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British American Presbyterian.

VOL 1.

TORONTO, CANADA, FRIDAY, JANUARY 31, 1873.

No. 51.

Contributors and Correspondents.

FOR THE TWENTY-FIFTH OF DECEMBER.

Written for the B. A. PRESBYTERIAN.

I.

Merry faces! happy voices!
Is it just a common gladness,
Fills the air with all this madness,
Banishes all looks of sadness,
Till the sternest heart rejoices?

II.

Can a spirit merely mortal,
Reign with such a potent power,
Sovereign of a joyous hour,
Pouring free a golden dower,
Boldly entering each portal?

III.

Or shall we hold an influence higher
Touched unseen those chords resounding;
Took an echo softly sounding,
Of the song of graces abounding—
Chanted by a Heavenly choir?

CHARLOTTE.

Keyboard.

NEW BRUNSWICK.

THE WEEK OF PRAYER—RIGHT PRINCIPLE OF CHURCH FINANCE—WEEKLY OFFERINGS—INCREASED LIBERALITY.

The Week of Prayer has come and gone in this city as well as with you. If the attendance given be any index to the benefit derived from such opportunities, then there is much to be thankful for on the part of the city of St. John. Large numbers came to the meetings, except one day when the weather was very disagreeable. That this is an encouraging feature, none will refuse to grant. It would be unwise, however, to infer that all that came did so in a purely devotional spirit. It is somewhat amazing, and yet it is true, that the fashion of the thing will induce many to go to a prayer-meeting, and so the place is crowded when, on the part of very few, perhaps, will there be real spiritual worship, or even any aim at worship in sincerity and truth. We have a course of lectures in the Mechanics' Institute here, for example, for many winters past; I do not know how many; it has been the custom to go there on Monday nights, and so it is just the thing to attend there. No matter what the character of the lecture is, if the evening be agreeable, there will be a good audience. The reason is, the vast majority of those that crowd the hall do not go to hear a lecture; they go, to show themselves and look at one another through their opera-glasses. It may seem an extreme statement to make, and yet it is my deliberate conviction, that about as much useful information is diffused by these lectures as is diffused on the other evenings of the week in the skating rink, and with the exception of a very few, it would be the same were Froude, or Tyndall to appear on the platform. Is the same trait of character absent in motives that induce people to go to the prayer-meetings? I doubt it very much. That they do attend is not to be regretted, however. It is said of those that came to hear Whitefield and Wesley preach, that some of them came to mock that remained to pray. The annual Bible meeting was held as usual during the Week of Prayer, and it too was much more successful than it has been for many years past. Formerly the crowds that came were embarrassing, so much so that it was discussed in the Committee whether a small entrance fee should not be demanded; then there came a falling away, but this year the attendance was very good. Statements, however, were made at the meeting to show that so far as returns yet, proved the contributions from the city would be less this year than last. The reason of this falling away is very plain to me, and some of the office-bearers know it as well. It is altogether owing to the mode of collecting subscriptions. A paid collector is appointed, and much depends on the efficiency of the man. Then the rule is to call on those whose names appear on last year's list, and as is inevitably the case more or less die or leave the place, and little or no effort is made to get new ones. The Committee know what is a remedy for this, that is nothing more or less than the carrying into practice one of the constitutional rules that provides for the subscriptions being taken up by themselves, going two by two, and not by a paid official. It is perfectly true that the people ought to give what they intend to give whether they are asked for it or not, but yet are our people educated to that point. Whether the Committee will do their duty even in the circumstances manifest this year is very doubtful. I have hardly any expectation of it.

charging that duty, reminds me that the right principle, as I take it, of Church Finance is growing in our church in these Provinces. The system of payments has proved to be unsuccessful, and it is therefore being abandoned slowly but gradually by our congregations. The one that first adopted the weekly offering system, so far as I know, in the synod, and that was many years ago, is a model to all the rest to-day; not only in the measure of its liberality, but also in all other graces. During the last two or three years the question has been agitated a good deal, especially by a Committee of Synod, and the result has been that quite a number of congregations have adopted that Scriptural mode. In every case in which it has been tried, the success has been marked. A week ago one of the congregations in this city had a meeting to consider the matter, and the resolution was passed unanimously and heartily that after the first of February the givings, to all purposes should be by weekly offerings. The pastor was requested by the managers and others to preach on the subject before the congregational meeting was called, which he did. He tried to show that a fixed proportion of income should be devoted to the Lord, in no case less than a tenth, but more than that in proportion as the income was large; that giving is an act of worship, and therefore it should be done on the first day of the week, and in the house of God, bringing to the Lord, and not waiting to be dunned by bills and collectors, or even asked, being the rule that the believer is to set before himself. It was stated at the congregational meeting that two members had pledged themselves not to give less each than two and a-half dollars a week. There are no wealthy men strictly so-called in that congregation.

There must be some connection between the growth of Scriptural principles of giving and the announcements that I notice in the press to the effect that pastors' salaries are being very materially increased. Within the week I have seen three announcements made, and I heard of a fourth, of that kind. In two of the cases \$100 each was added, and in the other two double that. In one of the latter two, the increase was made to date from the first of 1872. In former letters I have complained that the standard with us was lower than in the Upper Provinces, but if this sort of thing of which I have given some examples goes on for a time, let Ontario look to its laurels. I shall be happy to chronicle many more examples of the same kind, perhaps our growth may provoke our brethren up there. Whether my happiness in the matter will induce some exceedingly pious friends, that is to say, those that are too pious to hear of money, or to handle money in the Lord's house and on the Lord's day, to set me down worldly, I don't know, nor am I concerned much.

St. John, 21st January, 1873.

RELIGION AND TEMPERANCE.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I was rejoiced in heart to read the able article in last week's BRITISH AMERICAN PRESBYTERIAN in which you pointedly and justly rebuked some of our legislators for their "champagne debauch." I think, however, that our leading religious journals should more frequently raise their warning voice against the drunken usages of the country. I would be pleased, indeed, to have you write your opinion as to the duty of the legislature in regard to the numerous petitions before them praying for the entire prohibition of the sale of intoxicating drinks. The moral influence of the different religious newspapers, representing the different branches of the Christian church, would, I think, have a most wholesome effect at this particular juncture. In my opinion there is no cause, second only to religion, that could better engage the attention of every Christian, and none in which a professedly Christian statesman could more worthily distinguish himself. It has been argued that prohibition is unconstitutional, and an interference with the privileges of a British subject, &c. Now I contend that it is the liquor traffic which is unconstitutional. What is the end and object of law, but to do right and prevent wrong; to punish the evil and protect the good? As Blackstone says, "Law must command what is right and prohibit what is wrong." Now is it true or not that alcohol is a deadly poison in itself? If it is, then is it right to place over its open, indiscriminate sale the protection of law? And this deadly poison has been established on reliable authority. Indeed, if we had not that authority, we have the most practical reason for believing so, as every day's experience tells us that it kills more men and women in Christian countries, at least, than all other poisons put together. Therefore I submit the conclusion is inevitable, that it is the duty of legislators to prohibit it, and limit its sale to the apothecary shop. But I must not trespass on your space.

Yours,
THOMAS McNAUGHTON.
Cobourg, Jan. 25th, 1873.

"NEW THEORIES IN THEOLOGY."

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—The above is the heading of an article in your last issue, which I read with great surprise till I saw the source whence it came, namely "Chambers' Journal." The article has not one reference to any change in Theology; it deals exclusively with those changes and uncertainties peculiar to the crude and as yet unsettled state of the Natural Sciences, such as Geology and Chemistry, the only branches named in it, and yet the article is headed "New Theories in Theology." I would not notice such a misnomer, if it were not now the usual semi-infidel way of insinuating that Theology proper is dependent upon, and affected or changed by "new theories" in the disordered brains of a few semi-educated men. Christian Theology proper deals exclusively with Sin and Salvation from it, with the sinner and his Saviour, and has nothing to say about the discovery that "gold can exist in sea-water;" and those who think it has must be as ignorant of their Bible as the editor of Chambers' Journal is. It is high time that the miserable "rant" and jabbering "cant" of infidels should be boldly met and manfully exposed. Although the editor of Chambers' Journal is too ignorant to know it, the teaching of Moses, in Theology proper, is identical with that of Malachi, and the teaching of Malachi is identical with that of Hill and Hodge.

Yours truly,

A. C. GILLIES.

Lyn, Ont., Jan. 27, 1873.

THE PAPIST AND THE PROTESTANT.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I am inclined to think that "A Poor Papist" may have had more reason to smile over the letter of "A Rich Protestant," than the latter had over his. Although I know nothing whatever concerning the authorship of "A Papist's" letter, I think it bears internal evidence of not having been written by "A Papist" at all, but by a Protestant endeavouring to put himself for the time being in the place of "A Poor Papist;" not altogether successfully, as the apparently-sarcastic remark about the "somewhat wider resource to draw upon" would seem to indicate. If written by a Romanist, it must have been by a very enlightened one, quite as familiar with Protestant as with Roman Catholic ideas.

But, whether written by Papist or Protestant, the letter was certainly not one to be dismissed with a laugh, since it contained much truth which might profitably be made the subject of serious reflection. The writer has often listened with pain, at meetings held professedly for the advancement of Missions to Roman Catholics, to speech after speech filled with little else than wholesale denunciations of the Church of Rome, a somewhat stale, and not altogether edifying theme for Protestant audiences. But, the writer has often thought, had a Roman Catholic been in the audience, would such language have had the effect of either enlightening or winning to the truth? Must it not almost inevitably have irritated and hardened him against Protestants and their religion? It has been a matter of personal experience, in dealing with Romanists and seeking to impart some knowledge of the truth, that the knowledge of such harsh speaking has interposed to close their minds and hearts against receiving either the words or the tracts of the visitor. Nay more, as an unlooked for result, perhaps by many unsuspected, the children of Protestants themselves have, in cases coming within the knowledge of the writer, been seriously injured by listening to such extreme denunciations, for, finding, as they grow up, that there was after all some good in some knowledge of the Gospel in the Romish Church, they have felt themselves shaken from their moorings, and have been very nearly made a prey to the more wary and prudent emissaries of Rome.

We know very well that none of us would feel much disposed to listen to the teaching of anyone who began by attacking, or by harshly denouncing the Church to which we are attached. How much more strongly must this cause operate with Roman Catholics, who love and revere their church to an extent which Protestants, not believing in "Infallibility," can scarcely realize. And, if we wish to gain a certain end, is it the part of wise men to begin by using means which must assuredly defeat it?

It is true that our Saviour did, on rare occasions, use the language of stern rebuke. But while it may well be doubted whether such language may come as fitly from sinful lips as from sinless lips, it should further be remembered that when our Saviour thus spoke, He was addressing the hypocritical leaders, who should have known better, the "blind guides" themselves, who led the multitude. The ignorant and erring he won, as He would have His people win them, by kindness and love.

Let it be remembered, too, that the "raking up of the ashes of past centuries"

may reveal facts painful to Protestants as well as Romanists. The Church of Rome was not the only Church that persecuted. Let the ashes of Socrates,—the sufferings of massacred Covenanters and persecuted Puritans attest the sad fact. Yet, while we have to admit that Protestants, too, did persecute, we maintain that they did so as individuals, in spite of their principles, led astray by the spirit of the age, a spirit which the Church of Rome had herself evoked. But while Protestants repudiate such acts with sorrow, the Church of Rome has never openly condemned her persecutions, but by virtue of her boasted infallibility, is precluded from doing so. It may be necessary sometimes therefore, in reply to assumptions of infallibility, to remind Romanists what the practice of their infallible Church has been that they may judge whether or not it accords with the character of a Church of Christ. Only, while we speak the truth when it is necessary, let us do so "in love and in the spirit of meekness," with the most tender consideration for the feelings which should be respected even when they must be wounded. Let there be less denunciation and more affectionate showing of a better way!

Let the aim be rather to make Romanists Christians, than to make them Protestants. Let the Truth once take possession of the heart, and it may be trusted to hold its own against error. And while we bravely do the battle of religious liberty, let it be, on the whole, less by words than by *our* deeds, by setting the example, like them, of noble Christian lives. Let us be "living epistles known and read of all men." The most legible and most irrefutable testimony to the truth as it is in Jesus! Let not the average Romanist observe that the average Protestant is more careless and indifferent in attending church, more lukewarm, more self-indulgent, less devout, less charitable to the poor, less earnest in practicing that which he professes to believe! With our open Bibles and our greater privileges, let us show, by our greater zeal, greater devotion, greater earnestness, more liberal charity, above all by our great Christian love, the better spirit of our purer faith, remembering who has said "By their fruits ye shall know them."

Otherwise, many "poor Papists" may "rise up in judgment" with Protestants, and may "condemn them."

A LOVER OF TRUTH.

PRESBYTERIAN WRONGS.

No. 5.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—My last letter was intended to show how inadequate the equipment of Knox College is for the work which the Church demands of it. If we expect it to serve us any better in the future, a real effort must be made, and that at once, to set it on a solid, substantial footing. People continually ask why there are two colleges belonging to our Church, when one could do the work. And it is a question to which no person has ever given a reasonably satisfactory answer. How ever any Church Court, representing the small amount of wealth which our General Assembly represents, could have been induced to entertain so foolish a project, it is hard to see. Certainly no committee of practical, business men would ever have done so.

