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British American Presbyteriau.

VOL 1.

TORONTO, CANADA, FRIDAY, DECEMBER 27, 1872.

Contributors & Correspondents.

INSTRUMENTAL MUSIC.

Sitter Untriett Auf Rit an Perabytanian

Dear Stn.—I have a few words to say in reply to the Letters of my friend "Mr B." and one "J. S." which appeared in your

Mr. "B." in endeavouring to explain the passage quoted in my last letter viz; Rev. 14, 2, 8, says it proves too much, and asks me to read the passage as if the words as if were, were interpolated, arguing I preweer, wore interpolated, arguing I pre-sume that it follows the same reading as in the prior part of the verse where the ex-pression is used "as the voice of a great thunder," and laying down the doctrim that it is not said that oither thunder or harps were used.

Now I have road over the passage very sarofully and fail to see how Mr. "B." can ask any one to coincide with him in the views he enunciates, and cannot see by what anthority he sake for the interpolation That animony is mentioned. Were he to carry out his argument what would he make out of the words immediately following "and they sung as it were a new step before the throne." If his argument is worth anything at all and his deductions are correct worth anything at all and his deductions are correct worth. thing at all and his deductions are correct it would prove that it is not aid a new sony was sung or even that they sung at all. I still would read the passage as it stands. "And I heard a voice from [out of] Ecaven as the voice of many waters, and as the voice of grant thunder (as is the voice of Himself Chap. 1, 16, such also is the voice of Himself Chap. 1, 16, such also is the voice of Himself Chap. 1, 18, such also is the voice of Himself Chap. 1, 18, such also is the voice of Himself Chap. 1, 18, such also is the voice of Himself Chap. 1, 18, such also is the voice of Himself Chap. 1, 18, such also is the voice of Himself Chap. 1, 18, such also is the voice of the voice of Himself Chap. 1, 18, and the voice of the voice of a multitude that no man each number a union of voices. that no man can number a unison of voices of such magnitude and power coming out of Heaven, that to his mind could only be brought within human thought by the analogy he here uses. When, however he comes to speak of the Harper's and their harpe, these he feels at home, the sound of these instruments he would be well nergunisted with in the temple nervice, and as their meledious sounds strike on his sar he feetest them at once. But not only did St. John hear the harps, he also informs us he new them. Turn to Rev. 15, 2. And I saw as it were a see of glasse mineded with fire. saw them. Turn to Rev. 15, 2. And I naw
as it were a see of glass mingled with fire,
and them that had gotten the victory over
the Beact, and over his image, and over his
mark, and over the number of his name,
stand on the see of glass having the karpe,
of God, and they sing the sing of Moses and
the Lank. I find on looking at Souti's
Commentaries on the above passages the
following explanations. "The multitude
were singing a new sing before the throne
with a voice loud as that of mighty rushing
waters, as that of thunder, ver accountied." with a voles loud as that of mighty rushing water, as that of thunder, yet exquisitely harmonious and accompained with the music of harpers of consummate skill; and the Rev. A. K. Taussett in one of the latest communitaries published says in reference to the last verse quoted. "The larpe are lattle hands of those beavenly Virgins (chap. 14, 4) infibility surpassing the kimbrel of Miriam and the Israelites."

I had expected to hear some explanation of the above passages from such a learned theological writer as "1.5," but I have been disaspointed. Beyond an attempted expiritual smartness, his introductory remarks showed a very flippant style of dealing with such a subject, and a tancied knowledge which I trust but few presume to think they have obtained. My friend states positively that there will be no harps in heaven. For my part I hasard no opinions, but follow my estechism and look to the "word of God contained in the Seriptures of the Old and New Testaments as the only rule to direct us how we may glorify and sujoy Him." I find in the Bible that our Creator introduced Instrumental Music into His own service in the Mossic I had expected to hear some explanatio that our Creator introduced Instrumental Music into His own service in the Mossic dispensation; that this music formed an essential part of every Jewish corsmony, and that in the New Testament in the vi-sion voncheafed to the Apostle John, such music formed part of the praises of the shurch triumphent. I fail to find any typic alor figurative symbolisms in the same, and I would accelling their terms of the first I see soures, triumphent. I fail to find any typical or figurative symbolisms in the same, as to late a know what it was the type of, or what if prefigures. Milton very leastifully outpresses the ideas sontained in the abeve quotation from the Book of Revalation when he says:—

mer had the Almighty seased but all nittinds of angels with a shout, a from numbers with out armher sur a bleet veloce witering joy. Heaven re oblice and loud Hosannah's Block.

