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## Contributors and Correspondents.

### SCOTLAND.

IMPROVEMENTS—THE EDINBURGH PRESS—AGGRESSIVE EVANGELISM—SPURGEON AND GUTHRIE—PERSONAL—MISSIONS 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 dungeoned 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 enterprise, however, it is still *facile princeps*. Would that as much could be said for the principles of its 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 engrossed in religious and ecclesiastical questions—"literally crawling with Presbyteries," as the *Scotsman* the other day irreverently put it—not far behind some of the cities of America in this respect. However, there is abroad a powerful spirit of earnest, aggressive evangelism, not confined to any single section of the Church. There is no lack of workers; men and women of true spirit, and often with means, as well as time, to spare, abound. What are equally important, but seldom met 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 life and its fruits are so prominently before his country at present. The tor-contemporary of his death 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 evident. Such an occasion as the present New Year festivities bring to light how much of heathen profanity still exists among the masses. One wonders if the Saturnals of pagan Rome could be much worse than the obscene debaucheries of modern lower class Britons. While we can but trust the Lord of the Harvest to raise up more laborers, it is with distress that one sees such a man as Spurgeon in England falling under an overload of work and an increase of bodily infirmity; and here, in Scotland, a Guthrie brought very near to the grave by heart disease.

To-day the genial Catholic-spirited Dean 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 twenty-three 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 neutralizing his toil by so sad a display of unchristian selfishness and want of humanity.

CANADIAN ABROAD.

Edinburgh, Jan. 2, 1873.

Another Episcopal minister of "High Church" proclivities has "gone over to Rome." Rev. Mr. Bliss, of Port Lawrence, N.S., near Amherst, preached his last Protestant Sermon a few weeks ago. We believe he is a native of New Brunswick.

An encouraging Temperance reformation is in progress among the British Catholics. Archbishop Manning on a recent Sunday attended a temperance meeting on Clerkenwell Green, where five several hundred thousand persons were present. Workingmen and women took the pledge, kneeling from the hands of the archbishop.

### ENGLAND.

MR. KNIGHT AND BROAD CHURCHISM—PRESBYTERIAN UNION IN ENGLAND AND SCOTLAND—DR. BEGG—MODERN INNOVATION IN WORSHIP—SERMON READING, &c.

On arriving at Glasgow I found the clergy and others interested in church matters in a ferment. Mr. Knight, of Dundee, had preached in a Unitarian Church in London and patronized with the minister and his Presbytery, 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. Knight in all he has said and done. The discussion has brought to the surface what was whispered 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 footstep passing that a number of the younger brethren entertain broad and loose opinions on some of the doctrines of Revelation. The opinion prevails 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 doctrine he preached; for the reading of his sermon will make it evident that the hearers could not learn 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, however, will tell what grounds there are for such hints as are given.

The Union question is the great question in Scotland, and among Presbyterians 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 rapid that Christian men in the Episcopal Church know not where to look for safety. The only hope lies in the Conservatism 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 Presbyterian Church, winning the lapsed masses back to the Lord Jesus.

In Scotland there is no prospect of an early union. The opposition of Dr. Begg and his party, and the spirit of the discussion shown by both parties put the hopes of union far into the future. Report has it freely stated that when Disruption was proposed at first in 1843, 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 fence and remained inside the Established Church. The Free Church would have been saved from a heavy drag on her wheels ever since, 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 of twenty years, will witness a change in the mode of conducting the service of the sanctuary in many places. The design is to produce in some cases greater variety. They sing and pray oftener than formerly. There seems a desire to imitate or introduce a form of Ritualism. Supposing thereby the worship will be made more attractive and more in harmony with the present times. They stand while praising—which is all very well—but in prayer they go beyond the mark. In all the congregations where these novelties are introduced, the worshippers put sitting for kneeling, and keep firmly seated during the whole time of prayer. The changes do not seem improvements 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, especially among young ministers in the Free Church, is the general reading of sermons. This habit, persons say, has become nearly universal. The sentences are better sounded, and the language more ornate, and the preacher better pleased with his own production; 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 Christian people that this reading of elaborate compositions will never reach and win the world to the Lord Jesus Christ. Many of these who sit under

