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At seven their the chair is taken by Mr.

Morgan of the Christian, who letter a hyum

and prayer by Mi's McPherson, delivers an

eddress upon Jon than and his arms bearer,

appropriate to the subject of the evening.

Our Work." Then follows the most inte-

resting man of the evening with n best

addie ., Dr. Bernards. His bright for thee

with his small stature combine to give lune

a youthful appearance, but as he proceeds

But time and space fail me to tell of the

been rescued, the locality was as bad as

ey . The place is not far from Miss

McP's home and the statement gives an idea

of the strong faith required in such labours.

Yet Mr. A. has declined more than on

appointment in the Church of England for

which he was educated. In such a state

of things we can see good reason why for-

our fields should not be left untouched till

home heathenism has been cradicated.

Well may Dr. Beinards say what we need

above all is more power from above. God

MINI AS PRESENTS.

read in your interesting columns of so

many tokens of love on the part of congre-

gations to their devoted pastors for their

works' sake. The page on which is found

the caption "Ministers and Churches is

the first to which we turn. Every item of

news relating to our beloved. Zion ought to

have a charm for souls that have tasted of

heavenly grace. Yet there is surely a limit

of propriety which should be observed in

proclaiming to the whole world every

thing that is done, and every little present

carried to the mause. Were I at the side

of some of your correspondents I would

whisper, "Don't blow the trumpet on every

occasion. When you wish to make

known some worthy deed, or gut, for the

sake of stimulating and provoking others to

like zeal, take heed that you put it in a

form worthy of a religious paper. Let your

conversation be as it becometh the Gospel

A flippant use of the Word of God is not

to be tolerated many case. One of your cor-

respondents in a long and irreverent

paragraph writes of his minister (newly

married) having plucked "the Rose of

Sharon!" and then attempts a pun about 2

present of which he says, "This will

voverse the case of Lots wite and make it

pleasant to look back.' I hope the writer

will pause a little, and consider whose is

that Word with which he takes liberties.

I do not wish to be consorious. Triends

may allow such expressions to slip from

them without consideration, and would be

very sorry to be gauty of levity, but it is to

Yours, &c.,

REVERENCE.

be unprofitable to direct attention to it.

CANADIAN ABROAD,

grant it to these noble workers!

Plato Reffice to the Presidents

London, Jan 1873.

Vol. 2

## TORONTO, CANADA, FRIDAY, FEBRUARY 21, 1878.

No. 54.

## Zopfribulors and Correspondents.

#### ENGLAND.

CANADIAN TO SORT IN LONDON- MICHINGS AT MISS McPrienson's House-Loss of LED IN THE CREAT CITY - "FIDDLER JOSH"-INCLED STING PARTICULARS.

Faull's Family Hotel, King St. Cheap

to directes the difficulties of the work and salde, is as quiet a place as you can expect to to set forth with eleganess, freedom and and in the heart of London, and very conpower, how the love of Christ should coment both for business men and sight-cers, strengthen for all things and especially for Romehow it has become the resort of many a larger self-denial and more abounding Canadians. Here I met several from Todevotion, ere we can stand the searching Fronto and Montreal. One, an elder of the test of "Lovest thoume more than these?" E. P. Church, hearing of the meeting at you feel that it is a mon of no ordinary Miss McPherson's house expressed a desire powers of mind, depth of feeling, and strength join me. It was quite dark as we of purpose who speaks-one from whom, if Threaded our way past the Bank to Bishop spared, much may be expected. His work Date St. without, choosing the back streets among the poor lads and others in Stepney avoid the throngs of vehicles and foot-Causeway has already yielded able results bassengers which choke the main arteries and in connection with the Home there, of the city, as its thousands of liberated toil. there is now being formed under his care a ers are escaping to the suburbs for the training school for home and foreign mishight. When we returned between nine sionaries, intended especially to meet the and ten, the streets were almost deserted, case of those who have not the means of hough they show more life an hour later a collegiate course, and yet might with when the theatres and music saloons give practical training soon become valuable forth their crowds of pleasure seekers. a sistants in needy mission fields. In con-Taking a narrow street to the right (Brushneetien with this department Mr. Grattan field) we soon come out upon Commercial Guiness is at present visiting some of the St. Spitalfield, within a hundred yards of larger towns of the kingdom, lecturing on the Home-in the centre of one of London's "The world and the work," inviting recruits most degraded districts. Measure a quartto enlist. Meantime Mr. Guiness, is here ter of a mile each way into that mass of from headquarters at Bath, to tell us someold tenements, and you will see into how thing of his mission work among the cabsmall a space a population of over 120, 000 men there, a much neglected and often may be crowded. A large proportion of profligate class. With the co-operation of there are paupers or criminal outcasts the master cab owners they have been able from society, perishing for lack of knowfor some months to maintain a morning ledge-in short entirely destitute of spiritual meeting at six, closing with hot coffee and sustenance (as well as scantily furnished bread and butter at seven. A marked imwith bodily aliment) but for the self denyprovement in the cabmen is already aping labours of such as the band of hero and heroines we meet to-night. It is true the building which towers its stately form work described by Mr. Ives of Grav's above the ragged rabble is a church, but Yard Ragged Church in the West End, by being known to be such is carefully avoided the railway porter whose Mission Hall is a by thom. As we are rather early, we turn down the first alley for a little cruise of though not least that conducted so petientobsercation, but the edour of the low dirty ly, prayerfully and perseveringly by Mr. archways and the sinister suspicious glance Geo. Holland in George Yard. The old of their denizens are not encouraging, so man's address was most interesting, but it we soon turn and having got safely past a was sad to hear him say that after 20 years rough crowd, watching a fight between a of labour in which many individuals had couple of drunken women, we are glad to put back to the comparative respectability of the main street. Another time I may give some account of a Sunday evening spent with a missionary band among these haunts of vice, meantime here is the great brick ex-warehouse which does duty as a Home of Industry, easily known by the texts which fill its windows, such as " Thou God seest me;" "Be sure your sin will had you ou ," &c. Miss, McPherson makes us welcome and while the company are gathering over head, she conducts us through her inner and outer offices, adorned with finenine negliness with mementies of Canada &c into the worksom, where some little match bo , wakers still ince and checriuil give us a specimen of the a skill. But the workers who a skill is a m-scrated to the gathering of gems for the Redeemers's crown now claim our attention. The quiet ady in black who meets. Miss M. with a sisterly conbrace is Miss Lowe, the daughter of the Governor of St. Helena, at the time of Napoleon's imprisonment, who first mtroduced Mrs M. many years ago to her present sphere of labour. She has left the luxurious preemets of Court life a honoured attendance up in royalty here to do a lovely work of love for a higher sovereign than earth knows. In the hall we met with Mr. Them, who alast summer made his that voyage to Canada in charge of all band of rescued arabs, and is not easily tired of

ocean. The second flat is the schoolroom, almost the whole size of the house, rather low, unplastered and uncarpeted but whitewashed clean; as well ventilated as ats shape will allow. Here a goodly company are gathering for the tea at six, increasing to about three hundred when the addresses begin at seven. The teahour is one of free and pleasant intercourse. That dark young man so assiduous with the tray is pointed out as one of the soldiers recently dismissed from the army of his country for preaching, now more fully than ever doing duty as a soldier of the Cross. A broad smile of recognition and welcome lights up many a face, as Mrs. Birt (Miss, McP.'s, sister) bring amto the centre and introduces a bright-eyed little man, of middle age and somewhat prim figure. It is Mr. Peole, alias "Fiddler Josh"; once a strolling musician and reckless servant of the devil, converted in a prison and now with the help of his wife holding nightly meetings in a tent in the East End and doing a most remarkable work among the degraded and

neglicted.

talking of the sunny land across the

The state of the s DR. ORMISTON VERSUS ORTHO-DOXY.

Philtor British Antifican Property blan.

to pass unnoticed. It was, nearly "The point which pervedes many of the controthe great work of Christ, had no special law. It only opened up the way by which repent and return to him his mercy. Or does he mean that Christ's grand mission into the world was to make it possible and easy for Man to be reconciled with God? Then this is the Armenian theory by which man is regarded as placed in a salvable state, so that if he will only use what good still remains in him he may repent and believe the gospel, be reconciled to God and saved. In other words on account of what Christ has done for the human race, it is now possible and easy for the sinner to save hunself. Both these theories make man's salvation to hinge upon man himself make it uncertain whether any will be saved; for they make it only "possible"

How different are the statements of God's word on this point. "For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by h s life. And not only so, but we also Joy in God through our Lord Jesus Christ, by whom we have now received the atenement. Rem. 5: 10 railway arch rented at £20 a year, and last 11-"He is our peace who hath made both one, and hath broken down the middle wall of partition between us, hexing abolished in his flesh the enemay, even the law of commandments contained in ordinances; to make in himself of twain one new man, so making peace; and that he might reconcalc both unto God in one body by the cross, having slain the enmity thereby." Eph. 2: 14-16-" Who his own self bear our sins in his own body on the tree, that we being dead to sins should live unto righteousn 's ; by whose stripes we were healed." 1 Pc'. 2:21. " So Christ was once offered to bear the sins of many." Heb. 9: 28. "He lath made him to be sin for us who knew no sin; that we might be made the righteourness of God in him." 2 Cor. 5:21. There is no uncertainty, no bare possibility of reconciliation with God in such passages as these. For sumers he came, for them he suffered and died, the ut for the unjust, that he might reconcile them unto God. And all those whose sinched did hear it his own body on the tree will certainly in time, have effectedly applied.

to them the benefits of his mediation. Pounded upon melt pa suges to the t' how very different and senstactory is the statement made in the V. See, of the cut Ch. of the Contession of Lath; manely, The Land Jesus, by his perfect abedience and sac the of himself which he through the Eternal Spirt once offered up unto God, bath fully satisfied the justice of his Father; and purchased not only relonct hation, but an everlasting micritaine in the Kur dom of neaven, tradities of me the Father hath given hom " Very defirent this from merely making it possible and easy tor God to be reconciled to them or for them to reconcide themselves to Ged was not morely rendered reconciluble but fully ice neded by " the grand mesion of ou Saviour mto our world;" and hstead of making "t'us reconcidation merely "possible and case," he has per teetly effected the special from If Gell were made there by only reconcilable, then some acts of our own must be the proper ground of our rec mediation. Bet such sentiment is subservice of the g spel, which everywhere declines, that Chart made re conciliation by his death. Rom. 5: 10.

occupying such prominent positions in the church of Christ as Dr. Ormston does. They are calculated to do much muschief ought not to be allowed to pass unchallenged. Is it that evil sommunications in the City of New. York have corrupted those who were so recently prominent in the Canada Presbytonea. Chuch; or the Canada Presidence. Chuch; or was there a lack of soundness in the faith before they left? Charty hopeth all things"; and I carnestly hope that those who have gone to that great centre of influence will maintain in all their fulness and purity the great and gro-rious do times of the events in gaspel of Jesus Christ. May God pessive them from uttering on holoso, unguarded, and

A Locas or Taura. Feb. U, 1873,

In an Sir, - In the last number of your paper there is a statement in on our do written by Dr. Ormiston . hich on Mr. n. t. grand mission of the Saxion into our world was to make this reconciliation possible and easy. ' The reconciliation here spoken of, as appears from what proceeds, is reconciliation with God, and he affirms in the sentence quoted that the grand mission of the Saviour into our world was to make this possible and easy. Does he mean possible and easy for God to forgive and accept those who may repent and believe the Gospel? Then it implies the governmental theory of the atonement, and reference to any persons but merely to the God may extend to these who choose to not certain.

jurious the not so intended, and it may not unecorporal statements as the one under review is the pray . 1 Y ares truly,

You so Mr. Editor, A Count Position Birth.

#### CONTROVERSIAL WRANGLING.

Editor Burgen Amenicas Prepincipals. "Yet Michael the Archangel, when contention with the dearline disputed about the leaf to five a duct not brue, or met him a radium we are those but with The Lord course there."

Sin,-- I have observed with surprise and regret the uncharitable and unchristian vermal letters publishe difrom tune to urae in your columns. You have frequently consured the butterness and rancour displayed in political contests, and deplored their disastron, effects on the morality of the country. But is it very surprising that party leaders and party organs should be coarse in their hos tility and unspacing in their epithets when grave ministers of the Gospel and pious office-bearers in the church so sedulously copy their example; and this, not in the heat of eara roce discussion, but in the tranquility of their studies? Perhaps the politicians have caught their tone from the church courts and the religious press ! Are those correspondents of yours to whom I refer really jealous for the truth or do they simply wish to gain the victory and display their skill in controversy? For my part I cannot conceive how earnest men, profoundly believing what they advocate, and succeely striving to make others also believe, can condescend to paltry verbal criticism and indecent personal abuse. Granted that a letter is absurd, is it not possible to expose its absurdity without making the writer feel that he is a fool? And granted that a man advocates usages clearly contrary, as some think, to the standards of the church and the oracles of God, may not his error be demonstrated and corrected without charging him with apostacy, or heresy, or perhaps, infidelity? I am neither a minister, nor office boarer, nor member of the church; I am simply an adherent; and I freely confess that all this unseemly wrangling about organs and what not has been to me a great stumbling block. And it must be so to many others. Your paper goes every week, say, to four thousand families. It is read by old and young, members and non-members. The children read it-Sunday-school children who are taught that "God is love" and to love their neighbour as themselves. Who can estimate its influence and who can doubt that the influence of such controversios is evil and evil only!

N. N. N.

## FAIR PLAY.

Editor British American Prusbyturian

Sir,-J. S. in his letter on the Organ Question in your paper of Jan. 10th, refers to the services last Cheistmas day in St. Portant question. If no satisfactory an-Andrew's and Zion Churches in Montreal. I quite agree with him in regretting that the conclusion is inevitable that they are Protestants should so far emtom themselves to the "poor Papists" as to keep that day. But, I mu a say that he has acted means from the support of two Colleges very unfairly in finding fault with one portion of the Presbyterians and one of the result. Congregationalist for having done so, and taking no notice whatever of other Protestants who were equally guilty with them. I do not refer so muchto the Eps copalians as to others whose observance of the afore-incntioned Horthen-Popisa festival is more wonderful. In the article in the Montreal Wilnessfrom which J. S. obtained his information regarding St. Andrew's and Zion Chinches, we are discinctly told that a meeting was held in Cote strees church (Canada Presbyterian) last Christmas Day, as which Dr. Burns preached a sermon satable to the ceasion from Milachem. 1. It I am not | will congregate wherever there are the best very much mistaken, the falt just stated is placed between the one relating to St Andrew's and that relating to Zion Church, so that J. S. has "skepped over" it in passing from the former to the latter of the other two. At any rate, I know that it is in the article, and that it has a prominent place there. We are also told in that article that a Sabbath-school festival in connection with the American Church was held on the morning of Christmas Day, and one in the C. P. Mission Church, Nagareth street, in the evening. At the latter Dr. Burns and the Rev. Mr. Jones and soveral laymen of the C. P. Church tak part. To me it is really paintin to read such Now, Mr. Editor, suppose that I am a ma-statements as the above written by men gistrate, and three persons are brought beore me charged with, say disorderly conluct. One is a very near relation of mine, nother is a distant relation, but the third not related to me at all. The charge is not related to me at all. The charge is astained. All are proved to be equally alty. Well, I let the first go unpumshed beause we are closely related, but the dond, because we are only distantly tolaid, and the third, because we are not rotted at all, I make feel the lash of thonw Would not the be goost partial ity But this is just what J. S. has done, as I can see. I inter that he is a Can in Presbyteman from his writing on the egan Question. Now the heathen proved is a very just one, "Lot just on be dono though the heavens should fall." Surel professing Christ ans ought not, in thitter of justice, to be inferior to the

INFORMATION WANTED.

I dator Becom American Pro outriess

Sir,-I are from your report of the late meeting of the Presbyiery of Bince that and Probytery has placed assessing at the bar of the court without a moderator, and declared its action in a certain cose ipso forto null and roid. Is it in accordance with the lews of the church to place a session at the bar of the Presbytery without a moderator? If not, is not the action of the Presbytery in send cose ipso facto inll and

Will come of these versed in clauch law answer ?

Yours, &c.,

TANT.

THE PARIST AND THE PROTES-

Little British American Presenterian.

Sin,-Permit me to say, for the benefit of 'A Rich Protestant," that the point in his letter which I thought might possibly have excited a smile from the "Poor Papist," was his answering the epistle as if it were really written by a bona fide Papist, which, as I stated, 1 did not believe it was. Of course, however, I may be mistaken in this. I thought my meaning had been made sufficiently clear by the context, and it did not occur to me that he could have misunderstood it so as to imply that there was anything intrinsically laughable in his letter. That there was enything untrue in it, I neither said nor insinuated. I am very glad that he agrees so heartily with the substance of my letter.

Yours, &c.,

A LOVER OF TRUTH.

Feb. 17th, 1873.

COLLEGE VLISUS COLLEGES.

Editor BRITISH AMERICAN PRESERTERIAN.

DLAR SIR,-The College question is now being agitated among us and it is well that

Your correspondent Index says "people continually ask why there are two Colleges belonging to our Church, when one could do the work," and he proceeds to add that "no person has ever given a reasonably satisfactory answer." It is evident that many of the warmest friends amongst us of an educated ministry are seriously considering whether or not two Colleges are necessary. To my mind this is an imswer can be given for having two Colleges unneces ary; if they are not necessary them the Church is justifiable in withholding its

I do not see that the fact of our having two Colleges at present necessitates the continuance of them, if we as a church decide that we do not need them.

