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VOL

Kincardino

TORONTO, CANADA, FRIDAY, JANUARY 31, 1878.

No. 51.

# Contributors and Correspondents.

FOR THE TWENTY-FIFTH OF DECEMBER.

Written for the B. A. PRESBYTEINAN.

T.

Morry 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

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

Or shall we hold an influence higher Touched unseen those chords resounding; Woke an colo softly sounding, Of the song of grace abounding-Chanted by a Heavenly choir?

CHARLOTTE.

#### NEW BRUNSWICK.

THE WEEK OF PRAYER-RIGHT PRINCIPLE OF CHURCH FINANCE-WEEKLY OFFER-INGS-INCREASED LIBERALITY.

The Week of Frayer 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 f St. John. Large numbers came to me meetings, except one day who. .. o 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 operaglasses. 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 tho case more or less die or leave the place, and little or no effort is made to get now 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

hardly any expectation of it. Speaking of the obligation under which men are to devote their means to the cause of God, and the manner and time of dis-

that the people ought to give what they in-

tend to give whether they are asked for it-

or not, but not yet are our people cancated

to that point. Whether the Committee will

do their duty even in the circumstances

manifest this year is very doubtful. Ishave

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 per rents 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 a. 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 heartly 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 giv-ing 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 owth may provoke our brethren up there. Whether my happiness in the matter will induce some exceedingly pious friends, that s 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 con-

St. John, 21st January, 1878.

## RELIGION AND TEMPERANCE.

Editor BRITISH AMERICAN PRESSYTERIAN.

DEAR SIR,-I was rejoiced in heart to read the able article in last week's British AMERICAN PRESENTERIAN in which you pointedly and justly rebuked some of our Ingislators for their " champagne debauch." I think, however, that our leading religious ournuls 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 dranks. 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, indiscriminat sale the protection of law? sa 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 mon-and women in Christian countries, at least, than all other poisons put togother. Therefore I submit the conclusion is unevisable, 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, 1678. NEW THEORIES IN THEOLOGY."

Eddor British American Pershitter in

Sin,-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 ond reference to any change in Theology; it deals exclusively with those changes and incertainties peauliar 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 "now 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, 1878.

THE PAPIST AND THE PROTESTANT.

Editor British American Presbyterian. Srn,-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 ultogether successfully as the apparentlysarcastic remark about the "somewhat wider re ource 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 witten 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, beer seriously injured by listening to such extreme denunciations, for, finding, as they grow up, that there was after all some good ard 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 any one 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 Catho hes, who love and rever their church to an extent whish Protestants, not believing in 'Infallibility,' can scarcely realize. And, if we wish to gain a corrain 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 rebuko. But while it may well be doubted whother such language may come as fitly from sinful as from sinless lips, it should further be remembered that when our Saviour thus spoke, He was addressing the hypocrifical leadors, 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

may rousal tacts painful to Protestants as well as Romanists. The Church of Romo was not the only Church that persecuted. Let the ashes of Serectus,—the sufferings of massacred Covenanters and muchated Puritans attest the sad fact. Yet, while w 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 persecu-tions, but by virtue of her boasted infalli-bility, is precluded from doing see. 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 meek-ness," with the most tender consideration for the feelings which should be respected even when they must be wounded. Let there be less dequnication and more affec-

tionate showing of a better way! Let the aim be rather to make Romanists Christians, than to make them Pro-testants. 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 hearty, letit be, on the whole, less by words than by worthy 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 testi-mony 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 luke-warm, more self-indulgent, less devout, less charitable to the poor, less carnest in prac-tising that which he professes to believe t 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 etter 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.

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 demadus 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 sold, 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 over 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; carnest 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 carlessness 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 genteman 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 them, by kindness and love.

Let it be fremembered, teo; that the fessors of the very best stamp that we can traking up of the ashes of past conturies" possibly find.

There is a department of Exceptics 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, nevertholoss, to whom the church has done great injustice, by leaving him so long unassisted.

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

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

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 lecturor had been appointed permanently years ago, there would have been less grumbling among the students, according to their own re ort.

If we could support five Professors, we would do wisely to-appoint a fifth to lecture on Frangelestic 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 clorgy 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 Elecution 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 tobe thought of without pain. But what is to be done? Could not this be done? Establish a training-school for precentors at the college. Let the best teachers in she 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 roply, first, that masmuch as Mr. Black had never been, according to the usual form of Presbyterial procedure, there was nothing unconstitutional in the act. The Presbytery thought fit to gratify the people, and granted their request to have, in full Presbyterial 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 condice 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 cliurches in the State of Ohio, including 295 Roman Catholic, cap-able of seating, in all, 2,084,886 people.

HRS. LOFTY AND I. 

Mrs. Delty keeps a carriage, Bo do 1; She has dapple grays to draw it, None have I; With my blue-ayed loughing baby, - Trandling by, -I bide his face, lest she should see The chernb boy, and cavy me. Her fine husband has white fingers, Mine has not: He rould give his bride a palace-Mine a cot; Hers come home beneath the starlight-No'er cares she; Mine comes home in the purple twilight, Kisses me, And prays that He who turns life's sends, Vill hold his loved ones in his hands. Mes. Lofty bes ber lowels, so have I; She wears hers upon her bosom -In ilde I; She will leave here at death's portal By-and-by: I shall bear my treasure with me When I die. For I have love and she has gold; She counts her wealth-mine can't be told. She has those that love her station, None have I; But I have one true heart beside me Glad am I; I'd not change it for a kingdom, No, not I; God will weight it in his balance, By-and-by; And the difference define Twixt Mrs. Lofty's wealth and mine.

#### 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 emphatically the broadest of the Broad Church rehool in Scotland. It is now about time for the congregation to assemble, and people come dropping in by twos and threes, not by any means in the streams which frequently inundate the Presbyterian churches, and withal with a carelessness and even nonchalance which does not impress one with a conviction of their religious devotion. There is no fear, this morning at least, of a crowden assemblage, such as would make the precaution of requesting strangers to wait in the lobby a work of necessity and mercy. By the time that Dr. Wallace has entered and scated himself in his rostrum at the other end, the church can scarcely be said to be half full. It is not by any means an unpleasing building. It is occupied by three wide rows of pows facing eastward, and at the west end of the centre row, immediately under the organ, in a raised sort of box, which I confess I at first assigned to the bailies or town councillors, or some equally potent, grave, and reverend seigniors, but which I soon discovered was set apart for the reception of the choir. At the east end is situated a somewhat similar though more imposing erection, partaking of the nature of a jury box, in which the minister sits and conducts the service, and behind which is what one may term a rather nent apology for a reredos, ornamented on one side by the Lord's Prayer, and an introductory and accompanying verse of Scripture, and on the other side by the Beautitudes, both painted in sufficiently bright and glowing colours. Above the 'reredos" is a fine five-light window, which in common with the windows on each side of the building, is of painted glass. On the whole there is nothing but the absence of an "altar" or "communion table." to indicate that one is not in an Episcopalian Ohurch; and when one subsides into one's pew, and takes up from the ledge in front a copy of the Order of Service for Presbyterians, compiled by the old minister of Grevfriars, on the model, evidently, of our own glorious liturgy, the resemblance becomes even more complete and striking. If I may be permitted to criticise the bearing of my fellow-worshippers, I should say there is the service; and they permit themselves, I think, a freedom of talking which happily does not prevail, at least to any noticeable extent, in Episcopalian places of worship. In the demeanour of the minister himself there is nothing to desiderate in the way of decorum. Dr. Wallace enters quietly, sits down quietly, and when he rises quietly the congregation rise with hum, and he proceeds to read out, in a gruff voice, the sentence from Scripture with which, in mutation of our Common Prayer Book, Dr. Lee begins his Service of Prayer and Praise. Then follows a short exhortation, in emula-tion of our own "Dearly beloved brethren;" and the congregation, though not the minister, kneel down to prayer. This is prayer No. 1, and it is divided like "all Gaul," into three parts, each part being followed by n few responses taken chiefly from the Psalms. The "Amen" at the end is sung, not ruonotoned, by the choir, who alone seem to give the responses; and the minister proceeds to give out Psalms xxxvi. and lxxvii. from the Prayer Book version, which are sung by the choir in the same time and with the same accentuation to winch we are ourselves accustomed. It is true that they consider it correct to drawl out the last few words to a portentious length; and I confess I find myself in too close proximity to the leading and sentonan bass to be altogether delighted with their musical performance. But considering the choir is Presbyterion, and compared of male and male voc. 1. in surprise dering of the Psalms should be accompanied with so much taste and feeling. It is different, however, when we come to the me trical Psalmand metrical Paraphrase; but before they make their appearance, the minister has read out the second chapter of Haggni as the Lesson from the Old Testameut, and the foarteenth chapter of Revel utions as the Lesson from the New Testament; and we have had prayer No. 2, di

vided this time into four separate parts, and

concluded by the Lord's prayer, after which, Psalm 1. and lavi, in the muetrical version.

are sun in the terribly s'ow and horribly monotonous manner which generally com-monds itself to the Presbytorian mind.