the present style of pulpit service do feel and confess that burying the face almost among the leaves of the paper, deprives the worshipper of the power of the eye, and countenance of the speaker when lighted up with the fire of truth, and robs the truth of much of its power in preaching, and melting the heart of the hearer. 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 spent some time, there 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 how these three ministers belong to three different denominations, for in everything they seem to be all one. The stranger visiting such places in Scotland cannot understand why these ministers should not be all members of the same church and all meeting in the same Presbytery. 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 glorious 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 Presbyterian 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 especially necessary in the present state of the Episcopal Church of England. Many Christian people tremble for the sake of truth since the decisions of the Privy Council in the Bonnet and other cases. There are many looking toward the Presbyterian 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 she might be able to help those to the bread of life, who are being fed on the husks of Ritualism.

### PRESBYTERIAN WRONGS.

No. 4.

Editor BRITISH AMERICAN PRESBYTERIAN.

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 authorities.

For some years back there has been a regular yearly exodus of students from Toronto to Princeton. 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 legislate in reference to it. Common people in the Church think there must be something 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 no connection whatever with the Professors now in the College. Whatever suspicions may have arisen as to their trustworthiness, are entirely unfounded. By their conduct, the students who have gone seem to impute the Professors; but, by their words, they entirely exonerate them. And, if they did give expression to any want of confidence 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 Lecturership 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 money upon them when they have not much to tell us; and less still when they cannot tell us what they do know in a graceful manner, as a trained elocutionist would do.

Our young men feel that when they go out to make their way in the world, where

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 cast their eyes around. There in Princeton, with a regular staff of six Professors, besides a teacher of elocution 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 for going?

This is the whole secret of all that question of the "Princeton nuisance;" 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 severe 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 patriotisms was taxed too greatly, and it gave way. Many others remain, and possibly will suffer all their lives for their patriotism.

Of course the Church has met with serious 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.

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### 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 zeal 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 appeared 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 end 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 perhaps few churches could 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, if 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 denominational pride is hurt by comparing our own modest establishment with the splendid educational edifices of other bodies of Christians. No doubt, such comparisons will sometimes be made; but the important matter is that the building is too small in every department, and in several other respects, really and extremely unsuitable. The lecture-rooms are quite too small, and admit of no proper arrangement for their purpose; the dormitory accommodation is inadequate and very uninviting; there is insufficient 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 chide that no arrangements which may be necessary—should the union

of the Presbyterian Church be effected—no redistribution of forces—can, in the smallest degree, affect the argument for proceeding at once with the erection 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 either 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 the church, and not the church for the colleges; and how much soever pleasing associations may be impelled, every part of the church's machinery must hold itself ready to be remodelled, or even cancelled, should the interests of Christ's cause so require. But fully recognizing the truth and importance of all this, it yet seems superfluous to argue in support of the claims which the present location of Knox College would have in any event. It is 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 be pardoned for saying that he is frequently spoken to on the subject by members of the Toronto Congregations; and one generous friend of the College has voluntarily signified the intention of contributing most handsomely, should the work proceed at once. This would not be a solitary instance of munificent liberality. But the less wealthy members of our church would be happy to aid in this matter; nor would their contributions be less valued. I am here anxious to say this distinctly, because a correspondent of the BRITISH AMERICAN PRESBYTERIAN who had heard some remarks of mine at the opening of the present College Session, (imperfectly 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 notes of the poor widow will never, I trust, be forgotten by the Canada Presbyterian Church, and on economic as 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 being 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 earnestly up. If the work of the church, in an important department is being really hindered, as all witnesses seem 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 decline nor defer to do what seems her duty in the case.

Yours truly,

Wm. CAVEN,

Knox College, 21st January, 1873.