What we need and must have is a Theolegical College that will be second to none on this centinent. This much desired end I am convinced can only be accomplished by the concentration of our wealth and the bringing together of our atlest teachers. It matters little by what name this institution may be called or whether it be located in Toronto, Kingston, or Montreal; students advantages. What we want is an institution which shall have the strong confidence of all cur people, and whose efficient management, aside from all local and petty motives, shall be able to retain that confidence.

I am credibly informe? that there are thirty Canadian students studying in American Theological institutions, nineteen of whom were once in connection with Knox College. I have conversed with a number of them and have invariably found that they left because they considered that the home church was not doing what might reasonably be expected from it in the matter of instruction. Now if when a few years ago our Clouch instead of founding a second institution had thoroughly equipped the one that it had, is it probable that her sons would now be found in foreign institu-

The state of our mission fields demands that now only our men be retained but that our pecuniary means be applied to sustaining the Gospel in those fields, and not frittered away on unnecessary objects. We have no superfluous resources.

Let us by all means have a College, but one that shall in every sense of the term be the Codege of the Church .- P. S.

munochon a non's how sty's He sacrifco Zetop (sexous

LEAD THOU ME ON.

Lead, kindly Light, avail the enciroling gloom Lead thou me on; "The night is dark, and I am far from home, Load thou me on.

Keep thou my feet; I do not ask to see The distant scene; one step enough for me,

I was not ever thus, nor prayed that thou Shouldst lead me on; I loved to choose and see my path, but now Load thou me on

I loved the garish day; and, spite of fears, Pride ruled my will: remember not past years

So long thy power has blessed me sure it still Will lead me on O'or moor and fen, o'or crag and torrent, till

The right is gone; And with the morn those angel faces smile Which I have leved long since, and lost awh ile.

A PLEA FOR THE NEGLECTED RICH.

BY REV. JOHN HALL, D.D., NEW YORK.

The proportion of ungodly rich persons does not differ very materially from that of ungodly poor persons. But there are production of good impressions on the poor, which the rich are not reached. A to most minds, the heading of this paper, and show that we may with advantage vary our appeals for the "outlying masses" and the "neglected poor."

A rich person, unless made repulsive by some exceptional peculiarity, acquires some consideration from the known possession of would. This is greatly increased if some family respectability, culture, and fair character accompany large means. A little deference is paid to the rich man by the majority of his fellow-creatures—some from sordid motives, some from vulgar admiration, some from real respect for a man who has achieved that which they have always sincerely desired for themselves, and countand the success of life. The deference thus yielded to his wealth a man is tempted to redit to his worth, and it is difficult for thim to realize that he is anything else than "an excellent man," when he is so regarded by all around him. That he who is "universally respected," in a free and intelligent community, should "awake to shame and everlasting contempt," is not easily conceivable by him. "What every-body says must be true" and so be revolved. body says must be true," and so he protects himself in a coat of mail composed of the compliments, tacitor formal, of his fellows; the counsels and cautions of truth fail to penetrate it; and he self-complacently assumes that as providence always was good to him here, it is a fair presumption that he will stand well enough forever. That prov-Mential goodness is one thing, and redeem ing grace another, is a distinction he does not readily perceive.

On the other hand, a poor, weak, good-for-nothing cannot well live twenty-four hours without being reminded of his moral condition. He begs and sometimes gets help, sometimes net; but he rarely fails to get a moral lecture. He is in debt, and his creditors make him understand how they value him. His landlord tells him in lucid Saxon that he is a worthless fellow, a elieat, a swindler, because he cannot pay his rent. Among the poor, conventional metraints are less binding than clsowhere, and even his own family will sometimes suggest deficient moral worth. The Biblewoman, the Scripture-reader, or city mis-monary, makes him most properly the sub-ject of direct and indirect approach; and it must be through extraordinary obtuseness. The is not aware that he is a "miserable

The share providences that drive many men to God and religion are often blunted to the rich. Sickness brings to them the best medical skill, the most watchtul solicisade, the widest sympathy. It is, if in a mild form, a new kind of easy luxury.

Want, or the fear of it, they never knew.

"What kind I are 2" ir, westless in hill. What shall I eat?" is a question, inability to answer which never sent them to their knees. The bereavement that saddens a family makes a change of scene necessary, and a pleasant trip diverts the mind into other channels. It is not here meant that the rich have no troubles. They have many and keen. But it is meant that the pressure that is heavy on the poor, and heavy for men's good, is eased off in the case of the rich by their circumstances.

On the other hand, the poor constantly have reminders that they need the Lord. They may disregard them; but they come. Living often on the very edge of their income, a little enforced idleness brings want Vuy near to them. Sickness is an evil with few mitigations. Death in the family has to be dwelt upon, and only cases to be vividly remembered through the necessity which mercy overrules—to return to hard will and fresh planning for the future.

Nor is it to be forgotten that wealth and culture tend to produce reserve on the greatest themes; not perhaps from any minorent force, but as the consequence of tendencies already mentioned. Unused to be approached on the subject of religion by his follows, and uninterested in it, a man has no language in which to express religious scutiments. Many mon hang around the outskirts of the church who should be encomraged to come in; but they have a shy dread of embarrassment in getting through the ordeal, which they do not exactly know, and count terrible, because it is unknown.

There is no machinery for reaching the wealthy, as there is for reaching the poor. mission contemplates millionaries. No Bible-woman looks up the "queens of society," and invites them to a mothers' recting. Whoever saw a "helping hand" for ladies who keep carriages? Even the dergyman is shy of approaching the rich man, sometimes from motives he could not define sometimes from a vague apprehension that he may be misunderstood. A mines house in most of our cities, and not be approached with religion till they approach it in one of the churches.

How different is the condition of the por, one does not need to say. Anhe disohool

tencher, on his rounds, invites the children to school. The minister hardly needs to apologize for calling when viciting next door, and inviting them to church. In some quarters the poor are approached by so many and various agencies, the competition for them is so keen, that they set a high value on themselves, and feel that they patronize Christians by submitting to their reforming agencies.

And, not to carry this contrast into tediousness, a little religion is held to go far with rich people. A chance word spoken, an unexpected bit of tenderness, a common act—uncommon in the career of a rich man—is held to be "a great thing for one like him." With a dim perception of their like him." With a dim perception of their difficulties in getting into the kingdom, the average Christian is thankful for good signs, and inclined to make the most of

On the other hand, the poor are put on probation, formally or otherwise. Allowance is made for complicated metives. Their peccadilloes are remembered, and there is not much delicacy in allusion to them. No one speaks with bated breath and in confidential whispers of their slips and falls, and when they die there is little demand for a favorable obstuary notice. Then what is to be done? Set up a society? No, indeed Any change in the number of societies had better be in the direction of analgamation and decrease. Some of them might well be improved out of existence, and the Church made to do what was always her work, and is now considered theirs. What then? Among other things these might be done, and are here respectfully suggested:

Ministers might address themselves as ministers to the outlying rich. If we believe in our commission, and in ourselves as holding it, we may go very far without offending or doing any harm in beseeching men to be reconciled to God. So far as the writer's observation has extended, the rich in our churches get less ministerial atten-tion than the poor; for there is some distinction between the social attention one pays as a gentleman and friend, and miniserial attention. Private Christians in good circumstances should make a point of doing good to their class, not only in the passive forms of good example and the like, but in direct, active effort. Reading-circles, where Christian truth is the main thing; Bible-classes, where the word of God is paramount; prayer-meetings, where they that "fear the Lord speak often one to another," and into which one and another could be invited; and honest, courteous, direct address, by letter or in conversation—these are specimens of the methods, varying with conditions, which a wise ingenuity should devise for reaching and antichteries. devise for reaching and enlightening the neglected rich; for it is as true of them as of the very lowliest, "My people are de-stroyed for lack of knowledge."

#### THE JOY OF SAVING THE LOST.

In Mr. George Kennan's fascinating "Tent Life in Siberia' is a very thrilling account of a search made by the author for a party of his lost countrymen on the Anadyr river. After a journey by dog-sledges for two hundred miles over drifted snow, Mr. Kennan and his companion are well nigh porishing themselves from a cold which has country the most of the country to t which has sunk the moreury to fifty degrees below zerol! The feet of their poor dogs spot the snow with blood at every step. One of the two brave explorers has already sunk exhausted on his sledge, and is fast falling into the sleep of death. Suddenly, at midnight, Mr. Kennan hears a faint, long-drawn halloo across the watery waste. It comes from one of his "Chookchee," who has gone on in advance. He hurries to the spot, all the blood in his voins throbbing at his heart. As he comes up, he discovers the Chookehee standing by a small black pipe projecting from a snow-bank. The lost wanderers must be under it. "Thank God! thank God! I repeated to myself, softly," says the heroic writer; "and as I climbed upon the snow-drift, and shouted down the the pipe, 'Halloo the house!' I heard a startled voice under my feet reply, 'Who's there?' As I entered the snow cellar, and seized hold of my long lost friends, my over strained nerves gave way, and in ten minutes I could hardly raise my hand to my

Reading the above thrilling scene in my friend Kennan's book, I found the tears stealing down my checks in sympathy with the brave fellows who had porilled their lives in order to rescue their lost friends from death by cold and starvation. After concluddeath by cold and starvation. After concluding the narrative, which had almost the sweet "lineament of a gespel book," I opened my Bible, and read thus parable which Jesus spake:—"What man of you, having a handred sheep, if he lose one of them, doth not leave the ninety and nine in the wildows and some of the start wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders re-.ioicing.'

With this vivid scene of the Siberian search fresh in my mind, I read this cx-quisite parable with a new delight. I seemed to see our Divino Shepherd starting off after the lost sheep. He knows the thickets or the quagmires into which the silly truent must have strayed. He may hear its bleating afar off. He goes until he finds it. He does not beat it for straggling; but pulling scale. it out of the mire, or drawing it from the tangled thicket, he layeth it on his shoulders, -the clean carrying the nuclean, the holy carrying the unhoise. Beauthul picture of Jesus the sin bearer! Every saved sort has been upon Christ's shoulders. When he "bore our sins," and "carried or serrows," then was the befouled yet precions load upon Jesus' shoulder. Yes, and ie bids us "cast our cares" upon him to! The whole load he takes up joyfully.

Say what we may about free agency or about the activity of the souls in regenta-tion, it is equally true that not a solvary slicep would ever has entered the fed of God if the Divine Shepherd had notcome to seek and to save the lost. He cam after each one. For "Jesus tasted deah for every man"—for the individual, and of for the vague mass of undistinguishale humanity. That "one sheep" was lot were enough to start the Loving Shepher on his search. What an argument is this to labor for the conversion of one soul!

It has often been made a cavil by students of astronomy, that if this globe of ours is only a more speck in the starry universe, amid millions of suns and planets, why should the Son of God single out this diminutive globe as the theatre of his incarnation and suffering? Why did he stoop to such a little world as ours? In reply to this eavil, Dr. Chalmers prepared and preached his magnificent "Astronomical Discourses." But we think that this exquisite parable throws a hint of suggestive light on this problem. For, though we do not know that our Saviour never went on an errand of redemption to any other, we do know that He came to this one of ours. We do not know that he went to stupendous Jupiter, or to belted Saturn, or to far away Neptune. He did not go to the planet that was biggest in size, but to the one that was basest in sin. He came not "to the largest world, but to the lost world." Ah! He may have left the "nine-ty and nine" glavious and gigantic order. ty and nine" glorious and gigantic orbs which never wandered, and sought out the single one in which lay a race of sinners lost in misery and guilt.

There is one stroke in the parable which we must not lose sight of. It is that which depicts the exquisite joy of the Rescuer. When the shepherd "findeth the sheep, he layeth it on his shoulders rejoicing." Ho is glad for the sake of the restered sheep, but this way for the sake of the restered sheep, but still more for his own- It was "for the joy set before him that he endured the cross and despised the shame." Into that subline joy how many elements may enter!
There must have been in my Saviour's heart a holy ecsasy of love which pleased itself in doing good—in saving me when lost—in enduring suffeiing and sacrifice for my salvation. This sublime love of the supheaver makes even the crown of the sin-bearer makes even the crown of thorns to flash as a diadem of splendors on the Redeemer's bleeding brow. Here was the divine luxury of doing good.

It was a sweet thought, too, that Jesus would have missed me if I had never been sought and brought back. As the shepherd in the story left the ninety and nine to hunt for the single straggler, so I may gladly hope that Jesus wanted me in heaven, or else he would not have come so far or en-dured so much to save me. If I had been left without him there would be one more soul in hell. But if he were left without me, there would be one soul the less to sing his praise in heaven. He would have had one the less to present before his Father

"with exceeding joy."

For observe that the sweet parable says nothing about the delight of the sheep in being found; it only depicts the exceeding joy of the shepherd in finding the wanderer. He calls his neighbors together to share his gladness. "Likewise there is joy in the presence of the angels of God over one sinner that repenteth." The common and in-accurate rendering of this text confines the joy to the angels only—as if it read "among the angels." Just as well say that the "neighbors" felt the thrill of gladness over the recovered sheep, and not the shepherd himself.

The transcendent joy in heaven over a saved soul is not confined to the angel bands. It is only witnessed by them and partially shared by them. It is "in their presence" that the celestial rapture breaks orth. But the supreme joy is in the bosom of the enthroned Redeemer. His was the sorrow when he was "exceeding sorrowful even unto death." His is the Joy when ne presents even one repentant sinner "before the presence of his glory." He sees the

travail of his soul and is satisfied.

O beloved Saviour! When we behold thee on thy throne, the Shepherd amid his ran omed flock—thy victories complete— the last wandering sheep brought home— the last recovered jew ighttering in thy crown—then we will confess that the triumph was worthy of the toil, and the ransom of thy glorified Church was worthy of all the bitter agones of Him who came to seek and to save the lost! "Worthy is the Lame that was slain, to receive power and riches and strength and honor and glory and blessing for ever and ever !' Rev. T. L. Cuyler.

## THE RELIGIOUS PAPER.

- 1 A good religious paper makes Christians more intelligent.
- 2. It makes them more
- 3. It secures better pay for the pastor. 4. I secures better teachers for the Sun-
- day school. 5. It secures better attendance at the praye-meeting.
- 6. It leads to a better understanding of the Scriptures.
- 7. It increases interest in the spread of the despet.
- 8. It helps to settle many difficulties. 9 It gives unity of faith and practice in thedenomination.
- '0. It exposes error. 1. It places weapons in the hands of all todefend the truth.
- 12. It affords a channel of communicaton between brothren. 18. It gives the news from churches.
- 14. It brings out the talent of the denomination, and makes it useful on a wider
- 15. It throws light upon obscure questions of practical interest. 16. It gives light on obscure passages of the Bible.
- 17. It cultivates a taste for reading. 18. It makes the children more intelli-
- 19. It makes better parents.
- 20. It makes better children.
- 21. It awakens interest for the salvation
- of souls. 22. It gives general religious news.
- 23. It gives the more important current news of general interest
  All this furnished at a very small cost, compared with its value.

What is our spiritual joy but the result of the consciousness of Christ's saving presence?

A failure in a good cause is better than a triumph in a bad one.

GENESIS.

For the next six months the attention of the Church will, through the international series of the Sabbath school lessons, he con-centrated in a remarkable degree upon the first book of the Holy Scriptures. Its great historical lessons will be studied by teachers and scholars, and will doubtless also suggest many pastoral sermons.

The florcest attacks of modern infidelity, both rationalistic and scientific, have been made upon the integrity, the credibility, the authenticity, the inspiration of this book. It has triumphantly resisted them all ; and, calmly assuming its divine character, it is well for our teachers and scholars to seek the rich historical instruction and practical good which are stored up in it.

How old is this portion of the Word God? By what human instrumentality did the Holy Spirit write it? Some thoughts on these questions will perhaps invest the study of it with deeper interest.

The book is, from the first word to the last, historical. And a unity runs through, and binds together, its sketches, which cannot be equalled by any wak that has ever been penned by a single author as the narrative of one great theme.

It was, in all its parts, inspired by God-nterwoven with chronicles of human events are revelations of supernatural truths which none but Jehovah could have The written record of both, in their mutual relation, was made under the special influence of the Holy Spirit, which prevented all error of facts and words.

In the Divine volume, it has come down to us with the imprimature of the inspired Jewish lawgiver. It is one section of the "five-fifths of the law," which our Saviour quoted in Mark xii. 26, as "the book of Moses." Whatever authority an unimpeachable human name can add to a work of God, the book of Genesis, as well as Exodus, Leviticus, Numbers and Deuteronomy, has received from the greatest man of all antiquity. It stands before us, "The first book of Moses." The Pentanteuch was left by the Hebrew leader, as his legacy for the Church in all ages.

The book of Genesis, it is true, nowhere claims to have been composed originally by him. In the other divisions of the Pen-tatouch, he is express and repeated in the mention of his own name as the writer; but never in this division.

The facts which are narrated in the book all occurred long before the birth of Moses. They run through a period of over two thousand years, the close of which was more than half a century in advance of his appearance. God could have revealed all those facts directly to him. But the anal-ogy of the Bible does not necessitate the idea of such retrospective revelation of events which had occurred on the plane of human history. And in the rest of his great work Moses is very careful, where direct revelations are made to him, to give the glory of such disclosures in express terms to the Most High at the time.