But that is not the question now. We actually have two colleges upon our hands. The Montreal people are going ahead like earnest men, building their new college, fully determined, apparently, to let nothing cast even a doubt upon the future success of their institution. And, surely, if four Presbyteries can do what they are doing in the east, we in the west, comprising the whole of the rest of the church, need not be behind. Is time-honoured Knox College to lose its prestige and dwindle into a second-rate institution? It has an honourable record. That record should not be disgraced by the carelessness or niggardliness of those into whose hands such an inheritance has come.

We have never had our vacant congregations and mission stations anything like fully supplied with preachers. We can not get students enough. Princeton has always drained off a considerable proportion of the few we have; and we seldom see them again. It will, most assuredly, take activity, on our part, to prevent her from taking more. We must have preachers, and therefore we must have a college that will keep our students at home. Knox must receive a full staff of Professors.

I can feel a stirring among our people now, which I hope will develop into vigorous action. But then they do not know what the college authorities want or what they propose to do. And as a natural consequence, being quite in the dark about the whole matter, they feel no particular obligation to exert themselves.

Not long ago a gentleman asked me, how many Professors are needed. He was surprised when I said, four. I told him that we must set to work, at once, and erect a new building, (there do appear to be hopes of that now), and furnish it with four Professors of the very best stamp that we can possibly find.

There is a department of Exegetics and Biblical Criticism, which must have a Professor. We have now, in connection with this chair, the right man in the right place, a man, nevertheless, to whom the church has done great injustice, by leaving him so long unassisted.

There is the vacant chair of Systematic Theology, which should not be left vacant any longer than the Assembly can possibly help.

Apologetics and Church History might be put together, under the care of our present able Professor of Apologetics.

Then Homiletics and Pastoral Theology with Church Government might form a department for a fourth Professor, although there would be work enough for two. We have had a lecturer in this chair, appointed now and then for three months at a time. A Professor must be permanently, appointed to this chair at once. If the present lecturer had been appointed permanently years ago, there would have been less grumbling among the students, according to their own report.

If we could support five Professors, we would do wisely to appoint a fifth to lecture on *Evangelistic Work*. That will do for want of a better name. I mean, that directly practical side of Christian work, which Pastoral Theology, in the ordinary treatment of it, does not cover. It should treat of faults into which men commonly run in preaching, in their prayers, and in their conversational treatment of cases of conscience and the difficulties of experimental religion. It would really be "the art of preaching and working." There is a great need for careful training of the clergy in this sphere. But, however desirable it would be to establish such a department, it will probably have to fall in with the general Department of Pastoral Theology.

But whether we have one Professor or five, we must have a Teacher of Elocution, constantly employed, or, at all events, for three months every session. Students should have the advantages of a regular and thorough drilling in Elocution from the very beginning of their course. As long as this is not attended to, we need not wonder if our students flock to Princeton.

There is another hint. Throughout the length and breadth of the Church, there is one loud wail of lamentation about "poor congregational singing." Well may we lament. The singing, in most congregations of which I know anything, could only be called a *ridiculous farce*, were it not that being enacted under the name of "God's praise," it becomes too mournful a thing to be thought of without pain. But what is to be done? Could not this be done? Establish a training-school for preceptors at the college. Let the best teachers in the country be engaged, and let the class be free to all comers. It would not cost much, and it would be well deserving of a trial.—INDEX.

AN EXPLANATION.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In answer to "A. B. C." who asks, "On what principle the Presbytery of Manitoba proceeded when they lately inducted the Rev. Mr. Black to the charge over which he had been settled for many years," I have to reply, first, that inasmuch as Mr. Black had never been, according to the usual form of Presbyterian procedure, there was nothing unconstitutional in the act. The Presbytery thought fit to gratify the people, and granted their request to have, in full Presbyterian Form, what they had so long enjoyed in reality.

2. The Presbytery being desirous of leading the people of this new province to bear their full share in support of the ministry labouring among them, and believing that the regular settlement of ministers over charges would conduce to this end, as well as the more successful prosecution of the work, thought it best that there should be no exceptions, and began with Kildonan, the oldest and at that time, the only self-sustaining congregation, within the Province. The town-congregation of Winnipeg has since declared itself self-sustaining and we hope soon to settle a minister over them, with more to follow.

Trusting that this explanation will satisfy your correspondent, and any others who may have thought the proceeding of our new Presbytery strange,

I remain, Mr. Editor,

Yours respectfully,

ALEX. FRAZER,

Clerk of Manitoba Presbytery

There are 6,486 churches in the State of Ohio, including 295 Roman Catholic, capable of seating, in all, 2,064,866 people.

MRS. LOFFY AND I.

Mrs. Loffy keeps a carriage,
She has dapple grays to draw it,
None have I;
With my blue-eyed laughing baby,

OLD GREYFRIARS, EDINBURGH.

It is eleven o'clock on Sunday morning,
and I have come to Old Greyfriars to join
in a Presbyterian service, and to hear Dr.
Robert Wallace, the successor of Dr. Robert
Lee, who will be known to my readers as

This, it seems, is the point at which the
sermon abrades itself. Not only is he
wanting in the charm of eloquence, without
which it is impossible for a man to be a

DRAWING THE BOW AT A VEN-
TURE.

BY THEODORE L. CUYLER, D.D.

Every faithful pastor who would win
souls to Jesus must adopt Lincoln's maxim
and "keep pegging away." He knoweth
not whether this shall prosper or that; but

Even in our personal interviews with in-
dividuals we are driven to the same method.
We address a close, faithful conversation
or a letter to some one whom we hope to

Immediately came a cordial reply from
the merchant, in which he said: "You are
the first man who has spoken to me about
my soul in nearly twenty years."

myself one night in a thronged prayer-
meeting. The house was silent as the
tomb; a strange solemnity overhung the
assembly, so that every one who entered

Near me sat a young lady, dressed in
black, whom I had never seen before. Ap-
proaching her respectfully, I said: "You
are a stranger to me; but may I ask you

Further on in the inquiry meeting sat a
timid and retiring young member of my
congregation, whom I had never spoken
with. She sat with her face covered, and

I called immediately and found the un-
happy young woman the picture of despair.
She said she had deceived others and had
tried to deceive God, and there was no hope

My young lady friend proved to be no
easy case to deal with. It was some time
before she could be persuaded that there
was any mery left for one who had been

During that revival in B—, and during
every revival I have laboured in since, it
has been common to hear how one person
had been awakened by a tract handed or a

But before closing these few reminiscen-
ces (which I must omit indefinitely) let me
say one word in behalf of old-fashioned
inquiry meetings. They are falling too much

Master in the inquiry meeting. It is often
a tentative process on both sides, but the
results are often guided, too, by the spirit
of God. If the bow of Gospel truth is fre-

THE DEATH OF FRIENDS.

I was turning in my mind, last evening,
thoughts of my early experience; and there
came up, particularly, a strain of remem-
brance connected with early sorrows caused

It was in March; and there had just
come up a great storm like that which we
have just been passing through, and all the
ground was covered with snow.

We went down to the graveyard with
little Georgie, and waded through it in the
snow. I got out of the carriage and took

If I should live a thousand years, I could
not help shivering every time I thought of
it. It seemed to me then as though I had

Well, from that time to this, I do not
suppose there has never been a snow-storm
that, first or last, this picture and this ex-

I will not say how much good I have
experienced from the sorrow; but I look
back, and I think that from that time to

I have often thought since how much
the sense of the child's loss has gone from
me. I remember nothing of that. What
I remember is the feeling that he excited in

There are those who think they know,
and who tell us about many things respect-
ing the other life; and they strike me very

The image comes, and soon it is gone,
and no one thinks of it as anything perma-
nent. Men's ideas of the future are chang-
ing pictures, as it were, and there are some

Now, if you ask me, "May we not let
our thoughts play about this thing?" and
may we not dwell in imaginations which
we ourselves create respecting them?"

lect that it is the light of her imagination
which is blinding this scene. There is no
harm in your walking with your compan-
ions in the spiritual world, and holding

Q. Do not you think that very often our
submission in the circumstances which you
have described is the result of utter help-

Mr. Beecher: That is a mere question
of facts. I cannot say. I have not made
a statistical examination so as to know how

Now, some persons yield, give up, easily,
because they have the gift of insight—the
light of the Holy Ghost. There are others

Such tests applied to persons are, I think,
very largely absurd. I think I could say
that I would not bring back any of my

Now, that you should err in your child
is right enough and fit enough. That ex-
perience is not blameworthy. You are no

When Christ was with the sisters, and
their grief was clamorous, and they chode
him because he did not come quicker, say-

The least act of self-renunciation hollows
for the moment all within its sphere.—Mar-
garet Fuller.

If we keep the ledger of life with exact-
ness, we shall find the balance largely on
the side of blessings.

We get at the outlines of things from
what we read and hear, but the filling up
must be through our own experience.

I cannot guide myself, and yet would
fain guide the world. Many a time I have
made fine articles and rules and brought

It's poor work allays settin'
the dead above the livin'. We shall all be dead
some time. I reckon—it ud be better if

To accomplish anything there must be
definiteness of aim. The temple is built
stone by stone from foundation to turret, and

Sabbath School Teacher

INTERNATIONAL N. S. SCHEME, AND THE INFANT CLASS.

LESSON VI.

Gen. ix. 8-17.

Before taking up this lesson, which is a very difficult one for an Infant Class Teacher, allow me a few words on the subject of order in our S. Schools. "Order is the first law of nature," but it would almost seem as if many Sabbath Schools were struggling toward the goal of unmanliness by a total disregard of this, Nature's first law. One of the best things you can do for an Infant Class is to make order its habit. It may, and does generally, take a long time to teach them, but take the long time. Teach them by precept as well as by example, the importance you attach to it.

Kindness is the very sum and substance of a teacher's teaching, but firmness is one of its most important elements. Seize every opportunity, and adopt every possible plan to impress on them how much it would be for their benefit and your comfort that they should learn to obey, and at once, the glance of your eye, the snapping or lifting of your finger.

A very good plan to and will be found in having a lot of tickets of different grades, and giving those tickets each day, but only to those who have not been spoken to for disorder during the day. At the end of a month the four may be exchanged for a larger one and so on. I have found it most effectual. I hold that our Sabbath Schools should be as orderly as our day schools. I have proved that a class of 50 or 60 little boys may sit quiet and attentive for a longer period than is generally supposed, and do so without any rod of iron government.

The lesson in this chapter is a very difficult one for an Infant Class, if you confine yourself to the immediate lesson; but in the class I am sure it will be found interesting and instructive (which I shall follow here), to gather up the connecting links of the previous lesson.

Now our lesson to-day is—watch while I write it down on the board:

The Bow in the Cloud.

You won't understand those words just now; but I am very sure you soon will, if you listen to me for a few minutes. We'll just leave those words at the top of the board and first go back to last Sunday's lesson and try and remember about Noah and where we left him.

Now where did we leave him? Who were with him in the ark? What animals were with him? How high did the water rise? Just think, the water was so deep that it rose more than 20 feet above the tops of the highest mountains. Every living beast and bird and creeping thing died. The houses and barns and ships were all broken and scattered and the people all drowned. If you could have got out on the top of the ark and looked around you would see nothing but water on every side. Then you remember after Noah and the ark had floated for a long time that God sent a strong wind which dried up the water very fast. When Noah had been floating around for five months one day he felt the ark stand still. Wouldn't he be glad? He would know that it had touched ground. But when he looked out he could see nothing but water yet and found that the ark was on the top of a high mountain. At the end of 40 days Noah sent out something. What was it? Yes, and what did the raven do? What did he send forth next time? He sent out a dove three times. The first came right back. The second came back at night with what in her mouth? Now what did the olive leaf tell? Then he sent out another dove which did not come back at all. So Noah knew that the earth was about dry.

Now if you could have got out on the top of the ark and looked around, you would see that it stood on the top of a high hill. You could see for many miles around. The trees and fields would be, perhaps, nice and green; but you would not see a bird or a beast or any living thing anywhere. No houses nor anything to show that anyone had ever lived on the earth.

Now what word is that I have written on the board? It is a small one, but it means a great deal.

Sin.

Why do you think I wrote that word down? That's right. Because it was sin that caused the flood and all the people to be drowned.

What do you think Noah and his family would be doing during that whole year they were in the ark? Don't you think they would be very glad to get out once more?

Well at the proper time God came and opened the door of the ark and told Noah to come out. Now you can just think you see them coming out. There's Noah first. He's an old man, 600 years old. His hair and whiskers are long and white, and just behind him are his sons Shem, Ham and Japheth. And there are their wives. How many are there altogether? Then there came all the beasts following quietly after them. There are the lions and bears and elephants and wolves and tigers and cows and horses and pigs. And all the birds, the ducks and hens and doves and ravens and swallows and canaries. Then the snakes are there too and all other creeping things, you can imagine you see them coming out of the door of the ark. They were all tame to Noah, however, because God had made them so.

