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Contributors & Correspondents.

THE ASSEMBLY'S RESOLUTION ON COLLEGIATE EDUCATION.

Editor British American Presbyterian DEAR Sm, -- Thanks for giving us the explanations of "Aliquis" regarding the resolution of the Assembly. How far your your "younger correspondents" may be profited by his lucid exposition I do not pretend to know; but I, who am not of that number, confess to a feeling of complete bewilderment. The explanations of "Aliquis" have only shown the resolution to be more utterly indefensible than I had supposed, and make me sympathise more with the opinions and feelings of the minority than I did when I penned my former communication. Allow me a place for a few words expressive of my embarrassment. 1. I am to understand that although it was supposed that three years would elapse before the endowment of the colleges could be offected, and although the ordinary course of Church procedure would require that time before the union could be consummated; nevertheless the idea was conveyed that neither of these things was to be "considered a condition of union." Surely this means (if it means anything) that union may be consummated at any time, first, before our colleges are rendered safe by permanent endowment; and, secondly, by some extraordinary course of procedure.

I may also note that though "Aliwas present at the Assembly, there are some younger as well as older men who were not present, and those men must, in forming their opinions, be guided by the printed resolutions, and not by adeas conveyed by irresponsible individuals. International by the printed resolutions and the printed resolution and the pri individuals, but which the Assembly in no way endorsed. 2. I cannot comprehend the assertion "The Assembly did not draw up a basis of union," when I read the following on minutes of November meeting, page 12: "It was moved in amendment by Dr. Topp, and duly seconded, that the four articles already agreed to, be adopted as a whole, and shall form the basis of union for the united Church ;" and on page 21 it "was moved by Mr. Thomas Mc-Pherson, duly seconded, and agreed to. "That the basis of union, and the resolutions on the subject of union as a whole, besentdown to Presbyteries, &c.' Nor do I feel that the "absence of more distinct statements, and of anything like an authoritative tone in said resolu-tions," requires to be "accounted for." The statements are distinct enough, and the tone authoritative enough to oversatisfy the minority, they even feel them oppressive. What I complain of is, a contradiction between the statements, or rather a fusing into one self-contra dicting resolution of opposito senti-

3. What does "Aliquis" mean when he says, "The subject of Union will clearly not be before the Assembly in June," while at the same time he knows that (see Minutes, page 21) the inferior courts, after metually considering the courts, after maturely considering the Basis and resolutions, are required "to report to next Assembly"? The course of procedure which "Aliquis" indicates served in the Church, that the truth of as the one which may be taken, is clearly an after-thought, the consequence of the Kirk's having delayed action on the report of the Joint Committee. No one in the Assembly ever dreamed of such a course. It was understood, and it is so understood now, that the Union will be discussed in June next. It is true that the last clause of the resolution cannot be carried into effect until the other synods have taken action; and now it is manifest that the Assembly blundered in agreeing to it, as action must be postponed for a year at least, in order to carry it out; but this was not the intention of the Assembly, no matter what individuals may now think as their light

4. I have already referred to "Aliextraordinary statement as to the possibility of a departure from the "ordinary course of procedure" in this matter of union. My alarm is increased when I read also that the report of the inferior courts may, if favorable, be "of use in confirming informally the Assembly's action; "and again the Assembly "may informally receive the reports," &c. Mr. Editor, we have had too much informality already. The matter was in-power, both as regards her doctrines itiated by an informal letter from our and duties, her principles and her prac-

drawing up the draft of a basis; the action of our Committee was informal, as they held no meetings by themselves for consultation, but were satisfied with the action of the joint committee; the proceedings of last November were in some things unquestionably informal all these things the minority has borne with. And now we are deliberately, not in the heat of debate, told by one of our experienced leaders, that the Assembly may still further depart from the ordinary course of procedure and act informally. No wonder that a cautious minority hung back. Who can forecast the end? A most important and delicate question is before us, when, if ever, the observance of forms is a duty, and yet the leader of a majority who have, in a manner confessedly informal, so far conducted this business, tells the minority that that majority may force the thing on by further informalities. A minority has its rights; the mainten-ance of forms is essential to the preservation of those rights, and if an overwhelming majority, tructing to ite pow er of numbers, disregards these rights and crushes the minority by informal measures, Mr. Editor, who will be held responsible for the consequences?

5. One thing more. "Aliquis" says "Surely we may trust in one another, and above all trust God's guidance." In the latter clause I fully agree; but God will guide us when we use reason and common sense, not when we shut our eyes and blindly leap into difficulties. He will guide us in duty; but is union in present circumstances and on the conditions proposed a duty? As for the first clause I reply "cursed is the man that trusteth in man, or maketh an arm of flesh his confidence." Let us trust to no man, but use our own God-given powers, as we must give account.

Mr. Editor, let trust who will the minority seem to me to be in the right, when they wish to see a little into the intentions of those wise, far-seeing men, who are negotiating for the Kirk, and refuse to follow men who may be great in faith, but professedly abjure experience a their guide, nor ask counsel at common sense and ordinary prudence. If "Aliquis really has a majority of young men as his following, I would beseech that majority to respect the grayheaded men who have borne the battle for the last quarter of a century, and those who think with them, and if they must be out-voted and the union be consumnated against their opposition, let it at least be done with due regard to the feelings of those who are in the minority, and to the constitutional forms which protect their rights.

Yours, &c. CUNCTATOR.

UNION.

Editor British American Presbyterian.

Sin,-As a sincere unionist and a lover of unsophisticated truth and downright honesty, I wish to call the attention of your readers to the utter irreconcilableness of a clause in the Basis of Union with a statement in the "Westminster Confession of faith."

The "Confession," chapter xxiii., sec. 3d, says, "The civil magistrate hath God be kept pure and entire, that all blasphemies and heresies be suppressed. all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

The Basis of Union, article 2nd, says, "It being distinctly understood that nothing contained in the aforesaid Confession or Catechisms regarding the power and duty of the civil magistrate shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion."

Who that knows aught of the meaning of words can help understanding that the Confession, in the paragraph above quoted, sanctions and teaches principles not only inconsistent with, but diametrically opposed to, liberty of conscience? Why! the Church is thereby subjected to the will of the civil power, both as regards her declarates Moderator; the first report of the Union | tice, thus rendering liberty of conscience | thereby become more distinct Committee was informal, as they had and of worship utterly impossible. men should take the hint gone far beyond their instructions in Surely the respective Assemblies will pencil more on their books.

erase this absurd and insulting clause that blurs a Basis that in other respects might be accepted by intelligent men.

The Presbytery of Ottawn, as appears from your last issue, have done them selves honour by rejecting the obnox ious clause, and have substituted there for a statement that can wound no con science or insult the understanding of any man. R. Y.

ONTARIO, 20th Feb., 1872.

UNION OF THE FRENCH PRES BYTERIAN CHURCHES, MON TREAL, ADVOCATED.

Editor British American Presbyterian.

DEAR SIR,-There is a subject which I have much to heart, which I should like to be brought forward in your columns. It is that of the union of the two French Protestant congregations in Montreal. I see that the "Craig St. Congregation" has memorialized the Synod of your Church to be received as one of its congregations. Would not this be a good opportunity to see if there is any necessity to have two Presbuterian missions in Montreal, neither of which is self-sustaining. United, they might probably give their minister \$300 towards stipend, besides paying the current expenses, such as gas, fuel, etc. I know that the French Protestants wish for this union, with but few exceptions, and would gladly hail any successful effort to bring it about.

My idea would be to have a French Presbyterian Church, equally supported by the two great Presbyterian bodies, in fact, anticipating the great union. A joint committee of both bodies might be named to manago the business. The choice of a minister could be left to the united congregations. Perhaps, Rev. Mr. Cote, of Chicontimi, the ablest of our young French ministers, might be induced to accept a call. Being a French Canadian, and married to a Swigg lady, he would probably be the very man to heal the breach, which, as many of your readers are aware, was occasioned by a question of nationality in the Minister.

The division between our Montreal French Protestants has been "a comfort" to the Church of Rome, and has crippled our efforts for French Canadian evangelization. It has led to many disputes between members of the two churches, and occasionally caused a coolness to exist between the two ministers. United they would number about two hundred adherents, and could have a Sabbath-school of forty to fifty chil-

I feel the more at liberty to urge this union, that I can do so from purely disinterested motives, being ready to resign my charge and seek for another field, if it can be effected. The land is

I have had an interview with the worthy Secretary of the French Canadian Missionary Society, to talk over the matter, unafficially. like myself, Col. Haultain is very desirous that a union should be brought about.

Accept, dear sir, my best wishes for the success of the Buttish American PRESBYTERIAN, and may the Great Master and Head of the Church sustain you in your labours for His cause.-Yours very

CHAS. A. DOUDIET,

French Missionary of Church of Scotland in Canada. Montreal, Feb. 20, 1872.

A FACT FOR BUSINESS MEN TO KNOW. -Mr. Whitehead, of a Chicago firm, says that the safe of his concern was removed from the ruins three days after the fire. The account books were found so charred that it was necessary to handle the leaves with extreme care to provent their crumbling. It was found that their bookkeeper had for convenience marked down the balance with a lead pencil. These balances were perfectly legible, although the entries made in ink were nearly obliterated. The fire by its action on the black lead had made the figures very bright. The firm was able to open new books with little delayby reason of the balances being entered in lead instead of ink. It is well known that writing in lead pencil can hardly be affected by thorough drenching of paper with water, but we believe this is the first time it has been proved that leadpencil marks will pass through fire and thereby become more distinct. Business men should take the hint and use the

HEAVEN.

For BRITISH AMERICAN PRESERTERIAN.

O, for the bright colostial land, Where perfect saints in glory stand, In adoration most profound, Before the Lamb with honors crowned.

C. speed me to the happy land; In it I long with saints to stand . It spend eternity in practice Of Him who is my length of days.

A land of day without a night : A land of love and pure delight, A land of aprightness indeed, Where grows of an no noxous wood

O, speed me to the happy land, To join the hely, happy band— Who serve the Lord both day and night And sing his praise with all their might Laminatuol's own peaceful land, The workmanship of his own hand

No strife of tongues, no battle's roar, Is heard upon its radiant shore. O, speed me to the happy land! A prosperous passage Lord committing to be the blest among;

Hong to join the argelic song.

Random Rendings.

EXCEEDING ABUNDANTLY.

Rev. Dr. Merle d'Aubigne tells how the riches of Divine grace reached his

We were studying the Epistle to the Ephesians, and had got to the end of the third chapter. When we read the the third chapter. When we read the last two verses, "Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to my soul like a revelation from God.

"He can do by his power," I said to
myself, "above all we ask, above all Christ for the work to be done within my poor heart now filled my soul. We all three knelt lown; and although I had never fully confided my inward faith as he would have uttered had he comprehended that my own efforts were of no avail, that Christ is able to do all by His "power that worketh in us;" and the habitaal attitude of my soul was to lie at the foot of cross, crying to Him, "Here am I, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all thyself. I know that thou wilt do it. Thou wilt do exceeding abundantly above all that I

I was not disappointed; all my doubts the Lord hath dealt bountifully with

Never dare go where you have reason to question whether God will go with you; a Christian should never willingly be where there is not room for his Sa-

A worthy Quaker thus wrote:-I expect to pass through this world but once. If, therefore, there can be any kindness I can do to any fellow-being, let me do it now. Let me not defer nor neglect it, for I will not pass this way again.

Never forget the three whats. First, What from? Secondly, What by? And thirdly, What to? What from? And thirdly, What to? What from? Believers are redeemed from hell and destruction. What by? By the precious blood of Christ. What to? To
an inheritance incorruptible, undefiled,
cet.—Hearth and Hom. and that fadeth not away.

Of all the pretty little songs I have ever heard sung, that is one of the best which winds up-

If at first you don't succeed, Try, try again.

I recommend it to everybody who is "down in the mouth," and fancies that the best thing he can do is to give up. Nobody knows what he can do till he tries. "We shall got through it now," says Jack to Harry, as they finished up the pudding. Everything new is hard work, but a little of the "try" ointment rubbed on the hand and worked into the heart makes all things easy. C. H. Spurgeon.

EUROPEAN CHANGES.

Europe, says a Berlin paper, had fifty-six States before the Italian war, while it has now only eighteen, with a total superficial area of 179,362 square miles, and a population of 800,000,000. Of these the German Empire comprises 1,888 square miles, and a population of 40,100,900 (according to the census of 1847.) The principal States in Europe, with a population of more than 25 millions, are: -- Russia (71), Germany (40), France (804), Austro-Hungary (36), Great Britain (22), and Italy (204); their total population is therefore four fift s of that of the whole of Europe. A century ago, before the partition of Poland, the Great Powers only possessed one half of the then population of Europe; thus: Resem 18 millions, Austria, 17; Prussia, 5; England, 12 and Franco, 26; total, 80. The number of Roman Catholics in Europe generally is now 148 millions; 351 in France, 28 in Austria, 26 in Italy, 16 in Spain, and 14\frac{1}{2} in Germany; of Greek Catholies, 70 millions, 54 in Russia, 5 in Turkey, 4 in Roumania, and 8 in Austria of Protectors. and 8 in Austria; of Protestants, 71 millions: 25 in Germany, 24 in England, 84 in Austria; of Jews, 4,800,000; 1,700,000 in Russia, 822,000 in Germany. Dividing Europe into nationalities, there are 82,200,000 of the Slavo-nic race, 97,500,000 of the Latin races, and 93,500,000 of the Germanic race.

I'M IIIS MAN."

The death of the Rev. Robert J. Breckuridge reminds us of an amusing incident in his life, which we believe the power that worketh in us, unto Him has never been printed. Some member be glory, etc., this expression fell upon of a presbytery—a country brother complained that the city clergymen dressed too well, and thus made an undue distinction between them and their even that we think may, exceeding country brethren. Dr. Breckenridge, abundantly above all. A full trust in always ready for debate, atraightened always ready for debate, straightened his tall, hthe form up, and "indignantly denied the charge." In a burst of eloquent anger he declared that he was ready to change clothes with any struggles to my friends, the prayer of brother on that floor. In an instant a Rieu was filled with such admirable short, fat brother—as broad as long short, fat brother—as broad as long—waddled into the aisle, and called out known all my wants. When I arose in wheezily: "Mr. Moderator, I'm his that inn room at Kiel I felt as if "my man!" The vision of Dr. Breckenwings were renewed as the wings of ridge s arms and legs protruding from eagles." From that time forward I the bages clothes of the other upset the the baggy clothes of the other upset the digmity of the presbytery, and spoiled the eloquonce of the orator .- Exchange.