### A QUESTION OF FACT.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—There is a statement in the last issue of my learned friend, the Solicitor, which I cannot allow to pass uncorrected. It is this: "The Presbyterian Church as a whole, embracing as it does in its communion, the largest number of Protestant worshippers in the world, has organs in very general use, and appreciates the aid and assistance thus given in the matter of congregational singing." This, to say the least of it, is certainly a most incorrect statement, calculated to mislead, and to produce an effect upon those who are not better informed. 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 Presbyterian Church in Ireland any in use, save two, which have almost threatened the disruption of the Church? Has the United Presbyterian Church of North America—a body composed of 56 Presbyteries, 8 Synods, 500 ministers, 756 congregations, with 5 Theological Seminaries, 106 students, 2 Colleges with University powers, and missions in Syria, Lydia, Egypt and China—a single instrument of music in use? Or, and smaller bodies might be mentioned, 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 unwarranted is the statement of this Solicitor, and to put the readers of his letters on their guard as to what credit should be given to them.

Yours truly,

J. S.

Jan. 16, 1873.

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, has 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 nation, under the eye of Russia, the most robust power of the old world.



THE SANDS OF TIME ARE SINKING.

THE sands of time are sinking; The dawn of heaven breaks;

Oh, Christ, he is the fountain, The deep, sweet well of love!

Oh, I am my beloved's, And my beloved's mine!

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 lady 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.

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."

The word "preaching" is also used in the sense of talking, in the New Testament. As you go from place to place, whether ministers 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 Whitfield, Wesley, Spurgeon, Sumnerfield, and the bright lights of this city, have always been those who were most profuse in the use of illustrations. When in Europe, a few years ago, I heard Spurgeon. His subject was, "True prayer is true power."

SIMPLE WORDS.

In addressing an audience, you should use words speaking for your audience. A gentleman, speaking to a Sunday-school, used the word *epitome*. The pastor said to him: "The children will not understand that word."

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?"

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 a snake worm. The heat drove the worm to the right and left; the fire met it whichever way it went.

The poor little thing turned back to the centre, coiled itself 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."

A sceptic, as objecting to a coloured map down South that there were many contradictory passages in the Bible, as that "we were in the Spirit and the Spirit in us," the coloured man said: "Dere's no puzzle 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 de poker in de fire and de fire in de poker."

Charles Edward Stuart, the last prince of the house of Stuart, gained a victory at the battle of Preston Pans in 1716. In the battle a chief of the MacGregors was killed. When he fell, his followers were dismayed at their loss; but the wounded chief lifted himself upon his elbow, and said, "I am not dead, but looking at you, to see if you are doing your duty."

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 him 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 Diann. 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 censurers threw 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 one. It was a breathless suspense. Not a sound stole upon the awful stillness. The 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 abstracted and lost. At length, his fixed look unbenet; it hurried 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 man "at his best estate," of the meanness of the highest human grandeur; 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. Hamilton.

WHY WE REJECT THE APOCRYPHA.

- 1. Because it was never written in Hebrew.
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. 368; and St. Jerome, A.D. 392.
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 disavows inspiration, saying, "If I have done well in writing this history, it is what I desired; but if not so perfectly, it must be pardoned me." 2 Macc. xv. 39.
No good that the humblest of us has wrought ever dies. There is one, long, unerring 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 colour.—Emerson.

ROMAN CATHOLIC STATISTICS.

The Catholic Directory and Ecclesiastical Register for the new year, which has just appeared, contains, as usual, some interesting statistics relative to the Roman Catholic community in Great Britain. It contains, *inter alia*, a complete Roman Catholic peerage and Baronage for the three kingdoms, from which we observe that the Peers amount to 34 (24 of whom hold seats in the House of Lords), and the Barons to 49. The Roman Catholic members of the House of Commons 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 Bishops, 42 Cardinal Priests, and 7 Cardinal Deacons. Dr. Cullen, though Roman Catholic Archbishop of Dublin, ranks in the College only as Cardinal Priest, while Antonelli is only a Cardinal Deacon. Just now it happens that there are no less than 23 hats at the disposal of his Holiness, not including two Cardinals "reserved in *pelle*." Out of the 45 living Cardinals only eight were created by the late Pope Gregory, the rest having been nominated by Pius IX. The number of Cardinals deceased since the present Pope's election is no less than 97. There are also under the Pope, but above Archbishops, nine patriarchates, of which those of Constantinople, Alexandria, Antioch and Jerusalem are known as the Greater Patriarchates, and 12 patriarchs, seven of the "Latin Rites," and five of the "Oriental Rite." The Roman Catholic Hierarchy in Great Britain comprises one archbishop and twelve suffragan bishops in England, and one archbishop and two bishops, or rather vicars apostolic, in Scotland, where their dioceses are still called "districts." The Episcopate in Ireland, the colonies, and dependencies number nearly a hundred more. The priests, secular and regular, ordained in England during the year 1872, amount to 75. The Roman Catholic clergy in England and Wales at the present time number as nearly as possible 1850, exclusive of 34 who 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 *Catholic Calendar* supplements the above information by some biographical sketches of the Roman Catholic bishops and more distinguished clergy who have died within the last twelve months.