Now what do you think would be the first thing Noah would do after coming out of the ark? One boy says, "Build a house." Another says, "Thank God for keeping him alive." Well I think that's about the best and wisest thing he could do. But let

me ask you a question. Is that the first you did this morning when you got out of bed? Don't you know that a great many boys and girls and men and women went to bed, as you did, last night and died during the night. But you didn't die, and why? Because God preserved you, not in an ark, and from a flood as he did Noah, but in His arms, and from death. Now did you do like Noah? Did you thank God, the first thing, for keeping you alive through the night? If you didn't do that I am afraid you had lived in Noah's time you would not have been saved in the ark but be among those who were drowned in the flood.

Now notice how much Noah was to do, to return thanks to God for preserving him. As soon as he came out of the ark, he and his sons went to work and gathered a lot of stones, and built them into a pile, something like the shape of that desk out in the school room. That was an altar. Look, I'll try and draw one on the board. Then they took one of every kind of clean beast, that is, one of the cattle and of the sheep and of the deer and of the goat, and one of every kind of clean fowl, that is of the pigeons and doves. He only had seven of each of these, and yet he took one of each, and killed them, and offered them all as a gift or sacrifice to God, on this altar he had built.

Now I want to see if you have ever done anything for God as Noah did. God does not want us to build altars and kill beasts and offer them to Him in vain. But he wants us to do it in another way.

For example, James, how many days are there in the week? Which one of those is different from all the rest? What does God say we are to do with the Sabbath day? Now do you think a boy who plays, or does things on that day the same as on other days, is keeping it holy. Well there is one thing you may give to God, just as Noah gave the animals, by being a good boy on that day, and remembering that it is God's day. Then when any one gives you some money, don't go and spend it all on candy; but remember it is God who gives you those kind friends; and like Noah, keep some of it for God, and bring it to the Missionary box. Then if you know of any little boy or girl who is not going to any Sunday School, go and ask them to come with you; and that will be giving something you can do, and giving it to God.

Now I am ready to tell you what that at the top of the board means, if you will keep very quiet for a few minutes longer.

The Bow in the Cloud.

Just as Noah was offering up those animals to God, God came down and accepted his offering, and spoke to Noah and told him—"All the world is yours, I will bless you. Don't be afraid of the beasts, for I will make them afraid of you. And I will never destroy the world by a flood any more." Then God told Noah to look up into the sky, and pointed to something up in the clouds stretching from one side to the other. It was a thing of a great many colors, something you have often seen after the rain. What was it? The Rainbow. Noah looked up and saw the beautiful rainbow. Now you know why I wrote those words on the board—don't you? And God said to Noah, whenever you see that rainbow in the sky after rain, you will know I have put it there to tell you that I will never send a flood on the world again. So whenever you see the rainbow in the sky you can remember these things:

- I. That God once destroyed the world with a flood because it was wicked.
II. That God kept Noah and his family in the ark from being drowned because he was good.
III. That God will never send another flood.

TEACHER.

ORIGIN OF SOME COMMON WORDS.

The vocabularies of the Anglo-Saxon period furnish us with the names of most of the parts of ordinary dwellings. The entrance through the outer wall into the court was properly the gate (geat). The whole mass enclosed within this wall constituted the burh (burgh), or tun, and the enclosed court itself seems to have been designated as the cafer-tun or inburgh. The wall of the hall, or of the internal buildings in general, was called a wag, or wagh, a distinctive word which remained in use till a late period in English language, and seems to have been lost partly through the similarity of sound. The entrance to the hall, or to the other buildings in the interior, was the duru, or door, which was thus distinguished from the gate. Another kind of door mentioned in the vocabularies was a hid-gata, literally a gate with a lid or cover. The door is represented in "Beowulf" as being "fastened with fire-brands," which must mean iron bars. Either before the door of the hall, or between the door and the interior apartment, was sometimes a stede, literally a shed, but perhaps we might now call it a portico. The different parts of the architectural structure of the hall enumerated in the vocabularies are stapan, a post or log set in the ground; stipes, a pillar; beam, a beam; rafter, a rafter; laeta, a lath; swer, a column. The columns supported bigels, an arch or vault, or fyrst, the ceiling. The roof, or roof was called also thesen, or theocen, derived from the verb theccan, to cover; but although this is the original of our modern word thatch, our readers must not suppose that the Anglo-Saxon theocen meant what we call a thatched roof, for we have the Anglo-Saxon word thecc-tigel, a thatch-tile, as well as hrof-tigel, a roof-tile. There was sometimes one story above the ground-floor, for which the vocabularies give the Latin word solarium, the origin of the later mediæval word, solar; but it is evident that this was not common to Anglo-Saxon houses, and the only name for it was upper, an upper floor. It was approached by a steger, so named from the verb stigan, to ascend, and the origin of our modern word stair. There were windows in the hall, which were probably improvements upon the rude primitive Saxon buildings, for the only Anglo-Saxon word for a window is eog-thry, an eye-hole, and we have an eye-door in Wright's House of Olden Days.

Our Young Folks.

A BEAUTIFUL REPLY.

A little girl while walking in the street one day saw a leaf from the Bible lying on the pavement. She picked it up, and as she was carefully smoothing it out and folding it her mother said:

"Amy, what do you want of that piece of paper?" She replied, "Why, mamma, it is one of the leaves God set at us about the home he is making for all good people."

A REAL GENTLEMAN.

A few days ago I was passing through a pretty shady street, where some boys were playing at base ball. Among their number was a little lame fellow, seemingly about twelve years old—a pale, sickly looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game; for he did not seem to see how much his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as base ball.

His companions, good naturedly enough, tried to persuade him to stand one side and let another take his place, and I was glad to notice that none of them hinted that he would be in the way, but they all objected for fear he would hurt himself.

"Why, Jimmy," said one at last, "you can't run, you know."

"O, hush!" said another—the tallest boy in the party—"Never mind, I'll run for him, and you can count it for him," and he took his place by Jimmy's side, prepared to act. "If you were like him," he said aside to the other boys, "you wouldn't want to be told of it all the time."

As I passed on, I thought to myself that there was a true little gentleman.—Child's World.

LOST ON A PRAIRIE.

"Don't you say a prayer, Hattie?"

"I have been praying," said the elder girl, and she sobbed aloud, as she raked back and forth, her hands clasped, and her head bowed. "O, Alice, Alice! I am so afraid we shall never get home again."

"I cannot cry any more," said the other, as she laid her head on Hattie's lap. "I am so cold, and I feel so strangely. Please, Hattie, say a prayer aloud; God may hear and help us."

Hattie prayed. At first, through sobs and tears the blessed words of "Our Father" came; but as she went on, the sobs died away, her voice became firmer, her clasped hands were raised to heaven. Then she said, with feeling, "We are two little girls, Lord, lost on the prairie; please help us to get home, and we will be so good."

The two girls were lost. The snow was coming fast, and blinded them. Then they felt as if they must pray. There was no other help, and they prayed with all their hearts. Only one said the words, but there is no doubt both prayed. The prayer was answered, and they did get home.

I have told you this story because I believe it is true, and will do us good to remember. I was lost on a great Iowa prairie one cold night and know how it feels. How can it do us good to remember this story?

It will give us an example of asking God for just what we want. The girls did not pray for the heathen, but for themselves. There are times to pray for the heathen, but this was not one of them. They prayed to be taken home. That was what they wanted. Suppose we stop before we pray next time, and think what we want, and pray for that. It is delightful to pray; I think.—Child at Home.

ALPHABETICAL TEXTS OF SCRIPTURE.

It is a pleasing and useful exercise, at twilight or in the dusk of evening, or at any time when the family or a few friends are gathered around the fire or at the table, to call forth in turn texts of Scripture each one has committed to memory—each reciting a text at a time, the first commencing with A, then each a text commencing with B, and so on. The following may be taken as specimens of suitable texts.

- A. A soft answer turneth away wrath.—Prov. xv: 1.
B. Blessed are the pure in heart, for they shall see God.—Matt. v: 8.
C. Come unto me all ye that labour and are heavy laden, and I will give you rest.—Matt. xi: 28.
D. Depart from evil and do good.—Ps. xxxiv: 14.
E. Even a child is known by his doings, whether his work be pure, and whether it be right.—Prov. xx: 11.
F. Fear God and keep His commandments.—Eccl. xii: 13.
G. God is our refuge and strength; a very present help in trouble.—Ps. xlvi: 1.
H. Honor thy father and thy mother, that thy days may be long upon the land.—Ex. x: 12.
I. I will love Thee, O Lord, my strength.—Ps. xviii: 1.
J. Jesus said unto him, I am the Way, the Truth, and the Life.—John xiv: 6.
K. Keep thy tongue from evil, and thy lips from speaking guile.—Ps. xxxiv: 13.
L. Love your enemies.—Matt. v: 44.
M. Make me to understand the way of thy precepts.—Ps. cxix: 27.
N. Now is the accepted time, behold now is the day of salvation.—2 Cor. vi: 2.
O. O God, thou art my God; early will I seek Thee.—Ps. lxxiii: 1.
P. Pride goeth before destruction, and a haughty spirit before a fall.—Prov. xvi: 18.

Q. Quail not the Spirit.—1 Thess. 5: 19.

- R. Remember now thy Creator in the days of thy youth.—Eccl. xii: 1.
S. Suffer little children and forbid them not to come unto me, for of such is the Kingdom of Heaven.—Matt. xxi: 14.
T. The Lord is my Shepherd, I shall not want.—Ps. xxiii: 1.
U. Unto thee, O Lord, do I lift up my soul.—Ps. xxxv: 1.
V. Verily, verily, I say unto you, he that believeth on me hath everlasting life.—John vi: 47.
W. whatsoever a man soweth, that shall he also reap.—Gal. vi: 7.
Y. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me.—Ps. xxiii: 4.—Zion's Advocate.

HOW TO READ.

Thomas Wentworth Higginson says in a recent number of the Woman's Journal:

I was once called upon to prescribe intellectually for a young girl of fair abilities who showed no want of brains in conversation, but had a perfect indifference to books. She read dutifully and torpidly whatever was set before her—novels, travels, history—all were the same; each page drove out the previous page, and her memory was a blank. Her parents asked me to teach her to read; she joined in the request, and I consented to the experiment, on condition that she would faithfully read a single book in the way I should direct. She consented.

It was the time of Kossuth's visit, when every one was talking about the Hungarian revolution. The book I chose was "Hungary in 1848," by Brace, of far more interest than any now—I prescribed in daily doses of one chapter. If possible she was read that—the chapters being short—but under no conceivable circumstances was she to read more. After each chapter she was to put down in a blank book I gave her, some remarks suggested by it. She must mention something that had interested her, or seek the explanation of some word, or anything else that she pleased. Her comment might be only to say that Gorge was a traitor, or to inquire how his name should be pronounced; but at least there should be one sentence of remark per chapter. From time to time I was to see what she had written, and answer her questions, if any. This was the prescription, and she took it scrupulously.

I know in advance what would be the great difficulty. It was to keep her to one chapter. It seemed to her such a mistake, such a waste of opportunity, when she could so easily manage five or six chapters in a day. Had she done so, all would have been lost; so I was inexorable. The consequence was that she never failed to read her chapter; and when she got to the end of it, for want of anything better to do, she read it over again and went to work with her note-book. It was a very nice note-book, and she wrote a beautiful hand. When I came to look over the pages, every few days, I was astonished at the copiousness and variety of her notes. On some days, to be sure, there would be but a single sentence, and that visibly written with effort; but almost always there were questions, doubts and criticisms, all of which I met as I could. I found my own mind taxed by hers, and finally re-read every chapter carefully that I might be ready for her. And at the end she told me with delight that for the first time in her life she had read a book.

Where was the magic of the process? I suppose mainly in the restraint, the moderate pace, and the necessity of writing something. "Reading," says my Lord Bacon, "maketh a full man; writing, an exact man." To clearly define and systematize what you know, write.

ECCLIASTICAL PORCUPINES.

It is quite the fashion now-a-days to profess an anxiety for the promotion of union between the various Christian churches. And no doubt there is a wide-spread desire for a more real and cordial co-operation than has hitherto existed. We heartily thank God for it. But the efforts of those who are most earnest and sincere in the matter are in a great measure frustrated by the irritating assumption of those who, while they discourse glibly of unity, render it quite impossible to fraternize with them. This tendency, so fatal to anything like true brotherhood, is inherent more or less in all ecclesiastical systems, and must be jealously watched if we are sincerely desirous of working together in the cause of Christ. It is very truly though amusingly described in the following fable selected from a volume recently published in London:—

"THE PORCUPINE AND HIS FRIENDS. "Unity is strength." So began a message which the porcupine sent to a beaver, a hare, and a rabbit, in his neighborhood. "And not only so, unity is warmth. The weather is bitterly cold. The wind is intolerably keen. Pray let us meet and lie close together for our mutual comfort." The message was cordially received. The beaver, the hare, and the rabbit repaired to the appointed rendezvous.

