

Growth in Giving.

Is thy cross of comfort falling? Rise and share it with another. And though all the years of famine...

For the heart grows rich in giving? All its wealth is living grain. Seeds which millow to the garner...

Is the heart's life left empty? None but God its vial can fill; Nothing but a ceaseless Fountain...

Why is Public Worship Neglected? That this is a practical and an important question, no one doubts who knows the conditions of society...

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."

These neglecters who "will not come" into the church—and it is fair to presume—to Christ, are not readers of this page...

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.

In close connection with this cause of neglect we may place ignorance of the truth taught, and the benefits gained by church-going.

Two main classes of causes may be found—one in the assemblies of Christians; the other in individual character.

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 connected with the people.

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.

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.

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.

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.

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.

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.

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.

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.

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.

All Roman Catholics are devout churchgoers. 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 feel, fail to secure respectful and continuous attention. A man may talk and pray in English, and yet his strain, being sentimental, imaginative, transcendental, metaphysical, 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 tongue.

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. Disguise your meaning in music, and musical persons may be there for the music. Disguise it in poetical fancies, metaphysical riddles, or symbolical decorations, and the lovers of such may be there for the indulgence of their tastes.

Now we turn to the causes of absence from divine service, found with the absentees 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."

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 cause, which yet in a measure includes the first.

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 grew 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.

In close connection with this cause of neglect we may place ignorance of the truth taught, and the benefits gained by church-going. 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 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."

Two main classes of causes may be found—one in the assemblies of Christians; the 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 connected with the people.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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 be left without excuse on the church's side.—John Hall, D.D.

Cook's Boston Lectures.

Mr. Joseph Cook is still proving to the Bostonians that Theodore Parker was not the great man they took him to be, while he is touching the rest of the world that the supposed prosperity of New England scepticism is all a mistake. The subjoined passage from a late lecture is an eloquent statement of his belief in these directions:—

"What is our impetuous scepticism doing here? Has it ever printed a book that has gone into a second edition? 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 scepticism that will bear the microscope? 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 sceptic 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 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 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 Gallo stood head."

Now we turn to the causes of absence from divine service, found with the absentees 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."

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 cause, which yet in a measure includes the first.

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 grew 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.

In close connection with this cause of neglect we may place ignorance of the truth taught, and the benefits gained by church-going. 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 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."

Two main classes of causes may be found—one in the assemblies of Christians; the 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 connected with the people.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

FITS!

FITS! FITS! FITS! FITS! CURE OF EPILEPSY OR FALLING FITS BY HANCOCK'S EPILEPTIC PILLS.

Persons suffering from this distressing malady should be cured by using it. The following testimonial should be read by all the afflicted:—

OPENING OF NAVIGATION. STEAMER CITY OF TORONTO, COMMENCING TUESDAY, MAY 1ST, 1877.

GALT COLLEGIATE INSTITUTE. Each Department in charge of an experienced Graduate. Every facility afforded to those preparing for Examinations.

HAMILTON COLLEGIATE INSTITUTE. SPECIAL FEATURES OF THE SCHOOL ARE:—(1) Large classes organized for those reading for the Universities, Professional Examinations, and for Teachers' Certificates.

E. N. FRESHMAN & BROS., Advertising Agents, 186 W. Fourth St., CINCINNATI, O.

ONTARIO BAKING POWDER. White, Odorless, and does not discolor.

GUELPH Sewing Machine Co. THE OSBORN SEWING MACHINES having been awarded MEDALS, DIPLOMAS & CERTIFICATES from the Judges at the Centennial at Philadelphia.

MADAME FOY'S CORSET SKIRT SUPPORTER. Increases in Popularity every year.

NERVOUSNESS. Dr. Calvert's Specific, or French Remedy, for Nervous Debility, etc.

RECENT PUBLICATIONS. LIFE OF THE REV. GEORGE WHITE-FIELD, by the Rev. L. Fyfe, 2 vols. \$6 00

RECENT PUBLICATIONS. HISTORY OF CHRISTIAN THEOLOGY IN THE APOSTOLIC AGE, from the French of E. Reuss, volume 1. 3 00

RECENT PUBLICATIONS. OUR INHERITANCE IN THE GREAT PYR-AMID, by Piazzi Smyth Astronomer Royal, Scot. new edition, with plates. 5 00

RECENT PUBLICATIONS. LETTERS OF THOMAS BRINKIN OF LIN-LATHEN, edited by Wm. Hanna, D.D. 2 25

RECENT PUBLICATIONS. STUDIES ON THE NEW TESTAMENT, by F. Godet, D.D., edited by the Hon. and Rev. W. H. Littleton. 2 00

RECENT PUBLICATIONS. SEEKERS AFTER GOD, by the Rev. F. W. Farrar, D.D. 1 75

RECENT PUBLICATIONS. THE PROPHETS OF CHINA: SKETCHES OF CHINESE PROPHETS, by Wm. G. Baxter, M.A. 1 25

National Investment Co. OF CANADA, (LIMITED). 10 KING ST. EAST, TORONTO, LEND MONEY ON MORTGAGE repayable as desired by borrowers RATE OF INTEREST LIMITED To 8 Per Cent.

D. S. KEITH & CO., PLUMBERS, GAS & FITTERS BRAs FOUNDERS AND FINISHERS. Manufacturers of PETROLEUM GAS WORKS

CANADA STAINED GLASS WORKS ESTABLISHED 1856. Ecclesiastical and Domestic Stained Glass Windows executed in the best style.

BANNERS AND FLAGS PAINTED TO ORDER. JOSEPH McCAUSLAND PROPRIETOR 8 King Street West, Toronto.

THE FORTY TEMPERANCE HOUSE centrally situated at 64 Bay Street near King

British American Presbyterian, FOR 1877. TERMS:—\$2.00 per annum in advance. Postage prepaid by Publisher.

Efforts will be made during the coming year to make the PRESBYTERIAN increasingly attractive and useful to the large constituency it aims to represent.

Rev. Dr. Waters, St. John, N.B. Rev. Prof. Bryce, M.A., Winnipeg, Ma. Rev. Principal McVicar, LL.D., Montreal.

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.

We invite the cordial co-operation of ministers, elders, and people generally to aid in extending the circulation of the PRESBYTERIAN. Much has been done in this way already; but much still remains undone.

Remittances and Correspondence should be addressed to C. BLACKETT ROBINSON, Publisher and Proprietor.

Sabbath School Presbyterian FOR 1877. Notwithstanding the almost insuperable difficulties in the way of getting our Sabbath Schools to open in time for the publication of another year, believing that superintendents and teachers will be long to see the justice and propriety of making room among the numerous papers usually sent out for a few copies of a monthly got 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.

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.

TERMS. Single Copies..... 25 cents per Vol. Twenty Copies..... 50 " Fifty "..... 1 25 " Postage prepaid. Subscriptions must be paid invariably in advance. Specimen copies to any address on application.

C. BLACKETT ROBINSON, Publisher and Proprietor. Drawer 2464, Toronto, Ont.