundred of the principal men assembled in an inn in the little town of Schwarzach, and entered into a covenant which was called "The Governant of Salt." The reason of this name was that they sat round a table on which was a salt-cellar After earnest prayer they each took salt, and, eating it, lifted up their eyes to heaven, and swore in the name of the ever-Blessed Trinity that they would hold fast the Evangelical faith. This covenant was regarded by the Archbishop as the prelude to an insurrection. He appealed to the Emperor of Austria for soldiers, when a thousand foot and five thousand cavalry were sent to Salzburg, and quartered chiefly apon the Protestant population, while the leaders of the Protestants were arrested

and cast into prison.
On the 81st of October an edict was passed which compelled all farmers laborers and servants who adhered to the doctrines of the Reformed Church to leave Salzburg before the expiration of eight days. The Protestants employed in the mines or the salt works were to be immediately dismiss ed. The owners of houses and lands were allowed three months as space for repentance. If at the end of that time they did not embrace the Roman Catnolic religion, they were to be outlawed and deprived of all their possessions. The edict was enforced with the help of the dragoons, and during several months large companies might have been seen collecting from different valleys and mountain homes, preparing to leave their dwellings, their pro-porty, and all the scenes that were dear to perty, and all the scenes share their faith in them, and become exiles for their faith in foreign lands. It is reckoned that as

Many of them, however, found shelter in Denmark, Sweden, and Holland, while some found their way to England and America. Their march through Germany is described by a German historian as a triumphal procession. He says: "When they approached the city, the clergy, the youth of the schools, and representatives of the citzens went out to meet them, and in procession escorted them into the city, amid the ringing of bells, and with singing. Divino service was colebrated, addresses and sermons were delivered in honor of them; they were celebrated in pooms, medals were struck in their memory, and feasts, simple but hearty, were prepared for them. Men strove for the honor of having them in their houses and entertaining them; each person wanted one or more of the Salzburgers under his own roof, and wished to hear him at his own fireside recount the wonderful dealings of God, and the adventures which he and his companions had experienced; and then to what a height did wonder rise when the host and his family, in these conversations perceived how deeply these unlearned people were versed in the Bible, and how skilful they were in the explanation of doctrine, and in reproof and edification. Even the Jows vied with Christians in entertaining with patiarchial heartmess the strangers within their gates, and chimed in with the ory with which they were greeted, 'Come in, ye blessed of the Lord, wherefore do ye s'and without?'"

Among the Salzburg emigrants there was a young woman whose father and mother had been induced to conform outwardly to the Roman Catholic religion They had a small farm in a valley about three miles from Hallein. Dorothea, their daughter, was in her twentieth year. She was a pious maiden, industrious and frugal. When the emigration edict passed, she dotermined to cast in her lot with the confessors and sufferers, and forsaking her father and mother for conscience sake, she became a wanderer and a pilgrim. For many days she had traveled with the company of exiles through the towns and vil-lages of Bavaria. On a market day she came to Oetingen. The peasant women and justic-farmers-were gathered from the surrounding villages, and the inns were all cccupied. The wandering Salzburgers were of greater interest that day than the business which had brought the country people to the market. people to the market. It was a beautiful morning in the early summer. The sun was slanting over the walls of the old cathedral. Dorothea, fair as the morning, and pure as the daw drops, stopped to look at the contents of an old woman's basket. There was but little to purchase at that early season, but she drew from her pocket a few kreuzers to pay for some green herbs. Hermann, the son of a farmer at Alt-

muhl, was standing near Dorothea. He had been watching her for some time, and longing for an opportunity of speaking.
At length, mustering courage, he said with a tremulous voice, "Good morrow, maiden, what wouldst thou?"

"A few herbs for breakfast," said Doro-

thea. "Thou art a stranger."

"Thou art a stranger.

"From Salzburg," answered the maden.

"Dost thou like this land of Bavaria?"

"A sweet land," said Dorothea. "It is
well if the people be as good as their coun-

try."
Hermann stood like one fasten ed to the stones of the street. He fixed his eyes on Dorqthea. She blushed and turned her head aside, locking on the old woman's basket, and holding the herbs in her hand.

"Maiden," said Hermann, "my father is a farmer. Wouldst thou come into his ser-

"That I would gladly," said Dorothea, turning her eyes to look more closely on the farmer's son. "You will find me a faithful servant.
"What work couldst thou do on a farm?"

said Hermann.
"All kinds," answered Dorothea. "I can feed cows and milk cows, make butter and cheese. In the summer I can gather the hay, and in harvest cut the corn.

