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FASHIONABLE FOLLIES.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I am much obliged to you for your remarks upon Funerals. They were very much needed. In both the points to which you refer they have long been burdensome nuisances, which most people felt, though not inclined to speak out frankly on the subject. I don't suppose that there is now in most cases any service of wine or spirits on these occasions, though that was very common once, and is, I believe, not entirely dropped yet in certain localities. But apart altogether from that, the long wearisome delay and the trooping in of all and sundries to see the corpse, with the needless outlay on crape, &c., make what ought to be a sad, sympathetic duty, a perfect weariness to both soul and body. Surely, Mr. Editor, people will take your hint in as kindly a spirit as I am convinced it was given, and show respect for the dead by having some mercy upon the living. If you would take up another subject, and say some plain, outspoken words on it likewise, a good many of your readers would heartily thank you. I refer not to funerals, but to feasts. I suppose it arises from our increasing prosperity that there is so great an amount of extravagance shown in entertaining friends, or, rather, acquaintances. I should scarcely like to mention the sums that are said to be expended by people "professing godliness" in Toronto, Montreal and other cities and towns of Canada on single entertainments. There may very likely be an exaggeration in the amounts mentioned. This, however, is plain to any one who was ever at any of them: that the outlay must be anything but small. It would be a very moderate calculation to say that a good many members of churches—the Presbyterians not excepted—spend more on such things in a single winter, than they give to the Church of Christ in a good many years.

And it is not only the expense, though that is an important item. There are the ridiculously late hours, or, rather, I should say, very early ones, with the upbraid of all family order—compensated, I suppose, by the whole assemblage professing to have "family worship" about midnight, followed by supper or breakfast, as one likes best to describe it. In many cases dancing is one of the chief features of the evening, and if cards are not called into requisition—and in some instances they are—there are other things nearly equally objectionable. Some may be able to afford all this, and may rather like to have the opportunity of making a somewhat vulgar display. But others are not able; yet they must follow suit or allow themselves to be dropped out of the "circle." They cannot go to such entertainments without giving them in return, and to refuse to do this is thought to be going out of the world altogether; in the midst of all this, true sociality dies, the pocket is depleted, and the ability to help forward what are recognized to be good causes badly interfered with. Do, Mr. Editor, let us hear something pointed and direct on this subject. The evil is coming to assume very serious dimensions. Social intercourse becomes as stiff, pokerish and unnatural as can well be imagined, and a pleasant talk with one's friends and home to one's own house by eleven o'clock at latest has got to be among the lost arts and the lost blessings. I actually know of some of our most devoutly pious people having large dancing parties that don't break up till three or four o'clock in the morning. And the mission contributors? Are they in correspondence? I am not saying whether it is right or wrong to support Christian missions but these people say that it is right and dutiful and surely there ought to be some small amount of proportion in their treatment of different things according to the recognized greater or less importance of each. All I can say is that if "parties" as conducted according to the current standard of fashionable godliness, are indispensable developments of modern religious life, we had better drop the usual other contributions to religious purposes, at least for the winter months; for the former will take all that the most of us can spare and in a great many cases a good deal more.

I am, &c.

A SUBSCRIBER.

Grow in grace, because this is the only way to be certain that you have any grace at all. If we aim not at growth in grace, we have never been converted to goodness. He that is satisfied with his attainments has attained nothing.

INSTRUMENTAL MUSIC.

Editor BRITISH AMERICAN PRESBYTERIAN.

I have read with much pleasure Mr. B.'s two letters contributed to your columns on the above subject, and as he seems to have given the subject a good deal of thought perhaps he will explain other passages occurring in the New Testament besides Hebrew xiii. 15. I would refer him particularly to the Book of Revelations xiv. 2, 3. "And I heard a voice from Heaven as the voice of many waters, and as the voice of a great thunder, and I heard the voice of harpers harping with their harps. And they sung as it were a new song before the throne and before the four beasts and the elders, and no man could learn that song but the one hundred and forty and four thousand which were redeemed from the earth." Now we know that the apostle by whom these words were penned, lived for many years to see the infant church rapidly increasing in numbers and influence, and had he considered instrumental music in the same light as Mr. B., as one of "the weak and beggarly elements of the source of the tabernacle," or as the greatest which some very worthy members of our church deem it, how could he have used the expressions which I have just quoted. I care not whether you take them in their liberal signification or as simply typical. Most assuredly not; and were it necessary to point to any internal evidence to show that instrumental music, *per se*, is not abrogated by the New Testament, I would refer to these and similar verses in this the latest book of the Bible. However, I leave it to Mr. B. and our other Theologians to discuss the Scriptural arguments, *pro* and *con*, permit me to refer to a few practical reasons why I and other younger lay members of the church advocate the introduction of organs into our churches.

There are very few, I am happy to say, that carry their views so far as to look upon instrumental music as a sin, I shall therefore leave this small class out of the question and take it for granted that the great body of our people look upon this subject as one of the "non essential," *i. e.*, a matter which is not essential to salvation. While I hold strong views upon the great principles of the Christian religion as laid down in our confession of faith, I quite agree that Presbyterianism is possessed of that elasticity which enables us to mould it to every time and age. This is the first ground therefore that I take, that our church should keep up with the spirit of the age in matters non essential—so long as not forbidden by the word of God. The taste for music has become so general in this country; taught in our city schools, having a place in our national system of education, occupying a permanent place in the household enjoyments, cultivated on all hands in the Sabbath School, public concerts, and other ways too numerous to mention, that rendering praise to Him who has endowed us with such tastes, and the desire for their culture, we should offer the best we can give in the praises of the sanctuary. Can anything be more calculated to dampen our spiritual feelings and stop the praise of the lips, than to hear some old tune, *droned* out by a Precentor or hurled at you with an energy as regards noise and volume of sound scarcely equaled even by an organ. Now, sir, we only ask the organ as an aid, simply to lead the congregation. For in the words of the poet Cowper:

There is in souls a sympathy with sounds,
And as the mind is pitched the ear is pleased.

Some chord in unison with what we hear,
Is touched within us, and the heart replies.

We cannot always secure a good precentor, the tones of the organ are always the same, and very often one is as much a machine as the other, and in point of comparison the organ but too often bears off the palm.

A second reason is to render our service more attractive. There is no use shutting one's eyes to the fact that the young members of our churches, especially in the larger cities, are apt to wander, and are generally found, especially at the evening diet of worship, in other churches where the form in use admits of instrumental music and more variety than our own services. I fancy that here I would at once be met with the argument: Well, if that is what they go for, we are better without them. I say no. Keep the young people, and the means of doing so are within your reach without any self sacrifice of principle, of doctrine or Church government. It is to the younger members of the church that we look to, to fill the places of those "called to rest" from time to time. In conclusion

I feel certain that were we to introduce organs into our city churches we would improve our congregational singing. The organ like almost everything else in this life may be abused; but in its proper place, and under good management, it may become one of the greatest aids in that most delightful of all exercises, the *service of praise*. In the words of the Psalmist David:—"Sing aloud unto God our strength; make a joyful noise unto the God of Jacob. Take a psalm and bring hither the timbrel, the pleasant harp with the Psaltery."

Solicitor.

VOTING ON PROFESSORS.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—In your last issue, "Common Sense" states a difficulty which he has in this matter. Allow me to endeavour to remove his difficulty, and then to state graver difficulties which occur to my own mind.—"Common Sense" complains of want of information needed to guide him in voting aright. But surely persons nominating any one in a Presbytery will be in a position to communicate ample information. Those fitted for the office by talent attainments, and mental habits are not so numerous and so little known in our church that many members in each Presbytery can possibly lack the information required. But even if any Presbytery should not know whom to nominate, the simplest and wisest thing will be to nominate no one at all; especially as the General Assembly, judged by its recent action, will not necessarily be guided by a number of Presbyteries on that matter. When the matter comes up before the General Assembly, all the information desired will be elicited in the course of discussion. But surely it would be a most indelicate thing to discuss through the newspapers the qualifications of men who do not offer themselves as candidates for the office, and all would probably not accept of it if it were offered to them.

But my difficulties are of a greater nature and may be presented in the following questions:—

1. Who instructed Presbyteries to nominate professors at this juncture? Has the College Board done so? I am not aware that it has; but I am certain it is not competent to do so. Thus the nomination will be of no value whatever.

2. What need is there of excessive haste in this matter, especially as Dr. Inglis' resignation is not yet reported to the Assembly? We may well pause before incurring greater expense in view of the fact that Dr. Inglis said that his conviction, from long experience in the College Board, that without an endowment an additional Professor could not be supported, influenced him a good deal in pressing his resignation; and in view of the fact that the College Endowment Scheme is making so slow progress.

3. Why seek to take the nomination out of the hands of the next General Assembly, without consulting it? Why should the Presbyteries now do what they never did before? It may be said that it is desirable to have the opinions of Presbyteries on the matter. If so let the Assembly ask it; or let the Presbyteries overture to the Assembly to enact a law making it imperative that professors be nominated by Presbyteries.

"INQUIRER."

A WORD FOR KNOX COLLEGE.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—It is high time that the members of the Canada Presbyterian Church became alive to the necessities of Knox College. Most of them are ignorant of the fact that the present building is simply a disgrace to a body so numerous and so influential. Many who have not seen it have the idea that it must be a grand edifice. It certainly has a grand appearance in a picture to be seen in the recently issued book, "Life and Times of Dr. Burns." That plate summons up before the imagination a vision of marble pillars, extensive colonnades, graceful domes and windows, set to catch and reflect the light of Heaven. Knox College, like many a homely face, does make a very good photograph, but it is not a fairy palace for all that.

We recommend every Presbyterian who visits Toronto to step up Yonge Street and view their College, mark well its bulwarks and its beauty, and closely inspect its capacity and accommodations. If they do not return from the inspection somewhat ashamed of their connection with it, their reflections will not have taken a proper direction. If outside the building is dingy and dark, inside it is cramped and confined.

Irregular without, more irregular within, it is enough in itself to disorganize the mental and moral faculties of a man of taste and feeling.

Its worst fault is not want of appearance, but want of accommodation. It requires but a glance to perceive some of its many deficiencies: its miserable hall and its wretched lecture-room.

A hall in which the students can hold their mass-meetings is essentially the full life of a Theological Seminary. It is the heart of the institution. There should be the fullest throbbing of student life. There the hearts of the students, as fellow-labourers, are fused together in Christian sympathy, and grow responsive to the same noble emotions. Without a suitable hall, such life becomes impossible. Now, no one can sit for twenty minutes in what is called "Divinity Hall, Knox College," without feeling mean, without looking toward door or window for as speedy escape as possible.

If, Mr. Editor, we cannot have a new College building entire, for charity's sake, let us have a new College hall, where our students can escape from the joyless, melancholy atmosphere that hangs around the room where they now attempt to hold their meetings.

Again, with regard to our lecture-rooms, we are treating our Professors neither honourably nor honestly. We elect them to "chairs" in the College, and then with the critic's eye we mark their success or failure. We do not give them a fair chance, for we put them into lecture-rooms which work against them, and in which nothing but genius can succeed in keeping up attention among the students. Everyone will admit that a man cannot speak with power to a class which is not face to face with him. In the class-rooms of Knox College, a few can sit facing the professor, the majority present to him their profiles, and some sit with their backs toward him. With such an arrangement as this, it is only superior power on the part of the professor and deliberately constrained attention on the part of the student, that can prevent a lecture from becoming dull and spiritless. All the magnetism of the eye, and all the sympathy of expression are lost.

We could furnish many details showing how inadequate in accommodation and how inappropriate in design the present building is. We forbear. Let any one interested in the matter go and inspect for himself. We are quite sure that if any one does so, from a spirit of denominational pride, if from no higher motive, he will come to the conclusion that "something must be done." There is too much apathy throughout the church towards the college. The college is the centre of Church life. Influence the college and you influence the church to its remotest corners. Is it not then a matter much to be regretted that the college should be impeded in its progress and weakened in its influence for want of a suitable building and for want of funds to carry on its operations? We have heard men speak disparagingly of Knox in comparison with other colleges. There is no good reason why Knox should be inferior to any Theological Seminary in the world. It has distinct advantages over Princeton, over Union, over Auburn, over Glasgow and over Edinburgh, and would have a fair chance to surpass them all but for the cramping want of pence.

I believe that the college is suffering because men of capital in the church have not had their attention called to its wants.

Let a reasonable scheme be laid before them for the erection of a new college and I am confident there is wealth enough and liberality enough in our church to secure an immediate result in the way of donations.

Then when we have a college in whose prosperity and renown, we take a pride, there will be no danger of want of funds for its support.

This is a subject worthy of agitation and worthy of action. Americans have one advantage over us. When a good and necessary scheme presents itself to their minds they act upon it and act at once. We take years to deliberate and re-deliberate.

Mr. Editor, I think we might have American promptness of action in this matter, and I hope we shall.

Yours very truly,

EXCOLLEGIAN.

We mock ourselves a hundred times a day when we deride our neighbour, and detect in others the defects which are more manifest in us, and admire them with a malicious malice and envy.—Montaigne.

Random Readings.

Self-sacrifice is the ground of church harmony.

We only really live when we can truthfully say, "To me to live is Christ."

Let our path to the fountain be worn with daily journeys; let the key to our treasury of grace be bright with constant use.

Do we read of the Lord's rejoicing above once or twice? He had a most exquisite sense of a world that had lost communion.

Self-loathing is a characteristic of a spiritual mind. The axe is laid at the root of a vain-glorious spirit.—Cecil.

True zeal is a sweet, heavenly and gentle flame, which maketh us active for God, but always within the sphere of love.—God worth.

O how good it is to love on earth as they love in heaven; to learn to cherish each other in this world, as we shall do eternally in the next.—Francis de Sales.

Great occasions of serving God present themselves but seldom, but little ones frequently. Now he that is faithful in that which is least is also faithful in much.

A spiritual mind has something of the nature of the sensitive plant. I shall smart if I touch this or that. There is a holy shrinking away from evil.—Cecil.

