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Contributors & Correspondents.

THE UNION QUESTION—DELAY CONDEMNED.

Editor British American Presbyterian. DEAR SIR, - Since the meeting of the Assembly of C. P. Church there has been, as was naturally expected, a hill in the discussion upon the terms of the proposed union between that church and the Presbyterian Church of Canada in connection with the Church of Scotland, or more simply the Kirk.

It is not intended to open up again the discussion of the terms of union; but the time contemplated before it can take effect is surely a matter of such importance as to deserve the most earnest consideration. For this reason I would ask the favour your columns to portant Schemes of our Church languish bring this matter more fully before the | ing and dying out for want of sufficient notice of both churches. I cannot but feel that, the longer the

decision of the Assembly is looked at, the less will it stand the test of calm reflection and careful examination. Just notice the position of our Church in this matter, First, the doctrinal articles of the basis of union, generally by far the most difficult to settle, have been agreed upon. Next we wish, nay, the determination of our Church to unite with the Kirk has been unmistakeably expressed in the Assembly by voting down every motion and amondment that threatened or was intended to postpone union indefinitely. Lastly, it has been agreed to adopt Morrin and Queen's Colleges, the greatest difficulties in the way of union, in the relation they now stand to the Church, and all the Theological Schools at present connected with both bodies. Why then delay three years? The all controlling reason is, to raise a certain amount of money. All other reasons are unimportant compared with this- I admit that the motion of Dr. Proudfeet does necessarily require a delay of three years. But italmost certainly does. I feel certain that the feeling in the minds of a great majority of nt this decision, is one of regret, surprise and disappointment. There ought to ministers. be very grave reasons indeed to warrant it. In order to justify such a step it should be shown that the money we shown, and I venture to say could not -trary, I believe that there are hundreds m both churches who are strongly desirous of union, whose hearts will be so filled with gratitude at its speedy consummation, that they would both give more liberally, and give what they can more willingly if union sould be soon accomplished than they will do if is to bekept pending three years. Why not take a lesson from the American churches in this matter and follow their example? I have no doubt it would be attended with equally good results. It may be said, how could our ministers who are opposed to accepting Queen's College on it's present footing, asl: money from the people for its endowment as part of a general scheme. But the majority of the ministers of our Assembly whether from necessity or choice, are in favour of taking the college, and these at least could ask aid to ondow it. All would feel at liberty to ask all for the Theological Halls. Let it be remembered also, that the Kirk will form part of the united body, and they could surely as easily contribute the college after union as they can now. It is not at all indispensable, therefore, I conceive, to mend three years in raising money before we can unite.

Look now at some of the disadvan tages of delay. While the benefits of it are for the most part doubtful and altogether problematical, the disadvantages arg both serious and unquestionable.

There is first the obvious danger of unforeseen difficulties and complications that may arise by keeping union dangling in uncertainty for three years.

Second-The dangers that may arise are almost certain to do so, from the fact that there is a small minority in both Churches totally opposed to union on different but conscientious grounds. If these men are thoroughly conscientions and in carnest in their opposition to union as fraught with evil to the respective Churches, will they not, are they not bound to, make the most of every difficulty that may arise, if possibly they

have their passions and prejudices like other men, and they are not generally slower to act upon them

Third—Suppose the amount of money be not raised. Suppose the opponents of union try this plan to put it off. What then? Shall we be asked to delay one year more, for a final effort, or two, or perhaps three? Or shall we onto into it at last without the money, confessing failure, with a loss of prestigo, and, to a certain extent, of self-respect? The Kirk has indeed a large funded capital. We have not. But have we not hitherto maintained all the Schemes of our Church in as vigorous a state of efficiency, to say the least, as theirs, and can we not continue to do so? It is that and not the mere amount of money that either we or the Kirk may have in our possession that should entitle either party to enter into union upon an equal footing pecuniarily. Could the Kirk point to any of the imsupport, then we might for decency's sake wish to wipe out that reproach, and they might fairly ask us to do so. But happily we are not in that position. It ought to be distinctly kept in view by all, which was very little noticed in the discussions in the Assembly, that this is not a partnership for carrying on business merely in which capital is of the last importance, but a union of Christian forces professedly advancing the cause of Christ. If this is really the high and single object for which union is desired, money difficulties ought not to be difficult to surmount.

Fourth.-There are a multitude of weak congregations and half-starved ministers all over the country in both bodies, the consequence of our disunited state. With respect to such congregations now vacant, or which may become so, how are we to do? Both parties feel it exceedingly undesirable to continue this state of matters, and could union be brought about speedily, it would come to an end in many places at once. But if delayed three years neither party can ask congregations to wait so long for a union that after all may not take place. And so we must the members of the negotiating churches go on crushing the spirit out of weak congregations and out of poorly paid

Fifth.—Delay is equally injurious to the mission work of the two Churches. It is constantly coming into rivalry or But it must be admitted by you on the propose to raise, is either an indispensable prerequisite to union, or that it cannot beraised afterwards. But neither bose our Church think for a moment of the which requires careful adjustment, suspending its activity in this work, in and feelings on both sides which require of these has ever been attempted to be the smallest degree, for the next three tender and delicate handling. Now it muon could be or might in homeur descriptions. shown, and I venture to say could not be shown to the satisfaction of any large not interfere with the Kirk? Will we matters are being adjusted without sufficient care, and these feelings, at least trans. I believe that there are hundreds. withdraw a single missionary? I hope on one side, are not being tenderly dealt not. Can we expect the Kirk will do it? with, that I wish not to see the union har And so both parties must go on for the ried on over the heads of a small, but olders wasting their resources certainly not contemptible, minority. -and for what? Simply for the purpose of raising a sum of money which it has not first been shown it is absoluted are now before the Presbyteries, Sestimated and mournamy reason to be unite, which there is every reason to be nearning plain.

State grants to our Coneges shad be union. Let me then ask, What does the resolution meaning the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its majority of the Assembly was in favour of might as soon as the strong spirit is shorn of its majority of the Assembly was in favour of might as soon as the strong spirit is shorn of its majority of the Assembly was in favour of might as soon as the strong spirit is shorn of its majority of the Assembly was in favour of might as soon as the strong spirit is shorn of its majority of the Assembly was in favour of might as soon as the strong spirit is shorn of its majority of the Assembly was in favour of might as the strong spirit is shorn of its majority of the Assembly was in favour of might as the might are now before the Presbyteries, Sest made a condition of union. Let me then ask, What does the resolution mean? I know full well that the majority of the Assembly was in favour of might are now before the Presbyteries, Sest made a condition of union. Let me then ask, What does the resolution might sweep away into a function of union.

The Basis meets my own view because majority of the Assembly was in favour of might as the might are now before the Presbyteries, Sest made a condition of union. Let me the difference is a supplication of union. Let me the difference is a supplication of union. Let me the difference is a supplication of union. Let me the difference is a supplication of union. Let me the difference is a supplication of union. Let me the difference is a supplication of union. Let me the difference is a supplication of union. Let me the difference is a supplication of union. Let me the difference is a supplication of union. Let me the difference is a supplication of union. Let me the difference is a supplication of union. Let me the d heve could as well, or better, be raised after union than before it. The Kirk has not asked us to raise a single cent. It comes forward ready to enter into union, trusting to our ability and will-union, trusting to our ability and will-union, trusting to our part. Why not then ingness to do our part. Why not then have had regard to the feeling of many But there is a minority, not numerous

This has been decried as unseemly haste. Unseemly haste, indeed, to unite when the subject has been talked of more or less and contemplated for money to complete the endowment of years as a thing which the logic of events was making every day more cer This is not the first union of Presbyterians that has ever taken place. It is not a new and untried experiment. We have been working side by side in this country for over a quarter of a century; our modes of worship are identical; we hold the same subordinate standards; all our ministers sign the very same Confession of Faith; and yet when union seems near it is decried as unseemly haste. It is longer separation that looks unseemly and unwarrant able. I confess, sir, I am never asked by plain people why it is, but I am ashamed of the paltry, insufficient reasons, rather protexts, that still keep us apart. I think it is nothing less than a standing scandal upon Christian charity.

I hope, sir, the Synod of the Kirk will indicate its desire, and set us the example of moving in the way of more speedy and prompt action. And I hope, also, that as the last Assembly was a most inadequate representation of our may defer it still longer? Ministers whole Church, and especially of the ed not to use that power? I find men

strong feeling of the Church upon this holding opposite opinions on these quea more speedy union felt in the constitution of next Assembly.

Trusting, sir, that your known interest in this matter will excuse me for asking so much of your valuable space

> I remain, yours truly, W. D. B.

Whitby, January, 1872.

THE UNION.

Editor British American Presbyterian.

DEAR SIR,-I see from the Prospectus of your Journal (the appearance of which I hail with much satisfaction, and from which I hope our church will receive great benefit) that you are fully committed to the "movement for Presbyterian union, already so auspiciously inaugurated." Although I may differ in my estimate of the auspices of the inauguration, I am very happy to find you prepared to take a decided and clearly defined position. You also pledge yourself "to use all proper means likely to disarm projudices, reconcile differences, and remove obstacles to the early consummation of so desirable an object." I presume you regard free discussion one of those proper means, and I am confident, that so long as you give a place in your columns to opinions on both sides of public questions, no right hearted or liberal minded man will refuse you his continuance and support, because your opinions are decidedly or strongly opposed to his. Allow me then to suggest one or two difficulties which must be fairly looked at, and what perhaps you may call prejudices which should be kindly and generously dealt with, if a harmonious and happy union is to be accomplished.

I would premise that no argument is needed to convince me that union is in itself desirable, may a duty; and that great benefits would accrue to our common Presbyterianism therefrom. All declamation on this point is wasted breath

ion and accompanying resolutions which State grants to our Colleges shall be

mgness to do our part. Why not then go forward, appeal to our people; trust them, avoid the certain risks of three years' delay, and secure within a few months all the manifest and unquestionable advantages of a confiding and friendly union.

But there is a minority, not namerous we should be satisfied, for this reason, perhaps, and not disposed to cause unperhaps, and other than those best enjoy about the tast tho events yet recent show us, may at any time come into practical prominence even in America. But even if the other churches should refuse this, the majority of our own Assembly might have allowed the proposal to be made that a fifth article to this effect be added to the ' and unbrotherly enmity. Basis. It does not promote union thus to prevent discussions between the negotiating churches on points of vital importance, by simply refusing to propose an article which has ever been very dear to both brachhes of this church, giving unnecessary offense by disregarding prejudices which have deservedly a strong hold on many members of the church.

The next point, on which probably the greatest difference of opinion exists, is the resolutionn adopted by the Assembly regarding Collegiate Education. My objection to it is in a word, it really gives us nothing practical. It decides nothing. It is a a motion altered, added to, and so constructed as to meet every body sview, and commist the church as a whole to nothing. - Please, Mr. Editor, answer me a few questions.

1. After union would the united church have power, to do away with Queen's College? would it be in honour commut-

subject, since the basis of union has tions who nevertheless agree to preserve never been submitted to the Charch at the colleges, &c., "on terms and condilarge, that all Presbyteries and Ses- , tions like to those under which they now sions in favor of umon will make their exist," and also to understand "that all voice heard, and their determination for other matters pertaining to the colleges be left for the adjustment of the United Church. Some interpret this as in cluding among the other matters, the abolishing of faculties, the changing of the constitutions of the colleges and of their relation to the church. This others deny, yet both parties support the resolution. How do you answer these questions?

2. Is the Union to be delayed until the \$250,00 for our Theological Colleges is raised, and the endowment of Queen's College is completed? or may it be consummated within the "three years" mentioned in the resolution? Many voted for the resolution because apparently, union was not by it delayed; while quite as many supported it, because it gave three years for consideration. Which interpretation Mr. Editor is right?

3. Simply noting that the second clause of the resolution does not commit either Church to raise a cent for endowments, but deals only with the efforts and expectations. Iask does the clause "so that neither it (Quen's Colleege) nor the Theological Institutions referred to, may be a burden to the United Church." mean, that the United Church shall not be required to afford pecuniary support be set apart specially and exclusively to those institutions? or is Queen's Col- for home missionary work. This resollege to be hereafter as much entitled to ution rendered necessary certain changes support as our Theological Institutions? in financial arrangements, and the Fund Those who hold both opinions support the resolution, which opinion is right?

4. The resolution informs the negotiating Churches that this church "still adheres to its repeatedly expressed op-position to State grants for Denominational Colleges in these provinces; and further instructs their committees to ascertain whether there is a definite prospect of harmonious action in the other words does the C. P. Church intended to make the acceptance of this position by the United Church a condition of union? or was the condition of union? simply to neutralise opposition by making Union should fail. Both opinions again are held by some who support the resolution. Which is right?

Thus you see that on these four points the Church is committed to nothing. union could do, or might in honour do with Queen's College; whether the tions to be realised, which may utterly A few remarks upon the Basis of Un- fail; and whether harmony regarding by the majority; surely they should not | most expensive luxuries. be provoked to say things which may sible, except at the cost of bitter feeling | will He teach His way.

As to the disposal of the Temporalities Tund, while I quite agree with the decision of the Assembly, I do not see thing, while ten men watch for chances, why this Church should be asked to only one makes chances; while ten men capress an opinion as to the disposal of wait for something to turn up, only one funds with which they have not mean turns something up; so while ten men while anything to do, and may never fail, one succeeds and is called a man have. Let the Kirk do what they will of luck and the favorite of fortune. with their own.

Further, Mr. Editor, our Supreme Court is committed, (so far as a noncommittal resolution can commit it) to a certain coarse of action, viz. to union on certain terms. Surely if common sense is to guide us, we should wait before taking another step and know what | good thing, and sho ought never to lose it." the other Supreme Courts are to say. require the Church to adopt a Basis and resolutions which have not been considered by the other Church to adopt a the evil of this world, to struggle against Surely there is no such haste as would ered by the other Churches.

Looking for an answer at your convenience, I am, dear sir, yours,

CUNCTATOR.

Mandom Mendings.

Reising a false note of alarm in one's ear only increases the hability of his falling into real danger.

We go through life like a man with a dark lantern, throwing light only on the few steps before; but since, little by little, all the miles of mysterious darkness that stretch beyond our sight will become the few steps before us, the light, thank God I is enough for the whole

"He called to Him whom He would." This put Bunyan into a great quirk; for thought he, "Thou caust not like me, Lord; but call me and cure me, I pray Thee."

Here are both the manna, and a golden pot to keep it in,-truth laid up in a pure conscience.—Gurnall.

The English Wesleyans found it expedient some time since to adopt the policy advocated lately in our own Church, of organizing more distinctly their home mission work. The London Watchman Bays

"The aspect of affairs became very serious to all those who wished to see Methodism still vigorous and useful ni the land. At l ngth after much careful consideration, it was resolved by the Conference to modify its arrangements so that at least a few ministers might was thenceforward denominated the Home Mission and Contingent Fund.

I observe that God has chosen the vine, a low plant that creeps upon the helpless wall; of all beasts, the soft and patient lamb; of all birds, the mild and guileless dove. Christ is the rose of the field and the hly of the valley. When God appeared to Moses it was not in the lofty cedar, nor the sturdy

What is the most characteristic in tue religion-what is the most wondera show of holding to the position of the fall is the fact that it wells up right C. P. Church in the past, while it is against a man's desires, his inclinations, quietly insinuated that that position his preconceptions. It shatters his old, will be abandoned rather than that mouldy crust of habits; it changes the current of his thoughts; it makes the dumb, stupefied conscience talk right out, and speak to the purpose; it transfigures him, it regenerates him. If it cannot make a small power large, it makes it good.

With the prayer, "Lead me not into temptation" on your lip, choose for the right and God, though the choice make Union is to go on quam promum, or right and God, though the choice make be delayed for three years; whether you confront a solid rock. God shall after union Queen's College would be render the rock accessible, and cover it with brighter greenness, and make it more radiant with flowers. Rev Wayland Hout.

Whou grief sits down, folds its hands,

The secret of being rightly guidedwound others as well as injure them- guided of God-is to have our own will thoroughly subdued. "The meek will selves, nor be forced into an attitude of thoroughly subdued. "The meek will hostility which will make union impos-

It was a saying of the first Napoleon that every man should make his opportunities—his chances. But as a general There is no luck like pluck, and fortune most favors those why are most indifferent to fortune.