THE AMERICAN WILD-CAT .- The animal so generally known in this country as the wild-cat, is not a cat proper, but a lynx. Cats and lynxes differ in their teeth, and in a more readily observed character, the length of the tail, which in the lynxes is less than half that of the body and usually not greater than that of the head. Our wild-cat, or bay lynx, were removed, my anguish quelled, and the Lord extended to me peace as a clusive of the tail, not far from three feetin length, and weighs from seventeen river." Then I could comprehend with all saints what is the breadth, and length, and depth, and heigth, and know the love of Christ which passeth knowledge. Then was I able to say, small patch of black on the upper surface of the end, and the inner surface of the cars is black, with a white ratch.

> country, and varies so much in widely separated localities that naturalists are in doubt whether there are one or several species. The wild-cat mainly inhabits dark swamps, and in the Southreu States is frexuently found in the wild growth that takes possession of abadoned cotton fields. It lives upon hares, squirrels, partridges, and other small animals. Sometimes it makes a raid upon the hen-roost of a settler, and will occasionally kill a lamb or young pig. In summer, when the streams are low, it varies its food by catching fish. The animal is caught in steel-traps, basted with meat. The wild-cat of Enropo is a true cat, and crosses with the cut .- Hearth and Home.

This animal is found throughout the

Wisdom is, I suppose, the right use of knowledge. To know is not to be wise. Many men know a great deal, and are all the more fools for what they know. There is no fool so great a fool as a knowing foor. But to know how to have wisdom use knowledge is to have wisdom .-

It is said that because the daily parers are so full of the records of crime, some prison authorities keep them away from convicts for the reason they are dangerous reading. Yet thousands of families admit any daily paper into the circle of young people and children, without a suspicion of impending evil. ARISE FROM CONFERENCES ON SUBJECTS CONNECTED WITH OUR WORK AS MINIS-TERS OF THE COSPEL

We will retrett by hid enumerate all the beartiff which they beire from Chi ference on subjects immediately connected with our work as ministers of the Clospel.

It may be sufficient to point out some of the henclits which are likely to arise from a prayerful consideration of the many important subjects which might be be brought before us. We have long felt possuaded that such Conferences are required in order to obtain more of , each others minds on the varied features of the chief work in which we are engaged from January to December. Some of us feel ourselves isolated and seldom have an opportunity for brotherly Conference on many important matters connected with our work, which matters 'timy not be regarded subjects of judicial investigation by the Presbyterv, as have been nearly all, which have formed the substance of our business in the past. I believe all of us have felt that, however necessary it has been to consider and discuss the things which have come under our consideration in Presbytery. The discussion of them, generally, has not been efficient, in sending us home highly stimulated to greater devotedness in winning souls to Christ, They generally have been the outside things of the Church—the scaffolding—which have occupied our attention, and though closely counceted with the spiritual, they are apt to be secular in their influences on minds not entirely holy, harmless, and undefiled. So we return to our respective fields of work, it may be a little sharpened in logic and dialecties, but not feeling the warm glow which should arise from the contact of Christian Soldiers, who have met for consultation regarding the best way to adyançe opr Lord's Kingdom.

We do not disparage discussion regarding the external things of the Church mor the internal. We believe them healthy, and well fitted in helping us to feel that all things are God's, and in delivering us from the delusion, that Christianity consists, in a simpering moditation, and a professed despite of all things earthly. Yet there may be a danger of running to the opposite extreme, when the only opportunities we have of meeting together are occupied almost exclusively with the externals.

We have lad our to-go-machines of molongor duration, and the sharp rapier of thrust with more deadly intent, than the ... importance of the occasion demanded, reand a brother wounded in gather than strengthened for his work; these have something of a secularizing influence onthe mind, and tokeep the thoughts from the matters more immediately Learing on the spiritual. Were we to have a meetings. The external would suffer no loss, and we might be great gainers, in a variety of ways by the Conferences proposéd.

We might have intellectual gain.

It may be thought we have a sufficient mintellectual stinulent in the study of the sermous we have to prepare for the people of our respective charges, and in the books where many different kinds of subjects are discussed by men of the highest talent and greatest learning. We believe that the study of the Word is well fitted to keep the students mind · licalthy, and that it shall over be the source whence the intellect of man has its most nov erful stimulus and strength in presenting old truths with spring like fresliness and youthful vigor. Yet we stimulant in personal contact with ... living minds which gannot be obtained in any other way than by personal con--il. tact. 11 6 34 July

The information and mental culture " to be gained by the study of books are very important in furnishing the mind mingle without any consciousness of in-with fresh thought and argument re- congruity. We do not now say anywith fresh thought and argument regarding the traths most surely believed: among us; but which of us does not feel that, the amount of travel, of visiting; of public speaking, is physically exhausting, so that when we sit down to get the contents of a book into our mind the strongest impulse we are sensible of is a desire to have a physical 1 . rest. We feel it needful to enter upon a process of preliminary mental disci- | Wo contess to a tendency towards secupline in order to get the mind into a state capable of receiving the contents. We acknowledge a power in them which of a book, and often before this prelimmary process is completed some other from reverential thoughts of God, or duty calls for attention, and the book has to be laid aside before the arguiron making them rounds in the ladder ment has got a place among our mental

If we have not some pressure from without; if we have not some definite direct and powerful influence in leading " Object to push us to stremuous exertion, the inward desire of improving our gifts from us have the considerations of those '' may bottoo feeble to life us ap from our physical languor.

than is to be found in volumes of profound learning. That colitary affort evidenced by the achievements of this co who there bend guid those with will are heed qualificate da grade things by being habitually brought in contact with their sellowmen. Biographies of modern times indicate that many of those who have risen from the ranks of the common labourer and mechanic to places of influence in the Church and Sinte, found much of their stimulant to intelicetual attainment in the Young Man's Christian Association, Literary Society or Debating Club. There they were brought into frequent contact with living minds, with congonial spirits, having aims similar to their own, where a muand cheering them on to further effort in order to reach a higher point than they had yet attained. In their experience they have proved the truth of the proverb, "Iron sharpeneth iron; so a friend," Prov. xvn. 17:

Everywhere a similar argument is used for gathering young men together for study into our Colleges and Universities. On the grounds of economy some may plend for tins; but the weighty argument for this we believe, is to be found in the mutual influence of numbers pursuing together similar branches of study. Satisfaction with one's own attainments is diminished when those of others are found to be at least equal. The spirit of emulation receives an impulso when placed side by side-with a company of students. The narrow views common to the private student give place to those which are broader and more comprehensive, so that he becomes more cosmopolitan and better fitted to act more harmoniously with others in general pursuits of the human family.

We believe these associations have been good for us in our student days. We believe something like them would be good for us yet, though we have grown gray in the work of the Gosnel ministry. With the vigour, the buoyance and the poetry of youth, healthy. emulation is apt to pass away when we are placed without the range of that intellectual impulse which arises from habitual confact with fellow students. Isolation is apt to put us out of sympathy with other minds, and naturally we get more limited in our views regarding the general claims and necessities

We believe that frequent conference on subjects connected with our work would tend much to keep our intellectual powers in more vigorous exercise, and help to make the composition of our sermons—shall I say brilliant, no-fresh as in the days of youth, so that the young would find in our sermons, composed in advanced life, the same geniality of thought which found a response in the hearts of the young, like to that which met us in the early days of our ministry.

We might gain spiritually.

We believe comparatively few, on this side the river, reach that spiritual purity which enables a man to feel a sacred roverence to all external things, as things of God, similar to the reverence commonly felt regarding the Word and the ordinance of prayer. They are few who can feel themselves as naturally drawn to the Saviour in thought, when they speak about the external things of hurch, or when they ar or disposing of dollars and cents, as they feel drawn in thought to Him when they hear of His love and suffering. The most of Christian men are apt to think and speak about outward things of the Church differently than they do about sermons, exhortations, and prayer. Of the one class we are apt to feel and speak as the man of the world. Of the other we feel and speak as the devout Christian. Of the one we feel as if they belonged to man. Of the other as if belonged to God. When speaking of the one, all the feebleness incident to our fallen race may be allowed to interthing regarding the propriety of this distinction so often made. Of it we only say, "Let every man be fully persuaded in histown mind." It is on the fact we we found an argument for Conferences. on subjects bearing on the internal things of God's house.

We claim not to be among those already perfect -but would follow after lari-m when dealing with ouward things. draws us towards themselves, and awayrather a weakness in as which keeps uson which to get nearer to Him who has been lifted up to draw all men unto him. In other words, they have not the same us to suppress the activities of the old things connected, more specially, with the internal things of the Christian

BENDERING WHICH MAY lever to lift us out of a "br. wn study" should have a larger share of our atten- and cheering those who labour under a tion when we meet together as metabers of Presbytory. It would tend to fill our minds with clearer views concer: in the nature of Church machinery, and our heart : withing to except the four's regard spoor the faith; but these was have ing things ascred, Buch was ten treated been low editioned with those who have as secular. The hand who objected to take a collection gother election formali. because it was bringing the secular into too close connection with the Gosnet had need to learn that making the collection should have been an act of worship as sacred, as singing and prayer. More frequent and sincere contact with the things of God, in praise and prayer. would have done much to have stripped the collection of that profune covering, his forgetfulness and ignorance of the owner of silver and gold, and led him to throw over it

· More mutual contact will the deeper tual impulse was felt by all constraining things of the Gospel might be useful in abridging dissension regarding more points, and in making us feel more the gravity of outward things as well as inward. We are persuaded that not having such Conterences as is proposed, we man sharpenoth the countenance of his lack one of the valuable means by which a deeper state of spirituality raight be obtained. We sometimes hear complaints that all which is commonly done at our meetings, is done by a few and the rest sit as dumb spectators. This has been given as a reason for non-attendance on

meetings. 🧳 We have not much sympathy with this complaint. Whether we be the individuals who imitate, or execute the resolutions of Presbytery, or only give a silent consent, we should all beinterested in that which is designed to advance the cause of our common Master. Surely our hearts should be large enough to interested in that which concerns any brother in Christ, even though we may not see any personal advantage arising to ourselves from the resolution.

We have not much hope of silencing such complaints by instituting the Conferences proposed; but they will afford opportunities of getting and giving personal benefits to all who will attend and

take interest in them.

We might gain ministerially. However well qualified any one of us may be for the work of the ministry, all of us are capable of improvement. and we think if we learned under the teaching of men of like passions, with ourselves when young men we are capable of doing so still, perhaps some of us would be more apt students now, than we were then, at least we know our ignorance better. The younger may learn of the more experienced, and the older mag learn of the less experienced regarding many things closely bearing on our work, such as how shall we best deal with the young who are hearers but delay decision for Christ.

How shall we best deal with backsliders ?

The necessity of personal dealing with parents regarding their making efforts for the salvation of their children. The propriety of lecturing in order through a book of Scripture. The propriety of giving a series of sermons on the same or cognate subjects. The best time and method of preparing discourses. The propriety of keeping up a system of critical study of the scripture. Is the study of science needful to give freedom and breadth to the mind?

How may the knowledge of modern science help us to preach the Gospel better? A brotherly conference on such subjects might be accompanied with

education did not bear sufficiently close udon the difficulties of our work as preachers and pastors. The work was entered and difficulties met for which we had no preparation. Having no hint of the experience of others in like circumstances, the difficulties were met. sometimes they were overcome, sometimes we were overcome, but in most cases there have been many blunders which a little experience might have avoided. The men of experience have possessions which they have acquired in the pastoral work, and which, we beheve, they not only should be ready, but are standing willing to bestow them all on their brethren. The acquisition of it by many of us would be valuable, and we do not know any better way in which it could be given and obtained than in conference.

The officers of an army are not satisfied with the training of the inilitary school, nor with the individual training they got in the field of conflict. They consult at every opportunity how they may most successfully meet the enemy. If wo may so speak, they cast their experience into a common treasury of which all may become sharers, so that the end they all have at heart may be reached.

From this wisdom of the mon of the world the office-bearers of the Church may learn much. Were the example more followed, there would be more unity of purpose and more success against the etining of the fob.

Consultation regarding the duties of

sense of their isolation.

Such conferences would do much to send us home from our meetings of Presbytery to our respective fields of more and increased and increased hope of attaining great success in ill the branches of Sio curies. They should In honestly tired;

OPINIONS OF GREAT MEN ON THE SABBATH.

"If Sunday Kad not been observed as axaday of rest during the last three. centuries, I have not the smallest doubt that we should have been at this moment a poor and less civilized people than we are." -- Lord Macaulay.

"There is no religion without worship, and no worship without the Sab-beth - Count Montalembert.

The more faithfully be applied himself to the duties of the Lord's day, the more happy and successful was his business during the week."-Sir Matthey Hale.

"A corruption of morals usually follows the profunction of the Sabbath.'

"The Sabboth, as a political justitution, is of inestimable value, indepen-dently of its claims to divine authority." -Adam Smith.

" Sunday is a day of account, and a candid account every seventh day is the best preparation for the great day of account."—Lord Kaimes.

"Give to the world one half of the Sunday, and you will find that religion has no strong hold of the other. Pass, the morning at church, and the evening, according to your taste or rank, in the cricket field or the opera, and you will soon find thoughts of the evening hazards and bets intrude themselves on the sermon, and the recollections of the populer melody interfere with the Psalms.

Sir Walter Scott.
"I feel as if God had, by giving the Sabbath, given fifty-two springs in the year." - S. T. Coleridge.

"A Sunday given to the soul is the best of all means of refreshment to the mere intellect."- Isauc Taylor.

"Where there is no Christian Sabbath, there is no Christian morality: and without this, free institutions cannot long be sustained:"-Justice McLean.

"The religious-character of an institution so ancient, so sacred, so lawful, and so necessary to the peace, the comfort and the respectability of society, ought alone be sufficient for its protection; but, that failing, surely the laws of the land, made for its account, ought to be as strictly enforced as the laws for the protection of person and property. If the Sunday laws be neglected or despised, the laws of person and property will soon share their fate, and be equally disregarded."-. Attorney General Bates.

