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Contributors & Correspondents.

NEW BRUNSWICK CORRESPONDENCE.

NEW STORMS—UNITED RELIGIOUS SERVICES—REVIVAL OF PRESBYTERIANISM IN ENGLAND—MORE MINISTERS TO BE TAKEN FROM NEW BRUNSWICK.

It was thought by many that such destruction of trains as we had in March last, repeated for many years. Such expectations have been disappointed. Before the same year is out, we are experiencing no less an extreme cold, such as we have never before visited with in this climate. The train that left Halifax on Monday morning last has not arrived here yet, and is now Thursday evening. Yesterday (Christmas day) the thermometer stood at 30 degrees below zero in some parts of the province. To all appearance, we are soon to be visited with another storm, and the appearance is corroborated by a telegram from New York that a storm began there this morning.

Preparations have been made for holding in this city the usual religious services at the beginning of the year. In the first place there will be a united communion service on the fourth time, on the first Sabbath after the new year. In connection with the Presbyterian Church of the Lower River. There are three congregations in this city, and the communion is held jointly in all three. All the members of the churches, all the members of the Lower River, usually being present and taking part. The members of the Lower River, usually being present and taking part. The members of the Lower River, usually being present and taking part.

Proper, and the communion is held jointly in all three. All the members of the churches, all the members of the Lower River, usually being present and taking part. The members of the Lower River, usually being present and taking part.

In the second place, there is held on the last night of the year a united prayer meeting of all the Presbyterians, not only those mentioned above, but the Kirk (the called), two congregations, and the entire Presbyterian, one congregational and one pointed for Tuesday evening next. The 35th annual meeting, and the just goes the round of the church, which assemble there where it assembled on the first occasion, namely, in St. Andrew's Church (Kirk). It is not a special meeting in the strict sense of the word. It commences at the usual hour, 7 o'clock and ends at nine and a half o'clock. The collection taken up on this occasion is divided among three or four city charities. Then, thirdly, the week of prayer, which is held under the auspices of the Evangelical Alliance and consequently is far richer in its character than the observances usually mentioned. There was a time, I believe, when both the noon and evening meetings were held round the churches, but this was pleasing to the Episcopalians, and for some reason or other, did not seem to attend one church, no matter what denomination it belonged to, but they were the object of going round. For the past, therefore, all the noon meetings were held in one church, while the evening meetings went round. Had there been a convenient size and location in the city, arrangements might have been made, and this not very creditable to the city, that only available buildings for a place of worship is the Mechanics' Institute, which is too large for the purpose, and a room is located, not being very near the business centre. So far as the prayer meetings are concerned, this will be remedied, and for the Young Men's Christian Association building, now in process of construction, will supply the want. In it will be held large enough to seat six or seven hundred people. The meetings during the week of prayer are usually well attended in St. Andrew's. There is among the several denominations a feeling of unity and a feeling of cooperation, which is very commendable. The churches of the city are all thoroughly Protestant. One in the adjoining town of St. John is said to have some tendency towards being High, but I do not think so. One of the congregations in St. John is decidedly in the direction of the High. With these exceptions, the churches are quite cordial with the other churches of the Bible Society and the other societies, and also in many of the other religious institutions.

Some of your readers will have noticed that there has been a great revival of Presbyterianism in New Brunswick for the last few years. The Colonization Society has a general rule, used to their own way among the descendants of the English Puritans. There were a few congregations formed by their and their descendants, and in Lunenburg, N.H., and in other places. A new departure has been made in speaking since the settlement.

not many years ago. There is a general multiplication of congregations of new in many of the manufacturing towns. I believe it is in some of these of our that constitute the bone and marrow of these newly formed congregations. And now there is happening what we had expected to happen on the basis of these congregations would be. That is, they are looking to these for pastors. I told you some time ago that Rev. Edward Anand had been called to fill a pulpit in East Boston. We had a man for such a man. That was but the beginning of troubles. It is mooted publicly that two other men have been taken from us to fill openings that you made in Fall River and Providence. The close-fistedness of the pulpits of our people threatens to be pushed in a way they did not contemplate, that is, by the removal of some of the pastors that they supported so poorly. They may get an opening now from the slumber in which they have fallen, and certainly they needed it. Our Church can ill spare the loss of any of our four of her best and most popular ministers.

St. John, Dec. 26, 1872.

PRESBYTERIANISM.

Mr. Epton.—The attention of our readers cannot be too much directed to the principles and discipline of the Presbyterian Church. As Presbyterians we are not afraid to let these principles be known. They will bear investigation. "Firmly believing," says Dr. Miller, "that all the leading features of the Presbyterian system are more in accordance with the word of God and with the usage of the purest and best ages of the Christian Church than any other, we feel bound to maintain them, to teach them to our children, and to bear testimony in their favour to the world. We do not to none who profess to be in Christ, that we walk in the footsteps of the primitive Christians."

Now we hold it to be the bounden duty of every man and woman, and of every intelligent Christian, diligently to walk in all the sects and parties into the professing Christian world, to search out for that one which is most pure and most faithfully maintains the doctrines and seeking to carry forth the commands of the Divine Redeemer, and to satisfy many never to acquiesce in a body of professing Christians who are not closely walking in Christ's truth, and who are not to the world. They have a nominal connection with any church, it seems to me, of perfect indifference whether they are really seeking to follow Christ or not. No one desirous to honour Christ, and no one truly anxious about his soul, will deem it a matter of indifference whether he belongs to a pure Gospel Church or to a church that perverts the plain truth of the word. Now we speak it advisedly, we say that the Presbyterian Church is more than any other in complete accordance with the Bible truth. She is not afraid to publish her principles and has no occasion to hide them. She is willing and anxious that they be brought one and all of them into clear broad daylight and examined thoroughly.

Now the longer I live the more do I see the necessity of something being done to enlighten the minds of the young at least on the subject by means of a Catechism. So useful has the Catechetical mode of conveying instruction appeared that it has been applied to almost every object within the compass of human knowledge and why should not the Canada Presbyterian Church come forward with a catechism on the peculiar features of Presbyterianism. There are some in our church well fitted for this work, and none more so than Professor MacVicar, who, some years ago, gave an address on this subject to the Sabbath School Association of Montreal. Till such a catechism be forthcoming, I am using one published by the Presbyterian Board of Publication, and have found it very useful in instructing the young on this subject.

Hoping you will find room for the above in your useful paper, I am, yours sincerely, THOS. ALEXANDER.

Gratitude does not depend on the amount of merces received, but on the amount of mercies known and prized.—James Hamilton.

Men often abstain from the grosser vices as too odious and dangerous to their reputes, while the vices which are fostered and ornamented are served up to them as delicacies.—Dececher.

A WORD FOR KNOX COLLEGE.

EX COLLEGIUM IS PLAIN, pointed and right. He has stated what every student of nature, art, or theology must think when they see the building of Knox College. It is no honour to the Institution of church to which it belongs. The Professors do a better and the students require it. The chairs of it are as ably filled as others better and fairer to look at, then way not prevent those disparaging remarks made by those who judge by appearances? If the church would take more pride and interest in her students they would take more pride in her. I speak from observation. Ex-Collegian states that "there is no good reason why Knox should be inferior to any Theological Seminary in the world," and he seldom penned a truer sentence whoever he is. In the list mentioned, he unwittingly left out the Theological Seminary, at Columbia, S. C., which is vastly superior to the unfortunate one in question, although still not what it might or will be. A few words will describe it.

It occupies a square not far from the centre of the city. Three buildings in a row built of brick and three stories in height stretch almost to either side. The centre one is the lecture hall, having three large well fitted rooms for that purpose on the second floor. The basement has four rooms, one of which is the reading room and the other three through scarcity of dormitories are occupied by students in one of which two Canadian Knoxites dwell. The third story is taken up with the museum and library of about 18,500 volumes. Each of the adjoining buildings are devoted to the requirements of the students.

They have each a room to themselves, large and comfortable, and each building has twenty-four of them. In one there is a hospital, in case of sickness, and no student boards outside of the building. To the east of the row there is a little chapel for worship, and at the western extremity stands the mess hall. In front, to the north, the space is filled with large trees, whilst the southern side has fewer trees and more room. The comfort of the students is looked upon as being essential to satisfactory progress in his studies. At Knox students talk of leaving and do leave, which makes the church blame when she should be blamed. If she would look after her sons they would not be so much concerned looking after themselves.

T. T. J.

ILLNESS OF FATHER CHINIQUY.

DEAR SIR,—Allow me through your interesting paper to invite the Christians of Canada to pray for our common friend, Father Chiniquy. He is lying very sick. His superhuman efforts, in the months of October and November, to save his missions from an impending wreck, were evidently too much for his old age. You know that those two months were very chilly and rainy. He had very often to travel during whole nights in open buggies in the midst of storms and cold rains and very bad roads. He suffered all those things cheerfully for the good Master's cause, but he was exhausted when he came back to us. After a month of rest, forgetting his injuries and old age, he was preparing himself to start this very day for Montreal, to preach the Gospel till April, when the 25th December he received a letter from Canada which nearly killed him. He was told that the appeals which were to be made by the order of the Church, had been omitted in many places, and that, in several places where they had been made, the gifts were so small that his missionary work would not be supported. This news had the effect of a dagger in his breast. He said to a friend: "There are many happy hearts in this joyful Christmas-day, but my poor heart is pierced with a sword and filled with an unspeakable anguish. My dear missions are forsaken by those who are chosen by God to save them, and I will go down with them."

And two days after he was brought near to his grave from an attack of liver complaint, which has caused him to lose the greater part of his blood.

That man, who could face with a fearless heart his Roman murderers, whose cries of "kill him," "kill him," filled the streets of Montreal, when they were pouring upon him a rain of stones, has not been able to bear the unexpected defections of the Protestants whom he thought his friends.

I have been a priest of Rome for many years. This gave me the right to offer my testimony about a fact which I see is not sufficiently understood by the Protestants, it is that there is not no man who is so much

loved by the Priests of Rome as Father Chiniquy. His influence among the people of Rome was and is still immense. Nothing man on this continent has made such a large breach in the walls of Rome, and persuaded so many Romanists to leave the errors of Rome in order to follow the Gospel. Therefore, if the Protestants do not deceive themselves, and want to deceive God in saying that they want to convert the Romanists, they ought to surround Father Chiniquy with their protecting helps, and not desert him when he is so bravely on the gap, fighting the battles of Protestantism against Rome.

If Father Chiniquy dies from this disease, no doubt, many Protestants in Canada will lament his death and regret it sincerely. But let them not forget, in the midst of their lamentations, that the cause of his death is at their door.

By refusing to help such a man and such a cause, the Protestants give the greatest comfort to the Church of Rome. But let us go all to the mercy seat in the name of Jesus, and our dear Father Chiniquy can be restored again to us, and will be able again to fight the battles of the Lord. There are better symptoms to-day.

Believe me your devoted friend and brother in Christ.

C. LAFONTAINE.

Ste Anne, Jan. 6th, 1873.

MUTTON AND MUSIC.

DEAR SIR,—Why has "B." not answered "C."s question? All any voter are against the organ, and therefore Lam disquieted with "B."s bungling incapacity to vindicate his position. For instance, he first assumes and asserts, that Amos VI. 1-6, is a "thrust with the Lord" against Instrumental Music. But "C." shows clearly that portion of Scripture is no more against the "Instrumental Music" than it is against the use of "beds" and "couches," or "lamps" and "calves,"—all being found in the one category, and therefore under the same condemnation; and then asks "B." on what principle of either interpretation or common honesty does he apply the passage to only one thing, and not to all the things mentioned.