Faith is the ladder on which the believer is constantly mounting to ascend into the heavenly Canaan, from thence to bring down clusters of delicious grapes, to refresh him in his wilderness journey.

Wisdom and truth, the offspring of the sky, are immortal, but cunning and deception, the meteors of the earth, after glistening for a moment, must pass away.—Robert Hall.

I don't think we ought to allow of a fretted mind. Every day is often made up of unexpected little matters, needing the help and strength of God, and it is blessed to prove Him sufficient for the least as the greatest.

There are no stages in redemption. "Christ has once suffered for sins, the just for the unjust, that he might bring us to God." But there are many stages in learning what redemption really is.

Endeavour to take your work quietly. Anxiety and over action are the cause of sickness and restlessness. We must use our judgment to control our excitement, or our bodily strength will break down.

I had rather put my foot upon a bridge as narrow as Hungerford, which went all the way across, than on a bridge that was as wide as the world, if it did not go all the way across the stream.

If thou desirest Christ for a perpetual guest, give him all the keys of thine heart, let not one nail be locked up from him; give him the range of every room, and the key of every chamber; thus you will constrain him to remain.

Look we into the life of Christ and we shall find the philosophy of the simple, the nurse of young men, the meat of strong men, the buckler of the weak, and the physic of the sick; the book full of divine instructions; fit for all mankind.—St. Chrysostom.

Death is that which all men suffer, but not all men with one mind, neither all men in one manner. For being of necessity a thing common, it is through the manifold persuasions, dispositions, and occasions of men, with equal desert both of praise and dispraise, shunned by some by others desired. So that absolutely we cannot discommend, we cannot absolutely approve, either willingness to live or forwardness to die.—Hooker.

The soul that can really say, "All my springs are in thee," is lifted above all creature confidences, human hopes and earthly expectations. It is not that God does not use the creature in a thousand ways to minister to us. But there is a vast difference between God's using the creature to bless us and our leaning on the creature to the exclusion of Him.—Aelaide Newton.

John Ruskin, in his last "Address to the Workingmen of Great Britain," says of his boyhood training: "My mother forced me, by steady daily toil, to read every syllable through from Genesis to the Apocrypha about once a year; and to that discipline I owe not only a knowledge of the book, which I find occasionally serviceable, but much of my general power of taking pains, and the best part of my taste in literature."

Unquietness is the greatest evil that can come to the soul, excepting sin. For as seditions and civil discords of a commonwealth run it entirely, and disable it to resist a stranger, so our heart, being troubled and disquieted in itself, loseth strength to maintain the virtues which it had gained, and with it the means to resist the temptations of the enemy, who at that time useth all kinds of endeavours to fish (as they say) in troubled waters.—De Sales.

The past is no safe ground; and yet there are those who have sit mumbering their satisfaction. They boast of what they have done. They have made fortunes. They have scraped in money; they are not careful to recount how! They have built warehouses. They have invented this, that, or the other thing. And so they sit piping about themselves as if the world had been sustained to keep them up, and as if the little that they had done here and there was a fit theme for their everlasting meditation.—Becher.

Selected Articles.

THE SINGER.

Up the east a lark was singing; Down the yellow light was shining; Oh, that I were also and strong I am nothing but a song.

"WORDLINESS."

BY REV. J. HALL, D. D., NEW-YORK.

In the judgment of many excellent persons, the Church of Christ is now suffering from worldliness to such an extent as to raise grave apprehension, and call for special notice in prayer and effort.

The latter is the subject of complaint, though it is obviously not without some connection with the former, for an undivided and divided Church is not a formidable opponent to her enemies.

As a help to just thinking on this matter, the writer ventures to offer a few thoughts which may possibly disappoint some readers (because we are all accustomed to hear "worldliness" blamed rather than defined), but may yet awaken salutary thought in others.

We are all liable, as we learn from faithful friends and sarcastic neighbours, to judge severely those things which we have escaped, and to rate highly the virtues we possess. The "good young man," who neither uses tobacco or stimulants, and has been brought up so, may easily assign himself, or have given him by others, a high place over those who "smoke and take wine" while in the eye of God the smoker may be the better of the two.

These examples I give, because no one will suppose me to be in favour of tobacco, drink, fast living, or loose religious thinking, and because they illustrate, I hope harmlessly, the position laid down at the beginning of the paragraph.

What is true of persons is true of classes. Among the inhabitants of tenement-houses, there is a good deal of roughness, coarse speaking, rude boxing of human ears, blows even, in bad times; and some excess of wine, revelings, and such like, unrefined freedoms, and boisterous and unregulated jollity, in good times.

Now it is not meant that there is no right and wrong for the individual in these things, but that a general judgment upon particular points is so difficult as to make general judgments of little value.

in other people's coats. "I'm no worse with my dress—hair and all—than the devil with his hair'dye." "There was less naughty talking at my reception than at Mrs. Smith's Dorcas." And these retorts getting whispered about, and being in the air, the spirit of even good people is "riled," and perhaps the minister is led to lay out as much force for a Sabbath or two, in disbanding from dress, or dance, or theatre, as he ordinarily does in disbanding from rejection of Christ and eternal death.

"Then do you think excessive dressing, and dancing, and entertainments, and theatrical displays, right things for Christian people? No, indeed, I think them generally excessively childish; sometimes very pernicious.

"Then would you do nothing? Do you advise 'masterly inactivity'?" No. There is something to be done. Let an example indicate what.

The pastoral epistles emphatically require gravity in ministers. Now, suppose it were put in the ordination-vows, or "charges," that a minister should never make a pun in English, Greek, or Latin; never wear a coloured necktie, never allude to Dickens or the like; never make people laugh with an "amusing speech"; never throw a fly, or shoot gape, or knock down nuno-pins (which things could be shown to be unfavorable to gravity)—would it mend matters? Would not a wise man say, "My dear sir, some of these things, in proper time and place, are well enough; 'est modus in rebus'; and if I am not capable of judging and obtaining help, to form a judgment on such things, if there is no way to keep me right on these points but by this formal prohibition, I am not fit to be a minister at all.

Now it is just here that the right line of treatment of the Church's worldliness seems to lie. To have a ministry grave, sober, such that no man can despise, let it be an educated an intensely earnest ministry, thoroughly engaged in God's work; and to have a church free of worldly trifling, let her be thoroughly educated, and intensely occupied in God's work.

But how to get this, or, rather, how to seek it? With great diffidence we venture a few hints:

1. There is a broad line drawn in Scripture between God and man, Christ and Belial, flesh and spirit, the will of the flesh and the will of God. That which makes godliness is the love of God shed abroad in the heart. That is its essence, its animating principle, its life. That which makes worldliness is the love of what is not God, lust of the flesh, or the eye, or pride of life. The object may be dignified, like honour, or small and mean, like gain, or personal display. It may be pure, like literary-fame, or social influence, or it may be sensual and beastly, like the pleasures of the table or of the harom.

What makes it worldly is not its high or low character; it is its godlessness. The "honourable merchant" loving his money; the "mother in Israel" loving her position; the deacon loving his power in the Church; the minister "purring" over the "society" of which he is the "honoured head"; all may be worldly in God's sight, as truly as the butterfly that shines in over-dress in the boxes, or the poor creature that gyrates on the stage in half-dress, and with less excuse. One may conduct a prayer-meeting, or manage a mission-station, in essential worldliness.

A ball thrown away on the top of a hill will obey the law of gravitation and run down. What side of the hill it will take will depend on the impulse given to it, and the lay of the ground. So human beings without the dominant love God will be worldly, and what form of gaiety, display, hoarding, gossiping, self-seeking, self-indulgence, mean gains, or sense of power, the sin will take, is only a matter of detail, and of secondary moment. Men, like trees, will bring forth fruit after their kind.

2. Let there be close and faithful dealing with those whom we take into the Church. Let us be more concerned about quality than quantity. "They are not all Israel which are of Israel."

3. Let us keep the churches, as churches, free of wordliness. If they be the scenes of theatrical displays; if they parade themselves before the world; if they follow in its wake in style, "effects," music, and general accommodation to the fashion, can it be wondered at if the members, caught the spirit, and "better the instruction" of what minister does not know that it is possible to preach on humility, with a spirit as proud as Lucifer's? And so may a church be sound in creed, and most respectable in character, and yet differ from other institutions only in this; that they serve man's natural tastes and wishes on the six days, and it gratifies the same in the ways appropriate to the seventh.

4. Let us seek in all appropriate ways, by praying, studying, teaching, preaching, and holy living—the power which has not only resisted the enticements of worldliness, so-called, which enters the heart, dispels its old occupants; rouses the tastes; purifies the affections; sets the hands to work, makes life solemn, earnest, and useful; gives efficacy to labor, creates a new public sentiment, and renders all obedience simple, unconstrained, and spontaneous, holding men back from frivolities, not so much by the "iron fence" of "Thou shalt not," as by the "loftie" inspiration of positive Christian living, that replies to all syren calls of the world. "Why should the work cease while I leave it, and come down

to you?" We may err in dealing with symptoms; we may mistake for governing too much; but we are safe in declaring, by word and deed, "I believe in the Holy Ghost."

SHALL WE KNOW EACH OTHER IN HEAVEN?

Mr. Rylo observes, "What saith the Scripture on this subject? This is the only thing I care to know. I grant freely that there are not many texts in the Bible which touch the subject at all. I admit fully that pious and learned divines are not of one mind with me about the matter in hand. I have listened to many ingenious reasonings and arguments against the view that I maintain. But in theology I dare not call any man master and father. My only aim and desire is to find out what the Bible says, and to take my stand upon its teaching. Let us hear what David said when his child was dead: 'Now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.' (2 Sam. xii: 23). What can these words mean but that David hoped to see his child and meet him again in another world? This was evidently the hope that cheered him, and made him dry his tears. The separation would not be forever. Let us hear what St. Paul said to the Thessalonians: 'What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?' (1 Thess. ii: 19). These words must surely mean that the apostle expected to recognize his beloved Thessalonian converts in the day of Christ's second advent. Let us hear what the same apostle says, in the same epistle, for the comfort of the mourners: 'I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.' (1 Thess. iv: 13, 14). There would be no point in these words of consolation if they did not imply the mutual recognition of saints. The hope with which he cheers wearied Christians in the hope of meeting their beloved friends again. He does not merely say, 'Sorrow not, for they are at rest, they are happy, they are free from pain and trouble, they are better off than they would be here below.' No; he goes a step further. He says 'God shall bring them back to the world. You are not parted forever. You will meet again.' I commend these three passages to the reader's attentive consideration. To my eye, they all seem to point to only one conclusion. They all imply the same great truth, that saints in heaven shall know one another. . . . There is something to my mind unspeakably glorious in this prospect; few things so strike me in looking forward to the good things yet to come. Heaven will be no cold place to us when we get there. We shall not be oppressed by the cold, shy, chilling feeling that we know nothing of our companions. We shall feel at home. We shall see all of whom we have read in Scripture, and know them all, and mark the peculiar graces of each one. If it is pleasant to know one or two saints, and meet them occasionally now, what will it be to know them all, and to dwell with them forever! There is something unspeakably comforting, moreover, as well as glorious in the prospect. It lights up the valley of the shadow of death. It strips the sick bed and the grave of half their terrors. Our beloved friends who have fallen asleep in Christ are not lost, but only gone before. The children of the same God, and partakers of the same grace, can never be separated very long. They are sure to come together again when this world has passed away. . . . Blessed and happy indeed will that meeting be; better a thousand times than the parting. We parted in sorrow, and we shall meet in joy; we parted in stormy weather, and we shall meet in a calm harbor; we parted amidst pains and aches, and groans and infirmities; we shall meet with glorious bodies, able to serve our Lord forever without distraction. And, best of all, we shall meet never to be parted, never to shed one more tear, never to put on mourning, never to say goodbye and farewell again. Oh! it is a blessed thought, that saints will know one another in heaven!"

PRAYER MEETINGS.

BY REV. JOHN HALL, D.D.

What should Christians do with the prayer-meetings? First of all, attend them. All who stay away injure the meeting, even to those who are there; all who attend help it. Who knows not how sympathy of numbers may be consecrated? Your presence is a visible standing declaration that you feel need, are in sympathy with your brethren, and believe in God as the hearer of prayer.

Then make the meetings as effective as possible. We do not say "interesting," which is a poor word at best, and here exposes a wrong idea, namely, that the value of a meeting depends upon the degree of pleasure and mental excitement experienced. It does depend on faith exercised, sorrow felt, childlike reliance on God realized, and brotherly love continued and inflamed.

In the conduct of the meetings routine should be avoided; methods varied; brief, pertinent passages read; and appropriate hymns chosen and appropriately sung. All prayers need not include every element of prayer, or need each suppliant include all objects of desire. Circumstances should be considered, specific wants presented, specific thanks, present conditions noticed, as an approaching communion, a Sabbath school, even a class, so making the service real. Brief counsels from a pastor, or persons indicated by him—allowing each five minutes would often be entirely proper, and give tone and direction to devotion. Good people meeting thus, looking for blessings, and submitting themselves to the "Spirit of grace and supplications," need not feel other dullness, or indecorum, for all will be real, and readily disarm criticism. It is when we are going through mere motions, and consciously only a thing of forms, that we invite criticism. One can think of that early prayer-meeting in the house of Mary at a crisis in the Church's history—James slain and Peter in prison—when Rhoda rushed in and said, "He is at the gate!" "Thou art mad!" "Nay, it is so; he is at the very gate." "Then it is his angel." That was a great violation of the proprieties, an "unseemly interruption;" but, we take it, there was neither embarrassment nor offense, for it was all earnest, all real, and all proper, as it will be with us when we really wait upon God.—Intelligencer.

THE MAGNITUDE OF MITES.