"The host was at first most agreeable, and begged his guests to lie as close to him as possible, for, as he said, 'My dear friends, we are really one family.' They were becoming very comfortable, and were dozing and dreaming in the most agreeable manner. But by-and-by they became unpleasantly conscious that the porcupine had quills! At first they whispered, 'Oh, it's only a troublesome dream he had! Alas! the porcupine, regardless of his guests, began to bristle up his quills more furiously than ever. This was more than even gentle puss could bear. She led the way, and very soon all three were scampering off. 'Ah,' groaned the porcupine, 'this comes of associating with your inferiors! Next day his temper was not at all improved by receiving a letter to the effect, 'Dear Brother, we regret our alliance is at an end. But we cannot you, the moment you get

your quills under command, we shall be delighted to fraternize with you.

We have said that all ecclesiastical systems are but too prone to an irritating assumption of superiority. It would seem to be one of the unavoidable evils of their lot. True, they are not alike guilty. The grace of humility is no altogether absent from our churches. Yet beyond doubt the praises of "Christian union" are far oftener sung than the unity itself carried out. One church has a position to maintain; another cherishes the glory of a long and successful past history; a third fears for the prestige it has gained. Quills sharp and incisive bristle out on every side, wherever ecclesiastical systems are suffered to prevail, provoking men beyond endurance. In the face of them the cordial trust, confidence, and good feeling of Christian brotherhood is simply out of the question. No man with a spark of self-respect could submit to the pretensions which these ecclesiastical magnates put forward as the basis of unity. Unity maintain, indeed, a show of good-fellowship, for experience has taught them somewhat of worldly wisdom. They read the signs of the times sufficiently well to be able to delude unsuspecting souls with their mirage of union. The plain believer unused to nice distinctions and varying turns of expression, is delighted with the idea of an accomplished catholicity at last. His heart beats high with hope. Tremblingly he extends the hand of friendship, but alas! he has to deal with brethren imbued with the conventionalities of church systems. Is it possible that this unlettered, unevangelized Christian had expected to be met on terms of equality with themselves! They, the favored people of God, to descend from their pedestal of pride, to come out like men and brothers from their citadel of safety to embrace the outcast! What madness! What presumption! So this simple disciple awakens from his dream; wounded to the heart's core, he draws back the proffered hand and retreats to the solitude where he may again commune with his Father in heaven.

The day for full brotherly communion, however, will undoubtedly come. The cloud "no bigger than a man's hand" betokens it in the distance. Already the grey streaks of dawn on the horizon herald the approach of a more blessed because a more loving era. But it will not be brought about by the unwarrantable exclusiveness wherewith we are wont to indulge our spiritual pride. It will not be advanced by treating our fellow churches—brothers and sisters in Christ equally with ourselves, having the same claim upon his love, rejoicing in the same hope, dependent upon the same divine strength—with well-bred contempt. For other will be the instruments of the mighty change. Before that happy time shall come we have much to unlearn. Humility, consideration for the feelings of others, respect for their opinions, and above all an acknowledgment of our common standing in the sight of God, will be matters of necessary cultivation. It will be difficult, doubtless, for the lovers of ecclesiasticalism to get their quills under control. But it must be done, if we willingly from conviction, then by a long and painful discipline of education. The needless oblige and the non possumus, with all their aggravating tribe, must be forever disarmed from our religious circles if we aim to be one as God and Jesus Christ are one.

We venture to think that some such thought as this was presented to the mind of Henry Ward Beecher when he remarks in his "Life of Jesus the Christ":—"It was natural that Joseph and Mary should desire to see him in Judæa. Not alone because here was the home of their father David but especially because when once they believed their son Jesus destined to fulfil the prophecies concerning the Messiah, they would wish him to be educated near to Jerusalem. To them doubtless the temple and its priesthood were yet the highest exponents of religion. Divine Providence, however, removed him as far from the temple and its influences as possible. 'Half-heathen Galilee was better for his youth than Jerusalem. To Nazareth we must look for his early history.'

At any rate it is clear enough that Jesus had nothing in common with the ecclesiasticalities of his age and country. The development of his mission led him into a life-long conflict with the Scribes and Pharisees, both representative classes among the Jews, and possessing great influence as teachers of the people; and who shall say how much of this spirit of collision was due to the intractable character of their religion? We have but to read fairly the records our Lord's life to understand the impassable chasm that yawned between his own gentle, loving spirit and the relentless, exclusive, unyielding spirit of the Scribes and Pharisees. To them the new law of love was to the last degree unintelligible. Mortified and rebuked, they cried aloud against the meek and lowly Son of Man, Treason! Blasphemy! Away with him! Crucify him! The bare allusion to the Nazorean of Elijah with the widow of Zarephath roused the Jews of Nazareth to unquenchable hatred; they bristled over with rage; and when to this was added the cure of Naaman, the Syrian leper, in preference to the lepers of Israel, they gnashed upon the speaker with their teeth.

We do not say that the priestly castes, the church systems of our day, push their claims to the same extreme of bigotry. The heaven of Christ's doctrines has been for 19 centuries at work, and has wrought a marvellous change for the better. But we do say that the same tendency is inherent in ecclesiasticalism of every kind, and that if allowed to develop unchecked it will lead to the same disastrous results.

As to the final triumph of the spirit of unity we have no fear. The Scribes and Pharisees persecuted the Lord to the death. They enjoyed a short-lived victory only to be ever-betrayed in confusion and defeat at his resurrection and ascension into heaven. So with all pride, prejudice, passion, and hatred will as surely die before the dawn of the Kingdom of God on earth. (Continued.)

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NOTES TO CORRESPONDENTS.

J. D. Dundas, is thanked for his paper on dancing, but it would scarcely suit our columns. Do not let us be neglected to give us his name, not necessary for publication, but that in every case we may know with whom we are dealing. We believe the question of "dancing" is a very important one, and that Church Courts will soon have to come to some definite decision about it, for that kind of amusement is very much practised among Presbyterians, both elders and ordinary members, is beyond controversy, and we are not sure "but that it is as little objectionable as those torments, charades, &c., which arose generally had in requisition on festive occasions.

A CORRESPONDENT sends us a very offensive account of a Missionary Meeting in this city, which he desires us to publish, with the promise that he will take twenty copies of the paper in which his communication appears. We would not publish his letter though he took 500 copies and sent us \$500 besides. Does he fancy we have no higher aim than to make the BRITISH AMERICAN PRESBYTERIAN a vehicle for enabling such persons, as apparently he is, to gratify their private grudges against individuals who may in some way or other have crossed their paths? If so, he is entirely mistaken.

OUR respected friend and correspondent, J. M., who warns us against allowing further discussion on Knox College, by the hint that "a storm is gathering." We presume of indignation against the PRESBYTERIAN for permitting certain letters to appear in our columns, has our heartiest thanks for his solicitude on our account. At the same time we must be permitted to say with all respect and with perfect frankness that we cannot take the hint. While we continue to publish the PRESBYTERIAN we shall scrupulously guard against any offensive personalities getting into our columns, but to stifle the discussion of any question of public interest, or concerns the church in general, for fear that some might be thereby annoyed, is what we could never do. Better that the PRESBYTERIAN should stop "once." We are not aware that the letters of "Index" can be construed as reflecting offensively upon anyone in particular or that they are calculated, far less intended, to hurt the feelings of any individual. They refer to matters of public importance. If they state what is not correct our columns are open for the remedy to be applied. But to stop them under the threat that the commercial interests of our paper may be injured if we don't shall never consent to. Sooner than that, we should sacrifice, if necessary, our entire subscription list. We have said often that we do not endorse every thing advanced by any of our correspondents. There are questions which are not "open," so far as we are concerned, and there are bases which in any discussions in our columns must in every case be respected, but within these limits, if we thought free discussion was not possible, then we should not choose either to edit or publish a Presbyterian newspaper. There is no one whom we should be more anxious to oblige than our correspondent, but in this case he must excuse us.

British American Presbyterian.

TORONTO, FRIDAY, JAN. 31, 1873.

In order that we may deliver the paper at the residence of Toronto subscribers, they will oblige by furnishing number and street.

TOPICS OF THE WEEK.

The Emperor Napoleon's death has been the great subject of talk and discussion. A few years ago it would have occasioned something much more important.

The educational legislation of the Session promises to be important, and we trust will prove conducive to the advancement of the best interests of the province.

It was rumoured in the course of the week that Sir George Cartier had died in England, but the report appears to be without any foundation.

The difficulty between Britain and Russia in connection with the progress of the latter in Asia, is thought to have been got over for the present. The "inevitable conflict," however, as many choose to regard it, may after all not be very far off. A few more steps in advance, and the two great European powers will stand face to face on the Indus in hostile array.

Nothing has occurred in Ontario during the past week calling for special remark. Parliament has been sitting, but nothing of any great importance has been either said or done at any of its meetings. Three weeks have elapsed, but little progress has yet been made in the serious business of the House. The work it seems is not ready,

and the printers are always convenient for laying the blame upon. One proposal got its quietus, at least for the present, which seems to us deserved a better fate. We refer to the bill for punishing those who slander a woman's reputation even though it could not be shown that she had thereby suffered any pecuniary loss. No doubt it is true that right will in every case eventually be done, but how often in the meantime has the character of honourable and virtuous women been falsely whispered or boasted away by worthless fellows with whom they may have been only slightly acquainted, if even that.

The late allocation of the Pope has caused a complete rupture between his Holiness and the German Emperor. Newspapers have been forbidden to publish in Germany, and some that have transgressed the Imperial mandate are to be prosecuted. We are afraid that the Jesuits are incorrigible, and that there comes a limit beyond which civil Governments cannot with impunity permit their subjects to talk treason under the plea of liberty. With perfect equality before the law Roman Catholics will apparently never be satisfied. They must be supreme otherwise they are sure to cry out that they are persecuted. Let them be guilty of the most atrocious iniquities in the lands where they have power, let them deny sepulture to the dead, and anything like quietness to the living except at the price of abject submission, and trading politicians will say it is all right; but let the slightest restraint be laid upon them in the course of their plans and manœuvres for supreme power, and these very same candid people are the first to cry out and most vehemently about persecution.

UNFERMENTED WINE.

The difficulty in connection with the use of fermented wine in the observance of the Lord's Supper, which will come up for discussion at the ensuing meeting of the U. P. Synod in Scotland is likely also to cause perplexity in the Canada Presbyterian Church. At least we have heard of one case in which a lady in the prospect of joining the Church, raised the objection against alcoholic wines, which has often been dwelt upon. Of her piety and consistent Christian character the Session appealed to has no doubt, yet if she adheres to her resolution not to partake of intoxicating wine, must she be treated as an unbeliever, and refused altogether the opportunity of publicly testifying her love to the Saviour. We enter not at present into the merits of the question, but simply ask, if the church is prepared to eject from the communion all who decline to make use of the coarse and medicated wines now generally sold as formed from the juice of the grape tho' often guiltless of having any connection with it. Granted even that objectors are 'weak' brethren and sisters, yet if they are of the household of faith, is their error, if it be an error, sufficient to justify the office bearers of any Christian Church saying 'you cannot sit down at our table?' We would not be inclined to dogmatize on the subject but we have never seen any valid reason for believing that wine of any kind is indispensably necessary in the observance of the Supper, any more than is unleavened bread. Our Lord, it seems to us, used the bread and the wine on the table simply because they were there, and had something else been the ordinary bread and beverage on the occasion he would no doubt have used them with equal freedom and with equal effect. We speak under correction, but such is our view on the subject. Be that sound or the reverse, however, it seems a pity that any unnecessary stumbling block should be laid before sensitive, and probably not very enlightened consciences so as to cause them to be debarred and to stumble.

PRESBYTERIAN MISSIONS IN THE NORTH-WEST.

All our readers know a good deal about the Presbyterian Mission to the Cree Indians and the proceedings of the Rev. Mr. Nesbit—the pioneer Missionary—in connection with that good work. A good many are also aware of the depreciatory and even defamatory reports about this Mission that were circulated some considerable time ago through letters addressed to the London Advertiser, purporting, as usual in such cases, to be written more in sorrow than in anger. It was not possible that these statements should be allowed to pass without investigation. Justice to the cause of Christ, the prosperity of the Mission, and the reputation of all concerned demanded that a thorough examination should be made and the facts of the case be fully ascertained. In order to accomplish this the Rev. Mr. Moore of Ottawa

was appointed to proceed to the North-West on this delicate and important Mission, and requested to make all necessary and all possible enquiries as to how matters actually stood. The results of his, Mr. M's., labors are before us in a pamphlet of 60 pages. In this publication all the particulars are given. It affords another illustration of how small the foundation sometimes on which a large superstructure of slander can be built with apparent success.

Mr. Moore met Mr. Bell, the writer of the letters in question as well as the persons on whose authority he professed to speak, and found upon cross questioning that the whole thing shrank into very small dimensions; and that, apparently, the wish was father to the thoughts and words when evil reports were circulated about the dishonesty and hypocrisy of different members of the Mission staff. Mr. Bell had no personal knowledge of the subject about which he wrote so glibly, and claimed that he was free from all responsibility because he had heard what he reported! Yet this man, who for aught we know to the contrary claims to be a Christian, refuses either to explain or apologize but simply and sulkily affirms that he heard all he wrote and that he meant no harm. That is a very poor way of getting out of a difficulty, but evidently those of Mr. Bell's calibre can think of no more excellent course.