Hermann's father was a rich farmer. He had often told his son that he would like to see him married and settled on the farm, but Hermann had never been able to comply with his parent's wishes. When he had hired Dorothea he went home to Altmuhl and told his father that he had found among the Salzburg emigrants a maden whom he wished to make his wife. "A poor wanderer for thy wife, Her-

said the old man. " I love the maiden, 'answered the farm-

er's son.

manr.

" Linuk not of it," said the old man. "Thou hast much wealth. When I am dead many acres of land are thine, and many cattle and sheep to feed on them." Hermann could not be dissuaded from his

purpose. The neighbors were consulted. and the paster was invited to speak to Hermann, but he answered them all that the Salzburg maiden would be his wife.

The old man bt last consented, and Her manu brought Dorothea to his father.
"And thou'rt to marry my son?" said the ald man to Dorothea.

"You are mocking me," she answered; "I never promised to marry thy son."
"Wilt thou not be my daughter?" said

the old father.
"Thy son," said Dorothea, "has hired me to milk the cows and to make butter.
These things will I do with a pure heart,

and serve thee faithfully for wages, but of wedding thy son I have never heard a word, and in truth, old man, I will not be mocked either by thee or thy son.

The man was perplexed at the maiden's answer; he called his son before him and

Hermann, didst theu not present to me Dorothea as thy future wife?"
"I did, father," said Hermann, with a blush reddening his face.

"As the dairy-maid," said Dorothea sim-

ultaneously.
"Maiden," said the farmer, "my son would have thee for his wife. Is this thy

many as thirty thousand quitted their native land amid the frost and snow of an annually severe winter. They were protected by the King of Prussia, and allowed to settle in his dominions, where they were welcomed by the Protestant population.

Will?"

Directica stood amazed. She paused to breathe before she could answer. Then gathering her thoughts and protating for a decision, she said: "Do you ask me sincerely to become your son's wife? Is this Herr Hermann's wish? I have read in the

Scriptures that when Rebecca was asked, 'Wilt then go with this man?' she at once answered, 'I will go.' I have learned that it is my duty to be like the hely women of old time, that when God calls I should answer, and where he points out the way I should walk in it."

"Hermann," said the father, "this is a

Godly maiden. I am well pleased that

she shall become my daughter.

Hermann nodded assent. The old farmar gave his son a gold ring and bracelets that belonged to his mother. Those Hermann gave to Dorothea, and Dorothea put her hand in her besom and brought forth two hundred duents saying, "I too can give something." give something."

Thus was completed the betrothal of Hormann and Dorothea, and herein were fulfilled the words of Jesus: "There is no man that hath left house, or parents, or brethren, or wife, or children, for the king-dom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

#### Pay as You Go.

Among the storms of winter, and especially a storm that seldom fails to visit every locality about the first of January— 18 a shower of bills. How they come in— these great snowflakes,—and they stick and stare at you till they are paid, and stick and stare at you when they are paid. Among the multitude of resolutions formed for the new year there is no better one than a resolve to never you go. It come than a resolve to pay as you go. It seems passing strange that the payment of debts should be inculcated upon professing Christians, and yet is there any evil habit to which Christian men are more addicted than that of mourring debt which they cannot discharge at maturity? And the causes of this condition of things are many causes of this condition of things are many and multiform. Sometimes it is the result of a weak desire to live in a style be yound one's means. Oftentimes it is the result of thoughtlessuess, or a general unwillingness to systematize one's expenditures. Often it proceeds from a free-heartedness and a desire to do for others, especially for the family, more than one's circumstances admit: and not unfrequently circumstances admit; and not unfrequently it is owing to a spirit of extravagance which is a legitimate inheritance from father to son. But whatever the cause may be, as a general rule debt can be avoided, and much unhappiness saved. To do this, above all firmly resolve to live within your means, however limited they may be; make no promises which you have not a reasonable certainty of keeping; be firm in applying whatever money you have on hand to the liquidation of some debt in whole or in part, and above all avoid, so far as possible, contracting a future obliga-

tion wherewith to pay a present one.