We are to account the sanctification of one day in seven a duty which God's immutable law doth exact forever." Richard Hooker.

"The very life of religion doth much

depend upon the solemn observance of the Sabbath; consider, if we should but intermit the keeping of it for one year, what a height of profuneness would ensue, in those that fear not God !" - Archbishop Leighton.

"We never, in the whole course of our recollections, met with a Christian friend, who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath day to keep it holy."—Dr. Chalmers.

"The Sabbath must be observed as a We have felt with many that our early day of rest. This I do not state as an foundation upon a law in man's nature as fixed as that he must take food or die."-Willard Parker, M.D.

"As a day of rest, I view the Sabbath as a day of compensation for the inadequate restorative power of the citement. One day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system."—John Richard Farre, M.D.

"So far as my observation extends, those who are in the habit of avoiding worldly cares on the Sabbath are the most remarkable for the perfect performance of their duties during the week. I have a firm belief that such persons are able to do more work, and do it in a better manner, in six days, than if they worked the whole seven. —John C. Warren, M.D.

INDUSTRY.

Man must have occupation or be miserable. Toil is the price of sleep and appetito, of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing. The world-does not contain a briar or a thorn which divine mercy could have spared. We are happier with the sterility, which we can overcome by industry, than we could have been with spontaneous plenty and unbounded profusion The body and the mind are improved by the toil that fatigues them. The toil is a our office would be a power by increas- thousand times rewarded by the pleain our knowledge of things connected sure which it bestows. Its enjoyments his lordship, "it is because they have with our work which are not to be ure peculiar. No wealth can purchase not been able to obtablish anything bettermed in books, by making us feel them. No indulence can take them, for in its stead. When they can, I do ing our knowledge of things connected sure which it bestows. Its enjoyments

THE JEWISH PEOPLE.

The allgemeine Zettung pixes come in-toresting particulars as leading dispersion of the Joy Lover the world. In Palsa-ting they have long books aduced to a repy smale proportion of their former humber. They are now mass murerous its the northeric part of Africa, between Morocco and Egypt (where, especially in the Barbary States, they form the chief element of the population), and in that strip of Europe which extends from the Lower Danube to the Battie. In the latter region there are about 4,000. 000 Jews, most of whom are of the middle class among the Slavonic nationalities, while in the whole of Western Europe there are not 100,000 of them. In consequence of European inigrations, descendants of these Jews bave settled in America and Australia, where they are already multiplying in the large commercial towns in the same manner as in Europe, and much more rapidly than the Christian population. The Jewish settlers in Northern Africa are also increasing so much that they constantly spread farther to the South. l'imbuctoo has, since 1858, been inhabited by a Jewish colony of treders. The other Jews in Africa are the Falaschas, or Abyssinian black Jews, and a few European Jews at the Cape of Good Hope. There are numerous Jewish colonies in Yemen and Nedschran in Western Arabia. It has ling been known that there are Jews in Persia and the countries on the Euphrates; in the Turcoman countries they inliabit the four fortresses of Scherisebs, Kitab, Schamatan, and Urta Kurgan, and thirty small villages, residing in a sop arate quarter, but treated on an equal footing with the other inhabitants, though they have to pay higher taxes. There are also Jows in China, and in Cochin Chuia there are both white and black Jews. The white Jews have a tradition, according to which in the year 70 A. B., their ancestors were 10,000 Jews who settled at Granganore, on the coast of Malabar, after the lestraction of the Temple of Jerusalem. The Jows remained at Cranganore until 1565, when they were driven into the interior by-the Portaguese. . The black settlers are supposed to be mative proselytes, and have a special synagogue of their

SIGHT FOR THE BLIND.

A blir I man once applied to an eminent oculist to inquire concerning an operation upon his eyes. He had been blind from birth. The oculist, after a careful examination, said to him that if he would submit to a critical surgical operation, there was a bare possibility that for an instant he might see; it would be only for an instant—a gleam—and then all power of vision would be destroyed. He would never see again.

The blind man desired that the oculist should undertake the operation. The question now to be decided was, what objects should be place before him, so that if that thrilling moment came, he might gain his first and last view of He could at once decide. Ho them. desired that the dear friends who ministered to him in all those years of darkness should be seated in chairs while the oculist was engaged in the opera-

For a long time the blind man submitted, in the patience of hope. At length that mement came! it was only for a inoment; but he saw his dear a look that must been! Now their image would be in-delibly impressed upon his heart; and that thrilling moment's view would be his constant solace in all his remaining life of darkness!

Look at another fact which the above illustrates. If you are still without Christ, you also are in darkness. Your soul is blind. You have never seen Christ as your Redeemer, "the chief among ten thousand, and altogether lovely." He is able and willing to open the blind eyes of your soul. Yes, the Divine oculist is himself your dearest friend, whom you have never seen. He offers to dispel your darkness and heal your blindi ss .- . Imerican Messenger.

THE REASON WHY.

Infidels should never talk of our giving up Christianity till they can propose something superior. Lord Chesterfield's answer, therefore, to an infidel lady, was very just. When at Brussels, he was invited by Voltaire to sup with him and Madame C—. The conver-sation happened to turn upon the affairs of England. "I think, my lord," said Madamo C--, "that the Parliament of England consists of five or six hundred of the best informed, and the most sensible men in the kingdom. "True, Madame, they are generally supposed to be so." "What, then, my lord, can be the reason they telerate so great an absurdity as the Christian religion?" "I suppose, Madame," raplied In receptate with living more faith with one work when are not to be are pecuniar. No weath can purchase not peculian to escuous abvering of the Linguist and the control of the living more faith. It is not to be the control of the

DE CONTENT.

flaw ye no'er a lossely lamin.

Flaminto' gin the wore a bide.

The sage of loy well any or goe form:

The years and chape he of her
like yith la'er a weer's tribe.

Thicking ing interview or less;

the would are be bi'the and size

Lightly as thu day well year.

Wive and lactic, young and aged, Think us to most things coats; The ane, ith a tie armers, Marvil joy was nor complete. Marvil joy was nor complete. Dia not it have its threships, Powish diano peas lights by, The like current burries sade the The among the thoras step is.

WHY PUT OUT THE LIGHTS

MY REY. J. D. JETER, D.D.

The gospel furnishes the only light and on the country beyond the river of eath. Bright and glorious are the compects which it reveals to the good death. Leight and glorious are the good-in that land. Thousands have lived in hope, and died in triumph, under its hope, and died in triumph, under its inspiring light. If the gespel is not trac, the light of heaven is extinguished, the curvelations of hope are abolished, and the mystery of custence is unpenerable and bowidering. If the gespel is fulse, man, with angello powers and immortal asplrations, is reduced to the condition of a brute, predestined merely to-cat, driok, and sleeps to propagation in the condition of a brute, predestined morely to-cat, driok, and sleeps to propagation for the condition of the triumph in the condition of the condition of the triumph in the condition of the c

to cat, driuk, stud sleen; to propagate the rate, to total and suffer, to dee and rot. It cannot be unreasonable to demand that mon who have made appalling such discoveries shall be pamed at the catinguishment of the light, mid hope, and copinfort of the light, mid hope, and copinfort of the light, mid hope, and copinfort of the world would, indicate a measure of insensibility, or a bias of mind utiliary and the cases and according to the cattering and the consultation of the world would, indicate a measure of insensibility, or a bias of mind utiliary and to the cattering and cloquent John Randolph, of Roanole, and cloquent John Randolph, of Roanole, and the propagate of the property of the forest and cloquent John Randolph, of Roanole, and the published to inidolity. At that time, through the influence of Mr. Johnson, through the influence of Mr. Johnson the Mr. Johnson of the forest, and the published to inidolity. At that time, through the influence of Mr. Johnson the Mr. Johnson of the Johnson of Mr. Johnson of the Jo

gravity of the subjects of which it treats; a funness that can be warped by no interest, or pre-conception; a thoroughness unquestioned; and a persistence, that will leave no market a winner surguestioned; and a persistence, that will not stop short of a full and figure environe; and, reaching the conclusion that Christianity is true, for embrace it heartily, adorn it by your lives, and commend it to the acceptance of the world; or, finding it to be a delision, to clothe yourselves in saddiction, to clothe yourselves in saddiction, and the week of the world are gone for over.

A QUESTION WITH ONLY ONE

ANSWER.

A young man from the Provinces, who was sent to Paris to finish his education, had the mistorium of getting into had company. He went solar as to wish, much flushly say, there is no God: God was only a word. After staying several-years in the capital, the Joung man returned to his family. One day he was anxited to a respectable house where there was a tumerous company. While all were metaclaiming thomselves with news, picasure, and busine a two gris, aged respectively readve and thirteer, were easted in a lay-window, reading together. The young man approached thomselves and asked, "What beautiful romanes are you

"And you, sir, you do not believe

"Once I believed it, but after living in Paris, and studying philosophy, mathematics, and politics, I am convinced that dod is an empty word.

"I, ser, was nover in Paris; I have never studied philosopy, or reatherna-tics or all those those beautiful things which yes thow; I only know my cate-chism; but, since you are so learned, and say there is no God, you are nestly tell me whence the egg comes?"

"A funny question, truly; the egg comes from the hea." "And now, sir, whouse comes the

"You know that as well as I do, Miss; the hon comes from the egg."
"Which of them existed first, the egg or the hen?"

"I really do not know what you in-tond with this question and with your hen; but yot that which existed first was the hou."

"There is a hen then which did not come from an egg?"

"Bog your pardon. Miss, I did not take notice that the egg existed first." "There is then an egg which did not come from a hon?"

"Oh, if you-beg pardon-that is-

"I see, sir, that you do not ke whether the egg existed before the or the hen before the eggs."

"Well, then, I say the hea."

"Vory well, there is then a her which did not come from an egg. Tell me now who made this first hen, from which all other hens and eggs come."

"With your hone and oggs come."

"With your hone and your oggs, it seems to me you take me for a poultry deslar." "By no means, sir, I only ask you

and eggs comes?

"But for what object?"

"But for what object?"

Well, since you do yot know, you will permit me to tall you. He who created the first hoa, or as you would never the first hoa, or as you would never the first hoa. The same who created the world, and this being we call God. You, who extract which the existence of a lost of an erg without God, stull what is manufain to be ablect explain the existence of this world without God.

The young philosopher was silent; he quiptly took his, hat, and full of shame, departed.—Translated from the Krench.

PASTORAL VISITING

(From the Liberal Christian.)

PASTORAL VISITING.

(From the Liberal Christian,)

Vo recollect onco having fallen hoir to the visiting-book of a devoted pastor. It was formal and business like to the hole to the visiting-book of a devoted pastor. It was formal and business like to the last degree. Every family in the parish had a leaf to itself, the mannes of the parents, the birthdays of the children, the immates and even visitors of the house were angeled. The data and length of each visit was exefully given; the med enjoyed, if the pastor slayed to dinner or tea; the subject of the first the med enjoyed, if the pastor slayed to dinner or tea; the subject of the first the med enjoyed, if the pastor slayed to dinner or tea; the subject of the first downer and the first one and length of the first one and the first one and length of the first one and the first one and the first one and the first one and the first of the first one and the first one and the first of the first of the first one and the f

God; God was only a word. After staying several-years in the capital, the joing num returned to his family. On the country we can concoive of non-day he was invited to a respectable house wiscred there was summerous company. While all were ontestaining themselves with news, piessure, and busine a two girls aged respectively wellow and thirteet, were estade in a bay-window, rending together. The young man approached them and asked, which is a stay of least the continuous and asked, which is a stay of least the continuous and asked, which is a stay of least the continuous and asked, which is a stay of least the continuous and asked, which beautiful remance are you leading, so asternitiely, young ladies? "What beautiful remance are you leading, so asternitiely, young ladies?" "We are reading the history of God's chesses he could be a stay of the continuous and the continuous an

preparation of sermons, the considerate oversight of ciliage interests and public improvements. A paster must be attudant to teep a yealty maylo hold on his people; he must read, know, think more thus they can, and feed them from an over-graying mind and an over-deepening piety.

HOW TO PIBLI FOR MEN.

1. Improve your time. All being ready, put out your line at once, and keep it out every moment possible, as you cannot told the minute you may take a big fash. Hold forth continually measure and out of some. Dally you could a young lady just converted wrete to me, "D. our rentender in your let ter to my brother urging him to be a Christian, that you add'd, "I think your chleet sigter is a Claristian." That treubled hae, I knew I was not a Christian, and I knew that lought to be one." Keep out your line.

2. Be oure mud keep your float whirl-

2. Be oute and keep your float whirling lively and bright. Make the truth fresh and attractive. Turn n.s bright sides to men's hearts. If you one add a bright feather from the wing of lancy it will be all the better.

it will be all the bester.

9. Itow ofton over the same ground.
The fish that is not quite ready tills
time round may spring for a the next.
No matter if other more expert fashermen than you have been over the ground
before you. God may give to those hithorto indifferent an eye to your hook.
The carrell about saying, "There are
no fish to be caught there."

no fish to be caught there."

4. Be propered for some disappointments. Now and then your hopes will be greatly desired, you not need a splandid fellow to the beat saide, and just whom you are sure chine, off howill slip from the book and you will loose him. You will sometimes be sure a man is stopping into the kingdom, and the next you know he is the deep water of worldliness or scepticism,

the deep nater of worldliness or secretion,

5. Finally, be patient. This is the supreme, addinguesible quality in a good fisterman. A fisterman's patience is reversible the world year. You must learn to fish the whole flay, without taking a single fish, or even having a bite, and yet consider you have a good time, and go at it again, light and cheerful, the next day. Above all things, be not weary in well-doing it, you would eaten souls.—Ite. Dr. Ballard.

"NAE STRIFE UP HERE."

It is related that an old Scotch clide had once a dispute with his minister at an elders' meeting. He said some thingst that nearly broke the minister's heart. Afterwards however home, and the minister went home, too. The next morning the elder came down, and his wife said to him.

"Ye look said, John; what is the matter with vo?".

ter with yo?".

to took had, John; what is the matter with yo ?",

"Ah," he replied you would look sad,
too, if you had wuch a dream at Thad. I dreamed that I hied been at the elders
inceding, and had said some hard things
and grieved the minister, and whom he
went home I thought he died and went
to heaven; and thought he died and went
to heaven; and thought afterward that
I died, too, and went to heaven, hind
when I got to the gate out estme-the
minister, and put out his hand to take
une saying. Come along, John; there's
age gattle up here—I am happy to see
yo."

