Growth in Giving.

Is thy cruze of comfort failing? Hise and share it with another, And through all the years of famine. It shall serve thee and thy brother. Love divine will fill thy storehouse, Or thy handful still renew, Scanty fare for one will often Make a royal feast for two.

For the heart grows rich in giving All its wealth is living grain. Beeds which mildew in the garner, Beattered, fill with gold the plain. Is thy burden hard and heavy?
Do thy steps drag wearily? Help to bear thy brotuer's burden, God will bear both it and thee.

Numb and weary on the mountains. Would'st thou alsop amidst the snow? Chafe that frozen form beside thee, And together both shall glow. Art thou stricken in life's bat tle? Many wounded round thee mean; Lavish on their wounds thy balsams, And that balm shall heal thine own.

Is the heart a well left smpty? None but God its vo d can fil; Nothing but a ceaseless Fountain Can its ceasoless longings still. Is the heart a living power? Solf-ontwined, its strength sinks low It can only live in loving And by serving love will grow.

Why is Public Worship Neglected?

That this is a practical and an important question, no one doubts who knows the conditions of society, and the uses of public worship, which is ordained of God as cortainly as any thing that can be proved from the Word; and, therefore must have adequate objects. Among those are the showing forth of the glory of God, the acknow-

ing forth of the glory of God, the Roknow-ledgment of his power, and man's depen-dence on him, in praise and prayer.

If this is to be done acceptably, it must be done intelligently, (John iv. 24;) honce instruction regarding God and his relations to man is connected with public worship. to man is connected with public worship. This instruction contemplates two objects, namely:—the production and the promotion of spiritual life. How this instruction is to be given, in what forms, by what methods, is not now in question. Great latitude is allowable, provided the great end is received. is reached.

But momentous as this end is-so momentous that its alternative is eternal death in banishment from God and penal suffering—it must be owned that great numbers do not use the means. Influential, wealthy and intelligent men can be found who avow that their habit is not to attend worship; and they will sometimes specify the number of years since they heard a sermon. Why do so many men—and we include the general community in the question—neglect public worship?

In reply we do not notice the compara-tively small number of men who are theotivoly small number of men who are theoretic Atheists or Infidels, and on whose part worship is out of the question. There are fewer such than one supposes. Nature does not readily accept Atheism in thinking, however often it be acted on. Even when men have, in beastful, speculative flights, regued into the dark and dangerous confines of such unbelief, they are often enough found, later, making limping apologies and half-hearted recantations. We have not many intelligent, sober-minded Athelets. Nor do I speak of those who are Atheists. Nor do I speak of those who are openly and notoriously committed to wrong and crime, who make money by caltivating vice, furnishing it facilities, and robbing its captives; wreckers on the shores of society, who hang out false lights, to draw the simple, the pleasure-loving, the unwary unto the rocks, that they may collect the apolis. They too rudely trample on truth and conscience to show themselves in the assemblies of Christians, although they are aggrieved at the idea of their being refused recognition when they are dead; for they aggrieved at the idea of their being related recognition when they are dead; for they who neglect all means of grace for the living, attach immense importance to Christian burial.

We lock at the case of average, ordinary members of society, who are not conspicuously criminal, and who might be supposed

desirous of doing generally what is their duty, or believed to be for their interest.

Two main classes of causes may be found one in the assemblies of Christians;

other in individual character.

1. The assemblies may be held responsible for the absence of some; at least those who are away from them would find their excuses in the churches or something con-nected with the people. They would allege that they did not know that they migh Strange as it may seem to some, the writer has been asked by an intelligent man, Might I go to your church?" They would allege that they did not suppose they were welcome; or that any had a right in the churches except proprietors, or builders of them, or their supporters, to whom collectively they belonged. They do not come under any of these terms; have never been in the way, and never felt such strong, specific desire on the matter as to put them-selves in the way. They would no more, therefore, think of presenting themselves in a church than in a club-house, or the rooms of a literary society to which they had not been admitted.

It must be owned that not a great many persons of ordinary intelligence could remain long in this state in America, or be ignorant of the fact that most churches invite men to come, and acquire rights in them; and it may be added that the rights are not usually difficult of acquirement. How many men or women have been turned away from American church doors within the last year? How many were told on seeking temporary accommodation, that they must stay out till they had acquired

all Roman Catholics are devont church

all Roman Catholics are devout church goers. No Protestant community has a larger portion of neglectors and despisers of ordinances than a similarly situated Roman Catholic community.

