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PRESBYTERIAN PRINTING AND PUBLISHING COMPANY (LIMITED)

NOTICE TO DEBENTURE HOLDERS... The names in full of the applicants and their places of residence are as follows: C. BLACKBURN, Robinson, of the City of Toronto, in the County of York, and Province of Ontario, Esq.; HENRY MILLER, of the same place, Esq.; THOMAS WINDLAW TAYLOR, of the same place, Esq.; JAMES WILSON, of the same place, Esq.; JOHN K. MACDONALD, of the same place, Esq.; WILLIAM BAYLEY, of the same place, Esq.; and ALEXANDER M. GIBSON, of the City of Toronto, in the County of Carlton, and Province of Ontario, Esq.

The proposed corporate name of the Company is "The Presbyterian Printing and Publishing Company of Toronto." The object for which incorporation is sought is to print, publish and circulate a newspaper, and to do any other kind of printing and publishing.

1. The number of shares one thousand, and the amount of each share twenty dollars. 2. The amount of stock subscribed is \$20,000. 3. The amount to be paid in before the Charter is granted is at least \$1,000.

LEWIS McMURRICH, Solicitors for Applicants. Dated this 2nd day of May, 1873.

PRECEPTOR WANTED For the First Presbyterian Church, Brockville, Ontario. Salary, \$200, to a THOROUGHLY COMPETENT person. Applicant to be received until July 10, 1873. Good references required.

NOTES TO CORRESPONDENTS.

T. D. B. to a CANADIAN PRESBYTERIAN too late for this issue. Next week. S. A., Montreal.—I shall be glad to hear from you. The initials to the very interesting letter on the RIVERSIDE LUMP Mission, which appeared in our issue of the 6th June, should have been D. McK., instead of D. W. R. We hope to hear from our correspondent soon again.

British American Presbyterian

FRIDAY, JUNE 20, 1873.

TOPICS OF THE WEEK

Mr. King has retired from the Presidency of the Bank of Montreal, being succeeded by Mr. Torrance.

The country is suffering much from want of rain, which has only come of late very partially and in but slight showers.

The Cunard Company have decided to adopt the "lano route" for the passages of their steamers across the Atlantic, so as to avoid collisions.

It is now stated that the Hon. A. J. Smith has declined the Governorship of New Brunswick. The name of Judge Fisher is mentioned in connection with the position.

The ecclesiastical Parliaments have almost all finished their sittings. They have in general been exceedingly gratifying. A fine spirit has generally been shown, and the work has been done in a business-like style.

It is said that the Emperor of Germany is sick unto death. It may be so, for he is getting to be an old man, but he has a good constitution, and his habits of life have been such as promise him a lengthened pilgrimage.

The stream of summer travel has set fairly in, and every one who proposes to rusticate for a week or two is arranging for departure. Numbers in Ontario, instead of running away to the sea-side, are going to try Muskoka or Lake Superior, while country quarters near home and lake-side villages at come-at-able distances are receiving increased attention and favor. Very right that this should be the case. Rest and change can be secured more thoroughly in any place than in fashionable watering-places, where all is fuss, folly, and extravagance.

The mania for murder on the other side seems to grow always more formidable. The late murder of a father by his own son of nineteen has awakened special horror. Though the elder Walworth was not by any means what he ought to have been, the deed was peculiarly detestable. In one day this week there were five murders in New York alone. The amount of domestic unhappiness revealed incidentally in such cases must be wide-spread and most terrible. We, too, have our share of horrors, though it seems small placed side by side with the shocking banquet furnished by our neighbors.

Ministers and Churches.

The Rev. J. B. Edmondson, of Columbus, will (D.V.) preach in the Bay St. Presbyterian Church, next Sabbath, morning and evening.

The Rev. J. McColl, B.A., a graduate of Toronto University, and also at the close of this session of the Theological Seminary, Princetown, New Jersey, has received and accepted a call from the Presbyterian congregation of Brandywine Manor, Pa.—Com.

PROF. McLAREN, OF KNOX COLLEGE.

The appointment of the Rev. William McLaren, of Ottawa, to the chair of Systematic Theology at Knox College, with, we are sure, be hailed with general and lively satisfaction by all who have the interests of sound theological education at heart. Mr. McLaren has long been well known as an able, faithful, and successful pastor a gentleman of sound judgment, sterling independence, matured experience, and ripe scholarship. While active and energetic in the discharge of all the duties of the pastoral office, and taking a keen and effective interest in the public business of the Church, Mr. McLaren has kept himself well acquainted with current literature, science, and theology, and will bring to the prelections of his chair a knowledge of all the more recent phases of the theological opinion and exposition, not only among English and American thinkers, but on the continent of Europe, where daring and attractive, though anything but safe, speculation on such topics has long had its special home. The man who would be an effective theological teacher cannot afford either to ignore such discussions, or to treat them with affected contempt, and we are quite sure Mr. M. will not seek to do so.