The notion that Moses composed the the caveat of our Saviour against oral tra-dition as a basis of faith, we would not, except in the last resort, fall back upon its why the revelation of it must be supposuse in such a fundamental part of the sacred ed to have been delayed until the time of

It is also out of harmony with the whole spirit of the Bible, to suppose that Moses used documents or detached records, the originals of which have been lost, and from them constructed his unified history.

Still less can we ontertain the idea that the book consists of a number of uninspired independent fragmentary writings which were simply strung together by Moses. The organic unity of the whole is too marked to allow that supposition.

It is, however, expressly asserted in the New Testament, that a part of the book at least was written in the patriarchial age. Paul declares in Gal. in. 8 that "the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying. In thee shall all nations be blessed." There was a "scripture" then, a written Gospel, in the time of Abraham. The great promise of Genesis xii. 8. was committed to writing in the age when it was revealed.

Examining the book itself particularly. we flud in it several sharply-defined sections, with introductory titles, each giving a history complete in itself, while organically connected in the one continuous and growing history. They are not divided from each other by the chapters into which our common version is broken up. It is, of course, known that those divisions by chapters are not inspired, but are the work of modern hands.

The first of these sections, or subordinate books, consists of the first chapter and the first three verses of the second chapter. It gives the general account of the crea-

The second commences with the fourth verse of the second chapter, and extends through the fourth chapter. It is introduced by the title, "These the generations of the Heaven and the earth when they were created." It gives the particular history of man's creation, fall, and development in the two lines of the messianic race and the race of the serpent until the birth of Enos the grandson of Adam.

The third consists of the fifth chapter and the first eight verses of the sixth chap-ter. It is headed "The book of the general tions of Adam;" and it is the chronological history of the heads of the race in the messianic line down to the flood.

The fourth commences with the ninth verse of the sixth chapter. Its title is, "These the generations of Noah." It gives the history of the flood and of Noah, and closes with the last verse of the ninth chap-

The fifth is a compact, universal history after the flood and down to the dispersion of Noah's descendants consequent upon the folly of Babel. It is "the generations of the sons of Noah;" and ombraces the tenth, and nine verses of the eleventh, ch' pter,

The sixth confines itself to the mossime race, and, in a chronological table, gives the descent of Abraham from Shem. Its title is, "These the generations of Shem." It extends only from the tenth to the twenty of the clayenth chapter. ty-sixth verses of the eleventh chapter.

The seventh is the history of Abraham. It commonces in verse twenty-seventh of the eleventh charter, with the title, "These the generations of Terah," and closes with the eleventh verse of the twenty-fifth chap.

The eighth is a brief genealogical table of Ishmael's descendants, chap. xxv., verses 12-18, "The generations of Ishmael."

The ninth is the history of Isnac, from chapter twenty-fifth, verse nineteenth, "these the generations of Isaac," to the close of the thirty-fifth chapter.

The tenth, in the thirty-sixth chapter, is the genealogical history of Esau's descend-

The last, from the beginning of the thirtyseventh chapter to the close of the book, is the history of Jacob and his family.

Genesis would thus appear to exhibit, on a small scale, what certainly exists on a larger one in the whole Bible. The Bible is composed of a large number of books written, at different times and by different men, under the inspiring influence of God, and gathered into the one authoritative canon under the same influence. Genesis, too, may have been made up by the inspired lawgiver of a number of smaller books, written by inspired men who were connect. ed, the strong presumption is, with the events which they narrate, and received the revelations which they record. In different places the narratives overlap each other, and open and close in such an interlacing way as to show that they were not independent documents or fragments, but an organic growth, under one overruling guidance. The first and second contained at once the germ of the gospel, and explicitly enunciated the great fundamental facts of our religion. They composed the inspired Bible of the earliest people of God.

This view of the book was unfolded and

admirably advocated, in the Princeton Re-

Moffat, Professor of Church History in Princeton Seminary. We have simply condensed his statements in our own order and words. The scheme cannot be infalli-bly demonstrated; nor may it be insisted upon as authoritative. But it is Scriptural in its spirit. Strong analogical arguments can be adduced in support of it. It is beautiful and captivating. And it clothes the whole history with an older am, a perennial interest. We are willing to believe that God deposited with his church, in its carhest ages, a revelation of the truth in an inspired and written form, and from time to time added other portions to it as a part of his great development of Church Instory. "The substantial facts of most of those early books must have been first put on record by contemporaries." In the light of human documents, this would place them within The notion that Moses composed the the first Canon which Rawlinson lays down book from oral traditions of the facts, should it has 'Historical Evidences,' as 'possessnot be readily entertained. It is true, such ing the first or highest degree of historical traditions, oven of the earliest period, could, oredenity." We suspect, too, that this have been preserved; and, with the long would soive many of the difficulties which lives of the authority the account of the difficulties which lives of the antidelity and, the accounts of the arrows of the interests of the document-the creation and the fall could have come dry, fracmentary, Elohistic and Jehovistic down very directly to Moses. But with hypotheses. "The only section which is the caveat of our Saxiour against oral tra- not a simple account of facts observable by difference of facts observable by men, is the first, and we can see no reason

> This maintains the Mosaic authority of the book in all its parts, to which we should unwaveringly cling whether this analysis be received or not .- Philadelphia Presbyterian.

Moses, when it was of as much value, and

as comprehensible to the first man as to

lim, and pertains not to the interests of Hebrews alone, but of the whole human race. Adam, or Seth, or Enech, were much more likely to be the recipients of that revelation. And it will hardly be

claimed, that, coming from them, it would

be less worthy of confidence."

## A HAPPY TEXT.

It has long been the custom among the

minister has been ordained paster of a church, he shall be introduced to his con-gregation on the following Sabbath, by some older minister of name and experience preaching a sermon and commending him to the confidence and affections of his people. In a tittle mountain village in Midlothian, about a century ago, a promising young pastor was to be introduced to his future charge. On the Saturday a snowstorm commenced, and on the following morning it continued to tage with httle dimunition in its violence; but the aged father had not arrived. Still he might only be delayed, and might appear at the eleventh hour. The anxious young paster was in great straits, for two services had been promised, and he had only prepared to preach

at the second meeting: besides there was an awkwardness in having no one to take him by the hand on such an occasion, and with devout and loving solemnity to bid him God-speed. There was much eager listening for the sound of an approaching Velucle, and much peoring through the driting snow, in search of the much longedfor presbyter appearing on horseback; but the hour for assembling laid come, and there was no sign. The necessity brought out unexpected power and fertility of resource in that young minister, for modesty and propriety, he introducedhimself, preaching with great eloquence and acceptance from those words in 2 Cor. ii, 12, "Furthermore when I came to Traos to preach Christ's gospel, and a door was opourd unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother."-Sunday Magazine.

God never lays any more upon any one of his children than he will enable them to bear, and if thy strength be increased proportionally, it is all one for thee to lift a pound weight, or to lift a hundred pound weight.—Rlias Rledger.

Very near together are hearts that how no guile,—Confuciue.

#### Subbuth School Teacher.

LESSON VIII.

Feb. 28, 1878.

THE COVENANT WITH ABRAM.

Gen. xv. 1-7.

COMMIT TO MEMORY Verses 5, 6. PARALLEL PASSAGIM.-Arts "ii. 5; Heb.

CENTRAL TRUTH.—" The steps of a good man are ordered by the Lord."

The key to this passage is in v. 6. Vision" and "righteousness" are to be explained.

With v. 1 read Isa. xli 10; with v. 2, Ps. exxvii. 8; with vs. 8, 4, and 5. read Duet, x. 22; with v. 6. Rom. iv. 18; and with v. 7, Neh. ix. 7, 8.

Introduction .- We now enter on a new field in Seripture history. The race of man, traced concisely through the changes before the flood; flood described; man as a race, has a new trial after the flood, and instead of fearing God, men grew more corrupt.
To keep alive a people for God, it becomes
necessary to call out and separate a family.

A distinction now formed between the church and the world. The Scriptures give history of the church, and only that of the world as it affects the church. A dispensation is introduced in the call of Abrain.

Three peculiarities of expression occur in this connection: (a) In verse 1, for the first time, we have "the word of the Lord," so frequent afterwards.

(b) In xii. 7, where the Lord, on a previous occasion, made known his intention, we have the first appearance of the Lord to man. What appears could not have been of Jehovah, whom "no man hath seen," John i. 18; nor of a created angel, seen, Jonn 1. 18; nor of a created angel, for he is called Jehovah, v. 7. Most authorities, therefore, take it to be the Lord Jesus, "the only begotten Son," "who declared him." The Jews called the being reappearing the Memra, or "Word," of the Lord. (John i. 1.)

(c) In v. 2, we have the first use of the two words together, Lord God. It is also in v. 8, and in Deut. iii. 24 and ix. 26, and nowhere else in the Books of Moses.

These facts show that if God was remov ing farther from the world, " lying in wick edness," he was coming nearer to those whom he called out of the world.

We ought to study-

I. Adram, descendant of Shem (x. 21) and Heber (x. 24), son of Terah (xi. 31), born in Ur of the Chaldees, a place not mentioned elsewhere in Scripture, thought by many to be Orfa, which, from its natural features of bold rock and fine springs, Stanley thinks must have been a spot of great attraction; others find Ur in the modern Mughier, about twenty-five miles off, on the right side of the Euphrates. His family, if not idolators, lived among them. He was advanced in years, married, but without children. He was a chief, or head of a large household, not unlike the chiefs of feudal times, owning many persons as slaves, but treating some of them at least as friends. He was not unused to war, had his men trained to it, and ecorescue of Lot) was prompt, decided and brave. He had to plan for a great family, for whom he was responsible; hence for him to leave his home and set out to wander was not like a man rising from an eastern state and going to a western territory. It was far more in arousing this faculty, it is generally bet-like the first movement of the Pilgram to allow the the scholar to ask questions

that part of the lastory, according to usage. But the uged Torah died at Haran, and Abraham was detained there for some years.

There were three ties to be broken by obeying the call: with his country; with his home and kindred; with his father's house nome and some a; with its matter's mose (xii1.) But there was a set-off to this. For his "land" he gets the promise of a great nation; for the joys of friends, "I will bless thee;" and for his father's house, the prostate that the prostate his father's house, the prostate his p pect of he ing himself the honorable head of a new and greater house. In keeping God's commandments, there is great reward," sooner or later. (Ps. xiv. 11.)

him, and has a home and possessions. But he has many drawbacks. He is among strangers. He is old. He has enemies. He has defeated them; but they may attack him again. He is childless. He perhaps degraded the heart of the heart desponds at times.

God says, in a vision, "Fear not." (See John xii. 15; Luke i. 18 and ii. 10. He names him. (See John xx. 16.) He gives names him. (See John xx. 16.) He gives him assurances that meet part of his difficulties: "I am thy shield"—fear not hostile strangers. He has not forgotten the original promise, "I will be thy exceeding great roward." "I will guard against all evil: I will give all good."

Abraham has no child and no land. How is the promise to be made good? He appeals to God, Lord of all, as well as Jehovali, as to the meaning of the promise. The next heir to all he had and to all God promised, is Eliezer of Damascus, whon he calls "possessor of his house," v. 2, and 2 "fon of his house," v. 8.

The Lord gives (a) an assurance, v. 4. His own child shall be his heir, and the heir of all the promises.

(b) A sign that appeals to his senses. He had promised a seed as numerous as the dest-particles. Now he hids him look above to the store (v. 5) innumerable. Lie who made man from the dust can give a

seed; he who created the stars by a word can make good this promise: "So shall thy seed be"—not one herr, but like these in number!

In the former communications from God, Ahram had been so far influenced as to obey He did like Noah," as the Lord commanded him." How far he expected, or had distinct believing hope, we are not told. But now he "believed" (v. 6), so as to count confidently upon the fulfilment of God's

The second part of v. 6 is most important from the use of it made in the New Testament. In Rom. iv. 8, Paul says it was not Abram's work that was counted rightcous ness, but his believing.

To the Galatians, inclined to make too nuch of the law, as a way of obtaining righteousness, he says, "Abraham did not get righteousness by the law, but by believing," Gal. ni. 6, 9. To those who missed the active, practical sate of fath, James brings up Abraham's offering of Isaac, as the way of his being justified—that is, proof of live to the way grow. We might put if of his faith was given. We might put it thus: suppose Abisham had refused to beheve God, would he then have had any righteousness?

But he took God's word; he looked upon the seed as sure, because God said it; he ceased to look to flesh and blood; he looked to God; put himself m God's hand; and the righteousness which he could not otherwise obtain, God imputed, or set down, or counted to him. And the disposition of soul that led him to believe God, would lead him to obey in all things, even to offering up Isaac.

The formal signing of the covenant was then entered upon in the bringing and slay-ing of the creatures of Abraham, and the further solemn manifestation of God's presence, and prophecies of the future, vs.

Learn from this-(1) To stand up even in war, may be pleasing to God. Abraham did, and conquered, and (v. 1) "after these things" God came to him; " thy shield."

(2) To deny one's self for the Lord's sake, pleases God. Abraham did so (xiv. 22-24), and was no loser; "thy reward."

(8) Doing God's will brings us more light. Abraham received clear promises the far-

(4) Sacramental signs are given to faith, and they help faith.

(5) The great thing we want is rightcousness, and the way to get it is by believing what the Lord says to us.

#### SELF DENIAL.

The teacher of limited knowledge and of ordinary talents, who, with a warm Christian heart, takes a personal interest in each scholar, will succeed whore one of great learning and remarkable gifts, wethout his personal attachment of his pupi's, would completely fail. On this point Dr. Hessey, of England, says: "Great abilities are not nearly to valuable as this. Pupils must not be allowed to leave the Sunday-school will do showed to leave the Sunday-school will do feeling that the teacher with think rumoro of them till next Sunday. They must be led to know that their teacher is interested in their welfare, and that he will not fail to pray that his instructions may be blessed."

## ASKING QUESTIONS.

The importance of calling into exercise the thinking faculty in teaching, is not in danger of being too frequently pressed upon the attention of the teacher. To succeed the attention of the teacher. To succeed in arousing this faculty, it is generally bet-Fathers, if or o man had been responsible for the comfort and safety of all.

The country was not explored, as now; there was much violence; and the Lord did not at first tell him where to go. Believing and obeying God, therefore, was a test of character.

How God attern Appears — Our leaves is to allow the the scholar to ask questions freely upon the lesson, rather than for the teacher to ply the scholar by framing questions ask of the topic and occasionally questions ask questions freely upon the lesson, rather than for the teacher to ply the scholar to ask questions freely upon the lesson, rather than for the teacher to ply the scholar by framing questions divisions in the scholar to ask questions freely upon the lesson, rather than for the teacher to ply the scholar by framing questions divisions in the scholar by framing questions ask questions freely upon the lesson, rather than for the teacher to ply the scholar by framing questions divisions and the topic and occasionally questions ask questions freely upon the lesson, rather than for the teacher to ply the scholar by framing questions and the topic and the topic, and occasionally que absurd; but a little skill on the part of the teacher to ply the scholar by framing questions and the topic and the topic, and occasionally que to absurd; but a little skill on the part of the teacher will guide the thought and hence the questions and the topic and the How God Called Annua.—Our lesson is not the first notice of the event. We look back to ch. xii. 1. He said, "Get thee out of thy country," &c. Abrainam appeared to obey. His father Terah had lost one son, Hanan; was now about to less another, and appears to have decided also to go. Hence his removal is described in ch. xi., to finish that part of the Instory, according to usage.

But the god Torch 20, according to usage. incoherent, is one of the elements of success in true teaching .- S. S. World.

## THE MAN FOR SUPERINTENDENT.

In selecting a new superintendent, it is better to take a young man who will grow in fitness for the position, than an older one who will make no n w attainments, nor conform himself to the changing demands of our advancing age. The young man who is slow and awkward now, make an efficient superintendent when he has been settled in the land Ged showed has acquired knowledge of his duties and experience in their performance; while the older man, who seems at his ease in charge of the school, will gain no fresh ideas, nor be over better fitted than at present for his duties; indeed the ago will hurry away from the old man whale it is carrying forward the young one. The best man for superintendent is the man who is likely to do best in the long run, rather than the oue who shows best to-day.—Ibid.

> The husks of emptiness rustle in every wind; the full corn in the ear holds up its golden fruit noiselessly to the Lord of the harvest .- Whittier.

> Without a belief in personal immertality religion surely is like an arch resting on one pillar, like a bridge ending in an abyss. -Muller.

On earth, we have nothing to do with success or with its results, but only being t ue to God and for God; for its sincerity, and not success, which is the sweet savor before God.-Robertson.

Silently—simply—lilies develop into the things of beauty they are, and shed abroad the fragrance that refuses to be hidden. They grow, not because we look upon them with eyes of admiration. In them we witness all the beautiful unconsiousness and sweet simplicity of healthy life and growth.

## Our Young Solks.

THE MONTHS.

Junuary brings the snow, Makes our feet and fingers glow. February brings the rain, Thaws the frozen lakes again. March brings breezes loud and shrill, Stirs the dancing deflodil. April brings the prim. ose sweet, Scatters the dassi a at our feet May brings flocks of protty lambs, Skipping by their flecoy dame.
Jone brings tulips, lilies, rosos, Fills the children's hands with posice Hot July brings cooling showers, Apricots and gilliflowers. August brings the sheaves of corn Then the harvest homelis borne Warm September bring, 'Lie fruit, Sportsmen then begin to hoot. Fresh October brings too pheasun, Then to gather nuta is pleasant. Dull November brings the blast, Then the leaves are whilling fast Chill December brings the sleet, Blazing fire and Christmas treat.