And in your purchases: when you want
that for which you cannot pay at the
time, wait till you can, before procuring it, and whon you do get it, you will enjoy it all the more for the sacrifice which it has cost. There is a true nobility in denying yourself that which you cannot afford, which will increase your own solf-respect, and raise you in the estimation of your friends. "Do you see this addition which I have just put up?" said a friend in our hearing, not long ago. "I was offered a loan on my house; but no, I thought I would wait. I did wait. Things which I wanted I de-nied myself. Finally I accumulated sufficient to pay for my improvements. They cost more than the carpenter's and mason's bills; they cost a spirit of sacrifice; and don't you suppose I enjoy it all the more for this?" And he was right.

Nor do we forget that there are some who cannot never those are those who may be come.

who cannot pay; there are those who, unfortunate in business, simply caunot meet their obligations. They have bought on a falling market; their good name is auscathed though their credit has been dishonored by those who had engaged to protect it; arties owing them have failed to pay them, and bankruptcy stares them in the face. But for all that-and you can find such people everywhere-you do not doubt them, you are drawn to them in their misfortune as you never were in their prosperity; you are only too glad to do all in your power to help them, and in so doing dis-charge only a simple Christian duty. It is not of such that we speak.

Debt: there is no worse demoralizer of character. The sad records of defaulting, embezzling, and dishonest failures which we meet with so constantly in the daily we meet with so constantly in the daily press are often, indeed most frequently, the result of demoralization of debt, and gladly. A recent letter-writer says: consequent desperate efforts at extrication. The financial props have given way. The little debt, which it first was as small as a grain of mustard seed, like the rolling grain of mustard seed, the forming snow-ball, has gath-red weight and multiplied itself a thousandfold. And still it grows, and like the fabulous hydra which Hercules was sent to kill, you no sooner strike off one head than two street up in its place. The struggle is severe, but in the end decisive; either confession is made of a hopeless bankruptey which might and should have been avoided, or integrity is sacrificed to the temptation of the moment. Debt ruins as many households, and destroys as many fine characters as rum; it is the devil's mortgage on the soul, and he is always ready to foroclose. Pay your grocer; pay your pew bills; pay your minister. Be indebted for nothing but love, and even that be sure you hay in kind, and that your payments are frequent; we especially commend this advice to old bache lors .- Christian at Work.

#### The Overworked Man of Business.

The London Sanitary Record, in an interesting article on "Overwork," gives the following graphic picture of the business man who is overtasking his powers:

"Sconer or later he finds that his day's work has become an effort, a toil rather than a delight; the last hour has become a strain only maintained by determination; a sense of exhaustion and fatigue envelopes his closure of the day's work, and the last columns of figures have presented difficulties intherto unknown, and the last pila of letters has seemed more trying than of: yore. Anything new, of an unwonted character, making special demands upon the higher faculties, becomes arduous and dis-

tasteful, revealing the fact that the higher powers are first commencing to give way, to announce their inability; while the more routine matters, which have almost become automatic, or even habitual, can still be effectually discharged. But in time even these lower processes are affected and the last half hour at the office is a distinet trial, and is followed by a new sense of exhaustion. There is a certain amount of irritability combined with the sense of exhaustion, that irritability which is ever found along with the exhaustion of nerve matter; this irritation, sometimes almost amounting to exaltation, marks the commencement of nervous exhaustion and feature. failure. While work seems to become more irksome, the usual sources of pleasure no longer afford their wonted solace and satisfaction. There is a heightened susceptibility to any little trivial annoyance, domestic matters are felt more keen y, the dinner is not so satisfactory, the children are noisy; the more necessity for rest, and the more distinct the craving for comfort and quiet, the less seems forthcoming. There is an emotional exaltation which reveals the irritability of the exhausted nerve centers; the newspaper is stupid and uninteresting, the piano wants tuning, servants are deteriorating, children are less chedient, and wives less sympathizing than of yore. The mind is as sen-sitive as is the skin after a blister; the slightest touch produces pain."

