Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.						L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.													
Coloured covers/ Couverture de couleur						Coloured pages/ Pages de couleur													
	Covers damaged/ Couverture endommagée						Pages damaged/ Pages endommagées												
	Covers restored and/or laminated/ Couverture restaurée et/ou pelliculée						Pages restored and/or laminated/ Pages restaurées et/ou pelliculées												
	Cover title missing/ Le titre de couverture manque						Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées												
	Coloured maps/ Cartes géographiques en couleur					Pages detached/ Pages détachées													
	Coloured ink (i.e. other than blue or black)/ Encre de couleur (i.e. autre que bleue ou noire)					Showthrough/ Transparence													
Coloured plates and/or illustrations/ Planches et/ou illustrations en couleur						Quality of print varies/ Qualité inégale de l'impression													
	Bound with other material/ Relié avec d'autres documents						Continuous pagination/ Pagination continue												
Tight binding may cause shadows or distortion along interior margin/ La reliure serrée peut causer de l'ombre ou de la					Includes index(es)/ Comprend un (des) index														
	distorsion le long de la marge intérieure						Title on header taken from:/ Le titre de l'en-tête provient:												
	Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/						Title page of issue/ Page de titre de la livraison												
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont							Caption of issue/ Titre de départ de la livraison												
	pas été filmées.							Masthead/ Générique (périodiques) de la livraison											
	Additional Commental			aires:															
	tem is filme cument est							ssous.											
10X			14X			18X			 22X		,		26×				30×		
					/														
	12X			16 X				20 X			24 X				28 X				32 X

Vol. 2 11

TORONTO, CANADA, FRIDAY, MARCH 7, 1878.

No B6.

gontributors and Correspondents. NEW YORK CORRESPONDENCE.

STATE OF RELIGION IN THE AMERICAN CHURCHES-ENGLISH TECTURERS IN THE UNITED STATES-THE RELIGIOUS AMEND-MENT OF THE AMERICAN CONSTITUTION-THE DEATH OF DR. GUTHRIE.

From very different regions of the counbry intelligence comes to us of a marked spirit of religious fervor and enquiry in the churches. In this immediate neighborhood there has been no movement so marked as to be called a "revival of religion"; but in connection with the stated means of grace there has been in the churches generally a growing evidence of religious interest. The churches on the Sabbath are more largely attended than usual, and the meetings for prayer are marked by a spirit of carnest pleading with God for the salvation of men. This movement may be traced to "the week of prayer" as its commencement. Notwithstanding the unusually cold and stormy weather which prevailed during that week, the attendance at the meetings was unusually large, and the exercises were remarkable for the childlike faith of God's people in the covenant promises. From that time there has been a growing religious interest throughout the churches, which is perhaps all the more healthy and hopeful that comparatively little is written on the subject in the newspapers.

Prof. Tyndall, Mr. Froude, Mr. George M'Donald, and other em nent men from Great Britain have visited this country during the winter, and lectured with somewhat ring in winter, and restrict a constraint was unable to fulfil many of his ongagements on account of sickness. Ho preached several times; and from the reports of his sermons we judge that however far he has departed from the faith of his Scottish Presbyterian fathers, he adjeres closely to the expository method of preaching. While deeply regreting his colorless thoology, one is edified by his plain and simple home thrusts. Mr. Fronde's lectures on Ireland were only parfially successful. By the great bulk of the American people his subject was regarded with little interest, and among the Irish Catholics there was excited aspurit of intense indignation. An eloquent; but unscrupulous Irish priest, who was also visiting the Unit-ed States at the time, replied in a series of lectures that were characterised by the most absurd statements in reference to the history not only of Ireland but of the Protestant Church. Prof. Tyndall legtured to very large and deeply interested audiences. As a lecturer he is pre-eminently simple and natural, securing the attention of his hearers and nover passing from a point un-til he has made it quite clear. What gives special interest to his addresses is his own enthusia m, especially in reference to the experiments by which his doctrines are il-histrated. When an experiment proved histrated. When an experiment proved more than usually successful he would stand a moment looking at it and exclaim to himself, "That is fine"; and turning to his audience say, "Is it not beautiful?" With his complete knowledge of his theme, his enthusiastic interest in it, and his clear and vorsatile style, we regard Prof. Tyndall as a prince dinoug lecturers. To all this however, we must add that he did not lose the opportunity of attacking covertly yet the opportunity of atmaking covertly yet coarsely our most sacred Christian belief— and in doing so he went out of his way. To make the matter worse he lost his temper make the matter worse he lost his temper because some ministers and the religious some much an air of inputed amount acc, as to press generally criticised his extensions. press generally criticised his statements in reference to religion, and added a kind of posteript to his fourth lecture, in which he spoke with suprome contempt of "certain secution." Dr. Visb declared himself posteript to his fourth because, in which he spoke with suprome community of "certain elevical gentlemen—Presbeterians principally, he believed." Be, we he sailed for Europe to the sailed for Euro rope he was entertained at a public dinner. Among the speakers w. re several ministers of the gospel. Prof. 2. D. Hitchcock, a Rrosbyterian minister, spoke on "scien o and religion," and his noble, manly words and religion," and his noble, many words rang out with no uncertain sound. Mr. Henry Ward Beecher also spoke, but not with his usual eloquence and power. He apologized for being a minister of the gospel, and, indeed, his whole speech was an apology, not in the ancient but in the modern use of that word, for Christianity. Dr. Chyler has administered a severe but well-merifed values to Mr. Beecher, in the colmerited rebuke to Mr. Beecher, in the columns of the Evangelist.

For some years past there has existed a national association for the religious ara-endment of the constitution of the United States, which is now holding its minth General Convention. The principles which underlie this association are: that it is the clear right and duty of a Christian people to make solemn acknowledgment of God; that it is equally their duty to make man-tion of Christianity as their religion in their national constitution; and that in this way Christian morality, Christian usages, and Christian institutions should receive the sanction of the State. The first meeting of this Ninth Convention was and yesterday and was largely attended. Dr. M'Allister, Dr. Grance, Dr. M'Ilvaine, Dr. Tyng, and others addressed the meeting. These speakers argued that the signs of the times, especially the rapid deterioration of public in rale, called for inimediate action, and defended their views against the objection defended their views against the objection that such an acknowledgment of God and obschrictionity would oppress statividual editories, or tend to effect a mison of China and Blate. This yeavenant is mison of the contract of religious.

Ite is gratifying to find in all the newspapers of this country, secular as well as foligious, warm, tributes to the memory of the distinguished Scotchman who has just been taken from us. The New York papers, that seldom allude to religion, have all united in expressing regret at his death, and their appreciation of him not only a- a phi lanthropist, but as an eloquent divise and an able, popular author. Chalmers, Cun-hingham, and Guthrie have all passed away, but their memories will be cherished by the Church of Christ. It would seem as though Dr. Candlish were now alone left of the great Edinburgh ministers who were the leaders in the disruption movement. Dr. Guthrie's name will stand associated not only with the organization of the I ree Church but with the establishment of the Ragged and Industrial Schools; his fame rests not only on his impressive and fervid cloquence as a preacher and his singular humor as a platform speaker, but more than all upon his solf-sacrifice and practical benevolence, and his unwented effort for the suppression of intemperance, and the relief and education of neglected children. May his noble example long continue to stimulate others in efforts of Christian bene-

Brooklyn, Feb. 27th, 1873.

SCOTLAND.

"Something like a Canadian Winter"-DR. WALLAGE AND THE PRESENTERY OF EDINBURGH-THE FREE CHURCH AND MR. KNIGHT-THE DUKE OF ARGYLE.

We have at last been having some wintry weather—a few days of sharp frost, and on Sabbath last comething like a Canadian snow storm, minus the snow. However the semblance of ice brought out troops of blooming young ladies and young lads—and in this great chice tional contre noble specimens of these abound. But before they were able to acquire their skating legs the frost ligh again given place to mud and mist: Still the cold snap has been sufficient to bring great distress to the poor, the price of cond lipving gone up in London to 48 and 50 shillings, and scarce at that.

The most prominent topic before the pub-

lic since I last wrote from here has been the Wallace affair. When the University. Senate convened, it was found that Mr. Gladstone had not thought good to reverse what is believed to be the work of his confrere, M1. Bruce, so that, as the Dr. had unhesitatingly signed the Confession of Faith, his commission was accepted and his installation to the Chair of Church History and Divinity followed. Then came the pitched battle on the floor of the Presby tory last Wednesday. The occasion was looked forward to with great interest as in all probability the crisis of the affair. So great was the crowd that after negativing a proposal to exclude non-members, the court, when halt through its sutting, was obliged to letlett to the Assembly Hall. Dr. Stevenson's motion was for the appointment of a committee to investigate the fama clamosa, which had been recognized by the Assembly's commission as of suffi-cient importance to call for their remonstrance with the Government. This motion Dr. Wallace, with adroitness and boldness, proceeded to second, and in doing so took advantage of the consistency of consummate tact to cut the ground from a der his opponents by explaining may the charges satisfied. Dr. comth and Dr. Grey raised the "precious question," which was carried by a man to the continuation of the dropped of although the notices continuated dropped of although the notices continuated the property of although the notices of the continuation o feeting t were handed in it is not likely that, if trken up, it will result in anything material. Had the Dr. been at the bar of the Presbytery to answer searching ques-tions the result might have been very different, for, after all, his long speech is very much made up of coarse abuse and ridicule of his opponents, such as his attempt to beby speaking of him as "an Elder of the name of Milac Home, who, I understand, is a very worthy gentlemen, from some part of Berwickshue-I forget at this mopart of Borwickshire—I lorged at this inchment where." The nowspaper reports of his sermons were charged upon a "narrow-minded Cinadian lawyer, and the ladit eracy but vandative with, and the declared to be "eithor tank nonsense or pure falsehood," that is, in the opinion of one who claimed the "heeest poss of Lay for the who claimed the "heeest poss of Lay for Christian intellectant crucion is up in the content of the Bible," address, "I am bound to say that the longer and more carefully I have studied the constitution of our case the more strike if the locate that there is an larger and more of that freedom that is lawful and quantical tirm is insually supposed." The chief example of this supposed. The energy example of this which he gives as his attempt, to a conside the exclusion through the finished conception. If you search through the mass of laughter-moving flippancy for straightforward attorance upon what most people would consider matters of highest generity, you fluid httle to the point. The penesisto the point is the following some irenest to the point is the following squite what yague confession an acknowledged approaching of his preaching of asserted that if was not necessary that the Christian heliover should withheld faith and hope in the image rection of their to consider himself, and the last the last

versy in the learned world respecting the historical reality should be at an end." The fact sagms to be that whatever may be Dr. Wallace's real views, he has not been leadwatness real views, he has not been read-ing his flock amid the green platures of the Gospel, but amid the fields of Natural Theology, studying how near he could come to their confines. There is further brought to light by this movement the exis-tence of what might be called a "working resignity" of Breed Church Moderates in tence of what hight be called a "working majority" of Broad Church Moderates in the Escablishment, at-least in the Presby tery of Edinburgh, far too strong for the timid orthodox "Evangelical" minority. Such at least seems to be the present aspect of matters. Even the sont aspect of matters. Even the Free Church seems tainted to a cer-tain extent with the same influence. Though Mr. Knight, of Dundee, in his fia torni ation with Unitarians and opposition to confessional standards and unscriptura limitations of prayer, seems to have but scant sympathy, Mr. Monteith, of the same town, and Dr. Walter Smith, of Glasgow, being the only apologists as yet appearing for him before the public. An able the lasty article from the Duke of Argyle clearly exposes the crudity and absurdity of his attempt to reconcile Christian prayer and scientific scopticism.

CANADÍAN ABROAD. Edinburgh, Feb. 5th, 1878.

CHINA.

To the Students of Montreal College.

My Dean Brethnen,-Nearly a year has passed away since my arrival in Formesa. and now I am anxious to give you some information regarding it as a field for mission labour. It is not my intention to write at length, however, this time, but simply to state a few facts from which you can form a general idea of this part of the Island: On the Western side of Northern Formosa, the Chinese cultivate all the arable land and grow rice in abundance, especially in the valleys where they can easily overflow the fields with water. Two crops are grown in the year and the second is now ready for the sickle. On the high land the sweet-potato and numerous vegetables are grown, and there too children spend the summer months herding cattle and the black mountain goat. This part of Formosa is well supplied with water; there are numerous streams fresh and clean, and along these are many trees such as the fir and banyan. The most abundant fruits are the plum, pear, peach and pumelo, pineapple, plantam, persumnon and orange. Tea cultivation is rapidly extending.

Climate.-It is much coldenin the north than in the south, and the dry season in the former is the wet in the latter. Since March it has been pleasant here in every month; there were showers of rain which kept vegetation fresh and green even under a burning sun. This is considered the first month of the rainy season, still it has been dry and cool until now. About Dec., Jan. and Feb. I am unable to write from experience. I am told however that fire is needed, and, if so, coal is here in abundance and is the only export of Kelung which is opposite Tamsai in the East. Living in a comfortable house here I consider healthy; of course travelling in the inferior is different because, in doing o, a num i more wise it would be al rithe healthy too.

People .-- Apart from the savages of the woods in the east, the people are not hestile. A foregraer can travel through every village, town and city without any interforeme on their part. Their houses are of sun-dead bricks, covered with grass above. There are schools in the most of the villages, still very few are able to read, and if they were, they would be ignorant of true science and above all ignorant of the True God and the world's Redcemer. They are an idelatrous people.--the land is filled with dols. At city gates, unde trees, by the wayside and near the colling waters are places for their reception, varying in size from a bird's cage to a large dwelling house. These idols are often carried through the streets in sedan chairs to the intense delight of the crowds that assemble at the sound of gongs and crackers. Every house has a prominent place set apart for ancestral tablets and every tomb has a place for bowing-down and worshipping departed

The Chinese are neither honest nor holy How could they be so without Invine Revelation. The light of nature is not sufficont to teach man his duty to his fellowmen and to God his Creator. If "Creation is an ever existing original which every, man con read," and if "Doing justice, loging mercy, and endeavering to make our fellow-creatures happy," are right, it is for those win assert the former statement to account for the failure of millions during ages past in coarrying cout: the detter. This Chinese have had several Hiersand years to real nature and learn their daty. They pure from ferring about

verse above--the mountains and rolling waters beneath, still they are this day where their fathers were, 'm gross darkness, without doing justice, without loving merey, and without end-avoring to make their "The world by fellow-oreatures happywisdom knew not God."

Language.-The language presents many difficulties to the foreigner, still these are nat insurmountable, persoverance will overcome all. There is neither declension of nouns nor conjugation of verbs. It is possible for a man to know several thousand characters and not be able to speak intelligibly, and on the other hand, a man may not know a dozen characters and yet be able to speak freely to the people. Any man who is qualified and prepared to preach the gospel in Canada would be able to acquire this language, so as to labor for the salvation of souls, unless there should be something peculiar in his constitution. The best place to study the language is amongst the people, because the slightest variation will render the speaker's words unintelligible. A man n Formosa cannot understand another from Canton or Hong-Kong. I trust uo one who desires to come to China will remain at home on account of the language. Don't fear.it. Hebrew has its difficulties as well as the Chinese.

Dear Brothren, you are now in the

city, daily listening to the instructions of

Professors, daily laying up stores of useful knowledge, and daily preparing to go forth and preach the everlasting gospel. It is a time for much prayer and communion with God. You have solemnly given yourselves to the Lard and have said before angels and men that you are ready to deny yourselves and follow the Lord Jesus. It will not be long until every one of you will be out in the world making known the way of life-The graduating class especially will soon bid farewell to the College Halls and will return no more as students. Where will you labor? I have no doubt you are prepared to say, 'we don't know yet.' Then it is the duty of every one to be ready to go wherever the Lord may direct. If you leave the matter with Him, your way will be so clear that you will only have to walk therein. If you stand ready to obey our Blessed Redeemer, and if you should be led to leave your native land, many ties which bind you thereto must be sundered. There are beloved parents, brothers and sisters, there are old associations and chere is Christian fellowship too, all, all must be left behind, To do this is trying to the flesh. Is there any way by which the soul can be comforted and the heart made to rejoice in thus severing these ties? Yes, blessed be God, thrice blessed be His Holy name! My grace is sufficient for thee." "Verily I say unto theo, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, that he shall receive a hundred fold now in this time, and in the world to come eternal life." Dear Brethren, your charge may be near the dearest on earth, still death will enter and sever the ties. It is of vast importance that all should prepare to meet where parting will be unknown. Then it matters not where your lot may be cast, because the separation will only be for a few years, and the final meeting for eternity. But above and beyond all other considerations is the command of our Lord, the judge of all the earth, "Go ye into all the world, and preach the Gospel to every creature." Here is a part of the field wholly given to idolatry. Here are tens of thousands in darkness, going down to overlasting woe; every village can be entered and the Gospel proclaimed in the cars of those who never heard the "glad tidings," still, throughout the whole of Northern Formosa, there is not another laborer. All, all must perish ifheralds of the cross will not enter in with the word of lite. Dear Brethren, do you not hear as it were a voice calling aboud "Come ever and help us." You will doubtless pray for the perishing heathen and give for the cause of Jesus in their midst, but are you sure the Lord is not saying to some of you 'go ye .- go, with the bread of life to famished souls.' May the Lord direct you, dear brethren, and if He will guide you to some part of our own land, then you will have His blessing there, and if He will lead you to cross the mighty deep to these ends of the earth, than fear not and be not dismayed; the Lord will protest and abundantly bless you in His own work for Mishame's sake.

That the Light our God may blees and guide you sill is the prayer of

Your ever suicesely,

G. L. Marketen

"REVERENCE."

Mr. Editon,-I contess I was surptised at the way in which your correspondent "Revolence" attacked me. I am corry that when a person attempts to criticise he does not give his regular mane. Lut I desire, with your permission, to address a few words of reply to my entic. I sent you a notice of a "Reception" given to the paster of East Williams congregation and conments on the same. It occurred to me that such was a perfeculy legitimate proceeding. " Reverence" presumes to say that I was wrong. Now, Mr. Editor, I would like to ask who is to be judge in this matter? It I beheve that by publishing any event, be it evel so insignificant to son r, I can encourage and cheer on those who are willing to receive such aid from me, will "Rever ence" say "you must not do it? I consi der he has nothing to say in the matter.

It is only mecessary to quote two of his centences to show that he is inconsistent. He says " Every item of news relating to our beloved Zion ought to have a charm for souls that have tasted of heavenly grace." Very true. But then follows "Yet there is surely a limit of propriety which should be observed in proclaiming to the whole world. (your paper must have a wide circ dation, Mr. Editor) every thing that is done, and every little present carried to the manse." "In the one sentence, you will observe, he uses the strong language, every item of news relating to" etc., and in the other, "yet there is surely a limit," etc. There is cor tainly a limit, but not to " every." Again. Read the first sentence quoted, especially the last clause, and reflect upon the influence my "item" seems to have had upon Reverence" and see what a conclusion you are led to.

But he charges me with irreverence. He says, "in a long and irreverent paragraph." Now sir, there were only two sentences which had any semblance of irreverence in them. I spoke of a gentleman lately married, as thinking he had plucked the "Rose of Sharon," and referring to a present I said, "This will reverse the case of Lot's wife and make it pleasant to look back." Now, Mr. Editor, Twasfentirely innocent in my use of these references; and if "Reverence" was acquainted with custom outside of his own neighbourhood he would know that I am not or gind in the application of the phrases referred to. They have been so used by men renowned for picty. But, granting that there is an appearance of irreverence in the use of these terms. I protest against his judging my motive and calling me ineverent. He is writing about a probability, why does he not treat it as such? If he takes it upon him to judge, let him be wary of his judgment. Reprove rebuke, exhort, with all long suffering."-BESCHAUER.

DANCING.

Editor British American Presenterian.

Sir,-In my former communication I did not enter at length into the ments of dancing, as I did not wish to occupy much of your space, but if I thought the subject at all agreeable, I think it would be no dimicult matter to sustain the position that I take without going very far for proofs. I have always thought that the opponents of dancing were unfortunate in their reference to the daughter of Herodias as connected with the murder of John the Baptist. It was not the dancing of the daughter but the implacable disposition of the mother that was to blame for the murder. Had the daughter presented a pention for the libo-nation of John from prison, there can be no question that Herod would have acceded to her request much more readily than that of taking his life. Nor does then reference to Job xxi ii serve them in much better stead,—"They send forth their little ones like a flock and their children dance." If this is wrong may not the other signs of worldly prosperity with which it is associated be wrong also. An argument that proves too much proves nothing. David in the 30th psalm says, "Thou last turned for me my mourning into dancing," de.
J. W.

¿Our correspondent is mistaken when he says the usual objection to the dancing of Herodies' daughter is that it produced the' death of John the Baptist. The real ground: of condeniumiton is that it as scandidous, a indelicate; as all such dancing was cheft thought by decent people, and as a good deal of the fashionable difficing of the fax sent dany would have been thought haders a been practised even then ED.

What an oppressive burden is taken off a What an oppressive burden is taken off a Christian a sheaders do his privilege of leaving all consequences, while in the position of duty, to God! He has done with "How shell remove this distribution." How shall remove this difficulty. "How shall the hands of Galaxy is next that

Contributors and Correspondents.

POLITICAL THEOLOGY.

Editor Brition American Presbyterian.