Medicious part-seute concord it in Heaven. So much, Mr. Editor, in reply to the criti-cism in the verses mentioned in my first let-ter. If I am correct in my views, they are on-tirely in accord with chap. 21 of the Confes-sion of Faith, as I cannot be brought to con-ceive that Instrumental Music introduced into His own service by our Creator, is an imagination or device of men or the ana imagination or device of men or the suc gestion of Satan, and having been presoni-od by him as a matter of worship, and m-having been abrogated, it is a matter cer-tamly which cannot be said to be inconsi-tent with the sections quoted by Messes "B" and "J. S."

J. 5. points to the westpanistes are causing the renewal of organs. I can also point him to about the same time when it was considered an act of grace to when it was considered an act of grace to demolish all the handsome editices con-secrated to the worship of Ood, and have no doubt sould the worthy gouldeman's forfathers see the church in which he now worships they would think him bey-ond the reach of all hope.

But, in conclusion, I must take exception to the way in which Mr. B. endenvors to draws parallel between the rich young man who also came to Christ to learn the way young people in connection with our Churches. In this case, it was a matter of life and death—the young man was of the world wordly. Our Saviour offered him sternal life, he preferred the world. In the other case, the question of sternal life or death does not come into play at all. The introduction or the non-introduction of an organ, is a tastter which does not affect in any way the vital principle of our salvation. The question is saftirely one of expediency, was fail, as I lave already stated, through court the whole Bible, the use of instrumental music ranctioned; our Church Courte leave the matter open to the several congregations; and the Presbyterian Church, as a whole, embraoing as it does in its communion, the largest number of Protestant worshippers in the world, hes organs in very guarant use, and appreniates the and and essistance thus given in the matter of songregational singing.

PRESBYTERIAN WRONGS.

Number 2.

Editor Bearina Austricas Pameriranias
Drais Sin,—There are so many things all
astray, that in this second letter I have a
difficulty in deciding what is most pressing
in its call for restribution. As the Collego
may be looked to as, in a very important
sense, the centre of the church's life, I shall
decide upon KNOX COLLAGO as my second
"wrong." There is so much need, however,
for westlistical before the subject. decide upon KNOX COLLEGE as tny second "wrong." There is so much need, however, for ventilation before the public mind of the whole collegiate economy, that I shall for the present confine myself to the "College Building."

Butting."
On this subject I have been very ably forestalled by "Ex-Collegnan." I could willingly rest the whole question of the "Buttling" on his exposure of it; but there is nothing like a general agreement of sentiment for working reforms wherever they are needed.

ars needed.

"Er-Collegian" recommends "every Presbytenan who visits Torouto to go and take a look at the College." I have taken my look at it; and I feel sure that if every Presbyterian would do the same thing, that building would be summarily dedicated to the purposes of a bon-fire.

the purposes of a bon-fire.

When you visit the places you find a building which looks more like a dilapidate of Peniantiary than anything olse I can think of. There is no from door. You go around through the back yard, and then find what was intended apparently to be the frest door of a building facing to the rear. But, overlooking this anomaly, you go within.

You first enter "Divinity Hall, thing that mests you there is a smell which you might imagine to come from the carcass of alanghitored systems of Theology which have been for a cautury in a siste of deesy. I am serious. Thore is such a gloomy, mesty atmosphere in the places that the feelings at once rubel against the inice of being shut within it for an hour, I care not how interesting the Icetura. Bosides I understand that there is no means of ever having it comfortably sorre on a cold day. And as for day, you can write your name anywhere with your fanger.

This hall arrayers at once the surposes of ing that meets you there is a smell which

In that accepts at once the purposes of a Library, a Lecture-room, a room for general meetings of the students, and a Public Hall. You was imagine how well it is adopted for these purposes, when I say

that it is just the size and shape of an or-dinary-sized drawing-room with folding-

doors. The Library is simply a disgrace to this church. There are plenty of old books that nobody reads but the antiquarian. The now books of this proposeds, on a radiance more body of this proposed, on a rot and altogether wanting. There do not appear to have been any books added since this great book making age began.