Mr. Nesbit has done a great and most important work in the North-West, the full value of which may be estimated at its true price only after the lapse of a good many years. Our space prevents us giving an outline of Mr. Moore's pamphlet. We have no doubt that it will find its way into the hands of most of our readers, and that it will cause devout thankfulness in the hearts of not a few.

Mr. Moore among other things dwells upon the necessity of one of the Missionaries accompanying the Indians in their Summer wanderings, and the gradual surrender of all farming work as not now so much needed as when the Mission was established. Leave of absence, he says, ought not to be granted oftener than once in five years. Living in common as one large family must now be given up and each Missionary and assistant have his own home and be the regulator of his own and his family's expenditure.

TOUCHING REPLY.

Editor BRITISH AMERICAN PRESBYTERIAN. It would gratify some of your readers if you would find room in your columns for the following address, which was written and afterwards delivered in very peculiar circumstances. The writer was the late Rev. Robert McArthur, Minister of Wick and Greenbank, who died on Thursday, 8th January. Mr. McArthur came to Canada about nineteen years ago, and after a year's missionary work was settled as pastor of a congregation near Montreal for six years. Afterwards he removed to Wick and Greenbank, and during his ministry of about twelve years in these congregations enjoyed the respect and affection of his people. Owing to ill health, from which he had long suffered, he resigned his charge of Wick and Greenbank, and was loosed by the Presbytery of Ontario early last summer. Though the pastoral tie was severed, the kindness of the congregations to Mr. McArthur did not cease. Many gifts were sent to his residence, and among them a handsome sum of money last month. The address was in acknowledgment of this donation, written in such bodily weakness that its author could scarcely finish it. On Sabbath, 12th inst., the first after his death, it was read by the Probationer, affording supply for the day, to the congregation. It may be imagined how impressive the circumstances made the reading of the address, as if their pastor, though dead, were yet speaking. It was as follows:—

To the Congregation and to the Community of Wick, &c.

Dear Friends,—I have once more to thank you for your sympathy and esteem manifested so tangibly by the liberal donation presented on Tuesday evening last, as also by the many gifts of the necessities of life bestowed from time to time by many of you.

I hope you have reaped some of the "Spiritual Sowing" which I have attempted among you, as I have reaped bountifully of the "carnal" sowing you have showered upon me. I feel as if my work on earth was done, and it is with pleasure I testify to the goodness of the Triune Jehovah in the times of my distress. In my trouble His presence and His comforts delight my soul, and my hope is that He will perfect that which concerneth me, and not forsake the works of His own hands.

And now my farewell advice to you all is the same as when I was able to go in and out amongst you—that is—live a Christian life, and then whatever be the manner of it, the character of your death will be that of the Christian.

And if it is permitted to us, people and pastor, to recognize each other and enjoy each other's society in heaven, what joy it

will be to meet around the throne and amid the hosannas the refrain displayed, join together again in the new song "Worthy the Lamb that died," and to talk together of all the way by which God led us to Himself, and to His glory.

Oh! have a holy ambition like Jesus to do His will with delight while you live and thus enjoy life, and then death will be the messenger of peace to call your souls to heaven.

Stayner, Jan. 20, 1873.

Book Notices.

BLACKWOOD'S MAGAZINE, January.—This is not a very brilliant number of Blackwood. An instalment of each of the two serials is given: one article on the French Synod; another on Christian Philosophy in England; and a poetical quiz on the Laureate's everlasting poems on Arthur and his Knights, Sir Tray; an Arthur; an Idyl; being the heroic version of Mother Hubbard and her dog.

THE NATIONAL SUNDAY SCHOOL TEACHER.—So far as we have examined this publication we can conscientiously recommend it to the favourable attention of Sabbath School Teachers. The notes on the International series of lessons are, though rather long, judicious and calculated to assist teachers in their preparations. We fear that to provide just such notes as teachers require may be found a much more difficult task than some men of even considerable eminence in the Church seem to think it is. Certainly some of the notes on the International series which we have seen are, so far, anything but a success. They prove incontrovertibly that men may be even Doctors of Divinity and not have the faculty of writing suggestively and wisely for the guidance and stimulus of Sabbath School Teachers.

SABBATH SCHOOL LESSONS.

February 2, 1873. NOAH AND THE ARK. Gen. vi. 18-18.

Commit to memory verses 18, 18. Parallel passages.—2 Pet. ii. 5 and 9; Psalm cxi. 9.

Central truth.—In wrath God remembers mercy (Hab. iii. 2).

The substance of this lesson is in Heb. xi. 5.

There are two points on which all intelligent pupils will desire information, and which will introduce the lesson. They respect the corruption of man and the manner of its punishment. See them at length in illustrations of this lesson.

It is a great help to clear teaching to distribute the parts of a subject so that they may be easily followed and remembered. Here we can find three distinct points:

I. The occasion of the flood.—V. 13. "I said unto Noah," &c., as if the Lord said, speaking after the manner of men, "I see how it is to be, if not prevented. I will prevent this reign of wickedness." "All flesh," is to be taken with a limit, as "all" is often to be taken in conversational language, in the Bible and elsewhere. Noah and his family are excepted.

"The earth is filled violence"—hateful in God's sight. So robbery, unjust wars, quarrels, murders, are still hateful to God, the defile his world; "bloody and deceitful men" are abhorred of Him (Ps. v. 6). They turn his "glory into shame" (Ps. iv. 2), and the earth, which is theirs, in some sense, is held to be corrupted by them, just as we speak of a place as being accursed from the wickedness of the people.

This is not the first intimation of the divine anger. It was no doubt threatened before (see vs. 6 and 7), but in vain. The cup of iniquity is now full; unless God takes severe measures, there will cease to be a church on the earth, and the earth is kept in being for the sake of the church. In this connection we may notice (1) God's patience. See 1-Peter iii. 19.

(2) God's retributive justice. It is literally "flesh has corrupted—I will corrupt."

(3) The sign of God's future dealings. There will be a flood of fire, 2 Peter iii. 7. In both there is judgment on the wicked; in both there is deliverance for the righteous; and in both a separation is made between the two classes.

II. The means of Noah's safety.—The ark—material chosen for him, "gopher wood," most likely cypress, well-fitted for the purpose, and abundant; shape prescribed, in the main like a ship, but of simple construction, because floating, and not sailing, was desired; and the size prescribed from 450 to 540 feet long (as we consider the cubit, about which there is a difference of view). It was made water-tight by bitumen, which is said to be well-fitted for such purposes. It had rooms or "nests" for men and animals, or as we say "berths," ranged in three stories.

The containing power was very great; no space lost, as in sailing ships. The well-known steamer Great Eastern it about the size of this great vessel; and it has been calculated that as many as 7000 kinds of creatures might be accommodated within it. It is difficult to say whether an opening in the top or round the side gave light and air. It had a covering, possibly an awning, if the opening was in the top. The word for the window is rendered by some good Hebrew scholars as "a window system," and nothing in the world would prevent there being as many as the stories of the ark required; others make it an opening a cubit wide at the top, or roof, the two sides being carried up and "finished to a cubit." And to this side door, and the simple dis-

cription is as full as it seemed necessary to make it. The sacred writer assumed that he would be believed, and does not minutely particularize.

Many questions may be asked, such as, How could Noah collect all the animals? How could he find food for them? How he keep them all for so long a time without their harming one another? The reply is, that while God never works needless miracles, in a transaction like this we are not required to show how everything could be done in the ordinary and usual way. We do not set about showing how the waters covered the dwellings of the race, how it could rain so long, how Noah know of the flood coming. We do not explain miracles; and in a judgment like this, and in all connected with it, it is impossible to say how much God did by means outside the ordinary methods.

This idea is strongly put in v. 17. "And behold, I, even I, do bring a flood," &c. It is no accident, or common and natural event. It is to be as wide as the race. It is a judgment. In the earlier state of the earth, before it was fitted for man, the earth was a watery waste. Man abused his inheritance, and, in punishment, He who made the dry land appear, and put man upon it, sends back, by his own act, the waters upon it, so as to render it a watery waste once more.

III. The Covenant with Noah.—A fresh start is to be taken by man. Though the word is not employed a real arrangement or covenant was made with man. God gave him certain benefits on certain conditions, which were clear to him. He broke the conditions, then God commanded or settled another kind of arrangement, by which man could be delivered through the "seed of the woman," i. e., Jesus Christ (Gen. iii. 15).

The pupils should learn something here of the nature of a covenant or arrangement, which runs through all Scripture. (See Hos. vi. 7.)

(a) Man could not enter into a covenant with light, or the wind, or electricity, or gravitation, or the laws of nature. They cannot speak to him or hear him. He can covenant with a person. God is a person.

(b) God does not (cannot, from their nature) covenant with lions, oxen, or sheep; nor with storms, rivers, or mountains. They have not reason to understand Him, nor conscience to be bound, and so feel obligation. (Jeremiah xxxii. 50, 25, is figurative.)

(c) The personal God covenanted with Adam. He made an arrangement as he had a right to do. It is "my covenant" v. 18. Adam having failed, God will not let his covenant fail. He will "establish" it. Noah is to be a second head of the race, as it were: "with thee." He is regarded as a family head: "thou, and thy sons, and thy wife, and thy son's wives with thee." God is lifting up again for Noah what men had cast down.

(d) So God comes to men still and offers to be in covenant with them through Christ. We can understand His word. We can feel our obligation. The great, real basis of the covenant is laid through Jesus Christ. We enter into it in Him and through Him. He is the ark. We believe God's Word regarding sin, divine judgment. We believe God's promise of safety to all in Christ. We trust Christ, and so enter the ark. So we are in covenant with God.

Many lessons may be enforced from this history.

(1) Men had a warning from God in the building of the ark. Would ask its use and be told. This went on for 120 years—the true meaning of v. 3. They are warned now: Prov. i. 24.

(2) Noah and his family were brought to rely on God—the lesson we need so much to learn. They had to take some steps themselves, as sinners must in believing Christ; but it was God's appointment that saved them.

(3) There will be another flood, not of waters, but of fire. It will burn up, not perhaps to annihilate, but to purify again, this earth. It will be a part of the scenes of final judgment. The wicked shall not stand in that judgment; Ps. i. v.

Mr. Cockburn has accepted the call to Uxbridge and Leaskdale.

The new Viceroy of India, Lord Northbrook, appears to have entered upon his duties with most flattering prospects. He promises to become a Viceroy after India's own heart, which means one who will study the native mind, appreciate native aspirations, and help India to "elbow her way to a place among the community of nations." The Hindoos have caught much of the English spirit, and are energetically reforming their own civilization after the pattern of the English. Their literary organs are admirably conducted. One of the three ablest journals in all India is written by Hindoos, and wields a rapidly increasing influence both among Englishmen and natives.

There seems to be some doubt, or mistake rather, in some of our press, as to the meaning of Bismarck's withdrawal from the office of Prussian premier. The facts are these: Bismarck held two premier-ships, that of the German Empire, which he held, and still holds, under the name of German Chancellor, and that of President of the State of Prussia. This cabinet consists of eight ministers, one of whom is also president. Each minister is independent of the others in matters of his own department, and each has his counsel of subordinates and clique of supporters. There is no chance, therefore, to settle in cabinet councils the leading features of public policy, but the president is obliged, if he wishes to carry any point, to buttonhole ministers and their friends as he can, and to personally persuade them to accede to his proposals. This is a vexatious method of procedure, and involves enormous labor. Prince Bismarck has resolved that he will not submit to it any longer, and his going, at of the Prussian premier-ship does not mean a reactionary policy on the part of the Government, but a stroke of strategy on Bismarck's part, who wishes the reactionary leaders to see what they cannot do, and then he will come back and carry the point of having a cabinet like the English, with a president who is indeed the head of a real Government.

ADDRESS OF THE PRESBYTERY OF MONTREAL TO THE GOVERNOR GENERAL.

During the sessions of the Montreal Presbytery of the Canada Presbyterian Church, held in the Free Church, Cote Street, on Wednesday and Thursday, the 22nd and 23rd inst., the Moderator, the Rev. R. F. Burns, D. D., Minister of Cote Street Church, suggested the propriety of an address to His Excellency the Governor General, and submitted a form of such address which was adopted by acclamation. The Moderator at once communicated with the Secretary of His Excellency, expressing the desire of the Presbytery, if perfectly convenient, to present the address at the close of its sessions. To this communication a most courteous reply was promptly received, suggesting, if suitable to the Presbytery, Friday morning, at a quarter to 10, for the presentation. The Moderator, in robes, attended by a considerable number of the members of the court, proceeded at the hour appointed to the St. Lawrence Hall, when they met with a very gracious reception. Dr. Burns prefaced the reading of the address by a brief narrative of the progress and present position of the Church he represented—the number of her ministers, and members, her home and foreign missions,—her educational institutions, &c. He took occasion also to refer to the expectation entertained of a union at no distant day of all the Presbyterians throughout the Dominion.