Dean Su,-In the "Presbyterian Sabbath School Visitor" for the 15th of the present month, an article appears to which I would call your attention. It is the first article in the number, and is entitled "The Young Voyagers." Two young men are represented on a trip up a river through some new and wild part of the country, and struck with the beauty of the scenery, they fall into a conversation on the course of divine Providence in the settlement of this continent, and especially on the fact that although many attempts were made by Roman Catholic nations to gain possession of it, the best portion of the continent was reserved for England, the great Protestant nation of the world. One of them says "Great efforts were made by France and Spain to hold Florida, Louisiana, the great North-west and the Canadas, while events occurred to bring all these regions finally to become a portion of our own great country except in the case of the Canadas. . These last, it is true, are still a province of Great Britain, but it seems highly probable that, at no distant day, they too will become a part of the United States of America. Indood so far as we can read the future, it looks as if the United States would hereafter be co-extensive with North-America." This is certainly a very quiet and summary way to dispose of the future of Canada, and no doubt to the writer and many others in the States, it is "a consummation devoutly to be wished;" but with all due respect to the carnestness with which the sentiments are written we must take exception to them. We can readily believe that the writer had no ill will to Canada, and, indeed, that questions of international policy had very little place in his mind at the time. can give him credit for writing with a sincere intention to stimulate feelings of thankfulness and godly patriotism in the minds of the children in his ewn great country, but what remains? That unconsciously he ignored our existence as a nation. That he is so steeped in what we may call the doctrine of annexation that his ideas on all subjects come forth coloured by it as with the dye of nature. And, indeed, the best that charity can do is to believe that the article was admitted into the paper through the same unconsciousness of any

Now, Sir, we are well aware, of course, that many Americans cherish the idea that it is their destiny to absorb the whole of this continent, and so long as it is kept as an idea or even expressed in legitimate ways we can have no ground for objection, but we must decidedly object to having it taught in our Sabbath Schools or embodied in our creed. Scarcely anything could be more insidious than to have such views disseminated among cinidren as religious instruction in the form of attractive interesting narratives. Patriotism is good, and gody patriotism is glorious. We can sympathuse fully with the motive that would lead the people of any na-tion to teach their children to grow up filled as by an inspiration with the conviction that in the providence of God, a great destiny is before their country. But for the very reason that we so respect and the very reason that we so respect and honour this feeling, we would refrain from that which would interfer, with it in the cases of others. With all respect for what is good and noble in the United States, and appreciation of their immense influence in the cause of freedom and religion in the world, we feel that we also have our place, and believe that Providence has appointed t a work and a destiny on this continent perhaps co-extensive with, or it may 10 un the annexation which we wish to see is that of sympathy, each working in our sphere for the advancement of civil and siigious liberty, not that of absorption. Our own church possesses in its doctrines and organization the means of becoming one of the strongest bonds in such a umon, but this cannot be if we see our political annihilation taught as a part of the religious in struction in the Sabbath Schools. What guarantee have we that we may not soon see an American Edition of Calvin's Institutes with an appendix containing formula of the annexation of Canada to the United States? This subject is of the greater importance

thing wrong.

that the publications of the Presbyterian Board are so widely circulated among us. and are received with a confidence which has been well merited. It may be said, these works are published in the States, and that we are going beyond our sphere when we interfere with them, but this defence can scarcely be urged.

The publications are intended for circulation in this country as well as in the States, and common fairness as well as Christian charity between two branches of the same church demands that anything so obnoxious should not be unnecessarily brought in. And however worthy of reliance these works are theologically, if they should be found to contain what is to us political heresy of such a kind our confidence would soon be slinken.

Yours very truly,

G. BRUCE.

If thou seekset Jesus in all things, thou shalt surely find Jesus:

And he that lot ath Jesus loseth over-much, yes, more than the whole world. We are all frail, but do thou setsem none OVERTAXING THE BRAIN.

BY GROUGE W. BHARD, M.D.

Brain-work is healthful. Statistics show as far as statistics can reach a subject so complex, that in our modern society those who live exclusively or mainly by mental labour—clergymen, lawyers, physicians, artists, and men of letters—live, on the average, ten or fifteen years longer than those who hve exclusively or mainly by muscular laboar. Clergymen especially as I long since pointed out, and the dis-covery has been confirmed by many observers-live about as long as farmers and very much longer than mechanics and artisans. The causes for this greater healthfulness and longevity of the intellectual classes are manifold. Better sanitary knowledge, more caroful obedience to the laws of mental hygione, high social com-forts, and freedom from depressing sur-roundings—all these factors go hand in hand with the inherent healthfulness of brain-work to make a high standard of longevity among brain-workers. The great and wonderful increase in average longevity under civilization is explained in a smilar

There is a point, however, at which braintoil becomes a dissipation, and, instead of being life-lengthening, it is life-shortening. This point varies with different individuals, and with the same individual at different

One of the great and growing evils of our time is the temptation that continually besets our mercantile and literary classes, especially in our large cities, to pass this safety point, to go beyond the limit where labour of the brain is healthful.

Without attempting to exhaust a subject which is large enough for a volume, I may here give one or two practical suggestions, derived from my experience in the treatment of nervous diseases, that may perhaps be of service to the very large class who suspect that they are overtaxing the brain, and to the much larger class who are doing so with out suspecting it.

1. Persistent sleeplessness is a symptom that should always bring home to us the query whether we are not in some way over worked or overworried. Inability to sleep is one of the most constant precursors and accompaniments of cerebral exhaustion and decline. I have been informed by excellent and direct authority that Mr. Greeley stated during the last campaign that for fifteen years he had not had a good sound sleep. To those of us who have been accustomed to see him dozing on the horse-cars, in the ommbuses, and at church this statement scems quite surprising; but it is probable that by these extemporaneous nans he sought to make up for the wakeful hours of the

Sleeplessness is oftentimes the prayer of the corebral lobes for relief from work and worry, it should never go long unanswered. Some of the greatest and healthiest natures of the world—like Goethe and Thorwaldsen -have had a "talent for sleeping," which made all their other talents shine at their best, for the brain is nover so brilliant as just after fully awaking from sound repose, Sir Walter Scott found by experience that his mind was clearest for thinking out his novels just after rising, and for that reason he took pains to prolong as much as possible his morning toilet; and in the same way we may explain the fact that Calvin loved to compose while lying in bcd.

In great and pressing crises, when our work and our causes for worry are trebled, the temptation is very strong to out short our hours of sleep; but these are just the occasions when, if possible, we should sleep the most. General Grant is credited with the statement that he owed the preservation of his health during the late war to the fact that, come what might, he always would have his eight or nine hours sleep. time, during the Vicksburg campaign, I beheve, he began to suffer. Gladstone has declared that when he enters his home he leaves the cares of state behind him.

Sleep is food for the brain. If a penny saved is a penny carned, then to economize nerve-force by rest is, within certain limits, to supply nerve-force by cating and drinkmg.

The motto of the overtaxed brain-worker should ever be. More sleep, more sleep, and as much as possible of folding of the hands to sleep. By day or night, after meals, or before, early or late, in the horse-car or on the ferry-boat, we should welcome each desire to doze as an angel from Heaven. The habit of vary early rising—which, under the old dispensation, before the era of the telegraph, steam-power, the press, and other agencies that rob us of our nerve-force, was a virtue—we in this year 1873 should with all our might avoid. Early to bed and late to rise makes the modern brain-toiler healthy and wise.

2. Mental despondency and moral decline. especially in old age, ought to cause us to look well to our ways and see whether we are not doing and suffering too much.

The morel and reasoning facult es constiinto the crown of humanity. They are the linghest and most complex development of the mind; and, consequently, they are the most delicate to receive impressions of evil, the first among the mental powers to hang out the signal of distress when the brain is in danger.

When a man who has previously been kind, affectionate, happy, and hopeful sud-denly or gradually becomes irritable, ugly, excessively depressed and despondent, and when these symptoms continue as though they had come to stay, then we may be well assured that something is wrong in the up-per story. Some slight trouble it may be; but one which, neglected, may lead to physical bankruptcy.

The meaning of such symptoms is: Resign that worrying station; call in the aid of younger brains, lot that book you hoped so soon to launch rest longer on the stock; take in a reef-2 double one, if possibleand propare for a storm that may tax all your skill and patience before you are safe ly through it.

A less of moral enthusiasm in advanced life has been noticed in a number of our prominent statesmen and public men, who thou knowest have overtaxed the brain and have not able to stand.

nceded the warnings that Nature gave them to repose. Daniel Webster and Horace Greeley illustrated very foreibly in their later days the said effect of constant mental excitement and anxiety on the moral na-ture. It was exhaustion of nerve-force very largely that caused these two eminent Americans to desort, in their declining years, the principles to which they had do their lives. Both died of broken hearts; but the brain was wearing out long before the heart was broken. If Mr. Greeley had worked and worried less in his early man-hood and in his prime, he could have done more and better in his later years. The very violence of his enthusiasm for moral reform caused him to lose that enthusiasm prematurely. Had he been less devoted to the Republic, he would now be living, and would have been able to devote ten years more to her service. It was the very excess of effort that was required to establish the party of moral ideas that caused him to desort that party in his old ago.

The defections of men like Sumner and others from principles to which their lives have been conscerated may be similarly ex-plained. Through the very excess of their young enthusiasm they early wear themselves out.

To work hard without overworking, to work without worrying, to do just enough without doing too much-these are the great problems of the future. Our earlier Franklin taught us to combine industry with economy; our "later Franklin" taught us to combine industry with temperance our future Franklin—if one should arise must teach us how to combine industry with the art of taking it easy.

THE WORLD WITHOUT SUNDAY.

Think how the abstraction of the Sabbath would hopelessly enslave the working class es, with whom we are identified. Think of labor thus going on in one monotonous and eternal cycle, limbs to ever on the rack, fingers forever straining, the brow forever brain forever straining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever dropping, the loins forever aching, the restless mind forever scheming.

Think of the beauty it would efface, the merry-heartedness it would extinguish, of the giant strength it would tame, of the resources of nature it would crush, of the sick ness it would bring, of the projects it would wreck, of the grouns it would extort, of the lives it would immolate, and of the cheerless graves it would prematurely dig! See them toiling and moiling, sweating and fret ting, grinding and howing, weaving and spinning, sewing and gathering, moving and repairing, raising and building, digging and planting, striving and struggling—in the garden and in the field, in the granary and the barn, in the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city and in the country, out at sea and on the shore, in the day of brightness and of gloom. What a picof brightness and of gloom. What a picture would this world present if we had no

AN AFFECTING STORY.

About twenty years ago I was called out at midnight to the bedside of one of my parishioners. About sunrise I stepped to the door facing the "negro quarters" for the morning air. I had been standing there but a moment when my attention was arrested by a very old colored woman with a staff in one hand, and chinging to the side of her lowly cabin with the other, her body bent almost in a houzontal position. With great difficulty she sunk down on her stool in front of the door, and raised her hands and eyes very devoutly to heaven. I went where she was, and I think I may safely say such language I never before or since heard fall from mortal lips.

It seemed appired. It was more the language of a scraph than of a poor, 1g. norant, untutored slave. I have a thousand times reproved myself that I did not take it down as it fell from her lips, but it is impossible for me to recall it now. She gave me an outline of her history. Her master lived in Maryland; he was unfortunate, and his property, including his slaves, was put under the hammer. "My husband and children were all sold and torn from me, and, when they took my away, clinging to my neck, it did seem my very heart would break. All alone I was brought out into the wilds of Kentucky. I was lonely and wretched. I lived in a dark world and had no light. One day the thought came to me, maybe if I had religion it would comfort me, but I had no one to teach me. But I thought I would pray. This only seemed to increase my darkness and misery. But one day it did seem to me that the glory of God filled my soul with light and joy." For a moment she paused, as if that heavy day had once she paused, as if that happy day had once dawned on her memory, and then added: "Sir, you may think I harbor bad feelings toward those who took my husband and children from me. No, no," as the tear-started from her eyes, "if they had known what I know, they would never have done that. So far from being angry with them, I pity and forgive them, and pray for them night and day. Last night, sir, I did not close my eyes in sleep, but spent the whole night in prayer and praise, and at times I am so overpowered with a sense of the love and grace of God. that I have to pray the Lord to stay his hand, lest I faint or die unde the wonderful displays of such an exceeding weight of glory.' Here was the devoutest saint and the happiest human being I ever saw—one of God's hidden ones. I had never heard any one speak of her. I asked the family about her. "Oh," they said, "old granny has been going on in that way for the last forty vears. For the last twenty she had been amid the brighter glories of the third hea-T. H. C.

But if thou seekest thyself, thou shalt surely find thyself, but to thine own des-

If thou shouldst see another openly sin, or commit some heinous offence, yet oughtest thou not to think the better of thyself; for thou knowest not how long thou shalt be HEROES WANTED.

Dr. Jolin Hall thinks there are opporportunities in every duy life for deeds of courage amounting to heroism. He says:

We venture to suggest a few quite-accessible situations, in which, as the notices say, "enterprising persons of both soxes" can distinguish themselves, and benefit the community in a greater or less degree, according to circumstances. The list of openings can be extended indefinitely.

1. Let all youthful smokers conquer the growing habit; and all masticators of the weed spare their mouths and public high-ways. It is unnecessary to discuss here the propriety or otherwise of these indul-It is enough that the victory over gences. hem demands coclness and courage, to which many are not equal.

2. Lot all young men who have begun to enjoy a "friendly glass" forego it at once, even though it be presented by the fairest hands, on the gayest holidays, or urged with varied bantering and entreaty at the most brilliant table.

8. Let all ladies whose testes and judgnent revolt against absurd fashions ignore them. Why should free Americans be ruled by the caprices of a few modistes, or ordered how to dress by the magazine writer? Why should they submit in grumbling discontent to irresponsible tyranny, obedience to which is ruinously costly? Why should Miss Smith be required by feeling to dying silk at five delice we by fashion to drag silk, at five dollars a yard, through the mud, while Mr. Smith is at his wit's end about the grocer's bill?

4. Let young ladies dare to go home at rational evening hours. Their color, health, spirits, lives, in some instances, will be saved by such courage. We do not sympathize with the cynic who approves of this absurd inversion of night and day, on the ground that the only women who practice it are thus killed off, to the gain of society. Many who are capable of good things suf-fer in the multitude. Here is a fine occasion for feminine courage to rescue endangered lives.

5. Let young men wear old gloves, hat, and coat, till they can honestly afford the now. It requires uncommon courage, but it will have good results. Men schooled to such deeds of horoism will refuse to endorse bad bills, will not vote for scamps, nor knee! in the mud to scoundrels who give lavishly what they have gained law-lessly, nor take with pride the hand of a villain, however exalted.

6. Let men refuse their names to all papers, the contents of which they cannot personally vouch for, including testimonials. Any man actually out of Sing Sing can get a testimonial, and you may see a dozen names testifying to the excellence of one whom each of the dozen signers will own to be worthless. How are they caught? By being taken in detail, and each one told what the rest are going to do. No one likes to be the one to refuse. Here is a splendid field for heroic deeds!

WHY?

A little boy returned from school one day and bounded into the house, after the harum scarum fashion of healthy and happy httle fellows.

"This is my home! This is my home! This is my home!" he exclaimed, as he tossed off the ap from his sunny curls.

His mother said, "Why is it your home, The house next door is almost exactly like this. Suppose you go in there and hang up your cap in the entry; wouldn't that be your home then as much as this?

" My home! No, mamma, no, of course not!

"But why?"

"Why! Why you don't live there, mainta! 'Spose any place would be home without you?"

WHAT A CLASS OF LITTLE BOYS DID.

At one of our large religious meetings in the country, there was received a beautiful note. On opening it we found ten names of ten little Sabbath—school boys, and ten dollars. The units said, in substance, that tone year ago I said to my class of little boys, Can we not do something for the salvation of the world? I propose this to you: Each boy bring each Sabbath two pennes, and I will keep your accounts for you, and we will see how much we can do in one year for Home Missions." The lit-tle boys went to work with a will to save up and earn all the pennies they could for their missionary work. The result was an offering, from that class of little boys, of ten This came just from a little thoughtfulness on the part of that teacher. How many teachers will go and de likewise? Train your children for Christian work as you are training them for Christ. He has no ase for idlers in His kingdom.

Love's QUESTION .-- A little girl often followed her father, when he came into the house, with the question, "Father, what can I do for you?" And never was she happier than when he gave her something to do for lum.

Once he said, perhaps tired with her asking, "Child, why do you ask that question so often.?"

"O, father," she answered, with two great tears swelling in her eyes, "because I can't help it."

It was love that put the question, and her readiness to undertake what he set her about was proof of the genuineness of that love; she wanted always to be doing something for father.

People are sometimes in doubt whether they love God or not. I will tell them how they can find out. Are you always asking your heavenly Father the same question this little child was asking her earthly father? Is it one of your first thoughts, "Lord, what wilt then have me to do?" And do And, do shalt be you keep on asking because you cannot help it? Obvietical A WORD FOR THE CHILDREN.

Children, make your mother happy, Make her sing instead of sigh For the mournful hour of parting

May be very, very nigh. Children, make your mother happy; Many griefs she has to bear ; i And she wearles 'neath her burdens, Can you not these burdens share?

Children, make your mother happy; Prompt obedience cheers the heart, While a willful disobedience Pierces like a poisoned dart.

Children, make your mother happy; On her brow the lines of care Deepen daily- don't you see thom?-While your own are smooth and fair.

Children, make your mother happy ; For beneath the coffin-lid, All too soon her face, so saint-like, Shall forevermore be hid

Bittor tears and solf upbraidings Can not bring her back again; And remorseful memories Are a legacy of pain.

Oh, begin to-day, deer children, Listen when dear mother speaks: Render quick and sweet obedience, For your highest good she seeks—

Loves you better than all others-For your sake herself denie.; She is patient, prayerful, tender, Gentle, thoughtful, true and wise.

Never while you live, dear children, Though you search the rounded earth. Will you find a friend more faithful Than the one who gave you birth. -Christian Observer.

BEGGING FOR WORK.

"Can you give me any work, sir?" said a travel worn lad one day to a Cincinnatti merchant.

"Got all the help I want," was the short but kindly spoken reply of the busy merchant.

"It's hard," rejoined the lad, "that a fellow who is willing to work can't get a job. I've been all over this city, and into all the stores, and nobody wants help."

"Why did you come to Cincinnatti?" queried the merchant, looking askance at tho desponding lad. "Because I want to earn enough to help

my widowed mother and sister, who live in Illinois. They depend on me mainly for their support." This reply, with the peculiar manner of

the lad, somewhat moved the merchant's feelings, and he asked : "What are you willing to do?"

"Auything, sir. Auything in the world

that I can do. "Well, go and take hold with the men,"

replied the merchant, pointing to the hoistway, up which the bags of coffee, barrels of rice, and other heavy packages wore ascending. Without hesitation, the lad pulled off his

jacket and began pulling lustily at the rope. Clearly, he meant to do the best he could. Toward night the merchant said to Toward night the merchant said to the foreman:

"How is that strange lad working?" "Like a beaver, sir. He is killing him-

self," responded the man. When work was over the merchant offer-

d the work worn lad a dollar. Ho pushed it back, saying: " No. sir. I've not carned a dollar. Give

me half a dollar, sic. It's all I've carned, and will buy me a supper and a lodging."

This was uncommon honesty. It pleased the merchant. He bade the lad come again in he morning. He did so. During the day, in the absence of the foreman, he wrote down the weight of several packages as they were weighed off. His figures were so beautifully formed that the merchant noticed them, and inquired who wrote them. Finding them to be the work of the stranger, he called him in his office, and bade him write a line as a specimen of his handwriting. The writing was so beautiful that the merchant readily admitted him not only to his employ, but into his confidence affectionate regard. So that this poor boy became, successively, his servant, carrier, clerk, book-keeper, partner and

UNIFORM LESSONS FOR 1873.

FIRST QUARTER.

Mar 2. Escape from Sodom
2. Trial of Abram's faith
16. Jacob and Fasu
23 Jacob at Bothel
30 BLVILW. SECOND QUARTER.

Apr 6. Israel—The New Name

13. The Dreams of Joseph

20. Joseph sold

27. The Lord with Joseph Gen. 32, 24—30 Gen. 37, 3—11 Gev. 37, 25—28 Gen. 39,1-6,20-23

May 4. Joseph Exalted Gen. 41, 37—19 11. The Report from Egypt ... Gen. 42, 25—38 18. Joseph makes thimself theory Cen. 5, 1.—8 25. Joseph sends for his Father, Gen. 45, 19—28 Juno 1. Israel in Egypt... Gen. 40, 1-32

** 8 Joseph end Pharaoh Gen. 47, 5-10

** 15. Prophetic Blessings Gen. 48, 15-16

** 22 The Last Days of Joseph Gen. 50, 15-18

" 22 The Last Days of Joseph " 29. REVIEW. THIRD QUARTER.

July 6 The Child Jesus
" 13. The Flight into Egypt.
" 20. The Baptism of Jesus
" 27 The Tompiation of Jesus

Matt 2, 1—10 Matt.2, 13—23 Mott. 3, 13—17 Matt. 4, 1—11 Matt. 4. 17—25 Matt. 5. 1—12 Matt. 6, 5—15 Mutt. 7, 21—29 Matt. 9,1—8 Aug. 3. The Ministry of Josus " 10 The Beatlandes
" 17. Teaching to pray
" 24. The Two Foundations
" 31. Power to Forgive Sins

Sept. 7 The Twelve called
11. Jesus and John
21. The Gracious call
28. REVIEW. Matt. 10, 1—15 Matt. 11, 1—11 Matt. 11, 25—30

POURTH QUARTER.

 Oct. 5. Parable of the Sower
 Matt. 14, 18—23

 " 12. Walking on the Sea
 Matt. 14, 22—33

 " 19. The Cross Foretold
 Matt. 16, 21—38

 " 26. The Transfiguration
 Matt. 17,1—8

Szhbuth School Tencher.

DESSON X.

March 9, 1878.

TRIAL OF ABRAHAM'S FAITH.

Gen. xx11. 7-14.

7. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt offering?

8, And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

9. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him upon the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

12. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God. seeing thou hast not withheld thy son, thine only son, from me.

18. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns : and Abraham went and took the ram, and offered him up for a burnt offering in the stead of

14. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall

COMMIT TO MEMORY verses 7, 8.

PARALLEL PASSAGES .- 1 Poter i. 7; Heb. xi. 17-19.

CENTRAL TRUTH.—BLESSED IS THE MAN THAT ENDURETH TEMPTATION (that stands the test).

With vs. 7 and 8 read John i. 29 and iii. 16; with v. 9 read Phil. ii. 6; with vs. 10— 12, 1 Sam. xv. 22; and with vs. 18 and 14, Isa. liii. 7.