WESLEYAN METHODISM IN ENGLAND AND THE EDUCATION ACT.

Two years ago the Cabinet of Mr. Gladstone brought in an Education Act which was designed to secure for every child in England and Wales 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 bodies throughout the country. The great blots of the measure were these:
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 parishes. 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 inspectors 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, which is virtually a system of concurrent endowment. Now, the time has evidently come when the English people will submit to no further extension of the system of 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 England 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 herself ill by overlooking the decision to which her able committee has arrived on the education question in England. The following from the *Christian World* will show 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 excluded the Bible and instruction therefrom by the school teacher only. A though this resolution affirms the old Methodist principle, it has fastened to it a new and significant limit. The religious instruction is to be by the teacher only. This shuts all priests and clergymen 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 religious 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 subject 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 instruction in the schools, and said: "If a *De Jure* resolution passed, it would give to the Romanists 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 religious teaching was given they would be forced to pay for it, although they did not believe the doctrines taught." Possibly, when the Wesleyans find that Dr. James' resolution is quoted by Ritualists and by Roman Catholics in England and Ireland in favour of Roman teaching, they may see it necessary to change their front, and to resist all religious teaching in State-aided schools.

In another important point the Wesleyans, by the decision of their committee have placed themselves in entire agreement with the Non-conformists and the Birmingham League. The Wesleyans have determined to ask for the establishment of school boards everywhere. This is a most important matter, 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 board would have given enormous power to the parson and the rector in thousands of country parishes; and this power the clergy and the Conservatives would have been very glad to get hold of in many instances. But, while compulsion is needed, 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 school shall not be further distant than three miles from any family in the district. This resolution will be wormwood and gall to many denominationalists; and well it may be, for, if it is carried out, it will eventually close 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 INCIDENT.

The Bible tells us that woman is to be a help-meet to man, and the man is to be the support 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 road, fringed with fragrant flowers, which bloom even in the depth of the winter of adversity and sorrow.
"I have read," says the author of a recent work, "a beautiful illustration 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 wife. 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 our rooms, the husband and wife invariably came, side by side. And our requests were received by both and executed with the utmost nicety and exactness. The first night, having arrived late by the coach, 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 blunder, here is an exemplification of the divine law of compensation. Could a pair be better matched? They were indeed 'one flesh.' 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 Observer.

Seek the good of other men, but be not in bondage to their fancies 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 eloquent of soul.—FOSTER.

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 to defend himself, but he can not trace thought. It is neither heroic nor manly to permit in yourself judgment which nobody can reverse.—AHO.

MATRIMONIAL INCOMPATIBILITY.

The Rev. Dr. Penbody, in a late essay, touches upon this delicate subject after the following fashion: The truth is that the greater proportion of the so-called incompatibilities and unaccountable of domestic life which are so often made the ground for the disruption of the matrimonial bond, are inadmissible as a justifying ground for any such dissolution, and could be readily overcome and blotted out of existence if the parties most concerned had out the will to do it. A complete no sooner married than they find that differences of opinion and mutual interests ensue, and all is not gold that glistens, and then one or both straightway imagine that there is no remedy but in ruthlessly breaking the solemn, sacred tie that binds them. A vague, restless feeling seizes upon one or both, producing discontent, engendering a certain thought of present bondage, which exists only in fancy, and creating a feverish desire for other associations and spheres which are supposed to be more fitted and providentially designed for the mind and heart. No escape, it is said, but in cutting the knot. It is a delusion. The marriage relation, in all its history, was never expected, perhaps, to be entirely free from misunderstanding and discord. 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, getting rid of their angularities, harmonizing their peculiar characteristics, and more and more becoming one in thought, sympathy and life. The true blessedness of wedded souls is not insured by a simple exchange of pledged faith. It comes through and after many a self-denial, many a crucifixion of the will, many a scourging of resentment, anger, pride, vanity, and passions of the heart. It is true here, as in other relations, that he who saveth his life shall lose it, and he that loseth his life shall save it.