In reply, "B." emits a wretched puff of spiritual pride, by insinuating that though "C." may know more of the "letter," yet he knows less of the "spirit!" Now all this is far worse than absurd and merits no comment. The point Mr. "B." between you and "C." is, not whether you are more pious than he is, but whether you have fairly quoted and honestly applied a certain passage of Scripture. You are bound in all honor either to vindicate or abandon your quotation. If you are an honest man, we shall hear from you immediately on the Mutton and Music question.

G. to B.

A PERTINENT SUGGESTION.

DEAR SIR,—On visiting one of our out-post mission stations, I was much gratified in looking for something to read, to find a copy of your excellent paper on the table of two houses I lodged in. It occurred to me then, and has frequently since, that if probationers, missionaries, and students, who are sent up and down the land to preach, were enabled to carry with them a number of suitable religious tracts, or books of an interesting nature on vital religion, for distribution among the people, it would be a means of doing much good. Our settlers and those in outlying stations have little time to give to books, and little means of procuring them, and are often quite unacquainted with the books most fitted to do them good, and most suitable to their circumstances. Our missionaries would find no difficulty in recommending books of this nature, and supplying them, and by this means where one has only an opportunity of preaching once or twice, or has little opportunity of getting access to families remote from ordinances, except at distant intervals, a permanent source of spiritual good might be left among them. A missionary or probationer has not the means of doing this to any extent out of his own resources, but no doubt means would cheerfully be contributed by the church for carrying out so useful a work. It is well known, that by this means alone a great work was accomplished among the earlier settlers in some of the Western States. The seed sown in this way by catechists and copy-ists, was often the means of congregations being gathered, and churches and Sunday Schools set on foot before the regular ministry was able to be set up. It seems to me the church might profitably turn its attention to a work of this kind. My own experience is, that merely visiting a station for a few weeks, and preaching once or twice at different points within a radius of ten or twelve miles, is not in itself enough for the end we have in view. And it seems to me that much labour and money are spent in our mission operations without realizing so much result as, if properly expended, they ought. If you have room for this suggestion I will feel obliged.

Yours etc., D. D. M.

THE ORGAN QUESTION.

DEAR SIR,—It is pleasant to be able to agree in some things with those from whom you are constant and to differ in others. I am glad to go along with Mr. Solicitor, regarding, as I think he does, the young as members of the Church. "The visible Church consists of all those throughout the world that profess the true religion together with their children, is an important principle of that old book of which some think so little, but upon the great principles of the Christian religion as laid down therein, 'the heads strong views.' Are they always then treated as members ought to be treated? Are they ever regarded and spoken of in accordance with this their rightful and interesting position? I fear not. Neither the church under whose water and care they have been placed as members, nor parents who have come under solemn vows to train them as the lambs of Christ's fold, and the subjects of His kingdom, ought to be tramed to do their duty in this respect as it ought to be done. How often and repeatedly in statistics and reports are they ignored? The terms, members and membership are indeed employed, but all that is intended by them, and all that they can mean is completely lost. How often do ministers and others employ the language of congregationalism, and speak of the 'young members' as received into the church, and as joining the church when admitted to full communion? Are they taught as they should be their true position in the church, and that all the duties of members devolve upon them as far as their age and attainments will enable them to perform. Are they remembered in prayer as such, and are suitable efforts publicly and privately made to induce them to occupy their true position, and enjoy in full their advantage ground and valuable privileges as members of the church? The state of things in this respect is so much, I believe, the very opposite to all this that the idea prevails to a lamentable extent among the young, that they have no such position in the church, and are under no obligation to discharge any of the duties of members, nor any responsibility to conduct themselves as members of the church, should deport themselves until they have come to the Table of the Lord. In this may be found another reason why some of the 'young members of our church are apt to wander."

Now for the remedies. Mr. Solicitor proposes to cure the evil which he complains, and the means he suggests 'to render our service more attractive.' These are, if I understand him aright, to 'keep up with the spirit of the age in matters non-essential'—not essential to salvation, as he explains—to introduce what in human judgment may be thought helpful in worship; for 'we only ask the organ,' he says, 'as an aid—and to render our service more attractive, I presume by any thing and everything not positively forbidden in the Word. These are the means to popularize the church, bring into her the multitude, and retain the young. And here they not the very means by which the church at first was corrupted, and which produced the necessity for the great Reformation of the 16th century? As like causes produce like effects, I have no doubt if generally adopted, as they are very likely from present appearances to be, they will produce the necessity for another reformation.

What is the prevailing spirit of the age in relation to public worship? Is it not decidedly aesthetic? And is this learned Solicitor and those who sympathize with him prepared to adapt all this spirit demands for its gratification? If so, and I see not how they can stop short of it, we will have not only cathedral architecture with stained glass, bodazoned with patri-archs, apostles, martyrs, and saints, but also paintings of these and the ecclesiastical military of ritualism to gratify the eye, clouds of sweet incense to gratify the nose, as well as artistic strains of professional music from the organ loft, whetted by the prima donna who may have sung in the theatre on the Saturday night before, or the well-paid quartette is of little moment for the gratification of the ear. And it has come nearly to this in some quarters already, and in Presbyterian churches. 'Several churches,' says the New York Witness, 'in this city and in Brooklyn, pay as much as \$1,500 to their leading lady singers, and in one case the organ receives \$3,000. A good tenor can easily command \$1,000—\$1,500. Two first-avenue churches pay, the one \$8,000 and the other \$12,000 a year for their music.' The New York Observer says 'a few Sabbath's ago, in one of the New York Presbyterian Churches, the place of the regular prima donna was temporarily supplied during her absence by another. It came out the next day that the timid young girl was one of the performers in the Black Crook.' The late Mr. Brock, of Bloomsbury, London, in some remarks on his visit to the United States, mentions visiting a church, the choir of which consisted of two ladies and two gentlemen. By this choir a hymn of Wesley's was sung in the manner following: 'The first man sang the first line, the first lady sang the next, the other lady sang the third, and the last man completed the verse.'

Again, if the young are to be retained, and the many attracted by such means, it will not be enough that our churches equal others in this kind of music. They must excel them, for if the performance in this church is superior to that in another, will they not be disposed to go to the former? And I know of some professed young Protestants and Presbyterians, and one, I am sorry to say, the son of a now-sainted Presbyterian Minister, who from their taste of the Aesthetic and the superior music, such as they cannot find in Protest-

(CONTINUED ON FIFTH PAGE.)

THE ONE THING NEEDED.

BY THE REV. THOMAS MURPHY, D.D.

The one thing needed to give tone and success to our Sabbath Schools is to make the immediate conversion of the scholars their great object.

The immediate conversion of the scholars is the aim to be before the mind of the Superintendent every time he enters the school.

Such a purpose must necessarily affect the teachers. It will keep ever before them the one great thing at which they are to aim.

Such teachers must be successful. The records of Sabbath School work are full of facts proving that this singleness of aim for the glory of God will not be in vain.

Settle this one object of the school, and it will cut short the whole question as to who should be teachers.

The scholars, too, will feel the influence of this great aim wherever it pervades any school.

This, moreover, will attract scholars to the school and keep them there.

Then it is a practicable thing to seek for the immediate salvation of the young.

A few weeks ago a Teacher's meeting of this city had assembled. It had been determined to lay aside all other business and spend the hour in devotional exercises.

And now, while they are young, is the most hopeful time to look for the conversion of the scholars.

Oh, superintendents, teachers, what a call is this for you to be earnest! What awful interests are at stake!

PILGRIM STANDFAST.

A staunch old pilgrim he was as ever set out for the celestial city. No persecutions nor any allurements of pleasure could turn him aside from the right way.

The same Steadfast blood beat strong in the heart of the martyr Hooper, when he went with a firm step to the fatal stake.

Perhaps it is quite as hard for Standfast to preserve his integrity amid the temptations and pleasures of the world as in the fires of persecution.

A poor woman in India, who had embraced Christianity, was offered back the jewels and money which had been taken from her.

And still, another, Mr. Judson tells us of, one who was very fond of her jewelry, yet desired to follow Christ.

Can we all, when the world holds out its glittering baits to us, lay them aside with the same steadfast spirit, and say with her, "I love Christ more than these?"

FAITHFUL IN THAT WHICH IS LEAST.

To individual faithfulness God has committed the history of mankind. This speaks true to the faithfulness of individual souls to the little impulses of the divine Spirit towards those lying around.

So many are so afraid of this obedience—afraid to do the little thing prompted—afraid to speak the little word rising in the heart, all because it is a little thing in the eyes of men.

A ragged child falls and hurts herself, cries. Your impulse is to pick her up, wipe away her tears, and send her on her way rejoicing with the apple or bit of candy in your pocket.

A tract is a little thing. Its effect to lead to the truth you believe in. You are urged to distribute them, and yet you satisfy your conscience by leaving them on car seats for chance readers, or throw them from a window in the hope it may be found and read.

It is so much the little things which make our lives, the little acts which form our influence, the smiles the tears which prove our hearts, and win the hearts of others to ourselves and our God.

Mistrust the man who finds everything good, the man who finds everything evil, and still more the man who is indifferent to everything.

It is better for a man to be an advanced oyster than a degraded god, for in the former case the path is upward, in the latter it is downward.

Death to a good many is but passing through a dark entry out of the little dusky room of his Father's house into another that is fair and large, light and airy, and glorious and divinely entertaining.

HELP AT THE RIGHT TIME—A TALK ABOUT PROVIDENCE.

"I wish to know whether there are in these days any providential interventions or not?" said a young man of inquiring, yet doubtful, mind to his pastor.

"What evidence would you desire?" responded the pastor.

"That of facts,"

"You know the Bible furnishes many such facts."

"True, but those belong to another age, and chiefly to a peculiar people. Are there current facts which establish the doctrine of a present special providence?"

"Many,"

"I beg you to give two or three of them."

"I will do so cheerfully. In the city of Buffalo, during one of the severest winters of the last fifteen years, a widowed mother, enticed by disease, with a child of two summers, one night lay shivering in an upper room of a dilapidated tenement building.

"But may it not have happened so?"

"So might it have happened that the hungry lions would not harm the prophet of God, when cast into their den; but we know that the intervention was real and divine. So in the case which I have mentioned, the providence was real; the witnesses are still living, and their testimony is undoubted."

"Will you mention another case?"

"Only yesterday, I read this incident in the letter of a pious German: 'In the first year of my marriage,' he writes, 'I had one day not a farthing in the house, when my wife came and asked me for a thaler to pay the weaver who was to bring her cloth home in the evening. The weaver was poor! There was not a person in the village of whom we could borrow the money, and my wife, unaccustomed to such embarrassments, burst into tears. I tried to comfort her by telling her that our heavenly Father knew what we needed, and that, perhaps, the bad weather might prevent the weaver from coming that day. I commended the matter to the Lord, for I saw no means of human help. In the evening I heard with grief the sound of the house-bell. The weaver was unshorn in, I was going to sit down at the table, and was just taking down a book from the shelf above me, when at that very moment a piece of money rolled out of it, and fell rattling upon the table! My wife and I stood motionless; we felt distinctly the presence of God, who so exactly knew what we needed, and bestowed it upon us at the very moment when we required it.' Our German friend added in his letter that he remembered that about three months before, when he was carrying the book from the bookseller's shop to his house, he met a friend by the way who owed him money, and as both hands were holding the books, he asked him to put the money in the uppermost book, which he did."