#### OUR DOG JERRY.

"O papa," said my boy Ned to me as we were starting for a watk one morning with were starting for a walk one morning with Jerry, "I have taught Jerry such a lot of things since you have been away: he can fetch sticks out of the water and beg splendidly—come here, Jerry," (taking a piece of bread from the breukfast table) "and show papa how you can beg."

Jerry accordingly, a beautiful black retriever which I had bought for Ned a few months before, sat up and locked as demure as a four-legged stoic can do, till he got the bread, when he thanked Ned by a

mure as a real-regged some can us, thin be got the bread, when he thanked Ned by a way of his tail.

"I taught him that, papa," cried Ned, "Good dog, Jerry! But Lizzie" (Ned's sister) "help d to make him fetch the sticks." but," said I, rather amused, "if "Well, but," said I, rather amused, "if you teach him all this, Ned, does he never

you teach him an tins, Ned, does he never teach you anything in return?"
"He, indeed! Come now, papa, what can a dog teach me? And I am very glad, dear old Jerry," (bending down and clasping Jerry, who returned the salute by licking the boy's face) "you at any rate day," one the school master over one; it don't come the schoolmaster over one; it is enough to have old Goggles," (this was Ned's dreadfully irreverent name for his master, who wore spectacles) "bothering one from morning to might with his xy z's and his tuptoo, isn't it? What do you think, papa? old Goggles positively makes and pare half a page of investigation. us learn half a page of irregular Greek verbs every morning now; but we always slip them when we can.

"Ah, well, my dear boy," was my mild answer, "we have all of the d to go through the same hard experiences, I suppose. But as to Je y, do you knew I think he tries to teach you a good deal, if you have only the wit to learn? Only Jerry is wiser than most masters; he teaches chiefly by example.'

Now this, as I thought it would, piqued Ned, whose great failing was to think himself immensely clever.

"Indeed, papa I" he cried, rather scorn-illy. "And pray what is he teaching me now, as he is jumping about like that?"
For since we had got out of the house,
Jerry was running about like a mad dog, now bounding a dozen yards forwards, now running back to us and leaping up, backing all the time and wagging his tail, till I

"Oh, can't you see, Ned?' I replied, coolly. "It is his way of giving you a lesson against cruelty to animals." thought it would come off.

"I lon't see it a bit." "Why, he is barking out as loud as he can See how delighted I am at getting out of deors—just as you are, Ned, when you rush out of school! You see there is not as much difference as you thought, between you and me; I, and all other animals, can feel pleasure and pain as keenly as yourself; so remember that, the next time you pull a poor fly's wings off.

"Well, come, papa, I am not cruel to auimals, whatever else I may be," protested

Ned, "I don't think you are, Ned, intentionally," I answered. "By the way, how is the last of those little halfinghes you and Tom Ducie brought home a few days ago?"

"Oh, it tumbled into water yesterday, papa, so we were obliged kill it," said the bo

"Ah, then, that makes up the six, does it not? Let us see: there was this; and one, you said, fell out of the nest; two the cat got; and two wouldn't eat, you told me, because you could not feed thom as well as the old bid did. So the whole six me disposed of now. No, no, Ned; you are not p sed of now.

ernel intentionally."

Ned began to see that I was poking fun at him, so he did not answer, but walked on sulkily, kicking down the thistics which happened to be tank along the lane side. By and by, we got to the river, where Jerry bounded in after the sticks and stones Ned kept throwing for him into the water. We had amused ourselves for some time with watching han passing for the stones or snatching the sticks in his m inth, and after shaking himself when he got back to land, bringing us the recovered treasure.

At last Ned, who never sulked for a long time at once, laughed and cried out to me : "There, papa, now; what lesson is Jerry giving me now? To fetch sticks out of the river, I suppose; but you surely don't want me to learn to do that?"

"No, Ned, I do not. But Jerry is try ing you now in quite a different tack, he ause he se s you have already forgotten his last lesson to you, about cruelty to ani-

"Well, how am I cruel now?"

"By not remembering, Ned, that it is a cold day for him to be so long in the water. The sport was very well at first both for us and the dog; but you never noticed that for the last five minutes poor Jerry has been shivering violently with the cold every time he came out of the water. I did notice it, but I thought I would see how long you would go on.'

"Oh, papa, I did not think of it. Poor Jorry!" said Ned. blushing, and then caressing his dog. who galloped off a hundied yards a moment afterwards, and soon

raced himself warm.
"So you see that Jerry, observing you

did not mind his first lesson, was trying to give you another of quite a different kind,"

I went on.
"What was that, papa?"
"Why, I think he must have heard you when you were talking about Mr Wilson" (this was the name by which 'old Goggles' was known to all the world except his pupils) and saying how much you hated learning those Greek verbs. So Jerry and to himself, "Now, I'll just show Ned practically what he ought to do about those verbs,

"Well? Ah, papa, you are sticking fast !"

fast I"
"Not at all. 'I'll give him,' says Jerry,
'a right good example, once for all, of obedience, and of cheerful obedience, to, to
show him he ought to do things he does not
like, when he knows it is right.' So Jerry planged in time after time because you were his master, and told him. And though he hated the Lusiness, and it made him as cold and miserable as was possible, still he went on as long as you thought proper, and never even marmired. But I've no doubt he said to himself, as he gave himself that last shake, 'There, if Ned doesn't see what he ought to do about those verbs after all this, he is a duller Ned than I take him to He will surely never let himself be beaton by a dog.

"Well, papa, I won't either," said Ned, hanging down his head. "I promise you I won't slip thom again."

"Brave, Jorry !" I cried, patting the poor og's head. "You will be Ned's master dog's head. yet, I can see. But hollon, what is this? Oh, Jerry, I did not expect this from you," I said a minute afterwards, as Jerry rushed up to a beggar he saw, and began barking furrously at him, and snapping at his heels "Come away, Jerry; do you hear? Bad dog!" and Jerry came back, looking very misorable, and with his tail between his legs, while Ned began dancing about in glee, and laughing shily in my face.

gice, an i laughing shifty in my tace.

"Ha, ha, papa!" he exclaimed at last.

"Then Jerry does not always teach right—

—I have caught you now."

"Why, no, Ned," I replied, "I am sorry to see that Jerry, after all, is only like other masters—he makes metakes as my times. r masters—he makes mistakes sometimes. He has made one now, I suppose. He is evidently a dog of mistocratic tendencies, who deslikes rags and tatters, and thinks such things have no business in the world, so it is 'the proper thing' in his opinion to show a superb contempt for poverty. I think I have heard young follows—in fact, I am not quite certain I have not heard you, Ned-talking about 'roughs' and 'cads, meaning people probably quite as good as themselves, only poorer. Yes, you were them elves, only poorer. Yes, you were telling me the other day about your cricket indignant you all were at being beaten by the cads.' And perhaps, after all James match with the National School, and how the cads.' And perhaps, after all, Jorry only wishes to show you the absurdity of this feeling, by letting you see how silly i

looks in a dog."

However, Jerry retrieved his character before long; for, as we passed some farm-houses on our return, a little terrier came inshing out, and in a most insolent way began backing and snapping at our dog. But Jerry, though at first he made a pause, and began wagging his tail by way of salute to the small stranger, yet when he saw the ther's cantunkerous, unfriendly spirit, be trotted gently on again in a dignified way, moving neither faster nor slower than before, and never even taking the trouble to look as de at the barking cur. When a big sheep doe, however, bigger than our dog, and evidently wakened by the nose the and evidently wakened by the nose the terrier made, came bounding out of the yard and also flew at Jerry, the latter's whole demeanor changed. At first indeed he gave a gentle wag of his tail, as much as to say, "Now, let us be friends and don't be silly," but when he saw the sheep-dog also meant to annoy him, he rushed on him like lightning, tol ed him over, and in a moment sent him back again faster than he came, and howling from a bite in the leg. After this, and a short pursuit, he re-sumed his stately trot, while the terrier contented himself for the future with grow-

ing from within the gate.

"Good dog, Jerry!" cried Ned, enrap-tured at his friend's triumph. "I can tell what he meant to teach me there, papa,' he continued, laughing. "He was show no me that a really brave tellow won't touch a Little boy, even if the little one is rather inpudent; but the instant a big meddles with him he goes at him like a

"No bullying, ch?" I replied. "Well, Ned. I perceive you are beginning to find out this cuming old Jerry for yourself; so as I see the postman coming with the letters. I'll leave you to your lessons with him."-Good Things.

## RISING TEMPERATURE.

"What kind of weather shall we have tomorrow "asked Robert, as the family sat at the supper-table.

Ellie, - Old Probabilities says there will be rising temperature

Robert.—"What does that mean?"
if utie,—"Why, it means, of course, that the weather will be colder to-morrow. Robert .- "Why do you think so?

Willie.- "Because 'rising temperature' is increasing temperature, which, of course, i colder temperature." Robert,-"But as a rising thermometer

indicates increasing heat, 'rising temperamust mean warmer weather. Ellie.—"Let us ask papa. Papa, what is meant by rising temperature in the

weather reports?"

Papa.—"Have you looked into the dictionary? What does it say?"

The children went to the library and

brought out Webster's Dictionary, and finding the word "Temperature," one of them read as follows:

"B. (Physics.) Condition with respect to heat or cold, especially as indicated by the sensation produced, or by the thermonoter, or pyrometer; degree of heat or cold; as the temperature of the air; high temprature; low temperature; temperature

of freezing or of holling."

Papa.—"I heliave by 'rising temperature'
the reporter of the weather signals means
warmer weather. It would be just as easy for the weather reports to say 'colder' or 'warmer' weather and then everybedy would understand them."

Max A for

#### POLITENESS.

One of the English infidels was so struck with the politoness and good feeling manifested in St. Paul's writings, that he affirmed that if St. Paul had said that he h'mself had ever performed a miracle, he would believe it, because he deemed St. Paul too much of a gentleman to tell an untruth. Whatever we may think of this remark, we cannot but be struck with the power which politeness had over the infidel. And as this infidel is not an exception, it may be well to show some few of the advantages of being polite.

It is Scriptural. If St. Paul taught politeness by his example, so did he in his writings. He tell-us, "In honor we must prefer on another." Here is the great secret of politoness, namely, forgetfulness of self.
In another place he says: "Be courageous;"

in other words be polite.

It makes friends. Nothing so wins upon strangers as true politeness. A little attention, shown in a stage or in the cars, or at a public table, costs us very little. But what an effect it has upon the person to whom the attention is shown! The pleased look, the grateful smile, shows us we have gained a friend.

#### TRIAL.

You can't stand it! Why not? Others have had a much harder time than you. You have not been used well! Very likely. A great many have not been used well; but that is no reason they should kill themselves. You don't mean to kill yourself, but go where they will use you better! Is that the best way? Now, is it not better to think more of how you use others, and less of how they use you? Thin. of it a while. Was Jesus always used well? Were the apostles always used well? What then! Did they run from the cause? Let then! Did they run from the cause? Let me tell you what to do. "Take unto you the whole a mor of God, that ye may be able to withstand in the evii day, and having done all, to stand," Why, bless you, trial is for you good. Stop the paper! Better take two. That is the way to come out ahead of the "what do you call it" that is in you. Endurance is a part of the Christian life, you know. Sometimes it is the tan life, you know. Sometimes it is the best kind of dong. Read the benedictions. What a "good time" we sometimes have in doing! You can not see what trials are for! May be to prove you.

#### RENOVATION BY FAITH,

If you have failed for this life, do not fail for the other, too. There is very much that may yet be done, even in the afternoon and twilight of men's lives, if they are hopeful and active.

When one of my Norway spruces died from the rude handling of last winter, in-stead of rooting it up and throwing it away, I let the ampelopsis take possession of it, and it grow up rapidly through all the lranches of the tree and covered the top with leaves. And in the autumn, these leaves, which had been green before, were all changed to a brilliant crimson; and the tree in its own life was not half so beautiful as it was when covered by this vine, clad

with all the colors of the setting sun.

Are you like an old tree that is dead, and has dropped all its foliage, and stands with its trunk and branches bare? Let faith and love cover you, and you will be more comely and more useful standing clothed in such garniture than you were clad in all your former strength.

Be patient, old man. Be patient, mother. Be patient, widow. Be patient, you that are impoverished. Be patient, men that are scarcely thought of, and are treading lower and lower. God thinks of you.—

## SONGS IN THE NIGHT.

God our Maker "giveth songs in the night."
So said Elihu to Job.
The Apostle Paul and his companion
Silas had scarcely begun their ministry in
Europe, when they were seized by order of
the magistrates of Philippi, and cast into
prison. Racked with pain, as they must
have been, sleepless and weary, they were have been, sleepless and weary, they were heard at midnight, from the depth of their prison house, praying and singing praises

In all this Paul and Silas were notsingu-Ged gives songs in the night to His faithful people.

When Samuel Rutherford was sentenced to imprisonment in the city of Aberdeen, "for rightcoursess" sake, he wrote to a friend, "The Lord is with me; I care not what man can do. I burden no man, I nothing. No king is better provided than I am. Sweet, sweet and cray is the cross of my Lord. All men I look in the face, of whatsoever rank-nobles, poor, acquaintance and stangers, are friendly to me. My Well-Beloved is kinder and more warm than ordinary, and cometh and visiteth my soul; my chains are over-gilded with gold. No pen, no words, no engine can express to you the leveliness of my Lord Jesus. in haste, I make for my palace at Aber-

When Madame Guyon was imprisoned in the castle of Vincennes, in 1695, she not only sang. but wrote soyes of praise to her God. "It sometimes seemed to me," she said, "as if I were a little bird whom the Lord had placed in a cage, and that I had nothing now to do but sing. The joy of my heart gave a brightness to the objects around me. The stones of my prison looked in my eyes like rubies. them more than all the gaudy brilliancies of a vain world. My heart was full of that joy which thou givest to them that love thee in the midst of their greatest crosses," & sentiment which she embodied during one. of her imprisonments in a touching little-

of her imprisonments in a touching poem which hegins thus;

"A little bird I am,
Shut from the fields of six,
And in my cage I sit and sing
To Him who placed me there;
Well placed a prisoner to be,
Because, my God it pleasest These."

A good man in great trouble kept repeate Why art thou cast down, O inv \*

His wife, at length, asked why he did not reheaved the rest of the passage. Him then in God; for I shall not praise Him There are "songe in the night" for all thin will but look to Him

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

WERMS : \$2 a year, in wivence

wram, by mait, 20 cents per year, payable at the office of utilivery. Active Canvessers and Local Agents wanted, to whom beral commissions will be paid. Cheques and Post Office Orders should be drawn in favor of the Publisher.

Address

C. BLACKETT ROBINSON, Publisher and Proprietor

Any irregularity in the receipt of the Phrisytrum by Postel Card or otherwise.

Osvice-No. 162 Bay Street : House-No. 57 Elm St.

Single insertion (or loss than one month) 19c. per the (nonpariel.) each insertion. Special rates for quarterly, half-yearly and yearly ad-

Mo double columns outs 25 percent, extra; spe-ple in reading matter 15 cents, per line each inser-Orrica, No. 102 Bay Streat, ( Late Telegraph build-

#### NOTES TO CORRESPONDENTS.

- J. D. We don't exactly see the object in view in your communication. It seems a long introducon to a very short and rather unimportant state
- M. N. While we give insertion to your letter, w den't sympathize with 3 tu in the complaint. It i desirable that Christian mon should avoid with words and uncharitable insinuations, but we really have not noticed much of that in the cussions in our columns.
- P.R. We fear there is no use now in talking about reduction of the number of Colleges in conmection with the Canada Presbytorian Church oom and abundant work can be found for both If things are rightly managed. Try something
- T.Z. We sympathize greatly with those who and fault with the building of Knox College and the awkward uncommodiousness by which that is characterized, but we do not sympathize with the continued disparaging comparisons of the limited staff of Professors the Church has as yet been able to maintain in Knox College in comparison with those of other wealthier and older founda-Mons in the States. Knox College has in the past turned out a great many excellent and well qualised preachers of the Gospel, and the present body of Instructors is quite as efficient as any in the past. We cannot therefore print your letter and must say that just as many of the dullest men we have ever known have always been talk ing about books, so we have found not a few of the feeblest students in educational institutions always trying to comfort themselves with the thought that they would got on better if the teaching Faculty were more numerous than it may happen to be. Some will profit wonderfully even under one teacher : some would accomplish mothing though they had fifty. Verb. saps
- The weekly offering system succeeds very well where all are conscientiously anxious to give according to the Gospel rule, "as God has prospored them." It is the easiest and the best way of raising ordinary revenue. Of course under it some will manage not to give their proper share, but ander any possible system the same thing will coour more or less.
- A Constant Reader." You can aid the Parans TERIAN very materially by getting additional subearlbers. Perhaps even more so in this way thun by writing for it, though we are always glad to reestve suitable contributions. Give us facts in econnection with religious life and work in your locality, and in the fewest possible words.
- A Youth." Attorney General Mowat and the Hor Archibald McKellar are Presbyterians. The Hon R. W. Scott is, we believe, an earnest Roman Catholic. The father of Hon. Adam Crooks was a Presbyterian, but we understand Mr. Crooks himself belongs to the Church of England doinot know to what denomination the Hon. Mr. Pardee belongs. A considerable number of the members of the Ontario Legislative are Presbyteriens.
- P. We believe that there is a good deal of socrecanvassing going on for the proposed Mission Secretaryship of the Canada Presbyterian Church It seems to us that better employment than such canvassing could easily be found

## **Brit**ish American Lresbyterian

TORONTO, FRIDAY, FEB. 21, 1873.

