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Contributors and Correspondents.

SCOTLAND:

IMPROVEMENTS-THE EDINBURON PRESS Adoressive Evangelism —spurgeon and GUTHRIE-PERSONAL-M-SSIONS AND RUM,

Returning here, after an absence of seven months, I find improvements are the order of the day, as in other parts of the Kingdom, in this time of general prosperity. In these matters the public press, as usual, is not behind. The Review has escaped from Its dungeon cells in High Street, into an imposing edifice adjoining the Bank of Scotland, near the head of the mound. The Courant follows suit, The Scotsman, which -has led the way, is now surpassed: in most other matters of journalistic outerprise, however, it is still facile princeps. Would that as much could be said for the principles of ils brilliant editorials. Edinburgh is at present strangely deficient in the matter of a religious newspaper. There is, perhaps, no city in the world so much ongressed in religious and ecclosiestical questions-"literally crawling with Presbytories," author Scotsman the other day irroverently put it -yet far bohind some of the cities of America in this respect. However, there is abroad a powerful spirit of enruest, aggressive evangelism, not confined to any single section c the Church. There is no lack of workers mon and women of true spirit, and often with means, as well as time, to spare, abound. What are equally important, but seldom mot with, are leaders, endowed with the gift of organization and management. How the influence of one such may tell on future ages is seen in the case of him whose his and its fruits are so prominently before his country at present. The ter-contenary of his don'th seems likely to be followed by the addition of another to the noble monuments; which adorn this beautiful city. Its form is not yet decided. The need of such work is abundantly ovident. Such an occasion as the present New Year festivities bring to light how much of heather profligacy still exists among the masses. One wonders if the Saturnal a of pagan Rome could be much worse than the obscene debaucheries of modern lower class Britons. While we onn but trust the Lord of the Harvest to raise up more labourers, it is with distress that one sees such a man as Spurgeon in England failing under an overload of work and an increase of bodily infirmity; and here, in Scotland, a Guthrio brought very near to the grave by heart disease.

To-day the genial Catholic-spirited Doan Ramsay was followed to the grave by a crowd of mourners of all denominations.

Dr. Candlish has returned to his pulpit, but much of his power is gone. From loss of teeth his enunciation is very indistinct. Having lost much of his hair, and grown a full gray beard, his personal appearance is greatly altered.

The recent observance of a day of intercession for missions, which was very generally observed both North and South, has brought the subject of missions, their management and mismanagement, very prominently before the public, and some very plain and faithful suggestions have been addressed, especially to the Church of England, in the pages of the Times and elsewhere. However, it is easy to find fault. How much blame often lies elsewhere than in the missionaries, is suggested by a statement made to me the other day by a trader from the west coast of Africa. Speaking of the degradation of the natives, he said missions did little good: what was wanted was civilization. "Now," said I, "you have had many years of observation, I would like to know your candid opinion." His answer was: "I have just seen a missionary returning to America after twentythree years of labour, which, he says, have been fruitless. But - he blames me and such as I, who deal largely in ardent spirits with the natives." The evil was freely confessed, but the practice deliberately defended by one who should have strengthened the hands of the missionary instead of noutralizing his toil by so sad a display of un christian selfishness and want of humanity.

CANADIAN ABROAD.

Edinburgh, Jan. 2, 1878.

Another Episcopal minister of "High Church" proclivities has "gone over to Romo." Roy. Mr. Bliss, of Port Lawrence, N.S., near Amhierst, proached his last Protestant Sermon a few week ago. We believe he is a native of New Burnswick.

An encouraging Temperance reformation is in progress among the British Catholics. Archbishop Manning on a re-cent Sunday attended a temperance meet-ing on Clerkenwell Green, where five several hundred thousand persons were presents: Workingmen and women took the pledge, kneeling from the hands of the wrehbishop.

ENGLAND.

MR. KNIGHT AND BROAD CHURCHISM-PRESBY TERIAN UNION IN ENGLAND AND SCOTLAND DR. BEGG-MODERN INNOVATION IN WOR BHIP—SERMON READING, &C.

On arriving at Glasgow I found the clergy and others interested in church matters in a forment. Mr. Knight, of Dundee, had rreached in a Unitarian Church in London and patronized with the minister and his Prosbytory, had cited him to account for his misconduct. The self-willed son of the church became restive, and defended his conduct as just and right, notwithstanding the opinion of fathers and brethren to the contrary. The matter has produced considerable discussion in the public papers and in private society. Many blame Mr. Knight. and consider the Presbytery right, while members are bold enough to defend Mr. Kuight in all he has said and done. The discussion has brought to the surface what was whi pered pretty freely among privileged parties for some time past. There have been plain hints given that a sort of broad churchism was spreading among some of the younger ministers of the Free Church. The strong sympathy appearing in favour of Mr. Knight is pointed to as evidence sufficient of the report. The matter is not likely to be settled before the Assembly meets in May; and should it come up there for discussion, then will appear what ground there is footsteps passing that a number of the younger brethron entertain broad and loose opinious on some of the doctrines of Revelation. The opinion provails among parties, that instead of calling upon Mr. Knight to answer for preaching in a Unitarian Church, they might reasonably have asked him for a reason for the dectrine he preached; for the reading of his sermon will make it evident that the hearers could not tearn from anything he said, either that they were guilty sinners, or how guilty sinners could find salvation through the merits of Jesus. Surely the minister of a Dundee Free Church has few sympathizers in the church of the disruption. Time, how over, will tell what grounds there are for such hints as aré given.

The Union question is the great question in Scotland, and among Presbyterians in in England. In England the prospect is of an early Union of Presbyterian churches. The Presbyterians have fair prospects before them in England when united. They should have been united long since. The progress of Ritualism is so a spid that Chris tian men in the Episcopal Church know not where to look for safety. The only hope lies in the Conjervatism of the Presbyterian Church. The Presbyterian Church with a little yielding to English feelings and habits, and, united, has the prospect of reaping a rich harvest—ready to be gathered in. May they soon be all one grand English Preshyterian Church, winning the lapsed masses back to the Lord Jesus.

In Scotland there is no prospect of an early union. The opposition of Dr. Bogg and his party, and the spirit of the discus-sion shown by both parties put the hopes of union far into the future. Report has it freely stated that when Disruption was pro-posed at first in 1848, Dr. Begg proposed delay, or some middle course by which he could please both parties and still keep hold of Government money. What a pity he had not then taken the other side of the fonce and romained inside the Established Church The Free Church would have been saved from a heavy drag on her wheels eversines, for the fighting Dr. is one of those of whom the people of the Free Church have reason to pray, "Save me from my friends."

The Free Church has suffered and is suffering from the spirit in which the discussion has been conducted. Both parties have gone into bitter personal attacks. The sooner the matter is laid on the shelf for a time and allowed to sleep, the better for all parties, and specially for the Free Church. In time God will make the way clear of opposing forces and the Union will become a glorious reality in Scotland. as in Ireland and Canada, and the other colonies. Which may God hasten in his own time.

Persons visiting Scotland, after a lapse twenty years, will witness a change in the mode of conducting the service of the sano tuary in many places. The design is to produce in some cases greater variety. They sing and pray oftener than formerly. There scems a desire to imitate or introduce a ferri of Ritualism. Supposing thereby the worship will be made more attractive and more in harmony with the present times. The stand while praising—which is all very well—but in prayer they go beyond the mark for in all the congregations where these novelties are introduced, the worshippiers put sitting for kneeling, and keep firmly scated during the whole time of prayer The changes do not seem improvement taken as a whole, but rather a kind of aping episcopal forms to please those who are given to change.

Another change which meets you, espe cially among young ministors in the Free Church, is the general reading of sermons This linbit, persons say, his become nearly universal. The sentences are better sounded, and the language more ornate, and the preacher better pleased with his own pro-duction; but the effect produced on the worshippers is rather soporific and soothing than awakening and arousing. There is much of the fire of disruption wanting in this reading of sermons, and the feeling prevails among many Chr stian people that this reading of elaborate compositions will naver reach and win the world to the Lord Josus Christ. Many of these who sit under out to make their way in the world, where

and confess that burying the face almost among the leaves of the paper, deprives the worshipper of the power of the countenance of the speaker when lighted up with the fire of truth, and robs the truth of nuch of its power in preaching, and melting the heart of the boarer. This advantage gained by the preacher in the beauty of his composition is far more than balanced by the effect produced upon the hearers in moving them to sleep,

This habit, however, though general, has not become universal; for in one village where I spont some time, there are are three congregations: an Established, a Free, and U. P. Church. There is no reading in any of these pulpits, and the congregations are all in a friendly state. A stranger coming to the village could not easily decide with which congregation he would connect himself. They are all prosperous and so much alike that Englishmen coming and worshipping in all the churches cannot understand low these three ministers belong to three different denominations, for in everything they seem to heall one. The stranger visit-ing such places in Scotland cannot understand why these ministers should not be all members of the same church and all meeting in the same Presbytory. As they are all working for the same Master and in the very same form and manner also. What a pity that Christian men and Christian churches, so much alike, cannot be brought to see alike, and all become united into one glori ous Church of Scotland once again, and fill the whole land with the blessing of united work for the Lord Jesus. This should be the prayer, especially of the Presbyterian people of Canada for their Mother churches in Scotland. While we enjoy the blessing of a union of part of the church, and the prospect of soon having the whole Preshyterian family all in one General Assembly, should we not pray that our Mother church should be brought into a similar happy union with ourselves and thereby have their power for good greatly increased.

This state of union is specially nece sary in the present state of the Episcopal Cl urch of England. Many Christian people tremble for the sake of truth since the decisions of the Privy Council in the Bennett and other cases. There are many looking toward the Presbytorian Church as the safeguard for the truth. There are openings in England for the Presbyterian Church, in consequence of these decisions. How desirable that all Scotland should be united that sliemight be able to help those to the bread of life, who are being fed on the links of Ritualism.

PRESBYTERIAN WRONGS.

Nov.4.

Editor British American Presbythbian.

DEAR Sir,-I have some more remarks to make about the course of study in Knox College. But, in regard to the things I am going to mention, the burden of care lies with the Church and not with the College authoritics.

For some years back there has been a regular yearly exodus of students from Toronto to Pinceton. It was, not long ago, referred to in the General Assembly under the name of the "Princeton Nuisance." It is a "nuisance." It is something that no one who has any patriotism likes to hear about. Nevertheless it exists. It was fondly hoped, a year ago, that it had forever ceased; but, this year, it is worse than ever. Now this nuisance has a cause; and we must know the cause, before we can legis-Inte in reference to it. Common people in he Church think there must be wrong about the College, and they have suspected that the Professors have not the confidence of the students And I fear that the Professors have been caused much unnecessary pain.

I have made a pretty careful investigation of the whole matter; and I am prepared to state, authoritatively, that, as regards this year's exodus at least, its causes have had uo connection whatever with the Professors now in the College. Whatever suspicious may have arison as to their trustworthiness. are entirely unfounded. By their conduct, the students who have gone scem to incal pate the Professors; but, by their words, they entirely exonerate them. And, if they did give expression to any want of confi dence in men of such well known ability, no one who knows the latter could entertain the slightest respect for the judgments of the former.

It is time that the Church know that the whole cause lies with itself and not with the College. We appoint two Professors, and then patch up a Lecturership or two, and call that a College. Even the Lecturerskip is sometimes allowed to fall through. owing, it is said, to personal jealousy in the General Assembly. We put no books into the Library. We stubbornly refuse to appoint a teacher of elocution until it is too late, and, then, only for ten days. We send our young men to this place to pursue their studies. We send for them to preach to us. But we have no mercy upon them when they have not much to tell us; and less st. 1 when they cannot tell us what they do know in a graceful manner, as a trained elecution ist would do.

Our young men feel that when they go

the present etyle of pulpit service do ised a man counts for what he appears to be, no allowances will be made for their having been drilled in a half-equipped College. It is little wonder that their patriotism gives way. They east their eyes around. There is Princeton, with a regular staff of six Profossors, besiden a teacher of elecution constantly employed, together with a good Library and other advantages. There is Union College with as large a staff, and giving an opportunity of listening on Sabbath to the preaching of that brilliant galaxy of orators who have made the pulpits of New York famous. Our students see all these things. You cannot prevent them from drawing comparisons. And who can blame them

> This is the whole secret of all that question of the "Princeton puisance: and the sooner the Church learns to know that itself, and not the College, is the cause of all the trouble, the better.

> It has often been said that our students go to Princeton in order to escape the severer examinations of Knox. It is not true and, indeed, if that were so, they must needs be easily frightened. It has often been said that it is the poorer class of students who go. If this were so we would probably have more reason for thankfulness than for regret; but, that is not true either Some have gone whose patriotism inclined them to stay; but their patriot m was tax ed too greatly, and it gave way. Many others remain, and possibly will suffer all their lives for their patriotism.

Of course the Church has mot with sori ous misfortunes in its late attempt to galvanize the College into life. But why did it not begin long ago? We must begin again, and until we have succeeded in establishing a College which will command the respect of our students, it will be very wholesome for us to remember that the whole blame lies upon our own shoulders.

Our College is not only good but of a very high order so far as it goes. Nevertheless it is only half a College.

KNOX COLLEGE

Editor British American Presbyterian. DEAR SIR, -Some of your readers are aware that a sub-committee of the Board of Knox College have been charged with the duty of making preliminary inquiries concerning the erecting of new buildings for the college. It is not from any distrust of the competency, or the zenl of the gentlemen on whom this labor has been devolved that I trouble you at the present time with a few sentences respecting the matter referred to.

Enough, I dare say, has already appear ed in your paper, to satisfy all who take an interest in the work of the college, that the present building is inadequate, and, in some respects, quite unsuitable to its purpose. No good and could be served by exaggerating its defects; and it were something almost like ingratitude to forget that it has rendered valuable service to the church in the past. The exertions of our church at an early period in her history, in providing for the training of a ministry, were, in all respects, highly liberal and praiseworthy; and porhaps few churchescould be named, which, in proportion to their resources, have expended more upon this necessary object. This word of justice is due, when seeking to press upon the attention of the church the necessities which have arisen from a new situation,-from the rapid growth and development of everything around us. College buildings which at one time were a credit to the church, cannot be spoken of in the same terms now, and we shall certainly fail of our duty, it a state of things believed to be seriously injurious to the interests of theological education among us, is much longer permitted to remain.

Let no member of the church imagine that the question as to college buildings is chiefly one of taste; and that this discussion is maintained by persons whose denomina tional pride is hurt by comparing our own modest establishment with the splendid educational edifices of other bodies of Christians. No doubt, such comparison will sometimes be made; but the important matter is that the building is too small in every department, and in soveral other respects, really and extremely unsuitable. The lecture-rooms are quite too small, and admit of no proper arrangement for their purpose; the domiciliary accommodation is inadequate and vory uninviting; those is nsufficient room for the library, even at its present dimensions; and as many besides professors and students can testify the college has no hall suitable for public occasions.