"So the falling out of the money was quite natural?"

"It was so, indeed; but that it should remain in the book so long a time, and then fall out at just the moment when needed to relieve the distress of the poor weaver, as well as that of the poor German and his wife, was a providential incident, the remembrance of which still cheers the heart of the recipients."

"O, I remember now the piece of tax-money found by command of our Saviour in the fish's mouth."

"Exactly; but here is another instance: A friend of mine, in a town not a thousand miles from Brooklyn, who had long been an official member of the church and a generous contributor in all the collections for its support, was suddenly impoverished by a sad business calamity! In the embarrassment which followed he yielded to the mistaken notion that he was now poor, he would be excused from giving the smallest sum for the support of the Gospel. His embarrassment increased, and his days were those of gloomy forebodings and sorrow. He became sorely tempted. 'I cannot give anything for the support of the church,' said he one day to his pastor, 'and I must, therefore, stay away; you must accept my resignation as your leader.' His pastor expostulated with him, but in vain. 'Give a little,' said the pastor, 'to every collection;

it will not harm you; no one is to be grieved for giving for Gospel purposes. The tax passed and my friend's seat in the church continued vacant, and his financial troubles at home increased rather than diminished. One day, the faithful, right-minded pastor, while raising a subscription for the purchase of a parsonage, went to him and requested a pledge for a small amount. The appeal overwhelmed him with a fresh grief. The struggle in his sensitive soul between his desire to 'be a man' in giving and his apparent inability was fearful. The pastor pressed him for his own good. 'I said no, and God will bless you with the means to give. Trust him for every need; he will not fail you.' I will venture to say he responded my friend, as he burst into a fit of tears. The pastor left with a subscription of ten dollars for the new parsonage. That evening, as my friend was passing toward, thinking over the new trust which he had ventured, he found a ten-dollar bill on the sidewalk. In spite of his efforts to resist it, the suggestion impressed him that there might be some connection between his subscription and the newly-discovered bill. The money was duly advertised, but no owner could be found. In due time I went to cancel the parsonage subscription. My friend learned this precious lesson of faithfulness in Christian duties, of generosity through humble giving, and of trust in God. From that date he began to practice accordingly, and with that practice his temporal prosperity returned. He is now one of the most affluent, generous, happy, and useful men in his whole region of country."

"But you do not think the Lord would send the ten-dollar bill for his benefit?"

"Probably not; for that would involve a voluntary liability of the bank upon its promise to pay the bill contained. It had doubtless been lost by some passer-by, and a good providence so ordered that my friend should find it."

"That again reminds me of the piece of tax-money in the fish's mouth. The incidents you give me greatly relieve my doubt about the doctrine of Providence."

"I could mention scores of others, some of which are much more striking, but two are enough for me to report them now. They are so thoroughly attested, and there is no doubt of their reality."

MOTHERLY.

What a dear old Saxon epithet is the word 'motherly'! Motherly kindness, affection, nurture! The word is never uttered when fairly applied. Motherly influence—who has not felt it? Motherly love—who has not joyed in it? Motherly self-denial, often the secret heading of the longest chapters of her life, the memory of which survives them all. Motherly sacrifice; true to the last, often repeating in some posthumous expression, like the voice from the tomb. My friend, the Rev. John Burbridge, of St. Stephens, Sheffield, said to the mothers and sons of his church: "Does not history tell us how St. Augustine, Theodore, Basil, and St. Chrysostom owed everything to a mother's prayer? Have we not read how Bishop Hall was dedicated to the service of Christ by his father on her deathbed; how Payson, through all his hopes and usefulness to this Christian nurture of his home; how Brainard, through his deep religious feelings to the education of his early years; how Philip Henry and his five sisters avowed that what they possessed they owed, under God, to their parents; how James Montgomery faced his love for spiritual things to the inheritance received in childhood; how the mother of the Wesleys left impressions on the characters of her illustrious sons which were never effaced, how Romaine, Doddridge, Felix Neff, Leigh Richmond, Richard Knill, and Robert Moffat all tell of the molding and moulding influence of the Christian home, and which they were reared?"

HISTORICAL PORTRAITS.

Great men cannot be known through their history. The great man thus, however, bears the same relation at best to the reality as the sculptor's Apollo or Achilles does to the model, whom he always keeps in view as a guide and outline, while supplying actual deficiencies and exaggerating with his grandeur. Anybody who would understand the reality must always check the history by the lighter personal memoir. Take the brilliant, chivalrous, headlong Prince Rupert of history, and compare him with the Prince Rupert of Rogers! The broad outlines are the same, but only from the gospel's pages do we come to understand what the real man was like. The ordinary Frenchman's idea of Henry of Navarre, the ordinary Englishman's idea of Queen Elizabeth, are for good or evil utterly unlike the real beings, and would vanish on the reading of a few chapters of genuine contemporary description. Mr. Carlyle has invented a Mirabeau whom most English readers now have agreed to adopt with unquestioning faith, but which really belongs to the realms of fancy as strictly as Othello or Macbeth. Yet there are sources enough, if they were properly sought, from which a very accurate notion might be obtained of the real Mirabeau, undramatic Mirabeau. Marie Antoinette and Josephine Beauharnais are two figures which may be studied in every accurate lineament by those who will take the trouble, but which, as popularly represented and accepted, are pure myths. The Swift of Macaulay and Thackeray is an imaginary being, whom any one who gives himself the pleasure of reading the letters of Swift and of his intimate friends will find it difficult to account for. For years and years people have been quoting "burn everything that comes from England except its coals," as a proof of Swift's narrow-minded bitterness, without opening Swift's own pages to see what he really did say, and in what circumstances. In dealing with living personages, the public judgment is peculiarly apt to go astray from lack of the guidance of intimate personal description. Public opinion in England for example, amused itself for years by creating an imaginary Louis Napoleon—a cold, stern, unscrutable being of profound sagacity and limitless foresight. On the other hand,

the opinion of certain hostile circles in Paris was all the time creating in secret a figure carefully compounded of Vitellius, Mephistopheles, and Lazzarini. No such person has either existed or could have existed for the circumstances. A few frank and faithful personal sketches will give to posterity the true Louis Napoleon, and enable them to understand, as not many of us can pretend to do, his rise and fall.—London Daily News.

VALUE OF SCIENTIFIC STUDY.

Professor Jenkin, of Edinburgh University, on recently assuming the duties of the Chair of Engineering, founded by the late Sir David Baxter, made an admirable address to his class on the above subject, from which we take the following:

The originality which suggests novel contrivances is the common sense which judges the soundness of an undertaking—the experience which specifies the quality of material required, and the manner in which old well known details are to be carried out—the business habits and sagacity which guide men in the superintendence of work and workmen—the clear head which understands obligations imposed by a contract, and which can write a document having a definite meaning—still more the glorious faculty of invention, by which a man creates, as it were, a new thing, and gives away power into the hands of his fellows—these qualities or faculties are all useful to the engineer in the highest degree, and neither I nor my colleagues can give them. They are self-made, unscientific engineers possess them, and in virtue of them became what they were and are. Unscientific untaught men, who have these qualities, will still become engineers in spite of scientific rivals. All this I willingly concede, yet I claim that scientific teaching will help most those men who would do most without it, and that it will render useful even an inferior class of men, who without it would be helpless and useless. Originality is not despised but guided by science; common sense suffers no wrong at the hand of knowledge; experience is not weakened by the power of calculation; education does not deprive men of a knowledge of the world; the clearest head is strengthened by scholastic training and the inventor is guarded from countless disappointments by obtaining the power of calculating results without, in every case, testing his suggestions by actual and costly experiment. In a word, scientific knowledge makes the great man greater, adding to his powers, and it guards the weaker brethren from many follies.

GERMAN FRUGALITY.

A correspondent of the Boston Advertiser tells us how it is that people of small incomes live as well as they do in Germany.

"One part of it is this, that frugality has been wonderfully systematized here. Everybody helps every other to make small means go far. A German town is, so to speak, in a perpetual, unconscious conspiracy to keep prices at a low average and to reduce to a minimum the labor and the expense of housekeeping. One kitchen fire, with perhaps a little coal, serves for thirty or forty families; one housemaid for half a dozen; one man made in private houses; cooked meats, cold, are offered for sale all over the country. The scale of profits is very low and the price to the same whether one buys a pound or ten pounds. But it may be best to take an example of household economy. Here is a widow lady, with a bright little son, who goes to school. Her means are very small. She hires a flat of six rooms and a kitchen—on the fourth floor, in a well built handsome house, situated upon a fine street—and lets three rooms to lodgers. A servant comes in for an hour or two a day to do the chamber work, run errands, mop the floors on a Saturday, etc. In the morning she makes a cup of coffee over a spirit lamp, and, with bread from the baker—good, hot, fresh bread—has a light breakfast, after the German fashion. At noon she prepares a dinner ready cooked and hot from an establishment in the same building, which makes a business of supplying families in that way. At this place just one dinner, but large enough to be divided among many families, is prepared each day, all the purchase there, on a given day, runs the same fare, but something different the next day, and so on. In this way the business is simplified to the utmost; the least amount of labor is required; there is no want of food, prepared for all suppers, and left uncalled for. At supper, our widow may supply herself with bread and butter, a slice or two of cold meat, a bit of the like at a very lightsome expense. Good beer may be had almost for nothing in a large glass of lager, much larger than those we use, for a cent and a half. So she lives respectably, in clean, well kept rooms; has no fire in the kitchen for a week, she has much leisure each day, and she pays only a bit of money. Now, in our beloved Boston, she would have to do much more work to do, though employing an assistant constantly; and besides, her means would not pay the servant's wages. It should be observed, too, that she is not obliged to take some obscure, disagreeable part of the town, but lives in a handsome street, clean and airy, among the healthiest and most desirable in the whole city."

"This kind of thing which renders German frugality possible. The fact is not merely that the art of household economy has been perfected, but no one is left to practice it alone; the whole community is one, that attempts to render housekeeping easy and inexpensive, and thereby to enhance the practical value of small means. And perhaps this is one of the chief reasons why it is that from my observation this kind of frugality of subject, soul-crushing poverty, and the 'ties' of Germany put together, are the single ward of London or New York."

HAPPINESS IN THE HOME CIRCLE.

BY REV. DR. TALMAGE.

1 TIM. 5: 16.

A church within a church, a republic within a republic, a world within a world...

Mary and Martha are necessities. There would have been no dinner for Christ if there had been no Martha...

To all who dwell in homes, I say leave Jesus there; have on the engagement of divine affection...

Some of the best men in the world have had to go along with them. There are those who can pray like an angel...

Let your chief pleasures circle about home. The husband who spends all his evenings away is only the cashier of his house...

It is sad when a child has no one to say its prayers to. Parents in India have carried their children into the Ganges...

Sir James Mackintosh said to a young man of his country of scholars. "My wife is in the world."

Let love preside in the home circle. Happiness lies close dead when words are cold and caresses cold...

Tit taste is forever growing. It is not a thing that is satisfied because it is satisfied...

HEAVEN AND CHRISTIAN MARRIAGES.

What is more than ought beside provided for the Jews their distinguishing traits...

The daughter of Mr. Anthony Rothchild was announced, he soon married to Philip Yago...

THE MARRIAGE QUESTION.

I have seen very many cases of the supposed can't-afford-to-marry disease, and examined many, and always found the symptoms to prove another complaint altogether...

PALESTINE DWELLERS IN PALESTINE.