In order that we may deliver **ue paper at the residence of Toron**to subscribers, they will oblige by surnishing number and street.

TOPICS OF THE WEEK.

.The services at the opening of the new building of the Toronto Young Men's Chris-₩an Association were of a very interesting description. The new building is very central and convenient. It is altogether an ornament to that part of the city where is situated, and we sincerely trant that great good will be accomplished within its

Scotland is getting her new education system put into working order. The Rev. Dr. James Taylor of Glasgow has been appointed Secretary of the Scottish Board of Minestica, and from his well-known ability and the interest he has always taken in educational matters, he is expected by all parties to do his work efficiently.

The week has been almost entirely barren incident whether in the Canadian charolies or world. Matters have been moved on in their usual way with little to break the monotony. The local House of Partiament continues its sittings, but awaklittle general interest. How long the sibar will continue, it would be difficult There has been no discussion of importance except on the policy of g large blocks of territory under tims. The Government was of

An immerse number of lectures and other entertainments have come off in Toronto during the past week. Among the lecturers was the Rev. Dr. DeWitt Talmage of Brooklyn, N.J. He spoke of "Grumblers & Co." in the new hall of the Young Men's Christ an Association. Dr. Talmage, we need scarcely say, is a ready and cloquent speaker. He says a great many striking things,-some grotesque and a few in very questionable taste. His address as a whole was greatly calculated both to amuse and instruct. A good many, we doubt not, felt themselves touched to the quick by gome of his home thrusts.

#### BLESSINGS OF NO LIQUOR TRAFFIC.

P. T. Barnum, Esq., was lecturing recently on a visit he had paid to Greeley, Colorado, a colony three years old, where no liquor is sold. It was founded with a clause against liquor shops for over. Two years ago a fund amounting to \$95 was raised for the poor. At the time Mr. Barnum was there only \$10 had been spent and nobody knew what to do with the re-

#### CONSECRATED GAMBLING.

The Roman Catholics of Montreal and the Quebec province generally have started a magnificent gambling speculation in the shape of a lottery for religious purposes. It is called the "Villa Maria Lottery' and is in aid of several institutions. There are 32,000 tickets at a dollar each, and the prizes amount to \$21,200. It is all in the true Tetzel style "The drawing," it is said in the hand bills, "will be publicly made under the patronage of the clergy.' It is added, "We will have for the occasion a music band and two children dressedone as Jacoues Cartier and the other as a Zouave!" Surely Protestants should guard against a practice which is so demoralizing and at the same time illegal. We have, we fear, seen doings at the close of a Bazaar suspiciously like an extemporized lottery. If a religious enterprise cannot succeed without resorting to so unworthy means, then it ought not to succeed.

#### THE WORLD NOT GETTING WORSE.

We often hear of the former times being better than these. The piety of those olden days was more fervid, the preaching a great deal better, the church life more active, and altogether though much brighter and more encouraging than now. We more than doubt if such were the fact. On the contrary we are convinced that the world is always getting better religiously as well as materially. Things are not all what we should like, but neither are they in so woful a condition as some croakers would tenresent. Distance lends enchantment to the view. We see all the wickedness, formality and unbelief that are around us, but so far as the past is concerned all these are forgotten and we have only certain records of eminent piety and devotedness, which we are apt to regard as an average representation of the average piety of the day instead of being its fairest and finest specimen. A testimony in point has lately been given by the Rev. Dr. Halley, President of an Independent College in England, on his retirement at an advanced age from the active duties of his office. In his valedictory review of a long career, and of the times that had passed over him, Dr. Halley comes to the conclusion, that marked progress of every kind has been taking place all the tures. while. He had seen I. n.lon without a gasof Sabbath desceration that were common, of drunkenness as a part of genteel hospitality, or profanity as bet kenning superior rank, of duels and prize-fights attended by princes and lords, and Sunday morning the favorite time for such exhibiting. Other particulars are mentioned as signs of shockfluence of religious mart, are greatly unknown, and then exclaims, "What a change in fifty years! It is w inderful." And then, SACRED RIBTORIC or a Chiese of lectures on Prea as if meeting the rep: the which we have sucher delivered in the Union Theological Sentingry of heard uttered of late agons, the pulpit, Ac is the V S in Prince Edwar. Va., by Robert L. Dabney, says: "Don't tell me our preschers are rot what they once were. I believe they Price \$1.25 Willing and Williamson Torenta. I believe we are preaching more fervently than ever, Christ crucified, Christ the friend of sinners, who gave his life ransom.

It is refreshing to hear a man like Dr. Haller speaking near the close of his long dife n this cheerful and we believe truthful spirit, for surely it is neither wholesome nor encouraging to have continually dinned into one's ears that the worldis always getting worse and worse. We wonder what those croakers are doing to counteract the evil they profess to deplore so heartily.

them."

## Books and Periodicals.

INHALATION AS A MEANS OF TREATMENT FOR DISEASES OF THE THROAT AND LUNGS By I. BRIDGMAN, M.D., TORONTO.

We have before us a pamphlet bearing the above title, written by Dr. Bridgman, of this city. In its pages this important subject is treated in a plain, practical, and comprehensive manner, proving that the Doctor has devoted special study to these common and often fatal diseases. The chapter on "Clergyman's Sore Throat" will interest our clorical readers.

\*DR. DABNEY'S SACRED RHETORIC.

It is a cheering sign of the times that considerable attention is now given by our Colleges and Theological Halls to Pulpit Rhetoric. Lecturers and Professors in this department as much as in the chairs of Theology and Church History, are now recognised as a permanent necessity. "What we want-says a correspondent in a recent article on Knox college-is a class of preachers who know their bibles well, and are able with Divine unction, to tell its truths to their fellow men. In order to do this, they must first be students of the living Theology of the word of God, and secondly must know how to bring what they do know, to bear with power on the consciences of men. In this art of their profession, they must receive regular drilling. They must learn, by constant practice under a skilful master, to become effective preachers.

The multiplicity of Text Books and Treat-

ises on the subject of composition and delivery, indicates the demand for such a class of books. It is not enough that students be taught Homilities and Pulpit Rhetoric from a professor's chair. They must read upon the subject, as directed by their Teacher. and contrast old methods and principles with the more modern. A few years ago, the best known standard works on the subject were those of Campbell, Alexander and Vinet. Now we have Shedd, Porter, Beecher, and many others, more or less known to every Divinity student. Still another candidate for popular favour has recently appeared, and one in every respect worthy of a place in every Theological Library Dr. Dabney's book commends itself for many reasons It is concise; whereas some of our modern text Books are so bulky as to preclude many of our students possessing copies, or attempting to master them when purchased. It is characterised by good common sense, and a style of writing the furthest removed from what is known as sensational or grandiloquent, and further, it does not demand impossibilities from the Student ; as many Treatises on Pulpit Rhetoric do. Any student reading attentively Dr. Dabney's Book, and following its directions in the main, will acquire such habits of composition and delivery, as will fit him for the highest positions in the gift of the Church.

Dr. Dabney's Rhotoric is the fruit "of study' reflection and teachings through twenty years," He has thus I id ample opportunities for testing Theories and finding what kind of teaching is needed in this department of Theology. In addition to the lectures specially devoted to "Rhetoric," he urges at great length "the necessity of eminent christian character, as the foundation of the sacred Orator's power" and asserts that theory of preaching "which honours God's inspired word and limits the preacher most strictly to its exclusive use as the Sword of the Spirit." Grace makes the preacher he argues, and nothing is preaching which is not expostory of the Scrip-

The Preachers of the Southern Stat light; the Thames without a ste mboat; have ever been more textual and practithe country without a railroad, and the cal than t sir biethren of the North. The beaus and beauties co the land without a Es ay style never found favour with them, photograph. But with all the difference in as it has to il recently in the larger these and other sum ir respects, he says : Northern cities of the United States. Dr. "I believe the progress of morality and re- Dabney's book in this respect, fully comes ligion has been quite equal to the progress up to the views and wants of our Canadian in the arts and sciences and conveniences Church. Not are we surprised in view of of life." He went on to mention the scenes such practical Rhetoricians, that as Orators the Southern Church has far excelled the North. We heartly commend this work to the Students in our Theological Halls. While by no means endorsing every statement-especially where he unduly limits as we think the subject matter for the Pulpit ; we are sure that its perusal will be of iming depravity which now, through the m- | mense advantage to all whose | business it is to impress and persuade their fellow-

D. D. Professor of Systematic and Pastoral Divirity

THE DRITISH QUARTERLY REVIEW. "The Brampton Lecture on Dissent," "Frederick Denison Maurice," "The Ironclad Reconstruction of the Navy " "The Emperor Alexander and the Policy of Russia," "G. H. Augustus von Ewnld," "A Contribution towards a Theory of Poetry," and "Local Taxation," are the 'heavy' articles in the January number of the British Quarterly; while under "Contemporary Literature" a whole legion of recent publiestions are briefly noticed or samually re-

## Ministers and Churches,

On Subbath, the 16th inst., the new organ recently provided by the Canada Presbytorian congregation of Collingwood was employed as an aid in the service of praise in the sanctuary for the first time. The Church both morning and evening was filled to its utmost capacity, and all parties seem perfectly satisfied with the new arrangement.

The annual business meeting of the Barrie congregation was held on the evening of Wednesday, the 29th January. The attendance was very satisfactory. meeting was opened with prayor, the pastor occupying the chair. The treasurer submitted his annual report, which was of a was left on hand. Pew rents amounted to \$556.00; Sabbath collections to \$515.00; and sums by envelopes to \$88.00. The congregation is taking steps either to build a manse in the Spring, or to purchase one at meeting before its close; and before the meeting broke up a hundred dollars was unanimously added to the stipend.

The S. S. Anniversary took place on the evening of Thursday, the 80th January. tendent. Thereafter addresses were made by W. Boys, Esq., Mayor of Barrie; the pastor of the congregation, Mr. James Hunter, and Mr. William Vair. Appropriate hymns were sung by the children during the evening. A free feast in the shape of a stored paper-bag was given to the children in connection with the anniversary .- Com.

The Annual Missionary Meeting was held in the Cauada Presbyterian Church, Orillia. on the evening of Monday, the 27th Jan. After the opening exercises, Mr. Alport was called to the chair. A brief report was road by the Pastor. the Rev. J. Gray, who in a few happy and pointed remarks stirred the people up to increased liberality in the work of Missions. Able and interesting addresses were delivered by the Rev. R. Rodgers, the Rev. J. Fairbairn. and the Rev. M. Fraser. The attendance was large and a very deep interest was manifested in the proceedings. The comfort and life of the meeting were greatly enhanced by the services of the Choir, who discoursed music in sweetest strains at intervals during the evening. A liberal col-lection was taken up at the close and we feel satisfied that their contributions to the schemes of the church will this year be more

The tenth Annual Tea Meeting in connection with the Canada Fresbyterian Church, Coilingwood, was held on the evening of the 18th mi . Tas aster lance a usual was very full, between three and four hundred being present.

An ample and varied repast, highly creditable to the culmary skill and good taste of the Presbyterian ladies, was discussed with a relish which bespoke its excellence, and contributed materially to heighten the social enjoyments of the evening. The chair was occupied by the Pastor, the Rev. R. Rodgers, who in a fow words congratulated the people on the prospority of the town, and on the gratifying progress which had been made during the last ten years in the interests of Education and Religion. Addresses were given by the Rev. R. Moodie, of Stayner, and by Mr. son of happy social converse, seemingly of this duty. appreciated by all present, the meeting dispersed about ten o'clock. Proceeds amounted to about \$100.

The Annual Me sing of the Canada Presbyterian congregation. Lucknow, was held on the 5th Feb. The report of A. Murray, Esq., Treasurer of the Congregation, was read, and showed that the revenue from all sources and for all congregational pulposes and schemes of the Church was \$2,091 66. The Treasurer ais a mid the minister's stipend half-yearly in advince. Dr. McC-im m n, Chairman of the Manse Building Commutee, submitted a plan and specifications for a Manse. It was unanimously students of the Chicago Theological Seminagreed to build a Brick Manse, two stories, 40 x 28, with a kitchen 24 x 10. Steps loges of America, in a concert of prayer were taken to procuee funds for the creation | early in March. of the Manse. In connection with the congregation there are two Bible Classes and number of its mismonaries for the coming two Sabbath Schools, Sweene webs tho super-ptendence of the Passer, and the other under the superintendence of A. MeIntyre, Esq., with an efficient staff of teachors. The Congregation is in a prosperous state. A Congregational Soiree was held Barrie Presbyterian Church was held on the in the Temperance Hall on the 12th-inst. Over 570 people were present. Alexander McIntyre, Esq., was called to the c ir. He was supported by the following speakers-Lov. Messrs. Davidson, of Langside; Wardrope, of Teeswater; Walker and Kellain, of Lucknew; and Cameron, Pastor of the Congregation. The choir discoursed. excellent music, which greatly contributed to the success of the meeting and sullyened the exercises of the evening. The preceeds

were over \$120.

PRESBYTERY OF OTTAWA.

The Presbytery of Ottawa, in connection with the Canada Presbyterian Church, held its last meeting in Knox Church, Perth, on Tue day and Wednesday of last week. There were thirteen ministers and two dd. ers present. The following is a summary of the husiness transacted:—The Commit. tee appointed to organize a station at Kinbourn, in the Township of Fitzroy, reported that they had performed this duty on the 27th January. It was agreed to place it upon the list of mission-stations and obtain a student to labor there during the ensuing summer. The Home Mission Committee were instructed to try and precure the ser. vices of a suitable missionary for the Upper Ottawa at a salary of \$800 and a free house. A Committee was appointed to draft an overture to the General Assembly on the exemination of students. The evening sedurant of the first day was spont in a convery cheering nature. The total revenue ference upon the subject :- "The Relation for congregational purposes was \$2800.00; of the Children to the Church, and the and when the expenses were paid a balance The tree Possibilities Therefrom, The two Presbyterian congregations in the town had been invited to be present, and quite a number availed themselves of the invitation, the body of the church being comfortably filled. The Rov. Dr. Bain, of the Kirk, being present, was invited to it as a corresponding member and to take part once. The paster left the chair and the in the conference. Mr. James Whyte, con-meeting before its close; and before the vener of the committee on the "State of Religion," explained the nature of the subject and the arrangements which had been made for its consideration. Messrs. Me-Laren, Moore, and McKenzie. who had been requested to prepare a paper or give an address, then spoke at some length. Mr. The attendance of children was good; the parents and the friends were not very largely present. A very interesting and endount of the superingent was read by the supering about 10 o'clock. On meeting next day, the Presbytery proceeded to appoint Commissioners to the next general Assembly, when the following were elected: Ministers by rotation—Mossrs. Moore, Tait, and Cameron. By ballot—Messrs. McLaren, Crombie, and Burns. Elders; by ballot— Messrs. John Hardie, Alex. Anderson, Wm Tait, Alex. Stirling, Alex. Mutchmor, and James Forgie.

Mr. Crombie, minister, and Mr. Hardie, elder, were appointed representatives of the Assembly's Committees of Bills and Overtures; and Mr. Burns, minister, and Mr. Williamson, elder, were appointed representatives of a similar committée of Synod The Rev. Mr. Reid, of Toronto, was nominated as Moderator of the next General Assembly; and the Rev. Mr. McLaren as Moderator of the Synod of Montreal. A committee was appointed on Examination for the ensuing year.

A call was laid on the table and sustained, from the congregation of Bristol, to Rev. Alex. McLaren, Probationer, signed by 178 members, and 68 adherents. promised is \$700 and manse. Mr. McLaren, who was present, intimated his acceptance of the call. Trials were accordingly assigned and arrangements made for holding the next regular meeting in Bristol on the 11th March next, at 10 a. m., when these trials will be heard, and should they be sustained the Presbytery will proceed next day with the ordination : Mr. Stewart to preach ; Mr. Burns to preside ; Mr. Crombie to address the minister; and Mr. McEwen the people. The Presbytery next took up the remits from the last General Assembly. The one bearing on the status of retired ministers was approved of simpliciter. In the remit anont the appointment of a missionary agent, the Presbytery agreed to recommend the appointment of such an agent. In regard to the duties of tins agent, those defined in the report were approved of with the exception of No. 2, which was recommended to read asfollows: "That under the direction of the Home and Foreign Mission Committee, he shall, as far as possible, do whatever is necessary to advance the interests of the Home and Foroign Mission work." Rev. Alexander Young, of Montreal, was nominated as Mussion Agent. The Presbytory agreed further to recommend that the General Assem' ly, before appointing a Mission Agent, make some equitable arrangement for the payment of his salary.

Mr. Moore, on behalf of the Committee appointed to draw up and present an ad-Morrow, of Barrie. Several fine pieces of dress, together with a copy of the minutes muse were given by the Choir, and after a of the General Assembly, to Lord Duffern,

J. CARSWELL,

(Next meeting at Bristol, on Tuesday, Murch 11th, at 10 a.m.)