While by no means old, Mr. M. is in the full maturity of his powers, and having patiently, fairly, and fully examined the various topics which will naturally come to be discussed from his chair, will give forth an uncertain sound in reference to every part of the truth once delivered to the Saints. It is, of course, dutiful and right to attend every one, professor as well as student, should hold himself ever in the attitude of a learner, and be ready to acknowledge and regret past mistakes and misapprehensions. At the same time, it is surely desirable that a teacher in a theological seminary, before he occupy that position, should have very sharply defined opinions in reference to the whole circle of revealed truth, and should speak with the authority and decidedness of one who, while always open to conviction, has, as he views matters, no hesitation about all the cardinal points he is expected to discuss ex cathedra, or about the various and conflicting opinions which it is to be his duty and privilege to explain in detail, and confute or sustain as occasion and truth may require. Progress and change no doubt go hand in hand, and it would be a poor compliment to any man to say that he never changed any opinion once formed, or any view once entertained. By the time, however, that one comes to occupy the position of a theological teacher, he ought to have very decided and well-formed opinions on the whole field to be traversed in the course of his prelections. No doubt he is still a student and a truth-seeker. But he is more. He is where he is for the very purpose of speaking with authority, as one who feels the ground firm under him, not as if he stood upon a quaking morass, where his foothold was insecure, and, even in his own estimation, might at any moment become untenable.

In this respect Mr. McLaren is eminently fitted for the position he is to occupy. He is liberal, and yet not latitudinarian. His opinions are not in the mere process of formation, and liable to take the impress of the last man he has met, or the last book he has read, while they are not so crystallized with hardness as to gain nothing and lose nothing as the years go round. In these days it is thought by many to be rather a term of disparagement to speak of a person as quite "sound," as if that implied the absence of thought and the surrender of personal independence. The members of the Canada Presbyterian Church hold a very different opinion, and have therefore good reason to rejoice in the fact that a gentleman like Mr. McLaren—whose orthodoxy and liberality are equally conspicuous, and whose perfect independence of thought and expression are in entire harmony with loyalty to standards which too many, even of those who profess to accept them as a full exhibition of their faith, treat as if they were mere articles of peace, receiving much, or little, or nothing, as the whim of the moment might dictate, or the current of popular opinion seem to demand—has been appointed to a position of so much importance, where his peculiar gifts will find full scope, and be turned to the best advantage for the interests of the Canada Presbyterian Church, as well as for those of the community in general.

PRESBYTERIAN DEPUTATION TO MANITOBA.

We were pleased to notice the appointment by the Presbyterian General Assembly of a deputation to visit Manitoba in the course of the summer, with the view of examining into the whole condition, organization, and progress of the Presbyterian cause in that quarter. This is as it ought to be, and the money expended on such a mission will be judiciously and profitably invested. Politically, socially, and ecclesiastically we need to have a great

deal better acquaintance with that country than we yet possess. We have not yet got to regard it as really part of our own fair land of Canada, to which our brothers and sisters, our sons and daughters, will go in ever increasing numbers, and everything therefore that familiarizes us with it in all its aspects must be valuable. The gentleman named as deputies are peculiarly suited for the work. Both are ready speakers—genial in their manners, able to look at matters with their own eyes, and to state forcibly and clearly what they may see and hear, and what course they may think best calculated to advance the cause of Christ in that far off land. Large numbers are already this season going in that direction, among whom there is a goodly number of Presbyterians. We hope these latter will settle so conveniently near others of the same religious persuasion, that they shall enjoy religious privileges according to the good old way, from their very first arrival in their new home. We trust also that Messrs. Uro and Coehraue will, both through the press and the living voice, give the Church and country in general the benefit of the opinions they form in reference to the country and all its belongings. It would be difficult to overstate the mighty importance of that "great lone land."

ARCHBISHOP LYNCH AND CONVERTED ROMAN CATHOLICS.

The Roman Catholic Archbishop of Toronto has so far come down from his lofty position as to have addressed a remonstrance to the Protestants of Ontario against their receiving or believing those who are described as fugitives without character or credit, whom his Church has cast out. There is nothing new or noticeable about the address except the fact of its existence at all. We suppose he has particularly in view the case of the escaped nun, Edith O'Gorman, who has been going about the country lecturing against nunneries, and telling of her own escape. This woman is certainly a worthless creature, and her exhibition in Toronto was simply scandalous, so that the Archbishop showed some astuteness in taking advantage of her case. But one worthless person is not sufficient to throw discredit upon all converts from Popery, or prove that the system denounced and forsaken is all right. We certainly never saw a more miserable exhibition than the O'Gorman affair, and we don't hesitate in the interests of common honesty to denounce it, whatever use the Romanists may make of such an escapade on the woman's part, and such an acknowledgment on ours.

