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Contributors and Correspondents.

ENGLAND.

ANADIAN HONOR IN LONDON. MEETINGS AT MISS McPHERSON'S HOUSE. LOSS OF LIFE IN THE GREAT CITY. "FIDDLER JOSH"—INCURRING PARTICULARS.

Faul's Family Hotel, King St. Cheap side, is a quiet place as you can expect to find in the heart of London, and very convenient both for business men and sight-seers. Somehow it has become the resort of many Canadians. Here I met several from Toronto and Montreal. One, an elder of the C. P. Church, hearing of the meeting at Miss McPherson's house expressed a desire to join me. It was quite dark as we threaded our way past the Bank to Bishop Lane St. without, choosing the back streets to avoid the throngs of vehicles and foot-passengers which choke the main arteries of the city, as its thousands of liberated toilers are occupying to the suburbs for the night. When we returned between nine and ten, the streets were almost deserted, though they show more life an hour later when the theatres and music saloons give forth their crowds of pleasure seekers. Taking a narrow street to the right (Brushfield) we soon come out upon Commercial St. Spitalfield, within a hundred yards of the Home—in the centre of one of London's most degraded districts. Measure a quarter of a mile each way into that mass of old tenements, and you will see into how small a space a population of over 120,000 may be crowded. A large proportion of these are paupers or criminal outcasts from society, perishing for lack of knowledge—in short entirely destitute of spiritual sustenance (as well as scantily furnished with bodily aliment) but for the self-denying labours of such as the band of hero and heroines we meet to-night. It is true the building which towers its stately form above the ragged rubble is a church, but being known to be such is carefully avoided by them. As we are rather early, we turn down the first alley for a little cruise of observation, but the odour of the low dirty archways and the sinister suspicious glance of their denizens are not encouraging, so we soon turn and having got safely past a rough crowd, watching a fight between a 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 see'st me;" "Be sure your sin will find you out," &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 a marine picture with numerous of Canada &c into the work room, where some little match box makers still in and chit-chat give us a specimen of their skill. But the workers who are skill is concentrated to the gathering of gems for the Redeemer's crown now claim our attention. The quiet lady in black who meets Miss M. with a sisterly embrace is Miss Lowe, the daughter of the Governor of St. Helena, at the time of Napoleon's imprisonment, who first introduced Miss M. many years ago to her present sphere of labour. She has left the luxurious precincts of Court life an honoured attendance upon 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 last summer made his first voyage to Canada in charge of a band of rescued Arabs, and is not easily tired of talking of the sunny land across the 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 its 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 tea-hour 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) brings into 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 prisonland 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 neglected.

At seven sharp the chair is taken by Mr. Morgan of the Christian, who after a hymn and prayer by Miss McPherson, delivers an address upon Jonathan and his many brethren, appropriate to the subject of the evening. "Our Work." Then follows the most interesting man of the evening with a best address, Dr. Bernard. His bright features with his small stature combine to give him a youthful appearance, but as he proceeds to discuss the difficulties of the work and to set forth with clearness, freedom and power, how the love of Christ should strengthen for all things and especially for a larger self-denial and more abounding devotion, one can stand the searching test of "Lovest thou me more than these?" you feel that it is a man of no ordinary powers of mind, depth of feeling, and strength of purpose who speaks—one from whom, if spared, much may be expected. His work among the poor lads and others in Stepney Causeway has already yielded able results and in connection with the Home there, there is now being formed under his care a training school for home and foreign missionaries, intended especially to meet the case of those who have not the means of a collegiate course, and yet might with practical training soon become valuable assistants in needy mission fields. In connection with this department Mr. Grattan Guinness is at present visiting some of the larger towns of the kingdom, lecturing on "The world and the work," inviting recruits to enlist. Meantime Mr. Guinness, is here from headquarters at Bath, to tell us something of his mission work among the cabmen there, a much neglected and often prodigal class. With the co-operation of the master cab owners they have been able for some months to maintain a morning meeting at six, closing with hot coffee and bread and butter at seven. A marked improvement in the cabmen is already apparent.

But time and space fail me to tell of the work described by Mr. Ives of Gray's Yard Ragged Church in the West End, by the railway porter whose Mission Hall is a railway arch rented at £20 a year, and last though not least that conducted so patiently, prayerfully and perseveringly by Mr. Geo. Holland in George Yard. The old man's address was most interesting, but it was sad to hear him say that after 20 years of labour in which many individuals had been rescued, the locality was as bad as ever. 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 foreign fields should not be left untouched till home heathenism has been eradicated. Will may Dr. Bernard say what we need above all is more power from above. God grant it to these noble workers!

CANADIAN ABROAD.

London, Jan 1873.

MINIATURES PRESENTS.