IMPORTANT PAPAL ALLOCATION.

The Pope to-day, writes the correspondent of the *Daily Telegraph* from Rome on the 23rd ult., held a Consistory, at which twenty-two Cardinals were present. His Holiness, in his allocation, spoke as follows: "The Church continues 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 Government, which summons the clergy 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 deeply wounds the rights of possession of the Universal Church, and violates the right of our Apostolic mission."

The Pope added: "In face of the presentation of this law we raise our voice before you and the entire Church, and condemn any law which diminishes or suppresses religious 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 promoters 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 persecution 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 the holy 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 Cæsar the things which be Cæsar's, and for that very reason render unto God the things which be God's."

The Pope added that some parts of Switzerland appeared 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 Donation Law was opposed to the concordats and to justice, and he protested against that law. 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 Pope rejoiced at the constancy and the activity of the episcopate and the clergy of all those countries who jointly with a faithful people they defended the rights of the Church. His Holiness invited the Metropolitan to assemble their suffragans for consultation, in order to battle against iniquity, and concluded by invoking the Almighty to come to the aid of the Church. After the Allocation the Pope elected eleven bishops, of whom six were Italians, three Spaniards, and two belonging to other nations. After the allocation the Pope received the cardinals, who offered him their congratulations.

Harper's Weekly has been signally honored, and so has the Independent. The Pope has put them on the "Index Expurgatorius." It is seldom that American journals receive such gratuitous and influential advertisements.

The English Presbyterians contemplate erecting a church to cost from \$25,000 to \$35,000 at Lebanon Gardens, Warrington, where the first Presbytery was formed in 1672.

The total revenue receipts from tobacco in the United States for the last fiscal year were \$2,768,170, an increase of \$167,268 over the previous year. The entire product of manufactured tobacco amounted to \$107,280,255, not including the enormous amount of 1,527,705,978 cigars on which taxes were collected.

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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 champagne dobauch. We shall not use that word, though it does appear curious, and, we must add, disgraceful, that on all such public occasions wine seems to flow so freely. Our legislators may try to persuade themselves that it is the right and gentlemanly thing to have always a good supply of intoxicating liquors to grace all social gatherings, whether 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 liberality 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 homes.

The discussions in Parliament have been chiefly 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 dare say 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 "approached" 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 Cyprian situation has had as little ground for their attacks 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 limits, without ever 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 check, by 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 any one is so "interdicted" shall either give or sell him any intoxicating liquors.

We are also glad to observe that Government has promised to abolish 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 evils.

From the latest advices from Scotland, it appears that the Rev. Dr. Wallace, of Greyfriars, 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 lengthened allocution, of date the 22nd December, 1872, addressed to the Cardinals of the Holy Roman Church. As usual, this "infallible" document is chiefly taken up with howling the evil times and evil tongues in which the lot of His Holiness and the venerable brethren addressed has been cast. 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 even 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 Jesuits 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 those reprobates. Altogether, the Pope takes up his parable and writes what might be styled a long chapter of a new Book of Lamentations. 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 Nono anticipates.

Troubles and dangers are on every side, and the one so called infallible man utters his cry, sends forth his denunciations, and furnishes up his anthems, but this great reading and listening world takes it all with remarkable coolness, nay, seems to heed the solemn 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 is 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 many 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 heathen at home.

There are people in 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 is 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 enterprise in the first issue of the present month. The original prospectus is reprinted, and we are apprised that the principles there laid down are those to which the conductors still adhere.

Before the first number was issued letters were published 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. Morse, may be seen from the statement of Dr. Prime, that "with their own hands they performed every service of which they were capable, sometimes wheeling the hand-cart to the post-office with the papers which they had folded and directed." At the outset, in their "office" was a boy 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 department of the paper.