Nothing can well be said in opposition, to the church's undertaking what she is here invited to do, if the means of accomplishing it are her disposal; and to begin to prove that she has the means, were almost to insult so wealthy a community. As little is it requisite to diew that no arrangements which may be necessary—should the unica

of the Prosbytorian Church be effected-no odistribution of forces—can, in the smallst degree, affect the argument for proceedng at once with the encount of college buildings in Toronto. We are quite aware that denominational feeling and local feeling may easily warp the judgment in a case of this kind; but there are probably few of the members of cither of the negotiating churches, who would say that the strong, dense Presbyterianism of Western Ontario, does not require a theological school in its centre. The colleges, no doubt, exist for t' church, and not the church for he colleges; and how much soover pleusng associations may be imperilled, every art of the church's machinery must hold teelf ready to be remodelled, or even canlied, should the interests of Christ's cause so require. But fully recognizing the ruth and importance of all this, it yes means superfluous to argue in support of the claims which the present location of knox College would have in any event. It s unnecessary to fortify a position which no one purposes to assail.

Among the members of our Church in Toronto, and it is believed in other places, there is a disposition to entertain favourably the proposal of building a new College. The writer of this communication may pardoned for saying that he is frequently spoken to on the subject by members of the Toronto Congregations, and one gener-ous friend of the College has voluntarily eignified the intention of contributing most handsomely, should the work proceed at once. This would not be a solitary instance of munificent liberality. But the lesswealthy members of our church would be happy to aid in this matter; nor would their contributions be less valued. I am here auxious to say this distinctly, because a correspondent of the British American PRESENTERIAN who had heard some comarks of mine at the eponing of the present Col-lege Session, (importectly expressed I am sure) understood me to propose a plan for building a College according to which only the wealthier members of the church should be asked to contribute. The two mites of the poor widow will never, I trust, be forand on economicas well as on higher grounds to forget this case were a signal mistake.

The plan for endowing our Theological Colleges appears to be dead. There is little probability of its boing in the mean time, resuscitated. From the first, doubts were entertained by some as to the possibility of carrying it in its original form, successfully through. This subject is here adverted to, only for the purpose of saying 'that whatever opinion persons might have as to the church's ability to accomplish the larger scheme, no shadow of doubt can exist as to the ability of the constituency of Knox College to erect a building suitable for the purposes of its Theological Institution.

Will the church not take this matter carnestly up. If the work of the church, in an important department is being really hindered, as all witnesses. s. em to testify—is not this a thing seriously to be considered? If we present the prayer that "the Lord of the harvest would send forth labourers into His harvest," let us not fail to give proof that this prayer proceeds from the heart. If the church is here asked to do a thing impossible of accomplishment—an unnecessary thing—a foolish thing, let what is now said be disregarded; but if the representation made commends itself to the church's judgment and conscience let her not decline nor defer to do what seems her duty in the

Yours truly,

WM. CAVEN,

Knox College, 21st January, 1873.

A QUESTION OF FACT.

Elitor BRITISH AMERICAN PRESSYTERIAN.

DEAR SIR,-There is a statement in the ast letter of my learned friend, the Solicitor, which I cannot allow to pass uncorrect-It is this: "The Presbyterian Church as a whole, embracing as it does in its com-munion, the largest number of Protestant worshippers in the world, has organs in very goneral use, and appreciates the aid and asdistance thus given in the matter of congregational singing "This, to say the least of it, is cortainly a most incorrect statement. calculated to mislead, and to produce an effect upon those who are not better inforzed. It is in keeping with other positive, sweeping and dogmatic statements made by this writer. Has the Free Church of Scotland any organs in use? Has the Prosbyterian Church in Iroland any in use, save two, which have almost threatened the disruption of the Church? Has the United Presby-torian Church of North America—a hody composed of 55 Presbytories, 8 Synods, 500 ministers, 755 congregations, with 5 Theological Seminaries, 106 students, 2 Colleges with University powers, and missions in Syria, India, Egypt and China—a single in-strument of music in use? Other and strument or music in uso? anniller bodies might be mentioued, both on this Continent and that of Europe, that neither "use" nor "appreciate" an instrument of music in God's worship. But, then, I have mentioned enough to show how un-warranted is the statement of this Solicitor; and to put the readers of his letters on their ginnd as to what credit should be given to them.

Yours truly,

J. S.

Jan. 16, 1878.

Persia, 760 miles wide from north to south, and 850 long from east to west, or about equal in size to Great Britain and France, nas a population of five millions, or that of Ireland, and a revenue of ten millions, with very small prospect of progress in any way. It is a very sick pation, under the eye of Russis, the most robust power of the old. worlds offers persons in

JESUS LOVER OF MY SCUL

MESUS, hover of my sent,
I set me to Thy become By,
White the senter water, roll,
While the temped will is high
Hitle me, U my Savione, hide,
Till the storm of hic be post;
Bafe into the haven gulde,
O, receive my soul at last,

Other refuge have I none,
I sange my heigher would on them;
I sange my heigher would on them;
Leave Oh I fracts me not alone.
Still support and rounted m;
All my frost on Thee is stayed,
All my help from Thee I teling i
Coper my defencelow herd.
With the sharlow of Thy wing, AÚ

Plenteous grace with Thee is found; Grace to pardon all my do; Let the briding streams absomed, Make and keep me pure within. Thou of life the founding mr, Freely let me take of Thee; Spring, them, up within my heart, Rice to a²⁰ eternity.

CHRISTIAN JOY.

BY THE REVD. WM. COCHRANE, M.A.,

Joy is a motion scarcely definable. It is the outward expression of a delightful frame the cotward expression of a delightful frame of mind, arrising from the present or assurance of possession of good. It may be felt in the heart without the external exidence has rarely is it so. When a man feels hap, y, it is generally shown in the cutward life. Joy is the emotion of gladease in a higher degree, because proceeding from a more important cause. It is also distinguishable from more mirth and frividity, inaamuch as it always has respect to good. Obsistian joy can scarcely be described. The little gives us no shottent definition. It commands Christiana to be joyful, conficient that the feeling will always be present, if most are, what the Scriptures exclosin them to be. If therfore we do not more or less frequently, experience this delightful semo-

to be. If therefore we do not more or less frequently, experience this delightful emorien, it must be, that our hearts and lives are out of tune. No command is more habitually disregarded by Christians. Religion seems in the estimation of many good people, something that is gloomy—masters and sad jim-empetible with joy either expressed or fail. A Christian who is habitually joyful is regarded as a wonder. More single him out for study. We do not expect play and therefulness united in the same man. the rounty. We do not expect party and theserininess united in the same man. Young Christians particularly, who give very to their feelings and emetions are the chieves of suspicion. Christian joy and di-light is thus as effectually beniched round that homes and churches, as in the days of monastisciam and assetisism, whem men sought the deserts and caverus to escape cape society, and avoid all intercourse with

the world.

All this is in direct violation of the spirit
of Christianity. Joy is not simply a parmissable emotion,—something that a man
may inducin in occasionally without soital
man, but is a positive duty. It is not meant
to be an emablishment,—but an essential
thereare the court of the control of the contraction of the court of the court of the
to be sought after and cultivated, as much
as any other grass. When the angels anmounced the flaviours advent to the world,
if was in proposite strains, and does intended
was in copyosite strains, and does intended If was in joyous strains, and God intends that bettevers should perpetuate this joy un-til the strains of the shurch on earth blend with the melody of the redsemed in

heaven.

God is the object of this joy. Not this world or the things in this world, but God Rimself. "Delight thyrelf in God." "Ye righteour spice to not Lord-ming should nate God our strength, make a joyfel noise main the God of Jacob." "Though the fightee shall not blessom, neither fruit be on the runes, the known of the olive fail,—the fields with the fight of the fight of the fight of the field in mest,—the flocks be ent off from the fold, and there he no hards in the stall, yet will I rejotes in the Lord,—I will joy in the God of my salwaten." That God toy salwaten." That God toy salwaten." stall, yet will I rejotes in the Lord.—I will joy in the God of my salvation." That God should be the object of the believers rejoining, is surely not wonderful. Men of the world indice perms and wreathe the lever of conquerors in token of a national graticals. But Christ has secured for the believer not only present bleasendones, but the loops of sternal happiness beyond the grave. He has a naneach hum from the curse of a broken law, redesmed hum from the bondage of six, brought him up out of the horrish pit is also the miry clay, seat the holy light to sanctify and elemnes his maure, extend him to sing songs in the dark tight of sorrow, and made over to him an inalsoniche right to esternal meneisus above? God se the convey of thu spel. It is a

eachibit right to sternal mancious above!

God so the source of this you. It is a fruit of the Sparit. "The kingdom of God as right-towarces, peace, and joy in the Holy Spint. The right of the Spirits is leve, joy, peace." Bonneliness this joy comes unexpectedly. Often in it is midst of our world ye cupleryneats, there are unaccommable gleans of leavantly joy that ravish and support the heart. These moments of exhibit on the desired played the spirit. More frequently use joy comes the opint. More frequently use joy comes the opint. More frequently use joy comes the opint. More frequently use joy comested with other printing sensions. It is insepprable from love, for where the laws of God in shed aboved in the beaut, for yelvings up the substitute of the command in the descript by when the past of the past of the command in the descript has part of the past o

It is worthy of posine, how much of true for minerical that the services of the temple in the services of the temple in the services of the temple in the service of the forth that the service of the for that all the family and in the market place, they gave unmistalizable swidence of the for that all the service of the forth the service of the

to the house of the Lord's let us tremble for our faith!

The human volce and counternace are to be expended of Christian jey. These constitute the dial plate, upon which we are to mark the otherwise consended operations of the Holy Spirit. In the congregation of God's smait, there should be great joy and rejoising. Our inward joy is only valuable, in so far as it is montiseased. Where vital juggigeon flourishes, the praceding of the word is always accompanied with glodiers. In all ages of the church, from the period of the Hoforzasion down to the days Whith Rold, and Wesley, and Edwards, revivals of sulgion have been unvariably marked by a revival of the praise and devotions of God's people.

revival of the prases and neverther people.

Christian fo, should be a daily experience. In this it differs from worldly joy and gladness. The latter is transitory—an experience of the latter is transitory—it is a second to the latter heat for the peaking more and of the lattern heart, and when it leaves it frequently gives place to bitter stings of removes. There is no real go, but what come prem religion.

It is not meant that the Christian late po

prem religios.

It is not meant that the Christian has no mements of serrow. The Bible which is the record of the saint's reprenence, has in it a great deal of hamestatien. There are wanlangs of broken hearts and half-stiffed sobs. This is many cases, is the first arguments. The control of the saint's represence of the presence of the believer. It come from an and the corruption of our nature. So long as we are in the world, we must have occasing the saint of the control of the saint of the control of the saint of the control of the saint of the waves and billows. The Christian oven in moments of 197, has sorrow. But in the midst of heaviness he can rejoice. On the surface of his life, there may be dark rolling billows, but in the depths of his soul three is unactibly pease. Joy and sorrow are thus not altogether antaponistic. Wether the saint of the

laborious duties become pleasant and attractive.

It should also be sultivated, because of extracts the sorted to the redigion of Christian elements. It commends the picty. It draws men not many to weare Christian society, but eventually leads them to the Saviour lumest. When ungody men see Christian elements when the process and the provide the second of the process and the provide the second of the provides o

A NEW BEGINNING.

A NEW BEGINNING.

It is a bleased provision, that in our life a jurney, our days do not pass tummated, our years do not come unannounced. As in the days that have been, and so in the days that have been, and so in the days that have been, and so in the days that have been, while it is more of kindly remembrance, while it is more of it in the control of the days of the foreign year, writing seach date in acts for me and the freeding year, writing seach date in acts for me and the days of the members of a gaping for the days of in terest for the memory to gase as

when nomes the sere and withered had allies autumn days, or the dismal falling ratio of its said, Jark days.

Reader, these helidays are past again, not please the more falling ratio of the said of the said as dismarked as the said as the s

nest towards God?

What they have been is with the past from them that mayed only draw become for the towards. Let us then, in the offers weeks of the new year, make new resolutions, with first that it is not known and Persons—unstangeable; and let these but full into it all these resolutions, however drawn enteringeable.

Christian at Hork.

CATEORETICAL.

"What shall be done with "preachers" whe never preach. What shall be done with preachers who never preach. What shall be done with preachers whom no neveral sa having a call to preach? What shall be done with preachers whom no neveral sa having a call to preach? What shall be done with preachers that wax angry when not invited to preach? What shall be done with preachers who sak you to ask them to person? What shall be done with preachers who sak you to ask them to person? What shall be done with preachers who sak you to ask them to person? What shall be done with preachers who sacept the Bible and reject soap? What shall be done with preachers who sacept the Bible and reject soap? What shall be done with preachers who sacept the same set of sermons a twinty years ago? What shall be done with preachers and provide in the same set of sermons a twinty years ago? What shall be done with preachers and provide results of the same set of sermons a twinty years ago? What shall be done with preachers that preach union and pravites dismine? What shall be done with preachers that preach union and pravites dismine?

and practice dismains?

ORUSONES.

What shall be done with churches too coverious to support presading? What shall be done with churches too coverious to the shall be done with churches too coverious to the shall be done with churches too shall be done with churches the think but a few men in cl. Gospiel section ? What shall be done with churches that think but a few men in their daes ministion are smart enough to present to such Solomous of wisdom? What shall be done with their daes made to their daes ministion are smart enough to present to such Solomous of wisdom? What shall be done with their daes ministion are smart enough to present to such Solomous of wisdom? What shall be done with their daes that their think that prayer-meeting and family peayer are raised with the shall be done with the control time? What shall be done with the control their good to be ovil spoken of? What shall be done with churches that spend for a preciber to spend the Sabball and present him a need of thankly? for his Sour-barre? What shall be done with churches that spend for a preciber to spend the Sabball and present him a need of thankly? for his Sour-barre? What shall be done with the property of the precipital, and the shall be done with the property of the precipital, and the shall be done with the precipital, and the shall be done of the neighborhood?—Here id Gospel Liberty.

NEW TREOBIES IN THROLOGY.

In the progress of selence, the old theorise have to be dropped behind, and thist-place is taken by new case, so which and training the property of the property of

that from one had been deposited by the assist of water. Since them chemistry has been more and more applied in cluciastion of water. Bines then obsainary has been move and more applied in substitute of geology; and one of its latest exploits to the descorey that yold exists an exawater. Is this a prelate to the demonstration that the gold, what now absorbs the exercises of thousands of diggers, was deposited by water in far a mote ages?—Chambers' description of the exercises of thousands of diggers, and the expensive by water in far a mote ages?—Chambers' description.

TENNYSON'S WOMEN.

TENNYSON'S WOMEN.

And this lore of measures and order in complexity where itself error more remark. And this lore of measures and order in complexity where itself error more remark. Asky in Mr. Tennyson's Jeaning to the size moving of a certain fived class in social life, usually not the inter-it daughter, or the size of the interior of the control of the wife of the Lord of Interior is control of the wife of the Lord of Interior is control of the wife of the Lord of Interior is the passes, tike Mand. Lody Flore in "The day dream," or the Princes in 1.a poem about women, or Lynette, and Kuida de Elanies, and Guinester, in "Light of the King;" but always women of the quiet and channels type, (except, instead, the round of "The States,") women whom you might mose every day in a modern home, which was seen to be sufficiently in the size of the control of "The States,") women whom you might mose every day in a modern home, which we would be severy day in a rondern home, than of the wild-flower kind. Each, the wild-flower kind.