As, for the sake of teaching the great lessons of this narrative, and at the same time keeping the lesson short, we do not begin at the beginning, it will be proper to look

(a) Abraham. Ever since God called him, growing in likeness to God—the great end in calling any man. (Eph. i. 4; Rom. xii. 2.) He has freely chosen good; walked in holiness; helped the weak Lot; and now loves his son. God's teaching has increased his faith, and his faith has been rewarded. He honored God by be-lieving, and God honors him by taking him into covenant, making him a prophet (xx. 7) and intercessor (xviii. 82).

He has now the child of promise—a pos-cession dear beyond all expression. There is something by which his faith can be tested and his character approved.

(b) "The God," v, 1 (as it is in the He--some think to mark the distinction between this and any suggestions like that to Eve, or from his own heart.) calls; He owns all; has a right to dispose of the life he has given as he will, especially if it be sinful, and so forfeited; and if it be innocent, he can make up for suffering commanded by fitting rewards. Thus Christ—Heb. xii. 2. "Joy set before him." God is not in doubt of Abraham's heart feeling. He proves him, to bring out by actual, visi-ble, memorable experiment. The proving ble, memorable experiment. The proving once endured, is good for Abraham and all his seed; and the mode of it is a standing lesson on human sacrifices. God wants the will—the visible killing, the rightness of which man acknowledges, God provides for in his own way.

(c) The circumstances. A dream or night vision came, v. 1—after he had been prepared ("after these things") by former lessons.

The victim is to be his son, his only son Isaac, whom he loved (three elements of trial—not a slave; not Ishmael; not a son in whom he had little interest).

The place is only described generally—the neighborhood of Morial—when he is there, the spot will be indicated. So we are shown how to do a thing, when we have gone forward to the doing of it.

The manner of his compliance. Prompt: The manner of his compliance. Prompt; "rose up early:" Ps. ckix. 60. (Why do we put of repenting and believing? We dislike God's will—would not do it if we could help it.) He did not confor with Sarah. He did not ride, but walked; the assure only girled to carmy the wood. was only girded to carry the wood, and probably some provisions. It was like the pack-mule of a mountain party. Two lads
-servants—went along, to wait on Abraham and Isaac. It was the third day before the neighborhood was reached, next day but one. Twenty miles, it is cal-culated, had to be walked. Isaac must have been well grown; he could early the

The lads were left behind when Abraham had the spot shown him. His faith was, after two days' trial-and exercise of it, assured: "We will come again;" not putting sured: "We will come again;" not putting them off; or giving an evasive answer be-forehand to questions they might ask, but accounting that somehow God would bring. Isaac back; "that God was able to raise him up, even from the dead;" Heb. xi. 17:

Everything for a sacrifico was taken. Abraham mount it all—was in carnest—did not go through the motions merely.

And now listen to

And now issue to

I. Isaao's Question.—Solemply put, like God's order in vs. I and 2, "where is the lamb for a burnt offering?" He saw the knife and tinder, and carried the wood, but the lamb? A natural question for him. How it must have tried his father's natural feeling! Only faith could deal with it. How it must have tried-instatuer's unturateeling I Only faith could deal with it. This question men always ask when they have to do with God. Sea Mic. ivi. 6, 7. That God should index isoriates "flesh and blood" cannot think of Rom. x. 3.

II. ABRAITAN'S ANSWER - Mon are some TI. Absairan's Answer.—Men are some transferred in the times lifted above themselves, and say unto thee, my son? unto the more than they know. Best Clashama, John 38 And Essu'and unto his father. Hast deep ing.

swer, and quiet his son's mind. This was all he know. Borhad a gener I belief that God would do what is right and good. This was founded on previous words of promise, and his own experience of God's faithfulness. "Ho gayo a son-when I did not see how. He will bring us through here, though I see not how." This obeying, though not seeing, is honoring to God in the highest degree. We serve, not because wo see how and why, but because we hear God commanding us and feel sure that he sees. See Isa. 1. 10. Doubts are best got rid of by doing. To obey gets us out of perplexity. See Ps. xxxvii. 34. "Wait on the Lord, and keep his way." &c

III. God's Answer .- At the right-time. Picture the scenes A few stones gathered together; wood laid on them; Isaac boun ! -a matter of form, not force-and laid on thom; the knife gleaming in Abraham's raised hand-and the heavenly voice ! v. 11. The same solemn, deliberate style as at the first, but with double earnestness, "Abraham! Abraham!"

God answers by "word and deed:" "Do not slay Isaac. I take the will for the deed. I have made it known that thou fearest me; that thou dost believe in my power, goodness, faithfulness; that my word is enough for thee. See James ii. 21

At the same moment Abraham sees the ram, entangled by his long horns in the bramble. God has provided and he burns in the room of Isaac-"a burnt offering instend of his son."

And in memory of God's faithfulnessof his own unconscious prophecy, of its ful-filment, and of the lesson to him and his for ever more, he called the place "Je-hovali-jirch," "the Lord will see (to it)," or hoval-jireh," "the Lord will see (to it)," or provide The two words are those used in v. 8, "the Lord will look out a lamb for and the memory of this being himself, handed down, a popular proverb had grown out of it (v. 14), in common use in Moses' time, and bore witness to the event.

See the lessons: (1) God said to the world, to whose gods human sacrifices were offered, "My servants are as truly devoted to me as idolaters to their idols. But (2) "I do not desire such sacrifices. I provide the victim." (3) As Abraham gave up Isaac willingly, so God gave his Son for. us. (4) As sentence of death passed on Isaac, and the ram was the substitute for him, so donth passed upon as, and Christ is the "Lamb slain." (5) See the correspondence in the place (Moriah); "the third day"—Christ rose on the third day; the carrying the wood—"bearing his cross." See also the Jawish rule that the first-born that the third the Lawish rule that the first-born that the third the Lawish rule that the first-born than the carrying the wood—"bearing his cross." should be the Lord's (Exod. xxii. 29); and notice the silence of Isaac (Isa. liii. 7).

It is obvious that, in some respects, Isaac is a true type of our blessed Redeemer, willingly given by the Father, willingly giving himself, to death. So it is true also that the ram, substituted for us, is a type of "the lamb of God." Each type by itself is imperfect, and it is by adding one to another that the full idea can be conveyed to the mind. Hence it has been said that Isaac and the ram together typify Christ. Isaac was too good to die, and the ram dies for him. The humanity of Christ dies, but the divine nature cannot; yet the body "prepared for him" has a value given it by being united to the divine. So let us "behold the lamb.

Questions like the following should bring out the meaning of these facts:

What training had Abraham received? What graces exercised? How did he resemble God? What was his best possession? What is Isaac called? Why child of promise? Where was he to be offered? In what manner? By whose hand? What made this so trying? How did Abraham act? Who accompanied him? Mode of journeying? Time? Isaac's question? How answered? By Abraham? By the Lord? The substitute for Isaac? Of what the ram is a symbol? Points of likeness to the sacrifice of Christ? Did the heathen offer human victims? Would this encourage them? How Abraham's faith is displayed? To whose honor? Any memorial of this deed? Repeat the proverb? How it arose? Whence the words Jehovah-jireh come? Exact meaning of them? What use may we make of them?

LESSON XI.

March 16, 1878.

JACOB AND RSAU.

Gen. xxvii. 80-40.

80 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Jacob his father, that Esau his brother came in from his hunting.

81 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

82 And Isaac his father said unto hun, Who art thou? And he said, I am thy son, thy firsthmu, Esau.

33 And Isaac trembled very exceedingly and said, Who? where is he that hath taken venison, and brought at me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

84 And when Esau heard the words of his father, he cried with a great and exqueding bitter cry, and said unto this father, Bloss me, even me also, O my father.

85 And he said. Thy brother come with subtilty and hath taken away thy blessurg.

86 And he said, Is he not rightly named Jacob ? for he hath supplanted me these two times: he took away my birthright; and, behold, now he buth taken away my blessing. And ho said, Hast thou not reserved a blessing for me?

87 And Isaac answered and said unto Etau, Beliold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have. I sustained him; and what shall I do now

me, even me also, O my father. And Esau lifted up his voice, and wept.

80 And Isano his father answered and said unto him, Behold, thy dwelling shall be the farness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass that when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

COMMIT TO MEMORY Verses 89, 40.

The following passages are connected with the lesson and illustrate it: Rom, xi. 29; Heb. xii. 17; Gen. xxxii 11: xxxvi. 48; Jer. xlix. 8, 10; Obad. v. 6; Mal. i. 1, 2, 8; Heb. xi. 20 and xxii. 16.

THE CENTRAL TRUTH IS GOD'S COUNSEL SHALL STAND. See Prov. xix. 21.

The pupils should be shown the difficulty of putting ourselves in the place of the persons here to be studied, and the danger, in consequence, of our failing to catch the exact ideas; e. g.,

(1) We have nothing like the birthright. It was then an institution, and Isaac had taith that the spirit of God would direct him in blessing his first-born.

(2) Life itself is now changed. I. is difficult to think of Jacob and Esau as being in middle life at this time, but so they were. They had lived half their days.

(3) It is hard for us to conceive of the nanner in which Gcd dealt with his people before they had, as we have, the perfect rule of the Scriptures, and, when lacking that, they had direct messages from God's

1) They should be particularly shown with what precision the proplicey of Isaac has beer fulfilled to Jacob and Esau. (See the passages above quoted.)

The natural order in which to follow out this lesson is-the parties; the transact n; and its results.

I. THE PARTIES.—Four in number:

(a) Isaac-old; nearly blind, as is very common in the East; expecting death sooner than it came, porhaps as he was at the age at which Ishmael, his half brother, died; feeble; anxious to perform his final duty, as an old man would make his will. He was always of an easy, quiet, simple nature, with little force of character.

(b) Rebekah, his wife; Laban's sister; with a firm, decided character (see ch. xxiv. 58). She preferred Jacob to Esau. It is an excuse for her that she was told of God's preference before he was born (see xxv. 28), and that Esau vexed her by his marrying ch. xxvi. 84, 85. Rebekah's family less high-toned than Isaac's (see Labau's charactor, and Rachel's images, ch. axxi. 84).

(c) Esau, rugged, wild, not ungenerous, thoughtless; given to field sports, rather than shopherd's life, setting no great store by the religious advantages in the family; for a prosent enjoyment willingly parted with his prospects. How many Esaus there are still! But this thoughtless...... was deeply sinful, and offensive to God (ch.

(d) Jacob, more thoughtful; aware of the promise in his favor; very cautious; calculating; brought about, in a moment of kness, the transfer of the birthright; yet had a defence; no force used; Esau's free will gave it up; erring in going before God's providence to secure promised good; punished for his haste: like his mother, whose friend and companion he was, and where spirit he caught and whose spirit he caught.

II. THE TRANSACTION .- How often there is a suppressed difference in a family, not often coming to the light. Property or some other interest is the occasion, and even husband and wife may be on opposite sides. We think there was such a latent division here, and Isaac's gotting up the banquet was a plan to carry out his wish for Esau without trouble or awkwardness (v. 2.4). Rebekah has a counter-plan. She heard more than blind Isaac knew, v. 5; unfolds it to Jacob. v. 6; meets Jacob's objection, v. 11, by a pian which the Romans, in later time, used to conceal baldness, v 16; and boldly carried outher idea. Jacob was blessed, and one phrase shows how the family was divided, "thy mother's sons," v. 29. Ispac. dunly remembering God's word to Robekah, had his misgivings, as we may surely infer from the manner in which he received the real Esau, v. 98, "yea, and he shali be blessed."

Yet his emotion is deep; he "trembled oxceedingly," v. 88, not only at the fraud committed, but at the evident will of God prevailing in spite of his. He took it as settled that Jacob was to have the blessing.

Esau at length (and like all careless persons somer or later) awakes to his loss, v. 84. He is to be pitied, though he is also to be blamed. Le did not value the blessing at the right time. His marriages were in a different spirit, and indeed his life. Heaving of Jacob's "subtilty," he vents his anger on him-not unnaturally; plays upon his on him—not unfacturary, pays they have the heart is moved, but too late. This is the meaning of the often misapplied text, Heb. xii. 17, "he often misapplied text, Heb. xii. 18, "he cannot be a least for repertures, though he found no place for repentance, though he sought it arefully with tears." The word for "repentance" is "change of mind." "He found no way of changing Isaacs" (not his own) "mind, though, &c. (see Gouge on Hebrews; or Barnes).

Nor did he clearly anderstand the nature of the blessing, but seems to think his fa-ther can give as he pleases. Irreligious mon liave no true ide; of the real nature of spiritual blessings: 1 Cor. iv. 4.

Moved by his toors and entreaties, Isaac without reference to the birthright blescing—utters a prediction of temperal good, but also conficatory of all that had been given to Jacob. Doubt exists as to the meaning of the words, "thy dwelling," &c. Dr. Murphy and others render it, "away Dr. Murphy and others render it, "away from the fatuess of the earth shall be thy dwelling the which is certainly inore in accordance with the future of Edon than the English rendering unless the emphasis belon carlle, and the idea be, Thou shalt not have the apritual, but thou shall have the earthly blessing. Then the fulfilment would be in the sudden growth of Estima descendable. We prefer Murphy's render-

III. The Results.—Lean's anger. Ho orgets his own act; has Ja b to reflect upon. You often find wrong doers thus flatter and defend themselves: "Some one did wrong, or they would have done better.' v. 41.

Yet Jacob had been deceitful, and so tempted Esau to murderous thoughts. cob in danger is a sore trial to Rebekah, and that trial is continued by his necessary tight. It is not certain that she ever saw him again.

In these cases, the patriaich, made a prophet for the time (see Gen. xx. 7), does not cause, but announce what follows. A glance at Esan's children shows how the words were confized. After being long free, they were conquered by Saul (1 Sam. xi. 47), and by David (2 Sam. vin. 14). Then came long struggles, ending in their conquest and union will Israel. (See illustration.)

Learn, (1) How little things have great results. A meal—a birthright.

(2) How trifles show character. "He sold are small, but it is momentous. his birthright"—"profane."

(8) How the beginning of strife is like the letting out of waters (Prov. xvii. 14). How unlovely and far-reaching are family quarrels! Brothers! be friends.

(4) How dreadful deceit is, even for a good end! God punishes it, though He may use it.

(5) How free men are! Esau did not sen his birth right because he knew of a promise, or of God's intention, but because he did not care about it. So wicked men.

(6) How God is sovereign. The argument founded on this, Rom. ix. 10-18, in the Mal is 8. "vot I hated Esau," is which Mal. i. 3, "yet I hated Esau," i quoted. "Hated" means "loved less than, not positive hate, as in Christ's words,
Matt. xxvi. 14. "Hate" can only mean
there "love less than" Christ.

(7) God is not bound to love or save any

He is in Christ, and saves all who come to him; but it is all of grace. We must beware of being "profane" and de sping the salvation. We can become sons of God, but if we think nothing of the privilege, He may well "let us alone." See Hos. iv. 17. Then shall we become hard in heart, and our "feet shall slide in que

TOPICS FOR QUESTIONS.

Name of Isaac's half-brother-at what age Ishmael died—Isaac's reflections—intention-arrangement with Esau-Robekali's course—why taken—promise concerning Jacob—ovil of this plan—its success—its punishment—on Jacob—on Isaac—on Rebekali—Esau's feeling on returning—Isaac's—the entrenty of Esau—his idea of the blessing—his father's prediction—probable meaning—seed of Esau—the inheritance given Edem how the Edomites held their ground—their after-history—Esau's feeling toward Jacob —Esau's sin—Jacob's name—meaning of—lessons of this to us—regarding grace—the the sovereignty of God—meaning of "Esau hated"—and how Esau's mind was free.

O, THE HAPPY CHILD!

Elizabeth Christina, Queen of Prussia was speaking one day to the little daughter of her gardener, and was greatly pleased with the wisdom and gendeness of the child. Some time after, as the queen was ab it to sit down with her ladies at table the child was brought in, and the queen or dered her to sit beside her. The queen was curious to see what impression the gold and silver and bright ornaments would make on the little girl. She looked around in silence and astonishment. At last she fold ed her hands, and said in a clear voice,

Jesus, thy blood and righteousness, My beauty are and glorious dress; 'Midst flaming worlds in those arrayed. With joy shall I lift up my head.

The ladies we deeply moved. "O, the happy child !" or of them exclaimed to the queen, "how high she is above us!"

"A LITTLE CHILD SHALL LEAD THEM."

An esteemed clorgyman writes thus:

"Very recently a little boy in my parish, orly six years of aga, was sent by his mothe, to fetch his father from a publichouse.

"He found his parent drinking with some other men; one of them invited the little fellow to take some beer. Firmly and at once the boy replied:

"'No, I can't take that; I'm m the Band of Hope.' "The men looked at one another, but no

one was found to repeat the temptation. The man then said: "Well, if you won't take the beer, here's

a penny for you to buy some bull's eyes' a kind of sugar confectionery. "The boy took the penny and said:

"I thank you, but I had rather not buy bull's eyes; I shall put it into the Penny Bank. "The men looked at one another, and

for some moments were entirely silent. At length one of them rose and gave utterince to his feelings in these words: "Well, I think the sooner we sign the pledge and put our savings in the Penny Bank the better."

"The men immediately left the house "Such was the effect of the two speedles

of a boy six years old. How man old people have made much longer but loss of lective speed as 4 A little child shall lead them.!"—Gem.

A Good Takkupus.—A yötting lad, inem-bairth a Prestlyferian school in Tochester, No Yarlias just completed the seventli mear of his attennance; thereat without hissing a sincle Sabbath, making an entire year of Sabbaths, 385; 'in which he has been uniformly and promptly in his seat. In token of the fact the school presented him with a silver watch. The superintendent of this sabool has been him with a seculive years. the product to be

Our Joung Kolks.

SATURDAY NIGHI.

Placing the little hats all in a row, Ready for church on the morrow you know, Washing wee faces and little black fists, Getting thom roady and fit to be kessed I atoms them nito clean garments in 1 shite . That is what and there are los is control t

Soving out holes in the little worn nose Laving by shoes that are worn through the toes, Looking our parments so faded and the Who but a mother knows where to ? the nights a button to make a look restriction to what mothers are doing to in the

Calling the little ones all round the crass. Hearing them hap forth their soft . enting prayer, Telling them stories of Jesus of obt. Who loves to bather the lambs to H. L. .. Naturng, they listed with the deninght-That is what mothers are doing to night

Creeping so softly to take a last peep, After the little ones all are asleen : Anxious to know if the children are warm, Tucking the blanket round each little toyla. Kissing each little face, rosy and bright-That is what mothers are doing to night

Kneeling down gently beside the winte bed, Lowly and treekly she pows down her head, Praying as only a mother can pray. "God guide and keep them from going estray

A BOY'S LOVE FOR HIS MOTELLA

Of all the love affairs in the world a can surpass the true love of a big in his mother. It is a love noble an 11 in to highest degree to both. not mean merely a dutiful affection nean a love that makes a boy gallan: and courteous to his mother, saying to we ry body plainly that he is fairly in love with her. Next to the love of her husband, nothing so crowns a woman s bit with honour as this second love, this devetion of the son to her. And I neve yet knew a boy to "turn out" bad who began by fain ig in love with his mother.

SPEAK GENTLY.

"Please help me a minute, sister. "Oh! don't disturb me, I'm reseing"

was the answer. "But just hold this stick, won you, while I drive this pin through?"

"I can't now; I want to fir she this story," I said, emphatically, and my mile brother turned away, with a disappeared look, in search of somebody else to assist

He was a bright boy of ten years, and my only brother. He had been visiting a young friend, and had seen a wind-mill, and as soon as he came home his energies were all employed in making a small one, for he was always trying to make tops, wheelbarrows, kites, and all sorts of things such as boys delight in. He had worked patiently all the morning with saw and jack-knife, and now it only needed putting together to complete it, and his only sister had refused to assist him, and he had gone away with

his young heart saddened. I thought of this in the fifteen minutes after he had left, and the book gave me no pleasure. It was not intentional unkindpleasure. It was not intentional unknowness, only thoughtlessness; for I loved my brother, and was generally kind to him, still I had refused to help him. I would have gone after him, and afforded him the assistance he needed, but I knew he had found some one else. Yet I had neglected found some one else. Yet I had neglected an opportunity of gladdoning a childish heart

In half an hour he came bounding into the house, exclair 'g, "Come, Mary, I've got it up ; just see how it goes!"

His tones were joyous, and I saw that he had forgotten my petulance, so I determined to atone by unusual kindness. I went with him, and, sure enough, on the roof of the wood-house was fastened a miniature windmill, and the arms were whirling around fast enough to suit any boy. I praised the windmill and my little brother's ingenuity, and he seemed happy and entirely forgetful of any unkind word, and I re-solved, as I had many times before, to be always loving and gentle.

A few days passed by, and the shadow of a great sorrow darkened our dwelling. The joyous laugh and noisy glee wer broked, and our merry boy lay in a darkened room, with anxious faces around him, his checks flushed, and his eyes unnaturally bright. Sometimes his temples would moisten and muscles relax, and then hope would come into our hearts, and our eyes would fill with thankful tears. It was in one of those deceitful calms in his disease that he heard the noise of his little wheel, and said, "I hear my windmill."

"Does it make your head ache?" I asked. "Shall we take it dewn?"

"Oh I no," he replied. "It seems as if I were out of doors, and it makes me feel better. Don't you remember, Mary, that I wanted you to help me to fix it, and you were reading, and told me you could not? But it did not make any difference; for

mammá helped me." Oh! how sadly those words fell upon my ears, and what bitter memories they awakened!

How I repented, as I kissed little Frank's forehead, that I had ever spoken unkingly, to him. Hours of sorrow went by, and we watched by ha couch, hope growing faintfrom the morning on which he spoke of his childish sports, we closed his eyes, once so sparkling, and folded his arms over his pulseless heart.