This, it seems, is the point at which the sermon obtrudes itself. Not only is he wanting in the charm of aloquence, without which it is impossible for a man-to be a-great preacher, but he has all that hardness of mind and feeling that he attributes, rightly or wrongly, to the early Christians, and his best sermons are remarkable, I imagine, less for the originality of their thought and illustration, than for the plausible skill with which he endeavours to reconcile the "latest" scientific theories with his own theistic conception of religion. Certainly they are sadly wanting in spiritual forcour, and it occurs to me, as a curious commentory upon the general character of Dr. Wallace's pulpit deliverances, that in the secmon to which I have just listened there has been less a sermon than a sort of moral homily; less a discourse full of faith and fervour than a practical address from a shrowd and clever man, with a keen eye to the main chance in this state of existence ac well as in the world to come. Granting, indeed, that Dr. Wallace's raind is chiefly distinguished for its eminently practical and logical faculty, which would better have fitted him for any other career than that which he has chosen, I should say that the minister of Old Greyfriars has obtained what influence he has purely by force of his wonderfully effectual self-assertion, and by the strength of his be-lief in the infallibility of Dr. Wallace. He gives me, indeed, so much the impression of believing in nothing else whatever that I feel it would be hard to deprive him of believing in himself, however much I may doubt the soundness of the basis on which he rests his faith. But I have not yet done with the service at Greyfriars. We have with the service at Greyfriars. We have yet to listen to prayer No. 3; this time in six divisions, with a few responses dutifully uttered by the choir, and then the preacher hits his hands and pronounces the benediction. The congregation kneel for a second or two in silent prayer, and a few minutes later Old Greytriars is deserted, save by two or three respectable individuals who nct as vergers .- Scottish Guardian.

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 he must leave no sensible method untried and no needful truth unpreached. If he goes into the pulpit with his quiver full of God's arrows of truth, he cannot predict the fate of a single arrow. Some will fall idle to the ground; some will strike the very persons for whom, in his own ignorance, he had least intended them; truths aimed at professed Christians will often wound and convict the unconverted. On a violently stormy Sabbath 1 once preached to an hundred people, all strangers to me; and on the supposition that none but devout people would come to church through such a storm, I preached a discourse which was prepared for Christians mainly. And yet two unconverted persons were convicted and brought to Christ through that sermon. What can we spiritual archers do, then, but fill our quivers with the sharpest arrows we can find, and then draw the bow at a ven-

Even in our personal interviews with individuals we are driven to the same method. We address a close, faithful conversation or a letter to some one whom we hope to reach; but, as they tell us that even in sanguinary battles not more than one bullet i.a. fifty hits its man, so our talk or our letter proves to be a wasted ball. But perhaps the next conversation or written appeal hit the mark. Let me group together a few experiences I have had in this matter of drawing the bow at a venture.

During the first year of my ministry in Hitle in their demeanour to indicate that N—I called on a gentleman of wealth in they are in the House of God. So far as I my congregation, whom I had not yet sucmy congregation, whom I had not yet succan notice, they do not engage in private ceeded in getting acquainted with and prayer before, although they do so after, whom I considered rather unapproachable. (We often misjudge people sadly in our first impressions.) I called upon him on a bitter winter's night, and an hour's talk by his fireside thawed us into a pleasant acquaintance. When he showed me to the door, the savage atmosphere bit so sharply that I said: "What a terrible night for the poor!" The gentleman replied, "Stop a moment;" and then, going after a roll of bank-bills, he handed them to me, and requested me to distribute them among the most desorving of the sick poor in our neighborhood. I did so, and then I said to mysolf: Suppose I try a kind word upon the worthy man's conscience. So I wrote him a warm letter of thanks in behalf of the poor whom he had befriended, and closed it with this simple question: "How is it that a man who is so kind to his fellowcreatures can be so unkind to his Saviour as to relase him his heart and his influence ?

Immediately came a cordial reply from the merchant, in which he said: "You are the first man who has spoken to me about iny soul in nearly twenty years. This must be the still small voice of the Spirit." He sought another interview at once, decided to give himself to the service of Christ, and is to-day one of the most honored of honevolent and useful members of the church among whom he resides. Certainty that bow was not drawn at a venture in vain. Lake a great many people in our congregations, he was waiting to be approached and material the sarion, ; and, 'iko at the persons to whom I have ever addressed a plain word kindly, he received it without resent-We ministers often play the coward shamefully; but whon we do undertake todo our duty with any degree of courage or ndelity the Lord often surprises us with greater blessings of success than we really deserve.

In "meetings for inquiry" a pastor must in my munistry (the flavor of that honoy- Dr. Lyman Becchor, and Dr. Wisner have for her babe, and take it in her arms, and to the licaven of comb is still sweet on my tongue) I found wrought some of their best labours for the carry it among angels; only let her recol- Golf.—Colla Burleigh.

myself one night in a thronged prayer-meeting. The house was silent as the tomb; a strange splemnity overhung the assembly, so that every one who entered seemed to be awed in an instant. The Spirit of the Lord was in that place. An hour was spent in singing a few warm devotional hymns; in addressing a few words of earnest appeal to souls, and in listening to the prayer of two aged mon whose faltering words were interrupted by frequent sobs and ejaculations. When the benediction and cjaculations. was prenounced I made a vequest that all who desired spiritual conversation with me would remain. The whole assembly settled back again into their seats. No one left the house. I was a raw beginner-had never conducted an inquiry meeting in my life—and there was a "job" on any hands that must be managed as God might lead not been, so far as I can hear, a single re-ference to God our Almighty Father, or to that must be managed as God might lead our Lord and Saviour Jesus Christ. It has me. Several before me had been very rereligious and, many of the company were total strangers. It was evident that a word must be spoken to all, and the bow be

drawn at a venture.

Near me sat a young lady, dressed in black, whom I had nover seen before. Approaching her respectfully, I said: "You are a stranger to me; but may I ask you if you have any hope in Christ?" burst into tears, and in her deep emotion her answer was not intelligible. With a kind word of council to submit herself at once to the Saviour, I left her. I learned, after the meeting, that she had been utterly thoughtless and seldom came near any church. At our next meeting I saw that same face, but sadder than before. Every evening that clouded, weeping face was there; but at the end of a fortnight she came with a lighted countenance, and said that she had yielded her heart to Jesus and was at peace. She soon became an humble, devoted member of the fold of Christ.

Further on in the mauiry meeting sat a timid and letiring young member of my congregation, whom I had never spoker She sat with her face covered, and did not utter one syllable. I addressed to her a few words of earnest entreaty to forsake sin and flee immediately to Him whose blood cleanseth from all sin. The next day a friend of hers told me that she had been a member of our church before I came to B-, and that she had been so "dumbfounded" at being addressed as an impeni-tent sinner that she had not opened her lins. I sent the necessary explanation, and thought no more about the stray shot that I had made. Nearly a month afterwards the same friend came to me and said: " I wish you would go and call on Miss Tand talk with her. She is in utter despair. Those words you spoke to her in that meeting, when you took her for an unconverted person, have troubled her terribly ever She fears that she never has been a true Christian. She is in such distress that we are afraid that she will lose her

I called immediately and found the un-happy young woman the picture of despair. She said sho had deceived others and had tried to deceive God, and there was no hope for her. As for coming to the communiontable again as a professed Christian, she would not dare to bring such a lie in her right hand. In the kindest manner I could I made the same entreaty that I had made at the enquiry meeting-viz., that she should give her heart straightway to the Redeemer. There is only one safe counsel to be given to all sinners, whether in the church or outside of the church, and that is unconditional submission to Christ. There are hundreds, too, who were never converted when they joined the Church; and, if a sudden jar could be given to their false and rotten hope, it might tumble in an instant. Every powerful work of grace in a congregation is apt to bring one or more mistaken professors to the cross of Christ for the first time. And it would be a blessed thing if scores of our churchmembers would throw away their present weak and rickety "hope" and dig down deeper for a better onc.

My young lady friend proved to be no ensy case to deal with. It was some time before she could be persuaded that there was any mery left for one who had been making a false profession and had so long been "doing despite to the spirit of grace."

But the wound which the stray arrow guided by infinite wisdom-had made was at length healed by Him who said: "Daughter, be of good comfort; thy faith hath made thee whole." When I saw this young lady last, she was a consistent and peace ful Christian; but to her dying-day she will not be likely to forget that plain talk in the inquiry meeting.

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 word spoken "at a venture," and how some others had been reached by truths aimed at quite different individuals from themselves. A human hand sent the arrow, but a divine hand directed it to its mark. We often hear from our auditors: "Doctor, you preached right at me last Sabbath" "Did I? I am sure that I did not know that you were in the house." Oh! desponding minister of Christ, who shall dare to tell you that you are spending your life for nought, even though you may not see the immediate results of your spiritual archery? You may not hear any outery of the souls pierced by conviction. You may see no tears or hear no groan of the wounded spirit. You may never hear of them in this world. But in the "great day" you shall stand as one of God's appointed archers, with the trophies of a spiritual success about you; and stars may blaze in the coronet of your roward which are now unseen save by him who seeth in secret and rewardeth openly.