The older went to his minister direct ly, to beg his pardon, and found he was dead. The older was so stricken with the flow that two weeks atter he also departed.

departed.

And I should not won or, said he who related the incident, "if he met the the minister at heaven agate, and heaven him say," Come along John; there's ne strife up here."—British Worknen.

ABUSING THE PLAINTIFF'S ATTORNEY.

"Whenever your client has no de-feuce," said an old barrister to a young lawyer, "Abuse the plaintiff a attorney." We should judge that the editorial fra-ternity had studied this survee. Cor-

SUPPOSÉ A CASE.

SUPPOST A CASE.

A church makes its contributions in gross, designating afterwards how much shall ge to passent styppert, how much to fursign injestons, etc. The contributions thus year are flip thousand dullass. The paster is told to take out what is necessary for his support, and give the receive to general causes. He proceeds, therefore to consuler how much he meads. He must have found for his family, and they like good food. He must you had not be needed, and he must have found for his family, and they like good food. He must you had not be now at the provide shoter for them, and a brown, atons front and Mansard roof make a very tolerable shelter. His wife's health, requires that she should ride out, and he can carriage and here are provided for. He must soon grow old, or he may die, suddenly; should not something be laid aside for that? His daughter is soon to be married, and his som needs capital to start in life with. "Incidentale" must sold forty-five thousand dollars will most his necessities, and he hands over the remained ("one-tenth," as it happens, be foreign missions, oten. Does he have too hitte for these last?

Suppose smaller our. A merchanty at the oul of the year had that he smoothe.

have too little for these last?

Suppose souther cure. A merchant at the end of the year indea that his income is tifly thousand dollars. He reserves forty-five thousand to provide for his family, and gives his tittle, hvo-thousand, to missions. Has he reserved too much, for humsels? The more year much, as though it had once been missed the contribution box. As the preaching much must live off the Ge pol, so the vacchant must live off the Ge pol, so the vacchant must live off the Ge pol, so the vacchant must live off the Ge pol, so the vacchant must live off the Ge pol, so the vacchant must live off the Ge pol, so the vacchant must live off the Ge pol, so the vacchant must live off the forther of the support of the one that for the support of t

QUAKER ECONOMY.

A judge, on a journey, fell in com-pany wish Qualter. "Sir," and the judge, 'hew is it that you Qualters al-ways have fat liorses and money in your related to

Quaker. By and by I will tell you Quaker. Dy and by I will tell you. Shortly after thep arrived at a favora. The judge called for a glass of bitters, and urgod the Quaker to drink; but he feduced, asying, I have no used. He then called for two quarts of note for his here, and the Quak r four fer his.

Q. Now I willtell thee, Wa-drink no spirite at the tworn. How much dost thou juny for the bitters?

J. Sixponee,

C. How much for the oats.

J. Bixpenco.

Q. My oats cost me ninepence; and what good did the bitters do thee?

what good did too bitters to theo?

J. They produced me an appetite.

Q. Abstitioner gibb nie als appetite,
This you see that we spend no more
than thou, and our lierars are fat. But
I have not done with the yet. I sale
silver buckles the thy shoes. How much
all they can.?

d they cost.?

Q. How long hast thou had them? J. Eight years.

Q. Do they answer any better than my strings? J. No.

J. Ro.

O. With nine dellars we should have bought live stock, and at the expiration of five years we should have had afteen head of eatite. Here, the seest, we can have more nines giver on our sloes, we have leather strings.

How much better the world would be off, it we had more of this Qualter-economy.

A SHARP PREACHER

A SILAR PREACHER,

People are often discasodly delicate. Good men have upt Always the courage of a friend of mine, who, was troubled with that, conjulant, and who was realyed and telerupined, that the never wrapged, he would see himself tighted. He belonged to the United Preshylprina body. Sow, with a liberality that portage in power representation and the product of the property of the property of the product of the produ We should judge that the editorial featurity had studied this advice. Certainly that a tudied this advice. Certainly that a tude in the proportionity to bear, personal and had been an expectation of an applitude with riting or a political interest that the religious nowepapers. The proportionity to that it that it the minister professions of an appointance of the principal state of the spirit in the religious nowepapers. Fifty years ago, if we may trust at all the atories which assume to represent that arm, the pulpits were ferre in their decuments of a tude to the part of the spirit of contravery, benished from the pulpits were ferre in their decuments on a margonistic church. It has pure of empressively the profession of an appoints to the church that is undisting that tilliant has so on. Well, my, friend went way to pulpit, takes rouge in the pure of the spirit of Christ. In these news of the spirit of Christ. In these news appears of the spirit of Christ. In these news in the church that is undisting that tilliant has been appeared to the proceed of the spirit of Christ. In these news in the church that is undisting that tilliant has been appeared to the proceed of the spirit of Christ. In these news in the church that is undisting that tilliant has been appeared to the proceed of the spirit of Christ. In these news in the contract of the spirit of Christ. In these news in the contract of the spirit of Christ. In these news in the church that is undisting that tilliant has been appeared to the contract of the spirit of Christ. In these news in the church that is undisting that tilliant has been appeared to the spirit of Christ. In these news in the spirit of Christ. In t

"WORLDLY."

"WORLDLY."

They appear, at first thought, shall the word worldly behaviold correy much be round worldly behaviold correy manufactured and the action of the word worldly people. The word is the spalled to man or woman, it does not merely mean that he or she desires advancement in the world; but it implies a base compliance with the world, and indicates the word of cowardice. You know that whan many paraops condensity, the worldly man or woman, if ever on much called your friend, is sure to go with the majority. May, man; it is made to be a sure of the world, has no higher aspirations that those which are worldly, and has abjured his individuality. According to the doeper meaning of the world, apparaou flay be lutencely worldly with fives the doeper meaning of the world, a person of the through the sure worldly mouths and upus, and even worldly smutts; while on the other hard there have been persons living in the fall mercent of what is called the world what is a fall mercent of what is called the well at the world world what is while on the other head there have been persons living in the fall mercent of what is called the well at the world what is while on the other head worldly saints; while on the other hand there have been persons living in the full current of what is sailed the world, who have been much unworld!. The or-ignal reasining of the world, "sai taken from the Seriptures, means "this order of things;" and namikind, is so great, at least in aspiration, that the meanset minded preson does not quite like that it should because of this that he occasining was fally study or things." incanest minded preson does not quite like that is showly beand of him that he goes entirely were faile studer of things. Happiny there is much less of worldlines there of the poly there is not less of worldlines that is, generally, supposed, Very often, behind appased, worldliness and went of formation, which entirely betterdises that supposed worldliness. And went is a new fact that the supposed worldliness in the quade of families — a worldliness which is the failes of families — a worldliness which is the families — a worldliness which is the families — a worldlines will offer the world of the families — a worldliness which is the families — a worldliness will directed own to self-advancement, it often has a touch we wonthe that the world world was contactly and the long to may one who really believed in the world, and was contactly allocated in the world, and you world your case things, and being roally worldly — arthurtless, and then provide of the world.

THE SINGING CURE.

THE SINGING CURE.

We can sing away our, derest orders than we can renson thom away. The birds are the earliest to sing in the morning; the birds are the earliest to sing in the morning; the birds are through the fact than anything. Che I know of Sing in the evening. Ginging is the fact thing that robins do. Whow they have flown their half work—whop they have flown their half work—whop they have flown their plant gifty, and plack up their had incoped of lood, who chound their bills of a hapkin of a bough, then on a top twip tiny sing one song of praise. I know they shope as evelow for it. They dream mayer, her supplication in the night they pract (ord) in the single and stop sudiciny atter the work. I had a top sudiciny atter the work of the theory in the country that was rear ying from the country.

ing the sungitude and all the many and the same students and all the man intrough. As I was ret "ping from the country, the other orequipt, between as and seven coloids bearing a hastlet of frowner, I met a man who was apparently the tender of a man sine was a present the tender of a man that would be appearance of a man that would be a straight stop, and singuight be had been work. Ho was welling ou with wilght stop, and singuights a land a been worked to be a subject to the straight of the work. We not to up that my good thoughts always come too late, I should have given him a large suitenteeth of my flowers. If, he shad, not been on the of the straight when they not course I have, he would have said.

"Are you singuight?"

"Are you singing?" "Of course I am."

"Of curso I am."

"Then take these flowers home and give them to your wife, and sell herrethst a hierarchy and sell herrethst a hierarchy and the same and a self herrethy and the same and a strated the sense of server by song. Then these things would not points or made. Sing in the huse. Teach your children to sing. When grade a same, aim; dhen grade a same, aim; then grade a same a same

Aritisk American Bresbyterian. PUBLISHED EVERY VICIDAY AT TORONTO, CANADA.

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Publisher and Proprietor.
Tonorro, P. O. Noz (CO. O. BEACKETT ROBINSON.

British American Presbyterian

TORONTO, FRIDAY, MARCH, 1, 1872

The large space allowed contributers and correspondents this week, renders it impossible for us to give the usual quantity of editorial matter. This can be remedied in the future, by placing, if necessary, communications on the second page.

MONTREAL PRESEYTERIAN COLLEGE.

We learn from Montreal that at a numerously attended meeting of influential laymen, in connection with the Canada Presbyterian Church in the Province of Quebec, held in that city, on the evening of 9th inst., the following resoultions were unanimously agreed to

Resolved,-That whereas during the discus sion of the union of the Presbyterian bodies of the Dominion, the question has been raised as to the existence or continuance of a theological college in the city of Montreal, this moeting desires to give expression to the opinion which is believed to be general in the Province of Quobec, that the continuance and extension of the theological college in Montreal are assentia to the welfare of the Church in this section of Canada, and consequently that it is our duty to place said college in such a position with re-spect to permanency and efficiency as to preclude the possibitity of any such question being entertained.

Recolved,—" That since it appears from the statements of the Rev. John Laing that practical action in the Assembly's Endowment Scheme is likely to be postponed, and since the wants of the Montreal College are argent, it is the judgement of this meeting that the College Board should proceed at once to solicit subscrip-tions, for the maintenance of one or more additional chairs, for not less than five years, and also for providing a suitable building for the College, it being understood that this move-ment shall not conflict with the Assembly's scheme should it be found practicable, but that the amount of such subscriptions shall be definitely secured to the Montreal College.' (True Copy.)

(Signed,) F. W. TORRANCE, Chairman F. W. HAULTAIN, Secretary.

Many Canadian readers will be grieved to learn that the Rev. Dr. McCosh, Principal of Princeton College, N. J., is lying dangerously ill with pneumonia. He has been ill for several days, and fears are entertained for his recovery.

REV. DR. CUYLER furnishes to the New York Evangelist a thoughtful article on religion among the "Higher Classes." He notices the fact that in the largest Presbyterian and Congregational churches of New York and Brooklyn the additions by profession are mostly from never will be communicated by resoluthe humbler classes, worshiping in auxiliary chapels and mission schools, and accounts for the apparent decrease of conversions among the "higher classes" on these grounds: I. The growth of wealth brings a snare; 2. The present social habits of the "higher classes" are not favourable to Evar relical influences; 3. These classes discourage plain and arousing preaching.

Some 260 of the most eminent men of London have signed a protest against the inconsiderate prescription of large quantities of alcoholic liquids by medical men, as giving rise in many instances to the formation of intemperato habits. They declare that, though alcobol is important in certain diseases, " no medical practicioner should prescribe it without a sense of grave responsibility." They lay down the principle that it should always be prescribed with as much care as any powerful drug, and that the direction for its use should be so framed as not to be interpreted as a sanction for excess, or necessity for the continuance of its use when the occasion is past. And, without passing on the much-debated question whether alcohol is in any sense a food, they declare unanimously that "many people immensely exaggerate the value of alcohol as an article of diet." Is there not in this combined action of the leading physicians of London a suggestion for the consideration of the medical

profession in Canada.

OUR PAPER.

Litter Down A. Drangementer

Dean Sin,-I am sorry to-leave from the "talk with Preshyterians" in your last issue that you have not as large a subscription list to begin with as was expected. Perhaps you are not a little to blame yourself. Many in the west, like myself, were misled by the statement in the Prospectus, that "immediately after the appearance of the first number, a thorough convass of the country, from Winnipeg to Halifax, would be made," We very naturally waited to be called upon by your agent, not understanding that we were expected to make the canvase. But now that our misapprehension on this point is removed we must exert ourselves, and, if we do so we are bound to succeed.

Permit me to present a few facts which may encourage you in your enterprise, and also stimulate friends to maintain it vigorously,

The want of a denominational organ has long been felt in our Church. At the last meeting of the Synod of London, an overture to the General Assembly with the view of obtaining such an organ was adopted, but owing to the press of business at Quebec, was laid on the table till next Assembly. I was not the Synods wish that the periodical whatever might have been its form, should be under control of the Church Courts, but merely that the Assembly should hold out such inducementseven pecuniary to a certain extent, if need be, as to warrant some one to engage in the enterprise on which you have entered. Your paper is, therefore, fitted to supply a real want, which has long been felt. Judging from the numbors which have appeared, I believe that it can be made to supply that want adequately. I question if the Assembly, after long deliberation, could have suggested any thing better either in form or in matter than the British American PRESBYTERIAN.

Our Church needs such a paper for the following reasons :-

1. To present and maintain our distinctive principles, These are at present culpably suppressed, or, at least they are not asserted as they should be If they are not worth the trouble of advocating, or if we are ashamed of them, what apology can be offered for our maintaining any longer a separate organization as a church? If a church has not distinctive principles to which it is warmly and enthusiastically attached, it never can be aggressive; as it can not have either unity, vitality, or power, The Christian charity which is alleged in opposition to this must be spurious as it is subversive of principle; besides it is a kind of charity which no church in the country, except our own, lays claim to.

2. To stimulate our people to sustain the general schemes of the Church. The people are becoming every year more intelligent and discriminating in contributions. Hence, if we would fully enlist their sympathies in the work of the Church, we must take them into our confidence and communicate to them ample information. This information tions of Assembly, nor by statistical neither the one nor the other. Let the people know the extent and the necessities of our Home Mission field, and the magnitude of the work in which we are engaged; let them have the claims of the heathen, and of Christ to whom the heathen are given, constantly presented to them, accompanied by habitual reference to our high privileges by which compassion is generated; let the great cost of an educated ministry, and urgent need of it, particularly in the present age, be constantly and faithfully insisted on, and we will soon have both men and means furnished to carry on efficiently the great work entrusted to us.