"Do you think," asked Mr. Pepper, "that a little temper is a bad thing in a woman?" "Certainly not, ma'am," replied a gallant philosopher; "it is a

Any one can drift. But it takes prayer, religious principle, earnestness

A wise man looks upon men as he does on horses; all their caparisons of title, wealth and place he considers but as harness.—Cecil.

Selected Articles.

I MOVE INTO THE LIGHT.

Out of the shadows that shroud the soul, Out of the seas where the sad waves roll. Far from the whirl of each mundane pole, "I move into the light!"

Out of the region of cloud and rain, Out of the cares that oppress the brain, Out of the body of sin and pain, "I move into the light !"

Out of the struggles of Church and State, Out of the empire of pride and hate, Up through the beautiful sapphire gate,
"I move into the light!"

Beyond the noise of creation's jars, Higher than all the worlds and stars, Higher than limits of reason's bars, "I move into the light!"

We follow after those high spheres: Notes of Thy rapture full on our ears; Out of our darkness, our sins, and fears, "We move into the light!"

FERA, E. ADAMS, D. D.

A NIGHT ON MOUNT TABOR.

If I were asked which is the most beau tiful of the hils of Palestine, there could · be but one answer. Carmel, as it pushes out boldly into the sea, is grand and strong; great Hermon, lifting its broad shoulders against the sky, and covered with its crown of snow, is sublime; but Tabor is beautiful. Aside from its interesting historic associations the mountain is, in itself, a picturesque and ro-mantic object. Symetrically and grace-fully rounded, like a cone or sugar loaf. it rises directly from the great plain of Esdraelon, some twelve or thirteen hundred feet in height, a conspicious object from the whole region around. It is of limestone formation, and is thickly wooded on its northern and western sides with groves of oak and terebinth. The ascent is usually made from the northwestern side, as the more accessible, but even there is difficult, and in some places dangerous.

Let us suppose ourselves at Tiberias, on the western shore of the sea of Galilee, just setting out in the early morning for a ride of five or six hours over the hills to mount Tabor. The distance in a direct line is about fifteen miles, almost due west; but the distance to be traveled is, perhaps, sixteen or eight-Soon after leaving the town or city of Tiberias our path-for there are no roads in Palestine, only bride paths -strikes across the hills to the west; but before we pass around the projecting shoulder of the chiff into the wady or water course beyond, let us turn and take one more look at the lake that hes below us. The sun is just rising, and its first beams, as they flash across the peaceful bosom of the lake, tinge its waters with a rosy glow as it lies calm at the foot of the hills, like a mirror of polished gold. We linger for a moment exe we pass on, for it is our last look, save from a distance, of the beautiful sea of Galilee. And now our path skirts the side of the mountains, gradually rising, until presently we come upon the lofty plateau of Hattin, where was fought a great battle between the Crusaders and the Saracens. Mount Hattin, with its horns, hes further to the right, conspicuous far and near. Tradition makes this the mount of beautitudes, and it is not improbable that it may have been.

The approach to Tabor is very fine. Our path winds through the groves of oak and terebinth, around the northern sloap of the mountain, toward the west, and then, as we ascend, bending | more toward the south until we reach, not far from the summit, a sort of rocky platform or terrace, directly above a litthe first view of the plain as seen from the terrace of which I spoke. Soft as a velvet carpet, with its rich and variegated colors, it stretches out afar to the south and west till it touches the distant hills of Samaria. It is not of uniform color, but broken up into patches or strips of red, white, or yellow, and green, according as the newly plowed. reddish earth, or the ripening grain; or the green grass meet the eye. An appearance very similar is presented from the summit of Mt. Holyoke, in western Massachusetts, as one looks down the Connecticut Valley, and the Hadley Meadows; although the view from Tabor is the more beautiful and the more extensive of the two.

But we are not yet at the summit, and must pass on. Our rocky path has be come very steep and difficult, and we must look well to our steps.

On reaching the top of the mountain y, find the remains of a wall which for merly enclosed the entire area of the summit, with gateways, towers, and battlements, portions of which are still standing. It was once astrong fortress, and has been held as a military fortification by many different nations, for many centuries. It was inhabited, and pro-bably fortified, by the original dwellers in Palestine before the time of Joshua and the Jews. It was hold as a fortress in the time of Christ, and subsequently by the Itomans. It was one of the strong holds of the Crusaders. Again and again has it been stormed, and captured and distroyed, and rebuilt. The whole summit of the mountain is full of the Laird Collier.

rums of former buildings, and abounds in cistorns, many of which have escaped destruction, and contain a good supply of water. All the water used in blilding the Greek Convent which now stands. on the site of the old convent of the early centuries was taken from one of these disterns, discovered in digging the foundations of the new building. It supplied the builders for three years, during which almost rorain had fallen; and at the time

of our visit was not yet exhausted. The view from Mount Tabor is one of the most beautiful anywhere to be found. No spot in all Palestine compares with it except the hills of Nazareth, and traveilers have never been able to decide which of the two is the most pleasing. The range of view is very wide. Let us climb this broken wall on the eastern side of the old fortifications and look out over the wide landscape before the sun goes down. Youder to the northwest, stretching along the horizon as far off as you can see, is a line of silvery light. It is the Mediterranean. That mountain in the same direction is Car mel. Due west from where we stand and only a few miles distant is the hill above Nazareth. Toward the northeast is visible a portion of the lake of Gennesareth, which we have just left, and from that around to the south the Ghor, or Valley of the Jordan. In the far north loom up the heights of Leabanon, with snow-capped Hermon crowning the whole, and nearer to us bold Hattin, with its horns. Between us and the Mediterranean he the rich plains of Galileo, while to the south are the heights of Gilbon, where Saul and Jonathan fell in battle with the Philistines, and the little villages of Nain and Endor. To the one came the King of Israel, on the night before the fatal battle, to consult the witch; to the other came our Saviour, one day, and restored to life the widow's son. It was on the very summit where we now stand that Deborah and Burak assembled their forces the night before the great battle with Sisera. Down this steep declivity they rushed, at dawn, into the plain below; yonder they encountered the hosts of their enimies, and drove them headlong over the were, in some cases, quite pretty, with plain; yonder flows that river Rislon, which, swollen and impassible with the sudden rain, swept away and distroyed the mighty host.

But the shadows of evening are creeping over plain and hillside, and it is time for us to seek the shelter of our tents which are pitched just outside the walls of the Greek convent. A night on Mt. Tabor is not to be forgotton. Not a sound breaks the deer's liness, save as now and then the cry of a jackall, or the back of some watch-dog from the villages below is borne on the night-air.

Through the pure atmosphere the stars shine with peculiar brilliancy. Imagination is busy with the past. And as you fall asleep you fancy that you hear, in the deep stillness, the tread of the gathering host of Barak, as it creeps noiselessly up the mountain side to the place of rendezvous for the battle of the coming dawn .- Liev. J. Haven, D. D., in S. S. Teacher.

IT WILL BE MASTER

I expect absolutely nothing of the man upon whom I see the marks of dissipation. Five years ago I remember to have made the acquaintance of a young man who had a pewin my church, and after I had known him a little while I used to wish that I could say something, but I hardly knew how. He was distant. His breath was not the most tle village at the foot of the mountain repelling thing to me. You know how below, and from which point the whole it comes: you have seen it; a little fullplain of Esdraelon bursts at once upon ness-getting a little full around the face. the view as by enchantment. Nothing and a lettle fullness about the eyes; then can exceed the beauty and richness of a reddish appearance: then a florid asthen a norm aspect; then he passes from the reddish appearance into the florid, and from the florid into the purple—we have seen men purple. This young man is there now; he is in the purple stage. The next step is—death! The enemy has got the mastery of him. I never knew the man to whip. A great many has attached this enemy in the firm conviction that "I have seen him slay others but I will be his master." O, how many are conquered! I know them and mark them. I see such young men almost every week, and converse with them about this matter of liquor drinking, and nine times out of ten they think they are safe.

> I point out men who, twenty, fifteen or ten years ago, were moderate teen or ten years ago, were moderate drinkers; but now liquor drinking has become their master. And you say, "I should think men would have more rospect for themselves." So should I. But I sizely, prophesy, that if the habit is continued it beats you; it always has. That is its business. You are doing a thousand other things; but limor has thousand other things; but liquor has just one purpose; it is always on the lookout, always on the guard; it slumbers not, and sleeps not. It is like the coming of the snow flake, or the pointing of sculptor's chisel; it grows and multi-plies; and multiplies, and grows. It is like sleep coming upon a man; a man never knows just the moment when he

LSQUIMAUX IN LABRADOR.

After a three days' acquaintange, we found the natives quiet and well-hehaved, honest in their dealings, of mild, gentle manners, always ready with a simile and a nod. They are remarkably intelligent, quick to learn, and far above the Indians in aptness and industry. They are taught to make boats, and there lay in the harbour a schooner of fifty tons, built and manned by Esquimaus. They also learn to read and write and sing. They seem to be good church goers, and are probably as free from vice, even of the grosser sorts, as their fellow-Christians in more favoured lands, who probably make greater pretensions to picty. But these people, so interesting to the students of fossil tribes whose remains are found in the shellheaps and caves of the Old World, and to the anthropologist generally, are rapidly passing away, and before another century goes by, Labrador will probably be depopulated of its Esquimaux. They are even now partly dependent for their supplies on the kindness of their German friends, who in their care for their souls do not neglect the outer man. Consumption sweeps them away, about seventy having perished in the previous March from the colonies of Hopedale, Nain and Okkak — twenty-one alone having died at Hopedale, which numbers about two hundred souls. The wars between the Indians and Esqui maux have now ceased. Formerly the latter extended down to the straits of Belle-Isle, and four summers previous we saw the last full-blooded Esquimaux on the straits—the wife of an Englishman at Salmon Bay, at the mouth of Esquimanx River. She was a bold and skillful hunter, oven more successful in shooting seals than the hunters in the neighbourhood, and a neat, capable housewife, withal.

In winter they go on lumbering trips, fifty miles up the rivers, bringing down logs fifty feet in length and twenty inches in diameter at the butt, a number of which were lying by the mission house. The girls and young women a neatly-turned foot, and an instep a queen would have been proud of. All for skin suits our party had given, or rubbing up their toys and other saleable articles for barter. The men do little more than hunt and fish; but I found that they were very observing, and, through a young man that spoke English, learned some important facts regarding the distribution of arctic animals. He said that the white bear was not unfrequently brought down from the north on the flo-ice, and was seen about the shore during the summer, while the black bear is common in shore.

ington, with many other truly aretic beetles that hovered over them, or ran

cal of arctic insects.

men, when a boy, saw a narwhal off the saved by great skill on the part of the animal, now exclusively confined to the arctic seas, formerly ranged far to the southward, and may, during the glacial the lobster, he declared that both it and the common shore crab were not found north of Hamilton Inlet, where he had observed them. The sea-trout is taken here abundantly with the net. This seems to be a truly arctic fish. It was much more abundant than the salmon. The wolverine is not uncommon here. This was the border land between the arctic and boreal flora and fauna, the white bear disputing the pro-prietorship of the soil with the black, the arctic foxes outnumbering the red, and all the humbler forms of animal life being almost purely arctic, with a small percentage of more southern types. The climate is like that of Greenland, the scenic features of the land are thoroughly arctic, and the ice-laden sea of a

lightful, the air is wonderfully invigorating, and a voyage to this coast often does wonders in restoring those afflicted with pulmonary diseases, as well as dyspeptics. When the summers are toler ably pleasant, and the coast free from fogs, yachting in these waters, though somewhat dangerous from the want of charts and pilots, is delightful, and our pleasure boats will doubtless often push their way up into these hyperborean re-gions. Curlew-shooting, reindeer hunts, a possible white bear, salmon-fishing, duck-shooting, and birds'-nesting, will any one .- Presbyterian Banner.

entice them to explore the deep, awe-

HIS NATIVE TONGUE.

The other day, says the Sunday School Times, I was visiting a mission school, where most of the scholars were Germans. A plain man at my side was invited to address them. He rose, in stammering, broken English, began to talk. No impression was made. The boys shuffled with their feet, and the girls tidgeted, and the unhappy man went painfully on with his address. I was so full of sympathy with his embarrassment that I have not the least idea what it was about, nor had the children.

"Talk to them in German," said the superintendent.

What a change! The stammering tongue was loosed. The man's word came quick, terse, magnetic, leaping from his lips, and the school became at once attentive. They answered his questions-their faces responded-there was no more weariness.

He was speaking in his native tongue.

Friends, when we talk of the love of Josus to sinners, are we speaking in our own or a strange language? O, if we love Him, we shall know how to speak, and the words will come swift as the words came when we talk in the tonguo in which we were born.

THE ANCIENT RING.

A man who wished to buy a hand-some ring went into a jeweller's in Paris and desired to see some. The jeweller showed him a very ancient gold ring, remarkably fine and curious on this account, that on the inside of it were two little lions' claws. The buyer, while looking at the others, was playing with this; at last he purchased another, and went away. But he had scarcely reached home, when first his hand, then his side, then his whole body, became numb and without feeling, as if he had had a stroke of the palsy; and seemed industrious, some filling orders it grew worse and worse till the physician, who came in haste, thought him dying. "You must somehow have taken poison," he said. The sick man protested that he had not. At length some one remembered this ring, and it was then discovered to be what used to be called a death ring, and which fever on him!
was often employed in those wicked Italian States three or four hundred years ago. If a man hated another, and desired to murder him, he would present him with one of them. In the made was a drop of deadly poi-Indeed, the flora and the fauna were | son, and a very small hole out of which here intensely arctic. On the hills and at would not make its way except it was rocks about us was the little white sand-squeezed. When the poor man was wort, familiar to those rambling among wearing it, the murderer would come the rocks of the summit of Mount Wash- | and snake his hand violently, the lion's claws would give his finger a scratch, forms, and the butterflies, moths and and in a few hours he was a dead man. Now see why I told you this story. For among their leaves, were the most typi- tour hundred years this ring had kept its poison, and at the end of that time it On showing our interpreter a book was strong enough almost to kill the with the figures of the narwhal and wal- | man who had unintentionally scratched rus, we learned that one of the older his finger with the claw; for he was only harbour, indicating that that strange physician, and by the strongest medianimal, now exclusively confined to the cines. I thought, when I read this story, how like this poison was to sin. You commit a sin now, and for the preperiod, have been a New Englander. | sent forget it; and perhaps ten or twelve He also said that the walrus was never | years hence the wound you then, so to seen here. A century ago, however, speak, gave yourself, may break out the walrus lived along the Labrador again, and that more dangerously than shore, and our fishermen and whal-ers exterminated it from the Magda-lest the thoughts of sins committed, and len Islands, in the Gulf of St. Law-the pleasure we had in committing harvest never kept him at home again rence. On showing him a picture of them, should come back upon us in the on the Sabbath. hour of death. -Dr. J. McNeal.

VARIETY IN THE PRAYERS.

A point to which we wish to make special reference, is the impropriety of the one who leads in the first prayer, embracing the whole range of subjects for which prayer is offered, so that all the succeeding prayers will only be a repetition of what has gone before. This repetition of what has gone before. This is not necessarily irreligious; much of is often done, not only by the members | it is very religious. All such converof the Church, but also by the pastor. And the length of the first prayer, and the repetitions of those which follow, do much to explain why so many prayer-meetings are such uninteresting and dull affairs.

Each prayer should be short, and should, for the most part, be confined to will be a sufficient variety, and a delivertion is seen from the command, "And
ance from the "vain repetitions" inthese words which I command thee this
flicted on so many prayer-meetings, and day shall be in thy heart; and though
which make them utterly unprofitable shall teach them dilligently to thy chila single line of thought. Then there which make them utterly unprolitable shall teach it is a from the com-Indeed, if the prayer-meeting is to be dren," etc. And also from the com-attractive and useful, there must be a mand of the Saviour, the yeinte all good deal of variety in the prayers, in the world and preach the Gospel to good deal of variety in the prayers, in the hymns, in the addresses, and in the order of exercises. A stereotyped form will soon chill the life out of all kinds of social worship. As a general rule, familiar hymns and tunes, expressive of lively emotion, should be selected; and there ought to be a good deal of singing. A dull hymn a lifeless tune, loug and repetitious prayers, and a seatter-ing, pointless address, will soon make a

PRAYERS FOR DUNALD GRANT.