Book Notices.

HARPER'S MONTHLY FOR JUNE.—We have seen more interesting numbers of this favorite periodical.

THE EDINBURGH REVIEW for April is a more than usually interesting number. All the nine articles of which it consists are exceedingly readable. Among the signs of the times is the fact that even the Edinburgh Review is discussing total abstinence, and in a very fair and favourable manner. We don't despair now of seeing even Blackwood by and bye following the same course.

SONGS OF THE BIBLE.—A New Sunday-school Singing Book, by W. A. Ogden and A. J. Abbot, just published by W. W. Whitney, Toledo, Ohio.

The subjects are so varied, the hymns so excellent, the music so animated and devotional, and the type so clear and distinct, that we are confident it will be a favorite at once. One Specimen copy, 30 cents. Specimen pages free.

BLACKWOOD for May is fully an average number. There is an instalment of each of the two novels at present in course of publication, and the usual quota of light articles in both prose and verse. For a wonder there is nothing very political, except a burlesque on a farmer getting into Parliament, as a member for Murrishire. We suspect if such an incident move the holy horror of Blackwood, a good mans trying experiences are in store for it.

TEMPERANCE FROM THE BIBLE STAND-POINT.—By the Rev. Robert Wallace, Toronto.—This is an earnest Treatise on matters bearing on the cause of Total Abstinence. Mr. Wallace contends earnestly in favour of the wine-mentioned in Scripture approvingly being all non-intoxicating, and shows that the whole teaching of the Bible is opposed to the use of all intoxicants. Mr. W. writes vigorously, yet in a very kindly spirit, and the wide circulation of his pamphlet is calculated to do a great deal of good.

THE CANADIAN MONTHLY FOR JUNE.—This Magazine, we are glad to learn, has so far weathered the storm which such a venture necessarily encounters at starting, that there is little doubt of its continuing, and not only paying its expenses, but yielding a fair revenue to its proprietors. We are pleased to think that such is the case, for though a large number of the articles that have appeared in it have been rather poor both in matter and manner, yet it would

have been a great pity if another had had to be added to the cases of failure in attempting to establish a family Canadian Magazine devoted to literature in the widest and most unsectarian sense of the term. We notice that The Monthly is gradually losing its character for political neutrality, on which, for a good while, it somewhat plumed itself, and is every month coming out more pronouncedly as a supporter of the Dominion Government. The attempt to assume a neutral position, if political questions were to be discussed at all, was clearly impracticable, and it shows an appreciation of the actual facts of the case to be gradually but surely giving it up, and though denouncing party in theory, to cling kindly and decidedly to it in practice. The contents of this number are quite up to the average of the Magazine, if not rather beyond.

ST. JAMES MAGAZINE FOR MAY.—This is an English Magazine, published by Sampson, Low & Co. London, and is chiefly made up of novels and voluities. It directs, however, a good deal of attention to Colonial questions, and advocates earnestly and intelligently the great doctrine of a united British Empire against all the foolish and short-sighted ideas of political Economists and Manchester politicians, who would cut asunder the connection between Britain and her colonies, as if they fancied that the old country would be as great, honoured, and powerful as at present, though all her territory consisted of Great Britain and Ireland, and the various colonies were all not only allowed, but required to shift for themselves. It is a matter for thankfulness that these notions are now at a considerable discount, and that even the most contemptible Cockney scribe is beginning to estimate the whole question more correctly than members did in former days.

ENEGEMA, OR THE EXPOSITION OF SUNDRY DIFFICULT PASSAGES OF SCRIPTURE. By the Rev. C. C. Stewart, M.A., Owen Sound.—This small pamphlet is intended as a feeler, and if received with any measure of public acceptance is to be followed by a considerable work of a similar character. Mr. Stewart writes with vigor and clearness, and whether one agree with his conclusions or not, it is not difficult to understand what he means to be at, or to see the ground upon which he proceeds in the formation of his opinions. The two passages discussed in this treatise are the parable of the Day Labourers, and Paul wishing himself accursed from Christ. We can scarcely say that Mr. Stewart makes good his point, especially in the former case, but what he has advanced is well worthy of consideration, and proves that he is an independent, patient, and painstaking expositor, one who, we trust, will meet with so much and deserved encouragement as will induce him to give the public the benefit of many of the results of his investigations.

