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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 lull 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 bring this matter more fully before the 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 unmistakably expressed in the Assembly by voting down every motion and amendment 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. Proudfoot does necessarily require a delay of three years. But it almost certainly does. I feel certain that the feeling in the minds of a great majority of the members of the negotiating churches at this decision, is one of regret, surprise and disappointment. There ought to be very grave reasons indeed to warrant it. In order to justify such a step it should be shown that the money we propose to raise, is either an indispensable prerequisite to union, or that it cannot be raised afterwards. But neither of these has ever been attempted to be shown, and I venture to say could not be shown to the satisfaction of any large number in either church. On the contrary, I believe that there are hundreds in 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 could be soon accomplished than they will do if it is to be kept 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 its present footing, ask 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 endow it. All would feel at liberty to ask aid 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 money to complete the endowment of the college after union as they can now. It is not at all indispensable, therefore, I conceive, to spend three years in raising money before we can unite.

Look now at some of the disadvantages of delay. While the benefits of it are for the most part doubtful and altogether problematical, the disadvantages are 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 conscientious and in earnest 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 may defer it still longer? Ministers

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 enter into it at last without the money, confessing failure, with a loss of prestige, 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 important Schemes of our Church languishing and dying out for want of sufficient support, 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 go on crushing the spirit out of weak congregations and out of poorly paid ministers.

Fifth—Delay is equally injurious to the mission work of the two Churches. It is constantly coming into rivalry or collision in all our new settlements. Does our Church think for a moment of suspending its activity in this work, in the smallest degree, for the next three years, that in new settlements we may not interfere with the Kirk? Will we give up a single mission station, or withdraw a single missionary? I hope not. Can we expect the Kirk will do it? And so both parties must go on for the next three years wasting their resources—and for what? Simply for the purpose of raising a sum of money which it has not first been shown it is absolutely necessary to raise before we can unite, which there is every reason to believe 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 willingness 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.

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 years as a thing which the logic of events was making every day more certain. 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 unwarrantable. I confess, sir, I am never asked by plain people why it is, but I am ashamed of the paltry, insufficient reasons, rather pretexts, 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 whole Church, and especially of the

strong feeling of the Church upon this subject, since the basis of union has never been submitted to the Church at large, that all Presbyteries and Sessions in favor of union will make their voice heard, and their determination for a 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 prejudices, 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, nay a duty; and that great benefits would accrue to our common Presbyterianism therefrom. All declamation on this point is wasted breath. But it must be admitted by you on the other hand, that there are practical matters which require careful adjustment, and feelings on both sides which require tender and delicate handling. Now it is just because I think these practical matters are being adjusted without sufficient care, and these feelings, at least on one side, are not being tenderly dealt with, that I wish not to see the union hurried on over the heads of a small, but certainly not contemptible, minority.

A few remarks upon the Basis of Union and accompanying resolutions which are now before the Presbyteries, Sessions and Congregations, will make my meaning plain.

The Basis meets my own view because I conceive that the Confession of faith is sufficiently explicit on the Headship of Christ over his church. Nevertheless I think that the other churches might have had regard to the feeling of many among us of the Canada Presbyterian Church, who feel strongly on this point, and should have been willing to allow a formal recognition of a principle which they all profess to hold, and which 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 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 branches 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 resolution 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 motion altered, added to, and so constructed as to meet everybody's view, and commits the church as a whole to nothing.—Please, Mr. Editor, answer me a few questions.