There is a Museum. There are some very valuable roice, a good collection of shells, and an inordinate amount of dust.

There is no proper accommedation for reading rooms and other very necessary ap-pliances for a College. There is one room which appears to be comfortable.

The Boarding-house is upt a fit place habitation. The drainage naturation. The drainage books its arons clear through every part of the building. It is a great wouler that there is no Typhoid Power. The rooms are dark and gloomy; and many of them have the stiffing smell about them, that access to be the general characteristic of the place.

The connection of every part of the build-ing with the culinary lepartment is so direct that the students are able to decide,

For time. The necessary off et of living in such a place for a person of six winters must be very injurious indeed, a like upon the physical, the moral, the methetic, and the spiritual condition of the immates. I do not see his a student our ever come through such a training with any good taste or keen sensi-bilities to what is elevating or degrading to the nature left in him.

the nature left in him.

And yet we lock to the College as the
place where the fire is to be put into our
young rorn, where they are to be made enthousastic preachers of the Gropel of Christ,
and brought into keen sympathy with
everything that will elevate mankind. You
might just as well shut them up in a
stable.

We want a memorial for John Knox. we want a memorial for John Knox. A memorial Chloge is just the thing. This has been limited at before. It is a spiendid idea. Let us on right at it, and set take five or ten years to think over it, as we are aconstomed to do with plans for reform

QUESTIONS.

Srs,—There is nothing like eating the feast on the feast day. This organ question sroms to be a subject that demands a large reoms to be a subject that demands a large space in your paper. I know molling possessing a wider range, than taking a rampare through the Bibleto prove this custom and disprays that. I wish a word from thair own enlighten-alchristics reason. Will any attlorgan brother be so kind as to answer the following questions:

Do we believe that all that we speak, think and act, is either in the sortice of God or of the devil? If not, who is the third nature?

Ged or of the devil? If not, who is the third party?

If the answer is—yes. What does a parent do when he puts a jewharp or a rettle in the hand of his child.

Is it the service of God or the devil to make or buy an instrument for music?

Close grips brother. If the service of the wicked one, why are such persons allowed in the clurch?

days of the week, with bag-pipes, &c., doos that act become sin on the Sabhath? Is

that act become sin on the Sabbath? It ammaemen' the service of the davil? Why are such persons allowed in the church? Don't throw in my teeth that work is right during the week, and wrong on the Sabbath. For that there is a positive com-

mand.

Is there a more ungodly thing than an
ungodly precentor, praising God with his
mouth and his heart far from Him. Let
the history of Presbyterian Precenters to
written. The majority of them—good fel-

lows at a drunken spree.

Take Edinburgh, Glasgow, aye, Inverness
if you will, for this sentury good singers; that
is all you can say of their precenture, with
few exceptions. I wait for a reply. A believer that instrumental music is no part of

" COMMON SENSE," &c.

Edució Barriez Autraca: Prantrasas
Sir.—There are two words that have
lately been to me a subject of meditation.
"Common-sense" and "Common-place."
You find them in common use. It is respect,
praise to say of any person—he is a man
of common-sense. On the contrary, it is
anything but a compliment to say, a man
is common-place.

way of eract definitions of these words, there can be no doubt, both refer to the great public. There is a judgment bolonging to the great public which is sound, solid—a Hence the sharp critisian, "He hath all knowledge, but the right kind of knowledge, knowledge, but the right kind of knowledge, and all sense but common energy. Seding then that we give so much credit to the public what is there in the mass of men to bring out from their character the contemnatory expression—common-place? My makings on this point are as follows—The common people have a good rock foundation. Instead of building a large fair building thereon—they put their grand-father's tent. Common-place men do little dishing—awa an ingenius parlating. building thereouthey put liber grandfather's tent. Common-place men do little thinking—ave an Ingreni us parelung and manding. He never has any design and manding. He never has any design to exercise his own judgement. If he as a writer or a speaker, he adheren rigidly to access writer or speaker of a past agy. If this is the characteristic of the common people, and I wrong it asying it is the fact of christian congregations? Nothing new for them. Alt, all is to be old. The question further arises does a profound belief in Christ prevent a man from using anything new is order to advance his cause? What is the meaning of these words of our Lord—bringing out things "new and old?" I am well aware of the truth and beauty of the hymn—"Toll me the old, old story of Jean Clowe, "the grand ancient revealed Juth which tonks to, and is the season of the godly life." I am well aware of the lack of common-sense, when a man enleavors to make everything even unform—new Yet believing that christitnity is a life—abundance of life, do I ar it believing that every true christian is not common-place. abundance of life, do I ver in believing that every true christian is not common-place. He has life and must possess hir own in-dividuality. In fine, are our Previousland preschars and writers common-place? Are the people resolved to have these so? Sprittat foreyism is moral death, as polit-cal toryorm is social or material death. Mr. Editor, in sober sames, I believe that we have a whole host of common-