He then read the address as follows: To His Excellency the Right Honourable, the Earl of Dufferin, K. P., K. C. B., Governor General of the Dominion of Canada.

MAY IT PLEASE YOUR EXCELLENCY,—

We the Ministers and elders of the Presbytery of Montreal, in connection with the Canada Presbyterian Church, being in session during your auspicious visit to this city, would avail ourselves of the opportunity to assure Your Excellency of the pleasure which we felt on your assuming the Government of this Dominion, and to express the hope that your Excellency's administration may be eminently successful. The Presbyterians of the Dominion are numerous and influential, and yield to none of their fellow citizens and co-religionists in loyalty to their Queen and respect for her Representative. We have reason to feel grateful for the privileges which we enjoy as an integral portion of the British Empire, and we fervently trust that the Supreme Disposer of events may continue to strengthen and to maintain the bond which unites us to the Parent State, believing as we do that such an union is as important to the peace and prosperity of Canada as it is accordant with all our wishes and associations. As Ministers of the Gospel it is our constant endeavour to inculcate on the people among whom we labour those principles which can lead men to "fear God and honour the King" and to "follow the things which make for peace." We share in the general gratification at the intelligent interest shown by Your Excellency and the Countess of Dufferin (to whom we desire our respectful obeisance to be tendered) in the various institutions of the land and the deep sentiment which you have already secured in the affections of all classes of the population. It is our prayer that your Excellency may be enriched with Divine Grace, that wisdom from above may direct, and prosper all your measures, that every needed blessing in this life may be vouchsafed to yourself and family, and that at last you may be raised to an eternal and unfading inheritance.

In name and by appointment of the Presbytery of Montreal, in connexion with the Canada Presbyterian Church at Montreal, this twenty-second day of January, one thousand eight hundred and seventy-three.

ROBERT F. BURNS, D. D., Moderator.

The improvised reply of His Excellency was delivered with characteristic ease and elegance. We are very sorry that no record was kept at the time of a speech, as happy in thought as it was beautiful in diction. He deeply appreciated the kindness of the deputation in waiting upon him at an hour that might be inconvenient to many and the kind terms in which the address was couched towards himself and the Countess of Dufferin. The Presbyterian Church was greatly endeared to him, as it ranked among its ministers and members some of his earliest and warmest friends, and from experience, he knew well, both in Scotland and the North of Ireland, what is illustrated by the highest style of pulpit oratory. It afforded him unfeigned gratification to observe that in this country Presbyterians retained their well known characteristics, and intense love of civil and religious liberty, combined with a due allegiance to the secular power, of true loyalty to the civil authorities, with unswerving fidelity to the interests of Religion. He noticed with exceeding pleasure the prominent place given in the address to the expression of their devotion to the Queen, and appreciation of the privileges of connection with the Parent State. He spoke of the vast field opened up for the energies of the Church in this rapidly advancing land, and of the satisfaction which it gave him to hear of their Missionary operations in the far West. He rejoiced also in the prospect, to which the Moderator had made reference, of a Union, of the different Presbyterian denominations throughout the Dominion, and considered that, in a country where there was no state connexion, and where the causes of separation which operated in the fatherland did not exist, such an Union could be more easily consummated, and would be found eminently beneficial.

He thanked them for their kind wishes, which he cheerfully reciprocated, desiring for them increasing success in prosecuting those great enterprises in which they were engaged.

This furnished but a bald and imperfect resume of some of the leading points, most delicately and appropriately touched upon by His Excellency in the course of a reply which occupied about ten minutes in the delivery.

Thereafter by request of His Excellency Dr. Burns introduced the members of the deputation as follows:—The Rev. William Taylor, D. D., of Erskine Church, Montreal; the Rev. D. Coussarat, M. A., B. D., Professor in the Presbyterian College, Montreal; Rev. William Forlong, Healdsburg Church, LaCrosse; Rev. James Wata, M. A., Huntingdon; Rev. Alexander Young, St. Joseph Street Church, Montreal; Rev. John Macle, First Church, LaCrosse; Rev. Nathaniel Patterson, M. A., of St. Andrews; Rev. William Mackenzie, of Almonte; Ministers, together with Messrs Joseph Mackay, Adam Stevenson and Laird Paton, office-bearers.

His Excellency then engaged with his wonted frankness and affability in conversation on several matters of interest, and the Moderator having thanked him for his very kind reception, the deputation retired.

MINISTERS AND CHURCHES.

One night last week some of the members of the Hibbert congregation of the Canada Presbyterian church, in returning from Mitchell, called at the Manse, and in the name of the ladies of the congregation presented their pastor, the Rev. P. Scott, with a very handsome sofa.

The annual missionary meeting in connection with Knox Church, Perth, was held last Wednesday evening, in the Church; and was very successful in every respect. The attendance was very large, manifesting a healthy interest in the missionary work and schemes of the church. The chair was occupied by the pastor of the congregation, the Rev. W. Burns; and the speakers were Rev. Messrs. Steele, Ramsay; Forth (Baptist), Perth; Barton, Belleville; Dr. Bain, Perth; Crombie, Smith's Falls; and Carswell, Carleton Place.

Last Friday evening the Presbyterians of Kemptville gathered as a surprise party at the house of Rev. Mr. Douglas, and besides spending a social evening, left a plentiful supply of wood, provisions, and, last but not least, a purse of money accompanied with a very kindly address. This is all the more gratifying since Mr. Douglas has had only a few weeks in which to gain this regard of his people.

The annual meeting of the congregation worshipping in St. Andrew Church, Peterborough, was held on Tuesday evening, the 21st inst.; Judge Dennistoun in the chair. Mr. John Carnegie was elected to the list of persons, being members of the Church, who are eligible to serve on the Board of Trustees of Queen's College, in accordance with a clause in the charter of that institution, which provides for triennial elections by all the congregations of the Church. A very full statement, in detail, of the financial transactions of the Managers for last year was submitted and explained minutely by Mr. James F. Dennistoun, their Chairman, and on motion was received and adopted. The statement showed a total revenue for the year of \$2,229.25 as compared with about \$1800 for the preceding year, being an excess of upwards of \$400, irrespective of several minor efforts, connected with the congregation but not under the control of the Managers, amounting to about \$140. It was agreed to adhere to the envelope system of weekly offerings, as a desirable mode of receiving the contributions of members of the congregation towards the support of the Church, and to endeavor to secure its more general adaption. After discussion as to the desirableness of either improving the edifice, or of reducing materially the general indebtedness of the congregation, in the course of the present year, a considerable majority decided in favor of the latter object. Votes of thanks having been cordially passed to the Managers and to the Choir or their efficient and valuable services during the year, and also to the Chairman of the evening for presiding, the meeting adjourned.—Com.

The Rev. James Pringle having completed on Sabbath, the 19th January, 1873, his twenty-fifth year as Pastor of the Brampton and Derry-West Congregations, the Brampton congregation gave him and his family a surprise on Monday night, the 20th inst., by calling at the manse and tendering their congratulations, and giving their substantial evidence of their good will. After having partaken of an excellent tea, John Haggert, Esq., who was called to the chair, addressed the meeting in a pleasant humorous speech. The Rev. David Coutts, Messrs. Robert McClure, W. N. Hossie and James Fleming, also addressed the meeting in a pleasing manner. At the conclusion Mr. Fleming, on behalf of the ladies, presented Mrs. Pringle with a handsome purse containing forty-six (46) dollars. Mr. Pringle was also the recipient of a further instalment in money and provisions to the value of forty-six dollars on account of his loss by fire and accident last year; making, together with what he has received since, a total of 860 dollars received by him on said accounts, namely; 52 dollars from Derry-West and 308 from Brampton.—Com.

The many friends of the Rev. C. Chintiquy, throughout the Church in Canada, will be glad to learn that he is recovering from his late severe illness.

American Items.

The Lutheran Church in America numbers 2,809 pastors, 4,116 congregations and 455,000 communicants. Last year were reported 3,175 pastors, 5,826 congregations and 458,000 communicants. There has been an increase during the year of 184 pastors, 289 congregations and 27,000 communicants.

The Pacific Railroad thinks it can defy the snows this winter, even if they are as severe as those of last. Over the mountains it has raised its track for one hundred miles from one to seven feet, so that the winds will keep it clear; snow-sheds over the track have been built for an aggregate distance of fifteen miles; the snow fences have been extended to eighty miles; and the monster snow-plows of a weight of thirty-five tons are building to open the blockades that may, in spite of precautions, come from long and severe storms.

The field for the beneficence of wealthy Christian laymen in our land is unbounded and inviting. No grander opportunities could be offered anywhere for doing practical, permanent good, whether for the Church or society at large. This view must have been entertained by the late John A. Brown, Philadelphia's leading banker, for he gave in his life-time \$450,000 to churches, boards of education, hospitals, and other institutions belonging principally to the Presbyterians, and by his will he has just left \$50,000 more. Half a million dollars, cheerfully and humbly given, was this man's offering to his Master.

A colored Presbyterian church has been organized at Mount Pleasant, Ala. The members of the church were formerly slaves of Dr. James M. Witherspoon, and were "carefully trained," one of the Southern papers tells us, "in the principles of the Presbyterian Church, by their owner."

Thirty thousand dollars have been subscribed toward Mr. Talmage's new Tabernacle. It is estimated that the building will cost \$75,000 to \$100,000; and work will be commenced when \$50,000 shall have been pledged.

The expenditures from the public treasury of the State of New York during the last fiscal year for the support of schools, colleges, academies, etc., amounted to \$9,028,584.55.

A distinguished clergyman in Boston performed the marriage ceremony, and the couple walked away without bestowing any fee. But the bride turned and said: "We are very much obliged to you, sir; and I hope one of these days we shall be able to retaliate."

A sad and singular instance of persecution and massacre is reported from the Loyalty Islands, in the South Seas. Protestant and Catholic missionaries have been there, converting the natives to their respective views of Christianity, which both sides concede to be pre-eminently the religion of peace and good-will. But one of the Protestant English missionaries sends the distressing intelligence that the islands have seen a veritable Bartholomew's Day. The Catholic natives at one place formed and executed a plot to massacre the Protestant natives. A number of the latter were surprised while fishing, and shot; some were taken prisoners, and afterwards killed; two families were surprised and murdered while at their evening devotions, and finally the Protestant village was burned. The French authorities, at last accounts, were "investigating" the cruel outrage.

The N. Y. Evangelist gives this sentence, from a private letter written by a Home Missionary to a friend who had sent him a paper: "Never since becoming a missionary of the Cross have I been at liberty to subscribe for any religious paper, neither has any one heretofore sent us any." These few words give, to our minds, a far more vivid picture of missionary privation than any amount of description of physical want and suffering. The venerable Dr. Hawes, of the old Center Church, in Hartford, used to say that nothing ever gave him so overwhelming a sense of the self-sacrifice involved in a missionary life as the restrictions which it must necessarily put upon the growth of the missionary's mind. Over and over again, he must spend his days in calculating the first truths of the gospel primer. Of books, and journals, and the various appliances with which we, in the regions of civilization, keep our intellects alive, he is comparatively destitute. He comes rarely in contact with the fresh and stirring thought of the day, and his monotonous occupation has an almost irresistible tendency to sink him into mediocrity. Is it not time that the Church should carry on her missionary work, if at all, upon principles a little more worthy of an enlightened and practical age?

HABITS OF LITERARY LABOR.

When Mr. Pickwick informed Mr. Jingle that his friend Mr. Snodgrass had a strong poetic turn, Mr. Jingle responded:

"So have I—Epic poem—ten thousand lines—revolution of July—composed it on the spot—Mars by day, Apollo by night—sang the field-piece—twang the lyre—fired a musket—fired with an idea—rushed into wine-shop—wrote it down—back again—whiz, bang—another idea—wine-shop again—pon and ink—back again—cut and slash—noble time, sir."

There are other people beside Mr. Pickwick who accept this method of literary production as quite natural and legitimate. We remember seeing, some years ago, a sketch by an extravagant humorist of a man, who wrote a book in a single night, tossing each sheet as it was finished over his left shoulder, pursuing his work with a pen that hissed with the heat of the terrible fiction, and fainting away into the arms of anxious friends when the task was finished. Preposterous as the fiction was, it hardly exaggerated an idea prevalent in many minds that literary production is a sort of miraculous birth, that is as strenuous and inevitable as the travail which brings a new being into life. Indeed, there are some, perhaps many, writers who practically entertain the same notion. They depend upon moods, and if the moods do not

come nothing comes. They go to their work without a will, and impotently wait for some angel to stir the pool, and if the angel fails to appear that settles the question for them. Such men of course accomplish but little. Few of them ever do more than show what possibilities of achievement are within them. They disappoint themselves, disappoint their friends, and disappoint a waiting public that soon comes to wait, and soon transfers its expectations to others. Literary life has very few satisfactions for them, and often ends in a resort to stimulating drinks or drugs in order to produce artificially the mood which will not come of itself.