DEAR SIR,—It is no doubt pleasing to read in your interesting columns of so many tokens of love on the part of congregations to their devoted pastors for their work's 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 manse. 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 gift, 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 of Christ."

A flippant use of the Word of God is not to be tolerated in any case. One of your correspondents in a long and irreverent paragraph writes of his minister (newly married) having plucked "the Rose of Sharon!" and then attempts a pun about a present of which he says, "This will reverse the case of Lot's wife 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 censorious. Friends may allow such expressions to slip from them without consideration, and would be very sorry to be guilty of it, but it is injurious tho' not so intended, and it may not be unprofitable to direct attention to it. Yours, &c.,

DR. ORMISTON VERSUS ORTHODOXY.

DEAR SIR,—In the last number of your paper there is a statement in an article written by Dr. Ormiston which ought not to pass unnoticed. It is, namely, "The grand mission of the Saviour into our world was to make this reconciliation here 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 the great work of Christ, had no special reference to any persons but merely to the law. It only opened up the way by which God may extend to those who choose to 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 remain 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 himself. 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," not certain.

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 his life." And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Rom. 5: 10-11—"He is our peace who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; to make in himself of twain one new man, so making peace; and that he might reconcile 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 righteousness; by whose stripes we were healed." 1 Pet. 2: 24. "So Christ was once offered to bear the sins of many." Heb. 9: 28. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness 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 sinners he came, for them he suffered and died, that he might be reconciled to God. And all those whose sin he did bear in his own body on the tree will certainly, in time, have effectually applied to them the benefits of his mediation.

Founded upon such passages as the above, how very different and satisfactory is the statement made in the V. Sec. of the Conf. of the Confession of Faith; namely, "The Lord Jesus, by his perfect obedience and sacrifice of himself which he through the Eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of heaven, to all those who in the Father hath given him." Very different from merely making it possible and easy for them to be reconciled to God, or for them to reconcile themselves to God, God was not merely ready to reconcile, but fully reconciled by "the grand mission of our Saviour into our world;" and instead of making "this reconciliation here possible and easy," he has perfectly effected the reconciliation. If God were made then by only reconciling, the same acts of our own must be the proper ground of our reconciliation. But such a sentiment is subversive of the gospel, which everywhere declares, that Christ made reconciliation by his death. Rom. 5: 10.

To me it is really painful to read such statements as the above written by men occupying prominent positions in the Church of Christ as Dr. Ormiston does. They are calculated to do much mischief and ought not to be allowed to pass unchallenged. Is it that evil communications in the City of New York have corrupted those who were so recently prominent in the Canada Presbyterian Church; or was there a lack of soundness in the faith before they left? "Charity hopeth all things;" and I earnestly hope that those who have gone to that great centre of influence will maintain in all their fitness and purity the great and glorious doctrines of the everlasting Gospel of Jesus Christ. May God preserve them from uttering such base, unguarded, and unscriptural statements as the one under review is the play. Yours truly, A LOVER OF TRUTH.

CONTROVERSIAL WRANGLING.

DEAR SIR,—I have observed with surprise and regret the uncharitable and unchristian spirit which pervades many of the controversial letters published from time to time in your columns. You have frequently censured the bitterness and rancour displayed in political contests, and deplored their disastrous effects on the morality of the country. But is it very surprising that party leaders and party organs should be coarse in their hostility and unsparring 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 a mere 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 sincerely striving to make others also believe, can descend 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 apostasy, or heresy, or perhaps, infidelity? I am neither a minister, nor office-bearer, 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 controversies is evil and evil only!

N. N. N.

FAIR PLAY.

DEAR SIR,—J. S. in his letter in the Organ Question in your paper of Jan. 13th, refers to the services last Christmas day in St. Andrew's and Zion Churches in Montreal. I quite agree with him in regretting that Protestants should so far extol themselves to the "poor Papists" as to keep that day. But, I must say that he has acted very unfairly in finding fault with one portion of the Presbyterians and one of the Congregationalists for having done so, and taking no notice whatever of other Protestants who were equally guilty with them. I do not refer so much to the Episcopalians as to others whose observance of the afore-mentioned Epiphany festival is more wonderful. In the article in the Montreal Witness regarding St. Andrew's and Zion Churches, we are distinctly told that a meeting was held in Cote St. Louis church (Canada Presbyterian) last Christmas Day, at which Dr. Burns preached a sermon suitable to the occasion from Malachi 1: 1. If I am not very much mistaken, the fact just stated is placed between the one relating to St. Andrew's and that relating to Zion Church, so that J. S. has "skipped 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, Nazareth street, in the evening. At the latter Dr. Burns and the Rev. Mr. Jones and several laymen of the C. P. Church took part. Now, Mr. Editor, suppose that I am a magistrate, and three persons are brought before me charged with, say disorderly conduct. One is a very near relation of mine, another is a distant relation, but the third not related to me at all. The charge is sustained. All are proved to be equally guilty. Well, I let the first go unpunished because we are closely related, but the second, because we are only distantly related, and the third, because we are not related at all, I make feel the lash of the law. Would not this be gross partiality? But this is just what J. S. has done, so far as I can see. I inter that he is a Canada Presbyterian from his writing on the Organ Question. Now the heathen proverb is a very just one, "Let justice be done though the heavens should fall." Surely professing Christians ought not, in the matter of justice, to be inferior to heathens.