In the Highlands of Scotland, punctuality at public worship is reckoned among the cardinal virtues. The people for generations have been trained to reverence God's day and His house, so that it is considered not only wrong, but also disreputable, to lounge at home, or to stroll over heath and burn, while others are honouring God in the sanc-

There lived in this region, some years since, an honest farmer, yelept Donald Grant. He was very wise for this world; and while professing better things, ho gave all his strength and energy to his six days' toil, so that when the Sabbath came he was unfit for the service of the sanctuary. One in the season of bar ley harvest, when farm help was scarce, Donald so over-wrought hir self on Saturday, that his seat in the "auld kirk" was empty the next day. He remained at home to recrait his powers for a frech campaign on Monday. Some wag in the parish knowing Donald's besetting sin, and fearing the effect of his example on others, resolved to nip the delin-quency in the bud, and took the case into his own hands.

In the afternoon, when the pastor entered the pulpit, he found a note in which was written: "The prayers of this church are requested for Donald Grant." The minister was taken by surprise, not having heard of his illness, but remembered, as also did the people when the note was read, that his family pew was tenantless in the morning. After service, one asked another what ailed Donald Grant, but none could tell his neighbour; and all decided that some sudden illness had brought the request directly from the family.

The Sabbath passed, and Donald, refreshed by many hours of sleep, and by the sweet breeze and hely calm of his native hills, rose on Monday like a strong man to run a race. But scarcely had the sun begun to gem the dewy heather, when above the wetting of the sickle, he heard the stentorian voice of Sandy Graham, the village blacksmith.

"Hoot man, are ye at it this early, after the deathly illness o' yesterday?

It was in vain that Donald protested he had never been better. Sandy declared he was out of his head and ought to be taken back to bed - he could see by the colour of his face there was a high

While yet he was speaking, they were joined by Duncau McIver and Malcolm Sterling, two large hearted neighbours, coming to sympathize in Donald's affliction, and to profer their aid in reaping his barley; and before any explanation could be made of the pazzling matter, the loving old minister, staff in hand, had arrived with the oil of consolation.

Donald persisted in saying he was never more hearty; when the pastor asked, "Why, then, mon, did yo forsake your seat in God's house, and implore the prayers of his people?

"Aweel, aweel, then," replied Donald, in amazement, "I was awa' fra tho kirk wi' the aching o' my limbs, fra' the week's work, but I asked prayers o' no mon alive?"

The joke was perceived, and the pastor reminded Donald that the man who absented himself from God's house for no better reason than his ought to ask the prayers, if he did'nt'

Donald Grant lost more time in entertaining the many who came to inquire for him on Monday, than he had gained by resting on the Sabbath; but he learned a lesson he did not forget. The barley

Should it be taken for granted that sickness afflicted the families of all who absent themselves from our churches, we should have a long list of names to be prayed for .-- Central Presbyterian.

RELIGIOUS CONVERSATION.

Conversation about religious things sation about ministers, churches, and good men, that is dictated by suspicion, or envy, or jealousy, or rivalry, is self ish, and therefore irreligious. Religious conversation is that which is dictated by Christian charity. It is always reverent towards God, and loving towards all men.

Our duty to engage in such conversaevery creature.

As to the methods of personal religious conversation, we have not only a Divine command, but a Divine model, and may refer to the conversation of Nathan with David; of Philip with Nathaniel; of Philip with the Eunuch; of the Saviour with Nicodemus; also with the woman of Samaria; and also with the disciples journeying to Emmaus. prayer-meeting a place not desired by All these were written for our examples, and are perfect models for our imitation. ROCKS RESOUNDING PRAISE.

BY THE REV. A. M'HLROY WYLIE.

Every child, not to speak of the inexperienced believer, wonders how that dumb creation can praise the Lord. So it seemed a strained concention to us in our childish years. Here is the glorious Psalmist beginning his compositions, though inspired, yet in a very natural way, by pronouncing the blessings upon the min who companies with them who fear the Lord: "Oh! the blessings" (he bursts out in an impetuous way) "of the man that walketh not," etc.; and then by a steady and sublime gradation through one hundred and fifty steps, he concludes in that thrilling climax, of three parts, calling upon all creation to unite in praise to "Him who spake and it was done, commanded and they were created.'

In this gradation or development, there lies a most profitable lesson to serve both as a guage, and a guide to every believer's experience.

The man who hides the law of God in his heart, who doth meditate in His law day and night, is he whose first stage insures all that follows in the course of a successful development. He nover, when passing through the worst darks and dangers of a fearful ordeal, loses the consciousness of that final satety which is conveyed by the persuasion of the guardian presence of "Him who keepeth watch within the shadow." And when he reaches the end of his psalm-singing — when he has gone through all the phases of the minor key as well as touched the chords of the major-he finds himself ushered into that vast, glorious choir which stands in front of the whole of God's creation as one mighty organ, and joins in with the choral harmony of the whole heavens and the whole earth-when angels and celestial hosts, sun, moon, and stars: fire, hail, suow, and vapor; stormy winds, mountains, and hills; beasts and cattle; creeping things and flying fowl; kings of the earth and all people; princes and judges of the earth; young men and maidens; old men and young children—praise the name of the Lord. And when a man reaches this stage of development he carries the symphony of heaven in his soul, and the birds of paradise lodge upon the branches of his meditation.

And why is this that nature forms one vast choral harmony to the man who catches, or, rather, grows into and up to the Psalmist's spirit? There is a divine philosophy in it. Any one who has spoken in a variety of public buildings know that in some he is not in tune with the vibrations of the materials which surround his person; while in others his voice floats out in an agreeagreeable unison with the pitch of the entire edifice. In the former case he feels out of joint; he is made uneasy, and if of a sensitive temperament, the seeming mockery of his surroundings rolls back upon him in repeated and pertinacious discords.

In the latter case, his whole nature is tremulous with the sweet concords which float in the atmosphere around him, and he feels that the whole situation aids him in his discourse. Now, what takes place in these limited surroundings is daily enacted throughout the entire earth, and on a scale gigantic as nature, and as extended as the entire race of mankind.

Poets on a lower plane, converse with nature, hear harmonies, and see visions which are denied to more grossly-tempered mortals.

The greatest division, however, in the voices of nature is drawn upon the plane of man's moral and spiritual being.

When fire, hail, snow, and vapor, mountains and hills, are vocal with the praise of God, it is because these praises are echoes, and echoes are secondary, and the primary must be in ourselves. Echoes must have a source, as much so as the tuneful vibrations of the strings in tension imply a skillful performer at the keys. And when rocks and hills sing a hymn of praise to God in our hearing, it is because that hymn has already been composed and sung within the tuneful recesses of our own hearts

At the very same moment we are standing in an entranced attitude listening to the symphony of the rocks, there is another figure on the other side of the hill, fixed in horror at the undying wail of another echo. It is the unprincipled plotter against the weal of his human kind-perhaps he is a murderer of human life or virtue, and he hears not the choral measures which entrance your car; he hears curses instead of blessings, and the herrifying echo of his foreshadowed fate rasps an organization already inflamed, and fearfully out of tune with the whole of God's creation and the entire course of His providence.

Nature thus becomes a vast mirror, not of appearances only, but a reflection throughout the whole range of human experience.

These rocks, resounding praise, become mighty teachers of overlasting principles, which every man ought to learn, and whether learned or not, never can be tricked or avoided, so that they shall full of their hearing: "Sermons

in stones" is something more than a figuer of the poet's imagination, and we may speak truly, too, of rewards and retributions in stones. It is a glorious thing to be brought into harmony with the whole creation of God, and it is a terrible thing to be at discord with all the works of the Creator.

He alone is put in tune with the nature and government of God, who can hear fire and hail fulfilling his Word, as well as snow and rain. Rely upon it, if your inner life is in holy accord with the revealed Word of God, you shall find all creation re-echoing the songs and praises which have already been first set to notes, traced by the spiritual finger of the Divine Renovator upon both your mind and heart at the hour of your conversion, and have been restored, in ever-increasing distinctness. throughout the whole course of your santification.

HAVE PATIENCE.

The Scripture has said that we have need of patience, and we have indeed Certainly in this life one has opportunities enough to exercise it, and whether it be a quality of the mind, or an act of the will, or a state of the heart, it is to be cultivated by everybody who desires to get on well and easily through earthly experiences.

The sick or wounded man whom the doctor tends with assidious care he calls his patient. And in one sense we are all patients, for is not the world one vast hospital, the abode of every form of pain? Yet how few patients exemplify their name.

Patience may relate to labor, or to expectation, or to bodly suffering, or to injuries received. Except in a figurative way God cannot stand to us as an enbodiment of the virtue which He here enjoins upon us, and yet we may brace ourselves for the duty by a glance at

To be patient in labor we have only to remember that from everlasting God has been working out His processes. There is no sense of the lapse of time to Him, yet as we conceive of Him there is, His The work has been slow, toilsome. world grew. The race has crept. God has hastened neither. He has fainted not, neither has he been weary.

To be patient in expectation we have only to remember how slowly have come to God the fruits of His plans. In the beginning when he laid the foundations of the earth, He foresaw results to his glory which are even now in the far distant future. But he waits until His truth and His Providence, naturally working, bring about things to please Him. And shall we be weary in our short term of well doing? If God can wait the fruit of our labors cannot we?

To the patient in suffering, we may not, to be sure, fortify ourselves with the thought that God knows anything of pain, but we do know that the Godman bore our sickness, that, tempted in all pointslike as we are, He is touched with a feeling of our informities, and that the grace of one like Him is fully sufficient for us in every bodly anguish

And to be petient under injuries received, we have only to remember Him who bore the taunts of envy and the indignities of contempt and the abuse of hatred without a murmer. There has been one, at least, who, when reviled, has not reviled again.

Let the Christian then stand in his lot, patiently, with his hand to the work and his eye on God. If their is labor to be done, let him do it with diligence to the end. If the fruits are witheld, let him not be discouraged. If their is pain to be borne let be uncomplainingly. If their is malice to be encountered let

So having done the will of God he may receive the promise.—The Congre-

QUEEN ANNE AND DR. SOUTH.

It is related of Dr. South, who was chaplain in ordinary and court preacher to Queen Anne of England, that after service on one occasion the Queen was graciously pleased to say to him, "Doctor, you have preached an excellent sermon to-day; I wish you had taken time to make it longer."

"May it please your Majesty," he re-plied, "I wish I had taken time make it

shorter." The remark of the Queen and the reply of the preacher were indicative of the respective mental power and cultivation of each; hers, of the immature judgement of an uninformed mind; his, the proof of the accomplished scholar and skilful writer. It costs no great effort compartively, to write a long sermon, or a discursive, rambling essay. Such a production of the brain may be thrown off at a single heat; but sift and analyze the thought, and to simplify and condense the language so as to bring it within the limits of twenty or thirity minutes of time, or of two columns of a public journal, require much longer study. And it is study that pays. It pays in the pulpit and it pays in the press. The lights in the sanctuary of God should be supplied with beaten oil, and the busy public have no time to throw away on crade compositions in religious journals. "Brevity is the soul of wit."

HOW THE ELDER GAVE IT UP.

"I had used tobacco many years; they were, however, years of darkness, when people generally chewed, and smoked and drank to their heart's content. I never seriously troubled myself about the morality of the habit, and still I ought to say that though I never thought it decidedly wrong, I never thought it right. A text of Scripture applied by the Spirit of God cured me. When reading the Bible, one morning, in my family, I came to this passage: Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.' I was having some trouble with a redundant amount of saliva just that moment; I was drooling and spitting and all that sort of thing, when suddenly something told me I was wrong; I felt like a guilty man, and I exclaimed, Wife, wife! How can I glorify God by chewing to-bacco?' Thus moved, I throw my idol into the fire and have never resumed its use.

"Some men pretend that it is a mere trifle to drop tobacco, and laugh about it, but I had a tussle, and it has proved a great event in my life. I was relieved of an intolerable incubus; I got my freedom, and was made a happier man in soul and body.

"I have saved a good deal of money. True, I used the article in its least expensive form. I never paid half so much for my "Cavendish" and "fine cut," as gentlemen pay for their costly cigars, but I dare say I have saved enough already to pay for a hundred copies of the Wird of God to give to destitute families.

"I have saved a good deal of time. The process (take it as a whole) of buying, chewing and expectorating, wastes no little amount of time; some English Lord says a snuff-taker wastes a twentieth part of his time, two years in forty, in manipulating his snuff-box. Be that as it may, I have saved a great deal of precious time which I once was consuming upon this prenicious indulgence.

"I have saved myself from a great deal of mortification. Vulgar men would sometimes ask me for a quid before others, and as tobacco users, like Free Masons, understand each other, and have a fellow feeling, I could not deny them, and finding myself on a grade with the most common-place men, I would submit to the mortification. In public halls, in churches and prayermeetings, when my quid has swellen to fearful dimensions, I have been puzzled to know when and how and where to spit, and it sometimes required skillful generalship to get out of the scrape. I had some trouble with this habit at the communion table. I knew that as a Christian, my body should be the temple of the Holy Ghost, and I was conscious that I was defiling that temple. There seemed to be an incongruity between my handling tobacco and handling the bread and wine, consecrated emblems of the body of Christ. As I passed these elements from pew to pew, I sometimes thought that the looks of my mouth, and the odour of my person betrayed my impure habit, and that in the view of the purest men and purest women in our Church I stood at a discount in consequence of this very thing.

"I have no sermon to preach to my fellow elders in our churches, but could I reach them, I would say, dear brethren, 'Be ye pure that bear the vessels of the Lord, taste not, touch not this nauscous and polluting thing. The habit is anti-Christian. Let us banish the heathenish thing at least from our churches, and thereby purify the waters of the sanctuary." T.

THE FOREIGN DEMAND.

The demand for Presbyterian ministers from the mother country in America and British colonies, is becoming more than usually great. Since the Rev. Mr. M'Laren, the English Presbyterian minister of Brighton, went to Australia for the benefit of his health, he has received no fewer than three calls from congregations. The Rev. Mr. M'Leod, the Free Church minister of Campsie, only last week demitted his charge in order to proceed to the colonies; and it was stated at the last meeting of the Irish Presbyterian Board of Missions that four or five of their ministers had left for Canada, New Zealand and Australia. In India the Established and Free Church of Scotland are greatly in need of men as missionaries. At the meeting of the Glasgow Established Presbytery on the 3rd ult., the Rev Dr. Norman McLeod said they would se glad to have three or four missionaries at every station,; but they were in immediate want of seven men to bring up their Indian Mission to its former strength. The Free Church Colonial Committee have ordained the Rev. Anthony Yeoman, one of their probationers, to the pastoral oversight of the Presbyterians in the Falkland Islands; and is stated that he will be the first Presbytorian minister who has ever landed on these distant Islands. The United Presbyterians are appealing for missionary agents for Caffreland, Calibar, Trinidad India and China.

REMARKABLE LONGEVITY.

A correspondent of the Halifax Citizen writes:-"It may not be uninteresting to your numerous readers to hear the account of the ages of seven of a family by the name of Logan, all living in this county, with the exception of Isaac, who lives in Turo, the ages of which combined reach the enormous figures of 551. viz.: Matthew, in his 89th year; Isaac in his 87th; Thomas in his 79th: Wilham, in his 77th; James, in his 75th; David D. in his 78rd; and Rebecca in her 71st. Their parents were born in Ircland, Hugh Logan in the county Antrim and his wife Margaret in the county Derry. They both came to this country shortly after the French left, and were amongst the first English settlers in Cumberland, and lived in Amherst till the days of their death, honored and respected, which, of a truth, can be said of all their children, who are all members of the Presbyterian Church, with the exception of Thomas and William, who belong to the Baptist denomination. Their bodily strength, of course, is not to be expected very great, but all of them retain their mental faculties remarkably well. It is aoubtful, in my mind, whether seven of one family in the whole Do-minion can beat this."