THE MARITIME MONTHLY FOR JUNE.—This is a monthly Magazine published in St. Johns, N.B., and is conducted with a good deal of spirit and ability. The current number has an article on the "Shortest route to and from Europe," by the Rev. Mr. Harvey, Newfoundland, which will well repay perusal. Mr. Harvey is a vigorous and interesting writer, and has done more to bring Newfoundland into notice than all connected with that Island have done for the last fifty or a hundred years. Perhaps there is no country fully, as it is, in the highway of the world's traffic which is so little known as Newfoundland. The great mass of people think of it as a place where a large amount of fish is caught and cured, and neither know nor care any more about the matter. It is never thought that in that island—as large as Ireland—there are such beds of minerals and great breadths of fertile land, capable of sustaining a numerous population in comfort and prosperity; that it is the most account of Britain's colonies, and lies never the old country than any portion of America; that, in short, the richness of its land is as notable as that of the surrounding seas, and that in a comparatively short time it may become the highway of the immense and yearly increasing passenger traffic between Europe and America. Thanks to Mr. Harvey's persistency and ability, the outside world is beginning to have some idea of the importance and resources of the land of the cod. Another paper is by the Rev. S. M. Grant, of Halifax, on the old inhabitants of our North-west. This gives a very readable account of the present numbers, tribes, and prospects of Aborigines in the North-west of Canada. All told there are about 125,000 of these, and in spite of good treatment the number is always diminishing. It would seem as if the Red Men were fated to disappear before the onward progress of the pale-faced brother. It would be pleasing if we could adopt Professor Daniel Wilson's idea, that they are not dying out but are being absorbed by the advancing tide of the whites. No doubt there are a considerable number of half-breeds all over the border land, but this will not by any means account for the marked and rapid decrease of the pure-blooded Indian.

FROM OCEAN TO OCEAN.—By Rev. M. Grant, Halifax.—Jas. Campbell & Son, Toronto, 1873.—As most of our readers are aware, this is a narrative of the Pacific Railway exploring expedition, undertaken last

year under the guidance of Mr. Sandford Fleming, Chief Engineer for that proposed Trans-continental highway. We cannot say much in praise of the mechanical getting up of the volume. The printing and binding are not what they ought to have been while most of the illustrations are simply hideous. It surely ought to have been seen to, that a volume of the importance and value of this, having reference to a matter so interesting and truly Canadian, should have been gotten up in a style which would have given outsiders a better idea of the taste and skill of Canadians in these matters. The work itself is an exceedingly interesting one, and written as it is, in the easy and familiar style of a daily diary, carries the reader along without effort, and with ever increasing pleasure. Books of this kind are exactly what we need, for practically that "great lone land" is as yet scarcely known, and people are only beginning to have a faint idea of its extent and value. Canadians are waking up to the thought that they have a country possessing all the natural elements of a great and mighty empire, and needing only population to make it one of the strongest and wealthiest on the face of the earth; while old country people are also coming to rub their eyes, and are beginning to understand that the "fow acres of snow" which they have been in the habit of estimating at so mean a price, contains millions upon millions of fertile acres which only need to be tickled by a hoe to laugh into an abundant harvest. That a strong tide of Migration to the Red River Country and the Valley of the Saskatchewan will speedily set in we have no manner of doubt whatever. Already the first movements in that direction are visible, and the next ten years will see a large and rapidly increasing population steadily on its march towards the setting sun. It is to be hoped that the Canadian Civilian in all its branches will show itself equal to the occasion, and will follow the hardy pioneers of civilization with an adequate supply of the means of grace, without which all such movements have a natural tendency to end in barbarism. We shall recur again to Mr. Grant's interesting volume, which we are glad to understand is meeting with a ready sale, as it well deserves to do. In the mean time we give a sentence or two from the close:—"Looking back on the vast breadth of the Dominion when our journeyings were ended, it rolled out before us like a panorama, varied and magnificent enough to stir the dullest spirit into patriotic emotion. For nearly 1,000 miles of Railway between different points east of Lake Huron; 2,185 miles by horses, including coaches, waggon, pack and saddle horses; 1,687 miles in steamers in the basin of the St. Lawrence and on Pacific waters, and 485 miles in canoes, or row-boats; we had travelled in all 5,800 miles between Halifax and Victoria over a country with features and resources more varied than even our modes of locomotion. From the sea pastures and coal fields of Nova Scotia and the forests of New Brunswick, almost from historic Louisburg up the St. Lawrence to historic Quebec; through the great Province of Ontario, and on lakes that are really seas; by copper and silver mines so rich as to recall stories of the Arabian Nights, though only the rim of the land has been explored; on the chain of lakes, where the Ojibbeway is at home in his canoe, on the great plains where the Cree is equally at home on his horse; through the prairie Province of Manitoba, and rolling meadows and park-like country, equally fertile, out of which a dozen Manitobas shall be carved in the next quarter of a century; along the banks of