The notice of the current exploration of the Holy Land, the London Times of the 12th ult., says: The committee of the Palestine Exploration Fund...

"As I have before mentioned, the modern Troglodytes inhabit the caves in combination with their cows, sheep and goats..."

munity is marked off by a line of stones, and sometimes assumes the form of a mat tabah, or slightly raised narrow dais.

WHEAT PROSPECTS ABROAD.

American farmers are all deeply interested in the probable demand for our breadstuffs abroad. This year our crops in the West have been so abundant...

"The past week has by no means made up for the farmers' lost time. We have had a frost, hail, rain, and the roughest weather, doing great damage to shipping and further hindering the planting of wheat..."

PALESTINE DWELLERS IN PALESTINE.

The notice of the current exploration of the Holy Land, the London Times of the 12th ult., says: The committee of the Palestine Exploration Fund have just received...

On comparing the three sheets of the map of the office of the Exploration Fund with the map of the Holy Land...

"The interesting reports sent by the surveying party, and published in the quarterly statements issued by the committee, present a great variety of information..."

A colored gentleman went to Marianna, Florida, the other day to consult one of the most conscientious lawyers...

SPIRITUAL REVELATION.

Believing views of the precursors of Christ, and of interest in him, the field of the Lord's countenance with a serene glow...

SUTHERLAND.

We extract the following from chapter IV of 'A Highland Tour in 1872,' published in the Dumfries Standard...

The people of Sutherland are a fine-looking race, vigorous and hardy in constitution, and when they have a fair opportunity and proper stimulus, active and industrious.

ble means to his support. On hearing the particulars of this pursuit of education under difficulties, I felt proud of my country, and rejoiced over Sutherland.

Gaelic is universally understood and spoken by the natives of Sutherland; but very many of them, including all the young, also speak English.

BRITISH AMERICAN PRESBYTERIAN FOR 1873.

We desire to enlist the hearty services of a large number of canvassers throughout the Dominion in order to give the PRESBYTERIAN a wide circulation during the coming year...

LIST OF PREMIUMS.

- PREMIUMS TO CONGREGATIONS. For 10 subscribers and \$40, we will send a strongly bound PULPIT BIBLE worth \$10. For 22 subscribers and \$64, we will send an eight day clock, suitable for the interior of a church, worth \$16.

British American Presbyterian.

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No double columns; cuts 25 percent extra; special reading matter 10 percent; for time each insert.

British American Presbyterian.

TORONTO FRIDAY JAN 10 1873

TOPICS OF THE WEEK.

The great event of the past week has been the opening of the Local Parliament, on Wednesday. The usual formalities were gone through, which we suppose have their uses, though it is difficult to perceive them. The Government came in state. The assembly of wisdom, with the youth, beauty and fashion of Toronto, saluted him loyally, listened decorously to his speech, and they went home with the satisfied feeling that they had done their duty. The ladies had shown their dresses and their beauty; Ministers had made known their plans, the Governor had spoken his speech, the members had bustled about with becoming dignity; the mace had been brought forth; the mace-bearer in all the majesty of office had shouldered the "bauble," and played magnificently with the hilt of his sword; pages had fluttered about; man-milliners had raised their eye brows and hoped languidly that the seams of all coats were as they ought to be; the public had wondered; country cousins had heard the great men of our world pointed out to them; the trumpets had sounded to horse; and after all that what remained but to go home? The ministers have carved out a good deal of work for themselves, especially in connection with school reforms. We hope that the changes they propose will be decided improvements. One thing is very evident, they are apparently going to overdo the matter of Normal Schools. To have there new establishments of that kind is out of the question, and would never have been thought of but for political exigencies. We don't say there has been any intentional distribution of favors, for political subservience, but we do say no one could have dreamed of putting a Normal School at Kingston and another at Ottawa, had there been no other ends to be served, but the public good. We say this the more readily that our sympathies rather lean, if anything, towards the ministry, the members of which we fully believe are honorable, high minded gentlemen.

For a wonder the man Stokes, of New York, has been convicted of this murder of James Fisk, and is in the fair way of being hanged. For the good of the community we sincerely hope that nothing in the case will be allowed to stay the course of impartial justice. The rascal that was shot is certainly well away but the deed was foully done, and the people of the United States, have been too long accustomed to see law outraged, and the criminal go free. If every murderer were steadily hanged, at least for the next ten or twelve years, throughout the States, a much more wholesome state of things we believe would be induced.

The Jesuit controversy in Quebec, is stayed for a short time. The different parties have been summoned to Rome to plead their cause there and receive the decision of His Infalibility. We have no doubt, that eventually the Jesuit faction will be triumphant. The same influences are at work in Ireland to break up the mixed system of education, and the undenominational Queen's Colleges, and it would seem that the Gladstone ministry are inclined to work into their hands. In fact all over the world Popery is making one desperate effort to recover its lost authority, and politicians affect to laugh at any fears that are entertained of its influence, at the very time they are its tools. Here in Canada it is the same as elsewhere. Not a single newspaper almost dare whisper a word about the damages and demands of those right reverend fathers and plotters, while the catholic vote is hung up as the prize to either political party that does most for the Church. Archbishop Lynch and Father Jaquet, of Ontario, feel themselves masters of the situation, and oscillate between the different sides as they think they can make most. One set of party politicians is no better than another, and no worse. Expediency is everything, principle is nothing.

Let Roman Catholics have ample justice. Let them stand before the law on terms of perfect equality. Every one we trust would be willing to allow that. But with this they are never satisfied. Supremacy not equality for their creed, and for themselves is that after which they ever strive, and that alone with which they will be satisfied. They have never done so hitherto, and they never will, let politicians do their best, both in America and Europe.

Dear Gouldbourne has very foolishly thrown up his select Preachership at Oxford, because Dean Stanley has been appointed along with him to the same office. His protest would have been much more reasonable and much more effective had he thrown up the Deanery of Norwich. Such cheap affectations of principle while holding office in a church, which allowed the laxity complained of and protested against, are enough to bring religious men who indulge in such absurdities into ridicule and contempt. An English Church man will suffer apparently anything rather than come out of a church he cries against as corrupt in the last degree.

THE SALARIES OF MINISTERS.

In the course of our editorial labours, we have more than once referred to the inadequacy of the stipend paid to a large number of the ministers of the Gospel in Canada, and the large amount of discomfort and positive suffering, resulting from this. How much absolute privation has been passed through by ministers and their families, will never be known till the great day of account. But that it has been, and is, very great beyond all question. Ministers cannot, in ordinary cases, ask for the payment of even what has been promised, and too often are the last to receive their due. Every tradesman is generally paid first, and if there is and necessity, for cutting down expenses, the church item is the first to go. Now, we don't think scolding does any good. We have no faith in that kind of plan for bringing professed Christians to a sense of their duty. But we would ask every one of our readers at this new year season—very seriously to take themselves to task, and enquire if they really feel and believe that they are doing all for their minister and the church which their duty and the world's need require at their hand.

Within the last three or four years, the cost of living, both in towns and country places in Canada, has increased fully one-fourth. In some isolated localities, this may not be the case, but as a general thing, we are quite sure we do not overstate the fact. In how many cases has the salary of the minister, all inadequate as it was before, undergone anything like a corresponding increase?

But that is only one side of the question. It is a matter of acknowledged notoriety, that during these same years, the country has been more than usually prosperous. Farmers, merchants, mechanics, and generally every class of workmen have had largely increased resources. The farmer's crops have been good and the prices have been high. What has made it more difficult for those with fixed incomes to make ends meet, has been all to his advantage. The produce of the farm—as far as the supply of the farmer's own table is concerned—has not increased in value, but the surplus has. Have our farmers honestly and prayerfully thought of this? We don't speak to the careless and the worldly, but to those who profess, and with all honesty, to be followers of Christ, when we ask if they have increased their givings to good cause in the same proportion as God has prospered them. In a very great number of cases, they have done nothing of the kind—they are giving no more now than they gave in their days of poverty and struggle. Surely this is fair neither to themselves, nor to the cause, nor to God. In towns and cities, the same inconsistency and thoughtlessness are seen, as are too often displayed in the country. We can understand people when they say that they don't believe in churches and preachers, and so forth, and consequently give nothing for their support and extension. But we certainly do not understand how people can honestly hold up their heads, and profess in the face of heaven and their fellow-men, that they believe the ordinances of the Gospel to be of the utmost importance, and the maintenance of a Gospel ministry indispensable to the well-being of the present as well as the future, and act as they do in reference to the whole thing. Whether that Gospel be really the important matter represented or not, these persons say that they believe it is, and yet they will not spend upon it in the course of a year as much as they willingly spare for toys to their children, to say nothing of the richness of their attire, and the splendour of their general turn out. Yet these very persons are found the readiest to denounce ministers for their greed, and at the same time to wonder that so few young Canadians give themselves to the work of the ministry. Why do they wonder? How do they themselves treat the matter in their families? How do they encourage any of their boys to become

ministers? Is it by what they give, or what they do, or what they say? The very reverse. The portion of a minister is referred to as a very poor affair, and little effort, as far as they are concerned, is put forth to make it better.

Ministers of the present day no more than Paul desire a 'gift,' but they desire 'fruit' that may abound. We are afraid they don't get it. It is often a matter of complaint, that young men don't turn out so well as they were expected to do at the first start. How can this be reasonably expected? They are met by straitened circumstances even from the first. They can spare no money for books, scarcely even for periodicals. They are harassed, worried, and down hearted. What wonder that the bright light fades out, and that they are hindered! And then for old age? What about any provision for that? The question is mere mockery. It is like the young woman who asked why those who were dying for want of bread did not eat the crust. We do not believe that there are twenty ministers in the Canada Presbyterian Church that are making any provision for old age out of their stipend. They cannot provide for the present, how could they do anything for the time to come? To all appearance, the incomes of a good number of diligent useful labourers will, instead of being increased, be actually diminished if the home mission funds are not largely supplied in excess, almost immediately. Will our wealthy men that are making their four, five, and ten thousand dollars a year, and giving perhaps \$12 to the Missionary Society permit this? We hope not. We hope that Christian life is stronger within very many than to allow it to be said that they can buy farms and build fine houses, but they can spare only about five cents a day to a cause which they acknowledged to be God's, and which also to hold as their own.

PRESBYTERIANISM IN THE NORTH-WEST.