La, made he "Lady Pror," to whom it is related, "take her broklery frame and add a erimon to the gualant macaw." In the brasilfel little dryll called "The Milles' Changhar," Mr. Tennyson even injenses the made is entirely to the property of the model by the control of t

SUPERSTITIONS.

and too progressive to relich an old-fashione of, Googel seremon a What shall be done with churches that think but a few mean in their dasceming and family prayer are the progressive and primitive and over-plous times? What shall be done with churches that exame social dancing among the 'yeang converts' (What shall be done with churches who in many ways are liding their light under a broken, and are enforcing their good to be well espoken. of? What shall be done with churches that exame the churches that some of a present that a social churches that sond for a prescher to speak churches that sond to a prescher to speak churches that sond to a prescher that give notice that the sond that the country of the common of the contract of the

A man may be heretic in the truth, and if he believe things only because his pastor says so, or the assembly so determine, without knowing other reason, though his belief be true, yet the very truth he holds because his herety.—Mellon.

were resident to the second of the second of

HEAPING ON COALS.

A man had been in the habit of stealing corn from his neighbour, who was a mean the of the Receipt of Fireded. It is pught he visited the core store and first-his lang the stated the core store and first-his lang that he was a mean which he need that the core store and first-his lang that he was a mean that he was a mean that he was a mean that he was a many in a dimension of his con. This was very anneying, and mean he depreted to a dimension of his con. This was very anneying, and mean he depreted to the was a dimension of his con. This was very anneying and he was the present of the was a different was defined and the washed to make it in a retor miner in the host through a met he was a different was defined and the possible to he different was a retor miner in the host through a men to make the first he was a different was to the host through a men to make the first had a differently with a hag in which to carry off his spock! Unsured the was a different was the was a different was a dif

wrong place, or it would not have been wrong place, or it would not have been wrong place, or it would not have been the control of the place of the

fast. Come, Ruth is calling."
This was almost unendurable. This was
"heapting or neals" with a vectorates. In
wise the merithed this lenged to be re-cented; in vain he pleaded to be released
from what would be to him a punishment
ton times more severe than stripes and im-resonment; his friend was incorrable, and
he was obliged to you'd.

Breakfast over. "Now," said the old farmer, as he helped his visitina to shoulder the bag, "if thou needs any more corn, come in the daytime and thou shalt have it."

With what shame and remove did that guilty individual turn from the dwelling of the plots man! All, we presente, who have they suppose to make a suppose they suppose to move again troubled the Friend's sorn heap; no. I have something better to tell you—he at once repented, we reformed, and my informant tells me that reformed, and my informant tells me that of the reformed the arthur the suppose the suppose of the suppose o

It's a deep mystery—the way the heart of man turns to one woman out of all the rest has seen in the world, and makes it easier for him to work seven years for heart any other woman for the sating. I often think of those words, "And Jacob served sixtu years for Rachael; and it sy seemed unto him but a few daws, for the head for her."—ARM HERE.

for her."—A.D.M Birns.

La.B.R.—Some somplass that they are no chilled in religious conversation. The nthey ought to learn. A minister who does not capture skill to wire soils, and constort letterway, is either too simple to prensh, or too indobut to me his powers, or his heart is not right. Thus the new to be bearned by the religious and the second straight. Thus has not to be bearned by the religious and the second s

THE SANDS OF TIME ARE SINKING.

THE sands of time are sinking; The dawn of heaten breaks ; The summer more I've sighed for, The fair, weet morn awakes; Dark, dark hath been the midnight, But day-pring is et hand, And glory, glory dwelleth In fram much', land.

Oh, Christ, he is the fountain, The deep, succi well of love ! The sucums on earth I've tasted, More deep I'll drink above; There, to an ocean fullness, Hi mercy doth expand; And glory, glory dwelleth In Immanuel's land.

Oh. I am my beloved's, And my beloved's mine! He brings a poor, vile sinner Into His "house of wine." I stand upon His ment, I know no safer stand; Not e'en where glory dwelleth In Immanuel's land,

THE USE OF SIMILITUDES.

BY REV. JOHN DOWLING, D.D.

Robert Hall, a great British preacher, said: "I have no wish to make pretty sermons." A pretty child, a pretty flower—there the word 'pretty' is in place, but in reference to a sermon it is out of place. If a lawyer, pleading for an outlaw, who is in danger of being hung, fills his speech with tropes and figures, his client will say, "Tut, tut, man, thou carest more for thy vanity than for my hanging; that is not the way to plead when the gallows are in sight!"

A lany adorns the sword of her lover with flowers and ribbons; but when he goes into battle, however much he prizes them, he tears away the ornaments, and uses the naked edge as his sword.

naked edge as his sword.

Somebody has said, "he liked the kind of preaching that drove a man up into the corner of his pew, and made him feel the devil was after him." Men cannot hear such preaching without feeling it. Some call this sensational. God bless such sationalism as that! Would to God we had more of such preaching!

The word "preaching" is also used in the sense of talking, in the New Pestament. As you go from place to place, whether ministors or laymen, you are to warn men of their guilty condition, and not only make them feel the devil is after them, but that the Lord Jesus Christ is after them, inviting the weary and heavy laden to find pardon, peace and rest in believing.

THE USE OF ILLUSTRATIONS.

None can deny that the ministers who have been most influential for good in every age, such as Whitefield, Wesley, Spurgeon Summerfield, and the bright lights of this city, have always been those who were most profuse in the use of illustrations. in Europe, a few years ago, I heard Spur-geen. His subject was, "True prayer is true power." It is also true that self-sacrifice is true power. The sermon that I heard was reported. Afterwards I was visiting in Devonshire, where Spurgeon had been, and inquiring about my friend said he had left in the Bible some of his memoranda for sormons, and showed me the one I had heard. It was on a small bit of paper. "Text, Mark xi: 24, True prayer, true power." At the text, around the text, above text, "1st, definite objects, persons, things common and special, dogs. 2d, fervid desire, and for what you need. 8d, firm faith; believe in the power of prayer. 4th, at the prayer-meeting, in our closets." Above it, "to heaven." Then the single word, "dogs." Having heard the sermon, I had a key to it. He was speaking of vagueness and uncertainty in prayers; of deacous, who would pray for a half hour by mere routine; who would hesitate as if not knowing what to pray for. He said: "It is absurd to want, and not know what you want." It reminded him of a sportsman who takes his dogs hunting. They come to a place where two ways meet, lose the scent, go smelling about, not knowing which we y to choose. Thus he exposed the absurdity of going to the throne of grace, and not knowing what to ask for

SIMPLE WORDS.

In addressing an audience, you should use words suitable for your audience. A gentle-man, speaking to a Sunday-school, used the word course. The paster said to him: "The children will not understand that word." The gentleman then said "An opitome is an abbreviated synopsiy." He explained a hard word by one harder still. The parables are a model for the study of the teacher. By them an interest is awak-ened in the listener, the hearer is made a indge in his own case, and obliged to prenounce sentence before self-love has put him on his guard, as in the case of David, when the prophet said : "Thou art the man.

A missionary to the heathen was explaining that they could not be saved by their own works. The heathen said: "If I keep six commandments, and break four, I have kept the majority; is not the Lord bound to save me if I keep the most?" The mission-ary took a scene on the Ganges. "There is a boat in a storm in distress; they fear the rocks along the shore. Those on shore take a chain, fasten a stone to it, and throw it to the boat; it is caught, and the boat is drawn within a few yards of land, when one link breaks in the middle of the chain; shall they cling to the unbroken links?" "No! I let them cast themselves on the mercy of God. If one link is broken, it is as though all were broken. We cannot, then, be saved by the law, but must lay hold of the Almighty hand of Christ, held out to save us. When the sinner, condemned by the law, is ready to give up in despair, he casts himself on Jesus, and finds peace.

An Indian being asked, "What has the Lord Jesus Christ done for your soul?" "Come, and I'll show you. He took the person to the borders of the wood, took some dried leaves, laid them round in a circle, and then struck fire, and made a ring of fire; in the centre he put an partly worm. The heat drove the worm to the right and then it she left; the fire met it whichever way it went. Emercon.

The poor little thing turned back to the centro, coiled liself up, and lay still, as if waiting for help from abroad. The Indian then took it up, saying, "That is what the Lord Jesus has done for me." The wrath of God was all around me. The Lord took me out of it, as I have taken the worm out of the fire."

A scepticy as objecting to a coloured man down South that there were many courra dictory pessages in the Bible, as that "we were in the Spirit and the Spirit mus. The voloured mansaid: Dere's no puzzk bout dat. We in 'de Spirit and de Spirit in us; it's like dat poker; I put it in de fire, till it gets red-hot—now do poker in de fire and do fire in de poker."

Churles Edward Stuart, the last prince of the house of Stuart, gamed a victory et the battle of Preston Pans in 1715. In the buttle a chief of the MacGregors was killed. When he fell, his fellowers were dismayed at their loss; but the wounded chief litted himself upon his elbow, and soid, "I om not dead, but looking at you, to see if you are doing your duty." Brothers and esters, toilers in the vineyard, Jesus, the Cuptair of your salvation, who suffered and died for you, is not dead, but alive, and from His mighty throne on high is looking at you every day and hour, to see if you are doing you duty.—The Christian at Work.

THE EXPERIENCES OF LIFE.

I am sure I can choose when I commence the work of the day; but when the week is ended, when the year is ended, and, still more, when many years are ended, I look back and find that God has laid out my path. It is like riding on a railroad. While in the cars I can see no track; I look out upon the country, and the cars seem running without a track; I see nothing as long as I sit there; but let me look out at the rear of the car, and I see the two rails of the track by which I came. So it is with experience. I see the path by which I have been led. Jacob went out to Laban, and was gone for long years; but when he came back he saw how God had led hun by the way; he went out alone, and came back a great band. When Joseph dreamed that the sheaves bowed down to his, he must have found how difficult it was of interpretation, but when he looked back, over the events of a long life, he could see how God's hand was in it. So the specific events of life have been ordained with reference to us. Every man is doing work which God has prepared for him. We must use the means God has put in our hands; there must be no listlessness. These two doctrines stand together, like the figure of Diana, As you approach the temple-gates there is a frown upon her countenance, but as you look back it is changed to a smile. God tells us to bear our burdens every day, and when we look back we shall see that the difficulties that appeared to frown upon us as we faced them at last smiled upon us. So shall God nurture, guide, and mould us until he shall bring us at last to the perfect stature of man. -Rev. J. B. Thomas.

NOTHING GREAT BUT GOD.

When Massillon pronounced one of those discourses which have placed him in the first class of orators, he found himself surrounded by the trappings and pageants of a royal funeral. The temple was not only hung with sable, but shadowed with darkness, save the few twinkling lights on the altar. The beauty and the chivalry of the land were spread out before him. The censors throw forth their fumes of incense, mounting in wreaths to the gilded dome. There sat Majesty, clothed in sackcloth and sunk in grief. All felt in common, and as It was a breathless suspense. Not a sound stole upon the awful stillness. master of mighty eloquence arose. His hands were folded on his breast. His eyes were lifted to heaven. Utterance seemed denied to him. He stood austracted and lost. At length, his fixed look unbent; it harried over the scene, where every pomp was mingled and every trophy strewn. It found no resting-place for itself amidst all that idle parade and all that mocking vanity. Again it settled; it had fastened upon the bier, glittering with escutcheons and veiled with plumes. A sense of the indescribable nothingness of men " at his best estate," of the meanness of the highest human grandour; now made plain in the spectacle of that hearsed mortal, overcame him. His eye once more closed; his action was suspended; and, in a scarcely audible whisper, he broke the long-drawn pause, "There is nothing great but God.—Sermons by Dr.

WHY WE REJECT THE APOCRYPHA.

- 1. because it was never written in Hobrew.
- 2. Because it was never quoted by our Lord.
- 3. Because it was rejected from the canons of the Jews.
- 4. Because it was rejected from the canons of Scripture by Origen, A.D. 200; St. Epiphanius, A.D. 858; and St. Jerome, A.D. 892,

Besides these reasons for rejecting the Apocrypha in general, we especially reject the books of Maccabees as uncanonical and uninspired:

- 1. Because Pope Gregory I., A.D. 590, did so; and, by the late Vatican decree, that must be an infallible judgment.
- 2. Because the author distinctly disayows inspiration, saying, "If I have done well in writting this history, it is what I desired; but if not so perfectly, it must be pardoned me." 2 Mace. xv. 89.

No good that the humblest of us has wrought ever dies. There is one, long, un-erring memory in the universe, out of which nothing good ever fades .- Woolsey.

A man is like a bit of Labrador spar, which has no lustre, as you turn it in your hand, till you come to a particular angle; then it shows deep and beautiful colours.—

BOMAN CATHOLIC STATISTICS.

The Catholic Directory and Ecclesiusti-

col Register for the new year, which has just appeared, contains, as usual, some inferesting statistics relative to the Roman Catholic community in Great Britain. It contains, inter alia, a complete Roman Catholic paerage and Baronetage for the three kingdoms, from which we observe that the Peers smount to 34 (24 of whom hold seats in the House of Lords, and the Baronets to 49. The Roman Catholic members of the House of Ceramons are 37 in all. The full number of the Sacred College of Cardinals at Rome is 70; but there are just now only 6 Cardinal Bichops, 42 Cardinal Priests, and 7 Cardinal Dencons. Dr. Cullen, though Roman Catholic Archbishop of Dublin, ranks in the College only as Car-dinal Priest, while Antonelli is only a Cardine! Doscon. Just new it happens that there are no less than 23 bats at the disposal of his Holiness, not including two Cardinals "reserved in petto." Out of the 45 living Cardinals only eight were created by the lete Pope Gregory, the rest having been nominated by Pus IX. The number of Cardinals deceased since the present Pope's election is no less than 97. There re also under the Pope, but above Archbishops, nine patriarchates, of which those of Constantinople, Alexandric, Antioch and Jerusalem are known as the Greater Patriarchates, and 12 patriarchs, seven of the "Latin Lites," and five of the "Oriental Rite." The Ro-man Catholic Hierarchy in Great Britain comprises one archbish p and twelve suffragan bishous in England, and one arch-bishop and two bishops, it, rather, vicas apostolic, in Scotland, where their dioceses are still called "districts. The Episcopate in Ircland, the colonies, and dependencies number nearly a hundred more. pricets, secular and regular, ordained in Englane during the year 1872, amount to 75. The Roman Cathelic clargy in England and Wales at the present time number as nearly as possible 1860, exclusive of 34 when are employed abroad,; and the total of places where there are churches, chapels, or mission stations in England, Scotland, and Wales served by the above mentioned clergy is 1245, not reckoning private chapels. The Catho!'c Calender supplements the above information by some biographical skotches of the Roman Catholic bishops and more distinguished clergy who have died within the last twelve months.

WESLEYAN METHODISM IN ENG-LAND AND THE EDUCATION ACT.

Two years age the Cabinet of Mr. Gladstone brought in an Education Act which was designed to secure for every child in England and Walcs a common school education. In the opinion of many the act was a feeble and faulty measure. From the very first it has met with the most resolute opposition from the leading Non-conformist bedies throughout the country. The great blots of the measure were those:

First. The formation of school 'boards in any district was permissive, not compulsory. The result of this has been that wherever the clergy of the Church of England, who desire to keep the rural districts under their own power, have been able to prevent it, no school board has been formed; and this has been the case in over fourteen thousand par-ishes. These places are therefore untouched by the act.