He sleeps now in the grave, and lionic'ls desolate; but his little windfull, the work of his busy hands, is still swinging in the brooze, just where he placed it, upon the root of the old wood shed; and every time I see the tiny arms revolving, I remember the lost little Frank, and Themember, also, the thoughtless, the linkind words. -Ex-

The faithful coul who, for the love of Jenis Christ, despoils himself of overything in this world, enjoys true liberty, and possesses all things in Jenus, who for the love of us became poor.

Bitish American Brestyferian

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TRRUS : Les year, in advance. Postage, by mail, 20 cross ; or year, payable at the office of delivery.

or neurory.

Output Cauveers and Local Agents wanted, to whom thered commissions will be paid.

Cheques and Post Office Orders should be drawn in aver of the Publisher.

Address

O. BLACKETT ROBINSON.

Publisher and Proprietor Office-No. 102 Bay Street : House-No. 87 Eha St

Any irregularity in the receipt of the Phismyrkman will be immediatelly rectified on notice being sent by Postal Card or otherwise

Single insertion (or less than one month) 10c. per line (nonperiol) each lusertion.

Special rates for quarterly, half-yearly and yearly ad pertisements. No double columns outs 25 per cent. extra; specials in reading matter 15 cents, per line each insertions

OFFIOR, No. 162 Bay Street, (Late Telegraph build

NOTES TO CORRESPONDENTS.

J.W. Thanksfor your contribution. It will appear in due time.

AMANS INTERARCM has neglected to give his name We should be happy to hear from more than fa your us with their contributions. They will come by and byo.

W. C. Chleago, Thanks. Please send your ad-

D.R.M. Embro. Received your note and enclosure with thanks, Differences and opposition will arise. The hideous mixtures of log-wood, &c., usually now sold as port wine is as unlike the wine at the Passover as any liquid could possibly be unlike another. be unlike another.

J. W. Sr. Thomas. Declined with thanks. We

have given both sides on the instrumental music question as full a hearing as we could possibly spare and a good deal more to the opponents than the favourers of that innovation. It may be that, as J. W. says, we shall suffer pecumarily by closing our columns for the present against further controversy or the point. If so we can-not help it. But we should have suffered, we fear, still more, had we published his yard-long communication which would have taken up nearly a page of our present issue. We are most anx lous to give the Elders of our Presbyterian Churches an opportunity of expessing their views on all subjects; and let our correspondent under stand that the majority of our letter writers on the organ were not ministers -- but if we cannot exercise some discretion in regulating this, without being threatened with an opposition paper, we cannot help it. In that case the "other organ"

Вку, WM. SMART, Prescott. Sermon will appear in due time. Many thanks.

H. sends us an extract from a recent letter of the Fort Garry Correspondent of the London Advertiser in which that gontleman retracts all he said about the abuses in the management of the Presbyterian Mission on the Saskatchewan. We said nothing of his refusal to retract and apologize, of our own knowledge. All our information was derived from Rev. Mr. Moore's report, and from it we gathered that, when with Mr M., this correspondent would neither do one thing nor another. Even on his own showing Mr. B. had very little ground to take up a railing decusation about persons against whom personally he know nothing objectionable. It is also to be borne in inind that the statement made by those whom he adduced as authorities did not bear out his remarks. We are glad he now fully retracts his charges and declares his disbelief in what he gayo currency to, but we have not room for the extract.

British American Presbuterian

TORONTO, FRIDAY, MARCH 7, 1873.

TOPICS OF THE WEEK.

President Grant has been inaugurated for his second term.

The weather during the week has for the season been exceptionally severe.

civil war. So much for generations of misrule and the oppression of the Inquisi-

The local Parliament has continued its sittings, but scarcely awakens more general interest than do the meeting of an ordinary County Council. It is not easy to tell which side forgets most frequently and most offensively that it is the general ideas that the people's representatives ought to be gentlemen.

The Dominion Parliament met on Wednesday. Very e cited debates are expected, and, as usual, the 'ins' are quite confident they will be able to keep their places and the 'outs' are equally confident that they will hold office before many weeks or even days pass by. We shall all see in due_time.

Mr. Gladstone has introduced a measure into the British Parliament to revolutionize the whole university system of Ireland. It professes to deal impartially with the subject and to be far from lending any countenance to the denominational system. Practically however it tends in that direction as it has all been prompted by the Roman Catholic hiorarchy who will be satisfied with nothing but their full fledged Denominational Colleges supported at the public expense. Mr. Gladstone will not, any more than some politicians nearer home, please, the Church of Rome, and get it to do his bidding without going a good deal farther. in the way of concession than even he is inolimed to.

THE RELIGIOUS PRESS.

We have more than once noticed the foolish and absurd idea of some who think that what are called religious newspapers ought not to meddle with the ordinary secular occurrences of the day, and ought especially to eschew the remotest reference to anything like politics.

The really religious nowspaper has a very different aim from what such persons would mark out for it. When it was first started in the United States the ordinary newspaper not only gnored religious and ecclesiastical intelligence, but never allow d an opportunity to slip that could be taken advantage of in order to jeer at religious people, with their presumed cart, hypocrisy and humbug. Intently secular in all their ideas, and plans, and feelings, the whole religious side of life was not only ignored, but positively ridiculed and scorned by those who were the great agents in the distribution of news, and in the formation of opinions.

If it is somewhat different now, the religious press, and the increased influence and vitality of the different sections of the church may be thanked. Yet no one can doubt who has any knowledge of the secular press even of the present day, that religious matters, and occlesiastical news and questions are still scarcely telerated, or if they are, that they are treated with a careless flippancy and affected condescension and contempt, which must always be exceedingly painful and offensive to every one who is really under the influence of christianity, or attaches my importance to cither its doctrines or its precepts.

It is a matter of unquestionable notoriety

that while there is a considerable number of religious, respectable persons connected with the newspaper press of this continent. as well as of Europe, who are conscientiously anxious to promote the best and highest interests of the communities in which they live, yet that as a class newspaper men are not of a very high type, either morally, religiously, or educationally, and have so particular reason for putting on airs of pitying condescension and unaffected contempt for the antiquated ideas and dull talk that are retailed in the pulpit or is the usual staple among religious people. Perhaps for the number engaged in the occupation there are more broken down, dissipated characterless adventurers with more or less of a literary turn, connected with the newspaper press of the old and new world, than m any other calling that could be mentioned. Printers with a slight diluted ink ling of literature; lawyers that have no fees but a decided liking for strong waters; preachers that have become bankrupt in character and conviction, and are ready to vote the pulpit "slow" because they have never succeeded there themselves; doctors who are convinced that Christianity is a found-out cheat and religion an idle dream; trading politicians who think that they have a "mission," and are convinced that with an "organ" they could elbow and jostle their way to at least local influence and a pretty fair income; with a goodly crowd of careless, free-living, convictionless Bohemians, who are simply free lances and ready to take any side in the discussion of public affairs that will pay them best ;-such are the great majority of the secular press-men of the present day, who affect to be the great arbiters of taste, the great levellers of opinion, and the great enemies of cant, hypocrisy, and fanaticism Ot course both here and in the States re-Spain seems on the verge of a bloody ligion has too much hold upon the great mass of the people to be openly ridicula, but generally it is quietly ignored. A cattle show is of far-more importance than any religious meeting. Theatres, balls, regattas, and politics are in their chosen line; religion is not, as they are pleased to intimate with a shrug of the shoulders. There is. no doubt, not the coarse, ribald insolence towards religion and religious people that was common in past days, but there is still a great deal of the quiet jeer and the ostentatious production of the demi-semi scientific small talk, which is expected to cover all bigots with confusion, and make all men ashamed of their narrowness of view. and want of "breadth" of opinion and of liberality, sent ment and feeling. These people think it unspeakably funny to have very knowing references to the Missions to Timbuctoo, and regard Mark Twain as an 'awfully clever fellow" when he offers for a good salary to write religious tracts for the Hottentots. Is it surprising then that in the midst of all this, persisted in so long, religious people should have begun to doubt of the wisdom of taking into their homes or encouraging by their patronage, publica. tions that treat as of no consequence, that they have come to regard as by far the most important matters connected both-

> A week or two ago a religious paper in the States, speaking of the origin of the socalled religious newspapers, and their right; to discuss all matters both sacred and secular, makes the following remarks:-

with the present and the future; and which

often ridicule thisse as foolish-nay, utterly

condemn and ignore them as false?

"Mon who complain that ruligious nove-papers meddle with secular topics might as well complain of breed that it is not mest. The so-colled religious press was started to do that exact thing. It was not intended to be raligious in the sonse in which a tract is religious, or a pious book is religious. The religious press was founded to give the current news of the day, with religious intelligence, and a defence of the church against her foes. The religious press grew out of the illiberality of the Liberal Christians of New England. These mon filled all the political offices, and controlled the newspapers. The secular press at the opening of this century, ridiculed all the movements of the church. The Bible, the tract, the Sunday school and foreign mission work, were lampooned by the secular press, and no evangelical Christian could get the daily news without having his faith maligned. It was resolved to establish a paper that a Christian might read in his family, and have his faith respected. That the secular press has changed in fifty years only shows the power of the religious

Though such a state of things as is here depicted may not now, as we have said, be found either among ourselves, the neighboring republic, or in Britain, yet a large amount of the reading supplied by newspapers is still unchristian, if not positively anti-christian, and is in its way perhaps more injurious than even that which at first made the religious newspaper a necessity and gave it its position and power.

PLAIN SPEAKING FROM THE PUL-PIT.

We lately read in a Scotch paper extracts from two sermons that had been delivered in the counties of Renfrew and Ayr. In the one case, the minister was preaching on God made winter." In the course of his remarks he said:-" People give £15 for a "single dinner, and a guinea a year for foreign missions. They have wine on their tables at 70s. a dezen, and half a guinea against their names in the list of contributions to an hospital. They have twenty people dining at their talles on Christmas, ' and no poor children better taught or better 'clothed by their charity. 'They have their healths drunk in champagne and sparking heck, and no blessings invoked on their heads by the orphan or the widow."

We are afraid ministers could say the same thing in Canada without going beyond the bounds of truth. If all that is spent within the Presbyterian church on strong drink were consecrated to God's service what an overflowing treasury that Church would have. And so would every other in the land.

The other minister referred to was preaching ou Christian liberality, and tried to show how the Bible impressed the giving of the tenth part of a man's income to the Lord. "People," he said, "spent sixpence 'a week on tobacco, and a great deal of ' money on "drams;" but they came to 'church and put a penny on the plate. And what did's penny amount to in a year. Four shillings and for rpence. ' And often they did not give that sum be-'cause of their occasional absence."

All too true of Canada as well as Scotland; only a good many don't give even the penny. At the same time when the heart is opened the hand will not remain closed. And when there is no inward prompting to liberality it is but thankless work to seek to force open the hand, finger by finger. And be able after all to extract only the copper from shame that would not be given on principle.

ROMANISM IN GLENGARRY.

We would call attention to the efforts at present being made to establish a mission to the Roman Catholic Highland Scotch in Glengarry. We are quite sure that many throughout Ontario will be rejoiced to help in this praiseworthy undertaking so that a missionary of the right kind may speedily be settled as the paster of the small but spirited congregation in Alexandria, so as to do evangelistic work in the district around.

CHRISTMAS IN MONTREAL.

We are assured on the best authority that the meetings in Montreal on Christmas referred to a short time ago by a correspondent were not at all held in celebration of that day. They were in all the cases simply regular congregational meetings for religious service which would have been hold all the same on that evening had it not been Christmas.

Part II of "Somebody's Old Shoe" will appear in next issue.

The motivo determines the quality of actions. One man may do a penurious act, because he knows he shall be put to difficulties if he does not; another may do the same from mere avaries. The king of Edom offered up his son on the wall, and his abominable crueity excited just indig-tation; but Abraham, having in intention offered up his son, is held forth to all generations for this act as the Father of the faith

Books and Leriodiculs.

OUR FATHER'S HOUSE, OR, THE UNWRIT TEN WORD, by Rev. Daniel March, D. D. A very interesting and instructive work this, and we wish it a large number of read ers throughout the country. No one can carefully peruse the beautiful pages without pleasure and profit. The edition in Morocco binding makes an elegant presentation work, and will form an appropriate ornament for a centre table.

Mr. J. Ackland, the agent for the above work, is now in the city to solicit subscrip-

EXISTENCE AND DEITY EXPLAINED, by Robert Shaw, M. A .- The above is the pretentious title of a still more pretentious book, by an obscure man, and hawked about for sale by the compiler himself. We would advise ministers and others to be on their guard against this book. The very preface of this questionable production furnishes sufficient evidence of oither dishonesty or ignorance, or both. From a review of it in the Montreal Witness of a recent date. it appears to be an attempt to galvanize the exploded Deism of the 17th and 18th centuries.

CANADA PRESBYTERIAN CHURCH PULPIT 2nd Series, James Campbell & Son, Toronto, 1878 .- We are pleased to notice that the success of the previous volume of the Canala Presbyterian Pulpit has encouraged the enterprising publishers to issue a second series. We hope that the present volume will secure, as it deserves, quite as extensive a sale as its predecessor. It is made up not of sermons but of somewhat longe. and more lab ared treatises on such important subjects as "Spirit or Form," "the Worship of God," by Rev. Wm. McKenzie. of Almonte; "The Gospel of the Kingdom," by Rev. J. M. Gibson, Montreal; Standands of our Church," by the Rev. Professor Cavan; "The Atonement," by the Rev. David Inglis, Brooklyn; "Baptism-its uses, mode, subjects and duties," by Rev. Professor Gregg, &c., &c. From this it will be seen that it is a volume that ought to be possessed and studied in every Presbyterian; family in the country. The getting up of the volume, we need not add, is in the usual handsome style characteristic of all the Messrs, Campbells' issues.

Ministers and Churches.

The Rev. David Watson, M. A., of Beaverton, lectured with much acceptance in the Ca iada Presbyterian Church, Cannington, on Thursday of last week. His subject was "Astronomy."

The managers of Presbyterian Church, Pine River, have just let the contract for building a manse, which is to be finished on 1st July, when the congregation expect to have a settled pastor.

The Lindsay Post says :- A special meeting of the congregation of Knox Church was held on Tuesday evening for the purpese of extending a call to the Rev. G. Burnfield, B. A., Cookestown, Sincoe County. Rev. Mr. Scott, of Cambray, acted as Modcrator, and the meeting ended in a hearty and unanimous call to Mr. Burnfield.

A very successful soireo was held in the Kirkton Presbyterian Church on Monday of last week, there being nearly 700 people present. The chair was well filled by the Rev. H. Gracey, pastor, and appropriate speeches were delivered by Messrs. Stringfellow, Findley, Pike and Goldsmith.

The wife of the Rev. Dr. Burns was a few days ago presented with a very elegant and costly (Mason and Hamlin's) Parlour Organ, by a number of the members of Cote St. Church, Montreal. The gift was accompanied by a letter expressing the kundlest feelings to herself and husband.

We have been requested to intimate that the Synod of Toronto, of the Ganada Presbyterian Church, will (D.V.) meet in Gould Street Church, Toronto, on Monday, the 31st March, at half-past seven o'clock, P. M., and will be opened with a sermon by the retiring Moderator, the Rev. R. H. Thornton, D.D. On Tuesday evening a Conference on the State of Religion will be held, to be opened by the Rev. W. Donald. of Port Hope.

A few friends belonging to Cote St. Church, Montreal, interested in the students of the Montreal Presbyterian College, recently presented each of them with a copy of the Third Edition of Dr. Burns' Life. Forty-three copies were distributed in this way. Will not some friends of Dr. Burns and Knox College "go and do likewise to the Young Men of that Institution with which he was so long connected.

A large party of the members of the Presbyterian Church, Alnwick, paid a visit to their pastor, the Rev. Wm. MacWillia 1. M. A., on the evening of Friday last. In the course of the evening James Campbell, Esq., Senior Elder, in the name of the congregation, read a very cordial address to the minister, and presented him, in addition to other valuable gifts, with the sum of Sixty Dollars. Such expressions of good will are oreditable to the people, and must be ensouraging to the minister.

Tar Hev. W. Couldiard, on loaving the congregations of St. Louis de Gonzague and Valley-field to go to his new field of labor in the congregation at Gananoque, was presented by the first-named with an address expressing their regret in parting with him after so many years of successful labor and faithful oversight; commending him to the care of the Divine Master, and praying that his labors in the new field to which Providence had called him might be attended with continued success. Along with the address he received a parting gift amounting to \$75; also from a few friends in connection with the Valley-field congregation he received the sum of \$60. Such gifts were designed to express the esteem and affection of a tlock over which Mr. C. has had the oversight for over twelve

Soirces in connection with the congregations of Carluke and Alberton (Pastor, Rev. W. P. Walker) C. P. Church, were held on the evenings of January 29th and February 11th. The churches were beautifully adorned with evergreens and arstistic mottos; choirs from Lyndur and Caledonia discoursed sacred and secular music, assisted by Mr. J. Smith, M. Hope. Addresses were delivered by the Royd. Messrs. Black and Wilson, Caledonia, J. B. Muir, Galt, J. F. Dickie, Berlin, D. D. McLeod, Ancaster, and J. Young, Alberton. J. Rymal, Esq., M.P., and the Rev. W. P. Walker, pastor, acted respectively as chairmen. The object of both soirees was to got funds to repair the respective churches. The sum total amounted to righ \$180: The meetings were at once pleasant, interesting, instructive, and profitable.

SURPRISE PARTY AND PRESENTA-TION.

On Wednesday evening, a large number of the adherents of the Presbyterian Church m this village proceeded to the residence of their paster, the Rev. J. W. Mitchell. Their errand soon became apparent when Mr. Mitchell was called into their presence and the following address read by Mr. Donelly, on behalf of the congregation.

Rev. J. W. Mytchell.,

DEAR PASTOR,—We have come to spend:

pleasant evening with you. It is not the first that we have so spent, and we trust it will not be the last. On such occasions as the present, we have learned your character, observed your social qualities, experienced your kindness; and appreciated your interest in our welfare. But your labours for our good in the social circle, are notified only ones which have called torth our approbation. We have long since felt the power of those performed in the pulpit, the prayer meeting, the Sabbata school and the prayer meeting, the Sabbata school and the prayer meeting. Bible class. Under your ministry our congregation has grown numerous and strong. Undertakings that seemed too formidable for us five or six years ago are quite easy of accomplishment now; schemes which we dare hardly consider then, are now being successfully carried out. Our position among the other congregations of the Presbytery has become much more respectable; our contributions to the schemes of the church, much larger. In short, we have prospered; and to your labors, under the guidance and blessing of Almighty God, we must attribute nearly all of this prosperity.—We may have been slow at times to approcine your efforts; our indifference may have clouded your sky; but we can assure you that you have always possessed our good will, our leve, and our esteem. That you may often be reminded of this, and that you may have some taugible proofthat the feelings expressed by us this evening are genuine, we ask you to accopt this Tea Service, accompanied by our prayors, that you may long live to enjoy from it what our ladies aptly term " a soothing cup."

Signed by

MRS. D. MCINTYRE. MRS. R. W. CURRIE;

MRS. A. DENT, On behalf of the Congregation. Manse, Mitchell, Feb. 19th, 1878. Mr. Mitchell was completely taken by surprise and feelingly replied in substance as follows.

MY DEAR FRIENDS,

You have taken me by surprise. Had I known what you intended I might have been prepared to express my sense of your kindness more to my own satisfaction. Without time to collect my thoughts I must content myself with saying that I accept with pleasure your handsome gift. It is valuable in itself but doubly valuable to me as the expression of your confidence and esteem. I only regret that my efforts in the various departments of ministerial duty which you mention have not been more worthy of the estimate which you have formed of thom. In the discharge of the various divies of my office I have fallen far short of the standard which I sought to attain called, as I have been since I became your paster, to pass through seasons of persounl trial and sorrow, I fear that burdened with my own cares and absorbed in my sorrows I have often forgotten my duty to you or been rendered unable to perform it efficiently. Yet during these years I have been cheered by your sympathy and sustained by the knowledge that my labours among you have not been entirely in vain. God has graciously youchsafed evidences of His presence in revealing Himself to some, and making Himself and His ways better known to others. These tokens of Divine favour I prize above all other evedences of prosperity and I accept this valuable present which you now make me a. a pledge of your sympathy with me in the dears and prayer that God will open the windows of heaven and pour us out a blessing that there shall not be room

enough to recieve it. The gift is an elegant Silver Tray and Tea Satvice, perchased by Mr. The Kellomild from Robert William & Co., Toronto, and valued at \$113.00.

Last Monday night was, perhaps, the stormiest of this very stormy winter. The wind blow fast and furious, but that did not prevent upwards of seventy of the members and adherents of the Mount Pleasant congregation making their way to Cheltenham in order to besiege their paster, the Rev. W. A. McKay, in his new and beautiful manse; nor were they long in obtaining pusse sion. Mr. and Mrs. Mokny extended to their friends a truly Highland wel-come. After the manse had undergone a thorough inspection, to the satisfaction of all, Mr. Alexander McKenny was called upon to take the chair. The chairman then called upon Mr. Joseph McClure to read the following address: To the Rev. W. McKay, B. A.

REV. AND DEAR SIR,-We, the members and adherents of the Canada Presbyteriau Church, Mount Pleasant, are glad to see you, our respected and beloved pastor, with your wife and family settled in the manse. We hope it may prove a comfortable home, and that the blessing of God may rest on the immeter. He assured that we construct the company of the property of the all its inmates. Be assured that we appreciate your able and successful services as a preacher of the Gospel, and our prayer is that the Great Head of the Chuich may long spare you to minister to us in hely things. Since you have come amongst us, our membership has multiplied three-fold, and not a few of us love to regard you as he who, under the blessing of God, first led us to a saying knowledge of the Lord Jesus-Christ. Your pastoral visitations from house to house, and your kind but faithful dealings with us in private have, we trust, been productive of good, and we are glad to have as our minister one in whom are united so many social virtues and Christian graces. We have met here this eventian graces. We have met here this evening to ask of you to accept this purse of money, containing \$64,0, as a token of our esteem for yourself and family. We are happy to know that you have no desire to leave us, although you have on several occasions been offered a higher salary than we and our sister congregation at Chelten-liam are giving you. And we take this opportunity of thanking you for your kind-ness and confidence. We wish you a happy future, and a long life of usefulness in your Master's service; and we hope Mrs. McKay, whom we all love and esteem, may long be spared as your companion and comforter; and may your family, as they increase in days and years, grow also in grace and in the knowledge of our Lord and Saviour Jesus Christ; and when time, with its joys and its sorrows, its meetings and its partings, is over, may we all meet around our Father's Throne in Heaven, where there shall be no sin, and therefore no sorrow, but where all will be pure, unmingled joy, and where loved ones gone before are now waiting to bid us welcome. Signed, on behalf of the Congregation,

JOSEPH McLURE.