But before closing these few reminiscences (which I might entance indefinitely) let me say one word in behalf of old-fashioned inquiry meetings. They are falling too much into desuctude. They have often been inismanaged or abused; but no more than preaching or Sabbath-school teaching have. No other agency affords a better opportunity for the pastor to meet just the very persons who want him and whom he wants. They are held, too, at the time and place com constantly draw his bow at a venture. He monly when those who are occupied during has but a few moments for each person, and the day with their secular work can catch he can only hope to lodge a single truth or a spare hour for religious conversation and two in each heart before him. At the very counsel. Such successful winners of souls beginning of the first revival I ever enjoyed as Dr. Nettleton, Dr. Spencer, of Brooklyn,

Master in the inquiry meeting. It is often a tentative process on both sides that the results are often guided, too, by the spirit of God. If the how of Gospol truth is frequently drawn at a venture, the Divine Wisdom so directs the arrow that it "piorces through the joints of the harness."

#### 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 remembrance connected with early sorrows caused by the loss of my children. I remem-ber, to-night, as well as I did at the time, the night that my eldest born son died. That was my first great sorrow. I remember the battle of hope and of fear; and I remember the victory of submission. The child revived in the night. I went to In-dianopolis (I lived on the edge of that city), and I shall never forget the amazing uplift of soul that I had, nor that one unspoken, universal thought of prayer which seemed to me to fill the whole hemisphere, for the life of my child. I think that if one ever came near throwing his soul out of his body, I did. And yet, before the morning dawned, the child had found a brighter world. This was a double sorrow, because I had given him up, and then taken him back again. Then came the sudden wronch.

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 the little coffin in my arms, and walked knee-deep to the side of the grave; and looking in, I saw the winter down at the very bottom of it The coffin was lowered to its place, and I saw the snow-flakes follow it and cover it; and then the earth hid it from the winter.

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 not only lost my child, but buried him in eternal snows. It was very hard for faith or imagination to break through the physical aspect of things and find a brighter feeling.

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 experience did not come back to me.

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 this I have had more sympathy with those who lose children. I have a great sense of their inward loss and of their sorrow and in some respect of their helpless and hopeless sorrow. From that time I have had a very deep and enduring sympathy with suffering. And so, I do not know but that experience was a kind of ordination. It was a laying on of hands, at any rate— not on my head, as in customary ordina-tion, but on my heart. And I think I can say that probably no happiness which I should have derived from the life of that oldest son would, on the whole, have been at all equal to the benefit I would have reaped inwardly, and which others, through my ministry, have reaped from that great first sorrow of my life.

I have often thought since how much the sense of the child's look.has gone from me. I remember nothing of that. What I remember is the feeling that he excited in me, the kind of atmosphere that he created around about my heart and life, rather than any distinctive personality. In other words, there was a kind of spiritualization of the memory of itself. I have often thought, "When I see him, shall I know him? Has he been quiescent, dormant? I laid him away a little babe: shall I take him up such?" It is not possible. "Will he be a child to me then? When I meet him in heaven shall I find what I lost?" No, I think not—no more than the farmer finds what he loses when he sows the seed. Seed sprouted is not like seed planted. "Shall we, when we wake in the other life, find our friends just as we left them here " trow not. I hope not. I iing to appear in Zion and before God just as I am here in my percondity. It does not seem to me that we should expect to find on children, our companions or our friends, the same when we meet them in heaven that they were when they parted from us on earth. I think that all we should desire to find in them is that they should answer to our want in our then con dition, as they answered to our want when they were on earth—that they should be to us what they were, not identically, but equivalently; not exactly a babe for a babe, but a being who shall then warm our hearts, and fill them with the peculiar tenderness and love and gladness which they gave to us when they were with us in this world.

There are those who think they know and who tell us about, many things respecting the other life; and they strike me very much like the phantasmagoria produced by the magic lantern.

The image comes, and soon it is gone, and no one thanks of it as anything permanent. Men's ideas of the future are changing pictures, as it were, and there are some consolations connected with them : but I do not believe that it yet appears what we shall be. "Beloved now are we the sons of God." That I believe. We are God's children. And when John adds, "It doth not yet appear what we shall be," when he declares that we do not know what the other life is to be to us or to ours, I believe him. If he did not know; if it was not clear to him who laid his head upon the Redeemer's bosom, and who was the ineffable apostle, how much less likely is it to be clear to us in our opaque and obscure positions on earth! "But we know that, when we shall appear, we shall appear with him, and shall be like him."

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?" reply, that there is no objection to it. mother may go to heaven every night if she please, and knock at the gate, and ask

lect that it is the light of her imagination which is kinding this scene. Where is no harm in your walking with your companions in the spiritual world, and holding sweet counsel with them under such oircomstances. I do not find any objection to appealing to the saints. I do not pray to my mother as I do to my Saviour, be-cause I know that she has not the power that he has; but I call out to her and ask her questions. I talk with her in heaven as I would have talked with her on earth if I had been old enough. There is no harm in conversing with your friends in heaven, if you remember that you are sim-ply exercising your liberty of imagination; that you are not receiving a revelation. We are not to take our fantasies, however sweet and blessed they may be, as actuali-ties. But to a limited degree, and with a chastened mind and heart, I think we may avail ourselves or the contort of following in the shadowy spirit land those who have gone before us, and dwell with them in our thoughts there, in such a way that when we come back to our duties and burdens here, we shall come stronger, more hopeful, and heavenly-minded.
Q. Do not you think that very often our

submission in the circumstances which you have described is the result of utter helplessness, and not the result of higher wisdom, and a consciousness that all is right? I am frank to say that altogether eighteen years have passed since my child died, I have not seen the day when I would not have plucked her back again if I could; and I have wor dered if that grand test wore put to us by Chaist, how many of us would stand it.

Mr. BEECHER: That is a more question of facts. I cannot say. I have not made a statistical examination so as to know how often this submission is the result of helplessness. But what seems to me more important, is, that it makes no difference. When I go into my garden to pluck flowers, some break off easily, so that I can pick them with my fingers; and there are others that will not come off so easily, but have to be taken off with the seissors. It is not, however, the fault of the flowers. It is owing to their structure. They are so made as to come off hard. Some flowers have strings down the sides that are like hemp; and they cannot be picked off by the fingers alone. If it was meant to have them break off easily they were not made

Now, some persons yield, give up, easily, because they have the gift of insight—the light of the Holy Ghost. There are others who do not give up easily. They are not contumacious or rebellious: they are simply tenacious. Their nature is such that they hold on, and I do not think any worse of them for that.

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 children that have gone from me if I could; I do not consider that it is any grace in me to be able to say this; and I do not consider that it is any want of grace in you that you would call yours back. It was different with you from what it was with me. I have not been without children. You had concentrated your life in that one child, and your heart hungered for that one when it was gone. My affections have been distributed among many. And love is one of those things that multiplies. The more you give of it, the more you have to

Now, that you should error your child is right enough and fit enough. That experience is not blameworthy. You are no better and no worse for the test. Where I thought sorrow was excessive, where thought it was unnecessarily dealing with topics that aggravate, and absorbing strength which ought to be given to persons who are living, I should chide it; overmastering grief, where it raises up phantasmagoria which fill the mind with various distress, is to be corrected; but the going out after in love, the longing for, the wishing to re-call those that are gone, is, I think, within certain bounds, permissible. If there is anything I arsh and cruel in this world, it is for one to bring this est to a mother her empty crad ask her to bring her lacerated heart and rounded affection into submission to the steel-armed and chain-mailed exactitude of human theology.

When Christ was with the sisters, and their grief was clamorous, and they chode him because he did not come quicker, say ing that their brother would not have died if he had not tarried, he never noticed their complaints; in the largeness of his love for them, he let their murmurings go by as if there were but the wind; and he stood with them and wept. And I think that Christ to-day stands and weeps by the side of many and many a mourner whose grief is unconsolable, and his example on this occasion is worthy of imitation; for silence and tears are the best consolution which can be offered to those who are in deep distress. Henry Ward Peecher's Talk.

The least act of self-renunciation hallows 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 mysell, and yet would fain guide the world. Many a time I have made fine articles and rules and brought them to our Lord God to guide Him. But the good God has let me see in the end how all my mastering has cone to an ond.-Luther.

It's poor work allays settin' the dead above the livin.' We shall all on us be dead some time. I reckon—it ud be botter if folks ud make much on us before hand, in-stid o' beginnin' when we'er gone. It's but little good you'll do a-watering last year's crop. -George Eliot.

To accomplish anything there must be definitness of aim. The temple is built stone by stone from foundation to turret, and and character is builded thought by thought from the foundation stone of material needs to the heaven of conscients oneness with

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INTERNATIONAL B. S. SCHEME, AND THE INTANT CLASS.

LESSON VI.

Gen. lx. 8-17.

Before taking up this lesson, which is a very difficult one for an Infant Class Teachor, allow me a few words on the subject of order in our S. Schoots. "Order is the first law of nature," but it would almost seem as if many Sabbath Schools were struggling toward the goal of unnaturalness 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 liabit. 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 important a you attach to it.

Kinduess is the very sum and substance of a teacher's teaching, but firmness is one of its most important elements. Seize every apportunity, and adopt every possible plan to impress on them how much itwould 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 tothose 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 difficultone 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 Hoated 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 ond of 40 days Nonli sent out something. What was it? Yes, and what did the raven do? What did lie 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 Now it you could have got out on the top of the ark and looked around, you would see that it stoed 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 liouses nor anything to show that anyone hid ever lived on the earth. 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 qu'etly after them. Those are the ions and bears and elephants and wolves and tigers and cows and horses and pigs. And all the birds, the dicks and hone and doves and ravens and swallows and canaries. Then the snakes you can imagine you see them coming out of the door of the ark. They were all tame to North, however, because God had made them so.