TESTIMONY OF A SCOTCH SEA-MAN.

A seaman, on returning home to Scotland, after a cruise in the Pacific, was asked: "Do you think the missionaries have done any good in the South Sca Islands?" I will tell you a fact which speaks for itself," said the sailor. "Last year I was wrecked on one of these Islands, where I knew, that eight years before, a ship was wrecked and the crew murdered; and you may judge how I felt at the prospect before me-if not dashed to pieces on the rocks, to survive for only a more cruel death. When day broke we saw a number of canoes pulling for our ship, and we were prepared for the worst. Think of our joy and wonder when we saw the natives in English dress, and heard some of them speak the English language. On that very island the next Sunday we heard the Gospel preached. I do not know what you think of missions, but I know what I do."

GATHER UP THE FRAGMENTS.

A late statesman, one of the conspicuous names on our country's roll of honor, told me that he always carried in his pocket a small volume, now one author and now another, which he took out and read whilehe was waiting for others. In this way he had used the little intervals of time through many years, and had (though without early educational advantages) made himself a learned man. Scarcely a day passes in which we have not to wait five, ten, or fifteen minutes. in office, parlor, or committee room, for others to meet their engagements with us, or for others to attend to our call This waiting is done away from our own business-places, so that we cannot attend to our own business avocations, and so the precious moments are usually wasted. Suppose we have an average of fifteen minutes a day of such waiting. It will make, in the business days of the year, a total equal to seven and a half business days of idle waiting! Now, think of seven and a half days of careful reading in history—for example, seven and half long days, of ten hours each.— Exchange.

HIGH-HEELED BOOTS.

The following from the Pacific Medical and Surgical Journal, is too good to pass unheeded:--

"It is worthy of note that while malignant hatred of Chinese, individually, is fomented under cover of hostility to their immigration, our females have fallen in love with Chinese costumes and customs, in some respects, and accepted them as models. The pictures of Chinese ladies to which one has been accustomed for many years, bears a close resemblance to the American belle of the yresent day. The dress, uncouth and deforming as it is, would not of itself deserve notice, but the high-heels, crippling the feet and distorting the limbs; arc an outrage on grace, on anatomy, on humanity, entitling the authors, could they be detected, to criminal responsibilty. A convention of corn-doctors, in the interest of their trade, could not devise a better scheme for good times. Women, whose feet are solidified, may escape with corns. But that a whole generation of little girls should have their toes jammed into the points of their boots, to do the work of heels, and that their legs should be thrown out of their natural balance, and the pliant bones bent into semi-circles, is a sacrifice to fashion which would disgrace a nation of savages. All this is a trifle compared with the mischief done to the pelvis, spine, and chest, by the constrained attitude which the abnormal elevation of the heel must of necessity induce. Fashion is at best a cruel tyrant; but the whole history of her capricious rule does not exhibit a grosser violation of natural laws, and a more unpardonable assault on the beauty and health of woman, than the invention Of MIGH-MERLED BOOTS

THE DANGER OF SEEMING TO BE BETTER THAN YOU ARE,

Now, I think, if we closely observe

ourselves, 'e best of as will find a tendency in us to lapse into a lethargic state, into an amiable routine of pious appearances. The frankness and canlour in confession of sin and of ansatisfactory (piritual condition, which, if practised, would so far to prevent it altogether, are very a ldom seen or heard. There is a certain pressure in religious circles to make everybody feel that he must call himself a saint, or lose caste. Even young converts, before examining commutees, labor under the impression that they are to answer "Yes" to every question touching spiritual development, no matter how unreasonable is the supposition upon which it is based. I have heard questions propounded to converts of four weeks' standing to which few professors of ten year's experience could affirmatively respond, and yet, under the pressure of this same sentiment, promptly answered. A word or two upon this point. Now, there are some experiences which come to one at conversion, and others come only through the process of santification; and no pastor or committee has a right to put a question which shall force the candidate, in order to avoid embarrassment, to declare that a "grain of mustard-seed, which is the smallest of all seeds," is a mighty tree, so strong, so vast, so perfectly developed, that the birds of heaven come and make it their home. If there is one thing which we need to guard our young people against, it is a talso standard of spiritual development, and the exaggeration of personal attainments in piety. I have no sympathy with a forcing process in reference to young professors, any more than in reference to young horses. A man may assert before a committee that he feels so and so, has such and such views, which views and feelings can only come through a long lapse of years in Christain failure and victory; and all the while he is exaggerating his spiritual attainment. There are feelings and experiences which a young girl of seventeen can have; and there are others which none but the mothers in Israel, who have lived and suffered many weary years, can have: and this should be well understood. It is unseemly for the rough and unfinished block, but just lifted from the quarry-pit, to compare itself with the statue which the patient chiseling of many months has dressed into perfect symmetry; and we all know how rough the nature of man is at the first, and how slowly it grows into the "perfect stature of Christ" under the gracious application of God's grace. The age in which we live is a marked one, in reference to what it professes. What it needs is a demonstration that its virtue is equal to its profession. No one has a right to seem to be better than he is. To assume by tone or looks, in prayer or exhortation, an anxiety for souls which you do not feel; a piety which you do not at heart have, is worse than bearing false witness against your neighbour; it is bearing false witness against your own soul, and against Christ himself. I search in vain for words with which to lift and swing the weight of my detestation, and bring i down upon the head of cant and pious seeming. What we need at this time in the Church is a broad-chested, openhanded, frank-faced piety, unassuming and honest, ready to confess its failings and to remedy them. And the best rule that all of us, young or old, can adopt, is this: "I will be as good as I seem, and I will seem to be no better than I am." Such a sentiment, lived up to, would carry us higher up the plane of godliness than one might at first think. -Rev. W. H. H. Murray.

TOO LITTLE THINKING.

One of the many ovils that exist at the present day is that of too little thinking—an evil much farther reaching and more destructive in its influence than most persons suspect. It is said that Turner, the celebrated English artist, was seen to spend a whole day sitting upon a rock, and throwing pebbles into the lake, and when at evening his fellow painters showed their day's sketches and ralled him on having done nothing he answered: "I have learnt how a lake looks when pebbles are thrown into it.' He was thinking as he seemed to be idle. like another famous painter, who when asked what he mixed with his colors, replied: "Brains." He put thought in-to his wonderful sea paintings. This is what we need in daily life—the mixing brains with our work, the putting of thought into what our hands find to do, How many mistakes would have been prevented, if we had always thought before we spoke, and reflected before we

It is a child's oft repeated excuse, "I didn't think." But we, unlike the Apostle who, when he became a man put away childish things, still cling to childhood's lack of thinking.

Letus then strive to be thinkers, not to be profound students, not great scholes, but quiet, carnest, practical every-day workers who have good, substantial rea-sons for our words and deeds.

British Zmerican Bresbyterian. PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

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TO CONTRIBUTORS AND CORRE

SPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.
All communications must be accompanied by the writer's name, otherwise they will not be inserted Letter. for this office should be addressed simply BRITTSH AMERICAN PRINSITTERIAN, BOX 660, Toronto, Canada.

Articles not accepted will be returned, if, at the fine they are sent, a request is made to that effect and sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

plied with.

We invite the active co-operation of friends in every section of the Dominion, in order to secure a large circulation for the Burtinth Amenican Parsatrenia; and to promote the interests of the paper by furnishing early intelligence of Church, Missionary and Presbyt. 'lal news suitable for our columns.

PROSPECTUS

OF THE

"British American Presbyterian."

The want of a journal devoted to the interests of the Canada Presbyterton Church—in the columns of which, at the same time the sister Presbyterion Churches of the Dominion could meet with us, as upon a common platform, for the discussion of questions in which all have a mutual interest, and for the free interchange of sentiments,—has long been felt. To supply this deficiency the undersigned has been induced by the encouragement received from many kind friends—lay and clerical—to undertake the work.

Preferring to be indeed by what

to undertake the work.

Preferring to be judged by what we may be able
to accomplish rather than pretentions promises of
excellencies which may never be realized, our reference to special features of this paper will be
brief.

resease to special features of the proceedings of Church Courts; a complete digest of Ecclesiastical Full-sence—home and foreign—specially furnished by correspondents; statistics of denominational progress; a carefully propered summary of the flows of the day; market quotations at the principal tradecentres; and able articles on Church, deligious, literary and Social questions.

The movement for Probyterian Union, already so suspiciously insugurated, shall be warnly and persistently advocated; and we shall make use of all proper means likely to disarm projudices, reconcile differences, and remove obstacles to the carry consumnation of so desirable a project.

In a word we shall sense years and state of the carry consumnation of

interences, and remove obscacies to the carry consummation of so desirable a project.

In a word we shall spare no efforts to produce a paper which will be noted for the variety, purty, and comprehensiveness of its contents; which will be useful to the people, an aid to the Paster, and a welcome visitor in thousands of Fresbyterian homes.

The "Butrish American Presbyterian homes." Will be an Eight-page Paper, published every Thursday at \$2 00 per annum, invariably in advance; and immediately after the appearance of the first number, a thorough canvass of the country, from Winniped to Halifax, will be made; and we venture to ask, on behalf of our agents, a cordial reception from Presbyterians throughout the Dominion.

C. BLECKETT ROBINSON.

C. BLACKETT BOBINSON, Publisher and Proprietor.

British American Bresbyterian.

TORONTO, FRIDAY, FEBRUARY 9, 1872.

MISSIONARY ORGANIZATIONS.

Our Supreme Court has once and again called attention to the desirableness of having organizations for missionary purposes in all our congregations. In not a few they have been introduced with most gratifying success. more the name; but we have a lively The plans are various. In a few in- interest in the principles the Government stances the Deacons' Court has been put professes, and even more in the measin operation, very much after the model ures it proposes, as embodying these of the Free Church, and under it the principles. Too often it is assumed as loving citizen by the murder of poor congregation has been reached in every an axiom in politics, "that men an Scott; they have courted rather than part. In other instauces, a Missionary only be ruled in one of two ways, viz., Association has been established, by by force or fraud," and as the former is brought against themselves, however which an opportunity is afforded every | not possible in a country like this, that month to all the members and adher- our rulers must hold their place by re- underhand in its manner. So long as ents of contributing to the mission sorting to all manner of expedients to this line of conduct is pursued, confirmfunds. In still other cases, collectors secure a majority; hence that the wise atory as it is of the principles they proare sent round quarterly or annually to use of Government patropage, and a receive contributions for all the Mission judicious distribution of spoils among confidence of all right-minded men. Schemes. To these agencies are some- those who support or will support the And should they by that conduct alenitimes added the stated collections, as Government of the day is not only proappointed by the Assembly, for the sev- per, but the only possible way of ruling eral Schemes of the Church. In very our people. In supporting measures many of churches, however, no organi- proposed also, the line of argument folzation exists; in some even the stated, lowed by politicians in general is simply \$44 for all the schemes; or a stipend of under pressure been tempted to depart every-day legerdemain, they seem to glory in their wizardly achievements.

\$800, and only \$58 for all the schemes; from strict justice and rectitude.

The present Greenment we are here.

It is all wrong. Good ends are always or a stipend of \$1,000, and only \$40 for all the schemes (and these are taken py to see, repudiates all such views. about at random), what can we ex- They speak plainly in good old fashioned

400, and schemes \$750; stipend \$1,200, and schemes \$685; stipend \$2,600, schemes \$8,645.

Now, the difference so marked is not owing to poverty, as will at once appear when particular cases are considered; it is owing solely and simply to the methods employed. The office-bearers of the churches, and generally the minister in particular, must be held responsible for short-comings, or commended for the liberality of the people. The people require to be educated; but where an unselfish spirit is inculcated and exemplified, and where the claims of Our Lord's work are fairly and fully set before our people, we almost invariably meet with a cordial response. We may speak of the duty of giving, and waste eloquence on the great destitution of our land, and the perishing heathen, it will be all in vain unless some effective organization reach every member and adherent of the Church. To accomplish this involves labour, and requires patience; but we have in every congregation a large amount of energy unexpended, and of time unoccupied, which, under a proper organization, could be made available for working our Schemes. The chief difficulty lies in reaching our mini ters and office-bearers. When such questions come before our Presbyteries and Synods, and even the Assembly, a large number of members are discovered to be absent; and of these a very large proportion are just the men who show no interest in our Mission operations, and require to be stirred up. Circulars are prepared and sent; but, without being read, they are cast away or burned. And where this apathy characterizes the minister, what must be the state of the people. We appeal earnestlyt o all our office-bearers: -God is setting before our Church an open door; he is liberally giving the means required to do His work; He is even, we believe, giving to our Christian people a spirit of liberality; will the ministers and office-bea ers then take pains to establish some organization in each congregation, ask and encourage our youth to give themselves, and ask others to give, for the good cause, and thus give effect to the Assembly's earnearnest injunction, in order that all our Church Schemes may be adequately supported?

THE PRESENT GOVERNMENT AND ITS PROFESSED PRINCIPLES.

We have now in Ontario the Liberal party in power, and sometimes the Government is called Reform. As a religious journal we care comparatively little for the party, nor do we regard collections are not attended to, and little and solely that of utility and expediency, or nothing is done for Missions. A, and the Right or Wrong is rarely referred in every respect of real importance. glance at the Financial Returns will to. In defending measures in like mansatisfy every observer that the burden ner we rarely hear of anything beyond be averted by the strong public sentiof our Mission work is most unequally what law and precedent prescribe. Any-distributed, and lies on a comparatively thing that does not transgress law is tors of Ontario. small number of our congregations. If permissible, and therefore right, for a every congregation were to do its part legislature; and anything that does so with even average fidelity, the results transgress cannot be permitted and is on frank openness. Deceit, treachery, and all the practices that grow out of a would be most encouraging. But so wrong, until the law is repealed. So long as congregations are found which also, if precedent can be quoted, either with the Word of God. When Christ pay a scipend of \$1,200, and expend British practice or the action of former was on the earth He did nothing in over \$2,000 for congregational pur- Governments in this country, in the poses, while nothing is sent for our eyes of very many the question is settled Church Schemes proper, and only \$6 beyond question; just as if the Governfor French Evangelization; or which ment of England and our own Parliapay a stipend of \$600, and send only ment had never made a mistake, or pulation, and by practising a kind of

The present Government, we are hap-

Government will deal with your interests on the principles of justice. He told his supporters now that he never claimed a favour for his own constituency, and did not want them to claim favours for theirs, unless those claims were founded upon justice. What he desired was even-handed justice to every section of the country, regardless of the political opinious of any section." In like manner Mr. Mackenzie, with earnest simplicity, brushes aside all the cobwebs which precedent has raised, and independently raises the higher question were these precedents right? If so, we follow, not because they are precedents, but because we believe them right; if they were wrong, we fling them to the winds, because being wrong, they cannot be binding on those who are loyal to truth and right. There is a higher standard than precedent. Such utterances in high places are truly refreshing. They form a bright contrast with the sentiments to which our country has been treated for some years past. And if these latter had the effect of encouraging unrighteousness and making men ashamed of professing right priuciple, the former, we hope, will raise the moral tone of the community and strengthen the good. It is matter of gratitude that the men holding the highest places of trust in our Province. not only believe in right and do homage to the God of righteousness, but are not ashamed to acknowledge it amid the taunts and sneers of those who have no

such faith. But we are told, "that is all very nice; the men however are just politicians like the rest of us, and they play the honest card, because it is the winning card; in fact they are just hoodwinking the people by professions of high principle." It may be so. The portion of our people who are longing and praying for a government, no matter of what party, that loves and does righteousness, may be again doomed to disappointment. Still we shall hope for the best, and hopefully but closely watch the manner of the administration of those now in power, and how far their measures accord with their processions.