Mr. McKay on behalf of himself and wife, replied in suitable terms. Their donation, he observed, was the more acceptable to him and creditable to them, inasmuch as, unlike too many of the presents made to ministers, it was not a supplement to a small or an ill-paul salary. The congrega-tion at Mount Pleasant as well as the associated one at Cheltenham had each year not only paid him his salary in full but also a considerable sum beyond it. When he considered how much the Mount Pleasant congregation had contributed during the past financial year for congregational purposes and for Missionary schemes of the church—averaging over \$40 per family, he feared that in making this gift they had gone beyond their ability. Their flattering address was no doubt sincere, would that it were more true. But while their kindness on the present occasion was encouraging to him, masmuch as it indicated that his labours were not in vain in the Lord, yot he wished them to remember that there was one thing which above all others cheered and encouraged the Christian minister, and that was to see his people cordially accepting Christ as their Saviour, and maniesting in their daily walk and conversation the fruits of the Spirit and evidences of a living faith.

After this part of the evening's business was gone through with, the company sat down to an excellent repast which they had brought along with them in their well-stored baskets. Then followed music, recitations, readings and speeches, till the approach of the "wee sma' homs" reminded them that the best of friends must part. All then united in singing the appropriate words of the 183rd pealin, and the meeting was closed with prayer.

Contributors and Correspondenis

THE GLENGARRY MISSION.

Editor BRITISH AMPRICAN PRESBYCERIAN. Str. -Being convener of the Presby tery's Committee on behalf of the Alexandria Mission in Glengarry, I beg to address you a few lines by way of interesting your readers in the work which we of the Presbytery of Montreal propose to carry

In order to do this effectively let me say that for a number of years our Presbytery has had under its consideration the peculiar condition, as regards spirituel affairs, of the county of Glengarry.

The population of that county is about 22,000, nearly one half of whom are Roman Catholics, the rest chiefly Presbyterian, about equally divided between the Kirk and the Canada Presbyterian Church.

Now it has been thought not only expedient, but necessary, that some effort aligned be put forth for the purpose of prosenting the glorious truths of the gospol to

HGUSEWARMING AND PRESENTA- with the prayer that the small, but nobly struggling congregation of Alexandria may be so assisted by the Supreme Court of the Church as to enable it to give a call to a minister, whose time shall be devoted not only to them, but to the evangelization of the Roman Catholics of the County.

We have at present a very important scheme of the church, called the french evangelization scheme. It is proposed to enlarge its operations so as to embrace others as well as the French within the sphere of its mentorious efforts. The ques-tion is very naturally asked—why should our Scottish Roman Catholies in Glongarry be the only ones on the continent of America for whose souls no man should care? "Fnpassant," let me notice a reference in your last issue to our much cherished plan by a correspondent signing himself "J. W."
He seems to found his objections on the presamption that the work is being done by the ministers and congregations now es-tablished among us. While granting that such a work might be good for Alexandria, he imagines that the pamisters with their congregations "are surely both willing and able to evangelize, with God's help, their compatriots who hold not so pure a faith."

In the first place, we will not say that the ministers and congregations are not able and willing to evangelize, but we will say that they do not do it.

What is the use of this perpetual twad-Are we never to see any end of this absolute trifling with Romanism, the bitterest enemy of God and man?

Our simple plea is that half our people are under the blighting influence of a superstition that is not to be spoken of as "a faith not so pure' as that which we enjoy, but as a cruel-hearted and ingenious deceit, by which souls are every day runed and lost. Why do we not speak of it in the same terms as the word of the Gospel, which it emphatically hates, employs? There, it is called "the my tery of miquity." its votarios are said to be given over to "strong delusion that they should believe a lie." Its head is called the "Man of Sia," and the "Son of Perdition." It is compared to "Babylon the Great," the "Mother of harlots and abominations of the earth;" and that is the system which your correspondent speaks of as "a faith not so pure."

By all means let us be scriptural and there is no danger of our orthodox views of Bible truth. The great difficulty is just to believe what "is written."

To show that we have much reason to step forward to the rescue of the people, let me observe what we have seen lately of the doings of Rome in our Dominion. Your readers are too intelligent to require more than a passing allusion.

Who has forgotten the Keith abduction case not very long ago? Will the horrors of the murder of Thomas Scott fade soon from our memory? Let us remember our co-presbyter Chyniquy, the brutal attack upon him, and the threat so long published against his life. Time would fail to record half the injuries inflicted upon those who have turned to the faith of the gospel; and while Riel in Manitoba has escaped justice to tell us what the West may be, poor Maurano in the East has been be to to tell us what Quebec really is; and we hope that our friend Mr. Tanuer will thank God and take con age that he has been thought worthy to suffer shame for the name of Josus.

Four rude men in this country, about five years ago dragged a young girl from the home or her guardian, and attempted to force her into a numery, but she escaped their hands, and is now exiled from her home and friends to free herself of the releatless persecution of Rome. You work kind enough also to chronicle the colebrated "Hrgira" of Father Lanakake last summer, who fled from the discussion which his own challenge had inspired. Now, what is the remedy? why, revenge! but not exactly the revenge of Sliylock. It is that of the Beloved One, who said, "Love your enemies, biess them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecuto you.'

Such is the faith of the gospel. Let us teach it to the Romanists of Glengarry and to all others, and "The wilderness and the solitary place shall be glad for them: and the desert shall rejoice and blossom as the rose.

Our hope is that the hurch may look with much favor upon our scheme, not only for the reasons adduced, but also because of the natural enthusiasm which our attention to the Highlanders of Glengarry in matters spiritual will no doubt draw forth from those of like blood and kindred.

I may also state that we have some prospects of a suitable person to undertake the work referred to.

I am, Sir, Yours most respetfully, NATH'L PATERSON,

Convener of Pres. Com. Martintown, 19th Feb. 1878.

Note. -The Montreal Witness will please copy this letter, as it is very much to be desired that " Presbyterian readers should

be made acquainted with its contents.

CHURCH MEMBERSHIP.

Editor British American Presbyteman.

DEAR SIE,-Are baptised children members of the church? I have been engaged for some time past in investigating the above subject, but not being able to come to a satisfactory solution of the question, would therefore respectfully apply for information to you or some of your learned correspondents. I find it stated in our church standards that "The visible church consists of all those throughout the world that profess the true religion, together with their children;" also that "Baptism is a

but also the infants of one or both believing parents are to be baptized." From the above extracts it is evident that in theory our church holds to infant membership, but in practice she donies them all its privi-After admitting them into the church by baptism, she apparently ceases to care for them as if they were aliens-She does not hold them amenable to her discipline. In enumerating her members she counts the sheep, but excludes the lambs. She prevents them from com-memorating the death and dying love of their Divine Master until they come of their own accord and make a profession of their faith.

Now, the question is, Is there any authority in our rule of faith for depriving any who have once been admitted into the church of the above privileges? I would church of the above privileges? here ask. Is there any stronger authority in God's word for thus treating the lambs of the flock, than that contained in I Cor. xi 28-29? That passage appears to me unsatisfactory authority for depriving three-fifths of the members of their Church privileges. The apostle is evidently addressing adults who had grossly perverted that sacred institution by assimilating it to the riotous feasts held by the heathen in honor of their gods. I find that by applying a rule of interpretation to this passage that will exclude children from this sacred ordinance, because qualifications are mentioned that children do not possess, will, when applied to Acts xi. 87, and Mark xvi. 16, exclude them also from Baptism. But we are satisfied that the Scriptural authority is abundant for their admission into the Church by Baptism. Why, then, should the same authority not be sufficient for their partaking of the kindrod ordinance? Hence I have been led to doubt the Divine authority of the rule that excludes them from the Sacrament of the Supper. More especially when we consider that the Passover under the old, like the Supper under the new dispensation, was a commemorative ordinance, yea more, it pre-figured the mediatorial work of Christ, sacred and significant as that holy ordinance was. Children, by God's command, were to participate in its observance, and when they were old enough to enquire, "What mean ye by this service?" then were their parents commanded to in-struct them concorning its nature and design. Now if the young children of the Jews were qualified to participate in the observance of a holy ordinance, the nature of which they could not comprehend, why is the child of the christian unqualified to participate in a like ordinance under the Gospol dispensa-Was it the intention of Jesus took the little children in his arms and blessed them, to cut them off from the privileges of his church which they had hithertoo enjoyed? What was the practice of the Apostohe church in this respect? If they were departed, how does it come that the Jews submitted without a murmur to a change that deprived their children of a privilege that they had enjoyed since the organization of the Church by Moses?

There, Mr. Editor, are some of the difficul-

ties. I have encountered in this investigation, but fearing I am trespossing on your valuable space, I shall for the present conclude with repeating the question: Are baptized children members of the church? and if they are by what authority are they deprived of the rights of membership?

King, Feb. 20, 1878.

[We invite answers to D. J's questions.

CHRISTMAS SERVICES.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir.-While I appreciate the justice of the argument of your correspondent, "Fair Play, as to the justice of visiting similar cases of delinquency with equal censure, I must say I completely fail to see wherein any of the cases to which he alludes afford. any just ground for censure at all! I had not observed the allusion of "J. S." to which. "Fair Play" refers. But it does seem a condemn or object to the holding of a religious service on any day of the year, especially on a day when hedple are thrown loose from their ordinary avocations, just because it has been so long associated with the great epoch in the history of a worl? redemption,—Christ's coming in the flesh ! Had the day in question been one of the numerous Saints' Days with which the Romish Church has loaded the calendar. one could see some reason for desiring to abstain from seeming to countenance idolatry. But any such objection must fall to the ground when it is considered that the name which Christmas or symmettenis t exalt is the name which is above every name, the only "name given among men whoreby they might be saved." One hardly envies the mind that cannot see, in the universal and voluntary laying down of ordinary business on a day commemorative of our Lord's nativity, a realization, in part at least, of the prophecy that "at the name of Jesus every knee shall bow;" and a touching proof of the unity, on fundamental points which underlies the differences of those who call themselves by the name of Christ.

It is time that this subject should be cleared of the mists of projudice, and looked at in the simple light of Christian expediency. I have no intertion of discussing the question of observance or non-observance of days on its own merits. It is one on which men of equally aident picty, car-

science. But we are left in no doubt about the obligation-it the days be observed at all-of observing them "unto the Lord." The Christian liberty and Christian obligation are thus distinctly stated by St. Paul . One man estocmeth one day above another: another man estcem, th every day alike. Let every man be fully persuaded in his own mind. He that regardeth (observeth) the day, regardeth it unto the Lord, and he that regardeth not the day to the Lord, he doth not regard it."

Now, in regard to such days as Christmas and good I'riday-for they both stand on the same footing, as having been long set apart by the general consent of the Christian Church in commemoration of the two eardmal points in the gospelhistory, Christ's advent and his death upon the cross-we have not to do with the question whether they shall be observed at all. They are observed by us both as communities and as individuals; they are made-legal holidays by our laws, and their observance is inwrought into our whole social organization. We do not find Prosbytomans usually declining to avail themselves of extra leisure on these days or refusing to observe them as secular holidays. Why then, in the name of all that is Christian, if we do observe them—should we not observe them "unto the Lord!" Your correspondents must be well aware of the general secular observance of such days among Presbyterians, and also of the hopolessness of attempting to change their habits in this res pect; so they wisely let that alone Presbyterians may enjoy their holiday in any amusement they find most congenial, may exchange Christmas gifts and salutations and may be just as unwilling as other people to dispense with the traditional turkey and plum-puddings! All these are harmless observances, and they may enjoy them in peace, if they will only abstain from go-ing to Church! It is only when they seek to regard the day "unto the Lord," that they are worthy of blame! It is only when a minister seeks to redeem some of the idle hours from a more vacancy or pleasureseeking, and calls his people together to address to them a few earnest words regarding the solemn events with which such days are expressly connected; that he is consured by those who would seek so un-Scripturally to abridge our Christian liberty! I am far from saying that attending a religious sorvice is the only way of regarding the day "unto the Lord," but it is the way in which people in general, who trul the need of being led in their devotions, find it most pro-fitable to do so. Can your correspondents really think that it were better they should thoughtlessly spend their days as mero holidays? Can they suppose that the children who attended that Christmas service would have been better employed in amusing themselves with the gifts received from "Santa Claus" than in meeting togeth-or to hear about the Babe of Bethlehem, and iom in singing the angel's song? What we have to think of is not our possible feeling against the setting apart of particular days, but the best way of turning to Scrip tural profit days which are set apart. Car we imagine St. Paul rebuking any Christian body for meeting for devotion and mu-tual edification on such days? Would he not rather rejoice that any who had regarded the day without regarding it "unto the Lord" should now begin to do so, and that whatever might be the day or the occusion, "notwithstanding, every way, Christ is

It is well to bear in mind that all Christians are not, any more than all men, similarly constituted, and that different natures have differing needs. Some may find areal help and privilege in what to others may And while seem useless and superfluous. the Christian life is to pervade all times and all developments of our daily life, yet most Christians find special benefits, a fresh quickness of spiritual influence, from spec-ial seasons of meditation. The benefits of ial seasons of meditation. The benefits of the old Scotch "fast days" have been often dwelt upon. If we love to remember the birthdays of our earthly friends or the days singular phenomenon, in this enlightened when they have left us to "go up higher," ago, that Christian men should be found to is it wrong or unnatural to remember the days commemorating the birth and death of the "Friend above all others,"—whether chronologically exact of not does not mator,—and to dwell on the tender recollections of His redeeming love? Are we the less likely to think of Him at other times for this? Lour correspondents do not probab-object to the holding of religious services on our annual days of Thanksgiving. if we may meet once a year to give thanks for the bountiful fruits of the earth, on a day appointed by the civil culor, why may we not meet to give thank for the infinitely greater blessings of our aviour's Advent, on a day which the practice of Christians throughout many centuries has dedicated to that purpose? Are se, in either case, to that purpose? Are see, in either case, less likely to be grateful during the rest of the year? And make y who devote Good l'ciday, as many most spiritually minded Christians love to do, to the special recol-lection of Christ's sufferings and death, likely to be worse Christians or even worse Presbyterians; likely to be less consistent in "bearing about the dying of the Lord Jesus" in their daily life? Are our com-paratively distant communion seasons supposed to make us more or less earnest in our faith and love at other times?

Those who like to regard these days "unto the Lord" would not in the least desire to cource those who prefer not to regard them ut all. But it is as unjustifiable an assumption to forbid as it is to prescribe, in matters wherein Scripture leaves the conience free. And those who de find it conducive to their spiritual profit to observe such days by nu highly convocation cannot allow their freedom to be godiced by the opinions of those who differ from them. If they are cut off from the privileges of social worship in their own communion they will sock it elsewhere. I have been told that on last Christmas Dey an Episcopal church in

in succeity, despite superficial differences, it would still be better and pleasanter that our people should have the opportunity of meetings within the walls of their own ohurchen. Moreover, now that the tide of secular business, the race for riches, pr vents, in our mixed communities, our hold mg as of old the "fast days" or days of preparation for the Communion, which have ong been characteristic and profitable ordinances of our Church, is there any Christian, oven any Fresbyterian reason, why ministers should not, by making one of their communion seasons coincident with Easter, avail themselves of the excellent opportunity which Good Friday presents for such a purpose, in order to hold those fuller preparatory services which, at other times so few of their people are able to attend? This plan has been tried by some Prestyterian immisters and found to work admirably. What good reason can be urg-ed why it should not be generally followed? Why should there be any mappropriateness in thus turning to good account a day associated by most of our fellow-Christians with the dying sufferings of our Lord, but which Presbyteriaus generally regard as a day merely of relaxation or amusement.

Let not any, whatever may be their individual opinions on such subjects, seek to abridge the Christian liberty which St. Paul has so clearly vinducated! Let them solemnly consider what they do when they would censure or hinder ministers who would avail themselves of these leisure days to speak carnest words which God may yet own as having led to the conversion of souls! Is it Christ's cause or His glory that such obstructive attempts would promote?

I attach no superstitious value to such days, nor exaggerate the importance of their religious observance, which I should not have thought of advocating were they not already secularly observed among us. But-because I do not see why such seasons of losure should not be turned to spiritual profit; because, recognizing the Christian liberty in which we stand, I cannot think that those touching mysteries of our faith, the Nativity and Crucifixion, can often, or on any day, be unautably pressed home to becauso I can men's hearts and minds thankfully testify to spiritual benefit personally derived upon such seasons; because, as a Presbyterian, I desire the spiritual quickening of our Church, and see not why any means for this purpose should be left usemployed; therefore I carnestly hope that the day will yet come when our peo-ple, generally set free on such days from their ordinary business, will gladly spend a small portion of them in meetings for pray, or and praise, and for the hearing of carnest words of exhertation regarding the funda-, mental truths of our Christian-faith.

Yours, &c.,

CANADENSIS.

February 24th, 1878. 10 to take cat "SCRIPTURAL BAPTISM,"

Editor British American Presbyterian.

Sin,-The Rev. Mr. Torrance, Baptist minister in Cheltenham, Ont., has been for the last five months, through the columns. of the Canadian Baptist, trying to demolish Prof. Withwero's little tract on the above subject. Seeing that Mr. Torrance was evading the real argument in the Professor's pamphlet, I sent the following letter to that paper, but, to the surprise and disappointment of myself and many others, Mr. Torrance merely noticed the letter and passed it by without attempting to give it a direct answer:

Editor of Canadian Baptist.

Sin,-In your issue of the 17th cf Qctober, there is a slashing article on the above subject by the Rev. Mr. Torrance of Chel-tenham. I have read it carefully. The maniargument in Prof. Witherow's little book, is (a) The work of the Holy Spirit in regenerating the human soul is called Baptism, and (b) this work, which fits one for heaven, is said to be performed in the way or mode in which dew, rain and showers water that appropriate objects that is, by coming aown upon, fulling upon, sprinkling upon, ac. Now, says the Pedohaptist, if the Holy Spirit performs His. "Baptism" by pouring upon, sprinkling upon, ac., why may water "Baptism" not. be performed in the same way or mode? Again, says the Pede baptist, the typical ablations of the early church consisted of poering upon, putting upon, sprinkling upon, &c.; and accordingly the Holy Ghost calls them "divers (or different) washings," Heb. 9, 10. By the way the Pede-baptist affirms that "different baptisms" is the correct rendering of the Original Greek. Is that true? for if it is, it proves his position. Moreover, (says the Pedo-baptist), in allusion to those typical washings or haptisms, the blood of Christ is called "the blood of Sprinkling." Now, Mr. Editor, I am a very decided Baptist, and therefore hope the Rev. Mr. Torrance will enable me to most the Pedo-haptist on the above arguments, by showing that immersion is the only mode of Baptism countenance 1 by the following passages of Scripture: Acts 1. 5: II. 8, 4, 17, 18, 88; Joel II. 28, 29; Acts XI. 16, 16; Hosea VI. 8; XIV. Acts XI. 16, 16; Hosen VI. 8; XIV. 4, 5; Ps. 72, 6; Ezekiel 85, 25 to 28; Ex. 24, 5 to 8; Lov. 16, 14 to 19; Heb. 9, 10, 19 to 22 XII. 24; I Peter 1, 2; Isaiah 52, 15; Ex.
29, 7 to 9, 20, 21; Lev. 8, 10 to 12, 30;
Numbers IV. 8, 35, 89, 48, 47; VIII. 5 to 7;
Lev. 14, 7, 14 to 18, 25 to 29. I trust Mr. Torrance will excuse me on the ground that the subject is very important, and that I and many others are auxious to know how to meet Pedo-baptist reasoning.

> Yours truly, A.Darrist.