While the national spirit of the Dominion is devoted to the successful occupation, development and prosperity of our Province in the North-west, as to the gaining of what will probably yet be the centre of a great Dominion, we cannot but endeavour to forecast the religious future of the country, and consider what the moral and religious forces likely to be found working great Tone land in the present there are only a few scattered churches of all denominations; in the Young Province of Manitoba. It seems most certain that the North-west is destined to be largely Protestant—quite as much as the Western part of Ontario. The small population of 5000 French Roman Catholics are becoming a less important factor in any calculation that may be made, and then seem little ground for believing that there can be any large organized migration of a religious character. Immigration from what we hear from the Province is likely in so far as Government aid is concerned to be national rather than religious. It is said a large column of Russian, German, a species of Quakers, likely to find a home in the New Province as the Czar. A considerable German migration may be expected in addition, and Col. Shaw is to have 2 townships settled with Scotch within 3 years. Thus Ontario, and even Nova Scotia from late accounts will furnish large contingents of their surplus population to swell the tide of hardy settlers, who go to carry their ideas, educational and religious with them. As a Church we have reason to feel grateful and even surprised that the immigration is so largely Presbyterian. The late government was accustomed to say that 3 of the incoming population was likely to be Presbyterian, and we notice that it was publicly stated in a meeting in Fort Garry by a minister of another denomination, that almost the whole of the settlers arriving last summer belonged to our communion. In view of these facts our duty is very plain, viz., to take advantage of the opportunities God is giving us. We have a good many causes of congratulation in looking at the state of affairs in the distant Province which ought to encourage us to greater efforts. Presbyterianism there presents an undivided front. The unhappy divisions which have too often injured us in the past, seem to have been so far avoided there. Representatives of the two branches of our Canadian Church are there working in the same Presbytery, in the same churches, and in the same educational institution harmoniously. We appreciate the wisdom of the brethren who seem to have the noble ideal of a great Presbyterian and Calvinistic body before their eyes, rather than that of either 'Free Kirk' or 'Auld Kirk'; we hope, whatever be the result here, no unhappy differences may occur there. We hear that the Fort Garry congregation, which has got quite strong, and is very influential, contains a respectable minority of earnest, public-spirited, and large-hearted men belonging to the Church of Scotland—among others the Lieut-Governor—and we sincerely hope

that all may be encouraged to join together, as from their past actions we have no doubt they will. We have no doubt that the centre strong. Fort Garry and represent the places of greatest importance in the Province at present, the future being bright with the new year a salary of \$500 to its minister, and Kildonan estimated at the respectable sum of \$850. We have two and two catechists, and in addition thirteen preaching stations. We have these are expected by the Presbytery to contribute about \$1,000 for the support of their missionaries during the present year. It is taken into account that it is the church building in the Province, and the labour and material are exceptionally good. We cannot but say that this, if realized, would be satisfactory. Some of our correspondents, it is true, interested in the movement of the Manitoba, Upper Ottawa, and Lake Superior fields, are desponding in view of the preference seemingly given to Manitoba, but these, in addition to the near the centre, and receiving more or less occasional supply, do not occupy at all the prospective position that the North-west does. From papers lately received we are struck with the completeness of the work we as Presbyterians have at work in this large, at whose closing the Lieut-Governor was present, and concerning which there are the brightest hopes, and which we have before noticed, a 'training school' for these new lands need keen perceptions of strong powers of execution, and a portion of God's supporting and directing grace, and we hope the brethren who may be thus blessed by God. We have word to the people. Support liberally the Home Mission—under the banner of the field is worked; support the special names of the 'missionary Presbyterians' labour, building material, &c., and form a considerable obstacle just now. A year or two more will probably see it will soon be self sustaining. The sooner or later an abundant harvest will be reaped.

INSTRUMENTAL MUSIC

BRITISH AMERICAN PRESBYTERIAN. Sir,—In view of the great importance of the Reformation principle, so forcibly and firmly held by Knox, and as maintained by the Westminster Assembly, namely,—Divine Institution of acceptable worship,—it should be a Presbyterian to tell us, in relation to anything proposed to be introduced into the worship, it is expedient, not consistent with, and not forbidden by the Word. His only question should be: hath required this at your hand? The Solicitor prove for the organ rests with him, that the use of Instrumental Music is so prescribed, and fuller, and more spiritual discipline, and he will prove how unfaithful the Presbyterian Church is to his head, in not enjoining upon all congregations to introduce some kind of organ, if not a ten thousand dollars, as in one Presbyterian Church, at least a flute or a fiddle. If the Westminster Assembly were causing the Organs in Peter's Westminister to be taken down, and to be so generally in England at the time, that were wrong, in endeavouring to restore things to have Organs in the Church of England, that Knox, in restoring plain singing, was accompanied by Instrumental Music. Calvin went very far as far as Instrumental Music is not permitted in the Public Worship of the Church, that increase, the candle in the shadows of the Mosiac law, and greatly erred in "Rocking among the ensigns of Babel." Aquinas Aquinas in saying, "nor ought we to use any other artificial instrument, such as organ or harp, or the like to be brought into use in the Christian Church." The Church also those startling conclusions that for the first seven centuries of the Christian Church, the great heret called head was the organ, and that it was reserved for the Council of Popery were introduced into the Church in her most degenerate period. In this particular to the Divine Lord. Nay, that the Councils, separately raised up after the Councils, qualified to order the Church according to the mind of Christ ignored his will, and they are as silent as the grave in regard to organ music. You see, Mr. Solicitor, that a number of legitimate and established consequences, this learned solicitor, if he can but prove satisfactorily, the great Head of the Church in the Holy Scriptures, the dispensation, of Musical Instrumental Music. And failing to do this, he may as well do, suspect the fidelity of the Canada Presbyterian Church in favouring principles, of which, as laid down in the confession, "we hold views," a principle most well suspected her fidelity to the people, seeing the General Assembly, named organ music in God, and that to the attention of some from many of her pulpits and the introduction of a cause of discord

and division into many of her congregations. But the subject about which I wish now to write is the wandering youth of our Church. About this I have heard much and some strong statements. One would suppose from the confidence with which they are made that those who make them are of all others the best acquainted with all parts of the church, and prepared to substantiate them with facts. Never having asked any proof of them, I can only say that I regard those who make them as assuming what they ought to prove. "But there is no use," says this learned solicitor, "shutting our eyes to the fact that the younger members of our churches, especially in larger cities, are apt to wander, and are generally found, especially at the evening diet of worship, in other churches, where the form in use admits of instrumental music and more variety than our own." Is there any use in gainsaying such a positive, unproven statement at that?—I am persuaded, and I am persuaded, from a more extensive knowledge of the Church than the Solicitor can possibly have, that the young members of our churches, in all parts of the Church, where the form in use admits of instrumental music and more variety than our own services—that is, they prefer to countenance and support Arminian Methodism, Prolative Puseyism and Ritualism, shall I say, even Romanism itself, in which there is generally the real thing in point of music, and the greatest variety in the services, rather than do without a Sabbath, the swell of an organ. In my humble opinion, this is a label on the young members of our churches. There may be some of the young who occasionally, they may be, often visit other churches, as there are some of the young of other churches who visit Presbyterian places of worship. But that any considerable number of the young members of our churches is generally found in other churches is contrary to fact. But can this Solicitor find another reason than the lack of an organ, why they do so? May there not be other causes? May there not be something in the license which too many young people seem to take in some other churches, and which they could not take in their own? I mean no disrespect to other churches, and mean no superior purity for the C. P. Church, but I do know that very often young people do meet in some other churches and conduct themselves in a way they could not do in most Presbyterian churches. Is any rate it is not so much for lack of an organ or good singing in their own churches may visit other churches, as from other causes. For is their not good singing in the Gould Street Presbyterian Church, Toronto, as can well be found anywhere? I suppose it is one of our churches to which reference is made. Indeed so fine is it that the tendency, I fear, may be from prayer to music, and some may, ere they are away, find themselves listening to the music, instead of heartily joining in the praise. And in others and many of the churches there is hearty and well singing. No doubt there are others in which the singing is poor, but I have never been in any, and I have been, I will venture to say, more than Mr. Solicitor has been, and never heard such singing as would excite the language which he uses in relation to it, namely, *droned* out by a Presbyterian hurled at you with an energy as if it were noise and volume of sound scarcely equalled even by an organ." By all means let it be improved. Let there be better singing in the Church Courts take up this most important matter in right earnest and do something efficiently towards providing full and pleasant and improving sacred music in the congregations. And, when congregations come together for worship, old and young, be the choir, who will do heart and one voice, join, as best they can, in the service of song and then with such a volume of praise as will be acceptable to God, and more acceptable to all devout worshippers, than if all the instruments that ever were played in any cathedral, were present leading their aid. It will be something like the singing and praise in the first General Assembly of the Free Church of Scotland, which an American, accustomed to praise, and who was present, wrote—"As a great concourse of people united in singing the sixty-sixth Psalm, with that solemnity and earnestness so peculiar to the Scotchman, every one joining, it formed a noble chorus, the mighty swell of which almost sufficient to raise the roof of the walls. No Organ or other instrumental music was needed, every one sung, as best he could, and it was a glorious concert." I must reserve for another letter the proposals proposed by this "Solicitor," for the wandering youth of our church, and the multitudes, and for the present, I subscribe myself, Yours truly, JONATHAN SWIPES.

man Catholic Cathedral, who...ly may be heard, on Sabbath...concert of music. Must we...the length, and who can prevent...are to adopt human expediency...of the spirit of the age, of papist...tant places of worship, frequently...to retain some of the young and...others? Nay, it seems to me, the...spirit of the age and expediency...guide, we must go farther and exceed...But, Mr. Editor, if this remedy is...guide us as to worship, it will be equal...for our guide as to doctrine, and...what is barely essential to salvation...preached. And the time has come...many "will not endure sound...Indeed, it has ever been unpalatable...unrenowned taste, and, I have no...the minister who preaches doctrine...are flattering to human nature, and...many, be the most popular and...proacher. Many do not like...doctrines preached at all, and many...dislike to hear the great and...doctrines of grace proclaimed in...hearing. Must the truth then be...least some should be turned away...also where the doctrines most...their taste, and that others may...ed? With this same spirit of...has become distasteful to speak...as John Knox spoke of it—the...Scripture—and it is regarded as...ble to expose errors. She may...thought, by not a few, a little more...than others, but still she is...Christ, entitled to the same respect...Other branch of Christ's visible...And we hear occasionally the...lament from Protestant lips for...tion in Scotland at the Reforma...those edifices upon which super...invented all the ornaments of...and the pencil." "These are the...Architecture, and other relics of...art; some of whom, if we may...their language, would welcome...roign of superstition, with all its...and bigotry, if they could recover...jects of their adoration."

It is proposed to introduce...judgement may be thought...ship. "We only ask the...say they. Try them, and of...thing may be introduced as...be no valid objection to two...and variety that may be...Many in this and other land...good a right to their judgement...matter and to have their tastes...any others, think that the...the cross, the crucifix, the picture...saints, and lighted candles...holds to devotion. Where...bidden? And have not those...as good a right to judge for...to their usefulness, as others...ing things nowhere prescribed...dispensation; and as good...them as aids as Mr. Sol...Others think a liturgy, and...aids. I suppose he would not...to the former. Might we not...parts of France, where it...aid devotion, have occasionally...of sweet music from the...This principle of aid will...the Bible and the Bible alone...Protestants." The only...Presbyterian is what...quired? "What has he...Holy Scriptures?" The...principle on which to...from it and who can tell...may go. The only aid...which we are taught to...aid we really need, and...rich and poor may alike...of the Holy Spirit. He it...firmities. O for a help...such as was enjoyed at...the Reformation, and in many...festival since. With this...there would not be such...the rudiments of the world...ing again to the weak...elements" of a dispensation...But we must "render...attractive." And what...to make it more attract...early Christians tried this and...some of the Pagan festivals...of their number from visiting...of Saturn and the Saturn...they brought in the...and other observanc...with such pomp and...Church. Shall...Some seem to...credit the Mon...day, some have...roducing, at...giving an acc...Christmas was observed...St. Andrew's Church...of a most...interesting so...ing was splendi...of the child...and a grand...Service was performed...This organ...on this occasion...Choral Service...and is, if no ch...played by a...he says, "was...with overgreens. T...between the pillars...from which also...of holly. The...This, Mr. Editor...service attract...with the spirit...and blown...No churches...grand Christmas...handsomely dec...and not add the...the babe? We...attractions?