It is estimated that there are millions of young persons in America, who, from want of interest or simple solicitation, give not one dollar a year to the cause of Churches, or Christian enterprises, yet, should they contribute but ten cents, a week, would produce the yearly income of over twenty millions. Why, then, will not Christians awake to the consideration of this subject, to a proper cognizance of this immense dormant power, and move at once in the use of means to reach it, so as to insure the glorious dawnings of that promised day when "to the poor the Gospel shall be preached," and "the whole earth shall be filled with the knowledge of the Lord?"

WANT OF NATURALNESS IN PREACHING.

Sydney Smith tells us, "I went, for the first time in my life, some years ago to stay at a very grand and beautiful place in the country, where the grounds are said to be laid out with consummate taste. For the first three or four days I was perfectly enchanted; it seemed something so much better than nature that I really began to wish the earth had been laid out according to the latest principles of improvement. In three days, though, I was tired to death; a thistle, a nettle, a heap of dead bushes, anything that was the appearance of accident or want of intention, was quite a relief. I used to escape from the made grounds, and walk upon an adjacent goose common, where the cart ruts, gravel pits, lumps, irregularities, coarse, ungentlemanlike grass, and all the criticisms produced by neglect, were a thousand times more gratifying than the monotony of beautiful the result of design, and crowded into narrow confines."

Now, this is precisely the result produced upon most hearers by a too elaborate style of preaching. At first it astonishes, amazes, and delights; but in the long run it falls upon the mind, and even wears the ear. The high art displayed in sentences polished to perfect smoothness, is certainly very wonderful, but it is too long, too very wearisome. Men can not forever look at fireworks, nor pass their days among artificial flowers. The preaching which maintains its attractiveness year after year is after the order of nature, original, unaffected, and full of spontaneous beauty which the high art of the world can never justify. Homely illustrations, a touch of quaintness, a fullness of heart, thorough naturalness, and outspoken manliness, are among the elements which compose a ministry which will year, and be interesting at the end of twenty years as at first. Of the refined politeness of a drawing room, most people have enough in a single evening; to continue

such a manner of intercourse for a week would be intolerable; but the familiar communion of the family never tires; homes' genuine and spontaneous fellowship grows denser every year. The parallel holds good between the deliverances of a grandiloquent oration and the utterances of a warm heart. The Primitive Methodist being asked to return thanks after dining with the squire, thanked God that he did not have such a good dinner every day, or he should soon be ill; and when we have occasionally listened to some great achievement of rhetoric, we have felt the same grateful sentiment rising to our lip. A whipped cream or a slab of an excellent thing occasionally, but it is very easy to grow tired of both of them, while bread and cheese or some such homely fare can be eaten year after year with relish. If it be natural to a man to be very elegant and rhetorical, let him be so; flamingoes and giraffes are as God made them, and therefore their long legs are the correct thing; but let no man imitate the profligate in an elevated style, for geese and sheep would be monstrous if perched on high. To be sublime is one thing, to be ridiculous is only a step removed; but is another matter. Many in labouring to escape rusticity have fallen into fastidiousness, and so into utter foolishness. It may be that to recover their strength they will have to breathe their native air, and return to that natural style from which they have so laboriously departed.—Spurgeon.

PRAYER MEETINGS.

BY REV. JOHN HALL, D.D.

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WHAT I BELIEVE.

"Satan always flies when the precious blood of Christ is trusted in and confessed. A very good, practical way to battle him when suggesting doubts is to confess at once to yourself, or to some one else, your belief that Jesus does save you now fully, and that his blood does cleanse you from all unrighteousness."

I believe that all my sins are entirely washed away in the precious blood of Jesus, for the sake of his dear name, and that he looks on me as "perfect through his comeliness put upon me."

I believe that he has taken me just as I am, to be his own forever, and has given himself to me, to be my closest, dearest friend, and this on account of his love to me alone, and not mine towards him.

I believe that he has taken my heart just as it is, "deceitful above all things, and desperately wicked," to cleanse and renew, and that by the indwelling of his Spirit he will sanctify it wholly and make it all that he would have it be.

I believe that it is his work to keep me, and to keep and increase my feeble faith, and that he will do it.

I believe that his love toward me never varies, however cold my heart may be, however dark and confused my path may seem, and that every event of my daily life, the most insignificant as well as the greatest, is ordered by him who knoweth what I need.

I believe that as I am his, and belong no more to myself, it is his work to govern me, to care for me, and to direct me, and that to attempt to manage my own heart, to bear my own burdens, whether temporal or spiritual, or to lean upon my own wisdom in the smallest degree, would be but to distrust his tender love and his all-sufficient power and grace.

As helpless as a child who clings Fast to his father's arm, And casts his weakness on the strength That keeps him safe from harm; So I, my Father, cling to Thee, And thus I every hour Would link my earthly feebleness, To Thine Almighty power. As trustful as a child who looks Up in his mother's face, And all his little griefs and fears Forgets in her embrace; So I, to Thee, my Saviour, look, Add in Thy face divine Can read the love that will sustain As weak a faith as mine.—Parish Visitor

SHALL THE PASTOR VISIT?

The complaints on this head in America, if not quite so rife as in England, are yet quite too loud and too frequent. There ought to be little ground for making them at all. In some cases, of course, the space traversed by ministers is too extensive to permit of the frequent visitation of each family under their care. But in circuits of at least moderate dimensions, and in charges containing only one or two congregations of convenient size, no just cause for murmuring on this subject ought to exist. We gather that such cause does exist in many towns and cities in the United States, and we may add in British America also.

It is to be regretted that it is so. The importance of careful pastoral visitation as a means of promoting the interests of religion in societies and congregations can scarcely be overrated. It is our belief that thousands are lost to the Church on both sides of the Atlantic for want of the due performance of this duty. To a minister of moderate pulpit capacity pastoral visitation furnishes the means for doubling his abilities and opportunities for usefulness. A minister of high pulpit efficiency will lose half of the fruit of his public labors if he fails in the house to house department of his work.

We have never met with an objection of any weight or reasonableness justifying the neglect of this duty, so rich in its chances for good-doing. It may be pleaded, indeed, that a minister is timid and retiring, and finds it difficult to leave his way to the firesides of all sorts of people. A timid and nervous minister who, under a sense of duty, faces multitudes of people in public, and fearlessly declares to them the whole counsel of God, ought not to find it an insurmountable task to make his appearance among the families of his flock.

It may be urged that a minister has a constitutional distaste for pastoral visitation. The obligations that bind men to duty have no respect to their tastes or distastes. And in point of fact, ministers who have no natural love for the work by the duty in question have attained to remarkable proficiency in the performance of it.

It may be alleged that a minister has no aptitude for such a world-wide pastoral visitation pleasant to himself and unprofitable to others. The consideration of his own pleasure is to be eliminated from the question. As to the other point, it may be without hesitation declared that this is one of the cases in which when there is a will there is a way. No man, even though not naturally fitted for pulpit work, can justifiably fail greatly at pastoral visitation if he undertakes it and prosecutes it with a conscientious and prayerful determination to do his best perseveringly to achieve success in it.

It may be suggested that the necessity of pulpit preparation make it impossible in certain cases of ministers to pay much attention to pastoral visitation. In ninety-nine cases out of a hundred such a suggestion would be ridiculous. The pulpit preparation is indeed not impeded or prevented by intelligent, regular, systematic pastoral visitation.

It is clear to us that it becomes the Methodist of both hemispheres to see to it that this most important matter be attended to with the most conscientious and diligent care.—Provincial Wesleyan.

God will not withhold anything that is good, nor suffer anything that is evil to fall upon us that shall not turn to good.

THE BRIGHT SIDE.

There is many a rest in the road of life, If we only would stop to take it, And many a balm from the bitter land, If the quivering heart would take it.

Better to hope through the clouds than low, And to keep the eyes still lifted; For the sweet blue sky will soon peep through When the mists of life are lifted.

There is many a gem in the path of life, Which we pass in our idle pleasure, That is richer far than the jewelled crown, Or the miser's hoarded treasure.

SINK OR SWIM.

BY REV. T. DE WITT TALMAGE, D.D.

We entered the ministry with a mortal horror of extemporaneous speaking. Each week we wrote two sermons and a lecture all out, from the text to the amen.

It so happened that the coming Sabbath night was to be eventful in the village. The trustees of the church had been building a gasometer back of the church, and the night I speak of the building was for the first time to be lighted in the modern way.

With our ten-minute manuscript we went into the pulpit, all in a tremor. Although the gas did not burn as brightly as its friends had hoped, still it was bright enough to show the people the perspiration that stood in beads on our forehead.

We crawled down the pulpit in a state of exhilaration; we never before saw such handsome darkness. The odor of the escaping gas was to us like "gales from Araby."

But after we got home we saw the wickedness of being in such dread. As the Lord got us out of that predicament; we resolved never again to be concerned in one similar. Forthwith the thralldom was broken, we hope never again to be felt.

hears sit with lead-pencils out to mark down the inaccuracies of extemporaneousness, shall the pulpit cower? If these critics do not repent they will go to hell, and take their lead-pencils with them.

Which thoughts came to us this week as we visited again the village church aforesaid, and preached out of the same old Bible in which years ago we laid the tentative manuscript, and looked upon the same lights that once behaved so badly.

THE LATEST DISCOVERIES IN THE POLAR REGIONS.

Although the North Pole has not yet been reached, notable progress has recently been made in the exploration of the zone of which it is the center.

Dr. Augustus Petermann, the eminent German geographer, has received advices, via Norway, that the land at the east of the island of Spitzbergen, of which the position has frequently changed on the charts during the past two centuries, has at last been reached.

The length of the island between its furthest points was determined to be 44 marine miles. The drift wood had accumulated in vast heaps, hundreds of feet from the shore and as high as twenty feet above the sea level.

THE PULPIT AND THE PRESS.

The following is from an article by Prof. Bascom in the Bibliotheca Sacra for October. "One grand of disparagement of this

established and time worn agent, the pulpit, is found in comparison of it with the press. So astonishing has been the outburst here, that all vagrant eyes and thoughts are captivated and swept away.

"As the nurture of the household is closer to the life of the child than that of the community, so the religious instruction of the pulpit, with its intimate social aspects, is nearer the thoughts of man than the paper, coming from remote and impersonal centres."

SLANG PHRASES.

Rev. Dr. Hall was sitting in his study one pleasant August afternoon, his thoughts intent upon his Sunday Sermon, and his mind withdrawn from earthly cares, when his train of thought was raptly interrupted, and his attention distracted from his theme by the following conversation:

"Oh, Nellie, where are you—you'd ought to have been there—just the stummeest fellow."

Then a sound of running feet, and pretty soon he heard his daughter exclaim:

"Is that you, Maggie?"

"Yes, come down quick, I've got something to tell you."

"I'll be there in half a jiffy."

Then a door opened and shut, and in a few minutes.

"What do you think, as I was coming over here, there was just the stummeest fellow, right in front of me. Just as I got opposite the new church, my music roll slipped, and every paper in it fell out on the sidewalk."

"Gracious! I should have been dumb-founded."

"And so I was, but it was so ridiculous that I almost died laughing."

"Well, that fellow, do you think, stopped, turned round and helped me pick them up. I was all lumpy dory then. He walked as far as here with me, and I thanked him of course, etc., etc. 'You know how 'tis yourself.'"

The good Doctor scratched his head. Could that be his Nellie, whom he thought so lady like? He opened the door, softly, a little crack, thinking, no doubt, that he had a right to play the part of a listener to so strangely mixed a conversation, and in his own house. Very soon it was continued, this time his daughter commencing the conversation.

"There, how's that for high?"

"Oh, isn't that sweet; how much was it?"

"Only five dollars, cheap enough."

"Yes, indeed, but you said you were going to have pink, this is blue."

"Never mind, it's all the same in Dutch."

The Doc'or pecked to see what they were talking about—and Miss Nellie was exhibiting her new bonnet to the admiring gaze of her friend.

"It's raging hot here."

"Well, I don't know as I can make it any cooler," said Nellie, looking around, "I s'pose father'd kill me if I opened a door." Her father had requested her this day before to keep the doors closed.

"I guess it's time for me to absquatulate," said Maggie rising.

"Don't tear yourself away. Are you going to the lecture to-night?"

"Yes, I had a staving old time last Tuesday night."

"George Saunders said he should go home with you to-night."

"Did he? He'd better spell able first."

"That's so. If there's anything I hate, 'tis the boys bothering round; they ought to be put in a barrel and fed through the bung-hole until they are old enough to behave."

"I must bid you a fond adieu now, I've got thousands of errands to do."

"Well, good bye."

"Oh, the dickens, I've left my parasol."

"Here it is."

"Now, good-bye, be sure and come to-night."

"Yes, good-bye."

Then the door closed, and Nellie went up stairs.

The Doctor gently shut the door, with a sly twinkle in his eyes. He sat buried in thought some little time. Now and then a good humored smile broke over his face. And once he shook with silent laughter. Then again his face lengthened and his brow grew dark, until at last with a profound shake of the head he sat down to resume his sermon; but in vain, he could

not concentrate his thoughts, not an idea would enter his brain; so he sat idly scratching his pen on the paper, till at last with a gesture of impatience, he pushed back his chair, got up, shook himself, took his hat and went out for a walk.

"In half a jiffy, Madam."

Nellie looked up, but her father took no notice.

"Really, this cake is quite stunning," went on the Doctor, as solemn as a judge. Just then his napkin fell to the floor.

"Gracious, I'm con-dumb-founded," ejaculated the doctor, getting it a little wrong. Nellie gazed at her father in perfect amazement.

"My dear, this sauce is staving. Where did you buy it?"

"I made it," said his wife, coolly.

"Oh, well, it's all the same in German."

Nellie dropped her knife and fork.

"You must give me some money for the butcher to-morrow," said Mrs. Hall.

"You'll have to spell 'ability' first," growled the Doctor savagely.

Then suddenly taking out his handkerchief, he gave his nose a tremendous blow.

"There," said he, "how's that for high."

"I know how 'tis myself," meekly replied his wife. This capped the climax.

The knowledge that her father must have heard the afternoon conversation was too much for Nellie. She burst into tears and left the room.