9. To guide our Church courts in their deliberations. Without changing, or even tampering with, fundamental principles of doctrine and government, much must be done to adapt our legislation and activity to the country and the age in which we live. We must know the wants of the Church, its peculiar circumstances, and its very tastes. if we would be in a position to influence and guide it wisely. Thus a great many questions need to be discussed in a denominational paper that the mind of the Church may be known, and its very best thoughts and feelings may be expressed. It is truly deplorable to see many of the ablest and the most pious and devoted of our Church office-bearers travelling to the General Assembly without any definite idea of what ought to be done, merely to see what will turn up. Hence crude legislation, and the want of all living sympathy between our people and our Church courts.

4. To foster the development of the inner life of the Church. This, of course, must correspond with our doc-

trines. There is much religious experionce in the Church, there are many ingress which ought to be carefully recorded and cherished. These, if known, would give tone to the Church's sentiments, and greatly promote brotherly love. There is no reason why we should be indebted to other countries and churches for our religious sout nents. Our Church should have a distinctly marked individuality in its veligious life. Until this is acquired it never can be truty united and consolidated. How gladly would I see the ripe religious experience and careful observations of our own ministers and members largely substituted for the valuable extracts on the inner pages of your paper!

5. To neutralize the intensely worldly influence of our secular papers. Such papers are more worldly in Canada I believe, than in any other country. They are "of the earth, earthly." This is largely due to the absence of any great principles to contend for. It is a pity that our people should have no other periodical lite ature than these furnish. Why should politicians and ambitious worldly men have the almost exclusive control of the periodical press? Why should the Church neglect an agency for good, so powerful if rightly directed? We could surely present to our people more edifying biographies than those of living politicians; more valuable narratives than sickening details of crime and criminal trials; and more pleasing and truthful illustrations of human nature, bad as it is, than are furnished by the relentless and implacable fury with which political antagonists are pursued and persecuted!

For these, and many other reasons which might be adduced, we must have a paper of our own; and we must endeadeavour to secure its admission into every family in the Church. This object is worthy of any effort or any sacrifice which may be needed to secure it.

Yours truly A MEMBER OF THE SYNOD OF LONDON.

HINTS ON GIVING.

Editor British American Presbyterian. Sir,-With all my heart I congratulate you on the outset of your paper, and wish you all success. Your letter box, which you have kindly opened, will no doubt be much used and prove very useful-even common sense things in plain language may turn out useful hints. If you have no objections I may send you a few lines now and then; only, Dear Sir, do not strike the letters that come too hard. Really I thought our Post master, the other day, would knock the stamps through and through some letters. Dealgently, sir, with your correspondents and you may draw out some useful thoughts. You know we are all apt to imagine we have some thoughts worth printing. Perhaps you say that's conceit. A minister, who had a good deal of that article, one day looking very sage and laying his hand on his breast, said to a brother, " There is something here." "Very likely a little wind," was the rather cutting reply. But wind or not wind, there is one tho't I would like to see ventilated in connection with our Church, "That there is a great advantage in frequent and individual giving." There is nothing new, nothing tables. Our people, in general, read original in that idea. That's so, but it is worth being made a text and having a few heads and particulars written on

> to say a few words in connection with your paper. We wish to see the BRITISH AMERICAN PRESBYTERIAN

> it, and if you see fit sir I shall try and do so, but not in this letter, far her than

a great success. In order to this, there must be a large number of subscribers. Now sir many are already taking other papers, a local, the Globe, the Witness, &c., and would wish to take the PRESBY TERIAN "ut-but what? cannot afford it. Two dollars a year! two dollars! Must deny myself the pleasure and the profit or reading this new first-class family and church paper. Mr. Editor, perhapthis may catch the eye of some friend who icels so. Now allow me a word with him My friend lay aside meantime the two dollars a year-and look at the paper as about four cents aweek. Not even four cents a week in my case for there are four of us -myself, my wife, my son, my daughter, all working—each entitled to wages and a right to subscribe and read, each for himself and herself. Well here is a club of four, each paying one cent per week and each has a read of eight pages weekly of excellent matter. church news, &c., benefitting the cause and improving ourselves. Do not say cannot afford it. Perhaps the friend may is the case does not suit him, he has a family. Well then is he not the more able to afford it? If not, let him take a step forward and get wealthy.

But enough for the present, with your leave I may write you wain on the advantage of frequent giving and individual giving in connection with our church. Meantime, I remain, sincorely yours,

NOTES FROM CORRESPONDENTS.

Marie econoly any diminution in the steady stream of congratulatory correspondence which some time ago commenced to flow in upon us. We are not at all offended, nor do we find it troublesome to open and peruse dozens .. letters every day, especially when many of the missives cover subscriptions to the British American Presbytesian, and useful contributions for its columns. We again make a few extracts, which may not be unintereding to the reader.

One of our ministers in an eastern county pertinently remarks :-- "I do not see why Ontario, the leading Province of the Dominion, should not be able to support a Presbyterian paper of its own, especially as each of the maritime Provinces, New Brunswiel:, Nova Scotia, and even little Prince Edward Island, can do so. If our churches here should fail in doing so, it is certainly not for want of means or talent, but for want of zeal in the Redeemer's cause. The Press is a power for good or for evil; and the Church of Christ caunot, therefore, dispense with its use. It is one of those means by which light is to be diffused and the darkness dispelled, till the glory of the Lord shall fill the whole earth, as the waters cover the channels of the great deep."

The same writer adds a few items with respect to the congregations and people in his vicinity:-

" We have had our missionary meetings last week in this county and in Prescott. The weather has been unfavourable, and some of the roads impassable at night, yet the attendance generally has been pretty good. The people in the north of Glengarry, with the exception of a few Romanists, Baptists, and Congregationalists, are all Presbyterians. There are four large churches within a range of fifteen miles. One is in connection with the Church of Scotland, and three are in connection with our own Canadian Church. In Lochiel we have one of the largest Presbyterian congregations in Canada, with a communion roll of upwards of two hundred. The people are generally in very good circumstances. The old loghouses are rapidly passing away, and fine, substantial building are supplying their place. The land is good, and by a proper system of farming large crops can be raised. The people are a fine, intelligent, moral people, hospitable to a proverb. They love and respect their ministers, and a Scotch minister among them feels very much as if he were at home. On the north, east, and south they are enclosed with the almost impenetrable darkness of Romanism. From them westward, however, like the course of empire, the light of Gospel truth shines, with all the blessings of civil and religious liberty. God grant that the darkness of Popery may soon be dispelled, and that poor deluded Romanists may see great light. I trust a better day is dawning for them and for the

The Rev. W. T. McMullen, of Woodstock, after writing words of approbation on the "style, tone, and general appearance" of the British American PRESBYTERIAN, goes on to say:-

"I hope our ministers and people generally will not be so simple as to wait to see what is to come of it, and thus take the most direct way of killing a much needed and exceedingly promising denominational organ. If we are to have a vigorous and successful Presbyterian newspaper, I am convinced, it must be—not by the Church appointing an editor, under a committee of management—but by the private enterprise of a man who, loyal to the Church, shall be his own master, and start precisely as you have done. Under the patronage of such a large, intelligent, and influential denomination, the Brivian American PRESBYTERIAN should rise to the very front rank in influence and power amongthe newspapers of our country."

A TIMELY HINT.

The following note, from a friend in an eastern town, illustrates very plainly how a little individual effort may assist us in extending, the circulation of the BRITISH AMERICAN PRESETTERIAN. We shall let our correspondent tell his own story :--

Ma. Editor,—One or two zealous Presbyterians in every congregation could, with a very little exertion, in a very few days, put your excellent paper on a magnificent basis. Yesterday I enquired at our post office if many copies of your paper were received there; I found there were only two. I was sure this could not be from any lack of interest in the success of your paper, but from the want of direct application to the members of our congregation. Believing this, unsolicited by any one, I went out this afternoon, and in less Jus. I than ar hour got six subscribers and I

their subscriptions too. I hope to send you a dozon more, with the money, soon.

Hoping that many of your readers will, from hear 'oyalty to the cause of Presbyterian, i, do as I have done,

I am yours, A. M. Feb. 23rd, 1872.

Reader! Go thou and do likwise.

"W. d. B." on "Aliquis" let-TER.

Editor British American Presbyterian.

DEAR SIR,-There is no wish on my part to enter into or keep up a controversy on the subject of Union with the Kirk. But as somebody has been kind enough to offer himself as a guide to your younger correspondents, of whom-I am willing to be considered as one, I shall ask his guidance a little further in this matter. I do not wish to be misled, nor that any of your readers should be. and I am sure that "Aliquis" cannot mean to lead any one astray.

He says, "The subject of Union will clearly not be before next Assembly in June." I should like to ask our guide, and many besides myself would like to know, if, with the reports of Presbyteries and Sessions upon Union lying on the table, the next Assembly in June will yet not have that subject before it in some shape or other? I am the more puzzled about this because in your editorial upon Union you plainly intimate that it will be before the Assembly. If you are right-and I suspect you are not a young correspondent—then bomebody needs guiding. I am only anxious that, the truth should be known, and kept clearly before our people.

Again, " Aliquis" says, " The reason why three years were mentioned in the resolution was that, in the ordinary course of church procedure, this period would elapse before the Union could be consummated." But you mention June, 1878, as the time when Union may be consummated in the ordinary course of church procedure-just half the time our guide says. I am not writing just now in favour of hastoning this matter; but many of our people are very impatient of unnecessary delay, and I am only anxious that the truth should be known. Which is right—one year and a half, or three years?

It is thought that I am labouring un-

der a misconception in saying that the raising of a certain amount of money is the all-controlling reason for delay. It is said that the raising of that money has nothing to do with delay of the Union. I distinctly admit in my provious letter that the raising of that money does not necessarily involve delay of three years. Perhaps I put it too strongly, although I am not convinced of that, in saying that raising money was the all-controlling reason. I frankly acknowledge that there are difficult questions of arrangement with respect to the colleges and theological halls to be settled; at the same time no one can have listened to the discussion in the Assembly without being satisfied beyond any doubt that the raising of our endowment, if not the all-controlling reason, had very much to do with, and was stated again and agoin as being the reason why three years were mentioned as the time at, if not within, which Union might take place.

"Cunctator" pleads that what may be called the prejudices of a small but not contemptible minority should be treated with tenderness and respect. It has nover been the fault of our Supreme Court not to deal tenderly with what many call prejudices. It has dealt so tenderly with them in the matter of instrumental music, for example, that not a few of our churches and ministers have taken the matter into their own hands, and, if not set at defiance, yet have ignored and so weakened the authority of our Assembly to a degree that I think is very greatly to be deplored. I hope that in this case these may yield in time to reason, and not be obstinately persisted in till the outside pressure shall become so great as to prevent even the exercise of calm reason and sound judgment.

But, sir, this is dangerous ground. I shall be glad if, in the providence of God, this union shall be accomplished soon; but, equally with those who counsel delay, I am chiefly anxious that -when it does take place-it may be so firmly based on a clear understanding between the parties to it, on feelings of such mutual confidence, respect, and Christian love, that it shall be one of the most happy and lasting unions of the scattered members of the Presbytcrian family that has yet been seen.

I am, my dear sir,

Yours very truly, W. D. B

Whitby, Eeb. 20th, 1973.

Mema of the Week.

CANADIAN.

Among the proposed improvements at Otlava, are a City Park and a new bridge over the lidesu.

ltid-au.

Two cases of small per lave airced prover in fail in Drantford. Those who have been at-tacked, and far, as the small per lave in tacked, and far as the small per lave in the contract bare, with the same flow of the Home of Assembly, decided to dis-ribute the Statutes of the Province free to all magistrates.

magistrates.

Mr. V. K. Muir, the General Superintendent of the Orest Western Rathway, was neede the recipiont of a hand-one pair of enring, stones by the Toconto Curling Clab on Tuesday last. A now line of steamors to ply between faver-pool and Moutroel, is announced in the Mon-treal journals. The first vessel will leave Liverpool on the 18th April next.

avorpool on the 18th April nort.
The ladies of Collingwood, following the ormple set them by those of Rollowing, the orcititioned the Council to take some steps totrade suppressing the manafasture and sale of
tool claims liquor. The petition contained
tool claims in the property of the original set of
the second or the set of the contained of
the second or the set of the set of the second or the sec

420 ejauntures. We leave from the Advocate that Mr. Jac. Campbell, the Toronto publisher, has sent a landscame pulpit Bible, and Fealin book, and at Pealin Books, for the use of the Presbyterian congregation, a Dracberdge. It is not long since Mr. Campbell made a similar gelf to the congention, at Muscket Palle, and Carn's Engations, at Muscket Palle, and Carn's

Churich.

It appears a little over 73 p.s. of Toronto's school population attended school, 98 of Hamilton's, 95 of Kugaton's, London's 95, and Ottawa's 75. The average personage of attoudance of those who entered school was, in Toronto over 45 per cent, Hamilton nearly 63, Kingston over 63, London over 63 day of Ottawa hear than the period of the school over 63, London over 63 day of Ottawa hear than the school of the school over 63 day of Ottawa hear than the school over 63, London over 63 day of Ottawa hear than the school of the school over 63 day of Ottawa hear than the school of the school of the school over 63 days of Ottawa hear than the school of the school

44. Colin Groff, formerly of Berliu, Ontario, died andicaly last week, at Oldeago, having bly to death, after having bal two leath pulled. The body was brought to Arr, County of Waterloo, and interred in the Presbyterian, charalynas, the thought of his wife, who had passed away some optisteen souths before him, both having been only the property of the prime of life. Six children aw left orphany.

BRITISH AND FOREIGN.

The excitment in England on the Alabama claims is rapidly subsiding.

The remains of Earl Mayo are to be taken to England via Suez Conal.

It is reported that Lord Northbrook will be ppointed Victory of India.

Encouraging reports come from the African

diamond field, and the prises are declining. The police entered and searched the outsiheliment of the Jesuits in Frames, and Acted
aquantity of papers.