1. After union with the united church have power, to do away with Queen's College? would it be in honour committed not to use that power? I find men

holding opposite opinions on these questions who nevertheless agree to preserve the colleges, &c., "on terms and conditions like to those under which they now exist," and also to understand "that all other matters pertaining to the colleges be left for the adjustment of the United Church." Some interpret this as including 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 \$250,000 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. I ask does the clause "so that neither it (Queen's College) 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 to those institutions? or is Queen's College to be hereafter as much entitled to support as our Theological Institutions? 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 opposition 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 United Church in this matter." Is this intended to be a practical issue. In other words does the C. P. Church intend to make the acceptance of this position by the United Church a condition of union? or was this tacked on simply to neutralise opposition by making a show of holding to the position of the C. P. Church in the past, while it is quietly insinuated that that position will be abandoned rather than that 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. It is doubtful what the Church after union could do, or might in honour do with Queen's College; whether the Union is to go on *quam primum*, or be delayed for three years; whether after union Queen's College would be entitled to the same support as our Theological Institutions, supposing expectations to be realised, which may utterly fail; and whether harmony regarding State grants to our Colleges shall be 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 union, and that as soon as possible; and that to obtain it they would accede to any terms regarding Queen's College that might be proposed. But there is a minority, not numerous perhaps, and not disposed to cause unnecessary strife, who wish to know what they are going to do before they are committed. Surely, Mr. Editor, their opinions and feelings should be regarded by the majority; surely they should not be provoked to say things which may wound others as well as injure themselves, nor be forced into an attitude of hostility which will make union impossible, except at the cost of bitter feeling and unbrotherly enmity.

As to the disposal of the Temporalities Fund, while I quite agree with the decision of the Assembly, I do not see why this Church should be asked to express an opinion as to the disposal of funds with which they have not meant while anything to do, and may never have. Let the Kirk do what they will with their own.

Further, Mr. Editor, our Supreme Court is committed, (so far as a non-committal resolution can commit it) to a certain course 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 the other Supreme Courts are to say. Surely there is no such haste as would require the Church to adopt a Basis and resolutions which have not been considered by the other Churches.

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

CUNCTATOR.

Random Readings.

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

We go through life like a man with a dark lantern, throwing light out, 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! is enough for the whole way.

"He called to Him whom He would." This put Bunyan into a great quirk; for thought he, "Thou canst 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.—*Journal*.

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* says

"The aspect of affairs became very serious to all those who wished to see Methodism still vigorous and useful in the land. At length after much careful consideration, it was resolved by the Conference to modify its arrangements so that at least a few ministers might be set apart specially and exclusively for home missionary work. This resolution rendered necessary certain changes in financial arrangements, and the Fund 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 lily of the valley. When God appeared to Moses it was not in the lofty cedar, nor the sturdy oak, nor the spreading palm; but in a bush—an humble, slender, abject bush. As if He would, by those selections, check the conceited arrogance of man.—*Feltham*.

What is the most characteristic in the religion—what is the most wonderful is the fact that it wells up right against a man's desires, his inclinations, his preconceptions. It shatters his old, 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 you confront a solid rock. God shall render the rock accessible, and cover it with brighter greenness, and make it more radiant with flowers. *Rev. Wayland Hoyt*.

When grief sits down, fold its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master.

We should look upon content as the greatest good. Not that it is requisite that we should have only a little to live upon, but when we have only a little we should be satisfied, for this reason, that those best enjoy abundance who are contented with the least, and so that the pains of poverty are removed, simple fare can give a relish equal to the most expensive luxuries.

The secret of being rightly guided—guided of God—is to have our own will thoroughly subdued. "The meek will be guided in judgment; and the meek will He teach His way."

It was a saying of the first Napoleon that every man should make his opportunities—his chances. But as a general thing, while ten men watch for chances, only one makes chances; while ten men wait for something to turn up, only one turns something up; so while ten men fail, one succeeds and is called a man of luck and the favorite of fortune. There is no luck like pluck, and fortune most favors those who 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 good thing, and she ought never to lose it."

Any one can drift. But it takes prayer, religious principle, earnestness of purpose, constant watching, to resist the evil of this world, to struggle against the tide.

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 sea where the sad waves roll,
Far from the whirl of each mundane pole,
" I move into the light!"

FERRIS E. ADAMS, D. D.

A NIGHT ON MOUNT TABOR.

If I were asked which is the most beautiful of the hills 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 romantic object.

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 eighteen. Soon after leaving the town or city of Tiberias our path—for there are no roads in Palestine, only bridle paths—strikes across the hills to the west; but before we pass around the projecting shoulder of the cliff into the wady or water course beyond, let us turn and take one more look at the lake that lies below us.