The sage Doctor nodded wisely to his wife, and when she had got out of hearing exclaimed, "There wife, guess we shall hear no more slang phrases from her."

The next day the good Doctor called his daughter into his study, and said to her, "My dear girl, don't you see how very foolish all these phrases are? They mean nothing, but are exceedingly injurious to those who use them."

By ever so sparing a use, one's speech gets so corrupted, that a person often makes use of one of these expressions, at times, which afterward he would be sorry to remember.

They sound very silly to a listener, and often the use of them leads to something worse. It is bad enough to hear boys use them sometimes, but a girl is expected to be too refined and lady-like to sully her lips by such expressions.

The use of them is simply a bad habit, but 'bad habits, like cuts in the bark of a tree, grow and widen with age, and if they once get firm hold, are hard to get rid of.

Then there is a great deal in companionship. If we keep company and are intimate with those who use bad language, we are apt to make use of it ourselves.

Persons are known by the company they keep. When you see a person using these slang phrases, you may be sure such a person knows not what is called 'good society.'

Such expressions as, 'By Gorry,' or 'By Dam,' are not only foolish, but wicked. For does not the Scripture say, 'Swear not at all, neither by heaven, nor by the earth; but let your communications be yea, yea, and nay, nay, for whatsoever is more than these cometh of evil.' Theron's daughter," said the Doctor, "We have made quite a sermon of it, so let us have no more of slang phrases."

PAY DAY.

The New York Witness contains a suggestive article on Saturday as Pay Day. From it we take the following:

"A general change of the time of paying men is urgently demanded. Any other working day would be better than the present one, but Monday is the best of all. Were this day adopted, the week's wages would be likely to go for food, clothing, fuel and other necessities or comforts before the close of the week, and there would be no money for Saturday night and Sunday carousing. Wherever such a change has been made the beneficial effect, as for instance, at Pittsburg—was at once appreciable. It will not put an end altogether to the weekly recurrence of unrestrained license, but it will greatly diminish the temptations to it. The money laid by until the time when it could be more conveniently expended on sinful indulgence will be likely, in not a few instances, to be the nucleus of pecuniary independence and an inducement to advance otherwise to a position of true manhood. The value also of such a change to a proper observance and enjoyment of the Sabbath is very obvious and very great."

FREE CHURCH.

The "Free Church of England" is an organization recently formed in that country of those Evangelicals, who are too much opposed to Ritualism and its work to have any fellowship with a body like the Church of England, which recognizes and protects it. The magazine of the Free Church of England states that the body consists mainly of Episcopalians, "whilst recognizing the value of an episcopal organization, regard it not as a divine ordinance of God, but as a convenient custom of the primitive age, in harmony with apostolic sanction."

Persecution often does in this life what the last day will do completely—separate the wheat from the tares.

LONDON NEWSPAPERS.

We are indebted to the London correspondent of the Exter Flying Post for the following:

"Next year it is whispered that we are to have a couple of fresh newspapers; a daily and a weekly—the weekly, a religious organ, under the editorship of Mr. Grant, the late editor of the 'Pier,' and the daily, an organ of Republican politics, under the editorship of Mr. Jenkins, the author of 'Gin's Baby.' To my thinking, we have enough, and more than enough, of both sorts of papers; and a few M. P.'s with long purses, and a few clever writers with short political creeds, think we may do with another or two, and a subscription list has been opened with amounts ranging from £15,000 to £20,000. Of course the hope is that it will pay, as the Pall Mall the Telegraph, the Daily News and the Graphic are paying; but it may end in a fiasco and the Bankruptcy Court, as the Daily, the Times, the Star and the Day ended. It is all a lottery in which the chances are 10,000 to one against success. Where newspapers do succeed now, they turn out splendid successes, paying 100 to 120 per cent., as the Graphic is now doing, or returning a revenue equal to the rent roll of the Duchy of Cornwall, as in the case of the Telegraph and Standard. But you must sink a fortune before you look for a penny in the form of a return, and be prepared to risk a second if the first does not establish the paper. This is what the proprietors of the Graphic did. This, too, was what Mr. Smith did with the Pall Mall, and what Pottor and Galpin did in the case of the Echo. The Daily News swallowed up a half dozen fortunes; but is paying now handsomely, and will before long, I believe, throw the Telegraph into the fluid or fourth place in the ranks of the Newspaper Press, assuming of course, that Mr. Jenkins's paper does not put the Daily News and all the rest of the papers in the background."

ANOTHER MYTH.

Another of the romantic delusions of our youth has been rudely swept away by the ceaseless and penetrating discoveries of this all-inquiring age. Already we have been forced to doubt the existence of a William Tell, and the exploits of William Wallace; we are asked to believe that Lucrezia Borgia was, if not quite, a model of medieval ladyhood, at least not much worse than other royal or noble ladies of her time; that Bacon wrote Shakespeare; that Aaron Burr was almost an exemplary character, and that Henry VIII. was a fine specimen of bluff and hearty, and by no means wicked, Englishman of his day. What the stumprators will do for a crushing simile, in place of that upon which they have drawn so liberally, and with so striking an effect, "the ear of Juggernaut," it is difficult to tell. Juggernaut was a fine Oriental name and tradition, and Juggernaut's supposed office fitted exactly to the idea, vividly present to the stumprator's mind, that the opposite party was crushing and grinding down the people with corruption and tyranny. Unfortunately, Juggernaut—or, to spell the world more correctly, Jagan-natha—turns out to be a very harmless though still cumbersome old deity. He is aditious, and repulsive, but not ordinarily a destructive idol. He represents, in the Hindustanee faith, the idea of incarnation, and is the visible image of Vishnu, the supreme god, presented thus uncouthly to the eyes of men. His history is to be found in the "Ramayana," the great epic of Hindostan, and includes a romantic legend about Siva, Jagan-natha's wife, who was carried off by a giant, and was restored by the miraculous, though rather humble aid, of a monkey. In early Jagan the festival of Jagan-natha is kept almost universally among the Bengalee Hindoos, and almost every town and village has its ponderous Jagan-natha car, which is dragged out for the occasion, the god and his faithful wife sitting aloft, carved in meem-wood and sandal-wood, and duly bathed, to the singing of the sacred "Raj-yatra" hymn. Sometimes, Siva, who is always represented as a trifle less hideous than her lord, is favored with diamond eyes, and robes of cloth of gold, while emeralds twinkle on her breast, and pearls beam from her enormous and crooked fingers. By accident, at the last festival at Serampore, two people were crushed under the wheels of the big car; and so unusual a catastrophe was this that the populace bitterly complained of Jagan-natha for so ungenerally repaying the efforts of his children to drag him forth from the temple. This Jagan-natha, it appears, was perched on a car some fifty feet high, with sixteen wheels, and it was with difficulty drawn to the traditional bath. The truth is, that the custom of self-immolation under Jagan-natha's car has long been a thing of the past, the British authorities in India having found means to dissuade the Hindoos from the practice.—Appleton's Journal.

PRINCIPAL ROBERTSON AND DR. ERKINE.

Principal Robertson, the historian, was preaching one forenoon in the Grayfriars, Edinburgh. He was expatiating on man's love of virtue, as was the fashion with the Broad Churchmen of his day, as well as of ours. "So great was that love," he said, "that if virtue were to descend full-robed from heaven to earth, men would fall down and worship her." In the afternoon of that same Sabbath, the Principal's colleague, Dr. Erkin, an evangelical preacher, referred to what had been said in the forenoon. "I say," said he, "on the contrary, that men naturally do not love, but do hate virtue. For the very case my colleague supposed did actually happen. Virtue did come down incarnate from heaven, in the person of God's only Son, the Lord Jesus Christ; and men, so far from falling down to worship Him, cried, 'Away with Him, away with Him; crucify Him, crucify Him!' and so they nailed Him to the accursed tree."

THE LOVE OF CHRIST; THE ONLY ATMOSPHERE IN WHICH A CHILD OF GOD CAN LIVE AND THRIVE.

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British American Presbyterian.

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LIBERAL OFFER.

Now Subscribers can have the British American Presbyterian from this date up to the end of 1873 for \$2.00. The time of the usual campaign for securing new subscribers is approaching.

British American Presbyterian.

TORONTO FRIDAY DEC. 13, 1872.

TOPICS OF THE WEEK.

Nothing of any very great importance has taken place in Canada, during the past week. Of course the contending political newspapers have been abusing the special objects of their hostility, as usual with about equal coarseness and equal ability.

The meetings in Toronto, in connection with the Sabbath School Institute have been very interesting and largely attended.

The first public meeting of the Metaphysical Society of Knox College, for the season, was held last Friday Evening in the basement of Knox Church.

will. Christians have been cast out of country, home, and life, on exactly such plans, nay, it is not more than twenty years since Baptists were banished from Sweden on something of the same ground, and since Swedish legislators thought it decent to urge in their places in Parliament that they did not see that it was any hardship for a man to be obliged to leave his native country.

The public debates of the students in Knox College are always being received with increased favour. The place of meeting in the college had become far too small to accommodate those anxious to be present, and we are therefore happy to say that the public meetings during the season will be held in Knox Church.

The Archbishop of Quebec, along with the Rector of Laval University, has gone to Rome to plead the cause of Laval before the Roman Court. The ultramontane side is also to be represented, possibly by the Bishop of Three Rivers and another learned doctor.

Matters are coming to a crisis in the Free Church of Scotland, over the question of "Mutual eligibility." In another column will be found a circular signed by the Union leaders, calling a convention at Inverness for consultation over the present condition of affairs.

ANSWERS TO CORRESPONDENTS.

WE ARE VERY MUCH obliged to "A Still, Small Voice" for its friendly criticisms and warnings. No one has as yet sought in any way to dictate what shall be published in the PRESBYTERIAN and what shall not.

"G. H." WOULD notice that his criticism on the sermon, on the Blood of Christ, was anticipated last week, so that his valued communication is not required, and he will therefore excuse our not publishing it.

A. B. C. ASKS on what principle the members of the Presbytery of Manitoba went when they lately inducted the Rev. Mr. Black to the charge over which he had been settled for many years.

A CORRESPONDENT last week asked if Sessions, in what may be called their normal condition, are open courts, to which the members of the Church are admitted whenever they choose.

IN REFERENCE TO THE difficulty a correspondent stated in a late issue, in which ministers and elders are pleaded, by being asked to vote for a Professor, of whose qualifications for the office they have no evidences, except vague general reports, we cannot but say that the whole proceeding seems unreasonable.

M. N. PROTESTS against the idea that all the churches in Toronto that are full, should remain as they are, and that other congregations should be formed from the surplus.

commodate a sufficient number, even when full, to carry on the work, both internal and external, with efficiency and power. We believe this is the case with some of the churches. Our remarks had special reference to the larger ones.

"TRUE BLUE" ASKS whether the charge brought by Tytler in his history of Scotland against Knox, of being privy to the murder of David Rizzio, has any or much foundation, in fact. If "True Blue" will turn to the appendix of the first volume of "Sketches of Church History," by the younger McCrie, he will see the whole question fully discussed.

SERVANT GIRLS.

The servant girl question has been receiving a certain amount of prominence from a meeting or two of the mistresses having lately been held in Montreal, to consult over the whole subject and devise, if possible, some effective remedy for the evil complained of.

The love which another class of young women has for factory in contrast with household work also bodes ill for their prospects as well as for those of their husbands when they become wives.

"Puffed up with society, going so service as not 'genteel,' house work is vulgar even at their own homes, and in many a case the poor laborer or mechanic's wife who looked forward to some assistance from her grown up daughters, is still left the household drudge, the slave to the vanity and indolence of those from whom she expected help in her declining years.

courting and Sunday promenading, a visit is paid to the parson, and the two are made one. The poor fellow thinks he has got a help-meet, a perfect treasure, but it soon turns out that he has been under a wretched delusion.

I have had factory girls of the class I speak of in my employment as servants when factory work was slack, and I have had the egg glass wholly demoralised by being boiled with the eggs, and on another occasion after my wife (who, thanks to a sensible mother, is thoroughly acquainted with all household mysteries) had given full instructions as to the cooking of a fish, had the said fish served up—cooked, it is true, but in Paris naturalibus, which, freely translated, means—just as it came out of the water, scales on, and interior economy undisturbed!

Or what shall we say of the following? Are there not very many who would be greatly the better of taking the lesson home?—

It is too true that the majority of "young ladies" in this country are strongly tinged with the vulgar snobbery of their humbler sisters, to which I have alluded. We all know dozens of them who have nothing in the world but their own pretty selves and their wedding trousseaux to bring their adoring husbands—the young merchants, book-keepers, clerks in banks, &c., who only by wise economy can make both ends meet—and yet the young brides themselves are in as profound ignorance with respect to the directing of their general servant and housemaid, as the Montreal young lady, some years since, who was immortalised in a local Punch.

Scene—A drawing-room—Mistress reclining the last new novel in her hand.

Enter Cook—"Please marm, what will we have for dinner?"

Lady, languidly—"Oh, a leg of mutton." Cook, expositulating—"Why marm, we have had legs of mutton every day this week."

Lady, "Ah I well, cook a leg of beef!"

If Dr. Corder's Culinary College could be established, one of the rocks on which many a domestic shipwreck take place would be removed.

By all means let our girls have French and German music, and, we are not sure, as the current now seems to run in many professedly religious houses, but we should add,—dancing, &c., but let them not overlook cookery; and let them be able to darn a stocking and not think themselves above plain sewing.

Wives make drunkards of their husbands, quite as often the husbands do of their wives, not it may be by becoming drunkards themselves, but by their whole training and habits of life having rendered them incapable of making home either an attractive or a comfortable spot.

FREE CHURCH IN THE NORTH OF SCOTLAND AND UNION.

The following circular has been addressed by the leaders of the Free Church of Scotland, in view of the present serious difficulties which seem to threaten that Church:—

Edinburgh, 6th Nov., 1872.