A full fed river winding slow 'By herds upon an endless plain,' fill fed from the exhaustless glaciers of the Rocky Mountains, and watering "the great lone land;" over illimitable coal measures and deep woods; on to the mountains which open their gates, more widely than to our wealthier neighbors, to lead us to the Pacific; down deep gorges filled with mighty timber, and rivers whose ancient deposits are gold beds, sands like those of Pactolus, and channels choked with fish; on to the many harbors of mainland and island that look right across to the old Eastern shore "with its rose pearls and golden roofed palaces," and open their arms to welcome the swarming millions of Cathay. Over all this we had travelled, and it was all our own.

Where's the coward that would not dare To fight for such a land? Thank God we have a country. It is not our poverty of land or sea, or wood or mine, that shall ever urge us to be traitors. But the destiny of a country depends not on its material resources, it depends on the character of its people. Here, too, is full ground of confidence. We in everything "are sprung of earth's first blood, have titles manifold." We come of a race that never counted the number of its foes nor the number of its friends, when freedom, loyalty, or God was concerned. In our halls is hung armoury of the invincible Knights of old. Ours are the old history, the misty past, the graves of forefathers. Ours the names to which a thousand memories call. Ours is the flag; ours the Queen whose virtues transmute the sacred principle of loyalty into a personal affection.

In the Union about to be formed between the English Presbyterian Church and the Congregations of the U. P. Church situated in England, the connection with the Scottish part of the U. P. C. and the united body is not to be altogether severed, as deputies from the Scotch section are to sit and vote in the United Synod as constituent and corresponding members.

"WORLDLINESS."

BY REV. J. HALL, D.D., NEW YORK.

In the judgment of many excellent persons, the Church of Christ is now suffering from worldliness to such an extent as to raise grave apprehensions, and call for special notice in prayer and effort.

The latter is the subject of complaint though it is obviously not without some connection with the former, for an undecided and divided Church is not a formidable opponent to her enemies.

As a help to just thinking on this matter, the writer ventures to offer a few thoughts which may possibly disappoint some readers (because we are all accustomed to hear "worldliness" blamed rather than defined), but may yet awaken salutary thought in others.

We are reliable, as we learn from faithful friends and sarcastic neighbours, to judge severely those things which we have escaped, and to rate highly the virtues we possess.

The good young man, who neither uses tobacco nor stimulants, and has been brought up so, may easily assign himself, or have given him by others, a higher place than those who "smoke and take wine," while in the eye of God the smoker may be the better of the two.

The good young man may be conceited, mean, vain even of his goodness, consoracious, and selfish. A gentleman of hospitable nature and easy means, with a family of young people and a wide circle of friends, keeps a tolerably open house, entertains and "sees a deal of company."

These examples I give, because no one will suppose me to be in favour of tobacco, drink, fast living, or loose religious thinking, and because they illustrate, I hope harmlessly, the position laid down at the beginning of the paragraph.

What is true of persons is true of classes. Among the inhabitants of tenement houses, there is a good deal of roughness, coarse speaking, rude boxing of human ears, blows even, in bad times; and some excesses of wine, revellings, and such like, unrestrained freedoms, and boisterous and unregulated jollity, in good times.

Now it is not meant that there is no right and wrong for the individual in these things; but that a general judgment upon particular points is so difficult as to make general judgments of little value. Legislation against particular follies has had little real success.

It is said that among the high Alps, at certain seasons of the year, the traveller is told to proceed very quietly, for on the steep slopes overhead the snow hangs so evenly balanced that the sound of a voice or the report of a gun may destroy the equilibrium, and bring down an immense avalanche that will overwhelm every thing in its path.

developed, Christian character of the people.

"Then do you think excessive dressing, and dancing and entertainments, and theatrical displays, right things for Christian people?" "No, indeed, I think them generally exclusively childish; sometimes very pernicious."

"Then would you do nothing? Do you advise 'masterly inactivity'?" "No. There is something to be done. Let an example indicate what."

The pastoral epistles emphatically require gravity in ministers. Now, suppose it were put in the ordination-vows, or "charges," that a minister should never make a pun in English, Greek, or Latin; never wear a coloured necktie; never allude to Dickens or the like; never make people laugh with an "amusing speech;" never throw a fly, or shoot game, or knock down nine-pins (which things could be shown to be unfavourable to gravity)—would it mend matters? "Would not a wise man say, 'My dear sir, some of these things, in proper time and place, are well enough; est modus in rebus; and if I am not capable of judging and obtaining help to form a judgment on such things, if there is no way to keep me right on those points but by this formal prohibition, I am not fit to be a minister at all. If I am a true minister, my preoccupation of heart and life with God and the souls of men will keep me from trifling.'"