The approach to Tabor is very fine. Our path winds through the groves of oak and terebinth, around the northern slope 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 little village at the foot of the mountain below, and from which point the whole plain of Esraelon bursts at once upon the view as by enchantment. Nothing can exceed the beauty and richness of the first view of the plain as seen from the terrace of which I spoke.

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

On reaching the top of the mountain, I find the remains of a wall which formerly enclosed the entire area of the summit, with gateways, towers, and battlements, portions of which are still standing. It was once a strong fortress, and has been held as a military fortification by many different nations, for many centuries. It was inhabited, and probably fortified, by the original dwellers in Palestine before the time of Joshua and the Jews. It was held as a fortress in the time of Christ, and subsequently by the Romans. It was one of the strongholds of the Crusaders. Again and again it has been stormed, and captured and destroyed, and rebuilt. The whole summit of the mountain is full of the

runs of former buildings, and abounds in cisterns, many of which have escaped destruction, and contain a good supply of water. All the water used in building the Greek Convent which now stands on the site of the old convent of the early centuries was taken from one of these cisterns, discovered in digging the foundations of the new building. It supplied the builders for three years, during which almost no rain 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 travelers 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. Yonder to the north-west, 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 Carmel. 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 Genesareth, 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 Lebanon, with snow-capped Hermon crowning the whole, and nearer to us bold Hattin, with its horns. Between us and the Mediterranean lie the rich plains of Galilee, while to the south are the heights of Gilboa, 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 Barak 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 enemies, and drove them headlong over the plain; yonder flows that river Bishon, which, swollen and impassible with the sudden rain, swept away and destroyed 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 forgotten. Not a sound breaks the deep stillness, save as now and then the cry of a jackall, or the bark of some watch-dog from the village 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.—Rev. 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 pew in 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 repelling thing to me. You know how it comes; you have seen it; a little fullness—getting a little full around the face, and a little fullness about the eyes; then a reddish appearance; then a florid 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 have attacked 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 drinkers; but now liquor drinking has become their master. And you say, "I should think men would have more respect for themselves." So should I. But I simply 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 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 multiplies; and multiplies, and grows. It is like sleep coming upon a man; a man never knows just the moment when he goes to sleep; and a man never knows just the day when liquor is his master. After a while he comes to acknowledge, like the miser "I am a slave."—Robert Laird Collier.

ESQUIMAUX IN LABRADOR.

After a three days' acquaintance, we found the natives quiet and well-behaved, honest in their dealings, of mild, gentle manners, always ready with a smile 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 Esquimaux. 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 piety. But these people, so interesting to the students of fossil tribes whose remains are found in the shell-heaps 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 Esquimaux 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 Esquimaux River. She was a bold and skillful hunter, even 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 were, in some cases, quite pretty, with a neatly-turned foot, and an instep a queen would have been proud of. All seemed industrious, some filling orders 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.

Indeed, the flora and the fauna were here intensely arctic. On the hills and rocks about us was the little white sandwort, familiar to those rambling among the rocks of the summit of Mount Washington, with many other truly arctic forms, and the butterflies, moths and beetles that hovered over them, or ran among their leaves, were the most typical of arctic insects.

On showing our interpreter a book with the figures of the narwhal and walrus, we learned that one of the older men, when a boy, saw a narwhal off the harbour, indicating that that strange animal, now exclusively confined to the arctic seas, formerly ranged far to the southward, and may, during the glacial period, have been a New Englander. He also said that the walrus was never seen here. A century ago, however, the walrus lived along the Labrador shore, and our fishermen and whalers exterminated it from the Magdalen Islands, in the Gulf of St. Lawrence. On showing him a picture of 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 proprietorship of the soil with the black, the arctic foxes outnumbering the red, and all the lumber 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 temperature bordering on the freezing point, is frozen up fully six months in the year.