"Rev. Dear Sir,—The painful state of things produced in some Highland congregations and districts by the agents of an active party opposed to the recent proceedings of the Free Church has created much discomfort to ministers, and threatens to affect seriously the prospects of religion. The agitation and misrepresentation which were at first directed against the proposal for an Incorporating Union with the sister Churches are now directed with equal energy against the overture on Mutual Eligibility, and are producing their natural effects. How the influences which have been put in operation with these results may be most wisely and efficaciously dealt with is a question of much importance.

to be assembled without delay at Inverness. Such a Conference would be attended by an influential deputat'ion of ministers and of lay-bearers from the South. The object of the Conference would be to consider the whole existing circumstances, and to arrive at conclusions with respect to the way in which they ought to be dealt with by ministers and by the Church. Such a Conference would not fail to be valuable to the brethren settled in congregations which have been, or are exposed to be, assailed. It would enable them to exchange views as to the results of their experience, as to the way in which they can best strengthen one another's hands, and as to the line of action by which it may be hoped that permanent injury to the religious interests of the Highlands may be averted. It would be still more important, and is, indeed, necessary, on another account. Many of the friends of the Church in the South are deeply impressed with the obligation lying on them to strengthen the hands of their brethren in those northern districts in which trouble has arisen. They have, however, no desire to push mere party agitation for party ends. They are desirous, under whatever provocations, to take these measures only which are judged to be expedient by friends on the spot, and are regarded as consistent with the ultimate well-being, in the highest sense, of the various districts in which such measures may be employed. They constantly find, however, that discordant views as to the measures to be taken are brought before them in communications from the North. The diversities arise, very likely, from the varying circumstances of different districts, and also from men looking only to considerations suggested to them by their own point of view. Hence necessarily follows uncertainty and hesitating action; while a section at least, of the opposing party, whatever their motives may be, act like men who are prepared to perish or even destroy, the Church itself, rather than be defeated. There is nothing so likely to remove these uncertainties as a thorough comparison of circumstances and of views. On this account the attendance of brethren is earnestly desired and requested, not only from districts where painful divisions have been developed, but equally from those in which troubles of this kind have been averted. The proposed Conference is not intended to be in any sense a public demonstration, but, literally, a meeting for conference. It will therefore meet in private. Every view which brethren may entertain as to what ought or ought not to be done can be freely proposed for consideration. In this way, and in this way only, can the desired result be attained. The whole expenses of brethren attending the Conference will be paid. Arrangements for this purpose have been already made. In asking such a Conference, the brethren undersigned would also respectfully and earnestly suggest the importance of much prayer to the Lord for His guidance and blessing. Present collisions, which are inevitably attended with many of the incidents of party controversy, may pass away; but they may leave serious effects on that permanent, religious condition of the country. The solemn considerations connected with this aspect of the present controversy ought to deepen the sense of responsibility with which every step is taken. This statement is submitted now, with a view to give timely notice to brethren of what is intended. A brief notice, referring to this circular, will be sent when the time for the proposed Conference has finally been fixed. It seems probable that the most convenient time will be early in December.

- (Signed) ROB. S. CANDLISH. ROB. BUCHANAN. ALEXANDER DUFF. H. WELLWOOD MONCREIFF. PAT. FAIRBAIRN. WILLIAM WILSON. ROBERT EIDER. ROBERT RAINY. JAMES LUMSDEN. JOHN ADAM. THOS. M'LAIDLAN.

S. S. TEACHERS' TRAINING CLASS.

We already intimated that Dr. MacVicar, of Montreal, had commenced a training class for S. S. Teachers. It will be gratifying to the friends of Sabbath Schools to learn that the class opened under the most favourable circumstances. In noticing the first meeting, the Witness remarks:—

"The meeting was in all respects most successful. Notwithstanding the unfavourable state of the weather, and meetings, which hindered many who wished to be there, the attendance was about two hundred, among whom were leading citizens and Sabbath School workers. The nature of the course of instruction to be pursued was exhibited on the blackboard and explained. Two things were especially insisted upon, viz: how to study and how to teach the lesson. Next Sabbath's lesson was then taken up, and treated in accordance with the method and principles discussed. At the close the class resolved to meet in future at Knox church, Dorchester street, and on Thursday night at 7.30 o'clock. The class is open to all, and the international scheme of lessons is made the basis of illustration. It is a matter of congratulation that so large a number of persons have at once entered upon this most useful work, and it is believed that many more will attend subsequent lectures."

Since the above was written, the number attending has been greatly increased. Could not similar classes be organized in the principal cities of Ontario? There is no doubt the result would be exceedingly beneficial.

SABBATH SCHOOL LESSONS.

We should like if our readers would indicate by post card or otherwise whether they would like a continuance for 1873 of the Edinburgh Sabbath School Series of Lessons which we have been giving for some time past, or prefer having the projected International series to be published in Philadelphia with notes by Drs. Oriniston and Hall of New York. We should like to meet as far as possible, the wishes of our readers in this respect, though we may add that the series of Edinburgh Lessons could be printed in advance perhaps more conveniently.

Eccelesiastical.

PRESBYTERY OF TORONTO.

This Presbytery met, according to previous appointment, on Tuesday, Dec. 3rd. The attendance of ministers and elders was rather smaller than usual. After devotional exercises, conducted by the Moderator, Rev. W. Meikle, the minutes of last meeting were read and sustained. Mr. King submitted a plan for missionary meetings within the bounds of the Presbytery, which was adopted. Mr. King also presented a petition, signed by a number of heads of families, asking for the supply of ordinances at Vivian, and expressing the intention of proceeding with the erection of a church there, if encouraged to do so by the Presbytery. The petition was favourably received, and Messrs. Dick and Fotheringham were appointed a committee to make enquiries on the spot, as to the propriety of establishing a congregation in connection with the Presbyterian Church at this point. A call was presented from the congregation of Weston in favour of Mr. Robert Pettigrew, preacher. The call was numerously signed, and the promise of support liberal, considering the size of the congregation. Mr. Pettigrew, who was present, accepted the call. His ordination was ordered to take place on the 8th January—Mr. Cameron to preach; Professor Cavan to preside and address the minister; and Mr. Glassford to address the people. The resignation of the charge of York Mills and Fisherville, by Mr. Monteith, which had been given in at last meeting, was then considered. It was agreed to accept it. Strong testimony was borne by the brethren present to their respect for Mr. Monteith, and to their appreciation of the fidelity and ability with which he had discharged the duties devolving on him as a minister, member of Presbytery, and Clerk of the Court. A minute to this effect was drawn up and ordered to be engrossed in the minutes. Mr. Monteith was continued in the office of Clerk of Presbytery. Mr. Ewing gave notice of a motion in regard to the appointment of the Committees of the Church. The next meeting was appointed to be held on the first Tuesday of March, 1873.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal met in Kenyon, on the 19th ult. The Rev. W. Ross, Lochiel, being Moderator, pro tem., when a call was presented from Indian Lands Congregation in favour of Rev. John Ross, Brucefield. The call was sustained as a regular Gospel call, and ordered to be transmitted to the Clerk of the Presbytery of Huron. It was numerously signed—the number being 113 communicants and 170 adherents. Rev. Mr. Gordon, Harrington, and Mr. Charles McDonald, Indian Lands, were appointed to prosecute it before the Huron Presbytery.

At St. Eustache, 17th Dec., 1872, at two p. m., the Presbytery of Montreal will meet (D. V.) for ordination and induction of Mr. James Hally, preacher of the Gospel, as minister of St. Eustache, Grando, Freniere and St. Therese. Said Presbytery will then have thirty-six ministers on its roll; three of them since October last.—Com.

PRESBYTERY OF ONTARIO.

The Presbytery of Ontario, at a special meeting on Friday last, appointed the induction of the Rev. J. L. Murray into the pastoral charge of the congregation of Woodville, to take place on Tuesday, the 17th inst., commencing at 11 a.m. Rev. Dr. Thornton is to preach, Rev. J. B. Edmondson is to deliver the charge of the Presbytery to the minister, and the Rev. J. R. Scott is to address the people. The Rev. J. McTavish, formerly pastor of the congregation, has been requested by the Presbytery, and is expected to be present and deliver an address to the people.—Com.

MISSIONARY INTELLIGENCE.

"All the earth shall be filled with the glory of the Lord." Num. xiv. 21.

SANDWICH ISLANDS.—The Rev. Mr. Coan writes a most interesting letter from Hilo, to the Missionary Herald, respecting the great work wrought on those islands. This veteran missionary, who has been permitted to see the greatest revival of modern times, is still in the field, doing noble battle for the Master. He writes:—

"How I would delight to see you in our emerald bower at Hilo, and spend hours in talking with you about 'The Field' and the fruits. 'The people who sat in darkness have seen a great light,' and the waiting isles are rejoicing in God's love, and in new visions of life through Christ Jesus. 'We would rejoice to have you look upon the wonders of grace in raising this ruined people to their present state among the redeemed races of men. Turning away from the enchanting beauties, the marvelous sublimities, and the awful grandeur of nature, to view the wonders of love and power in the resurrection of a dead nation, and in the regeneration of many souls, you exclaim with us. 'What hath God wrought?'"

But a few months since he was greeted with his excellent and devoted wife, by hosts of friends in this country; now he is passing through the deep waters, but is abundantly cheered and sustained. He writes:—

"For some months after our return from United States Mrs. Coan improved in strength. At length, however, her health declined again, and she is now so feeble as to be unable to read, except short passages, or to have continuous reading, or engage in protracted conversation; and she has about ceased to use her pen, even to write to our children. She is planning her wings for an upward flight, and we think she already sees 'the shining shore,' and the 'sweet fields beyond the swelling flood.' Our daughter, Mattie, is carefully and tenderly watching with us, and leading her peerless mother down the western hills, not to Jordan's stormy banks, but to the peaceful margin of 'the river of life,' where the

redeemed wash their robes, and pass over to the 'happy land,' not 'far away.'"

CHINA.—The mission work in China, though it meets with difficulties, as in all heathen countries, is prosperous. The mission schools for the education of the children are very successful. There are more than 300 Hindu and Mohammedan boys in the Sunday-schools in Moradabad. The Presbyterian mission at Lodiana, India, has been in existence 37 years, and is strong and prosperous.

The Lodiana Mission is one of the earliest established in India by the American churches. One of the members, Rev. Dr. Newton, has been connected with the mission for 37 years; another member, Rev. Dr. Morrison, for 34 years. Both of these venerable missionaries are still doing effective work. Dr. Morrison has the honor of having first suggested to the churches of Christ throughout the world the propriety of observing the first week of each year as a season of united prayer for the conversation of the world.

LOOKING EASTWARD.—Says a recent writer: "The Lord is preparing His way among the nations of the East—the East that was—to us it has veered round to the West. China, Japan and India are now looking eastward to us, particularly in America, for the light of the glory of God shining in the face of Jesus Christ. In them the Son of Righteousness is rising with healing in His wings. Let us do our duty, and win the world for Christ."

ENCOURAGING.—The foreign missionary work never assumed the importance and encouraging aspect as at present. The entire foreign field is full of promise and hope. Every heathen nation is moving towards Christ. The prophetic day dawns when this world is to be the Lord's. Help, help, ye professed followers of Jesus, to roll back the darkness of ages, that the full-orbed Sun of Righteousness may shine on all the earth.

MADAGASCAR.—Never did Christianity achieve a more glorious triumph than in Madagascar. The people there seemed to take Christianity as if it was the only religion suited to their circumstances. They have passed through terrible persecutions—the bloodiest in history—but they came out of them triumphantly. The following, from the last *Chronicle of the London Missionary Society*, will show briefly the progress of the good work there:—

"The Christians preached even in their prisons; but all the sufferers preached more eloquently by their lives, their holiness, by that patient language which never cursed their persecutors, but blessed them. The whole population of the central provinces and of many secluded districts were silently taught the power of Christianity, as the years went by; knowledge grew, convictions ripened. When the new king mounted the throne, those most advanced at once professed their faith. Every subsequent year made a large increase in their number. When the great revival came, at the illness of the late Queen, the people crowded to the churches. And when at length the idols were burned, all hesitation was flung aside; city and country, nobles and commons, poured like a mighty stream into the churches, asking to be taught that new faith. During the year 1870, 78,762 persons were added to our congregations; during last year, 68,000 others followed them. In 1870 the members were 20,951; at the close of 1871, they were 38,000.

HOW MUCH SHALL I GIVE?—At a missionary meeting in the Fiji Islands, held last year, each tribe came, led by its chief, singing as they came, and laid their gifts upon the table. One old chief leading his tribe, as he reached the door of the building, became deeply moved and greatly excited, and with tears streaming from his eyes, cried out, "What shall I give unto the Lord? O that I had something to give Him in return for all that He hath given me. O that I were rich; that I had gold or land to give. I have only this mite (holding up a sovereign). No, this is not all; I will give myself, my body, my soul, my all!"

JAPAN.—Nowhere in heathen countries do we see such rapid strides towards civilization as in Japan. The emperor in addressing the ambassadors of Japan, November, 1871, used the following language:—

"We lack superior institutions for high female culture. Our women should not be ignorant of those great principles on which the happiness of daily life frequently depends. How important the education of mothers, almost wholly rely for the early cultivation of those intellectual tastes which an enlightened system of training is designed to develop! Liberty is therefore granted wives and sisters to accompany their relatives on foreign tours, that they may acquaint themselves with better forms of female education, and on their return introduce beneficial improvements in the training of our children."

Five girls, between the ages of eight and fifteen, representing as many wealthy families, in accordance with the imperial recommendation, have been sent to the United States for education. This is a most noticeable fact, and one that should awaken a special interest in this country for the Christianization of Japan.

The blessing cannot tell what he comes of its odor, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken on their perilous mission.

MINISTERS AND CHURCHES.

The congregation of St. Andrew's Church, Winterbourne, intend (D.V.) holding their annual Tea Meeting, on Christmas day.

The Rev. John Smith, of Bowmansville, has been lecturing at Newcastle on "Church Song."