Yours, &c., A LOVER OF TRUTH.

INFORMATION WANTED.

SIR,—I refer to your report of the late meeting of the Presbytery of Bruce that had been placed a session at the bar of the court without a moderator, and declared its action in a certain case ipso facto null and void. Is it in accordance with the laws 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 said case ipso facto null and void? Will some of those versed in church law answer? Yours, &c., Z.

THE PAPIST AND THE PROTESTANT.

SIR,—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, I 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 anything 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 VERSUS COLLEGES.

DEAR SIR,—The College question is now being agitated among us and it is well that it is so.

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 important question. If no satisfactory answer can be given for having two Colleges the conclusion is inevitable that they are unnecessary; if they are not necessary then the Church is justifiable in withholding its means from the support of two Colleges and compelling them to produce the best result.

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

I am credibly informed 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 Church 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 institutions?

The state of our mission fields demands that not 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 College of the Church.—P. S.

HEAD THOU ME ON.

Lead, kindly Light, amid the encircling gloom
Lead thou me on;
The night is dark, and I am far from home,

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 many causes in operation tending to the production of good impressions on the poor,

A rich person, unless made repulsive by some exceptional peculiarity, acquires some consideration from the known possession of wealth. This is greatly increased if some family respectability, culture, and fair character accompany large means.

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 not; but he rarely fails to get a moral lecture.

The sharp 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 watchful solicitude, the widest sympathy.

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 illness brings want very near to them.

There is no machinery for reaching the wealthy, as there is for reaching the poor. No city mission contemplates millionaires. No Bible-woman looks up the "queens of society," and invites them to a mothers' meeting.

How different is the condition of the poor, one does not need to say. The daily visitor drops in; the Sabbath school

teacher, on his rounds, invites the children to school. The minister hardly needs to apologize for calling when visiting next door, and inviting them to church.

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."

On the other hand, the poor are put on probation, formally or otherwise. Allowance is made for complicated motives. Their peccadilloes are remembered, and there is not much delicacy in allusion to them.

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.

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.

Reading the above thrilling scene in my friend Kennan's book, I found the tears stealing down my cheeks in sympathy with the brave fellows who had perished their lives in order to rescue their lost friends from death by cold and starvation.

With this vivid scene of the Siberian search fresh in my mind, I read this exquisite parable with a new delight. I seemed to see our Divine Shepherd starting off after the lost sheep.

Say what we may about free agency or about the activity of the souls in regeneration, it is equally true that not a solitary sheep would ever have entered the fold of God if the Divine Shepherd had not come to seek and to save the lost.

It has often been made a cavil by students of astronomy, that if this globe of ours is only a mere 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?

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."

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 and endured so much to save me.

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.

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.

O beloved Saviour! When we behold thee on thy throne, the Shepherd amid his numbered flock—thy victories complete—the last wandering sheep brought home—the last recovered Jew glittering 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 agonies of Him who came to seek and to save the lost!

THE RELIGIOUS PAPER.

- 1. A good religious paper makes Christians more intelligent.
2. It makes them more useful.
3. It secures better pay for the pastor.
4. It secures better teachers for the Sunday school.
5. It secures better attendance at the prayer-meeting.
6. It leads to a better understanding of the Scriptures.
7. It increases interest in the spread of the Gospel.
8. It helps to settle many difficulties.
9. It gives unity of faith and practice in the denomination.
10. It exposes error.
11. It places weapons in the hands of all to defend the truth.
12. It affords a channel of communication between brethren.
13. It gives the news from churches.
14. It brings out the talent of the denomination, and makes it useful on a wider scale.
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 intelligent.
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.

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, be concentrated in a remarkable degree upon the first book of the Holy Scriptures.

The fiercest attacks of modern infidelity, both rationalistic and scientific, have been made upon the integrity, the credibility, the authenticity, the inspiration of this book.

It was, in all its parts, inspired by God. Interwoven with chronicles of human events are revelations of supernatural truths which none but Jehovah could have known.

The book of Genesis, it is true, nowhere claims to have been composed originally by him. In the other divisions of the Pentateuch, he is express and repeated in the mention of his own name as the writer;

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.