Simplicity of...this Esthetic...terian Church...Principal Dunlop...of Faith, glories...of her worship...ornaments bore...these appear...charm to the...When she...he takes her...attractiveness...Crosses, Organs...greens, stained...chabed may be...glory has depa...

ers of her, though I thus write, and in...words of Principal Dunlop I hope she...never be "acquiesced to acknowledge...sentiments; that the devotees of...stand in no need of the outward...afforded to the Jews, and that the...of all conquering love, the mighty...of a Redeemer, all the powers and...of an immortal life—that are re...in a wondrous and meditation...under the Gospel, are far nobler springs of...ception, and sifter to animate with a...zeal and inspire the most fervent...actions, than the meager helps afforded...under the law, the certainties of Pontifical...ments, the glory of a magnificent tem...the ceremony of worship and the power...Music." "The preaching of the Cross,"...says Spurgeon, is enough to draw the pro...and enough to save the people, and if...take to anything else, we lose our...power and shed away the locks which make...strong." "It is vain," says Dr. Hall of...New York, "to think of winning souls by...Music. What is the value of any...church of such acquisitions? They actually...entertainments supply the church...without making the church...theatre, you cannot compete...aid, in conclusion, and in the...to Dr. W. L. "If the King...University, R. L. "If the King...to rely for its existence...from the gratification of taste...and in general on the...ful, is it not strange that the...on earth, did not discover...and Architecture, and Ceremonies...their own effect, but it is...of the spirit of God, nor is the...as powerful as the voice of...it is by the action of the spirit...I know that by splendor...we may attract the gay and...who go to Church as they...so plain, even like the...Jerusalem, if its attendants...holy men, if it be known that...in the midst of them, making...on Christ Jesus, the multitudes...together, you cannot keep...they will begin to cry out; mo...what shall we do? Cons...men of all classes to atton...and nothing can resist...they will come, not to display...adorment, not to gaze...windows, nor to listen...but to know what they...saved."

With respect, again...yours &c.—J. S.
Jan. 2nd, 1878.

INSTRUMENTAL
Editor BRITISH AMERICAN...
Sir,—I fear Solicitor...the heavenly state savou...the "Gates Ajar" school...idea of a material hea...to perceive that in the pass...Book of Revelation, the...a vision, where proph...represented in figurative...The vision recorded...chapter, verses 1 to 5, are...representing the church...In the previous chapter, the...in figure, the corrupt...arise in the visible...and this comforting vision...to cheer and encourage him.

The Lord Jesus is represented as a Lamb standing on Mount Zion, (a figure of the church) with him are 144,000, (representative of all true believers, (voices are heard from heaven (another figure for the church) as of many waters of thunder, and of harps, (descriptive of the praise...and sweetness of their praise...The saints are represented as praising God in presence of the...and of his church, again...by the four living creatures...In short, the whole scene...highly figurative character...doubtless drawn from...of the temple services, and...expressive of the blessedness of...Christ as their King and...argument for a return...observances. No sound...could ever warrant...that the use of harps in the visible...the service of God, any more than...the Lamb, would warrant...or the mention of...rebuilding of the Temple...of our Lords words...his place or at Jerusalem". The...purely figurative, and...must see that there is no...drawn from what is only a dramatic...and "as it were" to justify...theories not otherwise...or author...by the direct...the Head of the Church, or...The figures employed are...express the devotion, loveliness...of God's redeemed, but...taken literally than many...of the New Testament, such...our Lord describes himself...a house, a stone, &c. In...shows plainly to what straits...of this phase of will worship are...such slander material.

Were it not...the ridiculous, I would ask...why upon his interpretation...as an argum...large instrum...and on his theory...of a number at the san...ing his harp as regularly...the sanctuary...Some com...to the Church...triumphant...to account for material...in a spiritual state of...My friend...how do we know that there...objects in heaven, I...no tool, and how...material...without...

trees chopped, animal tissues involving labour, and pain, friend will say—there may be objects in heaven, as on earth. I know not, but if so, the...lies with him, it will never be argument affecting the peace and...the church upon a mere support...He says we are sown a natural...raised a spiritual body; and...says that in heaven, there is...marriage nor giving in marriage...are as the Angels of God.

I do not follow my brother to other passages in this book, where the same figure is employed for the simple reason that were I to adopt his mode of interpretation, I could find warrant in it for the most gorgeous ritualism that ever polluted a Christian Church, for example representations of our Saviour, and of God, Rev. 1, 14 and 1, 8, the use of Candelsticks, Rev. 1, 12, Ecclesiastical military, Rev. 4, 4, Censers, Altars, Incense, Rev. 8, 3, genuflexions &c. and it is for this among other reasons that I differ with him as to the question being merely one of expediency, once step beyond the limits of Apostolic authority, and the decline is easy to puseyism and popery.

I do not know whether it is worth while to notice the queries of one who does not deem it sinful to amuse himself with the bagpipes on the Lord's day. I refer him to the word of the wise man, Eccles. Cap. 301, "To every thing there is a season," and Cap. 6, 1. "Keep thy foot when thou goest to the House of God, and be more ready to hear than to give the sacrifice of fools, and to the prophet Isaiah Chap. 58, 18, for instruction as to what is right and proper on the Sabbath, and in the sanctuary. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath, a delight, the holy of the Lord, honourable, and shall honour him not doing their own pleasure &c."

There may be many besides presentors in our congregations in Canada, as well as in Edinburgh, Glasgow, or even Inverness, who are ungodly enough to praise God with their mouths while their hearts are far from Him, the present, or poor man, is only one member of the congregation, who leads the music, a duty which some one must do, if the praises of God are to be sung with the understanding, and is I presume amenable to church discipline, like every other member of the church.

This is all I have to say to Query? so pray don't let him wait.

His skirmishes prevent me to taking up the Assemblies answers to reasons at present, but when I can find a spare moment, I will, with your permission, still further trespass on your space.

B.
PRESBYTERY OF STRATFORD.
This Presbytery met at Knox church, Mitchell, on Tuesday. Those were present, Revs. Messrs. T. W. Mitchell, M. A., (Moderator), McPherson, Drummond, Gordon, Hamilton, Hishop, Fenwick, Finlay, Musgrave, Colly, M. A. Bell, M. A., and Scott; and the following elders: Messrs M. B. Lantyne, J. Thom, S. Watson and G. McIntyre. After the transaction of some routine business a circular from the Presbytery of Manitoba was read, intimating its intention to apply to the General Assembly for leave to receive as a minister, Mr. Neil McDougall, a minister of the Presbyterian Church of Canada, in connection with the Church of Scotland; and another circular from the Presbytery of Brockville, intimating its intention in like manner to apply in behalf of Mr. James Douglas of the Congregational Church, and Mr. Boyd of the American Presbyterian Church. A scheme of missionary meetings was appointed to be held in the second and third week of January. Mr. Mitchell presented an excellent and interesting statistical report of the congregations in the Presbytery, of which an abstract was ordered to be printed and circulated, it was agreed that the deputation to the ensuing missionary meetings should recommend the establishment of congregational libraries. Notice of motion was given that the ordinary meetings of Presbytery be held at Stratford; and that the commission to the General Assembly be elected by ballot. The Presbytery authorised the change of name of Norman street church, Stratford, to Knox church. Mr. Hamilton introduced a conference on Sabbath School work by reading a paper on that subject, of which the Presbytery ordered three thousand copies to be printed and circulated. A committee was appointed to compare suggestions for the improvement of Sunday schools. The Assembly's remit on the standing of retired ministers was approved simpliciter. Notice of motion was given that Mr. J. McFavish, of Woodstock, be nominated as Professor of Systematic Theology, in Knox College. Mr. Thomas McPherson, of Stratford, was nominated as Moderator of next General Assembly. The following motion of condolence with Mr. Hall was adopted: "That the members of this court have learned with deep sorrow the loss our brother, Mr. Hall, has sustained in the decease of his beloved partner in life, and herobly tender to him their heartfelt sympathy and they pray the Great Head of the church that the consolations of the Holy Spirit be given him in his sore trial."

The Presbytery then adjourned, to meet in Knox church, Stratford, on the third Tuesday of March.

OPENING OF ST. ANDREW'S CHURCH MARKHAM.
The new building which has been in course of erection since last May, for the Presbyterian congregation of Markham, was opened last Thursday, the 2nd inst., under very favourable auspices. The Rev. James Bain, of Scarborough, preached an excellent discourse from Joshua xvi. 15 "Choose you this day whom ye will serve," as far as my house and my house will serve the Lord. We will not attempt an epitome of the sermon, it was eloquent and pointed; and made a deep impression on the minds

of the hearers. Early in the afternoon a solera was held in the basement, for which the ladies of the congregation supplied the tables and the abundance of good things laid upon the tables, and which so interestingly amused the guests of those who sat down to them, showed that a ruggedly hands had been at work. After refreshments had been partaken of and the people seated in the church, the pastor of the congregation, Rev. James Carmichael, M. A., took the chair. He gave a brief sketch of the life and labours of former incumbents of the charge. The first minister settled as pastor of the congregation was the late Rev. George Galloway, M. A., who was inducted in 1839. He only lived three years after, and his remains lie in the graveyard at the old church. He was a man generally beloved, his memory being well cherished by all who remember him.

Speeches suitable to the occasion were then delivered by Dr. Crowle, Rev. Messrs. Bain, and Betts, A. Barker Esq., and Mr. John Gibson.

The collection and proceeds of solera amounted to the handsome sum of \$750.

During the interval between each of the speeches, the choir discoursed very sweet music. And what we consider as a most pleasing feature in this Presbyterian church, thus auspiciously opened, is that an organ has been introduced.

On Sabbath the 5th inst., at 11 a. m., the Rev. Jas. Carmichael, M. A., the pastor, delivered a very eloquent discourse from 2nd Cor. v. 7. "For we walk by faith, not by sight. The morning was stormy, preventing many from a distance being there, the attendance was good notwithstanding. Collection, \$28.85. At 6.30 p. m., the Rev. Mr. Betts, Wesleyan Minister, occupied the pulpit, taking for his text, Acts xxvi. 28, "Almost thou persuadest me to be a Christian." The church was crowded, and the eloquent and touching discourse was listened to most attentively by the large and appreciative audience. Collection \$91.88.

The church is a brick structure 54 x 82, with basement, and capable of seating 850 people. There is a massive tower on the left hand of entrance to the building. The tower is 64 feet high, and surmounted with a steeple about 50 feet, which with the vane, makes the whole about 122 feet in height. In the tower is a large bell, which cost over \$500. Above the vestibule there is a place for the choir; the entrance to this place being by a stair in the tower; the choir is thus placed at the opposite end of the church, from the pulpit, and at the entrance above the door, and immediately behind the choir, there is a large circular window of stained glass. The pulpit is low, not quite two feet from the floor, and is very chaste in design. It is roomy and comfortable, and holds a fine sofa. The seats are oiled and varnished, which with their walnut book boards and arms, have a very fine appearance. The aisles are laid with matting, and the pulpit is carpeted. The ceiling is plastered, with two heavy cornices at the two angles on each side, and in the middle are two large centre pieces, from the centres of which are pendant two fine chandeliers. The interior is plain but neat, and at once conveys an air of comfort to the beholder. The basement is the full size of the church, in it there is a hot-air furnace and an entrance. There is also a stair from the basement to the church at the end where the pulpit stands. The structure reflects great credit on the Building Committee. The whole cost will be in the neighborhood of \$6,000, \$8,000 of which has been paid.—*Markham Economist.*

MINISTERS AND CHURCHES.
The congregation of Walkerton have raised for the schemes of the church for 1872 the sum of \$124.12, and the Sabbath School of the same church has raised for 1872 the sum of \$29.68, of which \$18 goes to China, and \$10 for a new church site.