We may form some idea of the joys of heaven by the innocent pleasures which God grants us on earth. Here is a fine senting the glorious truths of the gospation of the gospation of the new Testament of the new

ORUNCH STATISTICS.

and the second

The Nenconformist, of which Mr. Edward Miall, the leader of the mavement for Discetablishment, is the editor, has finally concluded the statistical tables which it has been publishing of late, and in which it has been exhibiting the comparative strength of Churchmanship and Dissent in England. The point which is elucidated by the tables of the Nonconformist is the relative amount of church accomtaodation furnished by the Established Church and by the various dissenting bodies in eighty-four large towns. Everybody knows that anything may be proved by figures like these; but those who have compiled these statistics are the second to the second that the second the second that the se have compiled these statistics seem to have aimed at perfect impartiality, and the con-clusions to which they lead have only been slightly modified by the most scoreling oriticism. In a former notice of portions of these tables we referred to the estimate of an English statisticion that church sittings in any community are sufficient when they will accommodate 68 per cent. of the population—only that proportion of the whole number of the inhabitants being able, on number of the inhabitents being able, on the average, to attend church on any given Sunday. The population of these 84 Eng-lish towns is 5,913,919. They contain 4,943 places of worship, with stings for 2, 644,523 persons, nearly 45 per cent of the population. This is only 13 per cent. less than what would be an adequate provision. It is also interesting to note that, while the considetion of these towns has increased population of these towns has increased during the last 20 years at the rate of 84 per cent, the church accommodations have increased at the rate of 49 per cent. Those who suppose that the Christian religion is losing its hold upon the population may find these statistics instructive. Comparing the Established and the Non-established churches in their relation to this work, we find that of these sittings the former provide 1,040,672, and the latter 1,608,881 reducing the figures to a fractional state-ment, the established churches furnish less than two-fifths of the means of public worship and the Non-established churches more than three-fifths. In only 77 of these towns is it possible to ascertain the relative rate of increase between Church and Dissent. In these towns it is shown that, while the progress of the Church of England has cen at the rate of 84 per cent., that of the Nonconformists has been at the rate of 59 per cont. This rapid gain of the Dissentors upon the Stat i Church is a significant fact. It is admitted that in London, which is not included in these statistics, and in the rural districts, the comparison would not be so favorable to Nonconformists. In the country parishes, taken as a whole, the Churchmen are still in the majority; but it is certain that where the population in-ercases most rapidly the Free churches show the greatest relative progress. Our readers may be interested to see the relative standing of the principal denominations in these eighty-four towns, as illustrated by the number of sittings in their churches. Church of England, 1,040,672; Wesleyans, 838,161; Congregationalists, 311,061; Baptists, 228,977; Roman Catholics, 182,045 tists, 223,977; Roman Catholics, 182,045; Primitive Methodists, 181,788; United Methodists, 103,844; Presbyterians, 73,511; New Connexion Methodists, 71,830; Unitarians, 87,865; Calvinistic Methodists, 27,782; Society of Friends, 26,451; Plymouth Brethren, 16,448; Bible Christians, 7,720. Of these religious bodies the Established Church, the Wesleyans, and the Unitarians have increased during the last Unitarians have increased during the last twenty-one years 84 per cent., the gationalists 60 per cent., the Baptists 58 per cent., the Roman Catholics 80 per cent., the Presbyterians 150 per cent., and the various small bodies of Methodists at rapid rates varying from 107 to 146 per cont. The Friends have added only 11 per cent. to their strength. It will be observed that the ratio of increase in the small bodies, like the Presbyterians and the minor Methodist sects, is naturally much larger than in the larger bodies. A family of children to which one child is added every year increases the first year 100 per cent. the second 38, the fourth 25, and so on. The rapid growth of the Primitive Methodists and the United Methodists, whose work is done mainly among the laboring classes, is noticeable; also that of the Roman Catholics, which is mainly due to Irish immigration. The whole body of statistics is exceedingly suggestive. It ilwith which English reformers do their work. Mr. Miall does not rest his cause on sentiment or prejudice; he builds on hard facts, gleaned from a wide field, with infinite labor and care. The statistics explain also the determination shown by the Times and other English papers to give the movement for disestablishment a fair consideration. Obviously a church which provides accommodation for only two-fifths of the worshippers in eighty-four large towns of England is hardly entitled to the exclusive patronges of the state. patronage of the state.

There are 2,475 liquor shops and eight dogs licensed in Chicago. The "Herald and Presbyter" tersely says: "The licensing of dogs is a measure for the protection of lambs. For whose good are the grogshops licensed?"

Kodama, the young Japaneso law student. who some time since united with the Metho-dist Church in Washington, intends to abandon the study of law, for the sake of studying for the ministry, hoping to return to Japan and establish there a Methodist hurch.

The lumbermen in Northwestern Pennsylvania are becoming seriously alarmed at the rapid destruction of their forests. They estimate that over 500,000,000 feet of pine dumber are annually cut on the Susquelian-nia end its tributaries, and that if this is continued for three years longer, all the lumber now standing will be exhausted.

The best people of Syracuse. N. Y., being determined that the law-breaking liquor-dealers should be held responsible for their contemptuous disregard and violation of the Sabhath laws, formed a committee of one limited to attend to the duty. A large number of rumsellers have been prosecuted, and as the result nine tenths of their grogshops have been closed, and the city enjoys quiet on the Lord's ay, as would other places where there was a similar spirit. DO HORSES REASON?

For many yours I have made the horse & subject of paroful thought and study. At times I have been led to believe that horses heve reasoning powers, and can understand and apply them it various ways. For the lant two years I have driven my more nearday over the same road. About ly every ene mile from my home are two roads, one leading to the church, the other to the depot. Now six days in the week I drive to the cars, and on Sunday to the church. At the point where the roads separate, I give my mare her head, leaving her free to make her choice, and on week days she will go straight to the depot, and on Sundays, she goes, of her own free will, to the church; I never knew her to fail me yat. It puzzled me for a long time to learn how she should know any difference in days; and I have come to the conclusion that she reasons from facts—facts connected with everyday life. On week days I start from my stable in a two wheel carriage; on Sunday I start from my house in a carry all, thus making an entire change, both in time, place, and carriage; and from these facts she must be guided.

THE AIRLESS MOON, -Among the illusions swent away by modern science was the pleasant fancy that the moon was a habitable globe, like the earth, its surface diversified with seas, lakes, continents, and islands, and varied forms of vegetation. Theologians and savants gravely discussed the pro-babilities of its being inhabited by a race of sentient beings, with forms and faculties like our own, and even propounded schemes for opening communication with them, in case they existed. One of these was to construct on the broad highlands of Asia a series of geométrical figures on a scale so gigantic as to be visible from our planetary neighbor, on the supposition that the moon people would recognize the object and immediately construct similar figures in reply! extravagant and absurd as it may appear in the light of modern knowledge, the establishment of this Terrestrial and Lunar Signal Service Bureau was treated as a feasible scheme, although practical difficul-ties, which so often keep men from making fools of themselves, stood in the way of ac-tual experiment; but the discussion was kept up at intervals, until it was discovered that if there were people in the moon they must be able to live without breathing, or eating, or drinking. Then it ceased.

There can be no life without air. Beau-

tiful to the eye of the distant observer, the moon is a sepulchral orb—a world of death and silence. No vegetation clothes its vast plains of stony desolation, traversed by moustrous crevasses, broken by enormous peaks that rise like gigantic tombstones into space; no lovely forms of cloud float in the blackness of its sky. There daytime is only night lighted by a rayless sun. There is no rosy dawn in the morning, no twilight in the evening. The nights are pitch-dark. In daytime the solar beams are lost against the jagged ridges, the sharp points of the rocks, or the steep sides of profound abysses; and the eye sees only grotesque shapes relieved against fantastic shadows black as ink, with none of that pleasant gradation and diffusion of light, none of the subtle blending of light and shadow, which make the charm of a terrestrial landscape. faint conception of the horrors of a lunar day may be formed from an illustration representing a landscape taken in the moon in the centre of the mountainous region of Aristarchus. There is no color, nothing but dead white and black. The rocks reflect passively the light of the sun; the craters and abysses remain wrapped in shade; fantastic peaks rise like phantoms in their glacial cemetery; the stars appear like spots in the blackness of space. The moon is a dead world: she has no atmosphere.—From "Earth and Air," by S. S. CONANT, in Harper's Magazine for March

THE EARLIEST NEWSPAPER.—Authorities have differed widely as to the nation and city entitled to the honor of having started the first printed newspaper. For many years it was supposed that the credit belonged to England. It was claimed that the British Museum had a copy of the ear liest paper in its collection. It was called the *English Mercurie*, and printed July 28, 1588; but it has been shown that this copy, like specimens of rare old coins, was spurious, and gotten up for sale. Watts, the bibliographer of the Museum, who saw, on examination, that the type and paper were of adern origin, and did not belong to the sixteenth century, exposed the forgery. It was an ingenious fabrication, preery. It was an ingenious fabrication, pro-tending to give the news of the Spanish Armada, which was destroyed in the English Channel by Drake and Howard a day or two previous to the date of the sheet. There were seven numbers of this spurious Mercurie produced—four in manuscript and three in print.

Venice has also claimed the honor of leading the way in giving nowspapers to the world. The Gazzetta, thus known because it sold for a small piece of money called argette. called gazzetta, it is asserted, was printed there in 1670, and it is pretended that copies of this paper of that date are in one or two collections in London. But late discoveries have apparently established the claim of the old German city of Nureroberg to this high honor. A paper called the Gazette, according to trustworthy authori-ties, was printed in that city as early as 1457. five years after Peter Schoffer cast the first metal type in matrices. Nuremberg, with the first paper is the fifteenth century, also claims the henor of the first paper in the sixteenth century. There is an anciently printed sheet in the Libra col-lection which antedates all others except the sheet of 1457 and the Chronicle of Cologne. It is called the Heur Zeitung aus Hispanica und Hallen, and bears the date of Pobruary, 1584. The British Museum, it is said, has a duplicate of this sleet.

This to Germany belongs the honor not only of the first printers and the first print-ing, but also of the first printed newstance. It has also another claim to distinction. In 1615 Egenolf Eurmel, started Die Frank-furter Oberpostamts Zeitung, the first daily

PEED FOWLS A LITTLE AND OFTEN.

It is a very careless method of feeding fowls which we see so often adopted, where the grain is thrown down in great hears on the ground or floor. It is not only waste-ful, but injurious to the fowls, because they get over-fed, and it is in an important res pect contrary to their habits. For their nature is to "scratch." Watch the old hen with a broad when she is just let out of the coop. She hardly stirs from the spot, but as soon as she has realized her freedom down goes her claws into the soil, and af-terward, whenever you see her, she is at it.

Always feed, then, no more than can be enton at once, and take care that this is so scattered amongst some light rubbish that they may have the luxury of scratching for it. If feed is buried in fresh carth, then they get, with their mouthfuls of grain, comothing of use to their peculiar digestive organs. Grain, however, should not be allowed to come in contact with the filthy tainted soil too often found in the poultryyard.—The Poultry World.

Mn. FROUDE'S ASSAILANTS .- As for the assaults upon Mr. Froudo's historical candor and accuracy, they have been urged with the ferocity of ecclesiastical zeal and net in the temper of truth-seeking. The charge of forgery or perversion of manuscripts he offered, in the most manly way, to leave to the only satisfactory tribunal. The charges of false citation of printed papers he very properly did not undertake to answer, except in the most general way. when separated from the original author-

relate chiefly to Mr These charges Fronce's view of Mary, Queen of Scotland, and however he may dispose of them, he will not, of course, dispose of the old feud upon the subject. There is a Roman Cath-olic view of Mary Stuart, just as Father Burke gave us the Roman Catholic view of the massacre of St. Bartholomew and of the revolt of the Netherlands. Now, when a historical subject has become a matter of ecclesiastical difference of opinion, as Mary of Scotland not unnaturally has, there will be tremendous arguments upon both sides, but never a settlement. Miss Strickland indeed, is not of Mary's religious faith, but those who are uniformly of opinion that she is blackly maligned. Perhaps she is. Certainly the evidence is accessible to the reader, and there are eloquent advocates who thunder for her and against her. Only let us not mistake the passionate vitupera-tion of the opposite counsel for argument.

In speaking of Sophia Dorothea, the un-happy wife of George the First of England, Thackeray says: "She has be witched two or three persons who have taken her up, and they won't believe in her wrong. Mary of Scotland, she finds adherents ready to conspire for her, even in history, and people who have to deal with her are charmed and fascinated and bedeviled. How devotedly Miss Strickland has stood by Mary's innocence! Are there not scores in this audience who persist in it Innocent! I remember as a boy how a great party persisted in declaring Caroline of Brunswick was a martyred angel. So was Helen of Greece innocent. She never ran away with Paris, the dangerous young Trojan. Menelaus, her husband, ill-used lier, and there never was any siege of Troy at all. So was Blue-beard's wife innocent. She never peeped into the closet where the other wives were with their heads off. She never dropped the key or stained it with blood, and her brothers were quite right in finishing Blue-beard, the cowardly brute! Yes, Caroline of Brunswick was innocent; and Madame Laffarge never poisoned her husband; and Mary of Scotland never blew up hers; and poor Sophia Dorothea was never unfaithful; and Eve never took the apple—it was a cowardly fabrication of the serpent."— EDITOR'S EASY CHAIR, in Harper's Magasine for March.

TEN GOOD FRIENDS .- "I wish I had some good friends to help me on in life!" cried idle Dennis, with a yawn.

"Good friends! why you have ten!" replied his master.

"I'm sure I haven't half so many, and those I have are too poor to help me."

'Count your fingers, my boy,' said his Dennis looked at his large, strong hands.

"Count thumbs and all," added the mas "I have, and there's ten," said the lad.

"Then, never say you have not got ten good friends able to help you on in life. Try what those true friends can de before you begin grumbling and fretting because you do not get help from others."

If you are not your own friend it is foolish to expect others to be riend you. Providence only helps those who help them-

Give every kind of knowledge its due attention and respect: but what science is to be compared to the knowledge of Christ crucified? Had a traveller lost his way in some desert, where he had wandered until he was fainting with hunger and thirst, for what would he first ask?—for music?—for paintings? No! Le would ask for broad-for water! Anything else offered him would be a mocking of his misery.

Who is the most miscrable man on earth? and whither shall we go to seek him? Not to the tavern! not to the theatre! not even to a brothel!—but to the church! That man who has sat, Sabbath after Sabbath under the awakening and affecting calls of the Gospel, and has liardened his heart against these calls—he is the man whose condition is the most desperate of all others. "Woe unto thee, Chorazin! won unto thee, Bethsaida! and thou, Capernaum, which art exalted to Heaven, shall be thrust down to hell?"

The "Watchman and Reflector" states. The "Watchman and Reflector" states, furter Obripostants Zeitung, the firstdaily paper in the world. This journal is still smee July, 1855, only three nave died, and spublished; and the city of Trankford is to that of 84 Bapust missionaries sour to Asia smee July, 1855, only three nave died, and spublished; and the city of Trankford is to this country. Of the erg a monument in honor of its founder whole number, 17 labored among the Channal of the country. The erg and editor as the father of newspapers.

From "N wspapers and Editors," by S. S. and 46 in Burnish, of whom not one has CCHANT, in Harper's Magasine for March. HEART DISEASE,

The London Lancet says :- "The death returns show that during the last twenty years there has been a steadily progressive vise in the registored mortulity from heart disease in England and Wales. In the year 1850 the recorded fatal cases numbered ed 11,356, in 1860 they amounted to 11,-758, and in 1870 to 25.200. We get a more accurate measure of this increase when the growth of the population is taken into ac-Thus, in the quinquennium 1851-55 the average annual mortality from heart disease among males was 7.8 per 10,000 males living; in the next five years it was 84; in 1861-65 it was 90; and 100 in 1866-70. The fatality of the disease among females was slightly below the foregoing male ratios, but was marked by an equally rapid growth in the four groups of years one third of the entire mortality of males as well as of females occurred between the ages of forty-five and sixty-five in the first twenty years of life the fatality is comparatively slight—less than 2 per 10, 000; from twenty to forty-five years, and over sixty years, the range is from 5 to 8 per 10,000.

Every great book is an action, and every great action is a book.---Lurner.

Sympathy with nature is a part of the good man's religion.—F. H. HEDGE

Our humanity were a poor thing but for the divinity that stirs within us.—Bacon.

All our life goeth like Penelope's webwhat one hour effects the next destroys.-St. Augustine.

Every great man is unique. The Scipionism of Scipio is precisely that part he could not borrow.—Emerson.

Let our lives be pure as snow fields, wi ere our footsteps leave a mark, but not a stain.—Madame Swetchine.

There is always a hope in a man that actually and earnestly works. In idleness alone there is perpetual despair.—Carlyle.

Inspect the neighbourhood of thy life every shelf, every nook of thy abode; and nestling in quarter thyself in the farthest and most domestic windings of thy snailhouse.—Richter.

There are some men's souls that are so thin, so almost destitute of what is the true idea of soul, that were not the guardian angels so keen-sighted, they would altogether overlook them.--Beccher.

There is no despair so absolute as that vhich comes with the first moments of our first great sorrow, when we have not yet known what it is to have suffered and be healed, to have despaired and to have recovered hope.—Adam Bede.

Nothing is more common than for great thieves to ride in triumph when small ones are punished. But let wickedness escape as it may, at the last it never fails of doing itself justice; for every guilty person is his own hangman.—Seneca.

Let a man overcome anger by love, let him overcome evil by good, let him over-come the greedy by liverality, the liar by truth.—*Buddha*.

The thinker requires exactly the same light as the painter, clear, without direct sunshine or blinding reflection, and, where possible, from above.—Schlegel.

None deserve the character of being good who have not spirit enough to be bad; goodness, for the most part, is either indolence or impotence.—Rochefoucauld.

What poetical suicides and sublime despair might have been prevented by a time-ly dose of blue pill, or the offer of a *loge aux* Italiens !—Sir Charles Morgan.

Vulgar opulence fills the street from wall to wall of the houses, and begrudges all but the gutter to overybody whose sleeve is a little worn at the elbows.—John Weiss.

Statutes are mere milestones, telling how far yesterday's thoughts had travolled ; and the talk of the sidewalk to-day is the law of With us law is nothing unless the land. behind it stands a warm, living public opinion.-WENDELL PHILLIPS.

Philosophers have done wisely when they have told us to cultivate reason rather than our feelings, for reason reconciles us to the daily things of existence; our feelings teach us to yearn after the far, the difficult, the unseen.—Bulwer Lytton.

Divine wisdom, intending to detain us some time on earth, has done well to cover with a veil the prospect of life to come; for if our sight could clearly distinguish the opposite bank, who would remain on this tempestuous coast .- MADAME DE STAEL.

One may live as a conqueror, a kine magistrate; but he must die as a man. The bed of death brings every human being to his pure individuality, to the intense contemplation of that deepest and most solemn of all relations between the creature and his creator.—Webster.

Loveliness and dignity are too precious not to excite a desire of imitation in vain and foolish hearts. But there is but one way to accomplish such an imitation: It is to imitate the sentiments which those virtues embody. Any other imitation is a more aping, which will soon betray itself by the extravagance of its forms. As the affectation of the sublime becomes nomposity, and the affectation of nobleness mere os lentation, so the affectation of loveliness becomes pedantic precision, mere formalism, and the affectation of dignity a rigid and solemn gravity:—Schiller.

As people growolder they come at length to live so much in memory that they often thank with a kind of pleasure of losing their dealest blessings. Nothing can be so per-fect while we possess it as it will seem when remainbered. The friend we love best may sometimes weary us by his presorce or vox us by his infirmities. How sweet to think of him as he will be to us after we have outlived him ten or a dozon years. There've can recall him in his best mo-ments, bid him stay with us asilong as we want his company, and send him away when we wish to be alone again, O. W.

Scientific and Assertl.

FROZEN APPLES.

If apples freeze in barrels, or heaps, or wherever they happen to be, there is no use in thinking that they are practically ruined. If allowed to thaw rapidly, or as fast as the temperature of the atmosphere changes, they will not, probably, command a very remunerative price. If, however, they are covered over with straw, or whatover is convenient, so as to exclude light and air, or if the room where they are is darkened, or if they are removed to a dark cellar where the temperature is moderately cold, they will thaw gradually, and will be almost as good as ever. The frost must be drawn out slowly, or the apples will be spoiled. When in a frozen state apples should be handled very carefully or not at all. If they are poured out of a harrel or basket, or if they are shovelled from one place to another, they will be covered on thawing with slight bruises, and will quickly decay. Apples may remain frozen all winter, or may freeze and thaw an indefinite number of times during the winter, if only the thawing is regulated as described above. If apples are frozen in the barrels on the way they should be kept headed, and covered as closely as possible from the air. They will open after a gradual thawing almost as if they had never been frost-

REMEDY FOR FEVERISHNESS.

When persons are feverish and thirsty beyond what is natural, indicated in some cases by a metallic taste in the mouth, one of the best "coclers" is to take a lemon, out off the top, sprinkle over it some loaf-sugar, working it down into the lemon with a spoon, and then suck it slowly. Invalids with feverishness may take the or three lemons a day in this manner with most marked benefit, manifested by a sense of coolness, comfort, and invigoration. A lemon or two thus taken at "ten-time" is for some an entire substitute for the ordi-nary supper of summer, and would give many a man a comfortable night's sleep and an appetite for breakfast to which they are strangers who will have their cup of tea, or supper of "relish," and cakes, and berries and cream.

HINTS ABOUT HOUSES.

Many houses, from the mausion to the cottage, are unwholesome for some of the following reasons:

1. Damp basements.

- 2. Cesspools and foul drains within the basement.
- 8. Rotten timber in floors and skirtings, and tainted wall-papers. 4. Kitchen-sinks in improper places and
- unventilated. 5. Water-closets in improper places and
- unventilated. 6. Rooms without adequate means for
- ventilation. 7. Water-cisterns and pumps in improper places, and so the water is contaminated.

Houses are also unwholesome from personal dirt, personal carelessness, and personal neglect. As when:

- 1. Rooms are not sufficiently cleaned.
- 2. Carpets are left down too long, and nover swept.
- 3. Windows are soldom opened from the 4. Closets are dirty, neglected, and without ventilation.
- 5. Dirty beds are unmade, and are also shrouded by dirty hangings.
- 6. Dirty wardrobes and dirty clothesclosety. 7. Nooks, corners, and shelves which are

nover dusted. Persons who are about to build dwellinghouses should have the following suggesions in mind:

The subsoil beneath a house should be naturally dry, or it should be made dry by land-draining. The ground-floor of a house should not be below the level of the land, street or road

outside. avated on the side of a hill or A site steep bank is liable to be dangerous. As

external ventilation may be defective, and the subsoil water from above may soak toward and beneath such houses, middens, ashpits, cesspools at the back must taint such basements. The subsoil within every basement should

have a layer of concrete over it.

Cesspools, cesspits, sink-holes, or drains should not be formed within house basements.

The ground around dwelling-houses should be paved, flagged, asphalted, covered with concrete, or be prepared and gravelled:

Outside channels should be in good order and be regularly cleansed. House-eaves should be guttered and spouted.

To raise the pile of velvet when pressed down: Cover a hot smoothing iron with a wet cloth, and hold the velvet firmly over it; the vapor from the cloth passing through the velvet will raise the pile, with the as-

The best method to make old silk look like new, and one that is employed by millions, is to sponge over the outside with strong cold black tea. The silk chould afterward be ironed outside.

sistance of a light whisk

To clean kid gloves: First see that your hands are clean, then put on your bloves and wash them as though you were washing ing your hands, in a bash of spirits of turs pentine. This method is used in Paris, to the great profit of many persons. The dry place, to carry away the small of turnentino.

Rancid lard may be purified by trying it over with a little water, adding a few sliced raw potatoes. The potatoes seem to few move the bad taste from the lard.