The notion that Moses composed the book from oral traditions of the facts, should not be readily entertained. It is true, such traditions, even of the earliest period, could have been preserved; and, with the long lives of the antediluvians, the accounts of the creation and the fall could have come down very directly to Moses.

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 entertain the idea that the book consists of a number of uninspired independent fragmentary writings which were simply strung together by Moses.

Examining the book itself particularly, we find 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.

The first of these sections, or subordinate books, consists of the first chapter and the first three verses of the second chapter.

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."

The third consists of the fifth chapter and the first eight verses of the sixth chapter. It is headed "The book of the generations 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 chapter.

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 embraces the tenth and nine verses of the eleventh, or the eleventh, chapter.

The sixth confines itself to the messianic 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-sixth verses of the eleventh chapter.

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

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 Isaac, 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 descendants.

The last, from the beginning of the thirty-seventh 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.

This view of the book was unfolded and admirably advocated, in the Princeton Review of January, 1861, by the Rev. Dr. Moffat, Professor of Church History in Princeton Seminary. We have simply condensed his statements in our own order and words. The scheme cannot be infallibly 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.

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.

A HAPPY TEXT.

It has long been the custom among the Presbyterians in Scotland that when a young minister has been ordained pastor of a church, he shall be introduced to his congregation 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.

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.—Elias Pledger.

Very near together are hearts that have no guile.—Confucius.

Subsidiary School Teacher.

LESSON VIII.

Feb. 28, 1873.

THE COVENANT WITH ABRAHAM.

Gen. xv. 1-7.

COMMIT TO MEMORY verses 5, 6.

PARALLEL PASSAGES.—Acts vii. 5; Heb. xi. 12.

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, Pa. xxxvii. 3; with vs. 3, 4, and 5, read Deut. 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 Scripture history. The race of man, traced conspicuously 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 grow 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 new dispensation is introduced in the call of Abraham.

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, 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 so appearing 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 removing farther from the world, "lying in wickedness," he was coming nearer to those whom he called out of the world.

We ought to study—

I. ABRAHAM, 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 idolaters, 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 the rescue 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 like the first movement of the Pilgrim Fathers, if a 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 CALLED ABRAHAM.—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. Abraham appeared to obey. His father Terah had lost one son, Hama; was now about to lose another, and appeared to have decided also to go. Hence his removal is described in ch. xi., to finish that part of the history, according to usage. But the good Terah died at Hara, 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 (xii. 1). 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 prospect of being 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.)

II. GOD'S COVENANT WITH ABRAHAM.—He has been settled in the land God showed 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 desponds at times.

God says, in a vision, "Fear not." (See John xii. 15; Luke i. 13 and ii. 10. He 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 reward." "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 Jehovah, as to the meaning of the promise. The next heir to all he had and to all God promised, is Eliezer of Damascus, whom he calls "possessor of his house," v. 2, and a "son of his house," v. 3.

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 dust-particles. Now he bids him look above to the stars (v. 5) innumerable. As 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 heir, but like these in number!

In the former communications from God, Abram 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 word.

The second part of v. 6 is most important from the use of it made in the New Testament. In Rom. iv. 3, Paul says it was not Abram's work that was counted righteousness, but his believing.

To the Galatians, inclined to make too much of the law, as a way of obtaining righteousness, he says, "Abraham did not get righteousness by the law, but by believing." Gal. iii. 6, 9. To those who missed the active, practical side of faith, James brings up Abraham's offering of Isaac, as the way of his being justified—that is, proof of his faith was given. We might put it thus: suppose Abraham had refused to believe 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 in 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 slaying of the creatures of Abraham, and the further solemn manifestation of God's presence, and prophecies of the future, vs. 7-18.

Learn from this—(1) To stand up even in war, may be pleasing to God. Abraham did, and conquered, and (v. 11) "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."

(3) Doing God's will brings us more light. Abraham received clear promises the farther he went.

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

(5) The great thing we want is righteousness, 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 where one of great learning and remarkable gifts, without his personal attachment of his pupils, would completely fail. On this point Dr. Hussy, of England, says: "Great abilities are not nearly so valuable as this. Pupils must not be allowed to leave the Sunday-school with the feeling that the teacher will think of more 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 in arousing this faculty, it is generally better to allow the scholar to ask questions freely upon the lesson, rather than for the teacher to ply the scholar by framing questions himself. Some of the questions asked by the scholar in this way may be wide of the topic, and occasionally quite absurd; but a little skill on the part of the teacher will guide the thought and hence the question into proper and instructive channels, and hold the entire class to the subject of the lesson. The thinking required by a scholar in order to ask a fair question, will increase his interest in the lesson. He must have some clear and sharply-defined point in his mind before he can frame a good question, and the effort he must make to comprehend any phase of the lesson so that his question will not be confused and 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 new attainments, nor conform himself to the changing demands of our advancing age. The young man who is slow and awkward now, may make an efficient superintendent when he 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 ever better fitted than at present for his duties; indeed the age will hurry away from the old man while 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 one 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 immortality 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 true to God and for God; for its sincerity, and not success, which is the sweet savor before God.—Robertson.