So also services on a plane other than that in which men think and fool, fail to secure respectful and continuous attention. A man may talk and pray in English, and yet his strain, being sentimental, imagina A man may talk and pray in English yet his strain, being sentimental, imagina tive, transcendental, mataphysical, or controversial over issues about which I care nothing, I may be as far off from him, and he as remote from me, as if he used another

of this circumstance all churches and all ministers are bound to take note. "Five words with the understanding," and to it, will be better than five hundred without it. tongue. will be better than five hundred without it. Disguise your meaning in music, and musical persons may be there for the music. Disguise it in poetical fancies, metaphysical riddles, or symbolic decorations, and the lovers of such may be there for the indulgence of their tastes. But these are outside, and beyond the aims for which churches are maintained and ministers ordained—namely, for winning scoles, for the perfecting of saints, and edifying the body of Christ. Attendance secured in this way is hardly attendance, in a true sense, way is hardly attendance, in a true sense,

Now we turn to the causes of absence from divine service, found with the absentoon themselves.

tees themselves.

1. Indolence is one. Some are not obliged to work for their living. They can do what they will. They do not take trouble to "go to church." It is too early, or too late, or too tiresome, or in some way demands more effort than they will make. Thus, they make far more effort in other

mands more effort than they will make. True, they make far more effort in other directions; but there they have a motive. The dinner, the race course, the billiard room, and the like, offer what seemute them a motive. The church does not appear to offer anything worth a little inconvenience. Others have to work; but they have not to go to church. It is not a necessity, like work. So they stay away. You would be amazed if you knew how many, in all cities and towns, and probably in villages and rural neighborhoods too, in the proportion of their inhabitants, stay away from church because of some slight trouble it would occasion.

casion. These neglecters who "will not come" These neglecters who "will not come" into the church—and it is fair to presume—to Christ, are not readers of this page, so it is of no use to dwell on the folly, and the sin against their own souls. But for the sake of those who are training the young themselves, it may be well to dwell on a second clause, which yet in a measure includes the first.

clause, which yet in a measure includes the first.

2. Bad habits in this matter keep many away. They were not brought up to it. Their parents did not attend, or train them to attend. They grow up without any bent of the mind toward God's house. Their life took its set without including this element. They learnt to use Sunday in other ways; in visiting or being visited; in entertainments; in amusements; in self-indulgence; in idleness. If you could put under examination on any given Sunday the habitues of places of amusement; the visitors to places of infamy—not always 'dens'—often handsome houses; if you could cross-examine fallen women, and the sharers of their sins, you would be amazed to find how many of them never kept a Sabbath, never learnt to attend divine service. And yet should we be amazed to find how regularly laws of human nature work? vice. And yet should we be amazed to find how regularly laws of human nature work? Rather let us be thankful for the operation of that divine rule, "Train up a child in the way he should go, and when he is old he will not depart from it."

he will not depart from it."

3. In close connection with this cause of neglect we may place ignorance of the truth taught, and the benefits gained by churchgoing. Many shrewdly suspect that we set so much of this service over against faults and failings. Many attribute it to fear, to superstition, to mere habit—to any thing but the motive enjoined in the Word. They sometimes describe church-going men as of a deeply religious nature; as if it were They sometimes describe church-going men as of a deeply religious nature; as if it were the accident of "nature" that made themselves different. They know not God, nor Christ, nor the way of life, nor the awful issues of the life beyond. "Israel doth not know, my people doth not consider."

4. But there is another class with whom this neglect is a matter of deliberate calculation, in one or other of several ways. For

lation, in one or other of several ways. For example, some apprehend that it will cost them something to be church goers, and they do not mean to incur the expense. they do not mean to incur the expense. They avoid any such attendance at one place as would render them "liable." They "go around." They have a "free" gospel in all senses. To the third term of Mr. Wesley's formula, repentance, faith, and a ponny a week, they demur. They are irregular on a principle.

irregular on a principle.

Some again do not wish to commit themselves till they see how they will be affected, socially and otherwise, by their church-relations. The writer recollects the novel and absurd look of Thackeray's German Petroscop and touch the cileary's German Princesses, not taught, he alleges, any religion till it was decided whether they were to marry Roman Catholics or Protestants. It does not look so extravagant after a larger acquaintance with life. Many persons lack a single eye in their decisions, and it takes them a long time to see the

path of day.

And, finally, many are sensible of the incongruity between the life they mean to lead and church-going. Sometimes they feel that they could not do both. They are sensible how it would lock to others; or they know how it would disturb and irritate themselves; and they deliberately mean to persevere in their life-plan of perhaps sordid and doubtful money-making. path ofday. haps sordid and doubtful money-making, perhaps of gay and doubiful money-spend-

rights?