In fact the added remark is evidently correct, that "no journal ever started with less capital and more enterprise." 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 living, 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 IRENEUS, was published on the 7th of April, 1823, 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, "Ireneus" has written and published during odd and leisure hours, "thirty-five volumes of books, "most of them anonymous;" and to these "must be added about one hundred and fifty articles contributed to magazines, reviews, etc., all of them anonymous." If 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 thirty-five 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 perseverance in the pursuit of one's duty."

For a good while the Observer had a severe 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 States has made remarkable progress. Every religious denomination, even the smallest, has one or more such papers, and they are conducted with 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 people—greater, 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, earnest, religious, actively and persistently 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 pastor 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 effectively 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 Isles, 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 1,078 members within the circle of the London Conference, and during the last year seventy-five conversions were reported within the limits.

CHINA.

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

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 woe, without hearing of the blessed name of Jesus who came to seek and save the lost. I am not getting the BRITISH AMERICAN 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 Formosa, still letters and papers come regularly, whenever a steamer or sailing vessel comes from Hong-Kong, Swatow or Amoy letters and papers are given to the Consul and he sends them around.

I preached in Chinese, Sep. 22, for the first time, although after studying two months, I began to explain 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 always." He is, blessed be His ever glorious name.

THE INTERNATIONAL SCHEME AND INFANT CLASSES.

In last week's 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). Why are they bad when they steal? (8th Commandment). Why are they bad 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 Commandment.)

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? 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 lie? 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, we said, 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 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 people, remember God know it all. But we will see now what God did to these people for doing 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 women 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 sending a flood to destroy them.

John, did you ever see it rain 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 sent upon those 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 as 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 deep that all the hens and pigs and sheep and cows and horses, and every thing that couldn't climb were drowned. The men and women had to run up stairs for the lower rooms were filled. And it rained harder and harder all night long, and all who lived in small houses ran up into the big ones, and every one 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 month 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 been. 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 fearful 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 able to do it, and sustain attention, may be gone over 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 God.)

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 tried 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 not 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 ships.

Now don't you think it would be very strange if any one was saved 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. If you 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 sent 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 there? Why do you think God saved them? 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 how 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 on the earth. 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 bear, and the horse and the cow, and the tiger, and the camel, and every one of the beasts. Of some there are 2, and of some there are 7, but all are marching into the Ark quietly, for God has brought them all to Noah. And when the last beast goes in, Noah and Shem and Ham and Japheth 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 flood 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 when they came out of the Ark? They knelt 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 soiree of the U.P. Church, Cambray, held on New Year's Day, was a decided success. Much regret was expressed that the Rev. J. R. Scott, minister of the church, was unable to be present on account of sickness.

Ecclesiastical.

PRESBYTERY OF KINGSTON.

This Presbytery 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. Certain claims for arrears of stipend, made by the Rev. Mr. Barron, against the congregation of Gananoque, were considered and disposed of. Messrs. R. P. Colton and R. Brough, appeared as representatives from the congregation on this matter. Messrs D. Smith, and R. J. McDowall, appeared as commissioners from the congregation of Donorastville, and informed the Presbytery of their ability to pay \$800 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 required 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. Messrs. 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. Burton 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 Presbytery and Synod funds was appointed to be taken up before next meeting. Mr. Scott having asked advice of the Presbytery 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 examined and attested. The clerk gave notice that the reports of the Assembly would be taken into consideration at the next meeting, and that should the Presbytery 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 preached a sermon on special Providence, having reference largely to Professor Tyndall's proposed prayer gauge. 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 long 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 Napauoo;—and by Mr. McLaren, of Ottawa, on the utility of Evangelistic services, as shown by actual trial in the Presbytery of Ottawa. The next quarterly meeting of the Presbytery was appointed to be held in Napauoo, on the first Monday of April, (ensuing,) at 7 o'clock p.m. Mr. Wilson to preach at the opening exercises. In case Mr. Coulthard should accept the call from Gananoque, arrangements were made for his induction, on the evening of Wednesday, the 6th 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, Presbytery 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 time—along 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 Illustrations (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 settlement till the middle of February.