Miss Inglis, daughter of the Rev. W. Inglis, of Ayr, on her return home after a lengthened absence at Toronto, was recently presented by her Sabbath class with a handsome Morocco Bible and book mark. The gifts were accompanied with an address.

The Rev. J. M. Cameron, of the East Presbyterian Church, Toronto, was recently presented with an address and twelve costly volumes of standard books, by his Bible Class. The occasion was the anniversary of the rev. gentleman's ordination.

The Dundas Banner finds fault with the Hamilton Presbyterian ministers for celebrating the Knox centenary by wine and dining. In reply to which the Hamilton Spectator says:—"So far as the 'winning' is concerned, it has its existence only in the imagination of the editor of the Banner. There was not a drop of liquor of any kind at the dinner."

A surprise party consisting of the members and adherents of the Presbyterian Church, Blyth, met at the Manse there on Friday evening last. An address expressive of the feelings of the donors, was read by Dr. Sloan, and the Rev. Mr. McLean presented with a purse containing \$80. The rev. gentleman replied in fitting terms. Tea was served up by the ladies, and a very pleasant evening was spent by all.

Last Tuesday the Presbytery of Guelph met at Arthur for the ordination and induction of the Rev. D. Macdonald to the pastorate of the Presbyterian Church there. Rev. J. F. Dickie of Berlin, preached the ordination sermon. Rev. G. Smellie, of Perth, Thomson, of Waterbounne, addressed the people. At the conclusion of the service the rev. gentleman was introduced by Mr. Smellie to his flock, and received a cordial welcome. In the evening a large and enthusiastic social gathering was held in the Central School, to welcome the new minister, and passed off with great success.

The members of St. Andrew's Church, Kingston, are still without a fixed pastor. We announced, says the News, about a month ago that the Rev. Mr. Carmichael, of West King had declined the duty. "The congregation then gave a call to the Rev. C. M. Grant, of Glasgow, Scotland, and yesterday word was received that Mr. Grant also declines to accept. Who will say that ministers are poorly paid, when a situation worth \$2,000 per annum and a free house goes a begging for over two years."

On Tuesday of last week the Rev. R. H. Hoskin, recently of Lindsay, was inducted into the charge of Knox Church, Dundas, by the Hamilton Presbytery. The Banner remarks:—"The Rev. Mr. Fletcher, of Hamilton, preached an excellent sermon, after which the Rev. Mr. Fraser, of Thorold, addressed the minister, and the Rev. Mr. McColl, (in the absence of the Rev. Mr. Porteous, who found it impossible to attend,) addressed the congregation. In the evening a very large Welcome Meeting was held in the church, the Rev. Mr. McColl presiding, at which speeches were delivered by the Rev. Messrs. Cheyne, Fletcher, Fraser, Herald, Preston, Ratcliff and the newly inducted Pastor of the Church. During the evening excellent music was furnished by the choir belonging to the church.

The new Presbyterian Church, Bond Head, will be opened on Sunday, December 15th, when sermons, suitable to the occasion, will be preached by Professors Gregg and Cavan, of Knox College, Toronto. The Rev. Professor Gregg, will occupy the pulpit in the morning, and Rev. Professor Cavan, in the evening. Services commence at half-past ten a. m., and six p. m. Collections will be taken up after each service to aid the building fund. On the following Tuesday evening, the fourteenth annual Missionary meeting, in connection with the first Presbyterian congregation of West Gwillimbury, will be held in the same place, commencing at half past six o'clock. Rev. M. Fraser, of Barrie, and Rev. J. M. King, M. A. of Toronto, will deliver addresses. Music will be furnished by the choir.

A few evenings ago, two or three members of the Adelaide street Presbyterian congregation, Chatham, called at the manse and presented the esteemed Pastor of the Church, Rev. A. McColl, with a very seasonable gift of a fine large buffalo robe. Mrs. McColl was presented at the same time with a purse containing \$85, as a slight token of regard on the part of the congregation.

On Wednesday, the 27th of November, the Presbytery of Hamilton met at Auguster, for the purpose of inducting a pastor over the congregations in that village and at Barton. The services at the induction were presided over by the Rev. Mr. Walker, Moderator of the Presbytery pro tem., who preached an excellent discourse. The Rev. Mr. Fraser, of Thorold, afterwards addressed

the minister on his duties and responsibilities in an interesting and practical manner and the Rev. Mr. Cheyne addressed the people in some suitable observations, pointing out the duties incumbent upon them. Although the day was extremely cold, the attendance was good, and the settlement promises to be a very satisfactory one. The gentleman whose services the congregations have secured, is the Rev. D. D. McLeod, formerly of Campsie, Scotland. Mr. McLeod entered on his charge there immediately after leaving college, and after a ministry of four and a half years, resigned his charge last spring, for the purpose of engaging in ministerial work in Canada, where ten years of his youth had been spent. We understand that on leaving Campsie, he received gratifying tokens of esteem both from his congregation and the community at large, in the shape of a handsome donation of books from the former, and a purse of \$150, and a handsome present to Mrs. McLeod from the latter. The Presbytery of Glasgow, in parting with Mr. McLeod, expressed in very flattering terms their estimation of his talents and services; and we have good reason to hope that his settlement at Ancaster, which is a most harmonious one, will tend to the strengthening and benefit of the cause there. This charge has laboured under some disadvantage, owing to the ill health of their former much respected and faithful minister, Mr. Baikie. They are, however, united and hopeful in entering on the work before them, and trust by the blessing of God to experience an increased degree of prosperity and usefulness. Mr. McLeod received on the day of his induction a gratifying token of the good will of the two congregations.—Com.

ONE OF THE ERRORS OF THE AGE.

One of the growing evils of this country is the overweening desire on the part of young men to engage for life in pursuits that have not "the smell of shop" about them (says the *Journal of the Farm*), or to be more explicit, to engage in those classes of business which do not involve the necessity for practical mechanical skill, or even a theoretical knowledge of them. Thus we find thousands of farmers' sons rushing to the city, and eagerly seeking employment in stores as clerks or salaried. A portion of them, with better judgment, apply themselves to the study of the professions, and hence it is that large cities abound with hundreds of lawyers, physicians and clergymen, who eke out a miserable subsistence, and who, had Nature's rights been respected, should be following the plow, or doing duty in the workshop. Much of this unwholesome disposition is due to what are known as business colleges, the proprietors of which, by inflated advertisements, induce young men to believe that all that is necessary to success in life is a knowledge of book-keeping, and that this knowledge can be obtained through their institution in the course of a month or two of ordinary study. Excited by these plausible stories, and believing—as many of them do—that a clerkship is not only a more lucrative, but more respectable, avocation than that of a farmer, young men flock to the city, enter upon a course of two or three months, study in one of those mercantile colleges, graduate (?), and are awarded a diploma, setting forth the fact that they are thoroughly fitted to take charge of the book of any business house. It is only when these graduates are called upon to apply in practice what they found so easy in theory that they are awakened to the fact that they have made a serious blunder, and, worse yet, that their visions of big salaries have dwindled down to figures that barely provide them with the commonest necessities of life. Occasionally one succeeds in doing better, but the instances are rare. Failure is the rule; success the exception.

It is not surprising, therefore, to find business men fighting shy of these mercantile college graduates, or to encounter at almost every step young men in fruitless search of clerkships, while our workshops and farms are sadly needing their services.

ANNUAL MEETING OF THE S. M. S. PRESBYTERIAN COLLEGE, MONTREAL.

The Student's Missionary Society, held its annual meeting on Saturday last, the 30th, Nov. After listening with pleasure, to the Reports read by the four Missionary employed by the Society during the past summer, viz; Mr. Amaron, at De Ramsay, Q; Mr. MacGregor, of Summerstown and South Branch, Ont.; Mr. Pelletier, at Cambridge, Ont.; and Mr. MacLennan, at Alexandria, Ont.; and also the Treasurer—Mr. Wellwood's Report, (which showed a balance, on hand of \$257.09, the receipts for financial year being \$1097.90), the Society proceeded to the Election of officers for 1872-3.

List of officers' names.—President, Mr. G. Gibson, M.A., first Vice-President, Mr. C. Brouillette, second Vice-President, Mr. James Cameron, B.A., Recording Secretary, Mr. R. D. Fraser, M.A., Treasurer, Mr. Jas. Wellwood, Corresponding Secretary, Mr. D. H. MacLennan, B.A., Executive Committee, Mr. W. J. Day, B.A., Mr. J. M. MacIntyre, Mr. D. MacKao, Mr. J. Brouillette, Mr. R. Watt; the above officers being members ex-officio. Our Society is at present in a flourishing condition, and everything seems to augur well for its future prosperity. Our meetings, which are monthly, are well attended and fitted to beget and promote a missionary spirit in those attending thereon.—Com.

KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

This society held its 13th public meeting in the lecture room of Knox Church on Friday evening last. The attendance was good and the whole affair passed off in the most agreeable manner.

The meeting was opened with prayer by the Rev. Dr. Lopp. The first item on the programme was an Inaugural Address by Mr. J. Seminger, M. A. After briefly touching upon some matters relating to the past history of the society, and alluding to the encouraging prospects for the future, he proceeded to develop as the theme of his address the need of an earnest ministry in this intensely earnest age. He graphically painted the intense activity of modern life—pointed out the qualifications necessary for the Herald of the Cross, who would make the Gospel a felt power amidst such earnestness in secular affairs—and made frequent appeals to the members of the society to prepare themselves thoroughly for their life work. In addition to extensive knowledge and advanced learning, let there be intense earnestness as a fire burning in the heart. But knowledge and earnestness are not enough. The power of expression must be cultivated. In this respect the society would render them material aid. The address was one of unusual ability, full of practical and suggestive thought, and was listened to throughout with unflagging attention.

Having concluded his address, the President called Prof. Caven to the chair, and the programme was proceeded with.

Mr. H. H. Macpherson read in an appropriate manner a selection from Robt. Hall, entitled, "The war of Great Britain against Napoleon I." He was followed by Mr. Allen Bell, who read with considerable dramatic effect "Charence's Dream," from Shakespeare.

An animated discussion then took place on the following question. "Is the recent expulsion of the Jesuits from Germany justifiable?"

The affirmative was maintained by W. H. Rennelson, M.A., and Mr. A. G. Hartley. They claimed that among the rights of a State was the right to protect itself. The Jesuits endangered the German State, and as there was no better means of dealing with them, their expulsion was justifiable. J. B. Fraser, M.D., and Mr. A. F. Tully replied with considerable spirit on the part of the negative, that such an act was an infringement of the rights of the subject. That Bismarck feared the priests because they were opposed to his schemes and therefore his expulsion of them was merely the triumph of might over right, therefore unjustifiable. Professor Caven briefly and lucidly summed up the arguments; and with a few complimentary remarks to the gentlemen engaged in the debate gave his decision in favour of the affirmative.

The President then resumed the chair. A vote of thanks was passed to Prof. Caven for his kindness in presiding at the meeting; and to the office-bearers of Knox Church for their courtesy in giving the society the use of their lecture room.

John Gordon, Esq., in a few happily chosen words on behalf of the audience, thanked the society for the evenings' entertainment. The meeting which throughout had been interesting and instructive, was then closed with the benediction.

Book Notices.

GYPSY BREYNTON, by the Author of "The Gates Ajar."

AUNT JANE'S HERO, by the Author of "Stopping Heavenward."

STEPPING HEAVENWARD, by the Author of Aunt Jane's Hero.

Three books of the "Lily Series," neatly printed, and the contents well worthy the tasteful exterior. No one can read these works without being interested and improved. Price 80 cents, may be had at Marshall's Book-store, King St., Toronto.

HEART THISTLES.

Bad habits are the thistles of the heart, and every indulgence of them is a seed from which will spring a new crop of weeds. A few years ago, a little boy told his first falsehood. It was a little solitary thistle-seed, and no eye but God's saw him as he planted it in the mellow soil of his heart. But it sprang up, O, how quickly! and in a little time another and another seed dropped from it to the ground, each in its turn bearing more seed and more thistles. And now his heart is overgrown with this bad habit. It is as difficult for him to speak the truth, as it is for the gardener to clear his land of the obnoxious thistle after it has once gained a footing in the soil. Lying lips are an abomination unto the Lord, but they that deal truly are his delight.

Several candidates are in the field to succeed the late Mr. Maguire in the representation of Cork in the British Parliament. Among them are Mr. Daly, Mayor of the city, whose platform is Home Rule and non-nominal education; and Mr. Joseph P. Reayne, a Nationalist. Sir G. Bowyer and Mr. O'Donnell of Dublin are also named.

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

DEC. 22.

The Preaching of the Gospel. Matt. xviii. 16-20.

VER. 16, 17.

Where had Jesus appointed to meet the disciples? "After I am risen, I will go before you into Galilee, Matt. xxvi. 32. The place is not known. Who met him there? Not only his apostles, but probably "five hundred brethren at once," 1 Cor. xv. 6. This seems to have been a solemn paring with the disciples in Galilee. What had some of them doubts of? Whether this was indeed the risen Saviour. Who was it that doubted? Probably some of the five hundred brethren. The apostles had all been thoroughly convinced before this, John xx. 20-29.

LESSONS. 1. The proofs of the resurrection of Jesus. He was seen during forty days, Acts i. 3, by a great many persons; now Mary, then Peter, now the eleven, then the five hundred; and in the closest intercourse; he showed them his wounded hands and side; he ate with them. The doubting apostles were all convinced, and died to teach that Jesus had risen. "He showed himself alive by his passion by many infallible proofs."

2. It is our own blame if we do not believe. All these five hundred had the same means of knowing the Saviour, yet, while the most worshipped, some doubted. What keeps from Christ is not want of evidence that he is able to save us, but love of sin, or pride, or something in ourselves. "Take heed lest there be in any of you an evil heart of unbelief." "How shall we escape if we neglect so great salvation?"

VER. 18.