Second. Though the act excludes formularies and catechisms from the board schools; imposes a conscience clause in all cases, and forbids government inspect as in future to examine the children in theological matters; yet it leaves to the school boards to decide whether there shall be religion or not. This has converted many of the school boards into mere sources of denominational strife, and the question of religion has been wrangled over throughout the entire land in the most bitter manner.

Third. The act allows the board to use public money to send the children of very poor parents to denominational schools, waich is virtually a system of concurrent endowment. Now, the time has evidently come when the English people will submit were received by both and executed with to no further extension of the system of the utmost nicety and exactness. The first using public money for sectarian purposes. The churches must do their own work, and the Government must cease to favour any one sect. The result of the education act so far has been to embitter the denominational feeling in England, and to give a very unjust advantage to the so-called national church. The spirit of indignation against this course has made itself known this course has made itself felt in the Wesleyan Conference. A denominational system in Ling-laud would be followed by a denominational system in Ireland, and the result of both would be to hand the youth of the country districts of England over to the parson, and youth of the entire country of Ireland over to the priest. Wesleyan Methodism has done hers. If everlasting credit by the decis-ion to which her able committee has arrived on the education question in England. The following from the Christian World will how the position taken by the committee.

By a large majority Dr. James carried a resolution declaring that no national system of education would be complete which excited the Bible and instruction therefrom by the school teacher only. A though this resolution affirms the old Methodist princinte, it has fastened to it a new and significant limit. The religious instruction is to he by the teacher only. This shuts all priests and elergyman out of the schools, and gives the school boards some control over the character of the religious teaching. There is another significant thing about the resolution: it does not say that the Bible and telepous instruction shall be made use of in the schools; it simply says the Bible and the instruction shall not be excluded. The religious teaching is therefore left to the option of the people. If the school boards like to have the Bible and religious instruction they may; and this is exactly the state of the case under the present Elementary Education Act. Whether the Wesleyans will be able to hold this position on the subicct of religious instruction there is reason to doubt. Many Wesleyans are in favour of the reading of the Bible in the schools

without note or comment; and their position is clearly expressed by the Rev. W. H. Holland in the brief report of his speech which appeared in these columns last week. He objected to any religious matruction in the schools, and said. "if I' Jame resolu tion passed, it would give to the Rommerts and Ritualists all they wanted. They were told that the religious teaching would not be forced upon the children. But this was not the whole question. Where the religi ious teaching war given they would be torged to pay for it, although they did not believe the doctrines taught.' Possibly, when the Wesleynas find that Dr. James' resolution is quoted by Ritualists and by Roman Catholics in England and Ireland in favour of Romah teaching, they may see it necessary to change their nont, and to resist all religous teaching in State-aided schools.

In another important point the Wesley ans, by the decision of their committee have placed theraselves in entire agreement with he Noncentormists and the Burningbam League. The Wesleyans have determined to ask for the establishment of school boards everywhere. This is a most important unitter, and will not be at all liked by many of the denominationalists. It will be a check upon the denominationalists, and will prevent the application of direct compulsion for securing the attendance of scholars by magistrates or parochial authorities. To give compulsory powers without a school beard would have given enormous power to the parson and the equire in theusands of country parishes; and this power the clergy and the Conservatives would have been very glad to get hold of in many instances. But winte compulsion is needful, the school board is requisite to prevent it from being abused for sectarian ends. The Wesleyan Committee will also request the Government to bestow upon the school boards certain powers of inspection and oversight over local schools which are deemed efficient. The following resolution, adopted by the committee, is so important that we give it in full: — That school, or schools under undenominational management and Government inspection, should be so placed as that at least one such schoolshall not be further distant than three miles from any family in the district.' resolution will be wormwood and gall to many denominationalists: and well it may be, for, if it is carried out, it will eventually luse many of the denominational schools, We expect to see a hard fight over this resolution in Parliament. All the Conservatives will be against it. If Mr. Forster swallows the pill, it will be a reversal of his whole policy; but, with the strong backing which the Wesleyans will have from the Birmingham League and the Nonconformists, he will have either to take the pill or resign. Altogether, the Wesleyans have taken a great stride in the direction of the Nonconformist platform, and their own education department will be sharply looked after to see that they faithfully carry out in their intercourse with the Government the decisions of the Special Committee:

A BEAUTIFUL, TOUCHING INC. DENT.

The Bible tells us that woman is to be a help-meet to man, and the man is to be the ipport of the woman. To make married life a source of happiness, affection must rule the hearts of both. The married pair must be mutual helpers, one to the other. Then the conjugal state becomes a smooth and pleasant read, fringed with fragrant flowers, which bloom even in the depth of

the winter of adversity and corrow. " I have read," says the author of a recent work, " a beautiful mustration of this point : -A lady travelling in Europe, visited with her brother, a town in Germany, and took lodgings with a remarkable couple, an aged man and woman. They were husband and wrife. They lived by themselves, without child or servant, subsisting on the rent accruing from the lease of their parlor and two sleeping-rooms. The lady, in giving an account of the persons, says .-When we knocked at the door for admittance the two aged persons answered the knock together. When we rang the bell in knock together. When we rang the bell in our 100ms, the husband and wafe invariably came, side by side. And our requests night, having arrived late by the ceach, and merely requiring a good fire and our tea, we were puzzled to understand the reason of this double attendance.'

"When the time to retire came the lady was surprised to see both husband and wife attending her to her chamber, and, on looking with some seriousness towards the husband, the wife, noticing her embarrassment said to her, 'No offence is intended, madam, my husband is stone-blind.' The lady began to sympathize with the aged matron on the great misfortune of having a husband quite blind. The blind man exclaimed: 'It is useless for you, madam, to speak to my wife for she is entirely deaf, and hears not a word you say!' Says the lady boarder, here is an exemplification of the divine law of compensation. Could a pair be better matched? They were indeed one He saw through her eyes, and she heard through his ears. Ever after this it was interesting to me to watch the aged man and his aged partner in their inseparableness. The sympathy for each other was as swift as electricity, and this made their deprivation as nothing. This beautiful domestic picture would only suffer from any words of comment.—Lutheran Obser-

Seek the good of other men, but be not in bondage to their faces or fancies; for that is but facility or softness, which taketh an honest mind prisoner.—Bacon.

The world is to me what a beautiful and dumb woman would be; I can see the fair features, but there is not language to send forth and impart the cloiment of soul .-

It is a terrible thing for one man to speak evil of another, and I think it is worse to think it. If you speak it, the man has time and opportunity fo defend himself, but he cai not trace thought. It is neither heroic nor manly to permit in yourself judgment which noisedy can reverse.—Ason.

MATRIMONIAL INCOMPACIENT, ITV.

The Rev. Dr. Peabedy, in a late essay, touches upon this delicate subject after the following tashion: The truth is that the greater proportion of those-palled meompatibilities and uncomposibilities of domestic life which are so often made the pround for the disruption of the pretrimental bond, are invidnassable as a justifying ground for any such dissolution, and could be readily overome and blotted cut of existence if the parties most concerned had out the will to v. A couple are no sconer marcael than they find that differences of opinion and and mutual jars ensue, and all is not gold that glistened and then one or both straight-way imagine that there is no centedy but in outhlessly breaking the solumn, enered tie that brids them, A vague, resilies feal-ing serves upon one or both, producing discontent, engendering a certain thought of present handage which exists only in fancy, and creating a toverish desire for other associations and spheres which are supposed to be more fitted and providentally designed for the mind and heart. No escape, it is said, but in cutting the knot. It is a dolusaid, but in cutting use snot. It is a decusion. The merriage relation, in all its listory, was never expected, pechaps, to be entirely free from misunderstanding and discords. Foolish to think that the whole mutual life can flow on, like the early stream, without a ripple or eddy. Home is a school, a discipline, whereby husband and wife are to grow into each other, cetting rid of their angularities, harmonizing their peculiar characteristics, and more and more becoming one in thought, sympathy and life. The true biessedness of wedded souls 13 not insured by a simple exchange of plighted faith. It comes through and after many a self-demal, many a crue fix on of the will, many a scourging of resentment, anger, pride, vanity, and passions of the neart. It is saveth his life shall save it.

IMPORTANT PAPAL ALLOCUTION.

The Pope to-day, writes the correspondent of the Daily Telegraph from Rome on the 28rd ult., helda Consistory, at which twentytwo Cardinals were present. His Holiness, in his allocation, spoke as follows: "The Church con inues to be sorely persecuted. This persecution has for its object the destruction of the Catholic Church. This is manifested by the acts of the Italian Govornment, which summons the clorgy to serve in the army, deprives the bishops of the faculty of teaching, and taxes the property of the Church by heavy burdens. Above all things, the law presented to Parliament on the subject of religious corporations dealers and the subject of religious corporations dealers. tions deeply wounds the rights of possession of the Universal Church, and violates the right of our Apostolic mission."

The Pope added: "In face of 'ne presentation of this law we raise our voice before you and the entire Church, and condemn any law which diminishes or suppresses reli-gious facilities in Rome or the neighboring provinces. We consequently declare void every acquisition of their property made under any title whatsoever."

His Holiness recalled to the minds of the promotors of this law the censures directed against those who encroach on the rights of the Church, and further said: -" But our grief at the injuries inflicted on the Church in Italy is much aggravated by the cruel persecutions to which the Church is subjected in the German Empire, where not only by pitfalls, but even by open violence, it is sought to destroy her because persons who not only do not profess our religion, but who even do not know that religion, arrogate to themselves the power of defining the teachings and the rights of the Catholic Church. These men, besides, heaping calumny upon ridicule, do not blush to attribute persecu-tion to Roman Catholics; they bring such accusations against the bishops, the clergy, and a faithful people, because they will not prefer the laws and the will of the State to he hely commandments of the Church. The men who are at the head of public affairs should recollect that none of their subjects better than the Roman Catholics render unto Casar the things which be Casar's, and for that very reason render unto God the things

The Pope added that some parts of Switzerland appered to be pursuing the same path as Germany, and he recalled to recollection what has occurred to the Church of the Canton of Geneva. His Holiness further spoke of Spain, declaring that the Clergy Dotation Law was opposed to the concordate and to justice, and he protested against that iaw. The Pope likewise dwelt upon the schism among the Armenians of Constantinople, who persisted in their rebellion, and who by stratagem have deprived the Roman Catholics of their immunities. On the other hand, the Poperejoiced at the constancy and the activity of the episc pate and the clergy of all those countries where jointly with a faithful people they defended the rights of the Church. His Heliness invited the Metro-politans to assemble their suffragans for consultation, in order to battle against niquity, and concluded by invokens the Amighty to come to the aid of the Church. After the Allocation the Pope elected eleven hishops, of whom six were Italians, three Spaniards, and two bolonging to other na-tions. After the allect tion the Pope received the carainals, who offered him their congratulations.

Harper's Weekly has been signally honored, and so has the Independent. T e Pope has rut them on the "Index Expurgatori-It is seldom that American journals receive such gratintous and influential advertising,

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TORONTO FRIDAY JAN. 24, 1873.

TOPICS OF THE WEEK.

The Ontario Parliament has continued in session during the week, with the exception of Thursday before last, when our legislators took a holiday and went to Brantford, to visit the Blind Asylum, and, we were going to say, to have a champague debauch. We shall not use that word, though it does appear curious, and, we must add, disgracoful, that on all such public occasions wine seems to flow so freely. Our legislators may try to persuade thomselves that it is the right and gentlem mly thing to have always a good supply of intoxicating liquors to grace all social gatherings, whother of a political or benevolent character: but they are sadly mistaken. The great mass of the most thoughtful and most intelligent of the community hold a very different opinion, and don't think any more of those who fancy themselves leading men, and who, if they don't get drunk in order to show their liberslity and benevolence, yet give the sanction of their public example to the drinking habits of the day, which are blasting so many characters, and laying desolate so many

The discussions in Parliament have been ch. fly in connection with the "Speak Now" scandal, of which every one has heard. The Opposition has shown a great want of tact and prudent management in making so much of that incident. We daresay there was a good deal of wire-pulling at the time when the fate of the Patent Combination was trembling in the balance, and perhaps Mr. Wood's conduct at that time was calculated to raise very bitter feelings among his former associates, but there has never been the slightest evidence to show that either Mr. Blake or any one in his name "ap. proached" Mr. W. so long as he was in office, while the way in which the miserable scrap of paper has been used has been discreditable in the extreme to all concerned. Respecting Mr. Cameron as we do, his conduct in this matter all through, has been little short of infatuation.

We cannot say, however, that the Crpo sition has had as little ground for their at_ tacks on the management of the Crown Lands and the general conduct of the Commissioner. That any Minister should put 5,000 square miles of territory under license as timber imits, without over consulting his colleagues or Parliament, and under such lame pleas as has been urged about the danger of bush fires, the stealing of logs, and the near prospect of a railway passing through the district, may well make even those who are no politicians think seriously. How the danger from fires is to be obviated. or the stealing to be any more kept in checkby handing over the region to lumberers, we cannot see : while if a railway is run through the region in two or five years, it is evident that the value of the timber to the lumberers will be doubled or quadrupled, so that the country might just as well as not have had the advantage of the difference.

A very excellent measure has been introduced, by which it is proposed to deprive habitual drunkards of all control of their property till such a time as they can show. to the satisfaction of a judge, that they are reformed. It is also proposed to punish with very heavy fines all who during the time eny one is so "interdicted" shall either give or sell him any intoxicating liquors.

We are also glad to observe that Government has promised to abelish the tax of \$6 for marriage licenses, so soon as a scheme has been matured which will effectually guard against clandestine marriages and their attendant ovils.

From the latest advices from Scotland, it appears that the Rev Dr. Wallace, of Greyfriare, Edinburgh, the successor of Dr. Robert Leo, and the broadest of the Scotch broad school, has been appointed by the Crown to the chair of Ecclesiastical History in Edinburgh University, much to the disgust of the Evangelicals, both within and without the Church

The Pope has issued a lengthoned allocution, of data the 92nd December, 1272, addressed to the Cardinals of the Noly Roman Church. As usual, this "infallible" document is chiefly taken up with bewailing the ovil times and ovil tongues in which the lot of His Holiness and the venerable brethren addressed has been east. He mourns over the "persecution" from which the Church is suffering, and denounces very heartily the conduct of the Italian Government for proposing to interfere with the religious orders, and oven to appropriate some of their treasures to the uses of the State. In a very helpless way 'His Infallibility' cries out against this threatened "robbery." The German Empire and the conduct of its ruler, also fills the heart of the Holy Father with anxiety and alarm. If Bismarck would only allow the fesuits to have all their own ways better citizens could not be had! Then Switzerland is going all wrong, and even Spain, that used to be so faithful, is no better than one of the wicked. The Armenians about Constantinople are still worse, and the Sultan of Turkey is shamefully working into the hands of these reprobates. Altogether, the Pope takes up his parable and writes what might be styled a long chapter of a new Book of Lamontations. He has comfort, however, in the Cardinals and Bishops, and sincerely hopes that in due time all will go right. We think so, too, but not exactly in the way that Pio None anticipates.