Last Thursday evening the Annual Soiree 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 Downmanville, and an admirable and practical 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. Beckel's congregation, Thamesville, have been paying him a visit, leaving behind them a plentiful supply of good firewood.

The Sabbath School Association of the County of Peel, the oldest in the Province, are to hold their fifteenth annual convention at Doiton, on V. Monday and Thursday, the 29th and 30th. Interesting sessions are expected, and 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 remunerating 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 earnestness 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 Dec. 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 Rev. 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 Men's Religious Institute, Glasgow, Scotland.

INDUCTION OF MR. McLENNAN.

A correspondent of the Fergus 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 Garafraza, who nearly seventeen years ago first visited those places. He was the first preacher who had penetrated through 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 debt, 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 held 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 forenoon, there also were present and made excellent addresses, the Rev. Mr. Tyndal, E.M., of Garafraza; Rev. Mr. Brown, of the Congregational Church, Douglas; and Rev. Mr. Little, of the W. M. Church Douglas.

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 disappointments incident to it; but better counsels always prevailed. Some time ago they gave a call to the Rev. A. Currie, 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 Tecumseh, which was accepted. The induction services were held in the church, in Stayner, on Thursday, the 9th inst. There was a large attendance of the members of Presbytery. The Rev. W. Fraser, of Bondhead, presided. An excellent sermon was delivered by the Rev. Mr. Fairbairn, from I Cor. 1:36. After public worship the Moderator engaged in prayer, and Mr. Moodie was solemnly inducted into the pastoral charge of the congregation. An appropriate address was then given to the newly installed minister, by the Rev. R. Rodgers, and words weighty and wise were spoken to the people by the Rev. Mr. McConnell. At the close of the service a cordial welcome was given to Mr. Moodie by the congregation.

In the evening a social gathering was held in the Orange Hall. The weather was most unpropitious, but the meeting proved to be one of great interest. The Rev. R. Rodgers,

of Collingwood, occupied the chair. Stirring addresses were delivered by the Revs. Messrs. Fairbairn, Cameron and Fraser, and also by the pastor, Mr. Moodie.

Altogether, it was a day long to be remembered. 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, although only a fragment of a former congregation, of which Dantroon 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 inst., 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 dispersed about ten o'clock. The proceeds amounted to \$100.—R. RODGERS.

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 are readable enough.

THE CANADIAN MONTHLY FOR JANUARY 1873 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 poetical address to his wife, and Goldwin Smith's translations from Horace. If all the poetical 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 a great many more things for themselves, and even for the household than they do now, without any diminution of their happiness, or, rather, with an increase of it; for it is their restlessness 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 precedent 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 in order to meet this domestic exigency we are all compelled to adopt simpler habits 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 receptions, its midnight balls and its morning suppers. These things belong to a land of great county families, where you rumble ten miles in a family chariot to a dinner party dull as Letha." "Canada must strike out socially for herself. By the help of music and other amusements within every body's reach and without any cost or trouble, but that of providing the very simplest refreshments, evenings may be spent for more agreeably

than in those formal entertainments of which Sir George Lewis said with a groan, that life would be pleasant enough if it were not for its pleasures."

All very true and very much needed. These "grand parties" both among the "great little" and the "little great" are the dreariest of all dreary 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 cordiality, friendship, or enjoyment to be found at them. All is as dull as ditch water, and as stiff, stately and stupid as snobbery can manage to make it. Let sensible people take the advice of the MONTHLY.

TORONTO'S DUTY TO KNOX COLLEGE.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—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 lived 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 no longer. We have advanced beyond it. To keep our self-respect we must bestow its time honored name on a building worthy of the Canada Presbyterian Church of 1873, worthy of the name of him, the torconatory 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 cumbersome 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 contrary, 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 owe 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 Presbyterianism 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 country 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 Presbyterians.

I am, yours &c.,

K.

January 14, 1873.

The Aberdeen Free Press says:—"On Sabbath a certain well-known Rev. 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 as 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 speak, think and act, is either the service of God or of the Devil?

Ans. Yes.

Query 2nd. What does a parent do when he puts rattle or Jews Harp into the hand of his child?