British American Bresbyterian FOR 1873.

We desire to onlist the hearty-services of a large number of canvassers throughout the Dominion in order to give the PRESBY TERIAN a wide circulation during the comingyear, and to this end submit the following liberal

LIST OF PRESIDENS.

PREMIUMS TO CONGREGATIONS.

For 10 subscribers and \$40, we will send a rongly bound PULPIT BIBLE worth \$10. For 32 subscribers and \$64, we will send an eight day clock, suitable for the interior of a church, worth \$10.

For 40 subscribers and \$80, we will furnish an Electro Silver Communion Set, worth \$20.

For 40 subscribers and \$90 we will furnish an Elegant Parlour Clock, worth \$20-For 60 subscribers and \$120, we will furnish a beautiful Electro Silver Tea Service, worth \$80.

For 60 subscribers and \$120, we will furnish an Electro Silver (extra quality) Communion Set, worth \$30.

PREMIUMS TO SABBATH SCHOOLS.

Any Sabbath School wisbing to replenish the Library can do so on very easy terms, as may be seen on reference to the following Premiums. For 4 subscribers \$8 and we will furnish

10 vols., Leigh Richmond Books, half bound Library style, worth \$1.75. For 9 subscribers and \$18 we will furnish

a Library of 20 vols., half bound, Library style, worth \$4.50.

For 18 subscribers and 886 we will furnish 50 vols. Select Sunday School Library, For 12 subscribers and \$24 we will furnish

the Old Humphrey Library worth \$6.00. For 160 subscribers and \$820, we will furnish a Melodeon worth \$80.00.

BOYS' AND GIRLS' MIBRARIES.

We desire to enlist the Boys and Girls as Canvassers for our Paper, and offer tempting inducements.

For 4 subscribers and, \$8 we will furnish Chambers Library of Tales and Stories, 7 vols., cloth, worth \$2.00.

For 7 subscribers and \$14, we will furnish Chambers Library for Young People, 12 vols., cloth, worth \$8.60.

BOOKS FOR EVERYBODY. For 2 subscribers and \$4 we will furnish objects for the Microscope, Illustrated with 8 beautiful plates, worth \$1.

For 4 subscribers and \$8, we will furnish D'Aubigne's History of the Reformation,

For 6 subscribers and \$12, we will furnish the Bible Manual; an expository and practical commentary on the books of Scripture, worth \$8.00.

For 8 subscribers and \$16, we will furnish Chambers' Cyclopædia of English literature, 2 Vols. Royal 8vo., worth \$4.00.

For 18 subscribers and \$26, we will furnish Cassel's Bible Dictionary, with nearly

600 engravings, worth \$6.50. For 80 subscribers and \$60, we will fur-

nish Cassell's Popular Educator, 8 vols, hali calf extra, worth \$15. ** Any young man who receives this premium will be extra well rewarded for

GOLD AND SILVER WATCHES.

For 20 subscribers and \$40, we will furg nish a silver watch, worth \$10. For 30 subscribers and \$60, we will furnish a silver watch, worth \$15.

For 30 subscribers and \$70, we will furnish one of Russell's Silver Hunting Watches, worth \$17.50.

For 100 subscribers and \$200, we will furnish a lady's Gold Hunting Watch, manufactured by Russell & Son, worth \$50.

For 150 subscribers and \$800, we will fur nish a gentleman's Gold Hunting Watch, manufactured by Russell & Son,

Special Jotice.

Mansion House Hotel, Ball some Mo. a

Mr. James I. Fellows—Dear Sir: I have just
finished the tenth and last bottle-of your estimable
Syrup of the Hylophosphites. To its use I neer the
cossation of cough of sharp pains in my back and
cloest, and of copious oppecteration; also, roturn of
appetite, buoyancy of spirits, increase of itesit and
strength to perform my daily duties with a degree
of pleasure unknown to me for a long time. The
good I have experienced from its bayond description, and I advise all persons utilicted with consumption not to delay a day in taking it. Feelinsume that were it not for your Hypophosphites, I
would now be in my grave.

Yours truly,

GEO. C. FOUT.

Travellers' Guide.

_			-	
GRAND"	RUNK	rast		1
Depart		Р М. 12 07 Д. М. 10.07	P.M 6 22 5.37 0.53 c	7 1.0
Artivo ORAND	TRUN	k west		•
Depart		11 42 L'A'	т.н. 8.45	5.3 6.3
Arrivo 3.25				12.3
A.M.	A.M.	r'ú. '	r.x:	F.3

Trains on this line leave Union Station five min-ates after leaving Yenge Street Station.



THE LEONARD SCOTT PUB, CO.,

Periodicals &c.

THE FIGST OF JUVENIES PERIODIOALS GOOD THINGS

FOR THE YOUNG OF ALL AGES. EDITED BY GEORGE MACDONALD.

AND ILLUSTRATED BY THE BEST ARTISTS.

. This Magazino has hitherto been issued under the title of "GOOD WorkDS FOR THE YOUNG." To mark the important changes and improvements which have been introduced it has been thought well to although the nature of the simplet and pithier one given above Good Introd will address fixed to the young of all ages from the little beginner, who can just road a picture, to the big boys and girls who study at the desk or shout in the playground. and so onwards up to the veterans who, after all their rearning, fur to the children for a fresher wisdom, and after all their work, at in the shady corner and play the old games over again in their heads. "GOOD Thit NGS" hopes, as a periodical, to have its margins well thumbed and dog-cared, and when the binder has rimmed hase and made it it for the library, the volume will try for a fixed place there in good company. The avers of a multitude of assorted "goodles" cannot be ut into a prospectus.

NOVEMBER PART

WILL SPEAK FOR ITSELF.

For sale by all Booksellers and Periodical

Dealers.

TERMS.—Yearly Subscription, \$2.50. Single Number 25 cents, with Lippineatt's Magazine \$5.50. Libera Clubbing Rates. Specimen Number mailed, postage paid, to any address, on receipt of 20 cents.

J. B. LIPPINCOTT & CO., Publishers.

716 and 717 MARKET ST., PHILADELPHIA.

"Unsurpassed, in its typography and wood engraving by any periodical in the world" Christian Union, New York.

THE

Illustrated Christian Weekly, FOR 1873

Will continue to merit in claim of its cities to be the handsomest illust ated paper in the world. New portraits of cinitent men, qual to those already given of leecher, Spurgeon, Lowe. Mason, and others, are in preparation Religious wor a thome and abread, social and nomestic life seenery this and other lands, eyents of the day are among the topics which will be illustrated in the best manner by social artists as Barley, Herrick, Beard, Dixon, and others. Each number of the laper will contain seven or more finely exceuted engravings. In the literary department, Dr. C. S. Robinson, whose oriental sketches have been an acceptable feature of the paper the present year will furnish a new series, descriptive of life and customs in the East. On the contustion of John S. C. Abbott's fascinating "History of William the Conqueror" other Instorical sketches from the same masterly perh will be forthcoming. S. E. Todd will give us designs of medium-priced nouses, and show how to build thein cheapip. Contributions may also be expected from Rev. Drs. Theod re, L. Cuyler, Howard Crosby, J. O. Crallahead, Crims Hamilin, J. E. Rankin, Profs. H. M. Baird and W. Wilkinson, Jacob Abbott A. L. Noble, Mrs. E. L. Beers, Mrs. A. E. Barr, Mrs. M. A. Benison, and other popular writers.

TWELVE PAGES WEEKLY. TWO DOLLARS A YEAR.

The Cheapest Family Paper in the World Agents Wanted. Specimen copies free. AMERICAN TRACT SOC. Publishers,

THE

150 Nassau Street, New York.

Scientific American, FOR 1873. BEAUTIFULLY ILLUSTRATED.

The Scientific American, now in dis 28th year, only a the widest circulation of any analogous periodical in the world.

I a contents embrace the latest and most interesting I s contents embrace the latest and most interesting information pertaining to the Industrial, Mechanical, and Section 1 in gress of the World, Descriptions, with Beautiful Englishings, of New Inventions, New Implements, New Processes, and Impunitalillandistries of all kinds; Useful Notes, Facts Recipes, Suggestions and Advice, by Bractical Writers, for Workmen and Englishing, it all the various Atts.

Descriptions of Improvements, Discoveries and Important Works, periadrings to Civils and Mechanical Engineering, Milling, Milling and Metallurgy; Records of the latest progress in the Applications of Steam, Steam Engineering, Railways, Ship-building, Navigation Telegraphy, Telegraph Engineering, Electricity, Mannetism, Light-and-Heat.

The Latest Discoveries in Photography, Chemistry, Mew and Usand Applications of Chemistry in till Aris and Dougstid or Household Economy.

The Latest Information pertaining to Technology, Microscopy Mathematics, Astronomy, recognishing Meteorology, Mineralogy, Geology, Zoology Fortany Horticulture, Agriculture, Artinecture, Itural Economy, Household Leonomy, Food, Lighting, Meiling Ventilation, and Health

In short the whole range of the Sciences and Practical Arts are embraced within 4th scope of the Scientific American No person to desir to be intelligently informed, carrathord to be without this paper.

Farmers, Mechanics, Engineers, Inventors, Maunfacturers, Chemists, Lovers of Science, Teachers, Cierceman, Lawers, and People of an Frotesions, will find the Scientiff American to be of real value. It should have a place in every Panniy, Lidary, Study, Office and Counting Room: in Every Reading Room, College, Academy, on-School.

Published weekly, spiendidly Hinstrated only \$3 a

The Yearly Numbers of the Schnstiffe Anchielan make two splendly volumes of nearly one thousand pages, equivalent in contents to Four Thousand of anage Book Pages. An official last of all Patents issued published weakly. The specimen copies with free contress it publisheds, Kons & Co., 37 Park Now York. Address II

PATENTS. In connection with the Scientific America, Newton Menn & Company Solicitors of American and Foreign Paients, have had over 25 pars experience and have the rugest establishment in the World. It you have made an intention write them a letter and send a sker in they will promptly inform you, tree of charge, whether your device is now and jutihizable. They will at sendy you, fired of charge, a copy of the Patent Laws in full, with instructions how to proceed to obtain a patent Address Munn & Co., 37 Park Row, New York.

THE GREAT

English Quarterlies

Blackwood's Edinburgh Magazine

REPRINTED BY 31 Pline silbact What

Periodiculs, &c.

"A Complete Pictorial Mistery of the Times"
—"The heat, cheapest, and most success
ful Family Paper in the build."

Harper's Weekly.

Motices of the Press.

SPLENDIDLY HALBSTRATED

The Weekly is the ablest and most powerful illustrated periodical published in this country. Its editorials are scholarly nd convincing, and carry much weight Its illustrations of current events are full and fresh and are propared by our less designers. With a circulation of 150,000, the Weekly is read by at least half a million per sons, and its influence as an organ of opinion is simply trumendous. The Weekly maintains a positive position, and expresses decided views on political and social problems.—Louistille Courier-Journal

SUBSCRIPTIONS.-1873.

TERMS: TREMS:

Harper's Weekly, one year

An extra copy of either the Magazine, Weekly or
Bazah will be supplied gratis for every Club of Five
Suesanimen at \$1 00 cach, in one remittance. or Six
Copies for \$20 00, without extra copy.

Substriptions to Harren's Maoazine, Weekly, and Bazan, to one address for one year \$10 00; or, two of Harper's Periodicals, to one address for one year, \$8 00. Back Numbers will be supplied at any time.

Back Numbers will be supplied at any time.

The annual number of Harp is Werkly, in neat cloth binding, will be sent by express free of expense for 57 00 each. A complete Set, comprising Sixteen Volumes, sent on receipt of each at the rate of \$5.25 per vol freight at expense of purchase?

The postago on Harpen's Werkly is 20 cents a year which must be paid at the subscriber's post-office.

Address HARPER & BROTHERS, New York.

NEW-YORK TRIBUNE.

1873.

Now, as heretofore. The Transon strives to be first of all and preeminently a new paper.

France a Republic.—England and Germany gradually permeated with Republican ideas—Spain swaying in the nerveless grasp of a ruler too good for a King and fow weak for a Republican who is unable to govern the great island that blocks the entrance to our Gulf of Mexico, and équally unable to glo it up—the Cerman speaking peoples ag 10d by a new Prote stations separ ding from the See of Rome on the d-gma of Papal Infalliability and assuming to recognize the "Old 1 atifolics"—he whole Continent pervaded by the intellectual ferment that conces of the centilectual ferment that conces of the centilectual ferment that conces of the centilectual forment that concess of the centilectual forment that concess of the centilectual forment and the unit glainst teat-shall determine Asiable cipremacy—China seeming ready to abandon her advances and reclose her bit opened gates—Japan abolishing foundalism and inviting Vestern civilization to irradiate Western confinere to enrich her long-hidden confiners such are phases of the news from abroad which the mains over all Continents and the wires under all Stas are daily bearing to us. With able and trusted correspondents in the leading capitals, and wherever great changes are in progress, The Tribuses alms, at whatever cost, to lay before its readers the most prompt, complete, and popular presentment of these diverse and conflicting movements, through all of which, as it fondly trust, the tolling masses are everywhere struggling up toward larger recognition and a brighter future.

At home the struggle for feedom seems over The last slaw has long been a clitzen, the last opposition to enameipation, enfrant hisement equal c'yli rights ino formalis been abandoned. No party North or South longer despute

an honest statement of the facts; and this they always get.

The Weekly Thinbune, new more than thirty years old, has endeavered to keep up with the progress of the age in improvement and enterprise. It devotes a flarge share of its columns to Agriculture as the most assentiand general of human pursuits. It employs the ablest and most successful cultivators to set forth in brief, clear essays their practical views oft the Fariner's work it reports public disscussions which observed that work, gathers from every source agriculturial news, the reports of the latest superiments, the stories of the latest successes and failures, and whatever may tend at once the better agriculture and to commend it as the first and most important of progressive Art, based on nature

better agri-ulture and to commend it as the first and most important of progressive Art, based on matura science.

The Werkly Tribuyer Appeals also to Tweeler's Sundents and progressive Art, based on matura science.

The Werkly Tribuyer Appeals also to Tweeler's Sundents and persons of inquitiving indids, by the character of its liter by contents, which inclinde reviews of all the works proceeding from the master mines of the old of of the New World, with liberal extracts from these of especial interest. Imaginative Histority also claim attention; but in a subordinate degree. 'He me Interest "are discussed weekly by a lady pectally qualified to Instruct and interestator was sex, and the younger portion of the other. No column is more cageily sought by persued with greater as race profit than hers. The News of the Day clutidated by brief comments is so condensed that no reader can deem it diffuse, while given sufficiently indeasity satisfy the wants of the average reader subordinate ale mit diffuse, while given sufficiently indeasity after interesting the reconstruction of The Dally Trainty from every country, and its ceiltor is of more permanent value are here appropried. In short, The Werkly, and its ceiltor is of more permanent value are here appropried. In short, The Werkly, Trainty and other Meykels, will not the baselves, save the farmer who regularly notes them far more than the farmer who regularly notes them far more than the workly. The weekly, and other Meykels, will of the taselves, save the farmer who regularly notes them far more than the workly. The weekly, and other Meykels, will not then schedus, and then Meykels, will not the asches, as we the farmer who regularly notes them far more than the further of thouses on who having read a from clutch and far it is comed to the workly and their fireflat and any of me the presence of the workly are the save with the fundary of the method of themselves, and the Meykels, will not a produce the save with the fundary of themselves, and the method of themsel

their friends and neighbors, an we profer it to chips at price which barely pay the cost of paper and press work.

TERMS OF THE WEEKLY TRIBUNE

TO HAIL SUBSCRIBERS: One copy one year-52 issues TO ONE ADDRESS, all at one Post Office, 10 copies 20 copies 30 copies

And an extra to each Cish. TO NAMES OF SUBSCRIBERS, all at one Post-office

And an extension of the For Clubs of Fifty The Semi-Weeken Tethene will be sentiating extra copy

ARM-YORK SEMI-WEEKLY TRIBUNE is published every. TURBAY and FRIDAY, and being printed-toricome week it contains man, if the unpertant News, Correspondence, Boylews, and Friday of Agriculture, and their everything on the subject of Agriculture, and their interesting underglands matter for indicalined factor audificient room in The Weekley Transier. The Sam-Weekley Transier also gives, in the course of a year, these or rough of the NEW-YORK SEMI-WEEKLY TRIBUNE is published

BEST AND LATEST POPULAR NOVELS, by living authors. The cost of these alone, if bought in book form, would be from six to eight dollars. Its price has been lat by reduced, so that Clubs can now secure that little more than the cost, to single subscribers, of the Werkety. Nowhere else can so much current intelligence and permanent filerary mater to had at so cheap's raises in This semi-werkety Tribuse.

There are the Semi-werkety reprinted.

TERMS OF THE SEMI-WEEKLY TRIBUNE
One copy, one year, 104 numbers
Free cupies, or over, fo, each copy
Ten copies (and one extra copy) for

TERMS OF THE DAILY TRIBUNE

To Mail Subscribers, \$10 a year.

The Thibuna Almanso for 1873 will be ready about New Years. Price 20 centry 7 for \$1.

New Years. Price 20 centry 7 for \$1.

Monays sond a draft on Aew York, by a Proprofession Monay open, if possil as. Where neither of these can be procured sent the Monay, and Xiva 188. In A Registrated for previous, and the propose, registration (system course, and the posses, registration (system bas been found by the postel authorities to be nearly as absolute professions against bissess by heat?)

Address

Zeriodicals, &c

PROSPECTUS FOR 1873---SIXTH YEAR.

"THE ALDINE,"

An illustrated Monthly Journal, universally a limited to be the handsomest Periodical in the world A Representative and Chempion of Alterican Taste.

Not for Sale in Book or News Stores. Not for Sale in Book or News Stores.

THE ALDRE, while issued with all the righlarity inanone of their imporary or imply interescharactoristic of ordinary periodicals. It is an elegant—fare lany ourse, light and graceful interature, and a collection of pictures, the rerest specimens of activitie skill, in black and white. Although each succeeding Lumber affords a reesh pleasure to its friends, the real value and beauty of THE ADLINE will be most appreciated after it has been bound at the close of the year. While other publications may claim superior cheapness, as compared with rivals of a similar class, THE ALDINE is an unique and and original conception—alone and mapproached—absolutely without competition in prace or character. The possessior of a complete volume cannot duplicate the quantity of the paper and engravings in any other shape or number of volumes for ten times its cost, and then there are the chromos, besides

ART DEPARTMENT.

ART DEPARTMENT.

Notwithstanding the increase in the price of subscription last fall, when THE ALDINE assumed it present moble proportions and representative character, the edition was more than doubled during the past year, proving that the American public appreciate, and will support a sincere effort in the cause of Art. The publisher, making to the past year, proving that the American public appreciate, and will support a sincere effort in the cause of Art. The publisher, making to the conting year, as unfolded by the nonthly issues, will astonish and delight even the most sangume friends of THE ALDINE. The publishers are authorized to announce designs from many of the most cuniont artists of America. In addition, THE ALDINE will reproduce examples of the best for ign masters, selected with a view to the highest artistic success, and greatest general interest; avoiding such as have become familiar, through photoraphs, or copies of any kind.

The quarterly fluted plates, for 1878, will reproduce four of John Davis' inimitable childs ketches, appropriate to the flour seasops. Threse plates, applicable in the issue for January, 'pril July and October, would palone worth the price of a year's subscription. The popular features of a coplously inflistrated. Christians' number of a year's subscription. The popular features of a coplously inflistrated to the stones 'qualutable epitome of the art world at a cost so trifling, will command the subscriptions of it the usefulness and attraction of THE ALDINE. We have the supporters, the publisher proposes to make '' assurance double sure,' by the following unparalleled effort.

PREMIUM CHROMOS FOR 1873.

Every subscriber to THE ALDINE, who pays in advance for the year 1873, will reveive, without additional charge, a pair of becautiful chromes, after J. J. Hill, the eminent English painter. The pictures, sentitled, "The Village Belle," and 'Crossing the Moor, are 14 x,20 finchest—are printed with 22, different plates, requiring 25 impressions and finits to perfect each pacture. The same chromos are sold for 300 per pair in the art stores. As it is the determination of its conductors to keep THE ALDINE out of the leach of competition in every department, the chrome swill be "und correspondingly alread of anything that each of competition to every department, the chrome swill be "und correspondingly alread of anything that ean co-offered by other periodicals. Every subject, will receive a certificate over the signature or the publishers, guaranteeing that the chromos delivered shall be equal to the samples furnished the agent, or the monor will be refunded. The distribution of pictures of this grade free to the subscribers to a five dollar periodical, will mark an epoch in the listory of Art, and, considering the unprededented cheapness of the price of THE ALDINE itself, the marvel fails little short of a miracle, even to those best acquainted with the achievements of mentive gendus and unproved mechanical appliances. (For illustrations of these chromos, see November issue of THE ALDINE.

THE LITERARY DEPARTMENT

will continue under the care of Mr. RICHARD HENRY STODDARD, assisted by the best writers and piets of the day, who will strive to have the literature of THE ALDINE will be arranged with 011 Chromes free THE ALDINE will boreafter, be obtainable only by subserietion. There will be no reduced or character, ask for subscriptions, must be sent to the publishers direct, or handed forthe bedal agent will be it is possibility to the rich above, except in cases where the certificate is given; bearing the face stable signature.

James Sutton & Co.

"The straight of the straight Any person, wishing to act permanently as local agent, will, receive full shit prompt information by applying to JAMES SUTTON & CO., Publishers.

68 Maiden Lane, New York

"Unquestionably the best sustained work of the kind in the World."

HARPER'S MAGAZINE

Notices of the Press.

The ever-increasing circulation of this excellent monthly proves its continued adaption to popular design and needs. Indeed, when we fluid into how there homes it penetrates ever month, we must consider it as one of the clueators as well as entertainers of the continue to the first of popularity has been won by the appeal to stupid-prejudice of depraced, tastes—Hoston Color.