2. Another cause may be found in the character of the services. They may be, after trial, found dull, uninteresting, objectless. A man may feel as if they had to reference to him—did not touch his life in any way, or at least in any such way as made it worth his while to be at the inconvenience of attending.

This allegation may be sincerely made; and all churches should take note of it. Services in an unknown tongue, and largely ritual, have driven off a great proportion of the intelligent. It is a vulgar error that ing.
It seems to follow, then, that pity is not

ful; and where men delude themselves,

ful; and where men delude themselves, we should expose "the refuges of lies."

And, finally, churches and ministers should evidently study their plans and methods, so as to present the least possible difficulty to men, and that they he left without excuse on the church's side.—John Hall, D.D.

Cook's Boston Lectures.

Mr. Joseph Cook is still proving to the Bestenians that Theodore Parker was not the great man they took him to be, while he is teaching the rost of the world that the supposed prosperity of New England scepticism is all a mistake. The subjoined passage from a late lecture is an cloquent statement of his helief in these directions. quent statement of his belief in these direc-

"What is our impecunious scepticism doing here? Has it ever printed a book that has gone into a second edition? Theodore Parker's works never went into Theodore Parker's works never went into a second edition. I do not know of a single infidel book over a hundred years old that has not been put on the upper neglected shelf by scholars. Boston must compare her achievements with those of cities outside of America, and take her chances under the buffetings of time. Where is there in Boston anything in the shape of scenicism that will bear the mishape of scopicism that will bear the mi-croscope? For one, I solemnly aver that croscope? For one, I solemnly aver that I do not know where, and I have nothing else to do but search. Theodore Parker is the best scoppie you ever had; but to me he is honey-combed through and through with disloyalty to the very nature of things—his supreme authority. It was asserted not long ago, in an obscure sceptical newspaper here, that Parker's works ought to be forced into a second edition by his friends. It was admitted there was no ought to be forced into a second edition by his friends. It was admitted there was no demand for a second edition, but it was thought that if now there was an effort made strategically, one might be put upon the market. You have no better books than these, and there has been no marked demand in Boston for these, and the attendemand in Boston for these, and the attentive portion of the world knows the facts. Why am I proclaiming this? Because, outside of Boston, it is often carelessly supposed that the facts are the reverse, and that this city is represented only by a few people, who, deficient in religious activity, and forgetting the law of the survival of the fittest, are distinguished far more by audacity than by scholarship, and are members of a long line in history of which Gallio stood head."

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The Sabbath School Lessons will be continued and increased attention will be paid to the question of Prohibition now happily growing on the public mind. All matters affecting the interests of our Church shall have prompt and careful attention; Church shall have prompt and careful attention; and the legislation likely to come before next General Assembly will be fairly discussed, and its bearing on the future of Presbyterianism in the Dominion duly examined.

We invite the cordial co-operation of ministers. We invite the cordial co-operation of ministers, elders, and people generally to aid in extending the circulation of the PRESUMENIAN. Much has been done in this way already; but much still remains undone. Our circulation is now 6,000; there is no good reason why it should not be 16,000; If each of our present subsychast with a large and the cordinal content of the If each of our present subscribers will only send US ANOTHER NAME We shall at once reach 12,000; and then to get the remainder will be a comparatively easy matter. Lriends, help us in this par-

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Notwithstanding the almost insurarable difficulties in the way of getting our Sabbath Schools to even introduce the S. S. Preserverata, we have resolved to continue the publication for another year, believing that superintendents and teachers will ore long see the justice and propriety of making room—among the numerous papers usually ordered—for a few copies of a mentally get up specially for our own schools.

It is true that we have not by any means reached our ideal of what such a paper should be; but marked improvements will be made in the next volume.

marked improvements will be made in the floxt volume.

In order to insure an interesting quantity of reading matter the paper will be placed in charge of a gentleman in every way competent to conduct such a publication; the illustrations will be more numerous; and the issue of the periodical earlier and more regular than in the past. Last year we promised letters from the Rev. J. Frazer Campbell; but he only left a couple of months ago, so that it was impressible to redeem this promise, Both Mr. Campbell and Mr Douglas will (D.V.) write during the coming year, and Dr. Frazer, who is already so well and favourably known to our young readers, will continue his veluable contributions.

Ministers and superintendents are earnestly invited to forward their orders without delay, so that we may know in good time the number to be printed for January.

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