So far we have good cause to be satisfied. Whatever may be the motive and we incline meanwhile not to assent to the insinuation that mere desire to appear consistent has led them to act as they have done—they have redeemed the promises they , made halore election, They have proposed to amend the law so as to secure the perfect independence in members of parliament; they have renounced the power which as a government they might have possessed, by proposing that all money grants should be specifically submitted to the house before being made: they have given utterance to the sentiment of indignation which was awakened in every liberty obstructed, inquiring into every charge trumpery in its character or vile and fess, our Government will command the ate such a number of those who have no sympathy with their principles, as to find themselves in a minority and retire from office, if they do so without recreancy to their professed principles, still the country will have gained immensely But such an issue we fondly hope will ment of the great majority of the elec-

In all the Scriptures a premium is set secret. His life was open. He was infinitely above any trickery or fraud, and in no case spoke or acted as a deceiver. . Some men seem to be born to artifice. It is their nature to do things by manimore easily secured by straightforwardness and honesty than by any kind of tergiversation or other management. and \$1,129 for the schemes; stipend "I promise you, on the faith of a word able to trample all those of his arms able to trample all those of his arms." He who lives amid coils, and nets, and

HOME EVANGELIZATION IN GLASGOW.

(From the Edinburgh Pacebyterian.)

Dr. Buchanan gives in a speech, lately delivered, the following items of information: First, the Commission on Religious Instruction, which met in 1886, reported that, after making the amplest allowance for the young, the aged, and the infirm, the number of persons in Glasgow attending no place of worship could not be less than 55,000, the population of the city being at that time 214,000. To meet the destitution thus revealed, the Society founded by William Collins built about twenty new churches in seven years. When the Disruption was seen approaching, that work slackened, but afterwards it commenced afresh, and within seven years after 1848 twenty additional places of worship were erected for outed Free Church congregations. Of course by this little was done to meet the wants of people not previously supplied with ordinances, but the properly aggressive work was resumed in 1851, in connection with the Wynd Mission, which proved so successful that, "as the fruit of its labours, and by the stimulus it gave to individual and congregational efforts, it may fairly be said that twenty additional churches have been provided for the people of Glasgow." On the whole, "the collective result of all these special offorts, and of the contemporaneous efforts of other Churches has been to add not fewer than 140 places of worship to the sixty or thereabouts which existed in 1894."

These are very striking statements, but the question remains, is the accommodation now provided sufficient for the city? Dr. Buchanan answers thus: "If every sitting of every one of our 200 churches were occupied every Lord's day, there would be 70,000 persons of an age to attend worship for whom not a solitary sitting would remain. That one fact is decisive as to the formidable shortcoming there still is-I will not say between the supply and the demand. but between the supply and need—between the supply and the actual spiritual

In the face of this, it cannot be denied that new efforts are needed, and accordingly, the old Building Society of 1834. and of 1851, has been revived. Dr. Buchanan's proposal is to raise £20,000 in five years, and he has started with already more than £10,000 subscribed. But the chairman of the meeting was even more sanguine. He named £80,-000 as the sum to be aimed at, and if the most moderate calculation is realized, that in the localities where new churches are reared, pound for pound will be provided, here is the magnificent prospect of £60,000 being expended within comparatively short time in the evangelization of the Western Metropolis. Ours, however, is only one of the churches interested. The United Presbyterian Church has also its great Church Extension Scheme, and so too, we believe, has the Established Church. We wish them all great success, and that of the highest kind. Nor can we doubt that God has a blessing in store for a place in whose well-being so many are showing a generous interest.

DR. COOKE'S CONFLICT WITH ARIANISM.

(From the Watchword) There is no finer chapter in modern

Church History than that which records Dr. Cooke's splendid and triumphant conflict with Arianism; and Dr. Porter has done great justice to it. We only regret that the limits of the space at our disposal will not allow us to dwell mon it at such length as we would de-There is nothing in all Dr. sire. Cooke's long, consistent, and grand career, more exemplary, instructive, and encouraging than the story of how he set himself, as a young man, and almost single-handed, to uproot this deadly heresy from the Synod of Ulster, and continued at the work with amazing perseverance, moral courage, and Christian wisdom and prudence, till the Great Head of the Church, whose glory he vindicated, crowned his labours with the most trumphant and complete success. Till the end of time, a faithful minority, however small, may well brave all manner of calumny, and quietly take all invidious and insulting designations, as "bigots," "narrow-minded men," "enemies of comprehension, union, peace," and the whole vocabulary of vituperation, so long as they can point to Henry Cooke, in his patience, faithfulness, persevering laboriousness, triumphant victory, and abcunding re-ward. It has become fashionable in these days to scorn a "minority;" and the timid, the vacillating, the indolent, *cross, are slarmed to have it said 'hat they are in the "minority." Such a spirit is opposed to the very genius of personal Christianity, and traitorous to the great Protestent Reference of the control of the strength of the control of the contr the great Protestant Reformation of the Churches. The record of the greatest epochs in the history of the Church is a record of the fidelity, the labours, the sufferings, the ultimate triumph of minorities. God has done great things for Scotland by minorities, and His hand and power have frequently been seen in | where we have not sown the seed.

his preventing majorities from "overwhelming" them. Happy they who can keep the numerical in its own place. and assign to the moral and the scriptural the transcendent power which are their due! At a very early period Henry Cooke learned this lesson; and it was the one grand secret of the wonderful influence he wielded. He began his career in a miserable minority, with even orthodox friends alarmed by his energy, and shrinking in moral cowardice from giving him their support: but he never blanched nor paused till he had swept the petilential heresy of Arianism wholly from the precincts of the Presbyterian Church in Ireland.

SIGNING OF THE CONFESSI N OF FAITH.

(From the Watchword.)

There has been a most characteristic discussion on the above subject in the United Presbyterian Presbytery of Glasgow. The subject was appropriately introduced by Dr. Joseph Brown; and the motion, which was unanimously carried, was as follows :- "That the practics of asking a minister, after being ordained or admitted to the Presbytery, if he is willing to sign the Confession of Faith and the Formula, be discontinued.'

From information I have received, it may be the case, although it seems a very startling statement, that hardly any of the ministers of the United Presbyterian Church have signed the Confession of Faith. They are merely asked at ordination if they are willing to sign it when required to do so. And if the views of the Glasgow United Presbyterian Presbytery are to become dominant, even this very inadequate provision is to be abolished. It is quite plain that when the Union is completed, the terms of subscription will be as "free and easy" as any one could wish them to

This state of matters contrasts strangely with the condition of the Church of Scotland even in the dark days of Modera sm. Of Principal Robertson, long the leader of the Moderate party, and while still in the zenith of his power and influence, it is stated as one reason for his retiring from all public business, that he was "urged and teazed with a scheme for abolishing subscription to the Confession of Faith and Formula, which he was resolved to resist in every form."

The history of dissent in Scotland is becoming every day more painful. Ambitious men have abused, and still are abusing it, for the most unworthy purposes. In little more than seventy years after the Erskines and their brethren left the Established Church, their descendants had so completely departed from their original principles that they changed their Formula, and deposed the noble M'Crie and his associates for saying they had done so; and in less than THIRTY YEARS the very determined opposition of the minority within her pale, who were entrenched within the Constitution of the Church—a Constitution which has been placed in the Court of Session in the Cardross case by the hands of the very men who are now maintaining that she has no Constitution -ready to satisfy production whenever it is called for. I trust that steps will be taken to make this fact known to the rising generation of our Church, that all attempts made to change her constitution may for the time to come be successfully resisted, as they have been in the times past.

That declension is more rapid in dissenting han in Established Churches is an inference which history fully con-

ADVICE TO WRITERS.

Omit the beginning of your essay. Most of writers, not used to the press. imagine t' at a newspaper article is only on argument and conclusion. Not at The argument is all that is wanted. That is, state your case, say your say, and stop. Do not take time and space to get into the subject, and more to get out of it, but come to it instantly, and stop when you are done.

Dr. Griffin used to say that he could put the five volumes of the Bible Commentary into one volume, and not lose an idea worth retaining. We believe he could have done it. And so could

Be short. The time is short, the world is very fast now, and readers of newspapers do not want long articles. Pack your thoughts into short words, short sentences and short essays. If you never do a great thing, never do a

long thing.
Come to the point. If you have no point, lay down the pen, and do something else, ra her than write. It is not every one who can write for edification,

Be very modest in your estimate of your own productions, and do not fret if others esteem them even less than

It cannot be too deeply impressed upon the mind that application is the price to be paid for mental acquisitions, and that it is as absurd to expect them without it, as to hope for a harvest

Bens of the Week.

CANADIAN.

nos Church songregation, Ottawa, are al ulid a now church, at a cost of \$30,000.

A manufacturer in Elora has shipped a quantity of sewing machines to British Columbia.

o death is announced of Lieut. Genera

OCE REGISSION.—The Rev. James Bennet, St ohn's Church, Halifaz, was presented with 500 as a New Year's gift.

s a new terr agit. overness for the establishment of a Kor shoot in two city of Ottawa is on foul, and regorously prosocuted.

fill be regorously proscouted.

Sizty inswigrants of various nationalities arrived in Montenal on the 4th inst, most of hem are on their vay to the United States.

The congregation of 8t. Andrew's Chursch, Jerlin, has presented a cell to the Rev Janes P. Dietic. The call is inkely to be accepted.

The stomemanne employed on the Parliament lateral Muchles, Diama, who have been as attack for soveral months past, hate reurned to work.

a strike for several months past, have re-rect towards.

The New England Society will colourate rather than the American Pro-ternan Church, Montreal, on the ovening of purestay, 23rd test, with an oration by the or, Geo. II. Wells.

for Geo. H. Wells.

Parties Ilverage. — The Kingston Wilipage and the Perus of the Continguishment of the Continue of the Continue of the Continue with the reaction of the Executive one time age.

On the 30th util, the County Council of York Oppical with the County Council of York Oppical of the County Council of York Oppical of Council of County Council of York Oppical of County Council of York Oppical of County Council of York Oppical of County Council of County of Council of York Oppical of Council of Council of York Oppical Oppical of Council of Counc

auty, to cost \$16,000.
The members and adherents of the First
celebyterian Church, of Brockville, presented
oir estummed paster, the Rev. Mr. Traver,
the Christmas gift in the shape of a purse

ontaining \$140.
It has been hinted that the "nine hours' sys-pm" will be insisted on by labourers and me-hanics in coveral Causdian cities next spring, nd that an advance of 9 per cent. in wages ill also be demanded.

and an avalence of per cent. In again a dealer of grant Mrs. when we do colm Scalet, a carise of this cold of the cold of the cent. The cold of the cent. Th

a name year too prospect is good for a land initions. Ceeding was held at the Rosein House on a state witter were present 12r. W. K. Mair, iten Mr. D. Merania, Mr. McGivera, Hongang, Mr. A. F. Howell, of Barnia, and geon-leneon from Strattord and Goderich, joint of the needing was to establish a small line of steamers from Sarnia to the line and small small predictions a small line of steamers from the small small

not only to establish the line but interclease stematics of the startum.—A meeting of the off the outer was shelfen Knor Church, continued in the consideration of the highest highest Mr. Thos. McPlerson, missterd, was nominated as Moleration and the startum of the startum of

BRITISH AND FOREIGN.

The British Parliament was oposed on the

The Queen did not open Parliament in per-m as was reported some time ago.

The Working Men's College in London is tended by 217 adult at idents.

The Court Gerule- announces that the rince and Princes of Wales will be present to the Thanksgiving Service in St. Paul's athedral.

orting in the North of India is being out with great severity. Fifty of the man to be blown from the months of

A bilegram from Bjone, dated 10th January, states that an ultimature will shortly be sent to the Bilehop who have not yet given in their states that show the beautiful states that the mair for Iudia has passed through the Mont Cenis Tanuel for the first time, and arrived on Monday morning at Brindlet, The mail accomplished the journey in 24 hours less than the time taken by the old route. Recantation,—Wr. Green, the barriator, whose abjuration of the Christian for the Maleumeian, faith caused considerable redistantial to the prefession of Christianity, and the Maleumeian fiels took for the discarded Christian sponse has had to return to ter people.—Housed we will be took for the discarded Christian sponse has had to return to ter people.—Housely Gartier.

housedau with he took for his discarded Circulan sponse has had to return to the people.

Boulou Gazette.

On the 6th inet, the supporters of 8tr Charles
Dilke cryaniced a large meeting in Trainignal
Square, Lendon. Fully 10,000 were in attack
anies, but the proceedings were orderly. As
evoid forful the use of its Square broad to
purpose, estemitive preparations were rande by
the Ropulleum leaders and clothe.

The Alabema Claims still continue to excite
much intenset 'n England. It is understood
that the British Universament with stindraw
from the Genwa Conference unless the durfrom the Genwa Conference unless the dur"indirect shame." The relations of the two
countries are reparad-a ac related, but it is to be
looped that masters will be arranged satisfactority.

sountrice are regarded as critical, but it is to be hoped that masters will be arranged satisfactority.

At a meeting in Galway, Ireland, a few days ago to nominate a candidate for the House of Commons, a silve of Bankel indicated that a linear state of the common as a silve of Bankel indicated that a linear kide Candidate. The will of this rate or created a great uponer, which chainstaid in a rict. The police attempted to suppress the disturbance, when a furnous conflict occurred, and many persons were seriously womaded. A liegubinace (that has been a furnous system of governabellat, and the following objects:—to substitute for the existing Monarchand system of governabellat, a becelitary and privileged aristocraps abeliah a bereditary and privileged aristocraps.

On Wednesday, the following the privileged aristocrap for ceitiful to be represented legiciatively when he has reached the ago of west, once the control contr

initial nour for the commitment of the sit-lings.

Father Typesinthe woot from Manish, under the same Austrean friends in Partic "Toward the east Austrean friends in Partic "Toward the east of the mouth I shall leave this sity, where I have enjoyed the only con-cluded the white I am a consulted in the unar-nequence of the Catholic Church. There found here what does not sale in Tacker, a found here what does not sale in Tacker, a found here what does not sale in Tacker, a found here what does not sale in Tacker, a Catholic reform—nen in sufficient numbers, hen of learning and earnest convictions, re-solved to accept no longer the yoke growing even more and more arbitrary and heavy, name of the Church. As full of auxioty as you name of the Church. As full of auxioty as you aw me in New York, two years ago, so full of hope and co-rago will you stud me to-day."

The Japanese Embassy reached Balt Lake City on the 5th instant.

City on the 5th instant. Chief Justice McKean refused application to admit to ball the eleven prisoners now under charge of nunder at 8th Lake City. He stared that some of the nunders were committed that some of the nunders were committed, and to admit the prisoners to ball would be contrary to all procedure.

contrary to all procedent.

The Union Republican Committee of New York, met on the 2nd inst., and adopted resolutions, presented the previous evening, resolutions, the Common Council to take steps for impacting the Common Council to take steps for impacting Mayor Hall. A resolution should be also alopted by the Committee requesting the Legislature to abrogate the other of Mayor until otherwise ordered by law.

multi otherwise ordered by hev.

On the 6th inst., Are rewise mills telonging to the Mismi Novoker theory, leasted the veceo Noria and Yellow Springs, on the Little Manni Hailread, exploded. Fire men were stilled, and another who is missing is apposed to have perished. The ground is strown with tunthers and drive for his miles around: At Yellow Springs hundreds of windows were demonstant.

demodshed.

The New York book publishers are to hold a meeting at an early sky to discuss the copyright question. The thurpers still keep algorithm to be a superstant of the property of the

and the price of books subnaced.

On the Sith but, Slobes was brought into court looking very largard. He is growing old an appearance very fast. The bistrict Attorney interposed a demarrer to s'x of the pleas of mitigations subnitted by the primoser's counsel the fittle, toucking the legality of the Grand Jury which brought the indictionent. The case was then adjourned till next Monday. An order submons was issued for 500 talesmen from which a jury is to be selected to try the preliminary laune.

Dean Stanley, in a lecture on the Church of Scotland, at Edinburgh, referred to some percentage, and the standard of Scotland, at Edinburgh, referred to some percentage, and remarked that if the Scotland percentage, and remarked that if the Scotland percentage, and remarked that if the Scotland percentage is a standard control of the standard percentage in the Scotland percentage is a standard percentage in the Scotland percentage is a standard percentage in the Scotlandard percentage is a standard percentage in the Scotlandard percentage is a supplementage to the season of the national characteristics of the Scotlandard percentage with these all good offices, whether of charity or resigned, it would except the patients it was estitled to half with oreside to the country.