A voyage of two weeks from Boston or New York will bring one into these arctic surroundings. The summer days, when the sky is clear, are warm and delightful, 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 tolerably 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 regions. Curlew-shooting, reindeer hunts, a possible white bear, salmon-fishing, duck-shooting, and birds'-nesting, will

entice them to explore the deep, awe-inspiring fjords, the rapid rivers, and the rugged mountains of this picturesque and desolate coast.—Appleton's Journal.

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 fidgeted, 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 Jesus 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 tongue in which we were born.

THE ANCIENT RING.

A man who wished to buy a handsome 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 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 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 inside was a drop of deadly poison, and a very small hole out of which it would not make its way except it was squeezed. When the poor man was wearing it, the murderer would come and snake his hand violently, the lion's claws would give his finger a scratch, and in a few hours he was a dead man. Now see why I told you this story. For four hundred years this ring had kept its poison, and at the end of that time it was strong enough almost to kill the man who had unintentionally scratched his finger with the claw; for he was only saved by great skill on the part of the physician, and by the strongest medicine. I thought, when I read this story, how like this poison was to sin. You commit a sin now, and for the present forget it; and perhaps ten or twelve years hence the wound you then, so to speak, gave yourself, may break out again, and that more dangerously than ever. And the greatest danger of all is lest the thoughts of sins committed, and the pleasure we had in committing them, should come back upon us in the 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 is often done, not only by the members of 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 a single line of thought. Then there will be a sufficient variety, and a deliverance from the "vain repetitions" inflicted on so many prayer-meetings, and which make them utterly unprofitable. Indeed, if the prayer-meeting is to be attractive and useful, there must be a 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, long and repetitious prayers, and a scattering, pointless address, will soon make a prayer-meeting a place not desired by any one.—Presbyterian Banner.

PRAYERS FOR DONALD 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 dis-reputable, to lounge at home, or to stroll over heath and burn, while others are honouring God in the sanctuary.

There lived in this region, some years since, an honest farmer, yeoman Donald Grant. He was very wise for this world; and while professing better things, he 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 barley harvest, when farm help was scarce, Donald so over-wrought himself on Saturday, that his seat in the "auld kirk" was empty the next day. He remained at home to recruit his powers for a fresh 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 delinquency 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 holy 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 fever on him!

While yet he was speaking, they were joined by Duncan McIver and Malcolm Sterling, two large hearted neighbours, coming to sympathize in Donald's affliction, and to proffer their aid in reaping his barley; and before any explanation could be made of the puzzling 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 ye 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 the kirk wi' the aching o' my limbs, fra' the week's work, but I asked prayers o' no man 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 not!

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 harvest never kept him at home again on the Sabbath.

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 is not necessarily irreligious; much of it is very religious. All such conversation about ministers, churches, and good men, that is dictated by suspicion, or envy, or jealousy, or rivalry, is selfish, 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 conversation is seen from the command, "And these words which I command thee this day shall be in thy heart; and thou shalt teach them diligently to thy children," etc. And also from the command of the Saviour, "Go ye into all the world and preach the Gospel to every 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. All these were written for our examples, and are perfect models for our imitation.

ROCKS RESOUNDING PRAISE.

BY THE REV. A. McILROY WYLIE.

Every child, not to speak of the inexperienced believer, wonders how that dumb creation can praise the Lord. So it seemed a strained conception 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 man 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 gauge, 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 never, when passing through the worst darks and dangers of a fearful ordeal, loses the consciousness of that final safety 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, snow, 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 agreeable 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 discords 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 within.

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 ear; he hears curses instead of blessings, and the horrifying 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 everlasting principles, which every man ought to learn, and whether learned or not, never can be tricked or avoided, so that they shall fail of their hearing: "Sermons

in stones" is something more than a figure 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 sanctification.

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 assiduous 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 bodily suffering, or to injuries received. Except in a figurative way God cannot stand to us as an embodiment of the virtue which He here enjoins upon us, and yet we may brace ourselves for the duty by a glance at Him.