Now it is just here that the right line of treatment of the Church's worldliness seems to lie. To have a ministry grave, sober, such that no man can despise, let it be an educated, an intensely earnest ministry, thoroughly engaged in God's work; and to have a church free of worldly trifling, let her be thoroughly educated and intensely occupied in God's work.

But how to get this, or rather, how to seek it? With great diffidence we venture a few hints:—

1. There is a broad line drawn in Scripture between God and mammon, Christ and Belial, flesh and spirit, the will of the flesh and the will of God. That which makes godliness is the love of God shed abroad in the heart. That is its essence, its animating principle, its life. That which makes worldliness is the love of what is not God, just of the flesh or of the eye, or pride of life. The object may be dignified, like honour or small and mean, like gain, or personal display. It may be pure, like literary fame, or social influence, or it may be sensual and beastly, like the pleasures of the table or of the harlot.

What makes it worldly is not its high or low character; it is its godlessness. The "honourable merchant" loving his money; the "mother of Israel" loving her position; the deacon loving his power in the Church; the minister "putting" over the "society" of which he is the "honoured head;" all may be worldly in God's sight; as truly as the butterfly that shines in over-dress in the boxes, or the poor creature that grates on the stage in half-dress, and with less excuse.

A ball thrown away on the top of a hill will obey the law of gravitation and run down. What side of the hill it will take will depend on the impulse given to it, and the lay of the ground. So human beings without the dominant love of God will be worldly, and what form of gaiety, display, boasting, gossiping, self-seeking, self-indulgence, mean gains, or sense of power, the sin will take, is only a matter of detail, and of secondary moment. Men, like trees, will bring forth fruit after their kind.

2. Let there be close and faithful dealing with those whom we take into the Church. Let us be more concerned about quality than quantity. "They are not all Israel which are of Israel."

3. Let us keep the churches, as churches, free of worldliness. If they be the scenes of theatrical displays; if they parade themselves before the world; if they follow in its wake in style, "effects," music, and general accommodation to the fashion, can it be wondered at if the members catch the spirit, and "better the instruction?" What minister does not know that it is possible to preach on humility, with a spirit as proud as Lucifer's? And so may a church be sound in creed, and most respectable in character, and yet differ from other institutions only in this; that they serve man's natural tastes and wishes on the six days, and it gratifies the same in the ways appropriate to the seventh.

4. Let us seek in all appropriate ways—by praying, studying, teaching, preaching, and holy living—the rown which has ever best resisted the encroachments of worldliness, so called, which enters the heart; dispossesses its occupants; raises the tenses; purifies the affections, sets the hands to work; makes life solemn, earnest, and dignified; gives efficacy to law; creates sustaining public sentiment, and reads a all obedience simple, unconstrained, and spontaneous, holding men back from frivolities, not so much by the iron fence of "Thou shalt not," as by the loftier inspiration of positive Christian living, that replies to all syron calls of the world, "Why should the work cease while I leave it, and come down to you?" We may err in dealing with symptoms; we may mistake by governing too much; but we are safe in declaring, by word and deed, "I believe in the Holy Ghost."

UNCONSCIOUS INFLUENCE.

It is said that among the high Alps, at certain seasons of the year, the traveller is told to proceed very quietly, for on the steep slopes overhead the snow hangs so evenly balanced that the sound of a voice or the report of a gun may destroy the equilibrium, and bring down an immense avalanche that will overwhelm every thing in its path.

DR. WILLIAM ANDERSON AND THE CAMERONIAN ELDER.

THAT, said Dr. Anderson, reminds me of an incident in the beginning of my ministerial life. I had just been licensed to preach, and was despatched to Kirtinloch to officiate on the coming Sabbath.

The mode of conveyance was by the night canal boat, leaving Glasgow at nine o'clock; the cabin of these vessels was so narrow that the knees of passengers sitting opposite touched. In the centre was a long narrow table, at the stern end of which sat a fiddler, whose duty it was to fill up the gaps between the political and theological discussions which often made pleasant those otherwise weary night voyages.

It was a journey that everybody takes; and above it, who did he expect to see ye there? "Weel, ye see," replied David, "my dochter got married to a lad that stays there, an' they wad ha'e me to gang thro' an' see them."

With a smile of contempt, mixed with pity, the old man fixed his eyes on me, and in a solemn tone said—"Laddie, ye'll na ken when I am, or ye wadna speak that way, for ous body that wou'd me that has been an' elder o' the Cameronian Kirk o' K— for about thirty years wad na set sic a sin to my door; na, na."