MONTREAL COLLEGE STUDENTS MISSIONARY SOCIETY.

The February meeting of the Society was held last Saurday morning. The President, Mr. Goodwin Gibson, M. A., occupied the char, and there was a very large attendance of students.

An intresting and entry letter from Rev. G. L. Mackay, of Formesa, was read. ary, it was agreed to join with them, and

The society proposes to mercase the summer. Last summer, the second year the reld. The next meeting will be held on Saturday the 8th of March.

The annual missionery meeting of the evening of 20th January, 1878. The attendance was fair. The report read showed that during the year \$118.45 were collected and expended as follows :- To Knox. College \$14.85; Home Mission \$28.40; Coreign Mission \$11.80; Widows' and Orphans' and aged ministers' \$18.75; Kannakee \$6.05; French Evang. \$4.80; French Can. Missionary Society \$15.90; France St. Missionary Society \$15.90; Debt Fund \$28.40. Excellent addresses were made by the Reve. D. B. Cambridge Bredford; P. Grenners, E. D. B. Cambridge St. Revellent St. Revel

ORDINATION AT ST. EUSTACHE.

DEAR MR. EDITOR.—By some oversight and account has appeared in your paper Ritherto of an event that is always deservof notice, viz: the settlement of a miniper in an interesting and difficult field of bour. I refer to the ordination of Mr. fames Hally, a licentiate of the U. P. hurch of Scotland, who was ordained at at. Eustache, on the 17th December last. the Presbytery of Montreal, of the C. P. Church, as minister of the United Congregaions of Grande Froniere, Ste. Therese, and 1. Eustache. Mr. Irvine, of Mille Isles, hoderator of the Prosbytery, presided. Dr. Burns, of Montreal, preached an eloquent formon from Roy. 7, 14. Mr. Paterson, of it. Andrews, addressed the minister. Mr. fackie, of Lachute, addressed the people in English, and Prof. Conssirat, in French. Kr. Warden King, Elder in Erskme hurch, whom to name is to praise, addressd the people on the privilege of giving to ho cause of Christ, and the Royd. J. M. Gibson took part in the devotional exer-

Mr. Hally's lot is cast in a laborious and. n such a winter as this has proved, a very advous and trying field. But he has come with the unanimous and hearty call of the poople, and since his settlement has grown n their affections. May the "Lord who is aithful stablish" hira and them in every good word and work. The Presbytery were pospitably entertained at the house of Mr. . McNaughton. These congregations were acant for over three years, but were kept gether most of that time under the labours f Mr. A. Thomson, an experienced catechist. They all lie in a French Canadian country, nd are therefore in a position unfriendly to iumerical progress.

Grande Freniere, the largest of the three, in the county of Two Mountains, and nine niles back from Oka, the famous Indian rillage on the banks of the Ottawa, whose nhabitants have recently left the Church of Rome, chiefly on account of the oppressive ule of the Seminary of St. Sulpice under vhose paternal care they had the misfertune o be placed, above a century and a half go, by the French government. They nave connected themselves with the W Methodists. The Scotch settlers in this egion are tolerably close to one another, so hat it has more the character of a Protesant settlement than the other two, but yet t is hemmed in by a wall of Canadians. The church, of brick, stands on a country oad, with no village near, but on a beautiful site, on the northern slope of the Doux Montagnes, and looking down on a wide and fortile plain, watered by several streams, hiefly the Belle Riviere, on the banks of which, six miles off, may be seen the glitterng spire of a French Protostant Church, built twelve years ago, by the French Canadian Missionary Society, and supplied hose (we or three summers by French students from our Montreal College.

St. Eustache is a large village, eight miles east from Grande Freniere, and twenty-one miles west from Montreal. The population in and around it is almost pursly French Canadian. Two or three old country families in the village, and nine or ton scattered in the surrounding country, form the congregation, who worship in a small stone church belonging to the Church id Scotland, but kindly rented to our people. Ste. Therese, or at full length, Ste. Therese do Blainville, is a busy market town in the Co. of Terrelionne, order tailes north of St. Eustache. Its fifteen hundred people are all French Canadian Roman Catholics, except three or four. The place is dominated by the Parish Church and the R. C. lollege, both immense and imposing buildings, as all their churches, within 25 Montreal at least, are. But the grander the church the poorer the people, for they are taxed unmercifully for the building and repairing of these vast edifices, and in some cases to the extent of being prined. And all this under the regulaoperat in of laws maintained by the power of Pretestant England.

to Inninish as in the past, instead of inserved their about him the other day, breaking. Except at Grande Frence, the And pow, as we have a school of live in a state of isole-Profesiont house tion from one anther for the mot part, en yeand the young pe ple, mingling we hather thought that, at me and the came time, the coman Catholic weighbours, not unbosquentry from metranound connections with bem, to the gener of their parents, and their own rap. I il clousion, and in some conces even abandonment of the faith of that in ell our no its as well, but had metitheir fathers. And it is not surprising that one farmly after as other leaves for some mere congenial Leighbourhood, con vally going towards the west. Especially was flucture of such reductions cannot be mass this the care when the late carellent passured. tor, the Royd. A. Allan, resigned his charge, fand the re was the prispect of a lengthen at seeancy. Asc, s no field within the electron of the long of the long with that needs the label began to speak of him. That byte sympatry and the prayers of the church, piece of home knowledge kep, him atten-nore than such a field as this, and our hope i tree during the whole tessed, and he pea to is that, by the blessing of God on the fix the attention of the whole class. atents and diligence of our young brother, in this lesson of the series, "the Covonant "these few sheep in the wilderness" may with Abram," one of the most important not be senttered nor become the proy of the times to do it got you also infere that inoller, but be kept and grow within the first, in the parcost the transaction, in spoiler, but be kept and grow sponer, our of sept and give within the miss, it are partial first the raing fold, until that wilderness itself become a then you will first them read for the ring fruitful field, as we firmly believe it will, itself. when God shall pour out His spirit up- Kow for the last three or for Sundays on all flesh. An encouraging symptom is we have been the deag short very strange prospect of being able to pay it.

above may serve to show the difficulties

which ministers in this Province have to contend with, and to account for the want of progress in many cases, of which some may complain. There is, however, one may complain. There is, however, one piace to which, although it is irrelevant to the immediate subject of this letter, I may refer, as promising an increase of the Pro-testant element, that is Biviere du Loup-The works in connection with the Intercolonial Railway have brought a number of families to the place, and since our church began to send preachers, several others have come, and if a minister was settled there the increase would be probably be steady. Unfortunately the probationers seem to have a dread of it. Yet the beauty of its situation, the salubrity of its atmosphere, and the close neighbourhoad of the sea, whose far-sounding billows make perpetual music, besides the opportunity for quiet study which it would afford, especially in the winter season, are attractions which might draw the favourable regard of some one who desires a pleasant sphere of labour, yea of one who is ambitious of a post of special importance and usofulness, where he would be the means of keeping a light shining in a dark place, and of maintaining a witness for Christ where He is little known. Such places as this must, Mr. Editor, he cared for by the church, or de-plorable consequences will follow. On the north shore of the St. Lawrence are many descendants of Scotch Presbyter mans, but they are now French in language and religion. because their ancestors had no man to care for their souls when they settled in Canada. The day for such neglect I trust is past. It is unnecessary to add that Riviere du Loup is crowded, in summer, with visitors from all quarters among whom a faithful, pru-dont minister might do much good. Apologising for the length of this com-

I remain, yours truly, D. P.

INTERNATIONAL SUNDAY SCHOOL SERIES AND INFANT CLASSES.

LESSON VIII. GEN. XV. 1-7.

The Covenant with Abraham.

A word about relations. Originally the Sabbath School was for those who received no religious training of any kind at home. Are the children in our Sabbath Schools of to-day in this condition ? I believe I am not going beyond the warrant of facts when I say that, in the great majority of cases, they are. The school should be only supplementary to the family. I hold that, even in a community where there is family training, the Sabbath School is greatly beneficial, and even necessary. There is added to the family influence that of the sympathy of numbers, unity of plan, and inspiration of laudable competition.

Our children are the children of the church, and should be continually impressed with the truth that they are there because they are the children of the church. Is not it too much the case that they are growing up with the notion that they have very little to do with the church. How different would it be if they were continually impressed with the fact that they are the members of the church by the vows of their parents, and that when they come to years of thought the vows are transferred to their own souls. Thus instead of, as at present, being filled with the notion that they have hitherto been connected with the church only as Sabbath School scholars, and pechaps, that it is their duty when old enouse to come out fout from what? and join the courch, a grander and more elevated conception of their real position would take the place of this erroneous one. They would learn to feel that they were under the vows of their parents (I believe it would have a reflex influence also on the parents) till they came to years of thought, when those vows are transferred to themselves. That it is not a prestion whether they will join the Cherch (?); but whether they are going to or & their connection with the church by not declaring pulling that, having given their hearts to the Saviour, they are on the Lord's side hence-

Such being the position of the child, the relation of the parents is plain. There are the vows. The parent is bound to teach at home or soleon wows re by ken. But there is a special point here, which, by extended to be a most in the control of the parents of perience. I have proved to be a m st .m portant buch. A teacher will find up difficulty in tencinn, a class ( specially an infant class) which haves something about the lesson before coming to the school. If your less on is about Abrata, a leep interes The Presbyterian congregation here con-is samed tely excited in your children, if mother of ather cold them, or read them

And now, as we have a school for Sahbath a moder dening over a periol of sever; and windo it is an everp overm, died of the orter fearm of the read and ny pô-haps m. H.ons of child en, let that there it so he out med by the r first s ere are treming the learns of the children to these some grand things of the good old back-one stay and on hope-and the in-

Why I had a little boy in my class the the Same who take jamp I to be bet

we have been the Bible—by God. We spoke of loan, or James, will love me and give larger elipsend than formerly, with a good prospect of being able to pay it. There are various other congregations amongst all the beautiful fruit, don't vou. within the Presbytery of Montreat of which a similar account might be given, but the fruit in the Garden, except the fruit of on | want you to do the same.

tree; but if you cat of that, you shall die."
Now I am going to call that bargain by another name. I shall write it down on the board. The bargain that God made with Adam was a

Covenant.

Now what is a Covenant? John, give me Now what is a Covenant? John, give moyour hand. Now I have something to say to you, and I want all the class to be very quiet and listen. If you are a good boy, and sit very quiet and attentive till school is out, I will give you a ticket. Now will you agree to that by shaking lands? Who can tell me what John and I have been doing. Making a bargair. That's right. What other name do you call it by? A Covenant. Don't forget that. Now can any one tell me another man God made a contract with 2 Now Yea. Covenant with? Noah. Yes. Why we spoke of that the other Sunday. When was it? After he came out of the Ark. Do you remember what was the sign of that Covenant? The Rainbow. What does the Rambow always say to us then? "There will never be another flood of water That is what God as long as you see me. says to us through the rainbow. Now I am going to speak to you to day of another Covenant, but of an altogether different kind and with a different man. I shall write his name down—

Abram.

This man lived 400 years after the flood. His father's name was Terah, and he was the youngest son. What was his father's the youngest son. What was his father's name? When Abram was 75 years old that's a very old age among us, you know, but Icug ago God allowed men to live to be very old. Why Noah was 950 years old when he died. Well, I was saying that when Abram was 75 years old God came and told him, "Abram, I want to make a Covenant with you."—You remember what a Covenant is?—"The people you are living among are wicked, and I want you and your family to grow up good and serve me all your life. So this is what I want you to do. You must leave this country and these wicked people, and go and live where will show you. And if you do that I will hess you and give you everything you need." Now what would you call that?

1 Covenant. Yes. Well, Abram got everything ready. He had no children at this time, but he packed up all his things and took his wife and a nephew of his, called Lot, and started on his journey, and came to the land which God showed him. While he was in that land, one time God

made Abram go into a kind of trance or sleep. Don't you remember God did that to some one else, didn't he? To Adam. ves. God made Adam sleep, and took out one of his ribs. And what did he make it mto? Evc. Well, God came to Abram in this sleep, and said to him, "You have no tamily now, and are living in this land, surrounded by wicked men, but I am going to make you a great nation. And I will drive out this wicked people from this land, and give all this land to you and your children." James, did you ever look at the stars on a nice clear night and see how many there were? Could you count them? Well, God told Abram to look up at the stars, and said, "There will be more people in your nation than there are stars up there in the sky." That was another covenant God made with Abram. God kept his promise. After Abram died they became a great na tion. There was a famine came on the land, and they had to go to another land to got bread to keep themselves alive. But after a great many years they came back with a large army to drive out these people that God had told Abram would be driven Why, I could tell you a great in my out. Why, I could tell you a great in riv wonderful things that happen id to them on the way. Why, one time there was a King carne to fight again a them with a great army, when God made the water in the sea, which was in their way, to rise up in two great walls and leave the bottom of the sea dry, so that they walked through the sea and on dry land. Then the King and his army, who ame to fight against them, tried to go through the sea too, after these people had gone through, but God sont the water back into its place, and they were ell drowned. You are God protected His

Prople, because he profised to.

Now I want you to know the land they were going to, and the name of the people.

The name of the land was—

Well, the people travelled on to this land until they came to a place where they had only to cross a river and they would be in it. And when they care to the river God made a path right through the river, so that they went neross on dry land. And God helped them in all their battles, and made them rich and great and care them all that land of Judex.

Now for the name of this people. They were called

Why are we called Canadiana? Well, they called Jewsbooms they lived in Judea. After a great many years, de this, they grow with dia life you all a rou ded's acas. And view late, one Savious, left Tany n and came dos a to this eart the enchalders to differ in liput H-m or destrably district mile into H's hands and mough His fee, and mailing him up on a cross.

N w yeurs or Tool kept His promise when He made the Jaws a great nation, didn't He? It dil the Jewske p their part of the Covenant by lover, and serving God alwary? No.

Who is Josef Chi.  $\mathbb{C}^{1/\sqrt{2}}$ to the earth for? Do Ho ask the love Hina and give our hearts to Him? Down t He ask us to believe that He is God and that He came to save us from sin and I ath, and bring us to Heaven? bere are lets of those Jovs living to-day, but they won't believe in Jesus at all.

Now you know what a Covenant is. You k. i.w. too, that God always keeps his part at the Covenant. If He promises anything He always does it. Well, what I want you to think of is, that God wants to make a

I have rade that Covenant with God

Телопип.

GIVING.

It is a fundamental principle, promuent as well as pertinent in the whole cemainly of God, that to within much is given much is also required. All things are of God, and since all that each one is, or her call it little or mach, and saly comes from God but belongs to God, the use of all and the lease of all are summed up in the short but rolemnly significant utterance, "Occupy till I come," Besides this law of obligation there is another not less prominent and permanent, and that is, the law of compensation, assuring us not only that "with what measure we meet it will be measured to us again," but even that "it is more blessed to give than to receive, ' and all substantiated by the statement that "There is that scattereth and increaseth and there is that withholdeth more than is meet, but it tendoth to poverty." But above all, the mightiest motive that can move the heart is the law of love, "the love of Christ constraineth us, because we thus judge that if one died for all then were all dead and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." In the giving there is the manner, and

that should be an act of worship, an act of devotion, for it is to God: and although the gift be material, the giving should be spiritual, so that "whatsoover we do in word or in deed we are to do all in the name of the Lord Jesus, giving thanks to God the Father by him." While there are those who regard the giving to the cause of God as a matter of option rather than of obligation, they thereby deny God's claim and fail to remember that man's chief end is to glorify God, and if we rise in being and in blessing in proportion as we do so, does not simple justice as well as sacred obligation combine to teach us that we are bound in "whatsoever we do to do all to the glory of God." But even among those who own and honor the obligation, how many there are who seldom or ever think of contributing as an however, the command "honour the Lord with thy substance" just as explicit and authoritative as "thou shalt worship the Lord thy God," and are not both from the same source to the same persons. Did not Christ give himself for the church; and where in all the records of our race have we a higher and a hoher manifestation of heartfelt worship and unreserved devotion? Christ regarded giving as an act of worship and substantiated it by his gift, and in as far as we have the spirit of Christ we will look upon giving in the same light. In contributing to the cause of God then, it is of great importance to bear in mind that Christianity not only connects all duty with God but stances upon it its own character, and it is this that gives to all our offorts and offerings the deguity and spirituality of religious observance, and renders them at once the more grateful to Gol and bonefipriesthood offer ourselves as living san fices and thus imitate the Corinthians-who first gave themselves and then of their substance to the Lord, and do all with views and feelings similar to those in which, we engage in our holiest devotions.