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 be hurtful to, more important and pressing or sacred duties, is not sinful, and I can see no good reason why such persons should be put out of the Church.

Query 4th. If you serve God at 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 querist is not so ignorant as not to know, that to indulge in worldly amusements on the Sabbath is sinful, 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 amusements 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 precentor? 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 effectual cure for this ungodly precenting. Is there no danger that we might fall in with a drunken organist who, like Cockpen, might some day give us "Biosse and Butter," instead of the psalm tune.

There seems to me an inconsistency in having God's praises led by machinery that I cannot get over. The real spirit of praise proceeds from God Himself, and until I see evidence 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 twice 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 inst, 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 \$3,045 26, and the balance in the treasurer's hands was \$589 32. 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 throughout with the greatest heartiness and unanimity.

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 seven o'clock—Mr. W. Wilson in the chair. Mr. R. J. Hunter, treasurer, submitted an account of the financial position of the congregation. The meeting having proceeded to vote by ballot in the usual manner for trustees for the ensuing year, the following were appointed:—Messrs. H. Miller, J. Hunter;—Kerr;—Davids; J. Greenters, 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 proposed holding a congregational soiree early next month. It was afterwards decided that the soiree be held in the third week in February. Omitting items, the treasurer's report shows:—Income, \$3,994 11; expenditure, \$3,956 32; balance on hand, \$37 79; liabilities, \$5,719 59.

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

We see announced a presentation of 5,000 lines to Dr. Robertson of Irvine, Scotland. Later accounts set down the sum at 25,250 sterling. This is one of the most magnificent testimonials ever made to a Presbyterian pastor. Dr. Robertson is a remarkable man—a poet as well as a preacher.

Scientific and Asect.

NARROW STABLE-DOOR.

A man who will habitually take a horse through a narrow door knows very little of what a horse remembers, or what is fair treatment to the animal.

PACKING APPLES.

Nine hundred barrels of American apples were sold by auction at one sale in London last Wednesday.

TO MAKE GEMS.

See that your oven is hot enough to bake potatoes, and that you small oblong iron pans are hot and greased with olive oil.

HOW TO CURE COLDS.

Medicines will not cure colds. Opening the skin is important, but the principal means is a reduction of food.

CURE FOR BALDNESS.

Frederick Kemp writes from the silver mines of Montana, giving the following hint in reference to cure for bald-headedness.

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.

LET US HAVE LIGHT.

It is easy to prove that light is a vital stimulant, 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 time, it becomes pale, feeble, loses function, and finally dies.

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.

MEASURE OF DISTANCE.

A mile is 5,280 feet, or 1,760 yards in length. A fathom is six feet. A league is three miles.

DAREL MEASURE.

- A barrel of flour weighs 168 pounds. A barrel of pork, 200 pounds. A barrel of rice, 600 pounds.

BUSHEL MEASURE.

The following are sold by weight per bushel. Wheat, beans and clover seed, 60 pounds to the bushel.

VARIOUS WEIGHTS AND MEASURES.

A ton of round timber is 40 feet; of squared timber, 54 feet. A commercial bale of cotton is 400 pounds.

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.

"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?

A WITNESS FOR CHRIST.

The following anecdote was related a few weeks ago by a speaker at a public meeting. The other day Mr. Bradlaugh was lecturing in a village in the North of England, and at the close he challenged discussion.

THE TRUE HISTORY OF WILLIAM TELL.

William Tell is very hard to kill. German writers in the last century demolished him, over and over again, but to little purpose. He remained the Swiss hero, and, what is far worse, those indolent statues at Altorf continue to assert their undying ugliness, and pretend to prove, by their presence there, the truth of the story.

not to be moved from his purpose of death. Seeing that her efforts to move the king were useless, she made her way to her husband, and throwing her arms around him, declared that she would not leave him—she would go and die with him.

JONATHAN EDWARDS.

Edwards was undoubtedly a strong, fall 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 health, and able to give more time to study than most men.

LECTURE ABOUT CANADA.

Rev. Dr. Masson, the Gaelic Deputy from the Church of Scotland, who visited these Provinces last summer, recently lectured in Edinburgh about what he had seen.

TOUGHENING AND CODDLING.

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