Now what do you think would be the first sig Road would do after coming out of he art ... One boy says "Build a house." Thank God for beining him live." Well I think that's about its best and nicest thing he sould do.

me ask you a question. Is that the first you did this morning when you got out or bed? Don't you know that a great many boys and girls and mon and women went to bed, as you flid, last night and died during the night. But you didn't die, and why? Because God preserved ym, ar he did Noah. He preserved you, not in an ack, and from a flood as he did Noal 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 n you had lived in Noah s time you would not have been saved in the aik but be amon, those who were drowned in the floud.

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Now notice how much to mble North very to, to return thanks to God for p worving 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 chape of that desk out in the school room. That was an altar-Look, Fil try and draw one on the beard. Then they took one of every kind of eleminents, that is, one of the catile 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 samifice to God, on this ultur 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 occurs and kill beasts and offer them to him n w. But he wants us to do it in another way.

For example. James, how many days are there in the week? Which one of these is different from all the lest? 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 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 romembring 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 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 these animals to God, God came down and accented his offering, and spoke to Noah and told him:—"All the world is yours, I will bless 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 clends 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 tel' 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

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 well constituted the burh (burgh), or tun, and the enclosed court itself scems to have been designated as the cafer-tun or inburh. The wall of the hall, or of the internal buildings in general, was called a wag, or wah, a dis-tinctive word which remained in use till a late period in English language, and seems to have been lost partly through the simi-larity of sound. The entrance to the hall larity 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 hlid-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 slede; literally a slied, but perhaps we might now call it a portico. The different parts of the architectural structure of the hall enumerated in the vocabularies are stapul, a post or log set in the ground; stipere, pillar; beam, a beam; ræfter, a rafter; læta, a lath; swer, a column. The columns supported bigels, an arch or vault, or fyrst the ceiling. The hrof, or roof was called also thecen, or thecen, derived from the verb thecean, to cover; but although this is the original of our modern word thatch, our readers must not suppose that the Anglo-Saxon thecen meant what we call a thatched roof, for we have the Anglo-Saxon word thectigel, a thatch-tile, as well as hroftigel, a froof-tile. There was sometimes one story above the ground-floor, for which the vocabularies give the Latin word solarium, the origin of the later medieval word, solar, but it is evident that this was not common to Anglo-Baxon houses, and the only name for it was up-flor, an upper dnly name for it was ap-flor, an upper floor. It was approached by a steger, so named from the yerb stigon, to ascend, and the origin of our modern word steer. There were windows to the hall, which were probably improvements upon the ruder primitive flaxon buildings, for the only Anglo-flaxon world fit a window are eastlern, in argument and other bays.

### Our Floung Lolks.

#### A BEAUTIFUL REPLY.

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

"Amy, what do you want of that piece of

She replied, "Why, manning, it is one of the leaves God sent 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 hase ball. Among their numbuts 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, oven with such assistance.

The lame boy wished to Join the game; for he did not seem to see now 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 hun 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 the other level like him," he said aside to the other level like him," he said aside to the other boys, "you wouldn't want to be teld of it all the sime."

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

#### 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 rocked back and forth, her hands clasped, and her liead bowed. "O, Alice, Alice I I am so afraid we shall never get home again."

"I cannot cry any more," said the other, as she haid 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, ther 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. home.

I have told you this story because I bedieve it is true, and will do us good to remember. I was lost on a great I owa 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 or just what we want. The girls did not 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 noxt time, and think what we went, and pray for that. It is delightful to pray, I think.—Child at Home.

# ALPHABETICAL TEXTS OF SCRIP-

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 exxiv: 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; 18.

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 laud.

Ex. xx: 12. I. I will love Thee, O Lord, my strength. –Ps. xviii: 1. J. Jesus said unto him, I am the Way,

K. Keep thy tongue from evil, and thy speaking guile.—Ps. xxxiv

the Truth, and the Life.—John xiv: 6.

Love your enemies. Matt. v: 44. M. Make me to understand the way of thy precepts.—Ps. oxix: 27.

N. Now is the accepted time, behold now is the day of salvation.—2 Cor. vi

Q. O God, thou art my Ged; sarly will I P. Pride goeth before arpotion, end ghty spirit -Prov. xvi

Q. Quench not the Spirit. -1 Thess. . :

R. Remember now thy Creator in the days of thy youth .- Eccl. xu: 1

S. Suffer little children and forbid them not to some unio mo, for of such is the Kingdom of II aven. -Matt. xi., 14.

T. The Lord 's my Shepherd, I shall not want.—Ps. xxiii: 1.

J. Umo thre, O Lord, do I lift up my soal.- Ps. xxv: 1.

V. Verily, verily, I say unto you, he that believeth on me bath everiasting lite .-John v.: 17.

W. Whatsoever a man soweth, that shall he also reap.—Gal. vi : 7.

Y. Yes, though I walk though the valley of the Shudow of Dath, I will fear no evil for thou art with me, thy rod and thy staff they comfort me. Po. xxii: 4. Zion's Advocate.

### HOW TO READ.

Thomas Wentworth Higginson says in a recent number of the Wonan'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 condi-tion that she would inthfully 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 then than now—I prescribed in daily dase 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 reinarks suggested by it. 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 Gorgy 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 courageously.

I know in advance what would be the ground at difficulty. It was to keep her to great st difficulty. It was to keep her to one inapter. It seemed to her such a mistake, such a waste of opportunity, when shorcould so easily manage five or six chapters in a day. Had she done so, all would have been lost; so I was inexerable. The consequence was that she nover failed to yeak her chapter, and when all a statements. to read her chapter; and when she got to the ond 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 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 autonished at the copiousness and variety of her notes. On some days, to be sure, there would be but a gindle continue and that wishle continues. but a single sentence, and that visibly writton with effort; but almost always there wore questions, doubts and criticisms, allof which I mot 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.

# ECCLESIASTICAL PORCUPINES:

It is quite the fashion now-a-days to pro fess an anxiety for the promotion of union between the various Christian churches. And no doobt there is a wide spread desire for a more real and cordial co-operation than has hitherto existed. We heartly thank God f r it. But the efforts of those who are most carnest 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 jealous ly watched if we are sincerely desirous of working together in the cause of Christ. 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 mes-

sage 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 cordinly 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 friends, we are really one family.' were becoming very comfortable, and were dozing and dreaming in the most agreeable manner. But by and by they became un-pleasantly conscious that the porcupine had quills! At first they whispered, 'Oh, it's only a troublesome dream he has!' Alas! the porcupine, regardless of his guests, began to bristle up his quills more formidably than ever. This was more than even gentle puss could bear. She led the way, and very soon all three were scampering off.

Ab, ground the Ah, groated the peroupine, this comes of secondary with your inferiors! this Oumen or mesocusing water your transform.

Next day his temper was not at all improved by receiving a letter to the affect, 'Dear brokker, we regres our affects to at an end.

But we receive you, this message par

your quills under command, we shall be des tiguted 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; suother cherishes the glory of a let g and successful past history: a third fears for the prestige thas gained. Quills sharp and incisive bristle out on every side, wherever ecclesi-asticum is suffered to prevail, provoking men beyond endurance. In the face of them the conduit 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. maintain, indeed, a show of good-followship, 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 then mirage of union. The plan believer unused to mee distinctions and varying turns of expression, is delighted with the idea of an accomplished catholicity at last. His heart beats high with hope. Teemblingly he extends the hand of friendship, but alas! he has to deal with brethern imbued with the conventionalities of churc's systems. Is it possible that this unlettered, uncovenanted Christian had expected to be met on terms of equality with themselves I They, the favored people of God, to descend from their pedestal of pride, to come out ke men and brothers from their citadel of safety to embrace the outcast! What madness! What presumption! So the simple disciple awakens fr m li I'en. it dream; wounded to the heart's core, he draws back the proferred hand and retreats to the solitude where he fany again commune with his Father in peace. 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 strenks 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 whorewith 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 ela.m upon his love, rojoicing in the same hope, dependent upon the same divine strength—with well-bred contempt. Far 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 mat-ters of necessary sultivation. It will be difficult, doubtless, for the lovers of ecclesion naticism to get their quills under control.
But it must be done, if me wildingly from conviction, then by a long and painful discipline of edweation. The neblesso oblige and the non possumus, with all their pagravoting tribe, must be forever disearded from our religious circles if we sim to be one as God and Jesus Christ are one.

We venture to think that some surt 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 sell's in Judea. Not alone bebut 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, how-ever, removed him as far from the temple and its innuences as possible. Half-heather Galileo was better for his youth than Jerusalem. To Nazareth we must look for his early history."