The following is the text of the Charter of Japan, giving religious liberty to the people of that Empire:—

Whereas, in matters of conscience and religious faith, it has been justly observed that the manner of exercising them can be properly determined only by reason and conviction, not by force or violence; and

Whereas, no man or society of men has any right to impose his or its opinions or interpretations on any other in matters of religion, since every man must be responsible for himself; and

Whereas, we have no other purpose than that of avoiding for our nation the misery which the experience of the world shows has followed the patronage by the State of any particular religion;

And it is further solemnly resolved and declared that the organization of any religious order shall not be interfered with by either local or national authority, so long as such organization does not conflict with the laws of the State.

And it is further solemnly resolved and declared that the law of the empire shall recognize no religious institution as special, or different from any other kind of social institution.

And it is further solemnly resolved and declared that no special privilege or favor shall be granted by either local or national authority to any particular sect or religious denomination, without extending the same to one to every other.

And it is further solemnly resolved and declared that no religious or ecclesiastical title or rank shall be conferred by the State upon any person belonging to any religious association.

And it is further, and in conclusion, solemnly resolved and declared that no action which may promote religious animosity shall be permitted within the realm.

MISTAKEN DISCIPLINE.

Parents sometimes try to teach their children to avoid danger by giving them a fright. It is a poor plan. The little ones are wiser than they are supposed to be, and they soon learn to fear the father more than the danger he fears.

KNOWING AND NO-ING.

Henry Ward Beecher, when a school-boy, had no fondness for study, but owing to the judicious severity of his teacher, he became the subject of a distinct intellectual "conversion."

I first went to the blackboard uncertain, soft, full of whimpering. "That lesson must be learned," he said, in a very quiet tone, but with a terrible intensity, and with the certainty of fate.

"That's nothing to me; I want that lesson. You need not study it at all, or you may study it ten hours—just to suit yourself. I want the lesson. Underwood, go to the blackboard!"

"O yes, but Underwood got somebody to show him his lesson."

"What do I care how you get it? That's your business. But you must have it."

In the midst of a lesson his cold and calm voice would fall upon me in the midst of a demonstration—"No!" I hesitated, stopped, and then went back to the beginning; and on reaching the same spot again—"No!" uttered with the tone of perfect conviction, barred my progress.

"Why?" whimpered I, "I recited it just as he did, and you said 'No!'"

"Why didn't you say 'Yes, and stick to it? It is not enough to know your lesson. You must know that you know it! You have learned nothing till you are sure. If all the world says 'No,' your business is to say 'Yes, and to prove it!'—Exchange.

THE JAPANESE ACT OF TOLERATION.

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Moderate Exercise.—After days of starvation it is not safe to allow a person to eat as much as he craves. After the little ones have been boxed up all winter it will not do to allow them as much nor as violent outdoor exercise as they desire.

PERFUMES.

From the Middle Ages up to the last century, musk, civet, ambergris, and lavender sum up the best known and most popular perfumes. It is only of comparatively quite late years that the art has made so much progress, and been enriched by so many new ingredients as we find at present.

I first went to the blackboard uncertain, soft, full of whimpering. "That lesson must be learned," he said, in a very quiet tone, but with a terrible intensity, and with the certainty of fate.

They do an immense trade in perfumery, and England is their best customer, as Russia is their worst. England took, in 1867, when this table was drawn up, 424,500 kilogrammes of perfumery, valued at 2,546,000 francs; Russia only 18,800 kilogrammes, at the value of 79,800 francs.

No one has yet been able to analyze or demonstrate the essential action of perfume. Gas can be weighed, but not scents; the smallest known creatures—the very monads of life—can be caught by the microscopic lens and made to deliver up the secrets of their organization, but what it is that emanates from the pouch of the musk-deer, that fills a whole space for years and years with its penetrating odor, and odor which an illimitable number of extraneous substances can carry on without diminishing it in size and weight—no man yet has been able to determine.

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Random Readings.

What person could keep his manliness, if obedient to the prompting thought that said, "O man, do this good deed, and it shall be all over the country next week?"

Be sure that those only have a right to a season of rest, and those only truly enjoy it, who have done real work, and mean to again.

Go and tell your difficulties to some Christian neighbour or friend; and, if the passage be too hard for them, pray for light from above.—St. Augustine.

Do thy part with industry, and leave the event with God. I have seen matters fall out so unexpectedly, that they have taught me in all affairs neither to despair nor to presume; not to despair, for God can help me; not to presume, for God can cross me.

Live in the sight of God. This is what Heaven will be—the eternal presence of God. Do nothing you would not like God to see; say nothing you would not like Him to hear; write nothing you would not like Him to read; and read nothing of which you would not like God to say: "show it to me."