There is a good deal of curiosity among literary men in regard to the habits of each other. Men who find their work hard, their health poor, and their production slow, are always curious concerning the habits of those who accomplish a great deal with apparent ease. Some men do all their writing in the morning. Some of them even rise before their households, and do half their day's work before breakfast. Others do not feel like going to work until after breakfast and after exercise in the open air. Some fancy that they can only work in the evening, and some of these must wait for their best hours until all but themselves are asleep. Some cannot use their brains at all immediately after exercise. Some smoke while writing, some write on the stimulus of coffee, and some on that of alcohol. Irregularity and strange whims are supposed to be characteristic of genius. Indeed, it rather tells against the reputation of a man to be methodical in his habits of literary labor. Men of this stripe are supposed to be mechanical plodders, without wings, and without the necessity of an atmosphere in which to spread them.

We know of no better guide in the establishment of habits of literary labor than common sense. After a good night's sleep and a refreshing breakfast, a man ought to be in his best condition for work, and he is. All literary men who accomplish much and maintain their health do their work in the morning, and do it every morning. It is the daily task, performed morning after morning, throughout the year—carefully, conscientiously, persistently—that tells in great results. But in order to perform this task in this way, there must be regular habits of sleep, with which nothing shall be permitted to interfere. The man who eats late suppers, attends parties and clubs, or dines out every night cannot work in the morning. Such a man has, in fact, no time to work in the whole round of the hours. Late and irregular habits at night are fatal to literary production as a rule. The exceptional cases are those which have fatal results upon life in a few years.

One thing is certain; no great thing can be done in literary production without habit of some sort; and we believe that all writers who maintain their health work in the morning. The night-work on our daily papers is killing work, and ought to be followed only a few years by any man. A man whose work is that of literary production ought always to go to his labor with a willing mind, and he can only do this by being accustomed to take it up at regular hours. We called upon a preacher the other day—one of the most eloquent and able men in the American pulpit. He was in his study, which was out of his house; and his wife simply had to say that there was no way by which she could get at him, even if she should wish to see him herself. He was wise. He had his regular hours of labor; which no person was permitted to interrupt. In the afternoon he could be seen; in the morning, never. A rule like this is absolutely necessary to every man who wishes to accomplish much. It is astonishing how much a man may accomplish with the habit of doing his utmost during three or four hours in the morning. He can do this every day, have his afternoons and evenings to himself, maintain the highest health, and live a life of generous length.

The reason why some men never feel like work in the morning is, either that they have formed other habits, or that they have spent the evening improperly. They have only to go to their work every morning, and do the best they can for a dozen mornings, in succession, to find that the disposition and power to work will come. It will cost a severe effort of the will, but it will pay. Then the satisfaction of the task performed will sweeten all the other hours. There is no darker or deadlier shadow than that cast upon a man by a deferred and waiting task. It haunts him, chases him, harrises him, sprinkles bitterness in his every cup, plants thorns in his pillow, and renders him every hour more unfit for its performance. The difference between driving literary work and being driven by it is the difference between heaven and hell. It is the difference between working with the will and working against it. It is the difference between being a master and being a slave.

Good habit is a relief, too, from all temptation to the use of stimulants. By it a man's brain may become just as reliable a producer as his hand, and the cheerfulness and healthfulness which it will bring to the mind will show themselves in all the issues of the mind. The writings of those contemporaneous geniuses, Scott and Byron, illustrate this point sufficiently. One is all robust health, the result of sound habit; the other all fever and irregularity. What could Poe not have done with Mr. Longfellow's habit? No; there is but one best way in which to do literary work, and that is the way in which any other work is done—after the period devoted to rest, and with the regularity of the sun.—Dr. J. G. Holland; Scribner's for February.

The Examiner assures us that Toryism may be regarded as an extinct creed in Scotland; that the Ballot has annihilated the Tory influence in Scotland; and that an English liberal can scarcely conceive how hopelessly dead Scotch Toryism is.

Sir E. Bulwer Lytton died in London on Saturday, aged seventy-eight years. He is best known to the public by his very numerous novels, but he wrote several historical and poetical works, six or eight dramas, some of which have been very popular, and a number of poems, original and translated. He has likewise been active as a politician for the last forty years.

SINGLE TEXT SERMONS.

The English Independent has a pointed communication enforcing the idea that preaching sermons based on a single text, sometimes containing only a few words, is a "grave mistake, and one of the causes which has taken from the pulpit much of its attraction and power." And the writer points out what he conceives to be a more excellent way, as follows:

All pastors, I believe, should expound some part of the Scriptures at every service, both morning and evening. By expounding I do not mean what is called a running comment, nor the system of drawing inferences from passages, and far less that dry mode which continually reminds one of the lexicon, and which would coolly devote ten minutes in determining whether the word "therefore" looked backward or forward. An exposition worthy of the name will bring out in a clear manner all the truths in the passage, and apply these to the people who listen. This was the method adapted by the great Teacher. "And beginning I do not mean what is called a running comment, nor the system of drawing inferences from passages, and far less that dry mode which continually reminds one of the lexicon, and which would coolly devote ten minutes in determining whether the word 'therefore' looked backward or forward. 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THE DECLINE OF POLITENESS.

Uncomfortable parents may possibly insist on reform in the manners of their children; but it is doubtful whether the etiquette which trains us to respect for women will be preserved even in its present fragmentary state.

Even supposing that women and children were once more to be trained to give and require respect, there would still remain the danger of that insatiable familiarity which is breaking down among men more important breakwaters than those of rank and wealth.

It is curious to observe the relations between physical and mental attitude. The soldier who stands at attention is a different being from the lounger who lounges and loafs through existence.

There is no surer dissolvent of home affections than discourtesy, and a domestic ritual is almost necessary to due observance of the Fifth Commandment—the only one that changes social stability.

the educated world. Let us quote St. Paul, when he wrote to the Romans: "I have held a-a-lets conversation in public."

And, wanting politeness, to what have travellers brought travel? Those who have lately been involved in the international crush of the Rhine and Switzerland, can bear witness that breeding has at present nothing to do with manners.

MISSIONARY ITEMS.

The Mission Board of the Scottish United Presbyterian Church have resolved to raise £4,600 for the redemption of a limited number of persons in order to open a mission in Japan.

Josephaus, the Inspector of Missions in Stuttgart, addressed the Mission Conference in Stuttgart, and deplored the general apathy of Christians in Christian lands as regards the cause of Foreign Missions.

The Free Church of Scotland has supported a Jewish mission in Constantinople for the last twenty-seven years. This mission probably stands next in importance to Pesth as a station for the restoration of Israel.

We take the following from the New York Observer as being an interesting article in regard to missions in China: "Among the present rulers of China, Sir William Muir, Governor of the North-west Provinces, occupies an exalted position."

A rumor comes that a coalition has been effected between the Protestants and the Orientals; but the story had better not be accepted with undue haste.

The Shah of Persia is determined to be in the fashion, and will leave Teheran next April on a European tour.

The Saturday Review tells employers that it is their wavering and vacillation, their resistance to mild hints and gentle suggestions, and their perverse refusal of everything that is not asked for, with a threatened strike in the background, which give trade unions their excuse and opportunity, and raise up danger in the relations between capital and labour.

RESEARCHES ON ALCOHOLIC EXCESS IN THE MOUTH OF THE CRATER.

The profession is under deep obligations to Dr. Dickinson for his recent attempt to trace, somewhat more fully and accurately than had been previously possible, the morbid effects of alcoholic excess; and we feel the more bound to make this public acknowledgment, since an attempt has been made in certain quarters to get rid of the unwelcome facts which they appear to establish.

It is not our intention on the present occasion to enter into the very large subject of alcoholic morbid changes in general; we shall limit our attention to the remarkable proposition advanced some little time since by Dr. Dickinson, and now reaffirmed on the basis of his recent post-mortem inquiries—that drinking habits are not, on the whole, by any means powerful contributors to the general mortality from kidney disease.

We shall religiously abstain from attempting to prejudice this question, which will have to be patiently worked out, on the large scale, by numerous observers. But, considering the contempt which some persons have treated the new doctrine it is quite unnecessary, in order to fair-play, that we should point out certain fallacies of assumption which undoubtedly help to strengthen the hold which the ordinary opinion has on the profession, and which must be set aside before the subject can be approached with any chance of coming to a reasonable conclusion.

There is, in the first place, the special belief—which is held by Dr. George Johnson, and which he has persuaded a large number of English medical men to acquiesce in—that kidney diseases of all sorts and kinds take their starting point from the epithelial lining of the uriniferous tubes. We have not the least wish to be disrespectful to Dr. Johnson, but we must say that even his twenty-five years' elaborate work at renal pathology cannot get rid of the fact that among pathologists of any rank he stands alone in his belief.

Secondly, there is the tacit assumption, lingering in many minds that the kidneys are a great channel for the elimination of alcohol, and that in drunkards the excreting epithelial cells are habitually overtaxed in this work of elimination. This is now known to be entirely untrue; even those (e.g., Subbotin) who still hold that a considerable quantity of alcohol is eliminated by other channels admit that only a very small quantity passes off by the kidneys.

The third fallacious assumption that is continually made is, that an ample series of direct clinical observations have established the fact of a connection between alcoholic excess and kidney disease. Now the truth is that nothing approaching the character of such proof exists. We can certainly take it upon ourselves to affirm that nowhere in the medical literature of Europe can there be found any tabulated analysis of actual renal cases and their various possible causes which can for a moment be said to afford scientific proof of especial dependence on drink.

It is estimated by the London Spectator that there are 60,000 comfortable families in Great Britain, and 710,000 which may be called respectable.

Zion's Herald thinks "the building of iron churches will receive a serious blow from the fire that so thoroughly destroyed Mr. Talmage's great tabernacle. Although covered with a thin coating of iron, it proved a perfect tinder-box, the space between the sheathing and the wood-work offering an inviting flue everywhere for the passage of flames."

The population of the thirty-seven States is 38,116,841, and the total number of churches for this multitude is 62,822, with 21,395,642 sittings, leaving 16,720,099 of our people apparently unprovided for. The truth is, however, that the population of ten years of age and over amounts to 27,899,535, which leaves but 6,508,998 persons of church age, so to speak, who could find no accommodation should every man, woman, and ten-year-old child in the Union be simultaneously moved of a bright Sunday morning to attend religious worship.

On the heights of Vesuvius we first came to a circular gurgling hole of about ten feet in diameter, from which poured out steam and warm sulphurous air. One looked down into the black gulf as into a round smoking chimney. Pieces of lava which I threw down, gave no sound of striking against anything. Thus, far greater than the opening above is the interior excavation, which is, as it were, covered with a crust.

When we had gone a few steps further, the guide pointed to a living stream before us. It seemed from the distance like black streaks and shadows moving away rapidly in a vapor. To come up to it, we had to pass through a little hollow. The guide lifted and helped my wife quickly over it. I stumbled a moment; it was but a second and I had bent my head, but I thought I should have fallen lifeless, so stinging was the hot fume of the sulphur.

Never shall I forget the quarter of an hour which I spent at this lava fountain. The crater was straight above us and did its work with hollish magnificence. Every two or three minutes there was a shove through the clouds of steam which veiled the summit. Before this very time a dull roaring went on, as if deep in the earth, the latter began to tremble gently, then followed hissing and gurgling, then rose whistling, rattling, thundering, innumerable stones and blocks in a perpendicular line to the sky with incredible rapidity, whirling clouds of ashes and steam between. High in the air all spread out, and fell back into the crater like rain.

There is no end to the effectiveness of a good knocking on the outside of a house. We remember one cold, bitter, miserable winter when we came home late—and yet not so very late either, but was so cold that everybody had gone to bed in the big-house in which we lived and to which we had no latch-key. At the bell we pulled, we pulled and we pulled, and the more we pulled the more nobody came.

INTERESTING SUMMARIES FROM THE U. S. CENSUS.

In a new chapter just completed in his official report of the United States Census for 1870, the Superintendent, Gen. Walker, gives some highly interesting figures concerning the "religion and occupation of the people."

Coming to particular denominations, the disciples of Wesley and Whitfield towers in point of numbers, above all; the Baptists come next, the Presbyterians next, then the Catholics, the Christians, (or Campbellites,) the Lutherans, the Congregationalists, the Episcopalians, and the German Reformed, in the order named. The order of churches is as follows:

Table with 3 columns: Denominations, 1870, 1860, 1850. Rows include Methodist, Baptist, Presbyterian, Catholic, Christian, Lutheran, Congregational, Episcopal, German Reformed, Friends, Universalist, Unitarian, Mormon, Jewish.

The wealth of the leading denominations compares as follows:

Table with 3 columns: Denominations, Churches, Value. Rows include Methodist, Catholic, Presbyterian, Baptist, Episcopal, Congregational.

The population of the thirty-seven States is 38,116,841, and the total number of churches for this multitude is 62,822, with 21,395,642 sittings, leaving 16,720,099 of our people apparently unprovided for. The truth is, however, that the population of ten years of age and over amounts to 27,899,535, which leaves but 6,508,998 persons of church age, so to speak, who could find no accommodation should every man, woman, and ten-year-old child in the Union be simultaneously moved of a bright Sunday morning to attend religious worship.