Troubles and dangers are on every side, and the one so called infallible man utters his cry, sends forth his denunciations, and furbishes up his anathema, but the great reading and listening world takes it all with remarkable coolness, nay, seems to heed the solomn utterances, protests and appeals, no more than if they were the unsorted and incoherent outpourings of a toothless scold.

FAILURE OF CHRISTIAN MISSIONS.

It is one of the "signs" of the present day that the London Times has broken ground against Christian Missions to the heathen: declaring that they have turned out palpable and universally recognised failures; that the true missionaries from Britain are the soldiers, sailors, and traders, that carry among heathen nations their worse than heathenish morals and manners, and create an impression against the religion they profess that no subsequent arguments of really religious men can overcome; and that, accordingly, the best thing the Christian people of Britain can do 13 to confine their evangelistic efforts to their own people in their own country, and try to convert the heathen at home. All this is simply what was to be expected from the Times, and from those whose sentiments it represents. It is not true that modern Christian Missions have been a failure, nor would there be any likelihood of more being done for the heathen at home, if nothing were attempted for the heathen abroad. The conduct of mary professed Christian English and others is, no doubt, as scandalous as can well be conceived, and exercises a widely injurious influence. But for the presence of missionaries, however, it would be still worse. Begin at home ' is an old, old story which the godless, the greedy, and the indifferent have been repeating for the last eighteen hundred years. As a matter of fact, those who have done and are doing most for the heathen abroad, have always been those that have done most for the heather at

There are people ih Canada who have the same idea as the Times, and they will be found as will the writers in the Times to be just those who do least for the heathen near at hand, as well as nothing for the heathen afar off. Paul did not stay either in Jerusalem or any other place, till all the heathen there had been converted. He had quite a different idea of duty from what those who take the Times as their exponent either hold or embody. It is at the same time true that the comparatively languid and limited efforts which Christians make for the spread of the Gospel, both at home and abroad, give too much ground for the scoffing objection and the contemptuous jeer. The children of this world are wiser than the children of light,' for what they really believe in they set about with all their might, sparing neither trouble nor expense till it be secured. Well for Christians if in their missionary undertakings they would do the same thing.

FIFTY YEARS OF RELIGIOUS JOURNALISM.

Many of our readers are acquainted with the name of the Rev. Dr. Prime, of New York, and have no doubt read more or fewer of his works. They also know that that gentleman has for many years been the conductor of the New York Observer, one of the oldest religious newspapers in the States, if not the very oldest. That paper has just entered upon its fifty-first year, and Dr. Prime gives a very interesting account of the rise and progress of the enterprize in the first issue of the present month. The original prospectus is reprinted, and we are aprised that the principles there laid down are those to which the conductors still ad

here. Before the first number was issed latters were mulilished from seventeen of the leading ministers of New York, endorsing the project of establishing a religious weekly paper in that city. Of these seventeen, two only are now living, viz: the Rev. Drs. Spring and Cox. How things were managed by the original proprietors, the Messrs. Moree, may be seen from the statement of Dr. Prime, that " with their own hands they performed every service of which they were capable, sometimes whiching the hand-cart to the post-office with the papers which they had folded and directed." At the outset, in their "office was a bo- who has never been in any other employment from that day to this, and is now, and has been for some years, superintendent of the printing d partment" of the

In fact the added remark is evidently correct, that " no journal ever started with less capital ond more enterprize." Of the editorial course, it is with truth said that in all these fifty years it has never contained a line that was not published with the design of making the reader wiser, better and happier, and if it has succeeded in this purpose, its conductors, the dead and the l.ving, have their reward."

The personal reminiscences of Dr. Prime

in connection with the Observer, are very interesting. His first letter under the now well known signature of IREHÆUS, was published on the 7th of April, 1838, and he began to write in the office as one of the editorial corps in the spring of 1840; from that time to the present, except during two years' absence, scarcely a week has passed without his having "written from four to twelve columns" in the paper; "taking five columns as the average, and thirty years as the time, the amount is 7,000 columns, and as a column makes about four pages of a 12mo volume, the whole would be equal to seventy-eight volumes." Besides this regular editorial work, "Irenœus" has written and published during odd and leisure hours," thirty-five volumes of books, 'most of them anoymous;" and to these 'must be added about one hundred and fifty articles contributed to magazines, reviews, etc., all of them anoymous." these writings were reduced to volumes "the seventy-eight would easily reach a hundred," and, with the thirty-five added, we should have "one hundred and thirtyfive books, large and small, produced in thirty years." This "presents a faint idea of the amount of work that may be done in thirty years by steady persoverance in the pursuit of one's duty."

For a good while the Observer had a seore uphill struggle, indeed it took a good many years before it reached the paying point. By and by, however, it weathered the storm, and now, and for many years past, it has been a handsomely paying property, as well as a mighty influence for good among a large class of not the least intelligent people in the States.

Since the establishment of the Observer, religious journalism in the Stateshas mado remarkable progress. Every religious de nomination, even the smallest, has one o more such papers, and they are conducted with an an amount of energy, and supported with a degree of liberality of which we in Canada as yet know almost nothing. As a means of influencing the community for good the religious people of the Dominion have not as yet come to estimate the press at its true value. Whether individuals believe it or not, it is still the fact that the press of our day, secular and religious, is the great educator of the peoplegreater, perhaps, all things considered, than the pulpit and school combined. The religious community must. then, bear in mind that it has not to make the choice of ' Press' or 'No Press,' but 'The Press, cold, secular unchristian and anti-christian," or, "The Press, carnest, religious, actively and per. sistently advocating the cause of truth purity, honour and righteousness." Who shall tell the amount of good, accomplished by this one paper-the Observer-during the past fifty years? or who would say that Dr. Prime could have exerted anything like the wide extended influence as poster even of the largest and most prominent congregation in the Union? Yet many thought that he took a wrong and retrograde step when he devoted himself exclusively to journalism, as though he could not be a preacher of righteousness as offectively by his pen as by his voice. Of course, in Dr. Prime's case, this was even more noticeable than in some others, as his voice had greatly failed him before he took that step which alarmed especially his old father, who wondered what would become of his unfortunate son, as he never knew that he was fit for anything but preaching.

Mormonism is not flourishing in Great Britain at present. In 1851 there were about 280 Mormon places of worship in the British Islos, with an attendance of some 17,000, and within the circle of the London Conference there were forty branches, with a gross total of 2,450 adherents. There are now only 1,678 members within the circle of a gross total of 2,450 adherents. the London Conference, and during the last year seventy-five conversions were reported within the limits.

OHINA,

We are far oured by the Rov. Alex. McRay, M.A., of Elmira, Ill., with a letter from the Rev. George L. McKay, our Missionary to China, from which we make the following

I am here in the Northern part of Formosa, and without attempting a description this time. I will simply state that I am 190 miles away from the Missionaries in the South, and through this whole region there is not as yet a baptized member, save one, I brought with me from the South. This is a dark, unbroken field where thousands and thousands are going down to everlasting woo, without hearing of the blessed name of Jesus who came to seek and save the lost. I am not getting the BRITISH AMERI-CAN PRESBYTERIAN, but would like to receive regularly an American paper, i.e. a good one. I don't know how I could arrange for one, beginning at the New Year to come. In other words I am at a loss to know how I could remit the money.

There is not a Post Office in Formora, still lotters and papers come regularly, whenever a steamer or sailing vessel comes from Hong-Kong, Swaton or Amoy letters and papers are given to the Consul and he sonds them around.

I preached in Chinese, Sep. 22, for the first time, although after studying two months, I began to explan parts of the blessed Gospel of Jesus. I am not lonely for the Lord is very good and gracious unto me, and Jesus is ever faithful to His promises "go ye into all the world," and lo, I am with you alway." He is, blessed be His ever glorious name.

THE INTERNATIONAL SCHEME AND INFANT CLASSES.

In last weeks lesson, we gave a specimen of how the teacher may become acquainted with his little child, show them that he is interested in them; and as a consequence, interest them in him and in the lesson. The value of this personal interest in each child is not to be overestimated.

It is almost impossible to call a daily roll as in another class, but you should have an alphabetical list, and from memory you can mark most of them. For example, after the opening exercises you might say, "Now fold arms, and sit quiet for three minutes, till I see who are not here to-day." Then you can run down perhaps half your list in that time, and at some other time do the same thing to get the rest.

First I want to see how many remember the lesson we had last Sunday. A few minutes should always be spent every day in calling that to remembrance.

Now are you all ready? Well look at the board while I write down this word

BAD.

When are men and women and boys and girls bad? Why are they bad when they swear? (Teach the 3rd Commandment). swear? (Teach the 3rd Commandment). Why are they bad when they steal? (8th Commandment? Why are they had when they tell lies? (9th Commandment(. Why are they bad when they say to their mothers or fathers when asked to do anything "I don't want to;" or "I won't?" or run away without doing it (5th Command. away without doing it, (5th Command-ment.)

A little boy last Sunday got a cent from his mother to put in the Missionary box, but when the box came round he let it pass and kept the cent in his pocket. Now what was that doing? Why was it stealing? Why was it stealing? Because his mother had given it to him for the Missionary box and not for himself. What else was it doing? Why was it telling a lia? Because when he let the box pass without putting his cent in, it was just the same as saying that his mother don't give him anything to put in.

Now do you remember who from last Sunday's lesson was bad? Cain. Well, if Cain was bad, what do you think his children would likely be, James? Yes there were a great many men and women and boys and girls after Cain, but they were all bad, and got worse and worse year after year until there were a great many thousands,-more than you ever saw in

i your life. The men quarrelled, and swore, and drank, and fought, and the women were just as bad. The boys and girls told lies, and grew up to steal, and would not obey their fathers and mothers. Now, who do you think was watching all this; hearing all the bad words and seeing all the bad actions? Remember, then, that God sees and hears all you do and say.

God told them they were doing wrong. but they paid not attention. Remember God is telling you not to do wrong or speak wrong. If you have ever said bad words, or done naughty things like these bad poople, remember God know it all, But we will see now what God did to these people for doing these these things.

If you will all get your money out very quietly, we will take up the Missionary money. (Two boys might be appointed to collect it). A hymn might be sung.

Now for our lesson again; notice the word I am going to write on the board:

FLOOD.

What kind of people were we talking about? Who heard all they said, and saw all they did? Do you think it would be right of God to let them go on doing wrong and making themselves worse men and wo men and boys and girls every day? No. God is a holy God, and a just God, and punishes sin. He had warned these wicked people for a long time, but they would not hear, and so God punished them by souling a flood to destroy them.

John, did you over see it min hard for a whole day? And didn't you see the whole streets covered with water? But I know

you never saw any rain like the rain God ant upon tlides people for their wickedness long ago.

It began to rain one day very hard, and at the same time great fountains of water burst out from the ground, just us if a great hole with water rushing out of it should appear in the middle of the street out there. It rained so hard and so much water ran out of the ground, that all the ground was covered with water before night and was so doop that all the hens and pigs and sheep and cows and horses, and every thing that could'nt climb were drowned. The men and women had to run up stairs for the lower rooms were filled. And it sained harder and harder all night long, and all who hved in small houses ran up into the big ones, and every one who couldn't get on a high house, or a high hill, or climb into a high tree was drowned.

And the next day it rained harder than ever, and the highest houses and the highest trees were all covered, and all that were in them were drowned. But some got on high hills and as the water got deeper they went up higher, thinking that the rain would soon stop; but they were all drowned.

Tommy, what morth is this? February. How many days is it since Christmas? 40 days. Now think what a long time it is since last Christmas day, and yet at that flood it rained for forty days and forty nights. What a dreadful rain it must have And the water was so deep that it covered over all the houses, and trees, and churches, and the very highest hills, so that every man, woman, boy, and girl that was wicked--and every bird and beast was drowned. Just think what a fea-ful thing it would be if all the houses and church steeples in this city should be covered with water, and we were all drowned before next Sunday. (The foregoing, if the teacher be ab'e to do it, and sustain attention, may be gone ever without questions. If not, keep up attention by sharp questioning. Always keep in view one object—to impress upon their minds that all this evil was on account of evil doings; and sent directly by

Now, how would any of you try and save yourself in such a flood as that? In a boat! In a ship! Well supposed you tired that. I suppose a great many of them tried that. But it did not do any good for you see the rain came on so quickly that they had'nt time to prepare anything to eat. How long do you think that flood lasted? Why it lasted us long as from now till next Christmas, and how could they be able to live that long even if they had all got into

Now don't you think it would be very strange if any one was paved alive from such a flood as that? And yet some were saved, but they were very few, and they were saved in a very strange way. are very quiet, I'll tell you all about it. Who do you think was the only one able to save any one in such a dreadful time? Yes, God sont the flood and he alone could save any one from death by it. How do you think those who were saved by God would feel towards him? If you are ready I will write the names of those whom God saved on the board. And I want you to learn them and tell them to your Fathers and Mothers when you go home.

Noah and his wife. Shem and wife. Ham and wife, Japheth and wife.

Now who were they? How many were these? Why do you think God saved These people did not swear or steal or lie or break the Sabbath Day, but they loved and worshiped God and you see God did not forget them.

And now I know you are anxious to hear now God saved these 8 persons. Well he did it in this way. A long time before the flood God came and told Noah about the flood; and told him to build an Ark or large ship, about times as long as this school room, and 5 or 6 times as wide. So Noah went to work and hired a lot of men to build the Ark. And God told him to store away in it all kinds of food enough to do him for all the time the flood would be the carth And the Ark was finished. It was very large, had 3 stories and had a great many stalls and cages in it for God was going to put 2 of all kinds of beasts and birds in it with Noah and his family. Wouldn't it be a splendid sight? When all is finished you can see the long procession going in at the door of the Ark (Draw the shape of the Ark on the board.) There is Noah and his wife and Shem, Ham and Japheth and their wives all standing at the side of the door, and all the beasts and birds are going into the Ark. There is the lion and the hear, and the horse and the cow, and the tiger, and the camel, and overy one of the beasts. Of some there are 2, and of some there re 7, but all are rarching into the Ark quietly, for God has brought them all to Noah. And when the last beast goes in, Noah and Shom and Ham and Japhoth and their wives go in after them, and God shut the door and would not let any one else in. Then the rain came down, the fload was upon the earth, and all that was not in the Ark died. But as the waters got deeper and deeper, the Ark floated and God took care of it. And when every thing was dead on earth God stopped the rain and dried up the water, and one day the Ark touched ground on the top of a high mountain. Then God opened the door of the Ark, and let them all out. And what do you think was the first thing Noah and his family did whon they came out of the Ark? kneeled down and prayed to God, and thanked him for all this great goodness to them. Now let us do the same thing for all his goodness to us

TEACHER.

The annual soired of the U P. Church, Cambray, held on Now Yoar's Day, was a decided success. Much regret was expressthat the Bev. J. R. Scott, minister of the church, was unable to be present on account of sickness.

Coclesinstical.

M. Br. W. Drait

PRESBYTERY OF KINGSTON.