#### The Ambitious Portico.

A man who had a small and shabby house wanted to "put on style." So he built a portice before it almost as large as the house itself, a portice with heavy columns and carved capitals before his plain seven by nine, one story house. Everybudy who saw it smiled and said, "Weil, that is putting on style with a vangeouse." that is putting on style with a vengeance." Passing this house reminded me of a ser-mon that I heard some years ago. The proacher announced as his text our Savi-our's words to Nicodemus: "Marvel not that I said unto thee, yo must be born again." Now, thought I to myself, we shall have an earnest, practical discourse on regeneration. The first topic discussed was, Who was Nicodemus? All that the Bible and tradition tells us about him was elaborately presented. Graphic pictures were painted of him in the meeting of the Sanhedrim, and helping Joseph of Arimathea to embalm and bury the body of the crucified Saviour. The next topic was, Why did Nicodemus come to Jesus by night? Was it because he was ashamed to be seen talking with Him, or because the crowd who thronged the great Healer compelled him to wait until others were asleep in order to get access to Jesus? The character of the Jewish ruler, his motives and his relations to the Saviour, were discussed as carnestly as if the truth of the Gospel and the eternal destinies of its hearors depended upon them. The preacher had an opinion. It was not that of the commentators, but his own, derived from a thorough study of the subject. He be-lieved in Nicodemus. He admired lum. He was ready to defend him as an honest, fearless seeker after truth. He feet called upon to denounce, with great plainness of speech, those wno accused this midnight disciple of cowardice, of coming secretly to Jesus for fear of his follow-rulers. We were willing to think as well as possible of Nicodemus. We rather liked to see a man who had been somewhat abused so eicquently vindicated. But while the preacher talked about Nicodemus the seconds er talked about Nicodemus the seconds ticked on, the minutes soon grew to over thirty. Thirty-five minutes having been given to Nicodemus, the preacher said: "You see, brethren, who this man was to whom Jesus spoke these words. You see why he came by night to learn from the Great Teacher; and now, in conclusion, I say to you, as the master said, 'Ye must be born again."

Our sermen was ended. The exordium was thirty-five minutes long: the subject

was thirty-five minutes long; the subject which it was supposed to introduce was dispatched in less than five. What a monstrous portico for such a small house .-Selected.

## What He was Waiting For-

The wit of the many unthanked gentle-

A gentleman of our acquaintance, aged about fifty, took the cars for a long rule. He secured a good seat in a not crowded car, and put therein his bag and various conveniences. After some hours he left his seat for refreshments, leaving ample evidence therein of its occupancy. On returning to the train, he found a highly finished woman in his place, and in the midst of what western people would call his plunder He paused at the en rance and looked wistfully at the woman.

"Do you wish anything, sir ?" 'Yes, madam, my carpet bag, if you please. Thank you."
He still waited and looked.

"Is there anything else, sir?" "Yes, madam, my umbrella, if you please. Ah, thank you." Still waiting in a respectful attitude, the lady grow restless.
"Is there anything more?"

"Is there anything more?"
"Yes, madam, I will take my cane and
the papers, which I fear you are sitting on."
These were hastily offered, and as the
gentleman still stood respectfully at the
entrance, she turned upon him with some

empinasis:
"Well, sir, what else are you waiting

"Madam, I was waiting to hear you say, 'Thank you for the seat.'"

Thor z who violate the ecclesiastical laws of Prussia are dealt with in a way that seems strange and harsh in this era of gen eral looseness. "N bio ladies" in West-phalia signed an address to the Bishop of Paddeborn who had been punished for vio-lations of the law, and those ladies were mmediately subjected to fine. Every few days an elithr is arrosted and imprisoned for publishing what is termed soditious

# Scientific and Aseful.

#### SCIENTIFIC FARMING.

Farmers, as a general thing, are violently opposed to what they are pleased to call book farming." This is surely a most marvelous thing. The lawyer cannot do without his books; the skillul practioner of medicine consults his books, or calls in a consulting physician, whenever a very backs occurs in his practice; the minister of the consultance of the minister of the minister of the consultance of the minister consulting physician, whenever a very bad case occurs in his practice; the minister of the gospel, who would teach the people among whom he is called to labor, is expected to read and study. Is it not strange that the farmer cannot learn from booke? The earpenter reads books on architecture, and from these he learns the most import. The earpenter reads books on acontrolling and from these he learns the most import ant facts connected with his trade. No ocant facts connected with his trade. No occupation or calling in life can be reduced to a science without books. The misfortune in this country is, that farming is carried on in a kind of haphazard way. There is little science about the thing, from beginning to end. In fact, there seems to be a prejudice in the minds of many farmers against science itself. They seem to think that science means a long list of impracticable theories. With them the words science and vacaries means about the same thing, Much scientific knowledge is necessary to the farmer that he mix and apply manures the farmer that he mix and apply manuret properly. He may mix two kinds of man-ure, each by itself good, so that they will neutralize each other. In the soil there are many chemical properties, and chemical action takes place in the ground as well cal action takes place in the ground as well as in the barn-lot or in the laboratory. Ignorance of this fact often costs the farmer the loss of his crop. He buys guano and puts it on the ground, and reports that it did more harm than good. This was no doubt the fact. He lost his money and his labor. labor. Lime on red lands acts very differ. ently from what it does on sandy land The reason of this is, there are some chemical properties in the one that are not in the other. To be a good farmer, a must have good common sense, and he must reduce the facts that nature reveals to him to practice. He must tollow nature, not force her. He must be obedient to her man. dates. This is scientific farming.