At any rate it is clear enough that Toxus had nothing in common with the ecclesiantics of his age and country. The develop-ment 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 in-tractable 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 Pharisces. To them the new law of love was to the last de-gree unintelligible. Mortified and rebuked, they cried aloud against the meek and lowly Son of Man. Treason! B. sphemy! Away with him: Crucify him! The bare allusion to the acioum of Elijah with the widow of Zarephalli roused the Jews of Nazareth to unque chable hatred; they bristicd over with roge; and when to this was added the cure of Nasman, the Syrian leper, in preference to the lepers of Tarael; they gnashed upon the speaker with their

We do not say that the priestly castes, the church systems of our day, push their claims to the same extreme of bigotry. The leaven 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 eccles asticism 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 w have no fear. The Seribes and Phariese personated the Lord to the death. Phariet a personated and dort to the seventh of the personated and dort to the property only to be seen whether and assemble into the personate of the personat ness of the Sarious a con Hothert Town Agen 2.1

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#### NOTES TO CORRESPONDENTS.

J. D. Dundas, is thanked for his paper on dancing, but it would scarcely suit our columns. Best les he neglected to rive us his name, not necessar ly 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 that kind of amusement is very much practised among Protbyterians, both olders and ordinary members, is beyond controversy, and we are not sure but that it is as little objectionable as those foriests, charades, &c., which are so generally had in requisition on festivo occasions.

A CORRESPONDAT 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 comnunication appears. We would not publish his letter though he took 500 conies and sent us \$500 besides. Does he fancy we have no higher alm than to make the British American Presenter-TAN a vehicle for enabling such persons, as apparently he is, to gratify their private grudges against iniaviduals who may in some way or other have crossed their paths? If so, he is entirely

OUR respected friend and correspondent, J. M., who warns us against allowing farther discussion on Knox College, by the hiut that "a storm is gathering," we presume of indignation against the PRESENTERIAN for permiting 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 While we continue to publish the PRESEX-TERIAN we shall scrupulously guard against any offensive personalities jetting into our columns, but to stille the discussion of any question of publie interest, or concerns the church in general, for fear that some might be thereby annoyed, is what we could never do. Better that the PRESHYTERIAN should stop ; once. We are not aware that the letters of "Index" can be construed as reflecting offensively upon enyone 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 remody to be applied. But to stop them under the threat that the commercial interests of our paper may be injured if we don't we 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 poeditor publish a Presbyterian newspaper. There is no one whom we should be more anxious to oblice than our correspondent, but in this case he must

# British American Bresbyterian.

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 f 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 intereste 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 with out 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 tw great European powers will stand face to face on the Indus in hostile array.

Nothing has occurred . Ontario during the past week calling for special remark Parliament lies been sitting, but nothing of any great importance has been either said er done at any of its racetings. weeks have clapsed, but little progress has examination should be made and the facts of the case be fully accertained. In order to pet been made in the serious business of the House. The work it seems is not ready, Three.

and the printers are always convenient for laying the blame upon. One proposal got its quietra, at least for the quesont, which it 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 meautime has the character of honourable and virtuous women been falsely whispered or boasted away by worthless follows with whom they may have been only slightly acquainted, if even that,

The late allocution of the Pope has caused a complete rupture between his Hotiness 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 guitly of the most atrocious inquities in the lands where they have power, let them deny scpulture 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 plannings and manœuverings for supreme power and these very same candid people are the first to cry out and most volumently 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 prosnect of joining the Church, raised the objection against alcol olic 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 <sup>i</sup>nto 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 'vou 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 tous, 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 dealed and to

#### PRESBYTERIAN MISSIONS IN THE NORTH-WEST.

All our readers know a good deal about the Presbyterian Mission to the Cree In-Jians 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 prosperty of the Mission, and the reputation of all concerned demanded that a thorough

wa was appointed to proceed to the North-West on this delicate and important Mistransported the column of homopropersity 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 50 pages. In this publication all the particumrs 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 dimensi ons; 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. On 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

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 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. Afterwardshe removed to Wick and Green ank, and during his ministry of about twelve years in these congregations enjoyed the respect and affection of his pecple. 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 Mc. Mc-Arthur 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 ts 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 congre, lion. It may be imagined how impressive the circumstances made the reading of the address. as if their paster, 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 do nation presented on Tuesday evening last, as also by the many gifts of the necessaries 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 it 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.

will be to meet around the throne and amid tho spledours the rein displayed, join together again in the new song "Worthy the Lamb t hat died," and to talk together of all the v ay 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 thon death will be the messenger of peace to call your souls to

Stayner, Jan. 20, 1873.

#### Yook Motices.

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 incontestibly 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 Tenchors.

#### SABBATH SCHOOL LESSONS. .

February 2, 1878. NOAH AND THE ARK. Gen. vi. 18-18.

Commit to memory verses 18, 18. Parallel passages .- 2 Pet. ii. 5 and 9 Psalm exi. 9.

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

The substance of this lesson is in Heb.

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. 18, 'God said unto Noah," &., 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 ilesh," 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 decentual 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 liter-"flesh Las 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 the ois denverance 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 sail mg, 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 bit-umen, which is said to be well-fitted for such ju poses. 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," there being as many as the stories of the

cription is as full as it seemed necessary to make it. The sacred writer assured 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 with-out 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 knew of the flood coming. We do not explain miracles; and in a judgment like this, and in all connested with it, it is impossible to say how much God did by means outside the ordipary 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. gave him certain benifits on certain condithe conditions, Then God sommanded or settled another kind of arrangement, by which man could be delivered through the "seed of the woman," i c., 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. cannot speak to him or hear him. He can covenant with a persoc. God is a person. (b) God does not (cannot, from their na-

ture) 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. (Jeromiah xxxii.50, 25, is figurative.)
(c) The personal God c venanted 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 though 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

(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. 8. 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.

(8) There will be another flood, not of waters, but of fire. It will burn up, not perhaps to anhihilate, 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 Vicercy of India, Lord North-brook, appears to have entered upon his duties with most flattering prospects. He promises to become a Vicercy 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 Engthe Endados have chaght 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 premierships, 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 ut of the Prussian premiership does not mean a reactionary policy on the part of the Govern-ment, but a stroke of strategy on Bis-marck'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 cab'net like the English, with a prosident who is indeed the head of a real ADDRESS OF THE PRESBYTERY OF MONTREAL TO THE GOVERNOR GENERAL.

During thesessions of the Montreal Pres-During the sessions of the Montreal Pres-bytery of the Canada Presbyterian Church, held in the Free Church, Cote Street, en 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 ad-dress to His Excellency the Governor Ge-pored and submitted a form of such address noral, and submitted a form of such address which was adopted by acclamation. The Moderator at once communicated with the Scorotary 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 Pressytery, Friday merning, 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. Surns 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 Honoucable the Earl of Dufferin. K. P., K. C. B. Governor General of the Dominion of

We the Ministers and elders of the Pres-

#### MAY IT PLUASE YOUR EXCELLENCY.-

bytery of Montreal, in connection with the Canada Presbyterian Church, being in ses sion 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 Represen-tative. 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 all our wishes and associations. As Ministers of the Gospel it is our constant en-deavour to ineculate 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 Duff erin (to whom we desire our respectful obeisance to be tendered) in the various Institutions of the land and the deep seat which you have already secured in 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 inheri-

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

# ROBERT F. BURNS, D.D..

Moderator.

The improvised reply of His Excellency was delivered with characteristic ease and sorry that no cord 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 exper ence, he knew well, both in Scotland and the North of Ireland, was il-lustrated by the highest style of pulpit or ato ry. It afforded him unfeigned gratifica-tion to observe that in this country Pres-hyterians retained their well known characteristics, and intenso love of civil and religious liberty, combined with a due allo giance to the secular power, of true loyalty to the civil authorities, with unswering fidelity to the interests of Roligion H. noticed with exceeding pleasure the promi-nent place given in the address to the expression of their devotion to the Queen and appreciation of the privileges of con nection with the Parent State. He spoke of the vast field opened up for the energies of the Chu ch 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 Pres bytorian denominations throughout the Dominion, and considered that, in a country where there was no state connexion, and where the causes of separation which oper ated in the fatherland did not exist, such an and would be found eminently beneficial. Union could be more easily consummated

He thanked them for their kind wishes which he cheerfully reciprocated, desiring for them increasing success in prosecuting | Derry West and 808 from Brampton. those great enterprises in which they were

engaged.
This furnishes 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

Thereafter by request of His Excellency Dr. Burns introduced the members of the asputation as ionows:— The Rev. William Taylor, D.D., of Erskine Church, Montreal the Rev. D. Cousserat, M A., B. D., Professor in the Presbyterian C "sge, Montreal; Rev. William Forlong, He s Church, La-chute; Rev. James Wats , M. A., Huntingdon, Rev. Alexander V. ing, St. Joseph Street Church, Montreal; Rev. John Mackie, First Church, Lachute; Rev. Nathaniel Patterson, M. A., of St. Andrews; Rov. William Mackenzie, of Almonte; Ministers, together with Messra Joseph Mackay, Adam Stevenson and Laird Paton, officebearers.