He that is contented with just grace enough to get to heaven and escape hell, and desires no more, may be sure he hath none at all; and is far from being made partaker of the divine nature.

Afflictions are as needful for our souls as food is for our bodies.

Dr. Tyndall treats us to a long account of religious men who have opposed science, and been defeated. I may say justly defeated, as setting themselves against one way in which God makes known His will.

Pride doeth its own will; humility, the will of God.

It is certain thou must die, and uncertain when, how, or where, seeing death is always at thy heels. Thou must, if thou be wise, always be ready to die.

Love thy neighbor for God's sake, and God, for his own sake, who created all things for thy sake, and redeemed thee for His mercy's sake; if thy love hath any other object, it is false love; if thy object have any other end, it is self-love.

Be not unstable in thy resolutions, nor various in thy actions, nor inconstant in thy affections; so deliberate, that thou mayst resolve; so resolve, that thou mayst perform; so perform, that thou mayst persevere; mutability is the badge of infirmity.

Color is the type of love. Hence it is especially connected with the blossoming of the earth; and again with its fruit; also, with the spring and fall of the leaf, and with the morning and evening of the day, in order to show the waiting of love about the birth and death of man.—Ruskin.

We are here for nobler purposes than to waste the fleeting moments of our lives in lamentations and wallings over troubles which, perhaps, only regard our personal ease and prosperity. Make me an outcast, a beggar; place me a barefooted pilgrim on the top of the Alps or the Pyrenees; and I should have wherewithal to sustain the spirit within me, in the reflection that all this was but as for a moment, and that a period would come when the wrong and injury and trouble should be no more.

No religious work is unimportant, but the conversion of sinners is the main object of all religious efforts. A revival gives unity to the Church, development to its resources, prosperity to its finances, enlargement to its borders, and causes even—the angels in heaven to rejoice.

There is room in the Church, and need, for all manner of workers. The poorest and least recognized are as much needed as any. Upon your watch; your eye falls on jewels there. But the sparkling jewels cannot say to the modest coil of steel beside them, "We have no need of thee," for that is the mainspring. And the mainspring cannot say to the finest cog-wheel, "We have no need of thee," for without it the works stand still.

Compulsory Education.—The Danish Legislature have passed a bill requiring all children to attend school till they have completed their fifteenth year. The course of instruction is extended from six and a half years to seven and a half.

If we would not seek God in vain, let us seek him in truth, often and constantly. Let us not seek another thing instead of him, nor any other thing with him, nor for any other thing, leave him.

Scientific and Useful.

THE CHILDREN OF SLAVES WILL BE SLAVES.

There are but few tobacco-using fathers who are pleased when their sons follow their example in that regard. But how can they expect youth to have moral purpose sufficient to resist the temptation to the "manly vice," unless maturity is strong enough to conquer an appetite which can only be excited and cannot be approved?

MAKE MEALS ENJOYABLE.

Disagreeable topics of conversation should be inexorably banished from the table. Complaints, reproofs, tales of distress or suffering, are neither appetizing nor digestive. There are people so sensitive that the suggestion of unpleasant things is sufficient to destroy a good dinner for them.

STILLNESS FOR THE SICK.

Calmness and quiet should reign in the sickroom—quite as truly when the patient seems unconscious as when he is able to express his wishes. One too weak to remonstrate may suffer untold agonies from the noise and bustle about him.

REST FOR A BRUISED HEAD.

After a severe blow upon the head a child should have rest. The brain, if in danger of being injured by the concussion, must be kept quiet. Sleep, by some supposed to be very dangerous, is often a greatly needed remedy.

FRUIT DEMANDED.

With the early warm days of spring, there comes an almost universal appetite for acids, and science shows that nature is not altogether wrong in her demands. While it is necessary to use discretion in the matter of food, as well as in other things, much freer use of fruits and vegetables in a proper state for eating would without doubt be beneficial.

SETTING FOR WINDOWS AND DOORS.

If we would have cool parlours, dining-rooms, kitchens, and bedrooms, during the hot summer weather, we must have mosquito netting or wire gauze in all our windows, and, if possible, at the doors also. Window blinds cannot take the places of netting or gauze, because they exclude so much of the cool evening and night air, and although they are very essential and needful to shut out the warm sunshine and the heating storm, yet they will not answer all our needs.

Compulsory Education.—The Danish Legislature have passed a bill requiring all children to attend school till they have completed their fifteenth year. The course of instruction is extended from six and a half years to seven and a half. Neglectful parents are to be fined, and the money thus obtained to be distributed among the poor who desire the instruction of their children.

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