Silently—silently—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 unconsciousness and sweet simplicity of healthy life and growth.

Our Young Folks.

THE MONTHS.

January brings the snow, Makes our feet and fingers glow. February brings the rain, Thaws the frozen lakes again. March brings breezes loud and shrill, Stirrs the dancing daffodil. April brings the primrose sweet, Scatters the daisies at our feet. May brings flocks of pretty lambs, Skipping by their fleecy dams. June brings tulips, lilies, roses, Fills the children's hands with posies. Hot July brings cooling showers, Apricots and gilliflowers. August brings the sheaves of corn Then the harvest home's merriment. Warm September brings the fruit, Sportsmen then begin to hunt. Fresh October brings the pheasant, Then to gather nuts is pleasant. Dull November brings the blast, Then the leaves are whirling 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 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 breakfast 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 looked as demure as a four-legged stoic can do, till he got the bread, when he thanked Ned by a wag of his tail.

"I taught him that, papa," cried Ned. "Good dog, Jerry! But Lizzie" (Ned's sister) "helped to make him fetch the sticks." "Well, but," said I, rather amused, "if you teach him all this, 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 don't come the schoolmaster over me; it is enough to have old Goggles," (this was Ned's dreadfully irreverent name for his master, who wore spectacles) "bothering me from morning to night with his x y z's and his tufted, isn't it? What do you think, papa? old Goggles positively makes 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 us had to go through the same hard experience, I suppose. But as to Jerry, do you know 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!" he cried, rather scornfully. "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, barking all the time and wagging his tail, till I thought it would come off.

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

"I don't see it a bit."

"Why, he is barking out as loud as he can. See how delighted I am at getting out of doors—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 dog's wings off."

"Well, come, papa, I am not cruel to animals, 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 bulldogs you and Tom Duce brought home a few days ago?"

"Oh, it tumbled into a pot of boiling water yesterday, papa, so we were obliged to kill it," said the boy.

"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 them as well as the old bird did. So the whole six are disposed of now. No, no, Ned; you are not cruel intentionally."

Ned began to see that I was poking fun at him, so he did not answer, but walked on sulkily, kicking down the tufts which happened to be in his way. By and by, we got to the river, where Jerry bounded in after the sticks and stone. Ned kept throwing for him into the water. We had amused ourselves for some time with watching him plying for the stones or snatching the sticks in his mouth, 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 trying you now in quite a different tack, because he sees you have already forgotten his last lesson to you, about cruelty to animals."

"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 Jerry!" said Ned, blushing, and then crossing his dog, who galloped off a hundred yards a moment afterwards, and soon raced himself warm.

"So you see that Jerry, observing you

Y Folks 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 said to himself, 'Now, I'll just show Ned practically what he ought to do about those verbs, and—'"

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

"Not at all. 'I'll give him,' says Jerry, 'a right good example, once for all, of obedience, and of cheerful obedience, too, to show him he ought to do things he does not like, when he knows it is right.' So Jerry plunged in time after time because you were his master, and told him. And though he hated the business, and it made him as cold and miserable as was possible, still he went on as long as you thought proper, and never even murmured. 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 be. He will surely never let himself be beaten by a dog.'"

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

"Bravo, Jerry!" I cried, patting the poor dog's head. "You will be Ned's master yet, I can see. But holla, 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 furiously at him, and snapping at his heels.

"Come away, Jerry; do you hear? Bad dog!" and Jerry came back, looking very miserable, and with his tail between his legs, while Ned began dancing about in glee, and laughing slyly in my face.

"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 mistakes some times. He has made one now, I suppose. He is evidently a dog of aristocratic tendencies, who dislikes 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 fellows—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 telling me the other day about your cricket match with the National School, and how indignant you all were at being beaten by 'the cads.' And perhaps, after all, Jerry only wishes to show you the absurdity of this feeling, by letting you see how silly I look in a dog."

However, Jerry retrieved his character before long; for, as we passed some farm-houses on our return, a little terrier came bounding out, and in a most insolent way began barking 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 latter's cantankerous, unfriendly spirit, he trotted gently on again in a dignified way, moving neither faster nor slower than before, and never even taking the trouble to look aside at the barking cur. When a big sheep dog, however, bigger than our dog, and evidently awakened by the noise 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, rolled 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 resumed his stately trot, while the terrier contented himself for the future with growling from within the gate.