SOMETHING DETTER THAN SHORT CAKE.

Make nice, light, white gems by mixing flour and milk nearly as soft as for griddle cakes, and baking quickly in hot gem-pans.
Break, not cut, them open and lay in a
deep platter and pour over strawberries, raspuerries, blackberries, peaches (or even nice stewed apples), mixed with sugar and a little rich cream if you have it. Ten times better than any pastry or short-cake, and you get rid of soda, or baking powder, and shortening.—Laws of Life.

#### HORSE-SHORING.

Mr. Murray writes: "Never touch the Mr. Murray writes: "Never touch the bars, frog, sole, or outer surface, with a knife or rasp. Shoe with light, thin shoes that allow the sole bars and frog to be brought into contact with the ground, and thus bear their due proportion of the horse's weight. Use small nails, and not over five of them. Never allow the pounts to be of them. Never allow the points to be driven high up the walls of the hoof. For ordinary service in the country during the summer months use only tins which protect the toe, but leave the entire ground surface of the foot unprotected."

#### CHOCOLATE BLANC MANGE.

Grate one-quarter of a pound of choco-iate into a quart of milk, add one and a hal' ounces of gelatine and one-quarter pound powdered sugar; mix all in a jug, and stand it in a saucepan of cold water over a stand it in a saucepan of com water over a clear fire; stir occasionally till the water boils, and then stir continually while boiling about fifteen minutes. Dip a mould in cold vater, pour in the blanc-mange, turn out when set.

#### SHELTER FOR STOCK.

No farmer can be excused for allowing any beast in his care to be houseless during the winter. The least that can be provided for his stock is a shed, open at the south. While cattle will necessarily consume more food in an open shed than in a tight stable, it is a fact that they are more healthy in the former than in the latter. The reason of this lies in the investment of the reason of this lies in the investment. of this lies in the imperfect ventilation of

#### A USEFUL SOAP.

The following is commended by those who have tried it for scrubbing and cleaning painted floors, washing dishes, and other household purposes: Take two pounds of white ohve soap and shave it in thin slices, and two ounces of borax, and two quarts of cold water, stir all together in a stone or earthen jar, and lot it stand on the back of the stove until the mass is dissolved. A little heat is required as the liquid need not summer. When thoroughly inixed and cooled, it becomes the consis-tency of a thick jelly, and a piece the size of a cubic meh will make a lather for a gallon of water.

#### SIMPLE VAPOUR BATH.

In cases of illness where it is desirable to stimulate perspiration, a vapor bath may be improvised in the following manner: Place a few hot bricks in a pail of waterover which the patient must be seated in a cane bottom chair—and uso a large blan cet, which will cover him from the shoulders to the finer, for confining the steam.—Hearth and Home.

#### HOME MINCE PIES.

Two pounds of tender roast beef, four of green apples, one of kidney beef suet, two of seedless raisins, one of stoned Muscatels, wo of cucrants, quarter of a pound of mixed candied peel, the grated rind of two lemons, the juce of one, a large glass of current jelly, two pounds of sugar, mace, cinnamon, ginger, and a teaspooful of clove powder, salt, and a large cup of maple or golden syrup, boiled in two quarts of fresh cider.

#### CURE FOR HEADACHE.

Put a handful of salt into a quart of water, add one ounce of spirits of harte-horn and half an ounce of camphorated spirits of wire. Put them quickly into a spirits of wire. Put them quickly into a bottle, and cork tightly to provent the escape of the spirit. Sook a piece of rag with the mixture, and apply it to the head; wet the rag afresh as soon as it gets heated.