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 work has been slow, toilsome. The world grew. The race has crept. And 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 be 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 God-man bore our sickness, that, tempted in all points like as we are, He is touched with a feeling of our infirmities, and that the grace of one like Him is fully sufficient for us in every bodily anguish.

And to be patient 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 murmur. 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 withheld, let him not be discouraged. If their is pain to be borne let be uncomplainingly. If their is malice to be encountered let it be without a word.

So having done the will of God he may receive the promise.—*The Congregationalist*.

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 replied, "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 skillful writer. It costs no great effort comparatively, 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 thirty 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 crude 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 tobacco?' Thus moved, I threw 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 Word 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 pernicious 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 prayer-meetings, when my quid has swollen 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 nauseous 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. McLaren, 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. McLeod, 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 be 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 it is stated that he will be the first Presbyterian minister who has ever landed on these distant Islands. The United Presbyterians are appealing for missionary agents for Ceylon, Calabar, 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; William, in his 77th; James, in his 75th; David D. in his 73rd; and Rebecca in her 71st. Their parents were born in Ireland. 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 doubtful, in my mind, whether seven of one family in the whole Dominion can beat this."

TESTIMONY OF A SCOTCH SEAMAN.

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 Sea 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 while he 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 a 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 present 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; and an outrage on grace, on anatomy, on humanity, entitling the authors, could they be detected, to criminal responsibility. 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 plant 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 HIGH-HEELED BOOTS.

THE DANGER OF SEEMING TO BE BETTER THAN YOU ARE.

Now, I think, if we closely observe ourselves, the best of us will find a tendency in us to lapse into a lethargic state, into an amiable routine of pious appearances. The frankness and candour in confession of sin and of unsatisfactory spiritual condition, which, if practised, would go far to prevent it altogether, are very seldom 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 committees, 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 sanctification; 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 false 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 Christian 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 it down upon the head of cant and pious seeming. What we need at this time in the Church is a broad-chested, open-handed, 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. Murray*.

TOO LITTLE THINKING.

One of the many evils 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 called 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 into 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 acted.

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.

Let us then strive to be thinkers, not to be profound students, not great scholars, but quiet, earnest, practical every-day workers who have good, substantial reasons for our words and deeds.

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TO CONTRIBUTORS AND CORRESPONDENTS.

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 BRITISH AMERICAN PRESBYTERIAN, Box 600, Toronto, Canada. Articles not accepted will be returned, if at the time 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. We invite the active co-operation of friends in every section of the Dominion, in order to secure a large circulation for the BRITISH AMERICAN PRESBYTERIAN; and to promote the interests of the paper by furnishing early intelligence concerning Missionary and Presbytery news suitable for our columns.

PROSPECTUS OF THE

"British American Presbyterian."

The want of a journal devoted to the interests of the Canada Presbyterian Church—in the columns of which, at the same time the sister Presbyterian 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 judged by what we may be able to accomplish rather than pretensions unproven and excellencies which may not be realized, our references to special features of this paper will be brief.

The "BRITISH AMERICAN PRESBYTERIAN" will contain full reports of the proceedings of Church Courts; a complete digest of Ecclesiastical Law;—home and foreign—specialy furnished by correspondents; a carefully prepared summary of the news of the day; market quotations at the principal trade centres; and able articles on Church, Religious, Literary and Social questions.

The movement for Presbyterian Union, already so auspiciously inaugurated, shall be warmly and persistently advocated, and we shall make use of all proper means likely to disarm prejudices, reconcile differences, and remove obstacles to the early 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, purity and comprehensiveness of its contents, which will be useful to the people, an aid to the Pastor, and a welcome visitor in thousands of Presbyterian homes.

The "BRITISH AMERICAN PRESBYTERIAN" 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, to Halifax, will be made; and we venture to ask, on behalf of our agents, a cordial reception from Presbyterians throughout the Dominion.

C. BLACKETT ROBINSON, Publisher and Proprietor.

British American Presbyterian.