This Presbytory met at Belleville on the 14th of January. The attendance of members was very small, not one-half of the ministers on the roll being present. tain claims for arrears of stipend, made by the Rev. Mr. Barron, against the congrega-tion of Gananoque, were considered and disposed of. Messrs. R. P. Colton and R. Brough, appeared as representatives from the congregation anent this matter. Messrs D. Smith, and R. J. McDowall, appeared as commissioners from the congregation of Demorestville, and informed the Presby-tery of their ability to pay \$600 per annum for the support of a minister among them. There was read a petition from Presbyterians at Shannonville, and in compliance with its prayer, Shannonville was recognized as a station in connection with the church, and placed under the pastoral care of the Rev. John Turnbull. Messrs. Turnbull and R. F. Pegan supported the petition; Mr. Burton, Treasurer of the Presbytery, furnished an estimate of the amount requir ed to pay arrears due, and the expenses of the current year, namely, something over \$800. More than half of this consists of a debt due to the Rev. Mr. Stewart, for missionary services in North Hastings. Mossrs. Wishart and Burton were appointed a deputation to visit North Hastings for the purpose, among others, of stirring the people up to increase liberality. Mr. Bur-ton was authorized to ask Knox College students Missionary Society, to send three missionaries to the necessitous district during the ensuing summer. The collection for the Presdytery and Synod funds was appointed to be taken up before next meeting. Mr. Scott having asked advice of the Prosbytery in relation to the future supply of Mill Point, it was decided to recognize it as a station under their care, and Mr. Burton was empowered to secure the services of a student during the ensuing summer. The Belleville Session record was examin ed and attested. The clerk gave notice that the remits of the Assembly would be taken into consideration at the next meeting, and that should the Presbytory be prepared to make any nomination for the office of Mission Secretary of the Church, it was his intention to propose the Rev. Alexander Young, of Montreal, for the position. In the evening, the Rev. Patrick Gray preach ed a sermon on special Providence, having reference largely to Professor Tyndall's proposed prayer guage. After sermon an interesting conference was held on the state of religion. Several addresses were delivered as follows by Mr. Turnbull, the moderator on the Scriptural warrant for such conferences, and the benefit that may be expected so follow from them; -by Mr. Wishart on Evangelistic services, viewed in the light of recent experience on his part in connection therewith;—by Mr. Scott, on the religious aspect of matters in and around Napaneo;—and by Mr. Mc-Laren, of Ottawa, on the utility of Evanga-listic services, as shown by actual trial in the Presbytery of Ottawa. The next quarthe Presbytery of Ottawa. the Presbytery of Ottawa. The next quarterly meeting of the Presbytery was appointed to be held in Napance, on the first Monday of April, (ensuing.) at 7 o'clock p.m. Mr. Wilson to preach at the opening exercises. In case Mr. Couthard should accept the call from Gananoque, arrangement for this industrial on the ments were made for his induction, on the evening of Wednesday, the 5th of February, at 7 o'clock. Mr. Gray to preach and preside; Mr. Scott to address the minister,

and Mr. Chambers the people. THOMAS S. CHAMBERS. Presbytory Clerk

MINISTERS AND CHURCHES.

The Rev. J. Allister Murray, of St. Andrew's Church, Lindsay, has been lately the recipient of many substantial tokens of the kindly feelings entertained towards him by his people. The Post makes mention of the particulars as follows:-"At one timealong with many other things-a beautiful service of china-later, a very handsome purse of money, and on Christmas eve last a valuable set of Kitto's Daily Bible Ilustrations (8 vols.,) together with a splendid edition of the 'British Essayists'-magnificently bound. Mr. Murray very highly appreciates not only the kindness and respect which such tokens indicate but also the delicate and unostentatious manner in which they have been presented."

The congregation of the "Old Kirk," Paisley, intend giving a call to the Rev. Mr. Gordon, formerly of Almonte, and there is good reason to believe the call will be accepted. We regret, however, to learn of the death of his father in Nova Scotia, which will necessitate his departure for a few weeks, and in consequence will delay the sattlement till the middle of February.

Last Thursday evening the Annual Soirce of West Presbyterian Church, Toronto, was held, and although the weather was very unfavourable was largely attended. A very able and interesting address on "Social Talkers" was given by Rev. John Smith, of Bowmanville, and an admirable and pratical address on "Christian Workers," by Rev. John M. Cameron, of East Church, Toronto. Mr. Douglas and the choir of Gould street Church discoursed sweet music. At the annual congregational meeting lately held, it was reported that the debt on the Church had been lessened by nearly \$500; that the membership had increased to 296, and it was resolved to add \$200 a year to the pastor's salary.

Several of the farmers belonging to Rev. Mr. Becket's congregation, Thamesville, have been paying him a visit; leaving behind them a plentiful supply of good fire-

The Sabbath School Association of the County of Poel, the oldest in the Province, are to hold their fifteenth annual convention at Boiton, on V Inceday and Thursday, the 29th and 80th. 1sts. Interesting sessions are expected, ar .. every preparation is being made. The T. G. & B. R. will grant reduced fares to all attending the Convention.

On the evening of Friday, the 10th inst. a surprise party from Dorry West visited their pastor, the Rev. James Pringle, at his house in Brampton, and presented him with fifty-two dollars, to assist in romunerating him for the loss that he sustained last year by fire. They also presented to him an address, in which they bear testimony to the faithfulness and carnestness which have characterized his ministry among them for a quarter of a century, expressing at the same time their thankfulness that God in His merciful Providence has spared him so long to minister to them in holy things, and praying that he may yet be spared for many years to watch over their spiritual interests --Com.

On Friday, the 27th Doc. last, a surprise party from Ancaster East waited on Mr. John Prentice, late of Ancaster East, and now residing in Alberton, for the purpose of presenting him with a purse and \$40 for the faithful and obliging way in which for many years he conducted the psalmody in the Presbyterian Church. The Rov. Mr. McKee made the presentation. Mr. Prentice in appropriate terms replied. Afterwards the party enjoyed themselves in singing hymns and sacred music. Mr. Prentice carries with him to his new home the best regards of the people in the neighbourhood of Ancaster East.

We are pleased to learn that the Rev. Wm. Robertson, A.M., Chesterfield, has been elected an honorary member of the Young Mons' Religious Institute, Glasgow,

INDUCTION OF MR. McLENNAN.

A correspondent of the Forgus News Record gives an account of the induction of the Rev. D. McLennan to the pastoral oversight of two churches, on the 18th ult., which is thus spoken of . "The people of South Luther and Amaranth were for many years supplied with the means of grace by the Rev.Wm. Milcan, of Garafraxa, who nearly seventeen years ago first visited those places. He was the first preacher who had penetrated their dense forests, and plunged through their deep swamps, tracks then both difficult and dangerous to follow. A great reformation both in the places and people has been effected since these times. There is now a neat frame church at each place almost if not altogether free of dobt, and much unity of spirit among the people. Mr. McLennan, who is now settled among them, seems to be a man of the right spirit and stamp, and enters upon his labours with many encouraging prospects of success. At the ordination the Rev. W. Millican, of Douglas, presided; Rev. Mr. McDonald, of Arthur, preached, Rev. Mr. Ball, of Guelph addressed the newly ordained minister, and the Rev. W. Millican the people.

"In the afternoon of the same day a social gathering was hold in the church in South Luther, which was quite a success, the proceeds amounting to about fifty dollars. Besides the members of the Presbytery who took part in the services of the forencon, there also were present and made excellent addresses, the Rev. Mr. Tyndal, M. of Garafraya : Roy Mr. Brown the Congregational Church, Douglas; and Rev. Mr. Little, of the W. M. Church Dou-

STAYNER AND SUNNIDALE.

This congregation has been vacant about four years. Amid many discouragements the people have sustained the cause with considerable zeal and liberality. Several times they have been almost on the point of dissolution, owing to the irregularity of supply and the disaprointments incident to it but better counsels always prevailed. Some time ago they gave a call to the Rev. A. Curric, formerly of Belmont, but this call was declined. On the 16th December last, a unanimous call was addressed to the Rev. R. Moodie, formerly of Tecumsel, which was accepted. The induction services were held in the church, in Stayner, on Thursday, the 9th inst. There was a large attendanso of the members of Presbytery. The Rev. W. Fraser, of Bondhead, presided. An excellent sermon was delivered by the Rov. Mr. Fairbairn, from I Cor. 1:86. After public wc_ship the Moderator engaged in prayer, and Mr. Moodie was solemnly inducted into the pastoral charge of the congregation. Anappropriate address was then given to the newly ustalled minister, by the Rov. R. Rodgers, and words weighty and wise were spoken to the people by the Rev. Mr. McConnel. At the close of the service a cordini welcome was given to Mr. Moodie by the congregation.

In the evening a social gathering was hold in the Orange Hall. The weather was most unpropitious, but the meeting proved to be one of great interect. The Roy R. Rodgers, ovenings may be spent for more agreeably

of Collingwood, occupied the chair. Stirring | than in those formal entertainments of which addresses were delivered by the Revs. Mesers. Fairbairn, Cameron and Frasor, and also by the paster, Mr. Moedie.

Altogether, it was a day long to be re membered. The people have long been looking for a spiritual teacher, and now that Mr. Moodie is settled among them under circumstances so auspicious and favourable, we augur much prosperity for the congregation in the future, and we confidently trust, that with the ministrations and labours of a pastor so well furnished as Mr. Moodie, a rich harvest of good fruit will be gathered in, in due time. It is worthy to be noted, further, that this people, slthough only a frag ment of a former congregation, of which Duntroon was the larger part, and, although comparatively few in number, give Mr. Moodie \$600 and a free house, and on the day of settlement one quarter's salary was paid in advance. These, we trust, are additional grounds of hope that a permanent and substantial prosperity may be expected.

We desire to note further, that on the 9th ust., the week previous to the induction, the annual tea meeting was held. There was an attendance of about 300. After partaking of the ample refreshments provided by the ladies, the Rev. R. Rodgers was called to the chair, and able addresses were delivered by Mr. Campbell, student, by the Rev. R. Knowles, and by Mr. Briggs. Suitable music was discoursed by the choir, and after a most agreeable evening, the meeting lispersed about ten o'clock. The proceeds amounted to \$100. -R. Rodoers.

Magazine Notices.

It is rather late in the day to refer to BLACKWOOD, for December. There is no article of any great importance in it, but all aro readable enough.

The Canadian Monthly for January 1878 This publication has started on its second year, and its conductors apparently are convinced that they have got over the difficulties and dangers naturally to be met with at the beginning of such an undertaking. The best part of this number are 'Current Events" "Book Notices," and the extract of 'Work' from Smiles book on 'Character.' We should be sorry also to omit reference to Joseph Howe's postical address to his wife, and Goldwin Smith's translations from Horace. If all the noctical effusions in the Monthly had been like these, it would have been well. In the paper on "Current Events," which by the way seems now established as coming every month, we have reference to the Jesuit movement, throughout the world,-the demand for a second legislative chamber in Ontario,-the Cauchon scandal in Quebec, -the projects for building the Pacific Railway through Canadian territory,-the Servant girl question,-and the Medical Schools. We cannot say that we agree with all that is advanced on these points, but a good many wholesome. And much needed truths are brought forward, and that in vigorous and straight forward terms. What do our readers say to the following remarks on the great servant girl question? "Little comfort from any source is in store for those who, having limited incomes, are very dependent upon servants. To make ourselves as independent of them as possible is the only hopeful course. If we would be free from Bridget's growing tyranny, ourselves must strike the blow. Through increased self-help alone, can we look forward with any confidence to domestic peace and happiness in the future. When families begin to do for themselves any part of what is now done by servants invention will be at once stimulated to render the work lighter, and less coarse. . Children may be also trained to do agreat many more things for themselves, and even for the household than they do now, without any dimination of their happiness, or, rather, with an increase of it; for it is their estlessness that finds vent in mischief, and they are never better pleased than when they are being made useful. Their characters will be improved at the same time; and if a precident for the employment of young gentlemen and ladies in household work is desired, it may be remembered that under the chivalrous regime of the middle ages, the young men of rank commenced life as a page. Help may also be obtained from female relatives in need of a home."

"It will be no loss but a great gain if in order to meet this domestic exigency we are all compelled to adopt simpler liabits of life. People little know the extent to which our social enjoyments are curtailed and our lives robbed of gaiety and brightness by our slavish adherence to the conventionalities of the old world with its six course dinners, its crush room recoptions, its midnight balls and its morning suppers. These things belong to a land of great county families where you cumble ten miles in a family chariot to a dinner party dull as Lethe."

" " Canada must strike out socially for horself. By the help of music and other inusements within every body's reach and without any cost or trouble, but that of providing the very simplest refreshments Sir George Lewis said with a groun, that life would be pleasant enough if it were not for its pleasures."

All very true and very much needed. Those "grand parties" both among the "great little" and the "little great" are the dreamest of all dreavy affairs and should be dropped, were it on no other account than to show mercy to the guests and save the money of the entertainers. There is not a particle of cordulity, friendship, or enjoymout to be found at thom. All is as dull as ditch water, and as stiff stately and stupid as snobbery can manage to make it. Let sonsible people take the advice of the MONTHLY. abyte case, case

TORONTO'S DUTY TO KNOX COLLEGE.

Editor BRITISH AMERICAN PRESENTERIAN.

DEAR Sin,-Enough has now been said with regard to Knox College. The time has come for action. I speak now of the Building known by that name. Those who have hved in it and know it best, have to acknowledge with shame that the severe words of your correspondents are true. The edifice, a credit to the Church once, is so no longer. We have advanced beyond it. To keep our solf-respect we must bestow its time honored name on a building worthy of the Canada Presbyterian Church of 1878, worthy of the name of him, the tercentenary of whose death we lately observed.

None know better than the members of

our Church in Toronto, what an eye-sore is the present Knox College. In their hands lies the power of removing the unsightly edifice. A new building must be erected soon; the sooner, the better. When it shall be begun, depends on our Toronto Churches. Vigorous action on their part is worth a thousand schemes from cumberous General Assembly Committees. The people outside will not move till the city in which the College is situated begin to act, for, if Toronto be satisfied with the present building, who will propose to erect a new one for it? On the centrary, if Toronto but say, "Here is \$15,000," another \$80,000 will be subscribed within 3 months, and the object secured. I think it is not unreasonable to ask Toronto to begin, and to begin with large sums. The benefits conferred upon the city by Knox College, through its Professors and Students, can never be repaid. Its Professors have always been forward in every good enterprise, and its students most active in Missionary work within the city. Of our 7 congregations in Toronto, 3 owo their existence and rapid progress largely to former Knox College Students, while the Students of-to-day are actively engaged in preaching and missionary work, in Duchess St., in Sherbourne St., on the Davenport Road, and in another place in the rapidly increasing North-western part of the city. I need not speak of the responsibility resting on our Churches in Toronto as the Churches of the Metropolitan city of Preshyterianism in the Dominion.

Last year these 7 Churches, with their 2888 members, contributed \$1196 to the College Fund. (Financial and Statistical Statements 1872.) Are outsiders to take this paltry sum as a true index of Toronto's interest in the College? No! Before the close of College in March, there could be placed in Professor Caven's hands, a Subscription List of \$15,000, with which our Professors and others might go into the ountry and readily secure, before the meeting of the General Assembly, the balance of the amount required for a new building.