place Pessbylerians in this Caunilo of ours, —and uot least those that don't take your paper. They may and do look very grand. Tories are always so. I know a freak of Tories are always so. I know a freak of bunns nature—in a seguida place, a noted company of infilels are mostly tories, of the mustlest order: What if you find many of our rearing Grits religious tories I Possibly I should not tell you—yet murder will be out. My belief is that some of your greatest enemies are men of this stamp. Close flatted, proud common-place map. The only faculty they have outlivated is

On Wednesday evening, the 18th instant On Walnesday evening, the 18th instant, the Anniversary of the Woodville Subsult School, was held in the lecture room. The Secretary read the Annual Report; and the school was much larger than in former years. The Missionary Box contained 225, which was voted to the Red River.

THE POINTE AUX TREMBLES CHURCH CASE.

ACQUITTAL OF REV. C. TANKER.

On Wednesday 18th Dec., at 10 a.m., the proceedings in the case of the marquiller of Point-aux-Trembles against Rev. Mr. Tanner, for disturbance in the Roman, catholic clurch, there, were reruned before Messra. Dr. Perrault, Beandry, Galibert and Lemis, J. P.

public services. Of the evilence the following is a brief unmary.

Mr. Lamourent, testified to being merguiller; be knew of Mr. Tanner presence in the church, and, an unusual thing for him, teck his sead in the gallery to watch Mr. Tanner. At the commencement of the mass went to Mr. Tanner and ordered him to kneck, which Mr. Tanner refused to do. saying. "I do not believe in that." He then ordered him to conform or leave the the conformation of the mass, but at the claration of the Host, witness repeated his order, to kneed or depart, which he neglected to do. When the service commencement of the mass, but at the claration of the Jos. When the service commenced, Mr. Tanner produced paper and penult to write. Witness said to him, "I forbid you to write, this is not an office." During the sermon Mr. Tanner distracted with his hat, opening with his hat, opening a look of deliatin and mockery.

In orces-examination, witness admitted

In cross-examination, witness admitted that he had taken his place in the gallery to watch Mr. Tanner. Could not swear that every one else in the church except

Mr Tanner was kneeling. Generally all posent kneel; sould not swear that on this occasion is they did so. It was an the church tist Mr. Tanner and, "I'd not believe that," and not in the presbyter, I'd spoke much louder than witgen. It spoke much louder than witgen that the consistency of the short with his staff to mind fain a midra. When with a staff to mind fain a midra. When with a staff of the consistency in the wind, the called Mr. Tanner into the wind, the called that, "I staff him write, the law will "og tiske the."

F. X. Galip-rate corrob trated the evidence of fram ureur. He enid he attention was first attracted to Mr. To-mer's presence by Lamoureur ordering him to knoel.

Tangar, but awe nothing disrepaseful se broversu in Mr. Tanner's condens.

Pather Co. 40, our so I Points-anx Trombies, textified to having received a letter from Dr. Perrault taling him that Mr. Tanner's axis to be present in the shurch. There was to be present in the shurch. There was to be present in the shurch instructed man, sent for Lanceroux, and instructed man, sent for Lanceroux, and the serves, and make the first talent of the calculation of the catherine. It was a man for the catherine the same that it was against Tanner's belief to conform, he refused to asswer On being asked whether he knew that it was against Tanner's belief to conform, he refused to asswer. On being asked whether he knew that it was against Tanner's belief to conform, he refused to asswer. On being asked whether he about the short of the conformation of

his disbourse to Protestants and their faith. Me sevs, Outmat and Dontre then addressed the Coart for their respective clients.