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. The plans are various. In a few instances the Deacons' Court has been put in operation, very much after the model of the Free Church, and under it the congregation has been reached in every part. In other instances, a Missionary Association has been established, by which an opportunity is afforded every month to all the members and adherents of contributing to the mission funds. In still other cases, collectors are sent round quarterly or annually to receive contributions for all the Mission Schemes. To these agencies are sometimes added the state collections, as appointed by the Assembly, for the several Schemes of the Church. In very many of churches, however, no organization exists; in some even the stated collections are not attended to, and little or nothing is done for Missions. A glance at the Financial Returns will satisfy every observer that the burden of our Mission work is most unequally distributed, and lies on a comparatively small number of our congregations. If every congregation were to do its part with even average fidelity, the results would be most encouraging. But so long as congregations are found which pay a stipend of \$1,200, and expend over \$2,000 for congregational purposes, while nothing is sent for our Church Schemes proper, and only \$6 for French Evangelization; or which pay a stipend of \$600, and send only \$44 for all the schemes; or a stipend of \$600, and only \$58 for all the schemes; or a stipend of \$1,000, and only \$40 for all the schemes (and these are taken almost at random), what can we expect? We may contrast with these, congregations with a stipend of \$1,000, and \$1,129 for the schemes; stipend \$700, and schemes \$875; stipend \$1,

400, and schemes \$750; stipend \$1,200, and schemes \$935; 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 ministers 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 earnestly to 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-bearers 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 earnest 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 more the name; but we have a lively interest in the principles the Government professes, and even more in the measures it proposes, as embodying these principles. Too often it is assumed as an axiom in politics, "that men are only to be ruled in one of two ways, viz., by force or fraud," and as the former is not possible in a country like this, that our rulers must hold their place by resorting to all manner of expedients to secure a majority; hence that the wise use of Government patronage, and a judicious distribution of spoils among those who support or will support the Government of the day is not only proper, but the only possible way of ruling our people. In supporting measures proposed also, the line of argument followed by politicians in general is simply and solely that of utility and expediency, and the Right or Wrong is rarely referred to. In defending measures in like manner we rarely hear of anything beyond what law and precedent prescribe. Anything that does not transgress law is permissible, and therefore right, for a legislature; and anything that does so transgress cannot be permitted and is wrong, until the law is repealed. So also, if precedent can be quoted, either British practice or the action of former Governments in this country, in the eyes of very many the question is settled beyond question; just as if the Government of England and our own Parliament had never made a mistake, or under pressure been tempted to depart from strict justice and rectitude.

The present Government, we are happy to see, repudiates all such views. They speak plainly in good old fashioned language of right and wrong, justice and equity. The words of the Premier are: "I promise you, on the faith of a word never yet broken, that . . . the new

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 opinions 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 principle, 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 professions.

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 before 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 loving citizen by the murder of poor Scott; they have courted rather than obstructed, inquiring into every charge brought against themselves, however trumpery in its character or vile and underhand in its manner. So long as this line of conduct is pursued, confirmatory as it is of the principles they profess, our Government will command the confidence of all right-minded men. And should they by that conduct alienate 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 in every respect of real importance. But such an issue we fondly hope will be averted by the strong public sentiment of the great majority of the electors of Ontario.

In all the Scriptures a premium is set on frank openness. Deceit, treachery, and all the practices that grow out of a want of candor, are in open conflict with the Word of God. When Christ was on the earth He did nothing in 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 manipulation, and by practising a kind of every-day legerdemain, they seem to glory in their wily achievements. It is all wrong. Good ends are always more easily secured by straightforwardness and honesty than by any kind of tergiversation or other management. He who lives amid coils, and nets, and traps will get caught in them some day, while he who scorns to use them will be able to trample all those of his enemies under his feet.—United Presbyterian.

HOME EVANGELIZATION IN GLASGOW.

(From the Edinburgh Presbyterian.)

Dr. Buchanan gives in a speech, lately delivered, the following items of information: First, the Commission on Religious Instruction, which met in 1866, 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 out-let 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 efforts, 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 1834."

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 want."