"Good dog, Jerry!" cried Ned, enraptured at his friend's triumph. "I can tell what he meant to teach me there, papa," he continued, laughing. "He was showing me that a really brave fellow won't touch a little boy, even if the little one is rather impudent; but the instant a big fellow meddles with him he goes at him like a brick."

"No bullying, eh?" I replied. "Well, Ned, I perceive you are beginning to find out this cunning 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.

RIISING TEMPERATURE.

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

Ellie.—"Old Probabilities says there will be rising temperature."

Robert.—"What does that mean?"

Ellie.—"Why, it means, of course, that the weather will be colder to-morrow."

Robert.—"Why do you think so?"

Ellie.—"Because 'rising temperature' is increasing temperature, which, of course, is colder temperature."

Robert.—"But as a rising thermometer indicates increasing heat, 'rising temperature' must 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:

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

Papa.—"I believe 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 everybody would understand them."

POLITENESS.

One of the English milds was so struck with the politeness and good feeling manifested in St. Paul's writings, that he affirmed that if St. Paul had said that he himself 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 mild 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 tells us, "In honor we must prefer one another." Here is the great secret of politeness, 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? This, of it a while. Was Jesus always used well? Were the apostles always used well? What then! Did they run from the cause? Let me tell you what to do. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Why, bless you, trial is for your 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 best kind of doing. 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, instead of rooting it up and throwing it away, I let the ampelopsis take possession of it, and it grew up rapidly through all the branches 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.—Becher.

SONGS IN THE NIGHT.

God our Maker "gives 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 heard at midnight, from the depth of their prison house, praying and singing praises unto God.

In all this Paul and Silas were not sinners. God gives songs in the night to His faithful people.

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

When Madame Guyon was imprisoned in the castle of Vincennes, in 1695, she not only sang, but wrote songs 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. I esteemed 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," a sentiment which she embodied during one of her imprisonments in a touching little poem which begins thus:

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

A good man in great trouble kept repeating: "Why art thou cast down, O my soul?" His wife, at length, asked why he did not release the rest of the passage, "He is there in God; for I shall yet praise Him." There are "songs in the night" for all of us, will but look to Him.

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NOTES TO CORRESPONDENTS.

J. D. We don't exactly see the object in view in your communication.

M. N. N. While we give insertion to your letter, we don't sympathize with it in the complaint.

P. K. We fear there is no use now in talking about the reduction of the number of Colleges in connection with the Canada Presbyterian Church.

K. X. Z. We sympathize greatly with those who find fault with the building of Knox College and the awkward uncomeliness by which that is characterized.

M. The weekly offering system succeeds very well where all are conscientiously anxious to give according to the Gospel rule.

"A Constant Reader." You can aid the PRESBYTERIAN very materially by getting additional subscribers.

"A Youth." Attorney General Mowat and the Hon. Archibald McKeellar are Presbyterians.

P. We believe that there is a good deal of secret canvassing going on for the proposed Mission Secretaryship of the Canada Presbyterian Church.

British American Presbyterian.

TORONTO, FRIDAY, FEB. 21, 1878.

In order that we may deliver the paper at the residence of Toronto subscribers, they will oblige by furnishing number and street.

TOPICS OF THE WEEK.

The services at the opening of the new building of the Toronto Young Men's Christian Association were of a very interesting description.

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 Education.

The week has been almost entirely barren of incident whether in the Canadian churches or world. Matters have been moved on in their usual way with little to break the monotony.

It is refreshing to hear a man like Dr. Halley speaking near the close of his long life in this cheerful and we believe truthful spirit.

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An immense 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.

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.

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.

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 things much brighter and more encouraging than now.

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.

Ministers and Churches.

On Sabbath, the 16th inst., the new organ recently provided by the Canada Presbyterian congregation of Collingwood was employed as an aid in the service of praise in the sanctuary for the first time.

The annual business meeting of the Barrie congregation was held on the evening of Wednesday, the 29th January.

PRESBYTERY OF OTTAWA.

The Presbytery of Ottawa, in connection with the Canada Presbyterian Church, held its last meeting in Knox Church, Perth, on Tuesday and Wednesday of last week.

\*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.

The Multiplicity of Text Books and Treatises on the subject of composition and delivery, indicates the demand for such a class of books.

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The Tenth Annual Tea Meeting in connection with the Canada Presbyterian Church, Collingwood, was held on the evening of the 18th inst.

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An ample and varied repast, highly creditable to the culinary skill and good taste of the Presbyterian ladies, was discussed with a relish which bespoke its excellence.

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THE BRITISH QUARTERLY REVIEW.