Who will begin? Our city ministers and office-bearers, our wealthy and energetic church members in Toronto, the eyes of all Ontario are on you. The Church asks,-Are the statements recently made regarding Knox College Building, true? If they are true, Toronto will be scandalized, and our whole Church grieved, if a hearty, united, and determined effort be not immediately made, first, in Toronto, then, throughout the 13 or 14 Presbyteries which contribute to the funds of the College, to replace the present unsightly and uncomfortable edifice, which disfigures one of the best sites in the city, by an elegant and commodious building.

Shall Montreal, with its 8 or 4 Presbyteries, have to set us an example? Already \$20,000 has been subscribed, a beautiful site on the side of the Mountain secured, and the foundation laid; next Session their New College will be ready for occupation.

With strong faith in the good sense, the thorough earnestness, and the prompt action in this matter of our Toronto Pres-

I am, yours &c.,

January 14, 1873.

The Aberden Free Press says:—"On Sabbath a certain well-known Roy, Doctor in Edinburgh, after reading from the pulpit several announcements referring to Christian work in connection with his own church. said that he had received a great many other notices, with requests that he would intimate them to his congregation; but us he was not a Sunday edition of the North British Advertiser, he declined to do so."

ANSWER TO "QUERY"

Answers to the queries of "Query." Query 1st. Do we believe that all we peak, think and act, is either the service of God or of the Dovil?

Query 2nd. What does a parent do when to puts rattle or Jows Harp into the hand

of hischild? Ans. He does it to amuse the child. Query 3rd. Is it the service of God or of the Devil to make or buy an instrument of

music?

Ans. The mere making or buying an instrument of music, providing it does not interfere with, or he hurtful to, more important and pressing or sucred duties, is not ainful, and I can see no good reason why such persons should be put out of the Church.

Query 4th. If you serve God ot home during six days of the week with bag-pipes, &c., does that act become sin on the Sabbath?

Ans. Yes, because the Sabbath is set apart by God as a day for holy exercise, and therefore to engage either in work, or amusements, that are lawful on other days, would be sinful on the Sabbath.

Query 5th. Is amusement the service of the devil?

Ans. I hope the queriest is not so ignorant as not to know, that to indulge in worldy amusements on the Sabbath is simil. and that sin is the service of the devil. For his instruction I would refer him to the 61st question of our shorter Catechism, and to Isaiah LVIII. 13. I considered that this passage may be viewed as referring to amuse-ments as well as work, and the command to refrain from them is positive enough to satisfy any candid mind.

His last query is, Is there a more ungodly thing than an ungodly Precentor praising God with his mouth, and his heart far from Him? I would answer, that without pretending to judge of the degrees of ungodliness, I would ask why are these ungodly precentors allowed in the Church? Has it really come to this, that in many of our Congregations there is not one in their membership possessed of that musical talent and decency of character required in a pre-centor? I do not believe it. But I view it as an admission that the discipline in our Churches is sacrificed to satisfy the indulgence of this musical mania, and after all I am not sure that the organ would be an efthe not sure that the organ would be in effectual cure for this ungodly precenting. Is there no danger that we might fell in with adrunken organist who, like Cockpen, might some day give us "Biose and Butter," instead of the psalm tune.

There seems to me an inconsistency in having God's praises lcd by machinery that I cannot get over. The real spirit of praise proceeds from God Himself, and until I see idence that he gives it in greater measure with, than without instruments, I shall not vote for them, for it is my firm belief that there was more acceptable praise in our Scotch Congregations 200 years ago when the Elgin was often sung thrice in one day, than there is in many of our Congregations now, with all the instruments they possess.

AN OLD SCOTSMAN.

ANNUAL REPORTS.

The nineteenth annual meeting of the Canada Presbyterian Church, Gould Street, Toronto, was held on Wednesday, the 15th mst, Mr. T. W. Taylor being called to the chair. The report of the managers was presented, together with the treasurer's statement, from which it appears that the ordinary revenue for congregational purposes (being exclusive of the amounts contributed for missionary and other schemes of the Church) during the past year amounted to \$8,045 26, and the balance in the treasurer's hands was \$589 82. The report of the Sherbourne Street School Building Committee was also presented. On motion of Rev. Prof. Cavan, seconded by James McLennan, Esq., it was unanimously resolved that the annual salary of the Rev. J. M. King, M.A., pastor of the congregation, be increased to \$2,000. A committee was also appointed to report at an early date on the propriety of enlarging the church, and thus provide increased pew accommodation. A large amount of other business was transacted, and the meeting was characterized throuligout with the greatest heartiness and annuimity.

The annual meeting of the members of Cooke's Church, Toronto, was held in the basement of the church on Monday evening last, at half-past soven o'clock-Mr. W. Wilson in the chair. Mr. R. J. Hunter, treasurer, submitted an account of the financial position of the congregation. meeting having proceeded to vote by ballot in the usual manner for trustees for the ensung year, the following were appointed:
—Messrs. H. Miller, J. Hunter; — Kerr;
—Davids, J. Greentees, Dr. Greenlees;
Oliver; P. G. Close, and J Lang. Mr. Thos. Kerr moved a vote of thanks to Mr. R. J. Hunter for his services on the board of trustees, and especially as treasurer of the congregation, which being put to the meeting by the chairman was passed unanimously. Mr. Kerr also stated that the trustees purposed holding a congregational soirce early next month. It was afterwards decided that the soirce be held in the third week in February. Omiting items, the treasurer's report shows :-- Income, \$3,994 11; expenditure. \$5,956 32; balanco on hand, \$37 79; liabilities, \$5,-

What an argument in favour of social connections in the observation that by com municating our grief we have less, and by communicating our pleasures we have more. -Grenville.

We see announced a presentation of 5,000 gumeas to Dr. Robertson of Irvine, Scotland. Later accounts set down the sum at £5,250 sterling. This is one of the most magnificent testimonials over made to most magnificent testinomatics. Dr. Robertson is a remarkable man—a pool as well as a preaction.

Scientific and Asseut.

MARROW BTABLE-DOOR,

A man who will habitually take a horse Auxqueli andrrow door knows very little of what it-liorse remembers, or what is fair treatment to the animal. One single blow of the hip against the charp corner of a doorway is sometimes sufficient to ruin a valuable lieuse. But when that blow has been several times repeated, the horse becomes valueless, because he has become a highly dangerous animal. We have seen a horse whose hips were never healed after striking two or three times in passing through a narrow way. Another dangerous practice is the leading of horses out of the barn floor, by the of side leads of hay, grain, etc. A slight blow upon the hip will some times so excite a high spirited horse that the parson leading loses control over him, and he escapes upon the jump, banging his shoulders and hips as he proceeds, leav ing patches of skin and hair, as evidence that he has got through. Many a valuable horse has been ruined in this way, and many a valuable one can be saved by never leading him through a narrow space. - New England Farmer.

PACKING APPLES.

Nine hundred barrels of American apples were sold by auction at one sale in London last Wednesday. They are sent over in neat barrels, each containing from two and a quarter to two and a half bushels, and arrived without a taint, the barrels of the Newtown Pippin apples smelling assweetly whou opened as a bunch of freshly-gather od flowers. At one time sawdust and other materials where put between the apples, and at that time they generally arrived in a mouldy and bad condition.—Garden.

TO MAKE GEMS.

See that your oven is hot enough to bake potatoes, and that you small oblong iron or tin pans are hot and greased with olive oil. Now mix wheat meal or Graham flour with cold water, or milk and water, if preferred, to the consistency of corn bread batter with the greatest possible rapidity, and put instantly into the pans and bake twonty-five or thirty minutes. Success de-pends upon the speed of the whole process. Gems may be eaten while warm, but not while hot enough to meit butter.

HOW TO CURE COLDS.

Medicines will not cure colds. Opening the skin is important, but the principal means is a reduction of food. You have eaten meat twice a day. Eat none for two or three days, if the cold lasts so long. Use only plain, unstimulating, vegetable food, drink plenty of cold water on rising and on lying down, and keep your legs and feet warm by friction and a frequent change in your woollen stockings, say twice a day. This last is important.

CURE FOR BALDNESS.

Frederick Kemp writes from the silver mines of Montana, giving the following hint in reference to cure for bald-headedness: "A friend of mine who had the misfortune to be bald-headed, knowing that there is a wonderful invigorating power in the sun's rays, last Spring threw away his hat and worked in the gulch all Spring, Summer and Fall bare-headed. For a few days the rays of the sun on his head were almost unbearable; after that time he experienced no uncasiness whatever. The result was that in the Fall he had a good head of hair. And in this experiment he was not alone; several of his acquaintances who were baldheaded having followed the same plan, they were all fortunate enough to experience the same result."

TO PURIFY A ROOM.

Set a pitcher of water in a room, and in a few hours it will have absorbed all the respired gases in the room, the air of which will become purer, but the water perfectly filthy. The colder the water is, the greater the capicity to contain these gases. Atordinary temperature a pail of water will contain a pint of carbonic acid gas and several pints of ammonia. The capacity is nearly doubled by reducing to the temperature of always unfit for use. For the same reason the water from a pump should always be pumped out in the morning before any of it used. Impure water is more injurious than im-

LRT US HAVE LIGHT.

It is easy to prove that light is a vital stimulent, and absolutely essential to healthy life. Give a plant all the conditions of growth—a proper soil, temperature, moisture, and air, but withhold light, and though it lives for a times, it becomes pale, feeble, leses function, and finally dies; under these circumstances its reproductive powers are always lost. Place a man or animal in similar conditions, and we shall have simular results. A gross injustice is done to criminals, and frequently to the insane, by depriving them of light. No one can be reformed by darkness. If the poor of our cities are to be elevated in the scale of humanity, the first step is to open broad ways for the admission of sunlight into our tenement houses, and construct windows so that direct sunlight may reach every portion of the rooms.

USEFUL INFORMATION.

To lay off a square acre of ground, measure 200 feet on each side, and you will have a square acre within an inch.

An acre contains 4,840 square rods.

A square miles contains 640 acres.

MEASURE OF DISTANCE.

A mile is 5,280 feet, or 1,760 yards in longth.

A fathom is six foot.

A league is three miles.

A Sabbath day's journey is 1,155 yards. This is 18 yards less than two-thirds of a

A day's journey is 83} miles. A cube is 2 feet.

A hand (horse measure) is four inches. A palm is three inches.

A pace is three feet.

DARREY, MEASURE.

A barrel of flour weighs 196 pounds. A harrel of pork, 200 pounds. A barrel of rice, 600 pounds. A keg of powder, 25 pounds. A firkin of butter, 56 pounds.

A tub of butter, 84 pounds.

DUSHEL MEABURE.

The following are sold by weight per bushel :

Wheat, beans and clover seed, 60 pounds o the bushel.

Corn, ryo and flax-seed 58 pounds. Buckwheat, 52 pounds. Barley, 48 pounds. Oats, 82 pounds.

VARIOUS WEIGHTS AND MEASURES. A ton of round timber is 40 feet; of squared timber, 54 feet.

A commercial bale of cotton is 400 nounds.

A pack of wool is 240 pounds. A section of Government land is 640 acres or one square nule.

A liquid ton is 252 gallons. A box of 16x14 1.2 inches and eight inches deep contains a bushel.

A TELEGRAPH STORY.

The most curious fact that I ever heard of the electric telegraph was told to me by a cashier of the bank of England. You may have heard of it. It may have been in print. I am sure it deserves to be. On a certain Saturday night the folks at the bank could not make the balance come right, by just one hundred pounds. is a sorious matter in that little establishment—I do not mean the cash, but the mis take in arithmetic—for it occasions a world of scrutiny. An error in balancing has been known, I am told, to keep a delegation of clerks from each office at work sometimes through the whole night. A hue and cry was of course made after this one hundred pounds, as if the Old Lady in Threadneedle-street would be in the Gazette for want of it. Luckily, on the Sunday morning, a clerk (in the middle of the sermon, I dare say, if the truth were known) felt a suspicion of the truth dart through his mind quicker than any flash of the telegraph itself. He told the chief cashier on Monday morning that perhaps the mistake might have occurred in packing some boxes of specie for the West Indies, which had been sont to Southampton for shipment. The suggestion was immediately acted upon. Here was a racelightning against steam, with eight and forty hours' start given. Instantly the wires asked "Whether such a vessel had left the harbor?" "Just weighing anchor," was the answer, "Stop her?" frantically shouted the electric telegraph. It was done. "Have up on deck certain boxes, marked so and so; weigh them carefully." They were weighed; and one—the delinquentwas found by just one packet of a hundred sovereigns heavier than it ought to be Let her go," said the mysterious telegraph The West Indian folks were debited with just one hundred pounds more, and the error was corrected without ever looking into the boxes, or delaying the voyage by an hour, Now that is what may be called "doing business."—Sciected.

"HOMESICK FOR HEAVEN."

Rutherford, in one of his letters, says, "I am homesick for heaven." Are not Christians far oftener homesick for earth and afraid of heaven, as if it were a very strange, distant, lonesome, and unattractive place? Pious men and women say in words, "This world is not my home;" do they realize what they ought to mean? What a longing ought to be implied in the

words so often sung: Home! home! sweet, sweet home! Dear Saviour, prepare me for heaven, my nome!

Did not Paul feel homesick for heaven when he said, "I am in a strait betwirt two, having a desire to depart and be with Christ, which is far better?" Said an aged Said an aged lady, confined to bed and chair by a dropsical affection, "O, these swelling, aching feet! If I could only place them on the golden streets and put them into the crystal river of the water of life, wouldn't even they be better than wings? I do so long as if my heart would burst, to go into It is my home, and I've none other. But it is my home, and I've none other. But it is my home in the forever sure!" Was she not homesick for heaven? And was it not good for her to be in such a state of blessed longing?

A WITNESS FOR CHRIST.

The following anecdote was related a few veeks ago by a speaker at a public meet

The other day Mr. Bradlaugh was lecturing in a village in the North of England, and at the close he challenged discussion Who should accept the challenge but an old bent woman, in the most antiquated attire, who went up to the lecturer and said:

"Sir, I have a question to put to you." "Well, my good woman, what is it?"

"Ten years ago," said she, "I was left a widow with eight children, utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave, but I am perfectly happy because I look forward to a life of immortality with Jesus in heaven. That's what my religion has done for me; what has your way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort, but-"

"O, but that's not the question," interposed the old woman; "keep to the point, sir. What has your way of thinking done

The infidel endeavored to shirk the mattor again; the teeling of the meeting gave vent in uproarious applause, and Mr. Brad-laugh had to go away discomfited by an old THE TRUE HISTORY OF WILLIAM

William Tell is very hard to kill. Gor-man writors in the last century demolish him, over and over again, but to little pur-pose. He remained the Swiss here, and, what is fur worse, those indoors statues at Altorf continue to assert their undying ugliness, and pretend to prove, by their presence there, the truth of the story. The giant has been recently slain once more as an impostor. Once more? Half a dozen times; and each slayer takes himself for the sole and original champion. Swiss professors even have been at the work of de-malition. Three or four years ago Mr. iBarng-Gould, in his Curious Myths of the Middle Ages, set up a dozen of those myths, and bowled them all down at one bowl; he proved, as others had done, that the legend of William Tell was "as fabulous as any other historical event," Mr. Baring-Gould, however, does more than some others have done, He trace the story as far back as it can be traced. This is the order of the traditions:

1. In the tenth century, a toppling, beasting Danish soldier, named Toki, swere he could drive an arrow through an apple placed on the point of a stick at a great disiance. King Harold Bluetooth told the bouster that the apple should be placed on his son's head, and if Toki did not send an arrow through it at the first attempt, his own head should pay the penalty. Toki performed the feat with perfect success; but Harold perceiving he had brought other arrows, demanded the reacon thereof, and Toki replied that if he had injured his son he would have driven those other arrows into the king's body. The story was first related by Saxo Grammaticus in the twelfth century.