#### Toronto Markets.

FLOUR.—The movement has been small and raices weak. For superior extra a wide range prevails, a round lot sold at \$4.65, and for ery choice \$5.50 f.o.c. was paid. Extra has been quiet. Fancy sold at \$4.25 f.o.c. Spring extra brought equal to \$4 here last week, but was offered on I uesday at equal to \$3.95. Superince brought \$3.80 f.o.c. on Monday. The market yesterday was quiet. For extra \$4.35 f.o.b. was refused; a lot of 100 barrels of superince sold at \$3.70, and 100 barrels of spring extra at \$4.05 f.o.c., but round lots were offered at equal to \$3.95 here without finding buyers.

OATMEAL. -A car-lot sold yesterday at \$5 on the track; small lots unchanged at \$5.25 to \$5.50.

BRAN.—Has sold at \$16 on the track which grice would be repeated.

WHEAT .- Has declined since the fall outside on Tuesday. No. 2 fall and No. 1 treadwell sold last week at 95c. in store when 91c. for No. sold fast week at 95c. in store when 91c. for No. 22, and 93 for No. 1, spring, were offered and refused; but on Tuesday No. 1 treadwell sold at 95c. f.o.c., and spring was offered at 94c. Yesterday No. 2 fall and No. 1 treadwell sold at 97c. f.o.c. Spring was offered at 94c. fo.c. In vain. Street prices 95c. for fall; 94c. for freadwell, and 91c. for spring.

OATS .- Have been scarce, firm and wanted Car-lots have sold at 43 and 43½c, on the track which prices were paid on Tuesday, and would probably be repeated. Street prices 45c.

BARLEY.—Has been quiet but is held firmly.
There was a car of uninspected sold last week at \$1.09 delivered, and some cars outside at equal \$1.06 here. No sales since. Yesterday 51.08 for No. 2 and \$1.10 f.o.c. for No. 1 were bid and refused. Street price \$1.10.

PEAS.—Have been very quiet and prices weak. No sales reported, but buyers would pay 75 to 77c. f.o.c. Street prices 75 to 76c.

Rye.—Sells at 70 to 71c. on the street.

SEEDS.—Clover has begun to move a little with buyers at \$9 to \$9.50 per cental. There are tonyers of timothy at about \$6.50; of tares at \$3.75 to \$4 and of alsike at \$12 to \$12.50 per

#### PROVISIONS.

BUTTER.-Has been quiet with buyers and illers apart. There were small lots sold at 21 and 23c., and one lot of selected at 24c. Box butter is slow of sale at 20 to 22c.

EGGs.—Are dull and a cent lower; lots will not bring over 18 to 20c.

PORK.—Is neglected; car-lots of Canadian are offered at \$21.50.

BACON.—Is more active; one lot of 1000 sides of cumberland sold at 9½c.; a lot of 1000 sides and 1000 hams, and another of 1000 sides and \$500 hams at 10 1/2c. deliverable April 1. Small lots are unchanged.

LARD.—Remains firm; for 200 tinnets 14c. as refused. Small lots of tierces are rather

Hoos.-Have been abundant but selling readhigh as \$8.25, but the general price has been

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#### Official Announcements.

BROCKYILLE. - At Prescott, on the 3rd Tuesday of March, at 2 30 p.m.

OTTAWA.—In Daly Street Chu ch, on the first Tuesday in February, at 3 p. m. Tononto—At Toronto, on the first Tuesday of February, at Eloven a.m.

DURHAM.—At Clifford, on 1st Tuesday of March, at 11 a.m.

HURON.—Prosbytery of Huron will meet at Clinton, on the 2nd Tuesday of March, at 11 a.m.

Kingston.—At Kingston, in Brook Street Church, on 2nd Tuesday of April, at 7 p.m.
Biuce.—At Kincardine, on 2nd Tuesday of March, at 2 p.m.

Simcos - The next meeting of the Presbytery of Simcos will be held at Barrie, on Tuesday. Feb. 2nd, at 11 n. m. MONTREAL.—In Presbyterian College, Montreal on the fourth Wednesday of January next.

ONTAGEO.—At Port Perry, on the Arst Tuesday of March, 1875, at Eleven o'Clock; a.m.

LONDON.—An Adjourned Meeting at London, in Androw's Church, on lat Tuesday of February, it is not be the control of the control of

STRATFORD.—At Stratford, on list Tuesday of March, at 11 a.m. PARIS.—In: Knix Church, Ingersoll, on the 3rd Tuesday, in February, at 2 p.m.

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