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

#### 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 Rov. P. Scott, with a very handsome sofa.

The annual missionary meeting in connection with Knox Church, Lorth, 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, Rumsay; Forth (Baptist), Porth; Burton, 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.; Judgo 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 shewed 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 than s 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 other 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

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

# American Items.

The Lutheran Church in America numbers 2,809 pastors, 4,115 congregations and 485,000 communicants. Last year word reported 2,175 pastors, 8,826 congregations and 458,000 communicants. There has been an increase during the year of 184 pastors, 280 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 myiting. 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 cutertained 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 principal ly to the Presbyterians, and by his will he has just left \$50,000 more. Half a milion 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 sub-'scribed toward Mr. Talmage's new Taberna-cle. 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, aca \$3,028,584,55. academies, etc., amounted to

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

A sad and singular instance of presecution and massacre is reported from the Loyalty Islands, in the South Seas. Protestant and Catholic missionaries have been there, converting the natives to their res-pective views of Christianity, which both sides concede to be pre-eminently the roligion 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 murdored while at their evening devotions, and finally the Protestailt 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 sont 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 over-whelming 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 culcating 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 resistless tendency to sink him into mediocrity. Is it not time that the Church should carry on her missionary work, if at ali, 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—bang the field-piece—twang the lyre—fired a musket-fired with an idea -rushed into wine-shop-wrote it down-back againwhiz, bang-another idea-wine-shop again-pon and ink-back again-cut and

slach—noble time, sir." There are other people beside Mr. Pickwick who accept this method of literary production as quito natural and legitimate. Wo remember seeing, some years ago. a sketch by an extravagant hunorist of a man, who wrote a book in a single night, tossing each sheet as it was finished ever his left slividor, pursuing his work with a pen that hissed with the heat of the terrible fiction, and fainting away into the arms of mixious triends 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 hirth, that is as strenuous and inevitable as the travail which brings a new boing into life. Indeed, there are schie, perhaps many, writers who practically entertain the same notion. They de-

come nothing comes. They go to their work without a will, and impotently wait for some anger to Sur the pool, and it 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 regulations of the settless. than show what possibilities of achievement are within them. They disappoint them-They disappoint themsolves, disappoint their friends, and disappoint a waiting public that soon courses to wait, and soon transfers its expectations to others. Interary lite has very few satisfac-tions for them, and often ends in a resort to stimulating drinks or drugs in order to produce artificially the mood which will not come or itself.

There is a good deal of curiosity among literary men in regard to the habits of each Mon 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 case. Some mon 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 immodiately after exercise. smoke while writing, some write on the stimulus of coffee, and some on that of alcohol. Irreguarity 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 establish ment of habits of literary labor than com-mon 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 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 cots late supports attends posting and allow eats late suppors, 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 heing 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 scen; 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 neverfeel like work in the morning is, either that they have formed other habits, or that they have spont the evening improperly. They have only to go to their work every morning, and and power to work will come. It will cost a sovere 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, harries 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 hab't 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 hab't? 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 inflence 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 populariand a number of poems, criginal and translated. He has likewise been active as a politician pend upon moods, and if the moods do not for the last forty yours.

SINGLE TEXT SERMONS.

The Englis' Independent has a pointed communication enforcing the ilea that preaching sermons bused on a single text. sometimes containing only a few words, in a grievous mistake, and one of the causes which has taken from the pulp't much at its attraction and power." And the writer points out what he conceives to be a mora excellent way, as follows:

"All pastors, I believe, should expound

some part of the Scriptures at every service, both morning and evening. By expound-ing I do not mean what is called a running comment, nor the system of drawing inforrences from passages, and far less that dry mode which continually reminds one of the lexicon, and which would coolly devote ton 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 peo-ple who listen. This was the method adapted by the great Teacher. 'And beginning at Moses and all the proph is, he capounded unto them in all the Scriptures the things concerning himself.' The apostles and other primitive preachers followed the same course. If ever they did preach from single texts and detached sentences, we have no record of such a practice, and for many years after the times of the apostles, preaching was almost wholly exposit-This method puts far more honor upon the Bible than the sermonic can ever do. In the former the divine element is prominent; in the latter the human. However eloquent and eogent the words of a preacher may be, we cannot say, 'They are quick and powerful, and sharper than any odged sword, piercing even to the dividing asunder of soul and spirit, and of the join and marrow, and discorners of the thoughts and intents of the heart. This method is also highly advantageous to the minister. It leads him to study phases of truth which otherwise he might overlook, yea, would overlook. He will, therefore, have 'a fuller treasure, a richer mind, than if he were to spend all his time in looking out texts, making skeletons, and clothing them in the common way.' It gives him the opportunity, besides, to speak of topics, thoughts, and illustrations, which many who listen to him require to know, and which he can speak of without being justly accused of personalities, seeing that they all come in the ordinary course. It enables him, likewise, to secure all that variety, of which I wrote in my last letter, thing which can scarcely be done, except in very skilful hands, by always adhering to the form of didactic discources from single texts. And while this method is beneficial to the minister, it is most acceptable to his people. They love it because it is so instructive, interesting, and varied. They would rather not hear the sermon than be deprived of the exposition, and I am in a position to knew that the exposition has been much more influential than the sermon in attracting many to the pulpit, and binding them to it with intense affect-

## GOULD STREET CHURCH, TORONTO

The nineteenth annual meeting of this congregation was held on Wednesday evening, the 15th inst., and was largely attended.

T. W. Taylor Esq., was called to the chair. Rev. Mr. King stated that he would be unable to remain until the close of the chair and before withdrawing made proceedings, and before withdrawing made a few remarks in reference to the work the congregation was engaged in at Sherbourne street; and in the west part of the city.

The manager's report was presented, and the Treasurer read his statement, from which the following items are taken. The ordinary revenue for congregational purposes amounted to the sum of \$3.045 26. and after defraying all expenditure the balance remaining in the hands of the Treasurer was \$582 32. In addition to this the congregation had contributed for Missionary do the best they can for a dozen mornings, and other schemes of the General Assembly in succession, to find that the disposition the sum of \$1,457 27, and for church extension work in this city \$2,284 26, making the total revenue for the year \$6,786 79. The report of the Sherbourne street School Building Committee was also presented. The Sherbourne street school was reported to be in a flourishing condition, and the services held in the school house on Sunday evening are well attended. On motion of Rev. Professor Cavan, seconded by James Maclennan Esq., Q.C., it was resolved to increase the stipend of the paster of the congregation to the sum of \$2,000 annually. These gentlemen in proposing this resolution, expressed their deep sense of the sorvices which were being rendered by Mr. King, not only to the congregation but also to the church at large, and trusted that he might long be spared to labor amongst them, and by his words and works become increasingly useful. In so doing, we are sure they expressed the feeling of the congregation also, and we are glad to notice the strong attachment that exists between the paster and people of this church. During the past year the Managers have been unable to supply sittings to the numerous applicants, and in view of this fact and also of the central position of the church in the city, a committee was appointed to enquire into the practicability of enlarging the present building, and thus give increased accommodation so as to have in all about 1,000 sittings. The meeting then proceeded to revise the constitution, and also elected managers to serve in the place of the retiring managers for the year together with a large amount of other business. Altogether the meeting was one of much interest, and was conducted with great carnestness and unanimity.

> Iceland, with 50,000 inhabitants, has 800 pastors of the Lutheran Church. The government pays their salaries, from \$20 to devote all his time to ecclesiastical duties; he is a farmer or blacksmith, or follows any business which may be open to him, "laboring with his own hands." One pastor built his church at his own expense, beple were destitute of a house.

THE DECLINE OF POLITENESS.

Uncomfortable parents may possibly insist an relova in the manners of their ohildren; but it is doubtful whether the oliquotto which trains us to respect for women will be preserved even in its present fragmentary state. The fashion is in the ascendant which encourages haydens and insists on the familiarity of its divinities. Nothing, it appears, can persuade the increasing mob of disorderly Minervas that when they have got rid of their titles to special respect and have shattered the deent etiquetta which has been raised around them, their occupation in society will be nearly gone. Child-hearing and unskilled handwork will-be their portion, and the "dynastic reasons of larger bones" will make their law. Yet Victoria Alexandra Augusta will not be wained, though by a well-timed courtesy, rightly called by our neighbors a reverence, she might be protected. If Audrey would but "bear her hody more seeming," she might consolidate her power, keep liberty, equality, and fraternity at bay, and put the Touchstones in their place. Meantime, some cruel shocks to our feelings would be spared if her feet were under better restraint, her hands well carried, her incessant smirk of recognition and various eccentricities of gesture replaced by decent dignity. No beauty can spare the habitual grace that should be part of education, and, even more to a woman than a man, is it like perpetual letters commendatory to have good forms."