Bhocking details are given of the persecution
of the Jesus in homenstan. Their persecution
of the Jesus in homenstan. They are the persecution
of the Jesus in homenstan. They are the persecution
for the Jesus in homenstan. They are the persecution
leading to the persecution of the persecution o

Africa.

A movement has been communed in London which proposes the pursings of the ocean telegraph caule, so that messages can be reduced to twenty-five cents a word instead of a dollar as

presont.

Over-avon million copies of the Holy Serip-ries were put in circulation last year, a far coater number than ware over before distri-ited in a year, and three million copies more an were in existence at the beginning of the

contary.

Consider the construction of the con

mental interference or control than in Research Catholic countries.

At a recent Wesleyan Conference in England, two beneviors usen gave \$25,000 each for the purchase of mission buildings in Rume and Naples, and \$30,000 has recently been relied by live. Dr. Stewart, for the purchase of pra-mises for the Waldence in Rome.

mines for the Waldenses in Rome.
At the recent and of the Marquis of Waterford's entate, Ireland, the land was divided use
121 lots, and brought over \$1,000,000, being
mostly bought by the tenants. It has been the
propertors who did not occupy it, and would
not sell it to the tenants.

not sell it to the tenants.

The murderer who assassinated the Chief Justice of In-Ita, last summer, was sentenced that he is body burned after his execution. He received the sentence of death with composure, but his coverage foreook him when he learned that he was to be burned, as Mailammedates believe that if the bedy is destroyed in this world, the rout will be lost in the next. He dided in despate.

slied in despair.

A spirit of religious life and activity is awakening in meny parts of Swelen. Mission hales
for open in many parts of Swelen. Mission hales
for open in many torus and villages, and earnest Leuberaus, Wesleysas: and Baptists are
bolding Sabbath:-aleolos, prayer-meetings, and
Sabbath erening services, which are nitesaled
by crowds e gor to listen to the braths of the

by crowds e ger to listen to the truths of the Geopel.

The herror of the famine in Persia has not rely trachool its climar. The people are worst to skelctons, the children are sincer product to skelctons, the children are sincer to be chaptered to be helpless, through the Shah has bucketsful of pwels an his provide. These provides there is no prospect of reliad before next July.

Mr. Gladstone stated a short time ago that £100,000,000 was annually expected in the pountains at \$5,000,000, and individual three provides of the pountains at \$5,000,000, and individual three plants of the provides of the

practice yields \$330,000,000 and to the revenue-Mr. Richardson, a weaking themshow of the Society of Friends, is the proprietor of Bess-trook, a marchineturing form in Ireland, where 3,000 workmen are camployed. In the sploning ratio. No public oritating bounds allowed in the place, and as a consequence to pelve need occurry, and the town thus formalises a model which the anthorities of other places might well initiat. well imitate

within the autorises of whee well imitate.

The Fernel National Voluntary Fund for the payment of the War Indeantity, is rapidly increasing in amount. Twenty-three millions of the former (270,000 sterling) are already and rance (270,000 sterling) are already and the former (270,000 sterling) are already and interest property of the former present of the form

At the second meeting of the Northern Pres-lyterial Byned of Ching, recently held at Ningo, there were prepent, besides thirden

foreign mir-ionaries, seven native pastors and foreign mir-ionaries, seven native pastors and thousand assumers in the churches context in the same of the pastor at thousand assumers in the churches context and a seven port of their pastors. A batter pastor at Madras, connected with the Scotch Prosbpterion Church, in a recent latter to a strict of missions, gives hopeful releve of changes coming over lucia. He observes a wide difference between the presentative of the strict of the stric

a great raportionity results upon two as the improvers. That had it reprovedly went of both. The agniation for the establishment gree on England Core has tackled being the properties, at which the general temper was decidily for the retection of a church establishment, and another in which the speakers, and another in which the speakers, literators of outree, argued strongly for disestablishment. But at the first meeting one of the speakers, we judge a chegyniam of the Church of England, nepreted that the fining his comparison of the contract of the co

UNITED STATES

The best-paid preacher in the world is said to be the rabbi of the great Berlin synagogue. He receives \$20,000 a year.

The average age of the thirty-nine Congregational ministers who died leat year, in the United States, was 663 years, a remarkable longovity for an average.

The New York Conference of the Methodist Church has purchased a house and lot in Middletown, N.Y., to be occupied by worn-out preachers unable to provide for themselves.

The number of Young Mea's Christian Asso-ciations in the United States and in the Britisl Provinces is estimated at nearly one thousand with a membership of not less than 140,000 young men.

young men.

Among the new journals that have been cetab-liabed in Rome since the breaking of the papid yoke that repressed free thought not a free press, in the Roman Times, on English news paper, the first in that language over allowed to be published in that city.

paper, the first in that language over allowed to published in that city.

Fire of the 80 ministers connected with the Trestytorian Synod, of New York Comprising the contours part of the year. The youngest and the most summers of these was flex. Dr. Shuner, who was eightly years of age.

Ber. Dr. John Hall said has recent mission any speed, "We imagine we are doing something grand for the king of kings when we raise 5000,000 for Fereign Missions; but it would searcely pay for the powder that is fired away every jour in solutes to the dignitures of earth."

away overy just in estates to the atignitates of oreth."

A liquer seller in Connecticut who had just dealt out two of his dealt) drama to a couple of his wrotched cestod with a theatrical flower, and the seller of the seller out of the seller of the sel

the Prechyseran churese of the pominion A vigorous Sabbath-school has been started at Sait Lake City, Ulah, in connection with the Prechysterian Church there, and 2 choice library has been sont to it by the Prechystrian Board of Publication. The Methodists have in the tarritory for Sunday-shools, with about four hundred teachers and scholer, with about four hundred teachers and scholer, with

hundred teachest and scholars, at its lest mosting, votationally in Precepting, at its lest mosting, votationally in Precepting flagmant cases to
great the second of two hundred or more monlars which pay less than \$1,000 calary. The
only question is whether all such shurcher
would not come under the head of "flagmant
cases," yet and old sider is that church expressed an opinion, to which many a Borcured
would give an outplaint soid, that small salaries
do not smoothe as many uninisters as his want
of promp playmant, of shur New Orle.

on not assisted as many ministers as the want of prompt payawit.

A correspondent of the New York Observer writes from Edinburgh that there is a despening concern among Scotch Probyterions for the convertion of the healthman. Even the Section Probyterion for the Convertion of the Dealthman Probyterion and whach is no "high" that a Presbyterian church cause no little distarbance has determined to send an erangelist into the wilderness. The missionary spirit in other barberior is widening as well as despening. Along with this, there is the probability of the Dealth Probability of the Dealthman Propulsion of the large cities in the house field.

bone sem:

East Passarrania Y. M. C. A.—Last ovenins citighty interesting and instructive lecture,
finder the auspices of the above association,
was delivered in the bacement of this new
church by the Rev. W. Inglis, the subject chosen
being "John Kitto." There was a large attendance of the mombers, '.efr friends and the,
public generally; and at 7:30 p, m. the chair
was taken by the Rev. J. Cameron, the respeccid pastor of the eluresh, who, after peaks and
prayer, in a few introductory remarks respecting the association, (which has been but recently "agnalized) its advantages, privileges,
and objects introduced the lacture of the ereaing, who, with a few words of spolegy, procecuod with has delivery of the lecture, which was
listened to throughout with the deopost inteort and attention. He allieded at first to the ling was, vited as weather in possible processed with his delivery of the lecture, which was listened to throughout with the desput interest and attainties. He aliaded at first to the fact of so many men of humble bith sweeted in the line of the little as the life of the little, as a lirght illustration of the life of the little, as a lirght illustration and rample of what can be done by uniting energy and unificating porestrouses under disading and cannot take the life possible of the little and the life possible of the life po

Ceclesiastical.

MINORINA AND CHURCHES

The Rev. J. K. Rmith, M.A., of Galt, proached with much acceptance before the Young Men's Christian Association of Borin hat Sabisah at

The Probytician congregation, ifamilion, formerly ministered to by the Prof. Inglis has extended r. call to the Rev. D. E. Fletcher, of

The Rev. J. K. Hyslep, Presbyterian Minister, of Anonyter, preached one of the armons at anniversary services in the Wesleyan Methadist Church, Downio, on Salbath of last work.

We leave from the local prove that the usem bers of the Central Probyterian Congregation (total) Dr. Ormistan's) have doubled to exceed a call to the Rev. John McColl, of Dundas. Salary (2,400, and a free manss.

The Stratford Becom is informed that, at a meeting of the Stratford Preclytery, hell on Torollay, the Irial sermons of the Rev Peter Scott were austained, and that he will be inductod in the charge of the Cromarty congregation at 2 o'clook p.m., on Tuesday, 5th March, at

A correspondent of the Stratford Beneva writes: "We believe that the congregations of Avenbank and Fullarion occupy the honourable position of standing at the head of the Stratford Presbytory in respect to the amount per member contributed to the various missionary member contributed to

schemes of the Church.

The Unit Reference understands that the tradices of Knox's Church in that fown have secured the services of Prof. Jones, of Toronto as precenter, at a salary of \$400 per year. Ou churches are beginning to realize, not any tosoon, the importance of paying more attention

soon, the importance of paying more attention to congregational singing.

The Bi. Thornus Home Journal is informed that the Rev. Mr. Mollarmid, of Wallestown, has been be seriously indisposed for few weeks past as to incepaniate bins for the discharge of public duty. This will account for the non-fufficient of several appointments outside the mainess of his congregation.

beauters of his congregation. On Tuesday evening, the 13th inst., the Presbytery of Guelph mot by apportance in St. Andrew's Churchi, here, for the ordusation and aduction of the Rev. J. F Dickie, late of Greenock, Beotland, to the pasterate of that therge. Notwitheranding the inelectroncy of the weather, the attendance was large. The Moderator, Rev. Mr. Wardcope, of Guelph, presched and presided, He choes for his text Acts 11, 21. "Thus at the storm which was set at thought of You bunders Wardcope, of Gudph, presided, He close for his text. Acts v. 3: "Thus as the atoms when we see at a towage of the control when we see at a towage of the control when we see at a towage of the control when we see at the conclusion of the works which is become the bend of the corner. From these words ho delivered on appropriate and able carmon, which was listened to with marked; attention by an interested and highly-appreciative audience. At the conclusion of his during the course, the Moderater post the usual questions to Mr. Drekes as to his gilharence ! the source, the Moderate post the usual questions to Mr. Drekes as to his gilharence ! the source of the Preshysian Church. To these Mr. Drekis audibly expressed his assent, where you have been a subject to the office of the his propose of the high propose of the high subject of the preshyster. Rev. J. X. Smith, of Gali, addressed the new for the sacred office. In the Rev. Mr. Medica, of Fergus, the Rev. Mr. Medica, of Sergus, the Rev. Mr. Medica, of Collamon of the services of their congregation, uriging their exoperation as an essential clement towards the mappeness and training Mr. Dickie received whitst he was assistant to the Rev. Mr. Langthton, of Greenock, we saigur favourably of the compregation. Proom all we can learn, Mr. Dickie is a guardness of his chairments, of popular gifts as a cholestic stationness. can learn, Mr. Dickte is a gentleman of high scholastic attniuments, of popular gifts as s scholatic attainments, of popular gifts as a praceher, of canaged catholic spiris as a Chris-tian, and we therfore congratulate the people of St. Antierwie Church on having secured the services of one who will be so dearning an ac-quisition as a resident of our town.—Berlin Telegraph.

SOIREBS AND ANNIVERSARIES.

The anniversary mooting of St. Androw's Church, Strathroy, was held on Teseday evening of last-week—Mr. George W. Ross in the chair. The principal feature of the erening's entertainment was a lecture by Dr. Clarks, of Princelon, on "Canadaa Poetle Literature."

The anniversary festival of Knez Church Mitchell, was colebrated last Monday evening and an analysis and a solution of the suppose of the westiner being delightful. The paster, Rev. J. W. Mitchell, M.A., presided. Speeches suitable to the occasion were delivered by several ministers, and Mr. D. McDougall, of Berium.

ministers, and Mr. D. MaDougall, of Berlus.
The annual ten meeding in connection with
the C. P. Charch, Duart, was hard on the
vreaming of the 9th nost., Mr. John Cunnuagham in the chair. Short and instructive aid
decrease were delivered by the Rov. Messrs.
Look, Carrie and Caven, and by Drs. Smith
and Hicks. The caus realized (1889) is to be
applied to missionary purposes.

applied to missionary purposes.
The missionary service in connection with Blenham Presbytarian Church was held on the oventing of the 19th inst. A numerous audience filled the large church. After a few introductory remarks from Mr. Wolquarris, he includes the first of the church of the present of the pres andiance, who made an excellent speech, and wes followed by Mr. Inglis, Arr, who spoke with great power, and gave a very interesting description of his travel in Africa and other

The meeting of the Innerhip Presbyterian Church was held on Wednesday evening, the

14th last, Mr. John Croig in the chair. The spending with the libri his Grall from Studie Dr. Clarke, of Princeton Ber. Mr. McMallen, Woodstook; T. Oliver, M.P.; and Rev. J. M. Juli, paster of .-e congregation. The permi-lary results of the accessing were also very satis-factory.

A social in the Clovernor's Bload Presby ter A social in the Governor's most freely serial Church, on Toseday westing, the Exh freel, was well attended and passed off very successfully. The shair was occupied by Rev. J. Gor-cou, and a number of cuitable addresses were delivered by gentlemen from the city and

The annual solve of the Millbank Prestyte The numal softwe of the Milloank Pirktyl-ran Charch was beld on Yikiry evenus, the 9th linkt, the as, J. E. Croly, pestor, in the chair. The Cauchel was crivialed to access-The Row. Monars. Hough, Boyd, and Mun-grave, and Mr. D. McDougall, of Berlin, see-ecadely addressed the macking. Besults— plassant and profitatio meeting, and \$90.

pleasant and profitation meeting, and \$90. The Scirce held in the First Prestyterian Church, Dirampton, on Monday evening, navery moceculal. The speakers were Bet. Moars, Gregg, Breckenridge, and McKay. Mr. T. C. Walker read an address to Mr. Hoesie, and Mins Hobb presented him with a value present of Books as a recognition of the interest taken by him in the affairs of the Church and Sabbath-school.

Sabbath-school.