THE CATHOLIC REVIVAL

(From the Edinburgh Presbyterian.)

(Prom the Edinburgh Prelyterian.)
That we may not be accused of bringing arrangements of the control of the property of the control of the co

reason is this, hence have appropriate to the consequence in it.

It is a worse thing, for to any nothing clee, this acquisesnes reveals the prevalence of a latited functions among us to which our fathers were happing strangers. Charity is always a work into the consequence of t latitudiusriacism among as to which our falbers were happily strangers. Ubarity is always a good thing, and we can heartily cyanactinism even happily strangers. Ubarity is always a good thing, and we can heartily cyanactinism to the Majour of the control of the Majour of Christ and to lee Majosty of his Truth, and looking at the matter from our point of view, we cannot have the Majour of his that think we have a support of the truth, and looking at the matter from our point of view, we cannot have the had been called the control of the control of the design of the desig

Mediates and subsequent which we like up a with second countries describe or distinct, din Hiskoly is dell'authorit known

forted in the high of the small-field point. Administration on thing more which we must notice before spelling. It is thin, that littleading is at this measure more han assistating the Papear, it is positively acting as a feeder-te the Church of home. This is effort should by it supporters, but one may as well dany at noon-day that the sum has rison. How, in fast, sould the thing be otherwise? Here is a same ple of the consoled given in a summer by the Church Timer to English chergymon about to travel on the Continuation.

Travel on the Continuit; —

"The I ravelling clergy man sought to set an example in the matter of stitudents at the public warpiel in the matter of stitudents at the public warpiel in the matter of stitudents at the public warpiel in the matter of stitudents at the public warpiel in the public warmay be interpreted as meaning any Protestant
may be interpreted as meaning any Protestant
may be interpreted as any matter of the public to the
field of the public warmay be interpreted as any matter of the public warpiet the public time any rathe to another the public warmatter of the desire of the public warmatter of the public war-

over practication, every Samilay and greater holfday at the base.

No woulder after this that we should find a
stricturent like the following in the London
like kij Revieter, the organ, it is said, of Archibelong Manufage—
the consequence of the organ, it is said, of Archibelong Manufage—
the consequence of the organ, it is said, of Archibelong Manufage—
the organism is thous not converte defining
towards any acid the number of would be increased
to every finite status of converte defining
towards and the number of would be increased
irrection. In around partie of the country different
Audition clerymon have been received into the
stifect of the country different
and leads as intany indust connected with various
and leads as intany indust connected with various
and leads as intany indust connected with various
and leads as included in the date.

How the country continues so apathotic in the face of all this is a mystery which would passic the old Reformers considerably if they were allow.

SUCCESSFUL CHURCHES.

We are inclined to the belief that Bt. Paul's idea of a nucessful church was far different from that had by many Christians te-day. In the third chapter of Ephesian—commences with the 16th verse—he gives us his prayer for the Ephesian church, and from it we have a support of the Ephesian church, and from it we have a support of the Ephesian church, and from it we have a successful shurch is.

sential to success.

There is no supplication for wealth; it evidently dues not serier his minul to sak that they may have certility felices, you the aim of many duruches teals is to be able to say "we have supplied the say to be able to be a

men among us worth their hundreds of thousands or millions.

He does not ask for popularity. He has not
forgetien the great induces of these two things
upon the world, and yet nowhere in his writings dowe and a hint of his appreciation
there, and we doubt if he possessed it. He
does not ask even that they may be able to
orned beautiful church adifices, which shall so
orned beautiful church adifices, which shall so
poer and lowly. He may have consisted that
request also from hasts or carolessness, though
was soo no reason to think the saw the meetulness of such things.

His prayer is for very common-place blesslags, such things as our fathers sought, but
which we have often fargotican to seek, things
which the world places little value upon, and
with an oftener possessed by the poorest and
most hamble churcher than by the most wealtly and proud once.

knowings, that ye night be filled with all the failness of Oad.

These are his requests of God for his loval.

These are his rogards are these all he same 7 has the fail of t

EARTH NOT OUR HOME.

STRIKE IN ONE SPOT.

In farming, as in all other presideal operations, it will be found that those whe have get along amoubly, seemminds the yeaperty, and gained a good name, have been men who ben't be the meeter to one single branch of beninees—who brought all their powers to bear upon one product, and the seem of the power of the seem of the product of the seem of the product of the term of the product of the bears, exactly substitute the product of the bears, exactly substitute the product of the bears of the product of the which we have a found to be a found in an instead. See the mean that squeeders have the product of the produc

ULTERIOR ORDERTS OF THE USION IN

"In these stroumtaness, we are delighted to find that the Valum party in the Free Charles are pro-posed to make sociouse sense with the other blu-seasors in Sectional against all estimate Nationals and Charsison. What the Literation Sector, with all its said, sould not carr out—what no committee of Secial Voluntaries acould accomplished est about to be secured through means of this facinity project on which we save show communities. In the January

LiFE.

Life bears us on life the stream of a mighty river. Our boat at first girder flow the narrow obsence, if rough the physical more married the little brook, and the windings of the little brook, and the windings of the interest brook. The twenty of the middle brook, and so of the little brook, and the windings of the little brook. The trees also play in hope, and grasp cagerly at the beauty around us; but the stream hurries on, and still our hands are empty. Our course in youth and manbood is along a wider and dogset flood, amid objects more striking than magnetic and objects more striking than magnetic was striken to be supported by the stream bears as on, and our joys and girds are alike left behind us. We may be ship-wrected, but we cannot be delayed; whether rough or smooth, the river haster to whether rough or smooth, the river haster to the support of the stream bears and the bloods are lifted up around, and we had our less we of earth and its inhabitians, and we had our less we defeat and the middle lifter, on the cree of his departure for India.

THE SCHEPTIMENT FARMENT

THE SCRIPTURAL PARMER.

THE SCHIPTUPIAL FAINER.

The "rich loo!" in the parable was not blamed for farming well and he'ing good crops. With hire it was useritorous, as it is with all other learners to parable; such the description of the locality as to have learners to parable; such the locality as to have Be description of his own case, his own cleaners and marry. With a woold in creding help, and demanding it of him, within easy reach of his clarity, he had no higher thought than to "eat, drink and be morry." As the hearcests are bring gathered throughout the land, it is not bring gathered throughout the land, it is not bring safered through the large and bring gathered through the large and bring gathered through the large and bring the products. They who pull down hards and build greater should be earstell not to store all therein, or it may not be suipopal. Even death will not but the Christian of his harvest freits, if he put them is summediate circulation.

CAPE DIAMOND FIELDS.

CAPE DIAMOND FIELDS.

Risk discoveries continue to los mules in the diament debta. Two dismouth bad here found of a thousand carsta exch. That region has now been annoved to the livitude dominion, the eremony taking place with great-cala, on one the 17th of Novamber. All the lipitial toors are successful to the lipitial tool to the lipitial to lipitial to the lipitial lipitial lipitial to the lipitial l

Sabbath School Bencher,

BENERAL CULTURE FOR

You will need to have at your command a greater store of general knowledge. The facts of history, both secred and product of science, both physical and social; of biography, geography, and geology, to which the roligious teacher hav oftentimes to refor, will be much more familiar to the children which the Subbuth School teacher in a few years increased with lave to teach than they are to the children which they are to the children he teaches now. Consequently, it will be well if you endearour to propare yourselves for this change. Give attention to reading; get information from all available sources; accumulate it, that you may keep in advance of your chases is knowledge; for knowledge is power, and in the possession of it is an ever-flowing fountain of influence. As the Duke of Wellington once said about it: "Light weight, sir, light weight, but it's a very heavy weapon."—Her. W. O. Light. W. O. Light

HINTS TO SUPERINTENDENTS.

An exchange collects the following t of good hints to superintendents:-Let the school be opened punctually, to the second.

A rapid but decorous transition from service to service is a great saver of time and promoter of interest.

Those who lead in prayer should be impressed with the importance or not prolonging it to the weariness of the little ones.

The superintendent ought to know before he starts to school what he intends to do that day, and not leave it to haphazard.

haphaxard.

Let the superintendent, if he be given to talking, beware lest he consume too much time: let him keep his eye on his watch. One of the most common avise with which a superintendent has to contend, is the fact that many teachers get through the task of instruction in too short a time, and then sit disk, and suffer their scholars to become listless, tired, noisy, and mischierous.

REVIEW

REVIEW.

REVIEW.

It is reasonable to begin a leason with a raviow. Ist. Because it gives the shild pleasure to tell what he knows, and therefore is an excellent way of exhibiting his sympathy and attention. Bad. It not only accustoms the child's mind to value and use its acquirements, but it also serves as a kind of sounding line-for the teacher. He surely would be a exercises mariner who would attempt to anyigate waters of unknown depth. Bad. It nocessions both teachers and pupils to a logical method of thought, thereby using the divine gift of reason even in the discernment of spiritual things. 4th. It makes the child responsible for his past lessons—although a review might not strictly be confined to lessons, but rather a test of knowledge. 6th. It serves as an inder to the teacher of the adaptures, mentally and spiritually of his teachings, the readiness to roply, and this interest on the part of the children being the guage. Cautiene. Reviews must.

Cautions. Reviews must let. Be short and animated.

End. Must have a direct bearing on a new lesson to be taught.

8rd. No! be given as an unvarying rule. Childhood detests routine. ADAPTATION OF METHODS.

ADAPTATION OF METHODS.

The human soul, the material npon which a teacher has to work, has received from its Creator a certain nature and constitution. According to the laws stamped upon it, it will be affected for good by certain moles of treatment. Other modes have a tendency to affect it injuriously and to neutralize all efforts made in connection with the pursat motives and best intentions. Zeal, with knowledge to guido it, is sure of success; "but teal and offort may both be lost, if unaccompanied by skill and judgment." To the secular teacher the invastigation of mind and its development, together with an interest in the subject taught, will impart zeal. To live always near the great heart of God will kindle that burning coal that men call "holy saal," which will doubtless open out good methods to lead the children God-ward: but will not skill and judgment, added to zeal, develop letter methods? "Skill and judgment, and the interest of the subject to the subject.

Bid I move the proper place, in the Skill, now in it proper place, in the

Brd. & strong power of imagination.

4th. Restleseness.
5th. Limitativeness.
5th. Limitativeness.
16th ear a method be skillfully adapted to this trembling young mind-life? feeling, st if were, the Divino pulse even in fover heatt and rapid beatings, wildly spending the life force until gently syspending the life force until gently guided by the ceoling power of reason. Think, dear fronds, this mouth, how cleastly your methods coincide with this structure, and not insorth we will endeavour to state a few points of a method which we hope will recommond itself, by its apparent fitness, and of which it is the design to make our Infant Clurs Lessons true exponents.

PETS IN BRAZIL.

PETS IN DRAZIL.

A correspondent in Brazil describes the kinds of pets they have in that country. He says:—"It is quite convenient to have anacoules in the cellars to destroy rates and mice. People do not generally have the largest eixed snakes for that purpose; they are only from ten to twelve feet long, and are seldem seen, as they live in the walls of the cellar, which is very little used. They are carried about the streets, and sold to those who have lost their pet reptilo, or who-keys, generally of small size, ure kept as pots in the houses, but to prevent their mischief they are necessarily chained. During the provalence of yellow fever, the summer past, the contagion was more fatal to them than to the families in which they were kept."—N. Y. Tribuns.

POISONED ARROWS.

POISONED ARROWS.

POISONED ARROWS.

Sarages fight with poisoned arrows. With such weapons the slightest wound in fatal. It used in ostrong arm to bend the bowordest theole the death into the helpless victim, and no second effort is required to complete the work.

Civilized nations discard such weapons; yet these are many, even among those these theathers are the such as the such as

REFORM NEEDED IN WORSHIP.

A fair sample of our modern church music may be derived from the reply of a celebrated divine, who when asked his opinish of the music in some of our churches, said: "I attended a fashionable church, where I sat all through the sermon, wondering how in the world I got in without a ticket!"

Speaking also of the usual style of singing by the choir, he takes for example, the singing of the hymn commencing

ple, the anging of the hymn commencing

"Take Thy pligrim to his bean," is,
which, being rendered artistically, has
the following sublime effect: Firstly, the
soprano, in a scaling lasp, sings,
"Take Thy pil—," followed by the
sitle and tenor in a duc with like advice,
(while the soprano is magnificently holding on to the "pill") and as the base
profoundly schoes the same, "Take thy
pil—," they finally units and repeat
together, eventually succeeding in sings
ing, "Take Thy pilgrim to his home,"
ac, greatly to the releis, no doubt, of
both minister and people, who must
have been alike horrified at the suggestive
advice so forcibly promulgated.

SUPPRETICAL DUCTULINE

SUPERFICIAL DICIPLINE.

How hard it is to feel that the power of life is to be found inside, not outside in heart and thoughts, not in the rishle actions and shew; in the living seed, not in the plant which has no root? How often domen cultivate he gardenof their scule just in the other way! How often do we try and persevere in trying to make a not of neat show of outer good ryushites, without anything within to correspond, just the children who plant blossoms without anyton in the ground to make a paretty show for the hour? correspond, just like children who plant blossoms willout snycot in the ground to make a preity show for the hour? We find faults in our lines and we cut off the weed, but we do not root it up, we find something wanting in ourselves, and we supply it not by sowing the di-vine seed of a heavenly principle, but by copying the deeds that the principle ought to produce.—Tempic's Ruyley Sec-mons.

fant clast teacher's word?

1st. An understanding of the child-mind, its laws and constitution.

2sd. A knowledge of the matter to be issuable.

Skill, now in it proper place, is the fitting of one to the other, since adaptation of methods includes both judgment and skill. To know thereughly the characteristics of the child-mind is indispensable to the would-be-successful dependent on the words, and the single characteristics of the child-mind is indispensable to the would-be-successful together, therefore should be the first plant to be cained. What are they?

1st. Adisposition to investigate everything by the use of the sones.

2nd. A pleasure in repeating successful offices.

Our Benge gette.

EVENING HYMN.

Father, mother, all that love me, He has made so kind and dear; Made the sky and stars above me Bright, and beautiful and clear.

All the bright and happy things, Shughipe, water, flowers and tree The grass that grows, the bird that God gives us every one of these.

Now I close my little eyes, Good and kind God is to me, To-inorrow, if I wake and rise, Good and kind Pil try to be. LITTLE TOILERS.

Little bands can scatter seed— Tablings of a flavlour's graco— It also furnow, in the fall, God will give it resting place. Little lands can till the plants, Plants of Yaith, and Hope, and Li-Sevieur, make seek plant to grow Pair as in thy Salds above!

Fair as in thy fields above:

Little hands can plock the wesder—
Bins of heart, and hand, and longBins of heart, and hand, and longRichalds down the pleasant pleate
That they grow so mak among.
Little hands engagather in
When the harrant time is some;
Ook will parson all the disaver
Till we stage the filter on the filter of the filt

I WOULD NOT BE AN ANGEL.

"Mamma, wouldn't you like to be an angel?" asked Susie Gray. "I would. We sing in Sunday School—

We sing in Sunday School—
"I want to be an angel.
And with the angels stand,
A crows upen my ferebed,
A harp within my hand."
"No, my child, I do not wish to be
an angel. Jesus has died for us. He
never died for the angels, and when wo
are all gathered about his Father's
throne we shall be dearer to him than
the angels. I would not even now
change places with an angel, since
Jesus loves me so."

SAVE A MOTHER'S TEARS.

BAYE A MOTTER'S TEARS.

Not long ago, two friends were sitting together, engaged in letter writing. One was a young man from India, the other a female friend, part of whose family resides in that far-off land. The former was writing to his mother in India. When his letter was finished, has friend offered to enclose it in hear, to save postage. This he politicly decinited, surjan; "If it be sent separately, it will reach her cooner than if sent through a friend, and privage it may seek her a tear." His friend was touched with his tender regard for his mother's feelings, and felt, with him, that it was worth paying the postage, to save his mother a tear.

Would that every boy and girl.

Would that every boy and girl, every young man and every young woman, were equelly saving of a mother's tears.

A CURE FOR ANGER.

A CURE FOR ANGER.