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 upon it at such length as we would desire. There is nothing in all Dr. 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 triumphant 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 abounding reward. It has become fashionable in these days to scorn a "minority;" and the timid, the vacillating, the indolent, and all who are unwilling to bear the cross, are alarmed to have it said that they are in the "minority." Such a spirit is opposed to the very genius of personal Christianity, and traitorous to 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

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 blinched nor paused till he had swept the pettilential heresy of Arianism wholly from the precincts of the Presbyterian Church in Ireland.

SIGNING OF THE CONFESSIO 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 practice 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 be.

This state of matters contrasts strangely with the condition of the Church of Scotland even in the dark days of Moderatism. 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 teased 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 than in Established Churches is an inference which history fully confirms.

ADVICE TO WRITERS.

Omit the beginning of your essay. Most of writers, not used to the press, imagine that a newspaper article is only on argument and conclusion. Not at all. 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 we.

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, rather than write. It is not every one who can write for edification, and you may not be one who can.

Be very modest in your estimate of your own productions, and do not fret if others esteem them even less than you do.—New York Observer.

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 where we have not sown the seed.

THE ONE TALENT

In a night of youth and white,
Hidden from all mortal sight,
My one talent lies to-night.

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 Ireland is wanted. Certainly, he says, they are not Messrs. Butt, Martin and Smyth, all of whom are of Scotch or English descent.

yoysing for yacks between the ports 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.

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."

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 can no more go without her novel than can a confirmed drunkard without his dram."

Scientific and Useful.

Whitewashing Trees.—An old farmer of the Germantown Telegraph says, "The practice of coating the bark of fruit and ornamental trees with whitewash is one that cannot be too severely deprecated."

REDUCING BONES TO POWDER.—A farmer writes: "Last year I collected a lot of bones and reduced them in the following manner. Put them in a large arch kettle or boiler, with an equal bulk of good hard wood ashes; then poured in water enough to make a thin mortar, and boiled the mass from one to two hours, when the bones became completely dissolved or broken down, with the exception of a few hard shin bones."

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 cherry laurel, develop a very large quantity of ozone when in contact with atmospheric oxygen in light.

SERENING 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."

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 afflicted 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 kerosine.

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 man was fed on ordinary diet, and 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 fast after severe exercise, confirming Dr. Parke's former results, and supporting the statement of Liebig on this point in opposition to that of Voit.

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 influence, such as it is fabled to send upon those who sleep in it.

COOKING AND CARRYING MEATS.—One often hears city people say, "country people always fry their beefsteak," which is 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.

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 get so in the habit of putting butter in this and that dish, that common sense is entirely lost sight of.

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 how it should be cut, as that every adult knows.

BROUZZAS.—Bad blood, too much

blood, giving headache, bad 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 symptoms when bilious, but one or more is always present.

Sometimes a bilious person has a yellow tinge in the face and eyes, called "billious," because the bile, which is yellow, is not withdrawn from the blood; it is the business of the liver to do that, but when it does not do it, it is said to be lazy, does not work, 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 nitric acid, elixir vitriol, vinegar; but these are artificial acids, and do not have the uniform good effect of natural acids, those which are found in fruit and berries.

Almost all persons become bilious 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 raspberry, the blackberry, the whortleberry; 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 beneficial anti-bilious 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 bilious condition of the system, giving a good appetite and greater general health.—Dr. W. W. Hall.

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.

TO-DAY.—It is here, the only portion of time to which we can lay 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.

FOREVER.—There is contained in this word something which inspires us with profound awe, something solemn, grand, inconceivable! How can we imagine a series of years merging into eternity and never 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 faith.

SUNSHINE IN THE SOUL.

The Independent has four good recipes, that Dr. Cuyler gives for procuring sunshine 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 spirit of grasping.
3. Keep at some work of usefulness. Active Christians are seldom troubled with the blues.
4. Keep your heart's window always open toward heaven.

"He sendeth sun, he sendeth shower,
Altho' they're needful to the sower;
And joys and tears alike are sent
To give the soul its nourishment.
As cometh to me or cometh to you,
Father! Thy will, not mine be done."