In the giving there is the measure, which ir the old economy was a tenth, but the new economy under which we live establishes a principle rather than lays down a rule, and that is, lot everyone give "as God hath prospered him." While the aposte thus leaves the measure of each one's givings to a conscience enlightened by Christian knowledge and a heart enlarged by Christian love, he ever urges upon all to give due prominence to the self-scarching inquiry, "How much owest thou my Lord?" In adopting this principle, mark you, liberality is to be measured not so much by what is given as by what is left behind, for while our Lord in his day saw the rich giving of their abundance, yet the widow with heatwo mite sgave, he said, more than them Thus God gives, for when he gave his Son, with him he freely gives all things. Thus Christ gave, for though he was rich vet for our sakes he became poor, and when h · gave himself what had he left behind? Colig it and and large-hearted liberality is "evice blossel;" it blosseth them on whom , is best med by the benefits it secures, an i blass; th hi n who bostows by the dispositons it cherishes. It leads to a habit of thoughtful Lie, and it is well that by an outward system of giving we should truin one junard spirit to the never to be forgotton thought that we owe our all to God. also lends to solf-doubl, and gradually lays the foundation of a life of Christian economy, for they that are Christ's are not debtore to the flesh to live after the flesh, but are bound rather to "crucify the flesh with affections and 'ust;" yet what can we ket? " Cr iant; "I though devote little or nothing to the caus of Christ and humanity, till almost every demand of who hast of the fiesh, the last of the eye, and the pride of life" are gratified. How dwells the love of God in them, have they the mind of Christ, are they led by the Spir-If it be true that Gou has prespered many of his people "some thirty, some sixty, and some an hundred fold," how far is it true that they have given as God has prospered them? If then we can carry prospered them? If then we can carry nothing house and must soon be called apon to give an account of our stewardship, what mannor of persons doth it become us

In the giving there is the motive, whatever may be the commercial value of efforts or offerings, their religious value depends on the motives from which all proceed, for God looketh on the heart. The metives which ought chiefly to actuate in giving

are, regard to the natharity of God and sympathy for the miseries of man. But the grand motive which includes all, though t loca not express all, is the bire of Carist and novor will we give as we ought until the love of Christ constrain as. Matico, we need hardly say, is that which moves, and in proportion to its purity and power will he its results, and if it be not the off pring or faith and love, it will only be a fitful fororien impulse and exhaus, itself is the mentary effort. What we want is a matter not only powerful but persistent, holdly facing difficulties and becoming all the mightier by meeting and may oun; them. And where will we find such a motive? Where but in the cross of Christ. It is when we there "behold the Lamb of God," when we there behold how he loved us, when we there "look on him whom we have proreed, that we best judge alike of our offorts and our obligations. It is there that we are furnished with a mative power, sufficient to lead us to give without grudging and to labour without exhaustion.

Looking then unto Jesus let us think of the greatness of the work for which we give, and do what we can, for, as 'little drops of water, little grains of sard," &c., &c., and remember that even a pebble cast into the ocean moves and clevates the whole; thunk of the grandeur of the work, so far outreaching and rising above overy embodiment of human wealth or wisdom, since it is the salvation of immortal souls; think of the glory of the work. whose it is. who is for it, who against it, and what the issue, and aspire to be more and yet more "workers together with God;" think of the duration of the work, long, long outliving all that is of earth and lasting as the life of God; and think of the reward of the work the giver "shall receive an hundred fold now in this time, and in the world to come Give then and it shall be eternal life." eternal life. Give then and it shall be given to you, and make all applogies and excuses for not giving, not to man, but directly through Christ, who gave himself to God, to whom all belongs.

Glenmorris.

GUELPH PRESBYTERY. The Presbytery of Guelph, in connection

with the Canada Presbyterian Church, met in Chalmers' church on Tuesday, according to appointment, Rev. J. Middlemiss, of Elora, Moderator, mo tempore. Among the business transacted the following items are of more general interest: The remit from the General Assembly on the standing of retired ministers was considered, when it was agreed to recommend that each case be dealt with by the Supreme Court on its own merits. The recommendations contained in the report of the committee on statistics was read, and it was resolved that they be brought under the notice of congregations. Applications from the congregations of Arthur and South Luther and Waldemar to the Home Mission Committee for supplement were submitted and orlered to be forwarded to the proper quarter. The Committee to carry out arrangements for the holding of the Presbyterial Sabbath School Conference, reported that the conference had been held, that it was a successful and encouraging one, and that it had adopted a scries of resolutions, which were read and adopted by the Presbytery, and a copy ordered to be sent to the convener of the General Assembly's Committee on Sabbeth & hadronic management of the conveneration of the General Assembly's Committee on Sabbeth & hadronic management of the conveneration of the General Assembly in the Committee of the General Assembly in the General Assembly i on Sabbath S. vols. The deputation appoint d to visit Duff's Caurch, East Puslinch, reported the step- they had taken to cial to ourselves. Let us then as a spiritual give effect to the resolution of Presbytory appointing them. The coport was received and their diligence commended. Considerable discussion followed regarding the call to Mr. U guhart, but ultimately it was carried that the call be sustained and forwarded to that gentleman, but the Clerk was instructed to make him acquainted with the facts of the case, and the want of harmony in the congregation regarding the call. As only a few sessions had made any return to the reference sent down to them as to the propriety and mode of increasing to six hundred dollars the salaries of those ministers in the bounds who are receiving less than that sum, it was resolved that their attention be again called to the matter, and that they be required to report hereon at next or linary meeting. A deputions of Erin and Caledon West, in respect to a proposed separation of those charges. It was carried by a ranjority, that should the General Assembly proceed at their first meeting to appoint a Mission Secretary, Mr. Torrance be recommended as a proper person for this office. It was acted to nominate Rev. Mr. McLaren for the chair of Systematic Theology in Know's College. A subscription list from Moorefield, containing sums amounting to upwards of 3806. for the erection of a brick church in that village, was submitted. The clock cluted that he had also received a copy of recolutions adopted at a meeting of the subso l-bers, at which a Building Committee and been appointed. Mr. Davidson was appointed to meet with the Committee and see that the title deeds of the property were duly prepared and executed. Home Mission business was next taken up and disposed of, embracing report of supply and distribution of the same for the quarter, and of the services of those employed in the Mission Field and vacancies of the Prosbytery. Next meeting was appointed to be held in Ferrus, on the second Tuesday in 15 45, 28 **1**6

> The choicest Sunday-school instruction comes from the heart, rather than the head. Instruction is good, nay, necessary; but heart demonstration is a force that carries conviction and ensures real succe

The section of the se

In God's Word we shall find all that we used for the upbuilding and perfecting of spiritual life. What does the habe want more than mile? What do we want more than the truth that is in Jesus? Here here we mik for babes, meat for alrong man. Let us remember that our growth is dopondent upon the use we rankoof the Word of God. Why is it that there are some when are weak and sickly among us—tome who do not grow? Is it not because they have lost their taste for the sincere milk of the

#### GOSSIP.

Baid Mrs. A. To Mrs. J. In guite a confidential way. "It seems to me That Mrs. D. something-in her too. And Mrs. J.
That hight was occident to say-She arloyed to touch Upon it much, But "Mrs. B. took—such and such!"
Then Mrs. K. Went straight away
And told a friend, the soil-same day, " Twas sad to think"-Hore came a wink—
"That Mrs. B. was fond of drink." The friend's disgust Was such sho must Inform a friend, "which sho nussed."
"That Mrs. B. At hulf-past three \*
Was that far gone she couldn't see!" This lady wo Have mentioned, sho Gavo needle-work to Mrs. B. And at such news Could scarcely choose But further needle-work refuse, Thou Mrs. B As you'll agree, Quite properly—she said, said she, That she would track The scandel back

To those who made her look so black Through Mrs. K. Ar 'Mrs. J. She got a last to Mrs. A., And asked her why.

With cruel lie,
She painted her so deep a dyo? Said Mrs. A., In sore dismay, "I no such thing could ever say I said that you Had stouter grow On too much sugar-which you do!"

#### DOING GOOD.

There is a book called, A Hun fred Ways of Cooking Eggs, and a very clever man or woman cook he or she must be who could find out such a variety. Now there are many hundred ways of doing good; and if you cannot find them out, I could give you a receipt or two. If you have money, feed the poor and do good. If you have none, feed the sparrow in the winter, and there is something done. If you can preach, be different in your minister, that they who teach ligent in your ministry; but they who teach babies do good as well as you. There is a sweet smell in little violets, and I have heard choice song from birds I could not see. If you cannot place a fountain by the roadside, you may be able to mend the leaky cup out of which the traveller drinks. It need not be a great thing: he who gives a cold of cold water to a disciple, has a promise of reward as surely as if he had prepared a great feast .- Spurgeon's Alma-

### TALISMANS AND AMULETS.

In the time of the Crusades, as so interestingly narrated by Scott in the Talisman, faith in virtues of precious stones was universal, and to each was attributed special properties. The heliotrope, or blood-stone, now worn in seal rings so much, "stancheth blood, driveth away poisons, preserveth health : yea, and some write that it provoketh raine and darkeneth the sunne, suffering not him that beareth: to be abused."
"A topaze healeth the lunaticke person of his passion of lunacie." The garnet assisteth sorrow and recreates the heart; the chysolite is the friend of wisdom and enemy of folly. The great quack, Dr. Dec, had a lump of cannel-coal that could pre-

In the fancied resemblances found among talismans none are more extraordinary t an those assec ated with co'or. Because Avicenna had said that red corpuscles move I ti e blood, red color must be employed in diseases of that fluid, and even in 1765 the Emperor Francis I. was wrapped up in scarlet cloth to cure the small-pox, and died. Flannel dyed nine times in blue

and tragacanth, and was hing round the neck and never removed. The arsenic amulets worn during the plague in Lendon were active on the principle that one poison would prevent the entry of another. Ashmole's cure for ague was to take early in the morning, a good dose of elixir, and hang three spiders about his neck, "which drove it away, God be thanked."

Such statements may cause a smile, and men may say that it is wel - igh incredible that similar silly superstitions should ever have seriously influenced people; but the laugh is seen turned if we enquire whether any of these beliefs have come down to our time. How many now think there is virtue in camplicr to prevent infection; that sulphur or a horse-chesnut in the pocket is good for rheumatism! Go to Italy and see grown-up men carrying amulets like a partly extended hand, to prevent the effects of the evil eye. (oral is still worn as recommended by Paracelsus for infants, and many add to the mineral bells of silver, by which sorcerers and witches may be frightened off, on the same principle that bigger bells were used to scare comets away. Perhaps in this latter instance mothers act unwittingly, and only know by tradition that there is some good in the toy, for in many cases usage has continued a practice the significance of which is lost. As an illustration, necklaces and bracelets were originally not articles of ornament, but real amulets; those found on Egyptian mummies are carved with characters relating to the future of the body, the scarabæus, or tamble-bug, typifying symbolically by his performances the recurrection.—From Delusions of Medicine," by Prof. Henry DRAPER, in Harper's Magazine for Febru-

Acknowledge God in thy ways. Social science is political economy with a soul instead of an arithmetic. Search others for sheir virtues, and thy-

The same of the sa

self for thy vices .- Fuller.

SWEET HOME.

Theodore Parker says, "I never say a garment too fine for a mnn or muid; there nover was a chair too good for a cobbler, or a cooper, or king to sit in; never a house too fine to shelter the human head. The too muoto sneiter the numan head. The elements about us, the gorgeous sky, the imperial sun, are not too good for the human race. Elegance fits man. But do we not value these tools of housekeeping a litthe more than they are worth, and sometimes mortgage a home for the mahogany we would bring into it? I had rather eat my dinner off the head of a barrel, or dress after the fashion of John the Baptist in the wilderness, or sit on a block all my life, than consume all myself before I got to a home, and take so much pains with the out-side that the in ide was as hellow as an empty nut. Beauty is a great thing, but beauty of garments, house and furniture is a very tawdy ornament compared with do-mestic love. All the elegance in the world will not make a home; and I would give more for one spoonful of real hearty love than for whole shiplonds of furniture, and all the g recourses that all the upholsto-

#### INDEPENDENCE OF MINISTERS.

The Rev. I. G. Bedwell gives the following advice to his Methodist brethren: Make up your minds to work your own financial passage through his, just as other people do. A minister's finances ought to rest upon a regular business basis, like those of any other man. If the labourer is worthy of his hire, he ought to have it, in an honourable way. If a man cannot get a decent and comfortable living in the ministry he ought good-naturedly to take up some other kind of work. Why should we cultivate the habit of expecting favours to supplement our financial existence? Why should you or I think of being dead heads on railroads and steamboats, or of riding on children's tickets, because we are Methodist ministers? Why should we have a half-cent discount of a pound of sugar, because, forsooth, we preach the everlasting Gospel? I see no reasonable reason for the exceptional things. We are ministers, of course, but we are men for all

#### FOUR IMPOSSIBLE THINGS.

1. To escape trouble by running away from duty. Jonah once made the experiment, but it did not succeed. Therefore manfully meet and overcome the difficulties to which the post assigned you by God's

providence exposes you.
2. To become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, such is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre.

8. To form an independent character except when thrown upon one's own resour-ces. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and comsame tree, growing in the open field, where it is continually beaten upon by the tempest, becomes its own protector. So the man who is compelled to rely on his owr. resources forms an independence of char-

4. To be a growing man by looking to vour position in society for influence in-stead of bringing influence to your position. Therefore prefer rather to climb up the hill with difficulty than to be steamed up by a power outside yourself.—Church Gazette.

acter to which he could not otherwise have

#### INTERESTING FACTS ABOUT CORAL.

All coral bound coasts, and especially those of islands in mid-ocean, derive great benefit from their reefs. Besides being barriers against the ocean, they are dikes to detain the decritus of the hills. They stop the waters of the streams, and cause them to drop the silt they were bearing off, thus securing its addition to the land. They Among amulets that of Pope Adrian was sourious; it consisted of died tead, arsenic, tormentil, pear, o.m.l, hyacinth, smaragd, such barriers; for the ocean not only onto the line of servants in the monastrest, stantily going on about such islands without such interest, 170, 213 roubles; and (6) for the hint of the monastrest, 16, 138 roubles. Last year, according to the croaches upon the unprotected sheres of small islands, but carries off much whatever the means empty into The reefs also provide extensive fishing-grounds for the natives, affording abundant fish, their main reliance in the way of animal food. Instead of a rock-bound coast, harborless, and thinly habitable, like St. Helena, in the tropies, and nearly all extra tropical islands, the shores of these reef-bound islands are blooming to the very edge, and wide plains are spread out with broad-fruit and other tropical productions. Harbors, safe for scores of vessels, are opened by the same means; and some islands number a dozen where the unprotected shores would hardly have afforded a single good anchorage, Jukes remarks that the sea within the great Australian barrier is "one great natural harbor," and this harbor is as long as from the extremity of Florida to Newfoundland. The larger reef regions also contribute to the commerce of the world. Besides pearls, thousands of hundred-weight of sen ginseng (beche de mer, or tripang) annually enter the Chinese market. The favorite material for Chinese dishes, stews, soups, etc., is dried holothuria, sea slugs, or sea worms, which live just under the sand, in shallow water, with the head projecting, and bearing a beautiful feathery rosette, or flower, which is branchial in nature.

Coral plantations do not grow "in the calm and still" depths of the ocean. They are found amid the very waves, extending but little below an hundred feet, which is far within the reach of the sea's heavier commotions. To a considerable extent they grow in the very face of the tremen-dous breakers that strike and batter as they drive over the reefs. During violent gales the bottom of the sea is said by different authors to be disturbed to a depth of three hundred feet. When the depth is fifteen fathoms the water is very evidently discol-ored by the action of the waves on the sand and find of the bottom. [From Prof. Dana's "Corals and Coral Islands."]

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#### ORGANS IN PESBYTERIAN CHURCHES.

A late issue of the London Advertiser mentions the fact, that the congregation under the pastorate of Dr. Proudfoot has procured an organ, and that is now in full play in connection with the Sabbath services of his church. It would appear that the Rev. Wm. Cochrane, of Brantford, was present, and conducted one of the services, the day on which the organ was first used, and is represented to have said that he was glad that the question of instrumental musichad been left by the General assembly to each congregation for its own decision, and trusted that its introduction would not be

rusted that its introduction would not be productive of strife and ill feeling.

We have no more objections to the organ than we have to the cheir. Both are most useful when kept in their place, but when they, instead of being aids to a congregation, do all the singing themselves and class the do all the singing themselves and close the mouths of the people, as they do in some churches, and sing to their own praise and glory, and not to the Lead's, then they are a nuisance, and ought to be get rid of as speedily as possible. We hope Presbyterians will never cease to remember that praise is as much the service of God as prayer and preaching of the word, and can never be done by proxy, certainly never by an organ alone.—Berlin Telegraph.