Two little sisters—one seven and the other five years old—were playing togother, when a little difference arose between them. Lucy, the slder, fedling that anger was riving, said, "I am getting angry; I had better go out of the room for a few minutes." She went out and soon returned with all the angry feelings gone. How she spent the few minutes, I think most of our little receives will know. Lucy had not read her Bible in vain; she knew the meaning of those sweet and encouraging words: "Ast, and it shall be given;" and many times had she proved them to be true when fighting against her naturally hasty temper. How many and access would be avoided if all children would follow the example of little Lucy!

Lucy I
If any one offend you, before answering try to call to mind this golden sentence: "A soft answer turneth away wrath; but griecous words att up anger." And, if you stiend to it, you will save yourself hours of regret and repentance. — Children's Friend.

IN AT THE GATE.

"Now, Henry," said Grandpa Scarle,
"you see here in the orchard are plonty of apples. Enough, so you can have
all you wish to eat, and you're welcome
to them, and you can bring your friends
any time to get some. There's plenty
for all the boys, and I want them all to
have them, only you must always go in
yourself, and take them in at the gate.
No climbing the fonce, and be carvel to
injure nothing. I can't trust every boy
to go in whenever they please, but I
think I can trust you."
Henry was pleased, as any how would.

think I can trust you."

Henry was pleased, as any boy would be, with this mark of confidence, and he thanked Grandpa Baarle, and promised to obey his very reasonable request. He had been at the great house a good deal, and done many an errand for the old people, and they in term had showed him much kindness, till a degree of fivendahig and condidence had grown of fivendahig and condidence had grown

"Bo 'he went in and out at the state, whenever he pleased; att all the spittan ho-wished; filled his pockets to eat "between whilea;" and rojeced in the liberality and continuous of Grandpa Scarle. But one day as he was walking by the orchard with Elmore Harris, Elmore said to him:

"How I wish we had some of those nice apples. And we'd have some, too, if it wan?" for Mr. Scarle's big dog. I'm afraid of him,"
"We can have all we want," said

I'm airaid of him."

"We can have all we want," said Honry, "and not steal them either. Oranda Soarle has given me liberty to go iu, and take other boys in, and Bose won't hurt us, for he knows me Only he told me always to go in by the gate."

"The"

gate."

"But Bose don't know me," said Elmore. "Let us go roand to the corner of the fence farthest from the house and get over, and then may be he'll nover see us at all. He's an awful savage-looking dog, and I'm afraid of him."

him."

Now Henry was one of the good-natured kind of boys who always late to any no. He argued against it a little, but as he could not overcome Elmoro's fears, he finally yielded, and went round to get over the feare. They skulked along as if they were two thieves instead of two honest boys. But this availed nothing, for they were scarcely in the oredard before Bose came bounding and barking iowards litem.

them.

Searcely stopping to think whether he was in danger or not, Henry aprang into a tree, and Elinore into another. Bose came first to the tree on which Henry was. He smelled around it; and on Henry's pronouncing lies name, he wagged his tail, and dropped his fierce look as if to asy, "Oh yes, I know you, you're all right." He then turned his attention to the boy in the other tree. He knew nothing of this one, either by sound or smell, and there he stood, barking furiously till Grandpe Searle came up.

came up.

Now Grandpa Scarle understood the
state of affairs perfectly, but he pretended not to see the boys. Aftalittle looking about, he said, "Come,
Bose, we'll go home. There seems to
be nobody here."

As soon as the field was clear, the boys came down and hurried out of the orchard.

The next time Henry met Grandpa.

The next time Henry met Grandpa.

Searle, he was mildly and kindly questioned concerning the reason why he did not go in at the gate. With a hanging best and a blushing check, he stammered out his explanation.

Grandpa Searle's only reply was, "I thought I could trust you, Henry."

The boy was cut to the heart. A sound whipping would have left him in a far more comfortable state of mind. He was as effectually abut out of that orchard for the future as if there had been around it a fence much higher than boys can climb.

A LESSON IN FRIENDELLY

A LESSON IN FRIENDSHIP.

A LESSON IN FRIENDBHIP.

There are few people who have entirely escaped the venom of slanderous tongues, however worthy the lives they have led or however conscious they may be of having deserved well of the community; but our sympathies are fooliably expended when havish: upon those who are continually bearing all the silly stories told shout them.

As a general truth we have all the silly stories told shout them.

As a general truth we have all the silly stories told shout them. Incold at the people who are most frested by reindaling and all the love we deserve; for we cannot honestly possess either of these unless we win them. Look at the people who are most frested by slanders. Are they not generally lecking in dignity? Are they not very generally prone to the very vice they so loudly deprecate in others? The proof that they lack true friends is that they hear they lack true friends is that they hear they also true friends is that they hear they lack they free they will be considered they have a caten up with vanity." does this not show at once that B spoke because he found in A a ready listener? It would seem that the simplest person might know so much as this of human peature. People seldon carry their waves where there is no market for them—never where they are thrust back in their teeth.

We may, indeed, lay this down as an uncerning rale, Your true friend does.

where they are thrust back in their teeth.

We may, indeed, lay this down as an unnerring rate: Your true friend does not hear the ill things that others asy of you, and if hy chance he has heard it he never repeats them to you. If you are a person addicted to spreading scandals, you so not go to the mother and tell her those you hear of her daughter; at least, if she is a woman of any culture and dignity. Neither would you go to the loyal husband and repeat what you had licard derogatory to his wife's honour.

Bone estimable people, seeing the sad effects of slandering, propose to disconvientnes all goesip of whatever kind. But this is a short-sighted proposition. "To cel a saw is no already and so were sich harveles it is not becomeny to-confine it enjirely to impercond mai-ters, nor to reduce the treatment of

every personal question to a dead level of innexious commonplace. There of linnoxious commonplace. There also have to all general conversal littled encorded to all general conversal littled encorded to all general conversal little line little line little l

you said anything slanderous, because that would be contrary to the spirity you know had actuated you.

The truth is, there is too little human love in the world. Why, puppies and kittens are not unfrequently loved more loyally and tenderly than the creature we say is much in the image of God. Lore should be assiduously cultivated all through the life of the young, as should friendship also, one of the divinest forms of love. See how we exalt friendship in poetry and romance! How our learts thrill with salimiration when we read in history of the illustrious few who have been willing to searcing everything, even life its life in the work of the wo

without sensible effort of the will.

Finally, make it the rule of your life to love your friends tenderly and generously. In your intercourse with them, appect only to their noblest festings, appect only to their noblest festings. This law, you see at once, would be groully violated by carrying them alsa-derous reports, as would also your listening to such reports from them; since this would be permitting them to degrade themselves in your esteem—the greatest wrong you could do them, if your friendship is worthy of the name.

—Hearth and Ilome.

ROCK OF AGES, CLEFT FOR ME."

In the pleasant county of Devon, and in one of its sequestered passes, with a few cottages sprinkled over it, mused and sang Augustus Toplayd. When a lad of sixteen, and on a risit to Ireland, he had strolled inlot a baru where an illiterate layman was preaching—but preaching reconciliation to God through the death of His Son. The homely sermon look effect, and from that moment the Gospic wickled all the powers of his brilliant and active mind.

Tonkady become vary legrand, and at

the actain of his con. In a nonery sormon took effoct, and from that moment
the Gospel wielded all the power of his
brillant and scitro min.

Toplady becamo very learned, and at
thirty-cight ho died, more witely reed
than most dignitaries whose beeds are
heary. His chief works are controversial,
and in some respects bear the impress
of his over-ardent spirit. In the pulpit's
milder agency nothing flowed but belin
In his tones there was a commanding
solemnity, and in his words there was
such simplicity that to hear was to understand.

Both at Broad Hembury and afterward in Loudon, the happiest results
attended his ministry. Many sinners
weres converted; and the doctrines
which God blessed to the accomplishment of those results may be learned
from the hymne which Toplady has bequestlied to the Church: "Rock of
Ages- Cleft for Me." "A Debtor to
Mercy Alone;" "When Langour and
Disease landed; and "Deathless Principle, Arise !"—hymne in which it would
seem as if the finished work were embalmed, and the living hope aruthing in
every line.

During his last illners, Angustas Toplady somed to lie in the very vestibule
of glory. To a friend's inquiry he answered, with sparking ope, "O my dear
sir, I cannot tell the comforts I feel in
my soul—they are past oxpression. The
consolations of God are so abundant,
that He leaves me nothing to pray for
My prayers are all converted into praise.
I cannot tell the comforts I feel in
my soul—they are past oxpression. The
consolations of God are so abundant,
that He leaves me nothing to pray for
My prayers are all converted into praise.
I cannot tell the comforts I feel in
my soul—they are past oxpression. The
consolations of God are so abundant,
that He leaves me nothing to pray
if yet my control into praise.
I cannot tell the comforts I feel in
my soul—they are the oxpression. The
consolations of God are so abundant,
that He leaves me nothing to pray
if yet yet yet yet yet
him up; and when they said they could
its riendas and saked if they could give
him up; and w

CALVITISM AND COMMON SHIRM,—A Unitarian coalemporary in reviewing a maw book, asp it is written by a Calvinist, but abounds in common serned The Wetcharen and Referedor asks, "Was 5t too much to say and?"

14 | hite our distant In a napkin grooth and white, Hidden from all mortal sight, My one talent lies to-night. One poor talent—nothing more! All the years that have gone o'er

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Have not udded to the store. Some will double what they hold, Others add to it ten-fold, And pay back the shining gold.

Would that I had toiled like them! All my sloth I now condomn; Guilty fears my soul o'crwhelm.

Make me fuithful, make me true, And the sacred trust renew. Help inc, ere too late it be.

Something yet to do for thee, Thou who hast done all for me.

Current Opinions.

WHERE ARE THE IRISH?

Mr. S. C. Hall writes to the Echo, in

which he inquires who and where are the Irish for whom Ircland is wanted.

Certainly, he says, they are not Messrs. Butt, Martin and Smyth, all of whom

are of Scotch or English descent. If

Ireland is to be regained for "the Irish,"

he says, we shall have to make a long and close search for the rightful heirs to a few score principalities, descendants of the ragged Royal race of Tara, whem the sons of Breffin betrayed. I have travelled much in Ireland. There is no part of it between Cape Clear and the Giant's Causeway, Clew Bay, and the Saltees with which I am unacquainted; and I am quite sure the hatred of the aboriginal Irish is as inteuse towards the Auglo-Saxons, whose great-grandfather robbed them of the Groen Isle, as it is against the English who made purchases in the Encumbered Estates Court. While my family resided in Ireland, we had a housekeeper, native of Devonshire. Going one day into the market at Cork, she was accosted by a basket-woman thus-"I hope you'll take me, ma'am; sure I'm English, like yourself!" "Indeed!" inquired old Hannah, "and when did you come to Ireland?" "Oh, ma'am," was the reply, "I came over wid Oliver Cromwell." The distinction is as definite to-day as it was centuries ago. I can relate a few anecdotes to sustain the position I lay down, "The Irish" have no idea of fighting that the land may be handed over to the descendants of the Saxon spoiler; but to the actual representatives of the ancient Princes, who are as well known to the Irish as those of the Howards and De Veres are to the English. During one of my travels to wild Kerry I spent a day at a poor shebeen shop among the Carra mountains. It was kept by a fine, handsome young man named O'Sullivan. He could see from the mountain top a hundred thousand acres of which his forefathers were owners. He was as truly, legitimately, and lineally their descendant as Lord Salisbury is of the Norman Cecils. He knew it well, and all the "neighbours" knew it well. I forget who it is that tells a story of driving towards Macroom, when he heard "the keen," and asked what the cry was for. This was the answer of the cab-driver-" Your honour, the Prince is dead; we heard the Banshee last night." And he found a large assembly of mourners around a cabin door, It was "The O'Leary" who had died. Walking in the neighbourhood of Cork with a gentleman named Parker, he pointed out to me an aged man hoeing a potatoe garden, and told me that he was a lineal descendant of a family who owned all the land between Monkstown and "the beautiful city," much of which had been to his (my informant's) family "assigned." "Sir, I am the chief of my name and nation," was said to me by Roger O'Connor (the father of Fergus), who was tried for robbing a mail coach, which I truly believe he considered a meritorious act; and I am sure he looked upon himself as of right the King of Ireland. To turn to the other side of the scale: I knew a domestic servant who would cheerfully do any amount of in-door drudgery, but nothing could innuce induce her to wash the hall-door steps; it was her habit to say, that would be a degradation to the blood of the O'Briens! The truth is—and it is a mournful truth—there is no patriotism in Ireland; its gallant deeds at home are records only of the successes of party. The grand defence of Londonderry excites a roar of execration on the one side, and the heroic struggle at Limerick a wrathful sneer on the other. There is not an inch of ground on which both parties can stand and glory in the triumph of their common country. If Irishmen rarely or never help Irishmen onwards and upwards, it is a relic of the hereditary curse, "divide and con-quer." The Irish idea of liberty is that firmed, the dropsical habit of mind beof a man who said in my presence, "I'd give every man liberty, every man should say what he liked, and if he did'nt, be jabers I'd make him!" I can not ask space for more than a reference to these "changes." In early youth I was for some time a resident in the South of Ireland. Many a time I have bought twenty-four eggs for a penny, and a pair of chickens for eightpence; the nearest markets being a day's jour-ney from the homestead. I have been

yevising for wasks between the parte of Bristol and Cork before steamboats visited them. Beggars then swarmed in every street of every village and town. There was no poor-house nor any poor-laws. Nine of ten women never wore stockings or shoes, and a coat that was not in rags was a rarity; a man's day wage was fiveponce; the cabin was a wretched hovel, nover lime-washed; the dunghill at the hall-door was an institution; the saving bank was under the thatch; full-grown men there were who had never tasted animal food, and some who had never eaten bread-in fact, privation was the inheritance of millions, and destitution their perpetual Moreover, then it was forbidden to ring bells in a Roman Catholic chapel to summon a congregation to prayer. Not only was there no Roman Catholic judge or Queen's counsel, there was not a single Roman Catholic member of any corporation in Ireland. I am writing of Ireland as it was within my own memory and knowledge, and might largely augment the grievances of which Ireland then justly complained. We have changed all that; but fifty years ago few could have been so sanguineso hopeful or so distrustful—as to anticipate a time when a Roman Catholic would be Lord Chancellor of Ireland, and nine out of its twelve judges Roman Catholics; when, even on the Euglish Bench, there would, at one time, five Irishmen judges, and one Reman Catholic judge, Yet, that is what Mr. Butt mendaciously calls "a seventy years of broken treaties, and of the crushing of Irish independence." He knows that in no country of the world, flating from the remotest periods of recorded time, have there been so many privileges given, so many rights restored, so many boons granted, as have been during the last fifty years accorded to Ireland by the ruling country.

PROTECTION TO WIVES.

The Hon. Mr. Crooks has commenced his parliamentary career by taking the ladies under his protection, and a Bill of his is before the Assembly which is entitled, "An Act to Extend the Legal capacity of Married Women." There are some things in this Bill which may be heartily approved of, as placing the wife upon a better footing than heretofore as regards the possession of property. The old idea that a wife should be dragged down to poverty because of the misfortune of her husband, is becoming revolting to the liberality of the age. It is not in accordance with individual rights, and makes the wife the slave of circumstances over which she has no opinion or control. In the Bill in question the first clause provides that the real estate owned by her at the time of her marriage, and which she may acquire during her marriage, shall not be subject to any estate claim of her husband as tenant by courtosy. Then her personal earnings; the second clause provides that those shall be free from debts or dispositions of the husband, as fully as if she were a single person. Another clause provides that a wife may insure her husband's life for her own benefit, which is, we think, one of questionable wisdom en many grounds. Though principally upon this, that it might act as an incentive to neglect, or oven worse, in order that the amount might fall quickly in. Burial Societies in England have been found to work awkwardly in this respect, even though the pittance to be gained would be small enough. Other clauses of a more eligible kind provide that a married woman may become a stockholder in any company, voting by proxy or otherwise as if she stor, and nisa for out moneys placed in her own name in savings or other banks.

NOVEL READING.