-Even supposing that women and children were once more to be trained to give and require respect, there would still remain the dauger of that insatiable familiarity which is breaking down among men more important breakwaters than those of rank and wealth. Let us not flatter ourselves that, when persons of the upper classes profess indifference to ceremony, they show a frank humility. Whenever they are taken at their word, they immediately retire into monoyed or titled superiority. As rules are di apped, intercourse becomes more difficult between persons of different station, who might be friendly if each man only knew what manner was expected of him, but who now oscillate between servility and arrogance. The uneasy millionaire shakes his hand off in the effort to excuse his greatness; but it is thankless, and in hot weather unpleasant, work; nor can one wonder if a dislike of meeting clients who have been taught to think not shaking hands not in-sult should grow on him. Our national, but comparatively modern, solutation, since it has replaced other forms, has been tried by all manner of men for all manner of purposes, and has been found wanting for the good, but useful for bad, ends of intercourse. No longer a pledge of troth, it is too often a pledge of mutual suspicion and hypocrisy, and it has been found that citizen kings, emperors of the blouses, and other magnates may perform the "shake hands" in public without fraternity being thereby absolutely secured. It is perhaps a fitting ceremonial to accompany undefined claims and shifty policy, unveal ties and sham esteem, for it admits of so many varieties and interpretations that no one is sure of its meaning, or is in any way bound by it. It may be remembered how in "Rabagas" the envy and malice of the fraternal conspira-tors, the shallow humbug of the hero, were perpetually condoned by poignees de main to all the world, until the ghost of Camille Desmoulins, accurate in the etiquette of the old world, taught the Revolutionists of the "Grapaudvolant" that want of self-respect does not secure brotherhood, however useful it may be in the schemes of ambitious agitators. The Republican of '89 was certainly superior to the Communist of '71 in what Montaigne calls "la science de l'entregent." He struck awe in the rampant and roaring Rabagas by the grace of the salutation, and enforced reverence by his

It is curious to observe the relations between physical and mental attitude. The soldier who stands at attention is a different not almost disappeared. Great duliness falls on a party of the newly-risen genera-tion when chaff is exhausted, and there is a check in the hunt after excitement. No one is courteous nowadays without some gain in prospect; deference to the wishes and attention to the wants of others are no longer the usual proofs of breeding and education. Our neighbors seem to have become our natural enemies, towards whom we have no social obligations, whatever may be our egotist expectations from them; and in proportion as we have abandoned the customs of society bequeathed to us by those who formed it, a selfish, arregant exclusiveness has been increasing in our manners. Geremony is a powerful check on our passions and our self-love. It is the practice of daily and habitual law which prepares us for assent to the lex scripta; it requires coherence in our language, and assists our judgment of others. Lord Mayo proved his political wisdom by his revival of etiquette in his Indian Court, and by the ceremonious dignity of his personal rela-tions with friendly princes. The moral eftions with friendly princes. fect of his manner was sometimes perhaps more impressive than his words.

fections than discourtesy, and a domestic ritual is almost necessary to due observance of the Fifth Commandment—the only one that promises social stability. Our manners have changed since it was usual, for instance, that a son should ask his father's blessing before he assumed independence, and our social securities have certainly not improved. At the most superficial glance it is plain that our intercourse with our fellows has lost much of its old charm, and has become a tax on time and temper. We gild our parties with more gold than we can afford; we infuse naughtiness in vain, champagne is not strong enough to raise our de-pressed spirits, when encompassed by our friends. Interminable croquet, professional music, desperate dressing, are the links of life. A symptom of our increasing unsociableness is the impossibility of general conversation. Our cuil and doubtful talk must be kept private, and we should sink under beredom and shyness were we to find ourselves in a salon such as once gave tone to

There is no surer dissolvent of home af-

de, when don the and Robert de Borbon hold tete-a-toto conversation in public:-"Parles hant, fist-il, our vez campaignous enident que vous mesdisicz d'enlz. Se vous parles an manger de chose qui vous doie plaire, si dites hant; ou, eo se non, si yous tausies." Wit is hanished trom our drawing-rooms by the egotism that whispers its own affairs and will listen to nothing else, and by the shyness that has never been cured by obligatory ceremony. A man who can salute the company with grace has learned to stand social fire. In Dr. Dasent's pleasant story, "Three to One," there is a blockhead who wins distinction and regard by merely bowing well. But bowing well means much.

And, wanting politoness, to what have travellers brought travel? These 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. Birth carries with it no obligations to self-respect, and policemen are the only arbiters of etiquette. French, English, and Italians emula c Bornssians in discourtesy. Of Christians, the Russian and the Spaniard still preserve some dignity; and weask ourselves whether they owe their superiority to their contact with Oriental races, among which domest'c ritual is religiously main anned. We all suffer from the rought, so of the well-decised at railway stations, in exhibitions, in the crush at the opera, or the great party of the season. We will not, however, human the mobbing of certain great personages, for they have earned it by sedulously discourage ing etiquette, and so becoming leaders of the general conspiracy against habitual respect.—Saturday Review.

#### MISSIONARY ITEMS.

The Mission Board of the Scottish Unit. ed Presbyterian Church have resolved to raise £4,000 by subscriptions from a limited number of persons in order to op en a mis sion in Japān.

Josenhaus, the Inspector of Missious in Baslo, addressed the Mission Conference in Stuttgart, and deplored the general apathy of Christians in Christian lands as regards the cause of Foreign Missions. The Missionary Institute in Basle is \$82,510 in

The Free Church of Scotland has supported a Jewisl. 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. The large number of converts, and their high social rank, have attracted attention, especially during the last three years. The Rev. Mr. Tomory has been so successful that the church in Scotland readily agreed to place \$20,000 at his disposal for the further prosecution of his work. There are many Jews in and around Constantin plo; the suburb, Hasskeny, is almost entirely Jewish. We take the following from the New

York Observer as being an interesting article in regard to missions i Provinces, occupies an exalted position. He not only discharges his official duties with eminent ability, but he takes a deep interest in the social and educational elevation of the people; and as a Christian man, a member of the Church of Scotland, he is warmly interested in the case of missions. We have seen him at the capital, Allahadab taking a lively part in a pic-nic, given under his own and Lady Muir's direction to the children of a ragged school, as in the affairs of state. At a public meeting in behalf of missions, the Lucknow Witness says:hymn when Sir William Muir rose in the congregation, and said that he could not let this occasion pass without expressing his hearty approval of, and sympathy with those meetings. He felt sure that the large being from the lout who lounges and loafs | native meeting of yesterday, and the direct through existence. Society would not have evidence there produced in favor of Christibecome the spasmodic effort it is if in the lapse of etiquette unselfish politeness had position at the head of the government, after personally inspecting the schools and general work of the missionaries, he wished to say here publicly, what he had often done before, that they were an important and useful agency in the country. He hoped that those present who had not .isited mission schools and dispensaries would do so, and see for themselves the great work that is going on. They could thus often cheer the missionary in his work. He had visited the schools in Nynee Tal. Al morah, Paori, Allahadab, and elsewhere. He thought this plan of caring for the sick and leprous in exact conformity to Christ's command to his disciples to "heal the sick, cleanse the leper, and to preach to them the glad tidings of salvation." He was glad to glad tidings of salvation." He was glad to see American missionaries on the field; and, while England had no doubt a primary duty to these people, he saw no reason why any Christian nation might not help to carry the Gospel to these people. He regretted that the fact was not plainly stated yesterday to the large native congregation that this society represented two great continents, one of which, the American, has not political connection whatever with this country. That America freely sends the Gospel to them, he thought, would have great weight with the people.

> A rumor comes that a coalition has been effected between the P. and Lagitimsts and the Orleanists; 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 monarch proposes to visit St. Petersburg, Berlin, Vienna, London, Paris, and Constanti-

The Saturday Review tells employers that it is their wavering and vacillation, their resistence 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. To do justice and love mercy is suggested as the cure for the chronic disorders of the labour market. light of this burning church."

the educated world. Let us quote St. RESEARCHES ON ALCOHOLIC EX- IN THE MOUTH OF THE CRAPER.

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 mor bid effects of alcoholic excess; and we feel the more bound to make this public acknow-ledgment, since an attempt has been made in certein quarters to get rid of the unwel-

come 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 inquir--that drinking habits are not, on the whole, by any means powerful contributors to the general mortality from kidney dis-case. We need not say that the common tradition in the profession is quite the reverse of this; and that the average practi-tioner, if called upon to state the principal sources of kidney diseases among adults would unhesitatingly name drink in the first line, if he did not place it before every

Dr. Dickinson, and those who think with him, are thus placed in diametric opposi-tion to a wide-spread medical belief, and one, moreover, which is highly important in it consequences. It might be little matter whether the general notions about the distinctive action of alcohol upon the kidneys were true or not, if its only result were to evaggerate the horror of drunkenness which the profession so justly feels. Everyone who considers the matter carefully, however, must see that far willer issues are concerned. If we are not to view in alcoholic excess a principal source of the most prevalent kidney diseases of adults, it is evident that we must attribute a new and unsuspected morbid power to certain other influences which have attracted little or no attention, as possible causes of these degenerative diseases.

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 whith 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 lias on the profession, and which must be set aside before the subject can be approached with any chance of coming to n reasonable conclusion.

There is, in the first place, the special be, lief-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 rathologists of any rank he stands alone in his belief. We do not say that he may not possibly be right; but at least we decline altogether to admit that his views of the generally tebal origin of renal disease 1. esent the general opinion of pathologists.

Secondly there is the tacit assumption lingering in many minds that the kidneys are a great channel for the elimination of of alcohol, and that in drunkards the ex-creting epithelial cells are habitually over-taxed in this work of elimination. This is now known to be entirely untrue; even those (r.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 kid-

The third fallacious assumption that is continually made is, that an ample series of direct clinical obse vations 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 exis . We can certainly take upon ourselves to affirm that nowhere in the medical literature of Europe can there be found any tabulated analys's 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. This much, of course, would be in-stantly admitted by everyone—that the ame classes of porsons, ameng the poor and wretched, who tuffer especially from kidney diseases, are also much given to drink; and consequently, drunken habits not unfrequently appear in the history of a patient with renal disease. But, we repeat t, strange as the fact may seem, it has not yet been proved, by any evidence worthy the name, that there is a decided tendency of alcohol excess to produce kidney disease. The whole subject requires to be looked into in a thoroughly judicial spirit; and it is not by mere loud and confident assertions that the question will be settled .- London Lancet.