What does Jesus say is his. All power, &c. On what account is the power given to him? "He humbled himself, and became obedient unto death, even the death of the cross, wherefore God also hath highly exalted him, and given him a name that is above every name," &c., Phil. ii. 8-11. For what purpose is it given; that he might send his servants to preach salvation, v. 19, 20. "That every tongue should confess that Jesus Christ is Lord," Phil. ii. 11. What does this prove regarding the Lord Jesus? That he is divine. "Who is the blessed and only Potentate, the King of kings, the Lord of lords, to whom be honour and power everlasting," 1 Tim. vi. 15, 16.

VER. 19, 20.

Why are we to teach all nations? Jesus has commanded us—he has all power to make the teaching effectual. Who are to teach? All Christians. Every one is to do his own part in his own way. They that were scattered abroad went everywhere preaching the word, Phil. iv. 8. Who are to be taught? All nations. The most debased as well as the most cultivated. Paul preached to the educated Corinthians and Athenians, and to the rude Galatians and Dalmatians.

How are all nations to be brought to Christ? They are first to be made disciples. The word "teach" in v. 19 is not the same as in v. 20, but signifies to make disciples. What is then to be done? They are to be baptized as disciples. In whose name? The Father, Son, and Holy Ghost. What proof is here that there is but one God? The baptism is in the name (not names) of the Father, &c. The one name God. What proof is here that the Son and Holy Spirit are divine? They are named with the Father as equal. So elsewhere, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost," 2 Cor. xiii. 14.

How are they to be taught after baptism? v. 20. What doctrines has Jesus commanded? The necessity of regeneration if we would enter heaven, John iii. 1-5. That he only can save us, John viii. 12; John iv. 14; Luke xix. 10, &c. What duties has he taught us? Love to God and man, Mark xii. 29-38. Humility, John xiii. 1-17. Forgiveness, Luke xvii. 8, 4, &c. What is our rule of faith and practice? "All things commanded" by Christ. What encouragement does Jesus give? Lo, I am with you, &c. When is he with us? Always. How long? While the world lasts. Where? To the end of the earth. How has this promise been fulfilled? In the conversion of the heathen—the South Sea Islanders, the people of Madagascar, &c. "He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law," Isa. xlii. 4.

The ascension of Jesus from Bethany is recorded in Luke xxiv. 50-53, and Acts i. 9-12, and may be read here.

LESSONS. 1. Let us be thankful. This gospel has come to us. We have the completed Scriptures, all that Jesus taught by his own lips, and through his apostles. Our privilege is great, so is our responsibility.

2. Our duty to others. "Every one can give something or do something. This is part of the "all things" which Jesus commanded.

TWO OR THREE.

"And stick'll never burn! Put more wood! on the fire laddle; and stick'll never burn!" my old Scotch grandfather used to say to his boys. Sometimes, when the fire in the heart burns low, and love to the Saviour grows faint, it would glow warm and bright again if it could only touch another stick. We are weak and imperfect. A hundred things—health, digestion, anxieties, little frets and cares—hinder our souls' progress. The spirit can not soar, for the flesh constantly keeps it down. There is a true life beginning, but it flickers like a candle in the wind.

What we need, next to earnest prayer to God and communion with Christ, is communion with each other: "Where two or three are gathered together, the heart burns; love kindles to a fervent heat. Friends, let us frequent the society of those who are fellow-pilgrims with us to Canaan's happy land. "A stick'll never burn" as a great generous pile will be sure to—Christian Banner.

Our Young Folks.

"KING BABY."

His sceptre is a rattle, His throne his mother's arms; He reigns a tiny tyrant, In all his thoughtfulness! Yet round his royal presence Our loving hearts entwine; Dictator of the cradle, And King by right divine!

Whatever be his mandates, No countiers dare rebel; His mother's chief of the household, Prime minister as well! In yon parabolator, His downy ear of state, Exacting my monarch, What triumphs on him wait!

In purple ease and splendor, Long, long he seeks to reign; All hints of nose disjoined He smiles at with disdain! Alas! that royal greatness Should ever be disowned; Here comes a tiny stranger— King Baby is he throne'd.

—From the Aldine for Novels, &c.

THE LOAF OF BREAD.

From the German of Schmidt.

In a time of famine, a rich man allowed twenty of the poorest children in the town to come to his house, and said to them: "In this basket there is a loaf of bread for each of you. Take it, and come again at the same hour every day, till God sends better times." The children pounced upon the basket, struggled and fought over the bread because each wished to have the largest and best loaf; and then they went away without a word of thanks to their friend.

But Francesca, a little girl, meekly, though neatly dressed, stood at a distance, and gratefully took the loaf that was left in the basket, which was the smallest; then she kissed the good man's hand, and went quickly home.

The next day the children were just as naughty and ill-behaved; and this time there was left for poor Francesca a loaf that was hardly half as large as the others. But when she reached home, and her mother cut the bread, there fell out a number of new pieces of silver. The mother was frightened and said: "Take back the money this moment; for it is certainly in the bread by mistake."

Francesca took it back. But the kind man said: "It is no mistake, my good child; I had the money baked in the smallest loaf in order to reward you. Be always as contented and yielding as you now are. He who is contented with the smallest loaf, rather than quarrel for the largest, will receive abundant blessing.—Children's Prize.

BOYS LISTEN TO THIS.

True as Gospel is the following, said by Robert Collyer, of Chicago: "It is true that the working successful men of to-day were once poor, industrious self-reliant boys. And the same thing will be repeated—for from the ranks of the hard working, economical, temperance and persevering boys of to-day, will emanate the progressive prominent men of the future.

"Every man doing any sort of work in Chicago to-day, was raised a poor man's son, and had to fight his way to his place. Not one of them, as I can ascertain, was a rich man's son, and had a good time when he was a boy. All boys should grow as strong as a steel bar, fighting their way on to an education, and then, when they are ready plunge into life with that traditional halldollar and a little bundle tied up in a red handkerchief, as I have known great men start. I tell you that in five and twenty years, when most of us that are in our middle ages have gone to our retribution, the men of mark in this country will not be the sons of those whose fathers can give them all they wish for, and ten times more than they ought to have, but will be those who are brought up in farm houses and cottages cutting their way through the thickest hindrances of every sort; and all the brown stone houses will be as nothing to bring out the noble man."

BE KIND AND FORGIVE.

Charlie was very angry. "Mother, I can't and I won't stand it any longer. The boys say I'm mean because I don't tell them when they fail in their lessons; and because I wouldn't smoke a cigar they said I was a coward, and tied to my mother's apron-strings. Now I do try to be a good boy; but I believe if they had a little of the muscle of that fist," said Charlie, shaking it "would do them good."

His mother saw he was angry, and bade him bathe his face and prepare for supper. The meal over she said, "My son do you remember our talk about 'overcoming evil with good'? Joseph forgave all his brothers. David, too, was so kind to Saul, that his worst enemy became his best friend. Poor Stephen, you remember, when those heavy stones were bruising him to death, prayed the Lord to 'lay not the sin to their charge.' And best of all, when a whole nation persecuted our loving Jesus, he was still kind and forgiving, and said, 'Father, forgive them,'

"My son remember these glorious examples. Do not yield to anger, but be kind and forgiving, and in due time the boys will respect you more than if you were fighting with them. Let your prayer be, 'Father forgive them, and help me to forgive them too.'—Child's Paper.

A TOAD UNDRRESSING.

Audubon relates that he once saw a toad undress himself. He commenced by pressing his elbows hard against his sides, and rubbing downward. After a few smart rubs his hide began to burst open along his back. He kept rubbing until he worked all his skin into folds on his sides and hips; and then grasping one hind leg with his hands, he hauled off one leg of his pants, the same as anybody would; then stripped off the

other hind leg in the same way. He then took his coat of skin forward between his fore legs into his mouth and swallowed it; then, by raising and lowering his head, swallowing as his head came down, he stripped off his skin underneath, until it came to his fore-legs, then grasping one of those with the opposite hand, by a single motion of the head, and while swallowing, he drew it from the neck and swallowed the whole.

STREET PREACHING.

A sermon may be obtained from an intercourse with the very humblest mind. And there is an illustration of this in Dr. Liefeild's interview with a poor lad he met among the mountains of Ireland—one eleven or twelve years of age—poorly clad, no covering for his head, no shoes or stockings, but with a mild and cheerful countenance, and with a New Testament in his hand, keeping the gate of entrance to one of the richest and most magnificent views.

"Can you read?" said the Doctor.
"To be sure I can."
"And do you understand what you read?"
"A little."

"Let us hear you;" and I turned his attention to the third chapter of the Gospel of John, which he seemed readily to find, and said, "Now read." He did so with a clear, unembarrassed voice: "There was a man of the Pharisees named Nicodemus, a ruler of the Jews; the same came unto Jesus by night, and said unto him, Rabbi."

"What does that mean?"
"It means Master. 'We know thou art a teacher come from God; for no man can do those miracles that thou doest, except God be with him.'"

"What is a miracle?"
"It is a great wonder. 'Jesus answered and said unto him, Verily, verily, I say unto thee.'"

"What does 'verily' signify?"
"It means 'indeed.' 'Except a man be born again.'"

"What is that?"
"It means," he promptly replied, "a great change. 'Except a man be born again, he cannot see the kingdom of God.'"

"And what is that kingdom?"
He paused, and with an expression of seriousness and devotion which I never shall forget, placing his hand upon his bosom, he said: "It is something here;" and then raising his eyes, he added, "And something up yonder."

HIGH LIVING AND MEAN THINKING.

How much nicer people are in their persons than in their minds. How anxious are they to wear the appearance of wealth and taste in the things of outward show, while their intellects are poverty and meanness. See one of the apes of fashion with his cock-comberies and ostentation of luxury. His clothes must be made by the best tailor, his horse must be of the best blood, his wine of the best flavour, his cookery of the highest zest; but his reading is of the poorest frivolities, or of the lowest and most despicable vulgarity. In the enjoyment of the annual sense he is an epicure—but a pig is a cleaner feeder, compared with his mind, and a pig would eat good and bad, sweet and foul, alike—but his mind has no taste except for the most worthless garbage. The pig has no discrimination, and a great appetite; the mind which we describe, has not the apology of voracity; it is satisfied with but little, but that must be of the worst sort, and everything of a better quality is rejected with disgust.

If we could but see men's minds as we see their bodies, what a spectacle of nakedness, destitution, deformities, and disease would it be. What hideous dwarfs and cripples—what dirty and revolting craving, and all these in connection with the most exquisite care and pampering of the body. If many a conceited cockcomb could see his own mind, he could see the meanest object the world can present. It is not with beggary in its most degraded state that it is to be compared, for the beggar has wants, is dissatisfied with his state, has wished for the enjoyments above his lot, but the pauper of intellect is content with his poverty, it is his choice to feed on carrion, he can relish nothing else; he has no desire beyond his filthy fare. Yet he flatters himself that he is a superior being; he takes to himself the merit of his tailor, his wine merchant, his coach maker, his upholsterer, and his cook; but if the thing was turned inside out, if that conceited, nasty corner, his mind, was exposed to view, how degrading would be the exhibition.—Tail's Edinburgh Magazine.

ARGUMENTS FOR THE BIBLE.

There are four grand arguments for the truth of the Bible. The first is the miracles on record; the second, the prophecies; the third, the goodness of the doctrine; the fourth, the moral character of the penmen. The miracles flow from divine power; the prophecies from divine understanding; the excellence of the doctrine from divine goodness; the moral character of the person from divine purity. Thus Christianity is built upon these four immovable pillars—the power, the understanding, the goodness, the purity of God. The Bible must be one of these things: either an invention of good men, or angels; or a revelation from God. But it could not be the invention of good men, or angels; for they neither would nor could make a book telling lies, at the time saying, "Thus saith the Lord," when they know it all to be their invention. It could not be the invention of wicked men or devils, for they could not make a book which commands all duty, which forbids all sin, and which condemns their soul to all eternity. The conclusion is irresistible—the Bible must be given by divine inspiration.—Bishop Simpson.

We mock ourselves a hundred times a day when we deride our neighbour, and detect in others the defects which are more manifest in us, and admire them with a marvellous inadvertency and impudence.—Montaigne.

Temperance.

INTEMPERANCE.

In a late number of the Contemporary Review, Herbert Spencer combats the idea that inebriety is on the increase. He describes the time when men took drugs to increase their desire for wine; when glasses were so shaped that they had to be held until emptied; when a man was reckoned as a "two-bottled man," a "three-bottled man," &c.; and when (Mr. Spencer might have added) one of the first of Scottish nobles employed a domestic whose sole duty it was to sit under the table and loosen the neckcloths of the guests as they fell from their chairs, in order that they might not suffocate in their drunken sleep. Intoxication used to be a mark of honour. It is now a disgrace. Education has driven the evil from one class after another. It is now almost exclusively confined to the lowest. As Mr. Spencer says, the remedy for it in England is not a "Maine law," but the introduction of the education that has banished it elsewhere.

WATER AND WINE.

We drinkers make a great show of argument in favour of their bad habit, by quoting Paul's words to Timothy, "Drink no longer water, but take a little wine for thy stomach's sake, and for thine often infirmities."

They forget that this passage shows that Timothy was so temperate that he would not take "a little wine," in case of sickness, without the special direction of an inspired apostle, and therefore there is little in this case to justify the course of men who take wine freely with no apostolic precept for it, and with no special infirmities to justify its use. Such would do well to adopt the sentiment of the man who when this passage was quoted replied in substance, "My name is not Timothy, and I do not have often infirmities; and there is nothing the matter with my stomach; and I do not need even a little wine."

Another much quoted passage is the account of Jesus turning water into wine at the marriage feast in Cana of Galilee. A poor man in England was pressed very strongly with this argument, which brought to try to show that our Lord himself was pleased to turn the water into wine, that the guests might drink of it. The man replied thus: "I always desire to follow my blessed Lord in all things and I find Him saying, 'fill the water pots with water;' therefore I will fill my glass with water, and if He is pleased to work a miracle and turn it into wine, then I won't refuse to drink it." "But," he concluded, "fill that has been done I will stick to my water."