Scientific and Medical.

LANGUAGE AMONG ANIMALS.

M. Houzeau maintains that not only does each group of animals possess a language which is understood by other members of the same group, but that they can learn to understand the language of other groups. His dogs, for instance, perfectly understood his poultry. Cocks and hens have one danger signal for the approach of a bird of prey, another for that of a terrestrial animal or for a man.

OFFICIAL BUTTER.

Experiments having demonstrated that cows living on very scanty diet still secrete milk containing butter, it became evident that the butter must have been prepared from the fatty tissues of the animal. This led to a series of experiments on splitting up animal fats, which have resulted in the preparation of an artificial butter from snout. The snout is first finely divided by circular saws in a cylinder. It is then treated with water, carbonate of potassa, and finely divided fresh sheep's stomachs at a temperature of 45°C.

CAN ANIMALS COUNT?

M. Houzeau says: "The mule is supposed to be able to count as far as five, at least, and this is considered to be established by the following observation. There is a short branch line of omnibuses in New Orleans; where each mule makes the journey five times successively before being changed. The veterinary surgeon of these animals called attention to the fact that at the end of each of the first four journeys they are silent, but as they approach the end of the fifth they neigh. But this is not satisfactory. The end of the fifth trip may be marked by preparations for feeding the animals, which they hear or smell at a distance, and these may have produced responsive neighs."

HOW TO GET THE FRONT DOOR OPENED.

There is no end to the effectiveness of a good knocking on the outside of a house. We remember one cold, bitter, miserable winter when we came home late—and yet not so very late either, but was so cold that everybody had gone to bed in the big-house in which we lived and to which we had no latch-key. At the bell we pulled, we pulled and we pulled, and the more we pulled the more nobody came. At last we were about giving up in despair and going to the station-house or a hotel, when a policeman came along. "You can't make 'em hear, eh!" said he. "Now just wait a minute!" And then he stepped into the street and picked up a brick from a pile nearby. With this he knocked, apparently very lightly, on the wall of the house. The effect was magical! As the dull, drum-like booming resounded through the house, every window was thrown open and heads popped out on every story. A dozen people were ready to let us in, if we would but knock no more. We might even have entered at the back of the house had we been there. In such a case as this a bell was of no use at all; and as it is easy to see that it would be inconvenient to carry cobble-stones or bricks about us, for they are not always to be found in the street, what is there that we can really depend upon in such emergencies but a knocker?—Scribner's for February.

SKATING.

There is no finer, more manly, graceful, and invigorating sport than skating, and it is a thousand pities that fashion or prudence should have cast some discredit on its enjoyment and hindered its universal popularity. It gives endless scope for personal courage, endurance, skill, and taste. One can't get tired of it, for it is an art whose possibilities are boundless, and whose minute and finer developments are infinite in subtlety and bewildering in their complex variety. To the accomplished figure skater of to-day, the blundering, straight-ahead operator of twenty years ago, who made it his pride to skate so many miles in so many minutes, to cut a ring backward and jump over a log on the ice, is as a pianist of a travelling show to Taussig or Rubinstein. It makes our home-keeping youth acquaint with the fresh joy of a keen wintry air and smiling wintry landscape, of amber sunsets and rich brown hill-sides, and dim gray twilight, and frosty moon-rise. There is a timorous ecstasy in the first breathless essay of the "outward edge," such as the hero may feel in going into battle and the first successful "backward five" may aptly prefigure all later triumph and achievement. Nowhere can our young people—boys and girls together—meet in more healthy, natural, and hearty relations than on the ice. Nowhere can a manly young fellow—we say it without a shadow of silly sentimentality—so command himself to the regard of a frank, kindly girl as by his patient, considerate, and helpful care in a series of first skating lessons. Nowhere is a fine, courageous, spirited girl more attractive than in the modest but fearless determination with which she addresses herself to better the instruction of her more robust companion. Young eyes will light up at the glance of other eyes, we know; young hearts will beat responsive to other hearts, why not a thousand times better under the free sky, the crisp, clear air, and the inspiration of noble exercise, than in the stifling, noxious atmosphere and amid the morbid excitement of the ball-room or the theatre?—Scribner's for February.

British and Foreign.

Dr. Livingston is again heard from. This time through the agency of the Rev. Mr. Chapman from Unyanville in Zanibar. The Standard supplies had arrived, and the veteran Explorer started off on his proposed tour of Africa to the north. With his life-line in hand from Zanibar, he makes his appearance on the White Nile or on the Congo?

Napoleon was buried near Chislehurst, on Wednesday. High officials were present to represent the English Court, delegates from various nations, and a large number of English spectators assembled. The various courts of Europe had assumed mourning, in accordance with royal usage.

The Pope gave audience on Jan. 15th to a large number of visitors, among whom was many British priests. In course of the interview the Pope made a speech, in which he said that "the governments strike the Church, which strikes at Christ as the fountain of life, and the governments intend to defile the church, which they would seek to destroy it, and with it morally."

LINEAGE AND EDUCATION OF MARY QUEEN OF SCOTS.

French Mary we have called her—for French she really was, though Scotch in birth. French she was in heart and sympathy, and by her mother's blood, and all her disputes, never disguised that with herself or others. If she were, indeed, a saintly queen, she did not come of a family line so prolific in saints. Her paternal grandmother was that English Margaret whose unwomanly last was not even hid beneath a womanly reserve—"an ignorant, deceitful, low-minded, odious woman" crying out with a tear in her eye, "I wish to marry the handsome Earl of Angus; divorcing him after two years to marry her paramour, Stewart of Arundale; and in less than ten years later seeking a new divorce that she might return to her first love; as treacherous to her nation as to her husband; selling information and herself to the English government, and for poor French she was not a bad creature, especially all traitors part in universal regard and contempt. This Margaret's son James V. was Mary's father, of whom we can say nothing more than that he was a weak, stupid, and nothing better than that he was perhaps the best of them. Vigorous in execution, but vacillating in purpose; brave, but both false and feeble; corresponding to the people, yet at the same time contemptuous of them; of good understanding, but of degenerate moral; rebelling against the control of the Scottish nobility, only to resign himself to the hands of the most odious chieftain—she died at the stake broken-hearted, because on the eve of battle deserted by his rebellious army.

Mary Queen of Scots, his only legitimate child, inherited from him the throne, and was a very able and successful manager of the marriage. It is significant of the character of counter-revolutionary that this man, who maintained a Scotch hatred with fourfold energy, and left half a dozen illegitimate children, and a host of illegitimate bastards, should be written down as the most exemplary and virtuous of monarchs.

By her father Mary was a Stuart; on her mother's side she belonged to the Lorraine of France, a family as conspicuous as that was during. It was her maternal uncle, the Duke of Guise, who, some days upon a congregation of Protestants, met for worship, and opening fire upon them, when they were most devoutly engaged through the roof, ordered his soldiers to bring them down with their shot, "as one brings down pigeons," his lady looking on and happily enjoying the execution. It was her maternal uncle, the Cardinal of Lorraine, whom Pius V. nicknamed the "Ultramarine Pope," and who signified his devotion to the Church by holding as one time no less than fourteen cardinals, bishops, and abbots, and managing with great economy to live very comfortably on the paltry treasury of 300,000 francs which they annually brought him. "The Cardinal of Lorraine," says a contemporary, "is a far from truthful, naturally deceitful and covetous, and full of religion." The sister of these Lorraine, Marie of Guise, the mother of Queen Elizabeth, was a woman of a nobility and a nobility no less highly cultivated than her daughter. On the whole, there is perhaps no better estimate of her character than that of her son, the Duke of Guise, who possessed the same bold and daring spirit which distinguished her family; but in her it was softened by the female character, and accompanied with great temper and kindness.

This was the "unhappy queen's" lineage. Her education was even less adapted to develop her faculties than her inheritance. She was the last person in the world who would be chosen to educate a saint would be Catherine de' Medici of infamous memory. And Catherine de' Medici was the very's custodian. This woman, who deliberately murdered her own sons that she might better manage them, was not, we may imagine, over-crowded in her counsel to the young girl, France in her most direly and fatal hour. Probably the last school where one would choose to send a susceptible maiden to learn lessons of purity would be the court of France in the reign of this woman. And it was in the court of France Mary spent the most susceptible years of her life—two to thirteen. Catherine de' Medici, the custodian of the conscience, which a modern would choose to be the most fatal father-in-law, her son, Beobar, Mendoza, for example, who did not hesitate to defend by his counsel, and under color of religion, fraud, forgery, and other villainous means, and his teachings, before they were counteracted by the protests of such believers as Pascal, and such heretics as Luther, brought forth their fruit in the assassination of William of Orange of the Netherlands, and the massacre of St. Bartholomew. And it was these fathers, and their aid disciple the Cardinal of Lorraine, who were the keepers of Mary's conscience—Lorraine, Annot, in Harper's Magazine for February.

British American Presbyterian.

FOR 1873.

We desire to enlist the hearty services of a large number of canvassers throughout the Dominion in order to give the PRESBYTERIAN a wide circulation during the coming year, and to this end submit the following liberal

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For 10 subscribers and \$40, we will send a beautiful Electro Silver Book worth \$10. For 25 subscribers and \$100, we will send an eight day clock, suitable for the interior of a church, worth \$18.

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For 18 subscribers and \$36, we will furnish Cassell's Bible Dictionary, with nearly 600 engravings, worth \$6.50.

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Official Announcements

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The following Presbyteries will meet at the places and times severally mentioned, viz:—
ONTARIO.—In the Hall, at Prince Albert, on the first Tuesday of March, at 11 o'clock, a. m. to continue sitting on Wednesday until business is finished.

Commercial

B. A. PRESBYTERIAN OFFICE.

Toronto, Jan. 31st, 1873.
PRODUCE.

The market has again taken an inactive turn, much less having been done since our last than in the preceding week, and nearly all on p. t. Prices also have been rather easier. Stocks continue to increase rapidly and stood on the 27th inst. as follows:—Flour, 11,973 barrels; wheat, 177,143 bushels; oats, 2,563; barley, 59,204; peas, 24,463; rye, 650, and corn, 1,755. There were in sight on the 13th inst., 5,757,000 bushels of wheat and 1,811,000 of barley, against 10,966,000 of wheat and 2,105,000 of barley in 1872.

FLOUR.—The market has been quiet and prices rather weak; the enquiry has fallen off somewhat. Extra sold on Monday at \$6.50 f. o. c. Fancy sold at \$5.90 last week and on Tuesday. No. 1 super has declined and sold on Tuesday at equal to \$5.60 here. A lot of fine brought \$4.40 f. o. c. cars on Saturday. The market was quiet yesterday; a lot of cut-down extra sold at \$6.15. No. 1 super would have sold at \$5.60.

OATMEAL.—Continues to be quiet; we believe that \$4.65 to \$4.75 would be paid for car-lots. Small lots sell at \$4.85 to \$5.00.

WHEAT.—Nearly all doing is on p. t. Sales of spring have been made at about \$1.25 to \$1.26 f. o. c.; lots of fall at outside points sold on p. t. The market closes firm with buyers at quotations. On the street yesterday inferior fall sold at \$1.25; good at from \$1.35 to \$1.45 and spring, at \$1.25 to \$1.26.

OATS.—Receipts are very small and stocks declining. A car sold last week at 43 1/2 on the track, and on Tuesday at 44c. Yesterday cars were offered at 44c. and not taken. Street price 44 to 45c.

BARLEY.—The enquiry has slackened and prices close rather weak. No. 1 inspected sold at 70c. and No. 2 at 67c. on the track on Saturday; but on Monday 71c. was paid for a car of No. 1 and No. 2 sold at 66c. on the track. Yesterday rejected sold at 60c. f. o. c. and the market closed quiet with street prices down to 66 to 68c.

PEAS.—One car of choice sold on Saturday at 67c delivered in bags and another lot sold on p. t. On the street shipping peas sell at 66c. and barrelling at 68 to 70c.

RYE.—Has sold at 65 to 66c. on the street.

CORN.—There are buyers of car-lots at 48c. on the track.

BRAN.—Is scarce and wanted at \$15.00 but holders ask more.

PROVISIONS.

BUTTER.—Continues in good demand. Several hundred packages have been sold at from 6 to 9c., the former price being for inferior and the latter for sound store-packed.

CHEESE.—Is very firm; one lot of 83 boxes sold at 12 1/2c. and some other lots at 11 1/2c. Small lots unchanged.

EGGS.—Are scarce and firm at 20 to 22c.

PORK.—The enquiry is improving; a car of mess sold at \$13.70 and small lots at \$14.00 to \$14.25.

BACON.—Is firm and tending upwards. Round lots might bring 7c. A lot of two tons of smoked hams sold at 10 1/2c.

HOGS.—Are scarce and firm; car-lots have been selling at \$5.25c.

HOPS.—Are scarce and firm, but quiet.

HIDES SKINS AND WOOL.

HIDES.—Prices are unchanged but the market is dull.

SHEEPSKINS.—Have advanced in price; the general range for green is \$1.75 to \$2.00 with \$2.25 for choice.

WOOL.—Is quiet with buyers at quotations.

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