#### THE OLD CATHOLICS AND THE ORTHODOX GREEK CHURCH.

The schism which has taken place in the Roman Catholic Church between the the Infallibilists and the Old Catholics has says the St. Petersburg Correspondent of the Standard, giver rise here to a series of propositions tending to unite the Orthodox Church with the latter. In pursuance of this end the St. Petersburg branch of the Moscow Socie ty, "The Friends to Religious Instruction." the subject. The conclusions to which the lay and ecclesiastical members came amount to this. There are few points and those unimportant on which the Orthodox Church and the Old Catholics differ ; setting aside Infallibility, there are many others that have been resolved by the Old Catholies in consonance with the ancient destrine in force previous to the seperation of the Eastern and Western Churches—to wit the celibacy of the clergy, confirmation, communion under both kinds &c. It is hoped that a commission formed to settle the slight differences between the two may bring about a union between them. Already the Old Catholies have the use of the Orthodox Church at Paris. We find also, according to an account given to the Synod, that after the Congress held by the American bishops at Baltimore, the Bishops of I lorida and Tennessee went to the Russian Orthodox Church at New York, assisted at Divine service, and then announced to the almoner of the church, Rev. Nicholas Bjoering, that the object of their visit was to express the joy the Congress felt at the establishment of a Greek Orthodox Church paratively feeble; cut away its protectors, at New York, and the hope that the event and the first blast will overturn it. But the would lead to the much desired union o the Anglican and Oothodox Churches Similar hopes were expressed to the Rev. Mr. Bjoering by the Bishops of New Orleans and Nebraska. It appears also that the United States Government has made an exception in favor of Russia to the law forbidding the acquisition of land by foreignors as an Act of Congress has transferred the land bought for the church by the Rev. N. Bjoering to the name of the Russian

Consul. This concession to the members of another faith is not unmerited by Russia, who is herself liberal to any creed whatever professed in her dominions. To prove this assertion, it is sufficient to name the sums assigned in aid of the various religious de-nominations in Russia. We are told that the sum required for this purpose in 1873 will amount to 1, 895, 503 noubles, viz: (1) for the Roman Catholies, 1, 583, 951 roubles: (2) for the Protestant contess on, 96, 540 roubles: (3) for the Armonia 1, 18, 801 roubles; (4) for the Mahometan. (9)40 roubles; (5) for the spiritual wants of the 138 ronbles. Last year, according to the report published by the Synod, 2608 Raskolmks (Dissenters) entered the pale of the National Church, partly owing to the secession and consequent zeal of members of their own body. The same authority informs us of the noteworthy fact that the result of the last Council at the Vatican has been to break down the barrier which formerly seperated the Catholic population of Western Russia from the Orthodox. Bishops of Lithuania and Volhyma state that in their diocesan visitations they have constantly met with the warmest reception in localities where the Orthodox form an almost imperceptible fraction. On one occasion the Catholic priest himself headed the crowd assembled to welcome the bishop. At Sourge, which contains but seven members of the Greek confession, the coadjutor of Lithuania on arriving at the church found the parvis filled with a dense mass awaiting him with lighted tapers in their

hands. In the see of Volhynia the Tcheck colonists of the Catholic creed appeared the rost eager in their demonstrations of welcome. Wherever the bishop passed the whole population turned out to receive him with psalms and congratulatory addresses. These colonists assiduously attend Divine service at the Orthodox church, and constantly invite the Russian priests to read prayers and inagurate their houses. Many infants have lately been saptised according to the rites of the Russian Church the wish of their Catholic rents

It is a nonular error that men reach heavon by trying to escape hell.—Frederic R.

He who begins by concealing his principles is sure to end by denying them.—Lyman Abbott.

All cares appear as large again as they are, owing to their emptiness and darkness; it is so with the grave.—Richter.

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THE NATIVE AUSTRALIAN.

The native Australian race is the lowest of all in civilization. According to the customary classifications, this race is distinct, having a cast of features as unique as the Malay or the American Indian. A fact for the student in this connection is the remarkable variation of the temperature, which is the most changeable of all climates in the world. By this is the human subject rendered nervous and quick in motion; and another cause tending to the same result is the wariness and rapidity of move-ment of the Australian animals. To procure his food, the native must learn to overtake the fugitive, jumping creatures, with which the Australian forests and marshes

The profile of the Australian shows less deformity than that of the African; his jaws do not protude, nor does his forchead recedo as far as those of the latter. The hair curls, but it is long and flowing, and not crisp and woolly, and the beard is full and heavy. The breasts and arms of many of the men are as thickly coated with hair, we may suppose, as were these of the Syrian

The Australian goes naked, except when the weather requires protection from the cold. When he needs it, he knows how to manufacture a cloak of dried grass, large enough to cover the whole body. Among the objects of his handleraft are nots for fishing, and for trapping kangaroos and ether game; opossum-skin cloaks, spears, shields, boomerangs, and nullah-nullahs (a short club thrown with great force). His implements are rude; the currajong-tree,

with its fibres like those of the cocoanut, furnishes him with ropes and strings.

The women (called "gins," with the g hard; do the rvile work, and are the abject slaves of the men. After the man of the but has partaken of most of the meat, he will throw a bone or two, or a few refuso pieces to the hag-looking gin, who greedily accepts the dog's tare. Considering the hard life they lead, and the burdens they have to carry, it is no wonder that the wo-

men look ugly and miserable. The natives have a wide liking for every-thing catable. Their food is the flesh of all animals, not excepting reptiles and insects snakes are a common article of diet. The women cultivate yams in a small way; they mu t find the oysters, if any are to be had they will plunge into the sea to find shell-fish and lobsters for the men, and dive into the marshes and burrow in the mud to ob tain the edible roots of a certain bulruch. A strange fruit, often gathered and eaten, is the nardoo. It is the spore of a flowerless plant, a large fern, and is of the size of a pea. When procured, and before it is poun-ded like buckwheat into flour for cakes, it is capable of swelling enormously when soaked in water. It has been known to enlarge itself to two hundred times its natu-There is nothing like it to do away with the emptiness of hunger, but it is said there is no nourshment in

The highest idea of happiness possessed by a native is in cating to repletion. If he can be quite overmastered and rendered stupid by the fool he takes, the gormandizer has reached the acmo of his hopes; he new has on the ground termented by the inward pains of surfeiting. Provided food salentiful, the only limit to his energics in the stuffing process is the pains of being over-distended; when these subside, he is ready to return again to the charge Our Monthly.

## UNIFORM LESSONS FOR 1973.

				tr	R?T	QUART
b.	2.	Noah	n.n	i t	o A	rk.
	9.	The l	Bow	ĺΠ	tha	Cloud

Gen. 9, 8-17 Gen 1 1.1-9. 16. Сэайн, галі Гендцов 23. The Chanad vit i Abrauden, 15, 1-7. Mar. 2. Escapo for a S siona Gen 6, 13-17.

Gen 19, 15-26

9. Trialof A 'n a's Pata Gen 22, 7-14 .Gen. 27, 30-40. 16. Jacob an I L. I 23. J wob at B take Gen 23, 10-22 30. IN. VI. W

## SECOND Q. ORT II

 $A_1 \sigma = 0$  Israe. The New Number Gen ... 25 -30. " 13 Tao In am of Joseph .Gon J., 3-41. 20. Josep . sol 1 Gen. 37 23-" The Lord with Joseph Gan . 0, 1-6, 20-23

May 4 Joseph fixalted Gen 41 37-49 11. The Report from Egypt Gen 42, 20-38. 18. Joseph makes himself

kuown 25. Joseph sends for his Father Gen 15, 19-23

.. Gen. 45, 1—4, June 1. Israel in Egypt 8. Juseph and P' arach Gen. 47. 5-10 1 Gen. 48: 15-16 (4° \( \sigma \) 10 Gen. 50 15-18 15 Prophetic Blessings 29. The Last Days of Joseph 29. Review. Thurd Quarter.

July 6. The Child Jesus Matt. 2, 1-10. 13 The Flight into Laypt Matt. 2, 13-23 20 The Baptism of Jesus Matt. 3, 13-17 27 The Temptation of Jesus Matt. 4' 1-11.

Matt. 4, 17—33 Matt. 5, 1—12, Matt. 6, 5—15 Matt. 7, 21—23, Matt. 9,1—8, Aug 3 The Munistry of Jesus

" 10 The Beat tudes
" 17 Teaching to pray
" 21 The Two I conductions
" 31. Power to Forgive Sins Sopt 7 The Twelve called "11 Jesus and John 11 The Gracious call 8 REVIEW Matt. 10, 1-15. Matt. 11, 1-11. Matt. 11, 25-30.

## FOURTH QUARTER.

. 5. Parable of the Sower 12. Walking on the Sea 19. The Cross Forstold 26. The Transifiguration

Dec. 7. Jesus before the Governor Matt. 27.11—26
'14. The Crucifixion. Matt. 27, 45—54.
'21. The Resurcction. Matt. 28,1—8.
'28. REVIEW.

Philosophy cannot be worth anything to the lives and homes of men unless it comes down from heavon; and it is the one duty left us to carry it up into licaven .- Cicero

Cheerfulness is the daughter of employment, and I have known a man who came home in high spirits from a funeral merely because he has had the management of it.

## Scientific and Aseful.

EXPLOSIVE PILLS.

Some pills prescribed by a physician is England contained: One half grain nitrain of silver, one sixth grain extract nux vonice and one half grain invriate of morphine, to and one half gram meriate of morphine, to gether with Cons. ros. and extract of getian. They exploded in a vory short ince evolving a considerable amount of heat. I similar case occurred in the practice of b. Jackson, of Nottingham, England, who prescribed pills containing four grains of nitrate of silver, one grain muriate of morphia set of silver, one grain muriate of morphia and extract gentian. The lady patient, up had the box about her person, was bath burned by the explosion. Fills containing nitrate of silver and creosote or carbolic cid become heated and take fire. Of count when chlorate of potash is employed the explosion is much more violent.

#### EFFECTS OF FROST ON PLANTS.

It has been a disputed question whether plants, killed by frost, die in freezing or in thawing. That the former is the case, at least in some cases, has been satisfactorily demonstrated by Professor Goppert, of Bres. lau. The flowers of certain orchids, as for example, the milk white blossoms of Calax the veratrifolia, produce indige, but only by a chemical reaction that takes place upon the deaths of the parts. When they me crushed, or the vitality of the cells is otherwise destroyed, they turn blue at once Now this change of color occurs immediately upon freezing, which proves that life there ceases. Certain other species are said to show the same thing.

#### TAKING MEDICINE.

Americans are prone to take medicine Have it they will, particularly in the United States. It is very genteel to enjoy poor health in this country. That fashionable passion supports more mineral springs than there are native diamonds in Colorado Nothing solls quicker in the market that patent pills. People will have them, particulary if they tear their bowels all to pieces. That is an evidence of their utility, and who is a better judge than those who Besides an active army of about fifteen thousand medical practitionen of all sorts, over thirty medical institution are annually turning out more by hundreds. But the demand is great. Those who know but little are quite as much in demand a those sustaining dignified positions who know nothing. We are over physicked. Diffusive science is the remody for a nationil weakness—laughed about at our expense all over Europe.

#### LET IN THE LIGHT.

The more light admitted to apartments the better for those who occupy them. Light is as necessary to sound health as it is to vegetable life. Exclude it from plants and the consequences are disastrous. They cannot be perfected without its vivifying influence. It is a fearful mistake to curtain and blind windows so closely for feat finjuring the furniture by exposure to the sun's rays, that rooms positively gather clements in darkness which engender dicance. Let in the light often, and fresh ar too, or suffer the penalty of aches and paint and long doctor bills which might have been avoided.

## POSITION OF A RESIDENCE.

Houses on streets running nearly North and South are far preferable to those loca-ted on those going East and West in a sani-tary estimate. In the first, here at the north of the equator, the sun shines brilhantly in the forenoon on the front, and with nearly equal force in the afternoon on the rear. Thus dampness is expelled and the whole elvice is dey and the air far purer for its sole exposure. If a house is on an East and West street, those fronting North are decidedly the best for a residence, because the surfaction on the yard, the kitchen, and usual regions of neglected accumulations, pn 1 s and modifies the humid atmospher that is suco to predominate in the yards and the back side of houses whose rear is with of the street. Thus circum-tanced, the back rooms are never so plea ant, cheerful, or economicalr warmed in Winter or ventilated in the Summer, as when on the south side. Openning on the street, the frame of each gels both light and air by reason of the frequent swing of the front door. Here is a law of health in a nutshell.

## OPEN FIRES.

In every home there should be at least out men grate, or some other arrangement for burning wood or soft or hard coal. A a can be seen as well as felt-s cheerui bright, blazing fire, with shorel and tongs—and fender, too, if you please—which will attract the family by its social influences, is a grand thing in a home. Those black, grim, tartaraon flues, filled with the stale odors of cellar and hot air chamber and seething water-tank, and emitting clouds of pulverized ashes to co-ver your furniture and stifle your lungs, are among the greatest banes of family enjoyment and comfort. It is all well enough to have one's dwelling warmed from top to bettom, and to have no coals to carry be youd the furnace, but this heating system has done immense mischief to the family powers, scattering the members of it all over the house of over the house, and furnishing not one attractive spot in which the innutes will gather as by instinct they do, to enjoy the cheery comforts of the fireside. There is no fireside in most of our modern houses There are only holes in the floor or in the walls. And we are disposed to think that the good ventilation of the open fire adde not a little to the unconscious blessings of its hospitable and domestic influence. The sight of the little folks, as they sit musing and amused while the wood-fire burns, and watching the fantastic flames and the glowng coals, is worth many times that cord of hickory or oak at city prices; and a wish hickory or oak at city prices; and a wish hionschold would rather part with the furnace which that bright blaze supplements and atones for than with the low-down grate which makes the family circle a real thing. Try it, ye who can, and see if the moral, mathetic, and domestic power of this style of home comfort is everything the Bosnot of Hacilly

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the character which this Mag zine peasesses for variety, enterprize, artisto weath, and literary culture that has kept pare with, if it has not led the finies, should cause its conductors to regard it with justifiable complacency. It also entitles then to a great claim upon the public gratitude. The Mag vine has done good and not evil all the days of its life.—Brooklyn Eagle.

SUBSCRIPTIONS.-1873.

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TORONTO



#### Cificial Aupopucements.

MEETINGS OF PRESBYTERIES.

The following Presbyter es will most atitue places and times severally mentioned, viz :- 1200 230 MONTREAL - A' Montreal, in Erskine Church, first Wednesday of April at 10 A. M.

Pints.—At Knox Church, Ingersoll, on Tuesday, 5:th March, at 2 p.m.

Brock.-At Paisley, on the last Tuesday of February at 11 a.m.

Mantroba.-At Winnipeg, on the 2nd Wednesday of March. ONTARIO —In the Hall, at Prince Albert, on the first Tuesday of March, at 11 o'clock a. m; to continue sitting on Wednesday until business is fluished.

Toresta -At Toronto, in Knex Church, on 1st Tues

Sincor-At Burie, on 1st Tuesday of March next, at 11 o'clo k.

#### Commercial

#### B. A. PRESBYTERIAN OFFICE.

Toronto, Feb. 20th, 1878.

#### PRODUCE.

The market has been rather inactive with a somewhat unsettled feeling prevalent during the week. Still holders are firm and values no lower week. Still holders are firm and values no lower than at our last. Stocks generally are on the increase; and on the 17th inst. were as follows:—Flour, 21,287 barrels; wheat, 331,386 bushels; oats, 4,785; barley; 59,600; peas, 33,430; rye, 700 and corn, 1,435. There were in sight on the 5th inst., 6,016,000 bushels of wheat and 1,715,000 of barley, against 10,532,000 of wheat and 1,978,000 of barley in 1872.

FLOUR .- The enquiry has chiefly been for lot relour.—In enquiry has cherny been for too fill orders; prices have been steady. No. 1 super sold at \$5.60 last week and on Tuesday. Fancy brought \$5.90 last week and on Tuesday. A lot of extra sold on Monday at \$6.40 f. o. c. The market was very quiet yesterday; for extra \$6.45 was refused and No. 1 super was held at \$5.60 last no sales reported. \$5.60, but no sales reported.

OATMEAL.—Two cars changed hands on Saturday for \$4.75. Small lots are firm at \$4.80 to \$5.00.

BRAN—Has been quiet; a car sold on Saturday at \$13.00 on the track.

WHEAT.-The enquiry has been less active, whear.—Inc enquiry has been less active, but values are steady. Last week there weresales of No. 2 fall at \$1.40; of No. 1 treadwell at \$1.35 and of No. 1 spring at \$1.24½ all in store. On Monday a lot of fall sold by sample at \$1.40c. The market closes firm with buyers of spring at \$1.25. Street price \$1.25 to \$1.53 for fall and \$1.24 to \$1.25 for spring.

OATS.—The supply has been small and the market dull. Car-lots of eastern have sold at 39 1/2 to 40c. and of western at 41c. on the track. Street price 42c.

BARLLY—Has continued in good demand at firm prices. Car-lots of No. 1 have sold at 69 and 70c, on the track and at 71c, f. o. c. No. 2 has sold at 65 to 66c on the track, sales being made every day. The market closed quiet but steady yesterday. No. 1. sold at 70c. on the track. Street price 67 to 70c.

PEAS.—The market is unchanged. There were two cars of No. 1 inspected sold at 66c, on the track. On the street pices are firm at 67 for shipping and 68 to 7cc. tor barrelling.

CORN.-Two cars sold on Friday at 49c.on the rack; more are wanted at the same figure.

CLOVER.—There are buyers of lots at \$5 35 to \$5.50; dealers are selling at \$5.60 to \$5.75.

## PROVISIONS.

BUTTIT-Has been firm and active all the week. Sales of inferior have been made at 50 to 7½c, and of medium at 9 to 12c.; choice is wanted at 14 to 16c. but not to be had.

EGGs-Continue very scarce and wanted at 22 o 24c. for good packed.

PORK—Is fairly active at advancing prices; small lots range from \$14.75 to \$15.25, a lot of 112 barrels sold last week at \$14.50 but this would not be taken now.

BACON.—The enquiry is improving. Ton-lots of cumberland have brought 7½c.; smoked hams have sold at 11½c.

LARD.—A lot of 50 tinnets sold at 9½c. small lots are unchanged.

Hogs—Are scarce and firmer. Car-lots sold on Tuesday and Wednesday at \$5.62 to \$5.75.

HIDES, SKINS AND WOOL

HIDES.—The market is generally unchanged. SHEEPSKINS .- Receipts are large and prices close firmly at \$2.25 for choice and \$1.80 to \$2.00 for lots of ordinary green.

Woot. - Fleece is wanted at 45c., but held inher. Large sales of super have been made at 38 to 39c.

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