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. The line of comfort is drawn to include all whose houses are assessed at \$500 a year, and that of respectability these whose houses are assessed at \$100 a year and upwards. Below this last there are seven-eights of the popula-

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. When a brick or stone building burns, its walls usually stand, but in this case everything melted to the ground; the iron sheathing twisting intoall sorts of crooked forms, and becoming utterly valueless for building purposes. The church and organ cost \$90,000, and the insurance covers about half this loss. Before any of our building committees sign contracts for iron cliurches, they will do well to re-examine the whole matter in the

On the heights of Vesuvius we first came on the neights of vestiving 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 smaking chimney. Pieces of h va which I throw down care no sound of circling against 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 orust. When we had gone a few steps further,

the guide pointed to a living stream before 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 sturbled a moment; it was but a second and I had bent my head, but I thought I should have fallen hieless, so stilling was the bot fume of the suphur. At the edge of the lava stream, we had before us, as it were, a breaking up of black floes, between which the red hot masses looked out gloomily. The heat was terrible, for the opening from which the stream proceeded, was only a hundred steps farther up. As we wished to go to it, and the guide saw that my companion had courage enough, he seized her again under the arm, and the uncouth-looking man led and lifted her skillfully and attentively over the clods and blocks which had very sharp edges. We had to make a little circuit, which again led us through frightful sulphurous vapors, and then clambered up to the warm edge until we stood close before the oven which vomited forth the red hot stream. The lava came just like a stream from a steep mountain, which breaks out suddenly without any grotto or cave, and flows down rapidly. On its exit from the mountain the mass was glowing red; but in the air the surface began to harden immediately, an I break up into hard scales and pieces. 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 hellish 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 meredible rapidity, whirling clouds of ashes and steam between High in the air all spread out, and fell back into the crater like raid. Often the ashes were blown towards us; thousands of stones also fell over the walls of the crater, and danced and tumbled down the heights, many times luge blocks rolled to our very feet. All went as if by time, just as regularly es the work of a colossial steam-kettle, which, indeed) would have to be four thousand feet high, and of inconceivable breadth at the bottom. It was as if subterranean water was entering the fire mountain by minutes and seconds, changed into steam, and thrown out with all the rubbish which was in the chimney. Whenever there were two feebler eruptions, one was certain to follow which was so much the more powerful, and which stood for a moment in the air like a gigantic black tuft. I cannot tell how this slow, solomn measure moved me, in which the most enormous powers of nature were here working. How often have I in the silent night leaned overboard and watched the regular heaving and sinking of the ocean. As formerly on the sea, here on the raging volcano I was filled with a presage of the immutable swinging hither and thither of the ever restless, ever equal pendulum, by which the immeasurable universe does its work .- Chambers's Journal.

### INTERESTING SUMMARIES FROM THE U.S. CENSUS.

In a new chapter just completed in his official report of the United States Census tendent. Gen. Walker. gives some highly interesting figures con-cerning the "religion and occupation of the

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:

is as ionows.			
		Churches.	
Denominations.	1870.	1860.	1850.
Methodist	21,257	19,883	13,302
Baptist	13,962	12,150	9,563
Présbyteran	7,071	6,406	1,858
Catholic	3,806	2,550	1,222
Christian	2.822	2,068	875
Lutherau	2,776	2,128	1,231
Congregational	2,715	2,231	1,727
Episcopal	2.601	2,115	1.459
German Reformed	1,145	676	311
Friends	662	726	720
Universalist	602	664	530
Unitarian	310	264	215
Mormon	171	91	16
Jowish	152	77	38

The wealth of the leading denominations

compares so tone an	•	
Denominations.	Churches.	Válue.
Methodist	21,337	\$69,851,121
Catholic	3,806	00,985,576
.Presbyterian	7,071	53,265,256
Baptist	13,962	41,008,198
Episcopal	2,601	86,514,649
Episcopal Congregational	2,715	25,069,698

The population of the thirty-seven States is 88.115.641, and the total number of churches for this multitude is 62,822, with 21,895,542 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,-585, 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. Still, that as many as 8,603,998 persons, or about one-sixth of our entire population, have no abtred secommodation, is a pregnant reflection for divines. The aggregate value of the church property is \$849,618,780.—N.Y. Christian Adecease.

# Brientitle und Absgut

LANGUAGE AMONG ANIMALS,

M. Houzeau maintains that not only does each group of animals posses a language which is understood by other members of the same group, but that they can learn to understand the honging of other groups. His dogs, for instance, perfectly understood his pouttry. Cooks 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. When the latter was sounded the dogs would rush out and back, while to the former they paid no aftention whatever. He theretore concludes that fowls have the power of expressing slightly different but closely allied ideas, and dogs can learn to-understand these duri rences. -- Seribner's for February.

#### -Přificial Butter.

Experiments having demonstrated that cows living on vory scamp dict still secreted milk containing builter, 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 suct. The suot is first finely divided by encular saws in a cylinder. It is thou treated with water, carbonate of potassa, and finely divided fresh sheep's stomaches at a temperature of 45 °C. The pepsin and heat separate the fat, which floats on the surface, whence it is decanted, and when cool placed in a hydraulic press, which separates the stearine from the semi-fluid elemargarine, which is employed as follows in the preparation of the butter: 50 kilo.'s of the fat, 25 liters of milk and 20 liters of water are placed in a churn; to this 100 grammes of the soluble matter obtained from cows' udders and milk-glands is added, together with a little anotta. The mixture is then churned, when the butter separates in the usual manner.-Scribner's for Lebruary.

#### CAN ANIMALS.COUNTA

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 Orleanis; 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.—Scribner's for February.

### HOW TO GET THE FRONT DOOR OPENED.

There is no end to the effectivness 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 gene 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, came along. "You can't make 'em hear, ch!" 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, drtm-like booming resounded through the house, every window was thrown open and heads popped out on every story. A dozen people were ready to 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 can really depend upon in such emergen-cies but a knocker?—Scribner's for Feb-

SKATING. There is no finer, more manly, graceful, and invigorating sport than skating, and it

is a thousand pities that fashion or pru-dence 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 compiex variety. To the accomplished figure skater of to-day, the bladering, 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 pinnist 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 moonrise. There is a timerous ecstacy in the first breathless essay of the "outward edge," such as the hero may feel in going into bat-tle 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 destanting with which the addresses here. termination 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, that in the stiffing, noxious atmosphere and amid the morbid excitement of the ball-room or the theatre ?- Scribner's for February.

#### British aus Foreign.

Dr. Livingstone is again beard from, that time through earriers who brought better from Unyany rable to Zanchor. The Stan-loy-Merald supplies had agrived, and the volcan hisphane started of on the propose of survey of the oreal but region. Will be if he is even beard term again, make his appearance on the White Nile or on the

Mapoleon was buried near Chisellund, a Wedne-day, High officials were greeced or represent for the English Court, delegate count of the various importains clauses in Trainer attended, and an enermous crowd it Kinglish speciators assembled. The various count of Europe have assumed accurating, in accordance with royal usage.

The Pope gave sudience on Jan. 18th to a large number of vicines, smong whom were many for sum priests. In source of the interview the Tupe made a speech, in which he said that 'the gevernments strike the Clunch, which is stricken as Christ was the work of the control of the

# LINEAGE AND EDUCATION OF MARY QUEEN OF SCOTS,

French Mary we have called hes—for French she really was, though Seetch in brith. French she was in heart and sympathy and by her mother's blood, and, with his process of the seed of the

ed by his rebellions army.

Mary Quee of Recta, his only legitimate shild, interited from him the throus, and with it interited from him the throus, and with it is not the secretary of the marriage it. It is significant to the marriage it. It is significant with four noble witce, and left hid a down life pittings to kiffirm of rank, besides no man knows how many unknown bestards, 'locall be written down as the most exemplary and virtuous of renderches.

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And siddress."

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# Official Announce ments.

MEETINGS OF PRESBYTERIES.

The following Prophyteries will most at the places and times severally mentioned, viz ;—

ONTARIO. - In the Hall, at Prince Alben, on the first Tuesday of March, at 11 o'clock a. m; to continue sitting on Wednesday until business is finished.

Torongo —At Toronto, in Knox Church, on 1st Tues day of March, at 11 a. 10.

Orraws.-At Porth, on 1st Tuosday of Februar y, a 2 p. m.

Sincoz-At Barrie, on 1st Tuesday of March no xt 22 11 o'clock. Brookenke—At Prescott, on first Taesday of Feb.

#### Commerciat

B. A. PRESBYTERIAN OFFICE.

Toronto, Jan. 81st, 1878.

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:—Plour, 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 18th 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. b. 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. 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 43½ 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

PRAS.—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. or the track.

BRAN-Is scarce and wanted at \$15.00 bu 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 121/2c, and some other lots at 111/2c. 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 103/c. 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

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

Wook-Is quiet with buyers at quotations.

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