Barbath-school Soires, given by the ledies of the Tirst Presbyterian (Burch, Guelph, came off in the Town Hall on Treaday evening. The weather was not at all favorable, yet the Hall was filled in every partly a large and intelligent company, many of whom were from the century. The Rev. Mr. Torranes, pastor of the church, cotupied the chair, and discharged the chair, and discharged the chair, in a very pheading measure. On the platform bodde him were liev. Dr. Rogg, Bev. Messrarrope, Blakie, Mullen and Macdonald, who oursessively addressed the suddience. Apolitone ware read from Rev. Messra. Ball and Mackie, who were from Born.

who were from home.

The Source announced was held in the Columbus Presbytersau Chursh, our Tecolay it.e

20th und. We may say that it was quite a success. Excellent addresses were delivered by the lev. J. H. Hedset, R. H. Therston, D.D., and J. G. Manty. The Rev. John Smith, of Bowmarville, gave a lesstare an "Church Song."

The lexicac was ringerous in thought, and thought and thought and the second fall themeous as well. His illustration of an annual columbia. fat of hemour as well. His illustration of an old motion of singing, practical in some clurches beld in the sid security and here told powerfully on the risible faculties of the audience. The audience in the church might be estimated at about 400. The Brooklyn their under the leadership of Mr. Wyat, using in their usual good style. After the usual votes of liassha the meeting broke up about 11 o'clock, having spars a pleasant evening. Proceedings and of the building fund.

"add of the building fund.

A Source was hold in the Cansala Prestyterian Church, irrodolyn, on Thereday the 18th inst. Tax was served in the Town Hall; after which people went to the Church, where addresses were to be delivered. Though the creasing was rory stormy, about 200 were present. Interesting and producible addresses were given by the leve. R. Bandorson, R. W. Williams, R. Darington, and M. H. Thurston, D. D. The about an connection with the church, led by Mr. John Burns, did their part in entertaining the audience well. The uncetting broke ap about 10 o'clock, well plassed with the success of the occasion. The following Friday orening a Substitute of the Canter Comment was held in the Town Hall. The proceeds to be devoted to wards the purchase of an organ.

The annual soirce of the East Proceptician

Town Hall. The proceeds to be devoted towards the purchase of an organ.

The anunal soirce of the East Probylerian Chresh, was held on the ovening of the 16th inst., a large number of the congregation and thour friends being present. The treasurers statement was read showing balance at 15th January, 1871, \$32,356, raised during year 1820.17. Ordinary expenditure, 868743; carpenditure in connection with completion of building, 8980-74; leaving bisance of \$5.05 on lands. Addresses were delivered by the pastor building, 1800-74; leaving bisance of \$5.05 on lands. Addresses were delivered by the pastor versuing the sizor rendered several authorism in a piesuing manner. The social mosting of the Sababath-solood was held an the following evening. After the tea and cakes had been dispread of sooms Magic Lantern trees were crabbited, and give meeds amoromout. A few hymms were song, and a short address delivered by the pastor of fire which the mooting was closed. hymns were sung, and a short address delivered by the paster of the which the meoting was slored. The number on the rail of school 181 with an averago attendance of 190; the number of teach-ers is afteen. Missionary contributions for year, §46.7; allocated as follows:—Home Mission, 930. Preuch Caudian Mission 316,70.

PRESENTATIONS.

The Rov. J. Gordon, B. A., of Ramsay, was lately presented with a gold chain and a purso of \$100 by the members of his congregations.

The Roy. F. W. Farris, Paris, was presented with a handsome Gold Watch, by the ladit of Damires St. Probyterian Church, on Wednesday creating 14th inet, the first anniversary of his settlement in the congregation.

SUPPLY: MERSURANT SOCIETY, KNOX COLLES.—The regular monthly meeting of this Society was held on Wednesday oroning, and ran, as canal, very largely attended, Interesting summaries of missionary intelligence from various patte at the world were given by the News Committee, and a good dead of rocitins beainess was disposed of. This Society has the two-fold object of evangolizing the Franch Roman Catholies of Outside and deoperating with Presbyterion in supplying Gospel critinances to the newer and more destitute parts of the cosmic?. It has been doing a good work for many years, and is at present in an ascreedingly prospers as sondition.

BABBATH HOMOUL CONFERENCE - PRES-DITERLOF ORATHAM.

In secondance with a resonance distinct of the General Assembly, C. P. Church the Frenky-tery of Chatisan held a Conterence of Sabbath School Tecsbers, in the Weilington Bl. Charris, the Sub Feb. There was a fair representation of Tecsbers, it of Condens, and of whom manifested a deep interest in the uses

ing. After being duly opened with devotional ex-certions the Conference proceeded to consider the various topics enumerated in the pro-gramme propagate by the Presbytery.

The first of these viz: " Fire relation of the Session to the Saishath School" was introduced by the Rev. W. Walker, and after a spirited discussion it was on motion of Captain. Taylor

"That this Conference recognises the importnee of the teaching in the Sabbath School being in harmony with that of the Church, and would recommend that in all cases when pracwould recommend that it all cases when tleable the superintendent should be a m of the Session."

It was also moved by Captain Taylor and agreed that in the opinion of this Conference all Sebbath Schools should whenever practivehle he self-sustaining.

The next topic viz:—"Teachers in was introduced by the Rev. J. Becket.

After a short discussion the following was on motion of the Rev. G. M. Milligan adopted: "Seemotion of the new, O. M. mingate appears — someting that unity of tenching and spirit is necessary to successful Subbath School work, and that such is attainable only by teachers meetings, this Conference strongly

this Contenence serongly recommineds the nota-ing of such meetings."

The Ber. J. Gray introduced the next topic vix:—"The best method of teaching," on which there was a very interesting discussion in which the greater number of those present took

The Rev. O. M. Milligan intraduced the sub-ject of "Sabbath Sabed Librance," and after full consideration the following recommendstions were adopted .

1. That ministers and elders should oc ate with S. S. tacolors in furnishing a some literature for the children.

2. That the teacher should as much as possi-2. That the teacher should as much as possible read the books in the S. B. Library, sho recommend to the shildren what books they should read carrfully, and further to our orse with the children an what they have read. The Conference briefly considered (1) "Tho best method of retaining the larger scholars in the Babbath School," and (2) "How best

secure the teaching of the shorter Cateshi Sohoois, without having these topics merly introduced by any individual.

Votes of thanks were given to the Christian friends in Chatham, for their hospitality to those attending the Conference from a distance, and also to Mr. Malcomson for his abstrality in and also to Mr. Malcomson for his abscality in defraying the expenses insured by the Cou-

ference.

It was then moved by Capiain Taylor and accorded by Mr. Staniforth and agreed to "That this Conference request the Presbytary to hold meetings similar to the present, twice is each year."

The Conference was then slosed with the

J. BECKET Socretary.

MISCELLANEOUS.

The Sultan has appointed a Christian, Vacan Effonds, to be Minister of Public Instruction in

A school teacher in McGillivin been fined \$4 and costs for unnece in punishing a boy. ol teacher in McGilliviray, Ont., has

A report comes from England that Vis Nonk, late Governor General of Canada be appointed Vicercy of India.

After thanksgiving coremouses at St. Paul's, the Prince of Wales will go on a tour of the Italian lakes, staying abroad two months. The Belle Verson, loaded for New Orleans, lying at the mouth of Licking River, was struck by a large cake of ice, and immediately sank.

The Rev. D. H. Fletcher, of Searbore', is an-nounced to lecture at St. John's Church, Mark-ham, this evening. Subject: "An Hebridean Exeursion in 1871."

The R.v. R. Rodgers, of Collingwood, is delivering a course of lectures on Church His-tory. His subject for next Sabbath vening is "Tyndale's Bible and the English Reforma-

On the second page will be found an article on the "Benedits of Ministerial Conference," read by the Rev. Robert Hamilton, of Motherrall, before a recent meeting of the Stratford Presbytery, which will ropay perusal.

Precovery, when the degrees at Harrard can be received by all candidates who will submit to an examination, whether they have taken the course of study or not. This is as it should be, making ment the standard.

as it should be, making ment the standard, The Rev. D. J. Macdonnell, B.D., of To-ronte, has been lettering at Paterbero on "Business and Culture," The Review pro-nounces the letter "o great treat. The rev. gordeman was listened to throughout with marked attention by one of the largest audi-cases which we have ever steam on a similar oc-casion in Paterboro."

calon in Petorboro."

Principal Dawson, of Medill College, Montreal, has recently published, as one of the decades of the Geological Burray of Canada, a most elaborate and extensive memoric, smitled "The Possil Plants of the Devonian and apper Ellerian Powerliens of Canada." In this admirable report more than one handless of well well and leanty spectraces of land plants are described or cetalogued as couring in formations piler than the coal.

To the paint-grown sultry side Of Gauges, where the girlish bride. From the deep light of India skes. And all the we ath the orient yields, Turns to the my bet pare tacmorfes Of herebild root's home-the dataled fields, Green half anes, and prossy end, That her early it haby feetsteps tred -

To the desolute dreamy camp, Where the soldier in the deadly dump Of the trenches life perilous night-watch keeps With do babroad on the marky air Around him, or under his rough tent sleops, And by the light of dreamland fair, Beholds the purks and the terraced walls, and the beeshes that shadow his father's halls-

To the vast solicules And glades of hour Canddlan woods, Where the outgrant, from year to year, A lonely wait from his native land, Through the winter twilight still and drear, Watches behind the pine-wood brand, Thoughtfully tracing in the blaze Pictures of long-past boyleh days-

To each, to all, they come, Letters from home, with their precious sum Of tiroless love and sympathy, And rememberance dear, like the plaintive strain CI some beloved old molody, Soothing the bitter speechless pain-Of alife-long parting to restful calm. By the blessed strongth of their healing balm.

Subbuth School Teacher.

VISIT YOUR SCHOLARS.

One Sabbath evening, (writes a feacher,) on looking over the roll of my class, I found that, among others, Ann --- lud to be marked among the absontees. I took a note on my visiting list, intending to call during the week, according to custom; but afterwards, as the girl's house was a very little out of the way, I thought there could be no great harm in delaying my call for a

The Sabbath returned again, and T found myself once more in the school with my children around me; and though feeling a little uncasiness on secing that Ann—was still absent, it soon wore off, and was forgotten in the excitement of teaching. The lessons were concluded, and we were just about to engage in praise, when a neighboring teacher stepped across the floor to me, and said very seriously.

": Have you a girl in your class of the name of Ann-

"Yes; what of that?"

"I have something to tell you about her," said he, hesitating.

"What is it? what is the matter?" said I with a presentment of there being something wrong.

" "She is dead!"

" Dead ? "

""Yes, she died four days ago. was buried yesterday. Her brother is in my class, and brought word last Sabbath that she was-ill, and wished to see you, but I-forgot to tell."

"Oh! if you had only told me! I wish you had told me!"

"I am verry sorry I did not." My heart sank within me—I could not speak. Dead! gone from this world forever-gone from any power of means Alas I alas I my conscience. T confg 5

I called on the morning parents next day. For a few minutes nothing was said. At last I spoke.

"So Ann has gone to her rest?"

"Yes, sir," said the mother, "she is. gone."

"How did she die?"

"We don't know, sir; we hope she is in heaven."

" Had sho much pain?"

"Very little; she just sleepit awa"."

"Was she happy in her mind?" "We hope sae, She could speak but little for three days before her death."

"I am very sorry I was not here to

IRREVERENCE.

In some Sabbath-schools there is an atmosphere of irraverence. There is little or no seriousness in the exercises. Now, the opposite of this should be studied and cultivated. The air, man-ner, address, and tone of all, while at work, should be serious and reverent. Reverence is not gloom, nor is it inconsistent with natural expression of a deep-earnest purpose. No censible surgeon operates on a man's throat close by the jugular vein, with a joke on his lips. No ship's officer steers by a perilous reef with a running five of drollery. "It is forbidden to speak to the man at the helm" on the ocean-going steamers, for obviously good reasons.

When Christians assemble on the Sabbath to lead immortal souls from hell-ward paths to Christ, they are about earnest work. Levity is sheeking, and when, to the gravity of the work we add that the word they use is God's, the presence they invoke is God's, the work they do is God's, the blessing they seek is God's, it will be plain that reverence is the fitting frame of mind to be shown by appropriate manner. I presume there are churches in which persons are made to feel by the entire service, that solomn affairs are in hand, that God is there of a truth. Why should not Sabbath-school reverence produce the like impression? Why should the unspoken impressions of a boy looking around his school be, "I guess t's not of much importance?".-Dr. John Hall.

SET H'M TO WORK.

If you have a boy in your class who loves the Saviour, set him to work.

He will do for a wild companion more than you can do.

The class expect you to "talk good" and be good, because you are a Sunday school teacher; but when one who has been as wild as themselves, goes to them and says, "Boys, I have found a new friend and want you to find him too, this is unexpected, and it will make them think even when they do not want

Get your Christian scholar to join with you in prayer and effort for one and then another.

Urge him to ask others into the Sunday school and prayer-meeting. Givo him papers and cards to give away to

He may do great good.

He will be a better Christian for the work, and you will be better for helping

A SUNDAY SCHOOL LIBRARY.

A carefully selected, well managed library is doubtless of great value, es pecially in new settlements and among people where books are scarce. But it s by no means the essential requisité that it is sometimes thought to be Managers of schools should be rid of the lden that it is anything less than an unmitigated evil to suffer the kind of books that are often seen in Sabbath-school libraries and on parlor centre-tables, even where better things ought to be expected. Not less should they ignore the false notion that an entire new set I could use. Is she saved or lost? a of attractive and sensational books once in hell, or a saint in glory? Have in six or twelve months, is either neces-I done my duty to her? have I done all sary or desirable. Schools that depend now fully aroused, told me I had not. be sharply looked after by pastor and There was no want of time. What I church. We know a school which is There was no want of time. What I church. We know a school which is wanted was inclination. I felt I ought held up as a model, as the best school to have called at once, and then some in a considerable city, that lately throw opportunity would have been afforded out all the solid and substantial books, me of smoothing her pillow, and speaking peace to my dying scholar. But now it was too late! The thought was and crammed the shelves with novels now it was too late! The thought was them all the more objectionable that bitter anguish. I knew my duty; but they here and there administer homocopatinic doses of what passes for religious teaching, and that the heroes say their prayers and go:to Sunday-school. They were "bound to have a library that would draw." Better by far no library than this style of books, even with the addition of a proportion of weekly diluted pious novels. Some of our largest and most efficient schools manage to get along without any. We do not, however, understand that they condemn the library. In very large schools they are found to be exceedingly difficult to manage, and others choose to substitute weekly periodicals instead. — Sunday School Times.