"The Brampton Lecture on Dissent," "Frederick Denison-Maurice," "The Ironclad Reconstruction of the Navy."

"The Brampton Lecture on Dissent," "Frederick Denison-Maurice," "The Ironclad Reconstruction of the Navy."

MONTREAL COLLEGE STUDENTS MISSIONARY SOCIETY.

The February meeting of the Society was held last Saturday evening. The President, Mr. Goodwyn Gibson, M. A., occupied the chair.

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The annual missionary meeting of the Barrie Presbyterian Church was held on the evening of 20th January, 1878.

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GOSSIP.

Said Mrs. A. To Mrs. J. In quite a confidential way. "It seems to me That Mrs. D. Takes too much—something—in her tea."

DOING GOOD.

There is a book called, A Hundred 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.

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.

In the fancied resemblances found among talismans none are more extraordinary than those ascribed with coral.

Among amulets that of Pope Adrian was curious ; it consisted of dried teal, arsenic, ferroment, pearl, coral, lycium, smaragd, and tragacanth, and was hanging round the neck and never removed.

Such statements may cause a smile, and men may say that it is well-nigh incredible that similar silly superstitions should ever have seriously influenced people ; but the laugh is soon turned if we enquire whether any of these beliefs have come down to our time.

Acknowledge God in thy ways. Social science is political economy with a soul instead of an arithmetic.

Search others for their virtues, and thyself for thy vices.—Fuller.

SWEET HOME.

Theodore Parker says, "I never saw a garment too fine for a man or maid ; there never 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."

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 life, just as other people do."

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.

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 detritus of the hills.

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.

ORGANS IN PRESBYTERIAN 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.

We have no more objections to the organ than we have to the choir. 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 close the mouths of the people, as they do in some churches, and sing to their own praise and glory, and not to the Lord's, then they are a nuisance, and ought to be got rid of as speedily as possible.

THE OLD CATHOLICS AND THE ORTHODOX GREEK CHURCH.

The schism which has taken place in the Roman Catholic Church between the the Infalibilists and the Old Catholics has says the St. Petersburg Correspondent of the Standard, given rise here to a series of propositions tending to unite the Orthodox Church with the latter.

UNIFORM LESSONS FOR 1878.

Table with columns for Quarter, Lesson Number, and Bible Reference. Includes First Quarter (Feb 2, 9, 16, 23), Second Quarter (Apr 6, 13, 20, 27), Third Quarter (July 6, 13, 20, 27), and Fourth Quarter (Oct 5, 12, 19, 26).

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.

The profile of the Australian shows less deformity than that of the African ; his jaws do not protrude, nor does his forehead recede as far as those of the latter.

The woman (called "gins," with the g hard) do the vile work, and are the subject slaves of the men. After the man of the hut has partaken of most of the meat, he will throw a bone or two, or a few refuse pieces to the dog-loving gin, who greedily accepts the dog's fare.

The natives have a wide liking for everything eatable. Their food is the flesh of all animals, not excepting reptiles and insects ; snakes are a common article of diet.

The highest idea of happiness possessed by a native is in eating to repletion. If he can be quite overmastered and rendered stupid by the food he takes, the gormandizer has reached the acme of his hopes ; he now lies on the ground tormented by the inward pains of surfeiting.

Philosophy cannot be worth anything to the lives and homes of men unless it comes down from heaven ; and it is the one duty left us to carry it up into heaven.—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.—Horace.

Scientific and Useful.

EXPLOSIVE PILLS.

Some pills prescribed by a physician in England contained : One half grain nitrate of silver, one sixth grain extract nuxvomica, and one half grain muriate of morphia, together with Cams ros, and extract of gellan. They exploded in a very short time, evolving a considerable amount of heat.

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 Breslau.

TAKING MEDICINE.

Americans are prone to take medicine. Have it they will, particularly in the United States. It is very general to envy poor health in this country. That fashionable passion supports more mineral springs than there are native diamonds in Colorado.

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.

POSITION OF A RESIDENCE.

Houses on streets running nearly North and South are far preferable to those located on those going East and West in a sanitary estimate. In the first, here at the north of the equator, the sun shines brightly in the forenoon on the front, and with nearly equal force in the afternoon on the rear.

OPEN FIRES.

In every home there should be at least one open grate, or some other arrangement for burning wood or soft or hard coal. A fire will be seen as well as felt—a cheerful bright, blazing fire, with shored and tongs—and tender, too, if you please, which will attract the family by its special influences, is a grand thing in a home.





Official Announcements.