2. But in the eleventh century the above prototype of Tell had successors or imitators. King Olaf, the Saint of Norway, challenged Eindridi, among other things, to shoot with an arrow at a writing tablet on the head of Bindridi's son. Each was to have one shot. Olaf grazed the boy's head, whereupon the boy's mother interfered, and Eindridi was w'thdrawn from the contest. Olafremarked that his competitor had a second arrow, which Eindridi confessed that he intended for his Majesty if any-thing very unpleasant had happened to the

8. A year or two later in the eleventh century, another Norse archer, Hemingr had a match with a King Harold. Harold set a spear-shaft for a mark in the ground. He then fired in the air; the arrow turned in its descent and pierced the spear-shaft. Hemingr followed suit, and split the king's arrow, which was perpendicularly fixed in the spear-shaft. Then the king stuck a knife in an oak. His arrow went into the haft. Hemingr shot, and his arrow cleft the haft and went into the socket of the blade. The enraged king next fired at a tender twig, which his arrow pierced, but Hemingr's split a lazelnut growing upon it. "You shall put the nut on your brother Bjorn's head," said Harold, "and if you do not pierce it with your spear at the first at-tempt, your life shall be forfeit." Of course, the thing was done. Hemingr is supposed to have had his revenge by sending an arrow through Harold's trache at the battle of Stamford Bridge, where he fought on the English side.

4. In the Farce Isles, the above Harold is said to have had a swimming match with a certain Geyti, who not only beat him, but gave him a ducking. Harold condomned him to shoot a hazelnut off his brother's head and the usual penalty, and with the

usual result. 5. The same story is told of one Puncher (suggestive name) with this difference, that the object aimed at was a coin.

6. In Finland, it is a son who shoots an apple of his father's head, for which feat some rebbers who had captured his sire

gave him up to the son. 7. In a Persian poem of the twelfth century, a king in sport sheets an arrow at an apple on the head of his favorite page, who,

through no hurt, died of the fright. 8. The story, with a difference, is told of Egil, in the Saga of Thidrik, of no particu-

9. It is familiar to us in the English batlad of William of Cloudesloy, chronological date of event uncertain.

10. Enter William Tell in the first decade of the fourteenth century. We need not tell his well-known tale again. It is only necessary to remark, by way of comment, that the Tell and Gesler legend was not set up till many years afterward, and that in no contemporary record is any mention made of Toll, Gesler, or the apple incident. No Vogt named Gesler ever exercised authority for the Emperor in Switzerland; no family bearing the name of Tell can be traced in any part of that country.

11. And lastly. The horoes name was not Tell at all, but M'Leod, and he came from Braemar! Mr. Baring-Gould has quite overlooked him. Therefore is the new claimant's story here subjoined in order to make the roll of legends complete. It is taken from The Braemer Highlands; their Tales, Traditions, and History, by Elizabeth Taylor. The king referred to 18 Malcolm Canmore:

"A young man named M'Leod had been hunting one day in the royal forest. A favorite hound of the king's having attacked M'Leod, was killed by him. The king soon heard of the slaughter of his favorite, and was exceedingly argry—so much so, that M'Lood was condemned to death. The gibbet was erected on Craig Choinnich—i. c., Konneth's Craig. As there was less of justice than revenge in the sentence, little time was permitted ero it was carried into execution. The prisoner was led out by the north gate of the castle. The king, in great state, surrounded by a crowd of his nobles. followed in procession. Sorrowing crowds of the people came after, in wondering amazement. As they moved slowly on, an incident occurred which arrested universal attention. A young woman with a child in her arms came rushing through the crowd, and, throwing herself before the king. pleaded with him to spare her husband's life, though it should be at the expense of all they possessed. Her impassioned entreat ies were met with milence. Malcolm was

not to be moved from his purpose of death. Beging that her offerts to move the king were necless, she made her way to her husband, and throwing has arms around him-declared that she would not leave himshe would go and die with him. Malcolm was somewhat moved by the touching scene. Allen Durward, noticing the favourable moment, ventured to put in the suggestion that it was a pity to have such a splendid archer. 'A splendid archer, is he?' replied the king; 'then he shall have his skill tried.' So he ordered that M'Leed's wife and child should be placed on the opposite side of the river; something to serve as a mark should be placed on the child's head. If M'Leod succeeded in hitting the mark without injuring his wife or child, his life was to be spared; otherwise the sentence was to be carried into immediate execution. Accord ingly (so the logend goes) the young wife and child were put across the river, and placed on Tomghainmhoine; according to some, a little farther down the river, near where a bout-house once stood. The width of the Dee was to be the distance separating M'Lood from his mark. He asked for a bow and two arrows, and having examined each with the greatest care, he took his position. The eventful moment came; the people gathered round him, and he stood in profound silence. On the opposite side of the river his wife stood, the central figure of a crowd of eager bystanders, tcars glistening on her check as she gazed alternately at her husband and child in dumb emotion. M'Leod took aim; but his body shook like an aspen-leaf in the evening breeze. This was a trial for him far harder than death. Again he placed himself in position; but he trembled to such a degree that he could not shoot, and turning to the king, who stood near, he said in a voice scarcely articulate in its suppressed agony, 'This is hard!' But the king relented not; so the third time he fell into the attitude, and as he did so almost rearch, 'This is hard!' Then, as if all his nervousness had escaped the cry, he let the arrow fly; it struck the mark. The mother seized her child, and in a transport of joy, seemed to devour it with kisses; while the pent-up emotion of the crowd found vent through a loud cry of wender and triumph, which repeated itself again and again as the echoes rolsed slowly away among the neighbouring hills. The king now approached M Leod, and, after confirming his pardon, inquired why he, so suro of hand and keen of sight, had asked for two arrows. 'Because,' replied M'Leod, 'had I missed the mark, or hurt my wife or child. I was determined not to miss you. The king grow pale, and turned away as it undecided what to do. His better nature prevailed; so he again approached M'Leod, and with kindly voice and manner told hir that he would receive him into his body guard, and he would be well provided for. 'Never!' answered the undaunted Celt. After the painful proof to which you have just put my heart, I could never love you enough to serve you faithfully.' The king and as Hardy thou art, so Hardy thou shalt be." From that time 35. in amazement cried out, 'Thou art a Hardy the appellation of Hardy, while his descend-ants were termed the M'Hardys, Mac being the Gaelic word for son. The date of the above is the cloventh century, when the legend burst forth in several parts of the world. Here we have it in Scotland. Like many other legends, it probably ceme originally from India.—Notes and Queries.

LECTURE ABOUT CANADA.

Rev. Dr. Masson, the Gaelic Deputy from the Church of Scotland, who visited tlieso Provinces last summer, recently lectured in Edinburgh about what he had seen. Canada, though yet inferior to the States in population, possessed territory exceeding y 110,000 square miles the territory of the United States. Like the States it was now one undivisable whole from the Atlantic to the Pacific. The climate of Canada, from the Atlantic to the Rocky Mountains, might be summed up as a long, severe winter and a glorious summer. In talking of the se-verity of the winter, he said that some of our common flowers and plants were treated in the "Dominion" as exotics, and men-tioned that in March the thermometer was 22 degrees below zero, or 54 below the freezing point. Such a thing as a cold or a cough was, however, almost unknown, as the atmosphere was dry and bracing. summer was generally heralded by flocks of wild geese and swans, clouds of pigeons, and countless numbers of bright plumaged birds. In Ontario peaches flourished in summer in the open air, and the harvest was general by the end of July. As a proof of the dry-ness of the atmosphere he stated that the grain when threshed was not stored away in granaries in thin layers as in Britain, but but in deep solid bins, and that without any danger of heating. In the west the soil was alluvial, deep, and well watered, the finest he ever saw. In the cast it was inferior to the west. Innoticing the industrial and commercial resources of the Dominion, the lecturer said the strength of Ontario would always be in her wheat. The abundant water power of her great rivers gave her also large facilities for manufactures, of which, despite the scarcity of labour, she availed herself to a considerable extent. Mention was also made of the iron. works, the oil manufactories, and the mining operations that were carried on in several of the provinces. In taking a glance at the coal-fields of Cape Breton, which were said to be the finest in the world, he stated that about a month ago he observed that at Port Louis coal was selling at the pit mouth at 1 dol. 75 cents per ton, and 75 cents more on board ship. From Nova Scotia, in seven years (1862-72) no less than 5 tons 8 cwt. 2 grs. of gold has been obtained. The system of railways in Canada was next noticed, and opportunity was taken to commont on the infinitely superior nature of the passenger accommodation of the cars to that of the railway carriages in this country. In cencluding, Dr. Masson said that in travelling from Chicago to Cape Breton, he never was a Sunday without a Gaelie congregation, and the message that they sent to their brothren on this side of the Atlantic was, that Canada was a goodly land, and that there was room in it for all true 'Highlanders.

JONATHAN EDWARDS.

Edwards vas manyinintly a student, all in person, and having even a womanly look, he was of delicate constitution. He was, however, so temperate and methodical in his living, that he was usually in good licalth, and able to give more time to study than most men. Twelve or thirteen hours every day were alletted to this. So devoted was he to his work as a student, that he was most unwilling to allow anything to disturb it. Wherever he was, wherever he went, his pen was with him as the means of presorving his thoughts, and if by chance he failed to have it with him in his walks or rides, he would fasten pieces of paper to various parts of his clothing by moans of pins, and associate with each some train of thought or some important conclusion to be preserved until he could get to ink and paper. So, also, at night, he would fasten plus into his bed-curtains, as the mementoes of his thoughts during his wakeful

That a man thus thoughtful should yet be indifferent to many things of practical importance would not be strange. Accordingly, we are told, that the care of his domestic and secular affairs was developed almost entirely upon his wife, who, happily, while of kindred spirit with him in many respects, and fitted to be his companion, was also capable of assuming the cares which were laid upon her. It is said that Edwards did not know his own cows, or how many belonged to him. About all the connection he had with them seems to have been involved in the act of drying them to and from pasture occasionally, which he was willing to no for the sake of needful exercise. A story is told, in this connexion, which illustrates his obliviousness of small matters. As he was going for the cows once, a how opened the gate for him with a respectful bow. Edwards acknowledged the kindness, and asked the boy who he was. " Noah Clark's boy," was the roply. A short time afterward, on his return, the same boy was at hand and opened the gate for him again. Edwards ag...in asked, "Whose boy are you?" The roply was, "The same man's boy I was a quarter of an hour ago sir."—Harper's Magazine.

TOUGHENING AND CODDLING.

In certain minds there is a projudice gainst protecting children much from the old or from any hardships, for fear it will nake them effeminate or unduly weak and dependent. One may be over-careful; it is true. There is such a thing as "coddling children" by a fussy, unwise tenderness, so that they develop no verve, no power of endurance. There is also such a thing as false "toughening," a process that kills off the children of weaker constitutions. How steer clear of this Scylla without being drawn into that Charybdis?

To keep children close in warm rooms, never allowing them to feel a rough breath of air; to do everything for them, paying heed to everything for them, paying heed to every whimpered "I can't" and "I don't want to;" to inquire anxiously after all their preferences and listen pityingly to all their whimning; to teach them no tasks, and never to let them got wholesomely tired—all that comes under the name of treadding," and I pair the children who are 'coddling," and I pity the children who are put through the weakening process.

The false toughening which is equally to be avoided, is on its face a compound of neglect and cruelty; but sometimes it is deliberately undertaken by parents of really kind hearts, from mistaken ideas of what Nature really needs. What she needs is a fair chance to do her work. She has wonderful power of adaptation, but she cannot stand every thing; and if her child-ren be pinched with cold and starved for nourishment, she will surely tell the tale in her own time and way. She says that her little animals (and she makes no exceptions in favor of humans, must have regular meals of simple, nourishing materials, and that their growing bones and museles should have plenty. And then she insists upon plenty of warmth. If the surface of the body gets chilled, some harm to internal organs is cure to result, though not always in a perceptible degree at the particular time. A succession of such chills, or shivering, half-cold condition for any length of time, makes a serious drain upon the vitality, and weak constitutions break down under it, and the little victims of neglect fall an easy prey to the disease of winter's cold or summer's heat. These "die a toughening."

To be tough is to be "strong and able to endure hardships." Strength is born of struggle. Ability to endure hardships is the result of discipline in the way of endurance. Some children are born with "iron constitutious," apparently; or were in our grandfathers' day—and they bore a wonder-ful amount of knocking-about and deprivation of one kind or another. You may think they turned out well enough in spite of it; but I don't. I think that many of those foreparents of remirkable mention came out of the hard mill in which they were ground, pitifully stunted and deformed in more ways than one, and that too, in spite of their iron constitutions-constitutions—so used up by their hard, early life that they could not bequeath one half their own native vigor to the sons and daughters born of them.

Yet I believe in toughening children, and in discipline. But these are consistent with perfect tendern assand unceasing care. Turn them out of doors-no, nover turn them out, but let them go or coax them out if they have morbid tears. But have them so well protected with warm over coats (give sleeved sacks to girls, instead of buthersome pretoness, called shawls,) over seeks; or over shoes with leggings, mittens, and hoods, or caps with ear-tabs, that they can run and coast and skate and slide and snow-ball with any discomfort from the northwind or the ico.—American Agricul-

Through the vigorous enforcement of law in Maine, there are now but two breweries; and one distillery left in the state Mormorly... there were seven distilleries in the city of Portland alone. The motte of the Old Pine Tree State is "Dirigo!" Where she leads in this direction, it will be safe for there states to follow.

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ONTARIO.—It the Hall, at Prince Albert, on the first Monday of March, at 11 o'clock a.m.

Kingston.—At Eciville, on 2nd Tuesday of January, at 10 a m. Mr. Gray to preach in the evening. After sarmon, conference to be held on the state of religion.

MONTREAL - At Montreal, in Free Church on 4th Wed Совоина.—At Peterboro', on 2nd Tuesday of January,

Hamilton, ... it Hamilton, in Knox Church, on 2nd Taesday of January, at 11 a. m.

TORONTO -At Toronto, in Knox Church, on 1st Tuesday of March, at 11 a. in.

LONDON.—At London, in 1st Paesbyterian Cnurch, on 17th Dec., at 11 a. m.

O. Sound .- At Owen Sound, on 2nd Tuesday of Janu-

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MANITOBA. - At Kildonan

Dunnam.-At Durham, on 2nd Toesday of January at 11 a. m.

GUPLER. -- At Elora, in Chalmer's Church, on 2nd Tuck

HURON .- At Clinton, on 2nd Tuesday of January. *#TRATFORD—At Mitchell, in Knox Church, on 17th Dec., at 11 o'clock.

Paris- At Woodstock, in Chalmer's Church, on 17th Boo., at 1 o'clock.

Simme-At Barrie, on 1st Tuesday of March nowt, at 11 o'clock.

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