In an article on "The Novel Reading Disease," a contemporary talks thus of the young lady of the period who has developed the last stages of the complaint: "In this stage the unhappy patient an no more go without her novel than can a confirmed drunkard without his dram. The small criculating libraries, which let out very secondhand novels at a penny a volume, are put under cantribution, and any amount of garbage is swallowed wholesale. It is no uncommon thing for a young lady in whom the complaint has assumed a chronic form to have read the whole of Scott, the whole of Thackeray, the whole of Dickens, tin whole of Trollope, the whole of Anna Thomas, the whole of Mrs. Ross Church, the whole of Miss Braddon, the whole of Lawrence, and into the bargain, the whole of four or five hundred novels by less famous comes apparent. The conversation of the patient becomes flabby and limp. Her interest in all ordinary subjectsexcept, perhaps, the latest fashions, or the more scandalous portions of evidence in the Tichhourne cose, or the marriage of the Princess Beatrice flickers feebly in the socket and finally dies out. The last stage—that of absolute imbecility—is now, unless very very powerful remedies are applied, a mere matter of time.

Frientitie and Moetul.

Whitewasmind Trees.—An old farmer the Germantown Telegraph snys, "The practice of coating the bark of fruit and orinmental trees with whitewash is one that cannot be too severely deprecated. The obstruction of respiratory organs and orifices, whether effected by the application of whitewash or any other adhesive material, always acts as a fruitful source of disease, and in time proves fatal to the tree. When the bark becomes rough, or encrusted with moss, it should be cleansed by scraping and washing down thoroughly with a solution of potash or soda water, affording smoothness to the surface, without obstructing the pores,

REDUCING BONES TO POWDER. farmer writes: "Last year I collected a lot of bones and reduced them in the weak, and the pulse soft. The experi-following manner. Put them in a large ment proved that force necessary for arch kettle or boiler, with an equal bulk of good hard wood ashes; then poured in waterenough to make a thin mortar, and boiled the mass from one to two of the muscles also go on, which have, hours, when the bones became completely dissolved or broken down, with the exception of a few hard shin bones. The mass was shovelled into a box and allowed to remain a week or so, when the remainder of the bones completely disappeared. Before using, I dried off with a dry loam and plaster, and ground fine with a hoo. A little was used in the hills of different crops with excellent results.'

FLOWERS AS DISINFECTANTS. - Prof. Mantegazza has discovered that ozone is developed by certain odorous flowers. A writer on nature states that most of the strong smelling vegetable essences; such as mint, cloves, lavender, lemon, and chorry laurel, develop a very large quantity of ozone when in contact with atmospheric oxygen in light. Flowers destitute of perfume do not develop it, and generally the amont of ozone seems to be in proportion to the strength of the perfume emanated. Prof. Mantegazza recommends that in marshy districts and in places infested with noxious exhalations, strong-smelling flowers should be planted around the house, in order that the ozone emitted from them may exert its powerful ozidizing influence. So pleasant a plan for making a malarious district salubrious only requires to be known to be put in

Sprining out of Bed .- Dr. Hall does not approve of the old-fashioned doctrine which was formerly instilled into the minds of children—that they should spring out of bed the instant they awake in the morning. He says that "up to eighteen years every child should be allowed ten hours' sleep, but time should be allowed to rest in bed, after the sleep is over, until they feel as if they had rather get up than not. It is a very great and mischievous mistake for persons, old or young—especially children and feeble or scdentary persons —to bounce out of bed the moment they wake up; all our instincts shrink from it, and fiercely kick against it. Fifteen or twenty minutes spent in gradual waking up, after the eyes are opened, and in turning over and stretching the limbs, do as much good as sound sleep, because these operations set the blood in motion by degrees, tending to equalize the circulation; for, during sleep, the blood tends to stagnation, the heart beats feebly and slowly; and to shock the system by bouncing up in an instant and sending the blood in overwhelming quantities to the heart, causing it to as sume a galop, when the instant before it was in a creep, is the greatest absurdity. This instantaneous bouncing out of the beil as soon as the eyes are open will be followed by weariness long be fore noon."

CURE FOR WARTS .- It is not a matter entirely within the limits which you prescribe, and yet one of the public interests; and hence I am led to say to those afficted with warts (for it is sometimes a source of great annoyance, and often of pain, to have them on the hands or exposed parts of the body) that I have been entirely relieved by the use of kerozine. After trying all the recognized cures in the medical works within reach-chromic, nitric, sulphuric acid nitrate of silver, caustic, potash, etc., etc.,—I was advised by a "corn doctor" to try kerozine oil. When I began its use, three months since, I had thirtyseven on my hands, some very large and painful. Where they were covered with hard cuticle, I carefully pared it off and saturated them daily, using a camel-hair pencil and common coal oil. They began to disappear, by absorbtion, in about two weeks, and are now entirely removed, leaving no scar or mark, as was the result in the three places in which I succeeded in eating them out by caustic.

I do not suggest it as a specific, but as a means of cure to me, that others may try it: The remedy is always at hand, and, if persistently used, may do others the good service I have had from it .- New York Observer.

DIET AND EXERCISE .- Dr. Parke, while investigating the effect of diet and exercise on the elimination of nitrogen, had for his subject a very healthy, powerful and temperate young soldier. He conducted one series of experiments in which

the amount of nitrogen content was kept as near as possible constant. In a second series prepared food was given so as to keep the amount of nitrogen introduced perfectly constant; and a third series was made with non-nitrogenous food. These experiments showed distinctly an increased elimination of nitrogen in the period of a rest after severe exercise, confirming Dr. Parke's former results, and supporting the state ment of Liebig on this point in opposi-tion to that of Voit. Whether it was diminished during exercise or not, was not clearly shown by the experiments. The non-nitrogenous diet for five days neither raised nor lowered the temperature in the rectum of the patient, but apparently did not affect the health, nor did it alter the frequency of the pulse; but the heart's action became great muscular work can be obtained: by the muscle from fat and starch. though changes in the nitrogenous constituents as one effect, an increased elimination of nitrogen after the cessation of the work.

THE ASTRONOMER.—This account of his occupation increased the interest his look had excited in me, and I have observed him more particularly and found out more about him. Sometimes, after a long night's watching, he looks so pale and worn, that one would think the cold moonlight had stricken him with some malign effluence, such as it is fabled to send upon those who sleep in At such times he seems more like one who has come from a planet farther away from the sun than our earth, than like one of us terrestrial creatures. His home is truly in the heavens, and he practices an asceticism in the cause of science almost comparable to that of Saint Simeon Stylites. Yet they tell me he might live in luxury if he spent on himself what he spends on science. His knowledge is of that strange, remote character, that it seems sometimes almost superhuman. He knows the ridges and chasms of the moon as a surveyor knows a garden-plot he has measured. He watches the snows that gather around the poles of Mars; he is on the lookout for the expected comet at the moment when its faint stain of diffused light first shows itself; he analyzes the ray that comes from the sun's photosphere; he measures the rings of Saturn; he counts his asteroids to see that none are missing, as the shepherd counts the sheep in his flock. A strange unearthly being: lonely, awelling far apart from the thoughts and cares of the planet, on which he lives —an enthusiast who gives his life to knowledge, a student of antiquity, to whom the records of the geologist are modern pages in the great volume of being, and the pyramids a memorandum of yesterday, as the eclipse or occultation that is to take place thousands of years hence is an event of to-morrow in the diary, without beginning and with-out end, where he enters the aspect of the passing moment as it is read on the celestial dial .- Dr. Holmes in the Atlan-

COOKING AND CARVING MEATS .- One often hears city people say, "country people always fry their beefsteak," which if not always true, is generally so. Of all the wasteful, indigestible, abominable ways in vogue for spoiling food, that of frying stands at the head. A fried beefsteak is a ruined beefsteak. Only an idiot would fry it, and only idiots would willingly cat it. It should be broiled always, now and forevermore, and not smothered in butter after broiling either.

tic Monthly for Februray.

Meat that is so poor as to need buttering, had better be disposed of in some other way. It is like buttering eggs (the quintessence of richness) or adding sugar to preserves. Cooks getso in the habbit of putting butter in this and that dish, that common sense is encircly lost sight of. People who have stomachs like ostriches can hardly appreciate the care an intelligent but delicate person must constantly be burdened with, at the average dining table. But as ninetenths of the American people suffer from indigestion in one form or another, it follows in the majority ruling sense, that all edibles should be prepared with a view to wholesomeness, unburdened with grease, high spicing, or clamminess. "Easy Digestion" should be placarded in every cook-room. The ten commandments or the Sunday school catechism are of hardly more consequence than the commandments of the True Mode of Cookery. When we feel in the mood for law giving, we will ascend the Mount of Hygiene, and take them down from the lips of the Goddess of Health herself.

Roast beef that has a crisp surface, and the heart of it red, rare and juicy, has the proper "doneness," and admits of no criticism. Another way to spoil meat is to cut it the wrong way in carving. It would be superfluous to say knows. But does it not seem unnecessary to add that it is a matter of importunes that this knowledge should never fail in being illustrated by practice.-

Rural New Yorker. Birrousness.—Bad blood, too much

the many was fed on; ordinary diet, and blood, giving headache; had taste in the mouth mornings, variable appetite, sickness at stomach, chilliness, cold feet and great susceptibility to taking cold; no one person may have all these symp-toms when billious, but one or more is always present.

Sometimes a billious person has a yellow tinge in the face and eyes, called billions," because the bile, which is vellow, is not withdrawn from the blood; it is the busines of the liver to do that, but when it does not do it, it is said to be lazy, doosnotwork, and the physician begins at once to use remedies which are said to "promote the action of the liver."

It has been discovered within a few years that acids "act on the liver," such as mitric acid, clixir vitriol, vinegar: but these are artificial neids and do not have the uniform good effect of natural acids, those which are found in fruit and berries.

Almost all persons become billions as the warm weather comes of; nine times out of ten nature calls for her own cure, as witness the almost universal avidity for "greens," for "spinach," in the early spring, these being eaten with vinegar; and soon after, by the benign arrangement of Providence, the delicious strawberry, the rasherry, the blackberry, the whrottleberry; then the cherries, and peaches, and apples, carrying us clear into the fall of the year, when the atmosphere is so pure and bracing that there is general good health everywhere.

The most boneficial, anti-billious method of using fruits and berries as health promoters is to take them at dessert, after breakfast and dinner; to take them in their natural, raw, ripe, fresh state, without cream, or sugar, or any thing else beside the fruit itself.

Half a lemon eaten every morning on rising, and on retiring is often efficacious in removing a billious condition of the system, giving a good appetite and greater general health.—Dr. W. W.

YESTERDAY, TO-DAY, AND FOR-EVER.

YESTERDAY.—Gone, gone, never to return. That which was once ours is indeed ours no longer. It passed through time from eternity on one side, into eternity upon the other, like a meteor through space. But as it passed, it recorded in a volume all the thoughts, words, and actions of mankind whether good or evil, the testimony of former yesterdays,-all awaiting the day of sad account.

To-DAY.—It is here, the only portion of time to which we can lny claim, but it is swiftly passing, and will soon be numbered among the list of yesterdays, the name indiscriminately applied to all to-days that have fulfilled the mission upon which they were sent. To-day is the time in which we really live, for new events are actually transpiring, the past is gone, and the faithfulness of memory is all upon which we can rely, while the future is dark and uncertain. Enjoy the present and turn it to the best advantage. Chances of happiness are as silver strands woven in the web of life, which diffuse light and beauty through the whole fabric.

FOREVER.—There is contained in this word something which inspires us with profound awo, something solemu, grand, inconceivable! How can we imagine a series of years merging into eternity and nover ending? It is impossible. All is darkness and uncertainty; but hope persistently points through the gloom to a point in the distance, which we are unable to see through any other medium than the eye of fa it dimly at first, but after gazing a while, it takes upon itself a more definite form. It is a gate—a golden gate—which opens at times to receive poor, wayworn travellers, while the sound of exquisite music comes floating down the highway of life; and, as the eye of faith grows stronger, we perceive an inscription wrought in golden characters above the gate, which is "Heaven." Let this be our beacon and watchword.

SUNSHINE IN THE SOUL.

The Independent has four good recipes, that Dr. Cuyler gives for procuring sun-shine in the soul. Here they are,—

1. Look at your mercies with both eyes; at your troubles and trials with only one.

2. Study contentment. In these days of inordinate greed and self-indulgence, keep down the accursed spirt of grasping. What they don't have makes thousands wretched.

9. Keep at some work of usefulness. Active Christians are seldem troubled with the blues. Work for Christ brings heart-health.

4. Keep your heart's window always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into rainbows. The author of "Nearer, my God, to Thee" has sweetly sung:

"He sendeth sun, he sendeth shower, Alike they're needful to the flower; And joys and tears alike are sent To give the soul its nourishment. es to ine or sloud or man Father! Thy will, not mine be do

ALCOHOL. wa in the pesium of endless wee sy table accessed, though eye years a few and there which the data flexible came, world with administration of dame, world with administration of dame, world with a dimension of dame, which the multi-six turness dwell; now the multi-six turness dwell; now that it the till conditioned, world and without humanistind,—rug, an essence, that unates, rug, and the second of the control of the contr wa in the realms of endiess wos within "monther howlood with glies, outnities the place of Misery; that writing the fears (place argument as green in all months as green in the green i And know 'twill work the intechief we'. The easence this of avery weo. Of every crime that demone know, Compounded in this skull you'll find, To be the curse of llumankind,— "The flavoured with the hottest fame, And Alcohol shall be his same."

C. HENRY Sr. JOID

British Imerican Bresbyterian.

OPINIONS OF THE PRESS.

We are indobted to our brothron of the Prees for unserous kindly notices, from among which we ublish the following.— The enterprise will no doubt most with a hearty appert.—Enter Plant.

We shall be ided to see the ergan of the "resby-torian. Church among our exchanges. - waste Christian Manager.

istion thistaly

Vo continily volcome this new paper, and be
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31.—51. Mary's Aryu.
Mr. Indinano being possessed of ability, one experience as a publisher, we believe the structure will quickly take a prominent posterior the religious papers of this continent speak for the new papers cordinity practical mes from I restylections to the locality.—Basen for the Investigating.—Basen from I restylection to the locality.—Basen

Depositor.

* The Probytorians, we believe are at ant without a special organ in Ontario, and we consider that other religious domainshave organs of their own, we doubt not there ple room for this new journal of the 'reaby-to Church-Leaden Doily Hereit.

Cision New Fee.

The want of a journal devoted to the inof the Canada Presbyterion Church, and
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THE STUMAUL.

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MENTAL DISCIPLINE

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A LECULIARITY OF THE METHODIST

SPURGEON IN ROMB

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CURISTIAN UNION IN HYMNS.

M. THIENS

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TORONTO PRODUCE MARKET.

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FLOUR-There was little offered and few buyer the only sale reperted being of a ear of Mo. I super flue on private terms. For small lets prices ar

out but are.

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Weight-Raises are uniderstood to have been tracked.

Weight-Raises are that \$1 at \$6 at \$5 to \$7 to \$7

PRAS NUMB Offering in our loads Street price for ablipping samples. 13s would be just

for circle.

OATS—Offering freely at the, and buyers generally helding off. No sales reported.

Hat and Frave—Were in moderate supply, and sold it unchanged priers.

Dirayran Floors—Were in rather light supply, and priess were unchanged. Choice lots would felch (\$12) or fullarly, \$3.—616-8, slet fac.

MONTREAL MARKETS.

FLOUR-Receipts 1,200 barrels; marks, quint, outras and fancy meet but with Bittle enquiry, declarious sometime. For orbitary supers souts furprenance was unchest, about 5,00 kernels in the constitution of the constitution of the constitution of the constitution of the local trade, how grains flours noutlinely restricted to the limited positional restricted to the limited positional restricted to the local trade, low grains flours noutlinely inchanged.

....Dull and declining.

Travellers' Spide.

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Dopart	6.31	12.07 A.M.	6.37	7.07							
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ORAND TRUNK WEEK.											
_ A W	A.36.	P.M.	r.w.	P.M.							
Depart	11.45	2.45	6.30	19.05							
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ORGAT WESTERN BALLWAY.											
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