FIVE STEPS TO THE GALLOWS.

A man had committed murder, was tried, found guilty, and condemned to be hanged. A few days before his execution, he drew upon the walls of his prison a gallows, with five steps leading up to it.

On the first step he wrote, *Disobedience to parents.*

On the second step, *Sabbath breaking.*

On the third step, *Gambling and drunkenness.*

On the fourth step, *Murder.*

The fifth step was the platform on which the gallows stood.

This poor fellow doubtless wrote the history of many a wasted and lost life. "No doubt of it," says Captain Hunter, "Thousands and tens of thousands are ruined every year in a similar way. I believe that drunkenness ruins more than anything else. That was one of the steps to the gallows which this prisoner had painted; and it made me think of a question and answer of which I once heard:

"What's whiskey bringing?" inquired a large dealer in that article.
"Bringing men to the gallows, and women and children to want," was the reply of a bystander.

"Pretty good answer that, though not exactly the one that was wanted. If there is a more wasteful practice in the world than liquor-drinking we don't know what it is. It wastes the grain of which it is made; it wastes the mind and body of the drinker; it wastes the property of himself and family and his neighbourhood; and, finally wastes and ruins his soul. There is no economy in it in any way or shape."

HOW DRINKING CAUSES APOPLEXY

It is the essential nature of all wines and spirits to send an increased amount of blood to the brain. The first effect of taking a glass of wine or stronger form of alcohol, is to send the blood there faster than common, hence the circulation that gives the red face. It increases the activity of the brain, and it works faster, and so does the tongue. But as the blood goes to the brain faster than common, it returns faster, and no special, permanent harm results. But suppose a man keeps on drinking, the blood is sent to the brain so fast, in such large quantities, that in order to make room for it the arteries have to enlarge themselves; they increase in size, and in doing so, they press against the more yielding, flaccid veins which carry the blood out of the brain and thus diminish their size, their pores, the result being that the blood is not only carried to the arteries of the brain than is natural or healthful, but it is prevented from leaving it as usual; hence a double set of causes of death are set in operation. Hence a man may drink enough of brandy or spirits in a few hours, or even minutes, to bring on a fatal attack of apoplexy. This is literally being dead drunk.—Dr. Hall.

As sins proceed they ever multiply, and like figures in arithmetic, the last stands for more than all that went before it.

Sorrow is a kind of rust of the soul, which every new idea contributes in its passage to scour away. It is the putrefaction of stagnant life, and is remedied by exercise and motion.—Johnson.

Men will never know us by our faith, for that is within us; they know us by our works, which are visible to them.

Scientific and Useful.

GLASS CLOTH.

Some thirty years ago, a Mr. Bomol, of Lille, France, discovered a method of weaving cloth out of spun glass threads which was described as perfectly flexible, and applicable to a variety of purposes, and more especially the ornamentation of the walls of apartments. This fabric, the making of which seems to be at present a lost art, was described in the papers of 1837 as follows: "This cloth of glass is extremely beautiful; and from the manner in which it reflects the light, it surpasses in brilliancy everything that has ever been attempted with silk, even when combined with gold and silver. Some specimens of this new manufacture have been exhibited in Paris, and the Queen of the French was so much pleased with them that she ordered a gold medal to be sent to the inventor. The following passage is extracted from a French paper: "When we figure to ourselves an apartment decorated with cloth of glass and resplendent with light, we must be convinced that it will equal in brilliancy all that is possible for the imagination to conceive; it will realize, in a word, the wonders of the enchanted palaces of the Arabian tales. The lights flashing from the polished surfaces of the glass, to which any color or shade may be given, will make the room have the appearance of an apartment of pearls, mother of pearl, or diamonds, or composed of garnets, sapphires, topazes, rubies, emeralds, amethysts, etc., or, in short, of all these precious stones united and combined in a thousand ways, and formed into stars, roses, bouquets, garlands, festoons, and graceful undulations, varied almost to infinity."

THE VOICE OF THE SHELL.

When a shell is held up to the ear, there is a peculiar vibratory noise. Philosophically investigated, the peculiar sound thus recognized is a phenomenon that very much perplexed learned gentlemen for a long while. The experiment is easily made by simply pressing a spiral shell, common in collections, over the cerebrum of either ear. If a large shell, the sound is very much like that of a far-off catarract. Now, what causes it? Every muscle in the body is always in a state of tension. Some are more on the stretch than others, particularly those of the fingers. It is conceded that the vibration of the fibres of those in the fingers being communicated to the shell, it propagates and intensifies it, as the hollow body of a violin does the vibration of its strings, and thus the acoustic nerve receives the sonorous impressions. Muscles of the leg below the knee are said to vibrate in the same way, and if conducted to the ear produce the same result.

CHEAP SALINE DISINFECTANTS.

Professor Sidney W. Rich, on the experimental labor devoted to a study of the relative power of various salts when applied to animal and vegetable solids and fluids, and also to sewage, states that the greatest efficiency and general applicability will be found in a solution containing hydrochlorate of alumina with a small quantity of chloride of iron. The hydrochlorate of alumina will serve to do the general work of a disinfectant and antiseptic, while the iron salt will absorb the sulphuretted compounds which arise from the decomposition of some kinds of organic matter.

The chloride of calcium is the cheapest, inasmuch as it is a waste product in all alkali works. In this particular, hydrochlorate of alumina will, however, be able to compare favourably in the future, as the result of the late improvements in the manufacture of alum will be to cause the manufacture of large quantities as a waste product.

In recommending chloride of calcium as a disinfectant, Mr. Stanford recommends that the solution should contain 25 per cent of solid salt, acidified with 12 per cent of hydrochloric acid. Certainly, such a solution would have a considerable disinfecting power, but more chemists would attribute this to the hydrochloric acid. Moreover, a solution containing 12 per cent of hydrochloric acid would be a very disagreeable fluid for ordinary purposes.

RUSTIC DECORATION.

No more tasteful ornament can be added to the decoration of a dining room or parlor than a rustic basket filled with natural and growing plants, and nothing of equal beauty is less expensively made. For a simple hanging basket, the materials needed are a wooden bowl about six inches in depth and from a foot to eighteen inches in diameter, a few bits of red cedar with the bark left on, some gnarled pieces of root and a yard or two of rattan. The cedar is cut in proper lengths and nailed with fine brads to the outside of the bowl in any fanciful pattern, the rougher the better. The bits of root are fastened to the bottom to serve as a finish, and all the rattan is attached to the edges as a handle. Any florist will fill the basket with ivy, ferns, etc., for a small sum, and the miniature conservatory, with a little care, will flourish through the whole winter.

Any design, however elaborate, can be easily constructed. No fear need be entertained on account of the common prejudice that growing plants in the house are in any wise deleterious to health. Flowers of strong perfume are sometimes disagreeable to persons of delicate temperament, but growing vegetation which gives off oxygen during the day and absorbs carbonic acid gas rather improves than otherwise the air of a room. The beauty of the ornament is increased by the cage of birds, the design of which may of course be varied to suit the taste. "The globe of fish in which, by the exercise of a little ingenuity, a small fountain may be arranged, will further tend to purify the atmosphere by absorbing the small portion of carbonic acid which the plants exhale during the night.

Never fail to do that good which lies next to your hand. Trust God to weave your little thread into the great web, though the pattern shows it not yet. The grand harvest of the ages shall come to its reaping, and the day shall broaden itself to a thousand years, and the thousand years shall show themselves as a perfect and finished day.—Geo. McDonald.

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OFFICIAL ANNOUNCEMENTS - MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times severally mentioned, viz:- KINGSVILLE - At Belleville, on 2nd Tuesday of January, at 10 a.m. Mr. Gray to preach in the evening. After session, conference to be held on the state of religion. MONTREAL - At Montreal, in Free Church on 4th Wednesday of January. Cobourg - At Peterboro', on 2nd Tuesday of January, at 11 a.m. Hamilton - At Hamilton, in Knox Church, on 2nd Tuesday of January, at 10 a.m. Toronto - At Toronto, in Knox Church, on 1st Tuesday of March, at 11 a.m. London - At London, in 1st Presbyterian Church, on 17th Dec., at 11 a.m. O. SOUND - At Owen Sound, on 2nd Tuesday of January. Ottawa - At Perth, on 1st Thursday of February, at 2 p.m. Manitowish - At Kilkonan, on 2nd Wednesday of January. Durham - At Durham, on 2nd Tuesday of January, at 11 a.m. Guelph - At Elora, in Chalmers Church, on 2nd Tuesday of January, at 10 a.m. Huron - At Clinton, on 2nd Tuesday of January. Stratford - At Mitchell, in Knox Church, on 17th Dec., at 10 o'clock. Perth - At Woodstock, in Chalmers Church, on 17th Dec., at 10 o'clock. Bruce - At Tiverton, on 3rd Tuesday of Dec., at 2 o'clock p.m. St. Mary - At Barrie, on 3rd Tuesday of Dec., at 11 o'clock. Chatham - On Tuesday, 7th January, 1873, at 11 a.m. in Adelaide Street Church, Chatham. Brockville - At Prescott, on first Tuesday of Feb. next, at 2:30 p.m.

Special Notice.

M. Fouchet, in his great work, "The Universe," says that "Anatomically and physically speaking, the human mechanism is very rude and coarse, compared to the exquisite delicacy revealed in the organization of some animals. But in us, the intellect, the real sceptre of the universe predominates over the apparent imperfection of matter. Through it man alone approaches the chosen creatures who shine near the throne of the Eternal, and form a bond of union between heaven and earth. If in his structure he belongs to our sphere, he seems already to elevate himself towards the Supreme Essence by the splendour of his genius. A grand and philosophic truth, and yet how comparatively small the number, and great the genius, compared to the number of the earth's inhabitants. Were men to conform more to the laws of health and nature, and be less addicted to the qualification of his passions, it would not be necessary to advertise Fellows' Compound Syrup of Hypophosphites as a restorative for the powers of the brain and nervous system, while the world's progress in enlightenment would indeed be marvellous.

B. A. PRESBYTERIAN OFFICE.

Toronto, Dec. 12th, 1872.

The Produce Market:--The market has been rather quiet since our last issue. Prices, however, have been firm, and the demand for almost all sorts of produce active. The tendency of the English markets during the week has been downwards, but this fact has exercised very little influence here, because nearly all offering is required for the local demand. No quote:

- WHEAT--No. 1 Fall \$1 30; No. 2 Treadwell \$1 20; \$1 25. BARLEY--64c. 65c. OATS--40c. PEAS--60c to 66c. FLOUR--Superfine \$5 20; \$5 40. SPRING WHEAT--\$1 10; \$1 15. FANCY--\$5 50; \$5 75. EXTRA--\$5 20; \$7 25. OATMEAL--\$4 65; \$4 70. CORNMEAL--\$5 10. HAY--per ton \$18 00; 25 00. BUTTER--Selected lots 10c. to 13c. Choice Dairy 25c. CHEESE--12c. to 15c. EGGS--20c. to 25c. LARD--10c. to 11c. BACON--8c. to 9c. HAMS--14c. to 15c. HONEY--\$5 to \$6 25c per 100 lbs. CHICKENS--per pair, 30c. to 40c. GESEES--each, 40c. to 55c. TURKEYS--60c. to \$1. WOOL--4c. for fleece, and 35c to 40c for pulled.

READ HERNAUD RISHBY'S THRILLING SERIAL, A story "The Hell of Arledagh" in Home News, commencing December 7th, 1872.

SEE THE SALE AND BARTER COLUMNS IN THE HOME NEWS, December 7th, 1872.

LOOK OUT FOR WHIGMELEPHANTS IN HOME NEWS, December 7th, 1872.

FOR BRITISH NEWS OF ALL KINDS READ HOME NEWS, December 7th, 1872.

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PERIODICALS. NEW-YORK TRIBUNE. 1873. Now, as heretofore, THE TRIBUNE strives to be first of all and preeminently a news paper. France a Republic--England and Germany gradually permeated with Republican ideas--Spain swaying in the nerveless grasp of a ruler too good for a King and too weak for a Republic, who is unable to govern the great island that blocks the entrance to our Gulf of Mexico, and equally unable to give it up--the German-speaking people agitated by a new Protestantism, separating from the See of Rome on the ground of the papal infallibility and assuming to recognize the "Old Catholics" as the whole Continent perverted by the inflexible fastidiousness that comes of the conflict between old ideas, philosophical, theological, material, and the advance of physical Science--Russia and Great Britain running a race for the goal that shall determine Asiatic cotemporary--China seeming ready to abandon her advances and reclose her half open gates--Japan abolishing feudalism and firing her Western civilization to irradiate Western commerce to enrich her long-suffering empire--such are phases of the news from abroad which the mails over all Continents and the wires under all Seas are daily bearing to us. With able and trusted correspondents in the leading capitals, and whatever great event, to be before its readers the most prompt, complete, and popular presentation of these diverse and conflicting movements, through all of which, as it fondly trusts, the toiling masses are every where struggling up toward larger recognition and a brighter future. At home the struggle for freedom continues over. The last slave has long been cited in the most opposition to emancipation, enfranchisement, equal civil rights, but formally been abandoned. No party, North or South, longer disputes the result of the War for the Union; it declines that these results must never be undone; and, with a whole people thus united on the grand platform of All Rights for All, who can our bloody struggle, and the prolonged civil contests that followed, have led us, the Republic closes the records of the bitter, hateful past, and turns peacefully, hopefully, to the less alarming because less vital problems of the future. To whatever may elucidate the general discussion or action on these, THE TRIBUNE gives equal space to the most impartial reports. Whatever party, by its progress, whether political leaders may say, whatever officers may do, is fairly set down in its columns, whether this news helps or hinders its own views. Its readers have the right to an honest statement of the facts; and "this they always get. THE WEEKLY TRIBUNE, now more than thirty years old, has endeavored to keep up with the progress of the age in improvement and enterprise. 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