Fear not, thou that longest to be at home. A few stops more and thou art "Ay we shought you might have boat pushes off with some of the saints, and returns for more come, but," said the mother, reproach-fully, "ye sent you word, but you didnated will be said of thee, as it was to her come. Puir thing! Annie was fond of in the Gospel, "The Master is come, the Salbath Class, and would not stay and calloth for thee. When you have away wet or dry,"—and she burst into got to the boundary of vour reachest Texplained as well as I could why I had not come when sent for, but could portunity—I had neglected them all had now, why do I write this? It is to urge on my fellow teachers never to let slight excites induced them to diefer their conting to do but to let slight excites induced them to diefer the labours of your pilgrimage will then be on the point of conclusion, and you will have nothing to do but to entreat God, as Moses did, "I fray visiting their scholars, and thus they had not have cause to lament, as I do, an explected opportunity.—Rev. R. Steel.

Our Young Lolks.

THE CHILDREN'S PUZZLE.

Abound a table strowed with books and toys There sat a merry group of noise boys, Half battling to display, with flugers swift. A puzzle in a box—their father's gift. With cases basts the lid is pulled aside; Delighted with the game as yet untiled, The box is searched, and busy hands begin To soize upon the pieces packed within; Each youngster confident of being ablo To range the fregments scattered on the table into a pottern perfectly combined, Such as the wise artificer designed.

But soon impatience dooms the process slow; Tempora are chaled, and difficulties grow;
"I'm sure," shouts Tom, "that piece thould fit is
there."

there." Dick rotorts, with snappish sir.
'This blive on short," pouts Jack. " and that's to

'I'm cor o'n," grumbles Bill, " the puzzles wrong!" Then Jac., seeks help from Tom-Dlok strives with

Bedtime is near—the puzzle puzzling still.
At length, when concord and content have fied, "Lot's ask our father, boys," cries little Ned. The others yield to the auggestion bright -Papa, consulted, puts the puzzie right.

Lifo's puzzlo is as difficult to man And he who cannot solve, arraigns its plan. Each tries his own solution, vaunts his wit; While others and the theory won't at, And substitute their own—all failures still -But none believe the cause their lack of skill? The puzzle must be wrong-they talk, they write Consult some follow-child, grow cross and fight, Pronounce the Maker but a poor designer, And think they could have made a game much

The "Little Neds," no wiser Christian's do, To solvo life's puzzlo—ask their Father tool

BY LOUIE CARSON.

LITTLE LILY'S FAITH.

Little Bily said to me the other day 'Louie, what do you think? Harry afraid of the dark! I am not afraid for I know God can take care of me just as well in the dark as in the day. believe if a bear was so close to me that he could put his mouth on me, God could send an angel down to keep him from hurting me."

And little Lily's eyes had such a rapt expression as slie looked up, I could almost imagine she saw angels ascending and descending, like Jacob of old.

But like many more advanced Chris tians, little Lily has her weak side which her brother is no slow to per-She is terribly afraid of geese When I told her how miraculously God tamed the savage animals, so that they all dwelt in peace together in the ark, her wonder was expressed in one sentence:

"Did'nt the goese even peck?"

Expressing lier fears yesterday of these enemies, Harry retorted on her in this wise :

"Where are the angels? Why can't on believe that God will send one of them down to keep the geese from hurting youl?"

Why, indeed, can we not all trus God in small things as in great?, Why is it that we see his hand in our great deliverances, and yet not, in the multitude of mercies that daily encompass

- TIDE MARKS.

It was low tide, and the great, gray ocks stood up bare and grim above the water; but high up, on all their sides, was a black line that seemed hardly dry, though it was far above the water.

" What makes that black mark on

the rocks,?... I asked of my friend. "Oh, that is the tide-mark,' she reolied: "Every day when the tide comes in, the water rises and rises until it reaches that line, and in a great many years it has worn away the stone until the mark is cut into the rock.'

"Oh," thought I, "that is all, is it? Well, I have seen a great many people that carry tide-marks on their faces. Right in frount of mo-was a pretty little girl, with delicate features, and pleasant blue eyes. But she had some queer little r ks on her forehead, and I wondered how they came to be there; until presently her mother said,

"Draw down the blind, now, Carrie, the sun shines right in the baby's face.' "I want to look out," said Carrie in

n very peevish voice. But her mother insisted, and Carrie drew the blind, and turned her face away from the window. Oh, dear me! what a face it was! The blue eyes were full of frowns instead of smiles, the pleasant lips were drawn up in an ugly pout, and the queer marks on the fore-

head had deepened into actual wrinkles. "Poor little girl," T thought, "how badly you will feel when you grow up. to have your face marked all over with the tide-marks of passion: for these ovil-tempers-leave their marks, just assurely as the ocean does, and I have seen many a face stamped sor deeply with self-will and covatonsness, that it must carry the marks to the mave."

Take care, little folks I and whonever you give way to lead temper, remember thou tide marks."

CHILDREN'S FRIEND

Scientific and Astful.

Rush on Consumman, -Dr. Bonjamin Ruch wrote in 1800 some very sensible things about the cause and cure of con-sumption, which are republished in the Headt of Heath for February. Ha re-marks that it is unknown among Indians, searcely known among pioneers, less common in country places than in cities; that the liability to it increases with intemperance and sedentary modes of life; that artificers who work in the open air at all seasons are less subject to it than those who are confined at occupations not requiring the constant exercise of the limbs; and that women, who sit more and exercise less than men, are most subject to consumption. His theory is that air, exercise, and a generous, wholesome duet are the best cure, as they are the best preventive. Sea-voy-ages, change of climate, nauseating medicines, blood-letting, bitters, por-spiration, blisters, etc., are useful in proportion as they involve or facilitate the general invigoration of the system by the means referred to.

No doubt Dr. Rush's prescription would be in most cases an excellent preventive. Indeed, it amounts to little more than a direction to preserve good health, as a protection against consumption or any other disease. But hygiene is not the whole of the medicinal arts; nor does Dr. Rush's statement cover the whole of the facts in the case of

In the first place, it is not true that the Indians are free from the disease. The popular belief that their free, roving life made them (up to the time of their contact with the whites) models of plysical ligalth is contradicted by their small numbers on so large and fruitful a continent. This fact cannot be escaped; its only explanation, consistent with the known rate of increase or rather the mathemetical necessity of rapid increase in geometrical ratio, at whatever smallest rate, anust be the hypothesis of the premature death of the larger number of individuals; and the chief causes of such death must be war, infanticide, famine and disease. The inferior hardiness of the savage as compared with the civilizedman, is now acknowledged. Insufficient and precarious food and inadequate protection against vigor of climate could have no other effect; and this effect is not completely remedied by air and exercise. Besides, Indians in their lodges and huts breathe a good deal of smoke and little pure air. It is not surprising, therefore, that some tribes are afflicted with lung-disease. Captain Raymond mentions tribes on the Yukon, all the members of which seemed to have the consumption.

Nor are country homes and occupa-tions so favored as Dr. Rushassorts. The statistics of New England are sad proof to the contrary, and furnish, moreover, a new clement which he ignoresthe power of malaria, or, in other words, poison. The famous report of the Massachusetts committee tends to prove that the alleged hereditury character of this terrible disease is in great part imaginary, showing by comparison of numerous cases, that the children of consumptive parents acquire the consumption if they continue to reside in the damp, ill-ventilated, or malarial neighbourhood where their parents lived, while those who emigrate and dwell in other, more healthy, localities, are frequently exempt. Many of us can recall from our own knowledge instances of this sharp division in New England families. Now, werfect health is not a complete antidoto to poison, though feeble health may sometimes facilitate the work of poison. Nor will plenty of air be a particea for any disease, if the air itself bear the seeds of that disease. Let farmers look out for better drainage in field and cellar, better ventilation and warming in the dwelling. Nova Zembla in the parlor or spare room, and Terra del Fuego in the kitchen constitute a climate more severe and unwholesome

than Nature ever inflicted upon man. Finally, Dr. Rush pays no attention to the distinction between pucumoma and tuberculosis, which are frequently confounded under the term consumptionthough possibly he means the latter merely, in his remarks. But the former is perhaps the more dangerous, since, being sudden, seute, and certainly not hereditary, no one can suppose himself free from the danger of it. If sedentary occupations, bad ventilation, and malaria favor tuberculosis, it is catching cold that opens the door to preumonia; and the most fruitful source of this evil is luman carcleseness and folly. Insana exposure, fushi mably insufficient cloth ing, suddenly checked perspiration, wet and cold feet, and a hundred reckless habits, particularly of the young, lay the foundation not only of single altacks, but also of a constitutional fability to thein. Not everybody can work outdoors; many people have infloor occu-pations; and they must recognize the and exhorted her to hold on to the last. altered condition of their lives, and "tike care of themselves," following, not merely somebody's theory of hygiene, but the rales carefully deduced by aliemselves from their own experience.

thing but their weakness .- Zimmerman. are, who mournfully dwell upon their hour of death .- . Imerican Messenger.

own ailments; but this is not profitable study, any more than remorse is repontance. Healthy people, on the other hand, seem to repeat without athought, over and over again, the agts which they know will lead to headaches, of colds, or derangements of digestion. Persons who would be indiginant if classed with drunkards, since they do not get drunk, or even touch intexicating liquors, will have their dittle spree! of lobster-salid, or rich pastry, or late hours, or a novel at one sitting, or a slippered walk in the moonlight—and pay for it, drunken fashion, with a mig-orable next day. There is no moral difference between these headaches on dyspepsia or sore throats and the Katrenjammer, or " soda-water after stage " of the toper. In both cases, the body has been outraged in spite of Knowledge, at the dictate of whim or momentary desire.

What we need is indeed more general knowledge of the general laws of health; but also, and perhaps in yet higher degree, more careful application of these laws to individual cases. The first duty of every man is to find out what habits are best for him; and upon the results of this inquiry (condr ted with the sincerity and care due to its importance, his life being really at stake in it) he should construct his practice, modified only by the law of Christian self-accifice to the happiness and welfare of others.

Porhaps half of us will die of diseases or accidents unconnected with our pre-sent habits and health. The rest of us are now contracting and invising into evil power the diseases which will be fatal to us. Leaving to Providence the disposal of events, it is the right and duty of everyone to inquire what is his weak point, to fortify himself there, and to resolve that lie will not die while he can manage to live. "Know yourself" is an ancient and lionourable maxim: "Take care of yourself" is its necessary

complement.

OF WHAT Bronots Consist. -The common washing sponge is still considered by many naturalists as a vegetable species, and in fact most people look upon it as of vegetable growth. Still, it seems now to be definitely established that it belongs to those low forms of animalcula that are comprised under thie term zoophytes. "Will you make us believe," here you exclaim, "that us believe," here you exclaim, "that this fibrous network, in which one is unable to detect the least indication of anything that reminds us of animal life, is not a moss, or something like it." Exactly so: However, the sponge which you use daily in your ablutions, and which forms one of the most indispensiarticles of the toilet, is not the animal as it lives and thrives, but only its horny substance, its skeleton, if you like to call it so. When cut loose from the submarine rocks on which it is found at considerable depth, the sponge presents itself to you as a black, jelly-like mass, which, when left in the air for only a few days, will give off a most disagreable smell, originating from the gelatinous part in question. In the natural sponge ou have not one single individual before you, but a regular colony of animalcula. The clastic, horn-like network of your tiolet-table is then impregnated to its innermost parts with a slinly substance that is penetrated throughout by fine capillary tubes, not visible to the naled eye. Upon examining this curious being further, exceedingly fine cilia (eyo-lashes) will be discovered. They project around the entrances of the current which, in passing through the numberless tubes, leaves behind whatever they may need as food.

The horny network is probably only their secretion, like the house of the snail. But that the sponge is of animal origin is now proven by the discovery of the spermatozog and embryos in the interior, as well as by the composition of the fibrous clastic part itself, which contains one of the constitutents of silk.

and the spider's web. In order to prepare it for use, it is first left in the air for a short time, until the gelatinous part is decomposed, then the mass is washed in hot water, and afterward in a bath of dilute muriatic acid. The tiolet sponges are bleached by means of chlorine and hyposulphite of roda. The so-called wax sponges, that are used by doctors for dressing alvers, are purified sponges dipped into fluid wax, and then pressed between hot

The French and Austrian Governments have lately commenced to rear sponges artificially—the former on the shores of the Mediterranean, the latter on the const of Lalmatia. The cultivation is said to be perfectly successful, and to yield large profits.

A woman who had ben a prominent lecturer on infidelity, came to her dying pillow, Being much disturbed in hor-mind, her friends gathered about her, on," said the dying woman; "but will you tell me what I am to hold on by." These words so deeply impressed antinselves from their own experience. Indel standing by that he was led to re-It is remarkable liew fow persons, old nounce. Ealse doctrine may satisfy the or young, have honestly studied thom- heart when in health and yieger, but it The weak niny be joken out of any- selves. Morbid, valetudinarians there will not do y hold on by in the solemn

THE WILL THANKS INC

The want of a journal devoted to the interests of the canada Presbyterica Cherch in the columns of which at the same time the aster Presbyterian Churches of the Dominton could meet with us as upon a common pattern, for the discussion of questions in which all have a mutani materist, run for the discussion of the first purply that defidition the best feet. To kindly this defidition that the transfer of the first purple of t

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C. BLACKETT ROBINSON,

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Webesjack for the mow phote a partiol practical welcome from Prespytorians in this locality. Beavers without many property without a special organ in Ontario, and when we consider that other religious domaining them were considered to the religious domaining the search of the rown, we doubt not there in his for this new jermal of the President Control of the publishing of the religious domaining the search the anterpress as an good hands. We have often wondered that no representative Presty terms newspaper existed in Canada. The field is welle, and a note no odd to onsure sure coss.—Lowlow British former success in the interpress of the Translation of the Covernment. The discussion that no representative Presty we will not religit place, and from his former success in the interpretation of the covernment OUS WARFARE IN JAPAN.

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