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times severally mentioned, viz:—
MONTREAL.—At Montreal, in Eskine Church, first Wednesday of April at 10 A. M.
PAINES.—At Knox Church, Ingersoll, on Tuesday, 24th March, at 2 p.m.
BROCK.—At Paisley, on the last Tuesday of February at 11 a.m.
MANITOBA.—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 finished.
TORONTO.—At Toronto, in Knox Church, on 1st Tuesday of March, at 11 a.m.
SINCE.—At Barrie, on 1st Tuesday of March next, at 11 o'clock.

Commercial

B. A. PRESBYTERIAN OFFICE.

Toronto, Feb. 20th, 1879.

PRODUCE.

The market has been rather inactive with a somewhat unsettled feeling prevalent during the 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, 4,783; barley, 59,600; peas, 33,430; rye, 700 and corn, 1,435. There were in sight on the 8th 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 lots to 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, 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, but values are steady. Last week there were sales of No. 2 fall at \$1.40; of No. 1 treadwell at \$1.35 and of No. 1 spring at \$1.24 1/2 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.

BARLEY.—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 steadily 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 prices are firm at 67 for shipping and 68 to 70c. for barrelling.

CORN.—Two cars sold on Friday at 49c. on the track; 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.

BUTTER.—Has been firm and active all the week. Sales of inferior have been made at 50 to 7 1/2c. 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 to 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 7 1/2c.; smoked hams have sold at 11 1/2c.

LARD.—A lot of 50 tinnets sold at 9 1/2c.; 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.

WOOL.—Fleece is wanted at 45c., but held higher. Large sales of super have been made at 38 to 39c.

New Advertisements.

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NOTICE.

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

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The Rules and Forms of Procedure.—In the Church Courts of the Canada Presbyterian Church, a new edition of the useful book is now ready. It has been adopted and recommended as a manual guide by the General Assembly. It is available to every office-bearer. No head of a household should be without it. Send for a copy. Price in paper 35 cents by post 40 cents, in cloth 50 cents by post 55 cents.

The Scriptural Form of Church Government.—By the Rev. C. C. Stewart, of Owen Sound, very highly spoken of by the British Press. Second edition, just out. Price 50 by post 51 1/2.

Batem's Hymns.—The new edition, containing 200 Hymns and Melodies, now to hand; Price 60 cents per dozen, also The Harmonized edition for Teachers, containing words and music, in cloth, price 30 cents post free 35 cts.

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

The Apostolic Church.—Which is It?—An enquiry into the origin of the Church to which is the Divine Form of Church Government by the Rev. Thos. Witheron, Londonderry. Price 15c. by post 18c.

Scriptural Baptism.—Its Mode and Subjects.—By the same Author. Price 10c. by post 12c.

Life and Time of the Rev. Dr. Burns.—Edited by his Son. Price \$1.50 by post \$1.80.

Memoir of Rev. W. C. Burns.—Missionary to China, by Prof. Isaac Burns. Price \$1.50 by post 1.80.

Life of Rev. James Hamilton, D.D.—Of London, England, by Rev. W. Arnold, Edinburgh. Price \$2.00 by post \$2.30.

Memoir and Remains of Rev. R. McCheyne.—Price \$1.25 by post \$1.50.

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

On the Use of Instrumental Music.—In Public Worship by Robert Johnson. Price 25c. by post 28c.

Hodge on the Confession of Faith.—Price \$1.00 by post \$1.15.

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Parliamentary Notice.

PARLIAMENTARY NOTICE.

HOUSE OF COMMONS, THE CLERK'S OFFICE, OTTAWA, 20th JAN., 1879. Pursuant to the 50th Rule of the House, notice is hereby given, that the time for RECEIVING PETITIONS for PRIVATE BILLS will expire

On Wednesday, the 26th day of March next.

ALFRED PATRICK, Clerk of the House.

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

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In the literary department, Dr. C. B. Johnson, whose critical sketches have been an ever present source of interest to our readers, will furnish a new series, descriptive of life and customs in the East. On the conclusion of John S. C. Abbott's fascinating "History of William the Conqueror" the historical sketches from the same mastery pen will be forthcoming. E. Todd will give us his "Life of Oliver Cromwell" and how to land their ships. Contributions may also be expected from Rev. Drs. Jacobus, H. Cuyler, Howard Crosby, J. G. Chalmers, Cyrus Hamlin, G. E. Rankin, Prof. H. M. Baird and W. C. Wilkinson, Jacob Abbott, A. L. Noble, Mrs. E. L. Biers, Mrs. A. E. Barr, Mrs. M. E. Miller, Mrs. M. A. Dunson, and other popular writers.

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NEATNESS,

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assured to all.

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

Cards, Tickets, Circulars, Pamphlets

SERMONS,

CATALOGUES,

MINUTES OF PRESBYTERIAN SYNODS,

AND

BLANKS,

LETTER HEADS,

BILL HEADS,

ILLUSTRATED, EMBELLISHED

OR PLAIN.