On the evening of New Year's day, a large number of the congregation of Manchester met at the Manse, and in the name of the congregation presented their pastor, the Rev. S. Young, with an address and a handsome pocket-book, containing \$61, as a New Year's gift.

The *Pictou Gazette* says.—On the 1st of January the Rev. J. MacMechan, Pastor of the Presbyterian Church here, was the recipient of the sum of sixty dollars, being an amount collected from a few of his parishioners and friends, as a New Year's gift, and as a slight token of the esteem and affection in which he is held. The Presbyterian congregation here are fortunate in having so good and able a man as Mr. MacMechan as Pastor, and we are not surprised to find them giving him a substantial proof of their regards for him.

COOKSTOWN CHURCH OPENING.—PRESENTATION, &c.
The New Edifice at Cookstown in connection with the Canada Presbyterian Church was opened for divine service, on Sabbath 22nd ult. Forceful and eloquent sermons were preached; in the morning by Rev. J. M. King, M. A., of Toronto, from Romans i. 18, in the afternoon by the Rev. J. Sutin, of Bowmanville, from Judges v. 23, in the evening, by the Rev. G. Burnfield, B. A., pastor of the congregation, from Isaiah lx. 18. The church was filled to its utmost capacity, at each service, and great attention was manifested by the whole audience. The collection amounted to \$100.

On New Year's day a festival was held in the Temperance Hall. After ample justice had been done to the good things provided by the ladies of the congregation, addresses were delivered to the people, who had, in the mean time assembled at the church, by Rev. Messrs. Fraser, of Bondhead, Cameron of Bradford, Knowles of Alliston.

In the evening a social was held, which was attended by about eight hundred people, filling both the Church and the Temperance Hall. About 500 people were addressed in the church by Rev. Messrs. Irwin, Cameron, Fraser, Smith, Campbell, Knowles, also by Mr. Geo. Duff, Superintendent of the Sabbath School, and also by Mr. Foster.

The Chairman, Mr. Theo. Elliot, conducted proceedings in the Temperance Hall. Speeches were delivered by Mr. J. Campbell and R. Henderson, students, varied with music by Mrs. Geo. Burnfield and Miss Patterson, and dialogues and recitations by the young people of the congregation.

The vast meeting dispersed at about ten o'clock, highly pleased with the entertainment of the day. One part of the programme of the day must have been highly gratifying to every one. The Sabbath-school in connection with the church presented the congregation with a handsomely bound Bible, to be used in the public service of the sanctuary. The presentation was made on behalf of the school, by Mr. Geo. Duff, superintendent.

The pastor, Rev. G. Burnfield, B. A., thanked the Sabbath-school on behalf of the congregation, in suitable terms. He took occasion at the same time to mention the piety and ability of the superintendent, and noticed the successful working of the school under his able superintendence.

Mr. H. Fraser, on behalf of the Bible class, then presented the superintendent with a valuable copy of Kito's illustrated Bible, and an address. The superintendent replied in appropriate terms, thanking them heartily for the kindly feelings which prompted the gift. The weather was very fine, and the meetings in connection with the opening of this handsome church were decidedly successful. The amount realized towards the building fund was \$920: The church is a very neat brick building, of Gothic style—85 feet by 50. The facings are all of white brick. The entrance to the church is by a lobby, 8 feet by 24. A commodious vestry 18 feet by 22, is situated at the south end of the church. There are two circular windows of beautifully stained glass at the north end of the church. The side windows are also partly of stained glass. The seats are comfortably and neatly placed. The platform adds much to the appearance of the building, and is furnished with good taste. The church is lighted by a reflector 4 feet in diameter, suspended from the ceiling, throwing a soft and uniform light over the whole building, and adds much to the beauty of the church. The plans were drawn Mr. Donald McDonald of Toronto. The church is beautifully situated on an eminence overlooking the whole village. It is a model, both for beauty and comfort, and unquestionably the most handsome Presbyterian church in the Presbytery of Simcoe. It is only two years since the pastor, Rev. Mr. Burnfield, was ordained. The membership was small, and almost insupportable difficulties faced the congregation. God has blessed the efforts of pastor and people. It is hoped the debt that still remains will be cleared off this winter. The church and the meetings in connection with the opening, speak much for the taste and energy of the pastor, and of the whole congregation. The interior of the church was furnished by the ladies of the congregation.

NEW YEAR'S DAY AT THE MANSE, METIS, QUEBEC.
On New Year's day, a goodly number met together for thanksgiving in the C. P. Manse, Metis, though the attendance was smaller than usual on such occasions, owing to the threatening appearance of the weather. Towards the close of the devotional exercises, the pastor presented rewards to several young persons for proficiency in a special Scriptural lesson. He also stated the several sums raised by the missionary boxes which he had received up to that time. After the blessing, a social meeting was held in another part of the Manse, which was decked in gala style. The centre piece consisted of a hollow square, framed by arches of evergreens, five feet and a half high, adorned with mottoes, shields, and flags. At each side of the arches was an imitation statue, a foot high, painted to resemble life, representing respectively a soldier in full Highland dress, a knight in armour, an English gentleman in the dress of last century, a Romish cardinal in full canonicals, a French Canadian habitant, a Syrian gentleman in full dress, a British man-of-war's man, and a North American Indian in native dress. Inside of the arches was a highly ornamented pedestal, on which stood a vase of artificial flowers. On the wall, facing the visitor as he entered, was a life-size sketch of the head of Knox. Above it hung a wreath of artificial laurel. At the sides and beneath was a flag, on which was the words, "Knox, Nov. 24, 1572,"—the Covenanters' flag—the device of the Presbyterian Church—and pictures of Holyrood Palace, Knox's House in Edinburgh, Ed ward VI. "Bloody" Mary, Elizabeth, and Mary Queen of Scots. In another part of the room were sketches fifteen inches in diameter of the medal struck by order of Pope Gregory XIII., to commemorate the St. Bartholomew Massacre, 1572; Flags, on which were the words "The Bass Rock," "The Grass Market," "Dumnotar Castle, and "Ansmoss" also decorated the walls. An adjoining room was also abundantly decorated with flags and pictures. The number of the latter in both rooms was over three hundred. After refreshments had been partaken of, the meeting was closed with the singing of the National Anthem. The articles remaining from aazaar held last summer in Melis, with a few new ones, were then exposed for sale, some of which were taken away and the price left in their stead.—*Com.*

Sabbath School Teacher.

LESSON III.

January 19, 1878.

THE FALL AND THE PROMISE.

GEN. III. 1-3, 15.

Commit to memory v. 15.

Parabolic passages, Rom. c. 12; Job. xxii. 83.

Study (with v. 1) 2 Cor. xi. 3; (with v. 2, 8) Hosea xiv. 9; (with v. 4, 6) John viii. 44; (with v. 5, 7) James i. 18, 15; (with v. 8) Jer. xxiii. 24; and (with v. 15) Gal. iv. 4.

Contral truth.—Man sold himself for naught, and is redeemed without money, (Isa. liii. 8).

The final impression this lesson should make is in James iv. 7, "resist the devil."

STUDIES.

The words "SUBTLE," v. 1, and "ENMITY," v. 15, will require explanation; and the pupils must be shown that in the nature of the case, the brief narrative may be only the substance of a longer conversation. (See illustration.)

The tempter is introduced here, without any previous history. Who he was in reality, we know from other Scripture: 2 Cor. xi. 3 and John viii. 44.

What he appeared to be, we learn from the first verse, "the serpent," or "snake." What this creature may have been in appearance before the curse we cannot tell; but it is not too much to presume that some change for the worse was implied in the curse of v. 14. He is classed among the beasts and cattle, and may have had a look of companionship, as well as subtlety, or wisdom, or craft. This form was taken in order to open communications with Eve without surprise or alarm, and so put her on her guard.

Our lesson naturally runs into four heads, and clear division is a great help to the memory, makes a lesson definite, and leads to putting thoughts and illustrations in their proper place.

1. The temptation.—begins with a question—rises doubt, suspicion and a sense of being fettered. But it is cautiously put. God had said, "of all the trees thou mayest eat, but—" The tempter slightly alters it, "ye shall not eat, &c." In God's word it was the fruit that was in the foreground. In the tempter's, it is the interdiction that is the foreground. It is made offensive in this way. (See illustration.)

Perhaps it is impossible to say how far her answer was right, or if already some doubt had been raised by the question. It is noticed that in her reply she (a) made the prohibition stronger than God, "neither shall ye touch it."

(b) That she put obedience mainly on the ground of fear, "lest ye die." But who can say whether this was an accidental variation? Still the probability is from the exceeding boldness of the devil's statement, that some mistrust was raised in her mind, and reflected in her manner. Tone and manner in such cases say more than words; sometimes contradict them. "Ye shall not surely die," and in the very words God employed. And finding her ear gained and her attention secured, he proceeded to argue and insinuate the lowest motives for the restraint. And now, when she can listen to him, he puts forth the idea, "God doth know," &c., v. 6.

This means (a) he does not love you. He is keeping a real good from you. (b) He is not true with you. He knew when threatening death, it was an empty threat. This "makes God a liar."

(c) He hath his own reasons for keeping it from you. You could not be seen and assailed, if you did not eat. You would be his equal. He could not keep you down, if you enjoyed this tree. You would then be as great and as wise as he is.

II. The sinful act.—Having listened, and received this bold lie, delivered with great confidence and with a little look of truth (as we shall see), she turns to the tree. What a moment for her! Had it recalled the Creator and his love, and led her to spurn away the lying traitor—but no! She sees it with eyes already dimmed with sin of thought. It has three attractions for her:

- (1) Its fruit seemed good for eating.
(2) It was very nice-looking.
(3) It would open her eyes—whatever that might mean—and make her like God, and give her a knowledge she had not before. Her curiosity was roused.

She commits the open, decisive act of sin, as in James i. 15; becomes in turn a tempter, "gave to her husband,"—with what explanation we are not told—and he did eat.

III. The guilty fooling.—Innocent, they were only occupied with the higher and nobler part of their nature, of which the body was the beautiful vesture. No longer innocent, their thoughts turn to their lower nature, as they had not before, and thus saw to the fig leaves to cover themselves. They had the innocence of infants before; they lost it, and they have lost also their fearlessness, for (v. 8) "they heard the voice," &c. (See illustration.)

IV. The mercy.—God awakens the sense of sin by this question, and receives an answer that is half true; deepens it by another, which is enlarged and explained, v. 11; receives an insincere answer, which shows lack of love to Eve; and even hints that God had something to do with it (sin growing worse). It is a sudden excuse, of which this is the tone: "That woman by my side—who was given me by God as a help meet—she gave me the fruit." It was like all deepening sin, intensely mean and unmanly.

Following it up, the Lord puts the question to Eve, v. 13. It is mainly an excuse she makes, v. 13. There is no use in questioning the serpent. No means to be used with him, no sense of sin—a means of recovery—to be roused. He is only to be punished and in his sentence is wrapped up the hope of man, v. 18. (See illustrations.)

All prophecy is veiled at the time, fo

Our Young Lord.

THE MONTHS.