The chaincter which this Magazine possesses for variety, entriprize, artis a world, and literary culture that has kep pass with, if it does not ket the three should cause its conductors to regard it with justificable couling as ney. It does entitles them to a great claim upon the public gratitude. The Magazine has doing good and the trivial days of its ife —Besselan Eagle.

SUBSCRIPTIONS.—1878.

An Feter Cope of either, the Magazine, Withkie, or Bazak will be shipothed, realls for every eith of Favosubscribers at \$4.00 cm a real for every eith of Favosubscribers at \$4.00 cm a real favorementation on Nix Copies \$20.00 cm and the state of the state of Magazine, Weekly and Bazak, to one address to one others \$1.00 cm, year, \$7.00 lack Numbers, either state one address \$1.00 cm, year, \$7.00 lack Numbers, either state of Hager 18 Address, in w. compress and \$5.00 domes, in both either will be seen by the state of Hager 18 Address, in w. compress to the state of the s

A Repository of Fashion, and Pleasure Instruction."

Harper's Bazar.

Marren's Baran, one Jear........... ..\$4 00

An Expra Dopy of either the Middleter, Webrit, or Bazar will be supplied gratte for every Circ by Fiva Sunderinstrat & Oracl, if were resultance; or, Six Copies for \$20 00, without extra Copy.

Suber plons fo Hauren's Macanine, Weekly, and Baran, to one underest for one were, \$12.50 cor, two of Response Periodicale, to one of the for the year, \$7.00. I sak Numbere ont be supplied at any time.

Typography.

BOOK

PRINTING JOB

BOOK - BINDING

ALL KINDS.

DONE AT THE

British American Presbyterian OFFICE,

102 BAY STREET, TORONTO.

Remember the above announcement and favour us with your patronage.

ACCURACY,

NEATNESS,

PROMPINESS.

assured to all.

Proofs carefully read, work done quickly, and your package sent by the First Train.

Cards.

Tickets.

Circulars,

Pamphlets,

CATALOGUES,

SERMONS,

MINUTES OF PRESBYTERIES

SYNODS AND

BLANKS.

LETTER HEADS, BILL HEADS

ILLUSTRATED, EMBELLISHED,

OR PLAIN

Particular attention paid to

BOOK WORK

ALSO TO

PRINTING A IN COLOURS.

We ask our friends, far and near, to give us their patronage.

Nat 2 8 . 3 3

Our facilities enable us to do the work on terms as faronable as any

parties can give you Work sent to any place, however

We will pay Express or Freight' charges to any place where thereis an Express or Railroad Office. Will send to any Post-Office.

Write the matter to be printed on only one side of thepaper, and in plain letters and figures.

Give your directions in plan hinguage, stating whether or not you wish the proof sent to you for correction.

Send orders to

C. BUACKETT ROBINSON.

MEETINGS OF PRESBYTERIES.

The following Preshited will most at the places and smost severally moutloned, viz.

can Ames severally mentioned, viz ;—
Conoung.—At Port Appe, on the last Tuesday of March, at 11 a. in.
Alorezzi. At Montead, in Fr line Church, fact Weinsday of April at a. M.
Thunn.—At Radov Chanch, Jugersult, on Encadays.
Hantrona.—At Winnipes, on the 2nd Wednesday of Agreh.

Commercial ...

B. A. PRESBYTERIAN OFFICE.

- Toronto, Mar. 7th, 1878. PRODUCE.

Trade has been inactive and prices weak in Trade has been inactive and prices weak in sympathy with outside markets since our last, but the actual decline in grain is insignificant. Stocks on the 3rd inst. were as follows:—Flour, 23,897 barrels; wheat, 379,152 bushels; oats, 6,537; barley; 56,565; peas, 40,209; ryc, 700 and corn, 550. There were in sight on the 22nd ult., 6,814,000 bushels of wheat and 1,638,000 of barley, against 19,336,000 of wheat and 1,977,000 of barley in 1872.

FLOUR.—The market has been dull, but the higher grades are firm. Extra sold at \$6.45 on Saturday. Fancy has been scarce and selling at \$5.90 to \$5.95 nearly every day. No. I super indundant but very weak and slow of sale. One ot sold on Saturday at equal to \$5.50 here. A lot of No. 2 super sold at \$5.10 on Monday. The hiddred buyers at over \$5.40 but extravoliding the day of the sale of the sold on The sale of sold on Tuesday evening at \$0.50 and \$0.60.

OATMEAL—Has advanced in price. One car sold at equal to \$4.82½ here and another at \$4.80. Small lots \$4.90 to \$5.00.

WHEAT.—Buyers want larger concessions than holders will make, so nothing is done. No. 3 fall sold lass week at \$1.31 in store and spring at \$1.22 on the track. Yesterday No. 3 fall sold at \$1.30 on the track and golden drop at \$1.30 bagged. Spring is held at \$1.25, with buyers at \$1.23. Street price, \$1.25 to \$1.55 for fall and \$1.27 or spring. \$1.23 for spring.

OATS.—There has been rather more doing. Car-lots of eastern have sold at 39c., No. 1. Chicago at 40c. and western Canadian at equal to 41c on the track, which may be taken as present values. Street price, 41c.

BARLEY.—The enquiry is less active but values are steady. No. 1 inspected sold at 70c. on the track; car-lots of No. 2 have sold at 65 to 66c on the track and one round, lot at 66c in store; for rejected on the track of a has been paid. Yesterday choice No. 2 sold at 66c, on the track. Street price, 68c, to 71c.

PRAS.—A.car.of.No. 1 inspected sold at 67... on the track and the same would be repeated. Street prices are firm at 67 to 68c. for shipping and 70 to 72c. for barrelling qualities.

CORN-Is scarce and wanted; a car sold at 50c. f. o. b. cars.

BRAN—Is very dull; a car sold at \$12.00 or the track on Tuesday.

SEEDS—Lots of clover are worth \$5.50 to \$5.60. Sales on the street at \$5.60. Timothy has declined; lots will not bring over \$3.25 to \$3.50. Dealers sell clover at \$5.70 to \$6, and timothy at \$3.50 to \$4.

PROVISIONS.

BUTTER.—There is less doing as holders ask n advance. Still, sales have been made at 6c. an advance. for inferior and 9 to 121/2c. for medium. Choice is wanted but not to be had.

EGGS-Remain scarce and wanted at 22 to 24c PORK. - Small lots of mess have sold at \$14.73

but none can now be had under \$15.00 to \$15.50 BACON—Is active and advancing. Round lots for May deliverý have brought 7c. Small lots are generally up half-a-cent. Hams are firmer.

LARD .- A lot of 50 timets sold at 93%c.

Hogs-Are scarce and higher; one car sold on nesday at \$5.80 and two at \$5.75c.

HIDES, SKINS AND WOOL.

HIDES .-- All offering are taken at firmer prices. CALFSKINS-Are more abundant and bring

SHEEPSKINS.—There is nothing over \$2,00 now paid; receipts are equal to the demand. Woot.-Is quiet with buyers at quotations.

New Advertisements.

PIANOS

THE MATHUSHEK

Is endorsed by the most noted artists of the day as the BEST PLANO MADE.

THE FISCHER

Is thoroughly made, and a most de-lightful Parlour Instrument.

THE BEAUTY,

Saven octave, overstrung, rosawood; all round cornors, three mouldings, back finished like front, carved legs, at \$23. Indersed by Jules Ben-dict, Flanist to the Queen Thalbern, &c., and awarded gold med. at the Remselar Institute.

رُ وَاللَّهُ مِنْ اللَّهِ اللَّهِ

PRINCE ORGANS,

The best in the innuset. All Instru-ments who as Sair And Merall, and warranted first bears. We are in a position to supply found desters in an anticurers' lowest wholegalo prices.

NORRIS & SOPER,

L Books.

R MARSHALL,

Bogs respectfully to inform persons residing of a distance that he sends Books. Stationery and Periodicals, reall part of the Country, the Parlour Oroquet at \$100 and \$200 a set, sent free on receipt of price.

emptor pares.

1.4 Special Notice. Any enquires respecting nyticles connected with the above business promptly replied to. Cutalogues sent free to any addless Inducial discounters Agents and School Touchers.

R. MARSHALL, 47 Ling St, West TORONTO.

BARNES' NOTES

ON THE

NEW TESTAMENT, Complete in 11 Volumes.

Just received a large supply of the above-named popular works.

And for Sale to the Trade on the most liberaterms.

ADAM MILLER, 11 Wellington Street West, TOKONTO.

THE LIFE AND TIMES

OF THE

REV. ROBERT BURNS, D. D.

Agents are requested to send in their orders to the publisher, who will execute them in the order they are received.

All orders from agents with whom the publishers have no account, must be accompanied with a remittance for the amount, or a satisfactory reference, or will be sent by express "Collect on Delivery," if desired.

JAMES CAMPBELL & SON,

VOLUMES FOR 1872.

TUST RECEIVED.

BAND OF HOPE REVIEW, 30c.

IRITISH WORKMAN, 46c.

CHATTERBOX, 90c.

CHILDREN'S FRIEND 45c.

INFANT M Ac f 45c.

KIND WORDS, 90c.

LITTLE FOLKS, 90c.

OHIVER \$9

QUIVER, \$2 SUNDAY MAGAZINE, \$2

JOHN YOUNG, U. C. Tract Society Depository, 1 102 Youge Street.

THIS DAY PUBLISHED.

The Canadian Edition (Author's Own) of Stanley's.

HOW I FOUND LIVINGSTONE.

Royal 8vo. 736 Pages, 29 full page Ilustrations, 25 smaller datto, 6 Maps, with Appendix, Glossary, Index etc, full Morrocco Cloth Extra, price \$5 00—See it; to admit it to be the most complete, and the most beautiful edition published.

Sold by Subscription. ***Give your order to Local Agent.

JAMES ADAM & COMPANY.

Subscription Publisher, 36 King Street East, Toronte

N.B.—Intelligent energetic persons desiring an agency for the above should apply at once to the Publishers.

JUST PUBLISHED,

A NEW EDITION OF DR. ANDREW THOMSON'S

Sacramental Catechism.—For young communi-cants. Price 60 cents per dozen post paid. Nearly all the Ministers of the Canada Pros-byterian Church recommend its use. Over 300,000 copies have already been sold.

The Rules and Forms of Procedure.—In the Church Courts of the Canada Presbyterian Church, a new edition of the useful book is now ready. It has been adopted and recommended as a useful guide by the General Assembly. It is mealtable to every office-bearer. No head of a house-hold should be without it. Send for a copy. Price in paper 35 conts by post 40 cents, in cloth 50 cents by post 60 cents.

The Scriptural Form of Church Government,—By the Idev. C. C. Stewart, of Owen Sound, very highly spoken of by the British Press, Second edition, just out. Price \$1 00 by post \$1 12.

Bateman's Hymns.—The new edition, containing 200 Hymns and Melodies, now to hand; Prico 60 cents per dozen, also The Harmonized edition for Teachers, containing words and music, in cloth price 30 cents post free 36 cts.

The Millennial Reign.—The Reign of Heaven upon Earth by Rov. Andrew Brown, Hollymount, Ireland. Price 50 cents by post 60 cents.

Apostolic Church.—Which Is It f—An enquiring at the oracle of Godes to which is the Divine Form of Church Government by the Rev. Thos. Witheron, Londouderry. Price

Rev. Thes. wir 15c. by post 18c.

Scriptural Baptism:—Its Mode and Subjects.—By the same Author. Price 15c, by post 18c.

Life and Time of the Rev. Dr. Burns.—Edited by his Son. Price 31 50 by post \$1 50. Memoir of Rev. W. C. Burns.—Missionary to China, by Prof. Islay Burns. Price \$1.50 by post 180.

Life of Rev. James Hamilton, D.D.—Of London, England, by Rev. W. Arnott, Edinburgh. Price \$2 00 by post \$2 30.

Memoir and Remains of Rev. R. McCheyne.-Price &I 25 by post &I 50.

The Story of the Kirk.—Being a History of the Presbyterian Church from the earliest time, by Robert Naismith. Price 30c. by post 33c.

On the Use of Instrumental Music,—In. Public Worship by Robert Johnson. Price 25c. by post 25c Hodge on the Confession of Faith.—Price \$1 00 by post \$1 15

Paterson on the Shorter Catechism —For the use of S. S. Tenchers and others. Price 45c. by post 55c.

Sabbath School and Congregational Libraries supplied on the best terms. Magazinos hupplied to order.

COMMUNION ROLLS

BAPTISMAL REGISTERS SESSION RECORDS &c., &c

JAMES BAIN,

Bookseller and Stationer, 48 King Srieet, Edg. TORONTO.

Yooks.

Thomas Cooper's Plain Pulpit Talk. \$1 50. Dr. Glasgow on the Apocalypse. 83 75. Principal Tulloch's factional Pheology 88 50

Dr Vanghan's Two Great Temptations 81 00 Martin's Ram on the Moan thess #2 25. Spurgeon's Feathers for Arrows. 7.c. Stanley's How I Found Ldving tene 95 00 The English in Ireland, by J. A. Frence 82 50 Some Elements of Religion, by Canon Liddon 81 25 Darwin's Expression of the Emotions in Man and Animals, 23 00. Life of Thomas Brassey, by Sir Arthur Helps, 8425, Sermons on Living Subjects, by Horace Bushnell, \$150.

The Forms of Water in Clouds, &c., by Prof. Tyndull 81 50, Dollinger's Lectures on the Reunion of the Churches

Dr. Guthrie's Works, Man and the Gospel Our Father's Business, Out of Harness, Speaking to he Heart, Studies of Character, 2 vols., The Parables, Sundays Abroad. Price 31 00 per volume.

Dean Stanley's History of the Church of Scotland. \$2.23.

Fainc's Notes on England. \$1.50. Aille Gilroy.

Christin Modern Life, by Rev. Stopford Brooke \$2.00. Taine's History of English Literature. \$6 25. Miscellaneous Writings of Prof. Conington. 2 vols. English Writers, by Henry Morley. 3 vols., \$10 00.

Selections from Ruskin's Writings. \$1.75. Autobiography of Lord Brougham. 3.vols., \$6.00 And many other Recent Works of Ac 12 KING STREET

Music.

MASON & CABINET

For Churches and

THE ONLY American Musical Instrument of excellence as to command a wide sale in Europe, notwithstanding competition there with products of cheap labor.

ALWAYS awarded highest premiums, including the Medal at the Paris Exposition, besides having been preferred above all the other Organs at the Industrial Exhibitions in America.

UNIVERSALLY recommended by emmont Musicians, as possessing excellencies not attained in any others. See opinions of ONE THOUSAND MUSICIANS in Testimonial Circular.

ILLUSTRATED CATALOGUE and TESTIMONIAL OR TANS, which may save purchasers from dis-less instruments or payments of high prices,

MASON, RISCH,

General Agents

81 KING ST

CABINET ORGANS.

FOR CHURCH, SCHOOL OR PARLOR.

Now that the law of the Canada Presbyterian Church permits the use of Instrumental Music, we beg to call attention to the

TAYLOR & FARLEY ORGANS
FOR SWEETNESS AND PURITY OF TONE
and as accompaniments to the

"SERVICE OF SONG." they are admitted by professional men to be unequalled

LIBERAL TERMS

OHURCHES AND S. SCHOOLS

Aiready many of the C. P. Churches and Ministers have selected them ever all others, and the satisfaction af forded is perfect.

Descriptive Catalogues with prices sent on

HEINTZMAN & CO., 115 and 117 King Street, TORONTO.

DIANOFORTE.

Miss c. Inglis gives lessons in Instrumental Music, either at 68 Elm Street, or in the houses of the pupils.

Terms &c. may be learned on application at the above address.

TRUST FUNDS!

BLAIKIE & ALEXANDER

TTAVE TRUST FUNDS ON HAND FOR INVEST-HENT on farm security. Interest 8 per, cent. Existing Mortgages purchased on very advanta-geous terms.

BLAIKIE & ALEXANDER, 10 KING STRÉET, TORONTO.

J. YOUNG,

Late from 6, Armetrong's undertaking i Establishment Moatreal: UNDERTAKER,

251 YOUNG BY, BOROWYO. Agent ferffente Prantifer und erughe granter Mooks.

Lectures and Essays, by Mr. and Mrs. Hemri Fawcott. 88 00. Peops at Foreign Countries, by Dr. Norman Mac-lcoll 81 60,

The Wars of the Huguenots, by Dr. Hunna. *1 60, Freeman's Growth of the Linglish Constitution 8150 Light Science for Lefsure Hours, by R. A Proctor \$150. Faith and Free Thought. 302 00.

Cox's Expositors Nota Book \$. 50. Lange on the Psalms, \$4 50. Killen's Old Catholic Church | \$2 25, Table Traits, by Dr. Doran. 81 75.
Wise, Witty and Tender Sayings of George Ellot. \$1 25.

The Manners of Modern Society. 75 cents. Bampton Lectures, 1871, by G. H. Curtois. 52 50. Three Books of Song. By H. W. Longfellow. \$100 Leone Lovi's History of British Commerce. 8459. Thoughts for the Times, by Rov. H. R. Hawels.

Character Sketches, by Dr Norman Macleod The Story of the Plebiscite. 81 25

Morley's Voltaire. \$2 00. Handbook of Social Economy, by Edmond About Contributions to Molecular Physics, by Prof Tyndall. 85 00

Palmer's The Desert of the Exodus. \$3 00. From London Bridge to Lombares. 75 cents. Four Phases of Morals, by Professor Blackie. 21 75 onders of Electricity, by J. Baile. \$1 50. Yes, erday, To-Day and Forever by Bickersteth \$1 50.

Aspects of Authorship, by Francis Jacox \$2 25 Trades Unions, by the Comte de Paris. \$1 00. knowledged Merit and General Interest. EAST, TORONTO.

Music

HAMLIN. ORGANS.

the Family Circle,

EXCLUSIVELY employing saveral important inventions, and embracing every real improvement.

THE MOST EXTENSIVE and complete factoproducing better work at less cost than otherwise

PRICES as low as consistent with scrupulous employment of only best material and workmanship. Ministers and Churches liberally

CIRCULAR, with Important Information about appointment in purchase of inferior or worth-

& NEWCOMBE,

for Cauada,

EAST, TORONTO.

Miscellaneous.

BRIDGMAN, M. D.,

ATBOOK SENT FREE.

134 Duke street, Corner of Berkeley street , TORONTO.

Special attention paid to the treatment of dis-eases of the Throat and Lungs by inhalation.

JAMES HUNTER, Coal & Wood Merchant,

ner Jarvis and Queen Streets,

TORONTO

MARRIAGE LICENSES. GEORGE THOMAS, Issuer.

OFFICE-40 CHURCH STREET, West sile, two doors south of King street.

TORONTO

NOTICE OF

REMOVAL!

MACORQUODALE & BROTHER.

PHOTOGRAPHIC ARTISTS, TORONTO.

Having Removed to their New Large COMMODIOUS PREMISES,

Built expressly under their supervision; claim to have an officer second to none in the Dominion, for pro-

PHOTOGRAPHS

In all the varied and pleasing styles in the beautiful and elevating Art of Photography, and with a due sence of the importance of securing the happy smile and simple grace of our infiniting community one of their.

is particularly adepted.

NOTE THE ADDRESS. THE NEW IRON FRONT, 31 KING STREET WEST, Lartinmentgen Antices.

March 7, 1873.

PARLIAMENTARY NOTICE.



House of Counous, Par Che. has Office.

OZ :ANA "Oth JAN., 1879. Pursuant to the 50th Rule of the House, notice is hereby given, that the time for RECEIVING PETI-IONS for PRIVATE BILLS will expire

All newspapers will please insert above until the meeting of Parliament.

On Wednesday, the 26th day of March next. ALFRED PATRICK, Clork of the House

MOTICE.

APPLICATION will be made to the Parliament of Canada at its next Session for an Act to incor porate "The Goldsmith's Company of Canada" for carrying on the Watch and Jewellery Lusines. generally and for manufacturing goods usually so in such business—with offices at Toronto, Montreal, Halifax, St. John, N. B., and other places in any Province of the Dominion.

Agtel Enras,

REVERE HOUSE,

LONDON; ONTARIO.

Nearly all of the clergy of different denominations stop at this house when visiting the city.

A. W. BARNARD,

ST. LAWRENCE HALL, ST. JAMES STREET. MONTRHAL

Long Kstablished-Well Known.

Visitors are, as far as possible, provided with the cope-

ST CLOUD HOTEL,

RAND BROTHERS, BROADWAY AND 426 STREET, NHW YORK.

Only three blocks from Grand Central Depot of the New York and Boston Railreads. This favorite establishment is now and conducted on on Maropean ayatems' Visitors to Now York from Camada prenounce it to be the most desirable institution

Miscellaucous

JUST OUT! "CANADA PRESBY-TERIAN CHURCH PULPIT." Second Series. Price One Dollar.

JAMES CAMPBELL & SON.

Wanted, a missionary For the Upper Ottawa, in connexion with Canada Presbyterian Church, ordained or preparing for ordination.

Salary \$800,00 and Dwelling House

Application: to be forwarded to REV. W. BURNS, Porth, who will furnish any information desired.

of the kind in that city

DAVIDSON, BARRISTER, ATTORNEY, SOLICITOR, CONVEYANCER, &C.

OFFICE -SOUTH SIDE OF COURT SERERT,
Two Doors from Toronto Sreet
Toronto.

A LEX. GEMMELL,

Sign of the " Golden Boot.

BOOTMAKER,

97 KING STREET, WEST, Has in Stock a very large assertment of Centilent Sewed Boots, Home Made. Pirst-class Anglish Boots at reasonable prices.

Boots of best quality of all-idude made to order

INTERNATIONAL SERIES OF LESSONS

S. S. World .- Containing Dr. Hall's Notes on lessons o cents per copy per annua

Schemes.—so rents per 100 Copies.

threshyterian at. Work.—Containing J. B. Tyler's notes on leason, .600 per copy per annum. Westurnster Legions Serles V.—Contains Notes by Dr. Jacobus, on Genesis.

May be had at the Depository of the Canada Sunday School Union, Montreal, Thomas Muir, General Agent,