January brings the snow, makes our feet and fingers glow; February brings the rain, Thaws the frozen lake again, March brings breezes loud and shrill, Stirs the dancing daffodil. April brings the primrose sweet, Scatters daisies at our feet, May brings flocks of pretty lambs, Skipping by their busy dams, June brings tulips, lilacs, roses, Fills the children's hands with posies, For July brings cooling showers, Apples and gilliflowers, August brings the sheaves of corn, Then the harvest home is borne, When September brings the fruit, Sportsmen then begin to shoot, Fresh October brings the pheasant, Then to gather nuts is pleasant, Until November brings the frost, Then the leaves are whirling fast, Chill December brings the sleet, Blazing fire and Christmas treat.

HOLD ON, BOYS.

Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or say any improper words. Hold on to your good name at all times, for it is more valuable to you than gold, high places, or fashionable attire. Hold on to the truth, for it will serve you well and do you good throughout eternity. Hold on to virtue; it is above all price to you in all times and all places. Hold on to your good character, for it is, and always will be, your best wealth. Hold on to your temper when you are angry, excited, or imposed upon.

A BROTHER OF GIRLS.

Lady Duff Gordon, in her book on the Orientals, gives the origin of a beautiful phrase which is current among the Arabs, but carries a word of suggestion for people much more civilized than they. She says: "I asked if Abdel-Kadir was coming here. He did not know, and asked if he were not Akhul-el-Bennat, a brother of girls. I pronounced it as I did not know if he had sisters. 'The Arabs, O lady, call that man a brother of girls to whom God has given a clean heart to love all women as his sisters, and strength and courage to fight for their protection.' Omar suggested a thorough gentleman as the equivalent of Abou Hassan's title."

Would that every young man might set up for himself, in the very outset of life, this chevalier standard of conduct in all his intercourse with the other sex. One of the best touches in Hughes' 'Tom Brown at Rugby' is where, on first leaving home, the rub is recommended by his father to the youngster, never to see or do anything which he would be ashamed to have made known to his mother and sisters.—Christian Union.

CONFESSION HELPS TO HEAL CONSCIENCE.

Suppose that we feel trouble in our consciences, on account of something that we have done that was not right to some of our friends or neighbors, then the way to get rid of this trouble, and heal our injured conscience, is to go and tell them what we have done; to say that we are sorry for it; ask them to forgive us; and try to make up for the wrong we have done them.

THE COUNTERFEIT SHILLING CONFESSED.

A boy named Charles Harris, in a country town, in England, had a counterfeit shilling given him one day by his cousin, Thomas Downs, who was a clerk in a store. It looked so much like a good shilling that hardly one person in a hundred would have noticed that it was not a good one. In coming home from school the next day, Charles showed the shilling to some of his companions. They asked him why he didn't pass it. He said it would not do because it was not right. The boys laughed at this, and asked him to come to old Dame Jones' little shop, at the corner of the lane, and spend the shilling in nuts and candy. "You may be sure the dame will never notice it," said Harry Morgan, the biggest boy in the company, "for she can't see very well, and then you can treat us all around, and that will be jolly."

Charles' conscience told him that it would be wrong, and he said he couldn't do it. But the boys all got round him and pressed him so much, that at last he yielded and did it. His conscience troubled him dreadfully when he came to the shop. He hesitated; but the boys urged him on, and he went in and passed off the counterfeit shilling for a good one. The boys thought it was nice fun. They enjoyed the treat very much. But Charles didn't enjoy it at all. He could think of nothing but the mean, wicked thing he had done. When he went to bed at night he couldn't sleep. It seemed as if there was a thorn in his pillow that drove sleep away.

The next day, when he went to school, Harry Morgan met him. "I can't stop now," said Charlie. "But you've got to," cried Harry. "If you don't I'll tell on you for passing counterfeit money, and then you'll have to go to jail." Poor Charlie was terribly frightened. How he wished he had never seen that counterfeit shilling. He felt that it was very hard for the boys who had urged him to do wrong, now to turn round on him in this way. But he saw how entirely he was in their power.

During recess there was a quarrel among the boys. One of them who felt angry with Charlie said, "Pook! a fellow that would cheat a poor woman will do anything." This was almost more than Charlie could bear. But what was he to do? On his way home in the afternoon, he suddenly met his cousin Thomas Downs, who gave him the shilling. "Helloo Charlie," said Thomas, "let's see that shilling I gave you."

"Haven't got it," said Charley, turning quickly away. "Stop; did you lose it, or

give it away? "No," said Charley. "Well, where is it? You haven't spent it yet?" It was on the end of his tongue to say "No." But Charley never lied, and great as the temptation was, he wouldn't do it now. "Oh," he cried, almost choked with grief and sorrow, "what did you give me the counterfeit piece for? It has been a dreadful temptation to me. I have passed it, and what shall I do?" and the poor boy looked perfectly wretched. His cousin was surprised and sorry. He took him by the hand and walked down a lane where they could talk by themselves. Charley told his cousin all about it, and asked him what he was to do. His cousin told him there was but one thing for him to do, and that was to carry a real shilling to the old woman in place of the counterfeit, and own what he had done.

"Couldn't I go and put it under the shop door?" said Charley. "It will be just the same to her; she'll get it, and not lose by the counterfeit."

"You'll be well for her," said his cousin. "You'll be well for you, Charley. You know you've done wrong. If you are really sorry, make clean work of it. You must make your conscience by doing right, and you must heal it by doing right. Take the shilling. I will give it you for my part in your trouble. It will teach me a lesson about putting temptation in the way of my friends. Go down to the old woman and give her the good shilling in place of the counterfeit."

Charley did so. When he got the counterfeit shilling he went down to the shop, and showed it to the old woman. Then he felt a great load lifted off from him, and said, "I'm now am free again. I am not afraid of anybody now."

MANNERS IN TRAVEL.

The qualities of character and deportment which are brought out by travel, more than in any other almost anything else. It is a test of new and unexpected circumstances, and takes away the old props on which we were accustomed to lean. One of the best New York exchanges holds these as the subject:

I have frequently pained, the present season, the course and tyrannical bearing of the men while travelling. They scramble for the best seats. They insist on controlling the windows, the doors, the ventilators, the furniture, precisely as though the entire car or boat were their private property. They cover the floors with the stink of tobacco juice. They fill the air with their breath puffed by funk and smoke. They talk vulgarity. If a child cries they get and almost visibly froth at the mouth. And if a poor, tired woman looks at them they turn their eyes to the other side. They make travelling an uncomfortable and positively dangerous, and noisy affair, and they come in contact with the same people.

Sometimes the manners of women on the road are positively creditable to the sex, but sometimes monopolize seats that do not belong to them, by spreading out their baggage, or sit in discomfort. They sometimes make a car and stare at a tired man, until he feels compelled to rise and offer a seat that he needs more than the one who takes it. They sometimes display an amount of selfishness, levity and impertinence, impatience and frolicfulness, which amazes quite as much as it pains those who witness the exhibition. These are exceptions to the general rule, but these exceptions are unfortunately numerous. To be pious in a seat with a human porcupine or box-turtle is a tax on the nerves that is hard to be endured. Whoever would make it a positive duty to take care of themselves in the noblest possible way, and meeting all emergencies in the sweetest manner. The more politeness the more joyful and kinder to carry candy and other gifts, and give them to every one who asks for them. Every woman especially should be an example of good manners on the road.

PEWS.

The thoughtful consideration of the body is essential to the health of the soul. On the other hand, the body is well settled that bodily ease and comfort conduces to that spiritual abstinence and freedom of the mind, and to the full play of the sentiments. In an unusual anomaly that which we have presented the old straight-backed school-houses with curved-back seats, while we deem cushioned seats to be the most comfortable, and the enjoyment of the lively and vigorous drama; and while in our own churches we have arm chairs and rockers at the front, nevertheless, in church, where it is so difficult to sustain the attention of the congregation, we still continue to use with the old-fashioned pew, and to be sure, but still offering to the people one of the four sides of the body, and nothing of the actual angle at which the back of the pew is sometimes so curved that it has no arm to rest the arm on. The drawn counterpane that stare up in a vacant way at the people, and the of the steeplehead of the nervous head ache after services of the part of the ladies. To aggravate the situation, the custom gives the seat a certain amount, the only one with a arm. In churches were left vacant, those who would prefer to provide a seat, or if that should render the church too motly, a uniform of the church to be adopted in place of the of the pastors would be the easy side of the pews, but those who are to consider this, among other things, among other things.—Springfield Republican.

Scientific and Useful.

REMOVAL OF DRINKING WATER. (Amo in 1871, Dr. Bischoff, Jr. took an English patent for removing organic matter from drinking water by using a solution of iron prepared by heating a mixture of iron with carbon. This process not only purifies the vilest water from organic matter, but also removes any copper present. It has been found to possess this disadvantage that the water so purified contains iron, and that it soon turns brown, and precipitates in the form of a copious precipitate of the hydrated oxide of iron. This tends to limit the usefulness of the process.)

SPECTACLES. The use of yellow spectacles instead of blue is proposed by a recent writer. The hypothesis that yellow is the ray which does most active or photographic work. This error has originated in a want of knowledge of the fact that, of all the rays, the most powerful action of carbon compounds. Since the eye in its construction involves the use of such compounds, the yellow ray of all others has the strongest action on the eye. With our actual experience, for example, the yellow light is far the most powerful light of the spectrum, and the universal preference for yellow and blue glasses is owing to the fact that the greatest energy on the retina is produced by the greatest energy on the retina, and less irritating action on the eye when by disease or other cause its power is increased.—Nature and Science for January.

FRAR IN WILD CREATURES. The Galapagos Islands the wonderful tameness of the creatures that have lathered their way to the shore. The seals, he says, are fond of crawling under bushes, and above high-water mark, and sleeping two or three in a place. Under one bush he saw a mother and her cubs, and so fearless was the cubs, that when one of the officers stepped on a piece of cracker to her nose she smiled as fearlessly as if she had been used to the tameness of many of the human race. It was surprising, for the fingers of the mother were within half an inch of the yellow line, and within six inches of the black line of the structure and Science, Scribner's for January.

PLANTS. The inquiry, however, professes that some of the most beautiful lights—namely blue—are highly beneficial. The effects disagree. The light of the sun on the outer covering of the lungs, in some pneumonia, inflammation, or lung fever and in the most of the strongest man to the week. If cold falls upon the lungs, it is pleurisy, and its slow, very painful course, if a cold settles in the chest, it is pneumonia with agonies of pain of the heart, which sometimes snaps under the friendly warning. Its importance, then, in the knowledge of not so much as how to avoid it. It is from one cause, some being colder than natural for a person will keep his or her feet warm, and never allow himself or herself to be chilled, he or she will never take a cold, and this can only be a consequence of care in warm clothing and avoidance of drafts and exposure. While pneumonia, colds come from cold feet, pleurisy arises from cooling off of the feet after becoming a little warmer, or from natural from exercise or work, or from going to a warm apartment.

The suggestion for a chest which he proposes is to sink a well, and in the basement, and there to have a tube which would be a little smaller and shorter than the one between the two. Close the water-tight door packed with wool, and let water fill the space between the inner tube. Let there be a hole from the bottom of the inner tube under the walls of the building. The pipe will serve to admit air, and should be covered with a mission of dist. Let a water-tight cork so that the water over the inner tube may be drawn off, and the water flow in. As long as the tube, the inner one cannot be more than 212°. It will be easy to see that the water can be turned without descending to the level of the water.

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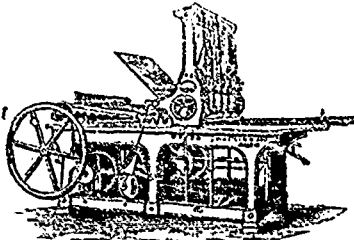
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