Dr. Perrault, in giving judgment, strongly condemned the conduct of the enre in reading a private note—in fact a confidential herr. If the Cashe's religion was to be respected, they must use politeness towards strangers, and mit exhibit continuity for them in public. He strongly condemned the conduct of the merapiller in his conduct the conduct of the merapiller in his conduct towards Rev. Me. Tanner, and he accordingly dismusced the action without costs—Doily Witness.

The London Correspondent of the Dunda dvertiser mays:—As one of the phenomen. The London Correspondent of the Dursday Adsertises may:—A are of the phaemond of the selebration of the tercentency of the selebration of the theological and the selebration of the theological and ecclestated a fanto on the theological and ecclestated a fanto on the theological and ecclestated a fanto on the theological and ecclestated a fanto terms of the selebration of

Selected Articles.

THE MAN.

Is a man a want the better For his ciones and his game? For his acres and palace If his immost heart is callous Is a man a whit the better?

And if a man's no whit the better For his coffers and his mines, For his purple and fine linen, For his vinoyard and his vines, Why do thousands bond the knee, And oringe in mean servility, If a man's no whit the better?

Is a man a whit the worse For a lowly dress of rags?
If or quite over no to dly rental, If life heart is blind and wentle Is a man a whit the worse?

dual if sunadiana whit the worse For a poor and loads stand, For an empty, even pooker, And a brawn; working hand, Why do thous mess him by, With a cold and scoraful eye, If a man's no walt the worse?

RELIGIOUS READING.

BY F. W. OSEORN.

We are a nation of readers. The remark has beenno trite because so often uttored. But in this fact we must expect to find a powerful aid to the meral and religious life of our churches, or a termidable obstacle

A mass of reading, in the shape of papers, portodicals, and books, finds its way into almost alithe Christian liouscholds in the land, and is more or less thoroughly read by all the older members of the family. More time is devoted to it than to listening to sermons, or even to the study of the Bible, among the majority of Christians. It is much al to ask, what is the influence of this upon Christian life and character. Does it furnish the spiritual stimulus that is needed to give weight and dignity to Christian character in this material age? Is its tendency to give an elevated tong to Christian thought and feeling, and to counteract the worldly spirit of the time? These are important questions. There is good reason to believe that the poverty of many a Christian life is due, in part, at least, . the fect that the mind is preoccupied with a this kind of reading on the Sabbath, to the exclusion of that which is distinctly reli-

Let us take a familiar illustration, such as may be verified in almost every intelligent family upon any Sabbath. The occupations of business, the secular papers and magazines, and evening meetings, leave but little time for the perusal of the religious paper during the week. The desire for something better than the distractions of the past week to occupy the thoughts prompts the head of the household to open the religious weekly. His eye lights at once, perhaps upon some letter of travel describing social life at some watering-place, or graphically portraying the advantages of a tour in the Adrendacks, or detailing the characteristic features of a journey to the far West. The church-bell calls him away while he is still absorbod in the interesting narrative. On his return from courch, the paper comes in his way again, and he is soon interested in a report of the commencement exercises at one of the older colleges, or the proceedings at the annual session of some large missionary or ecclesiastical gathering. After a second service, he takes up a Sunday-school paper or a book, and, perhaps, before he is aware, has spont an hour upon a story which has left a pleasant impression, and that is all. We know that it may be urged, in reply, that such reading has its place in a Christian family, that it serves to make its members intelligent, and scatters needful information in respect to the educational and religious enterprises of the day.

All this may be true. But the question again recurs; Is this sufficient for the development of such a Christian life and characterias the world most needs? Is a Sabbath thus occupied likely to impart an elevated tone to the piety of the Church and diminish the temptations to selfish aggrandizement and solfish indulgence, which are the hane of all spiritual growth? It seems hardly to admit of a doubt that an earnest Christian cannot afford to devote so large a part of the little leisure that he can com-mand on the Sabbath to semi-religious reading. Something of a higher tone is needed sustain the impression received from public worship. And first of all, there should be more Bible read ng-not promiscuous and hurried, but connected and thoughtful. For this there can be no substitute and no exchange. A Christian life that is not brought into direct and sometimes protracted contact with the Word of God cannot be strong, self-sustained and progressive. Diluted nourishment can produce, at best, but a feeble or unbulanced life.

And, then, some book, truly elevated and spiritual in tone, should be kept near at hand, which may be taken up for a few moments at a time, and read, from Sabbath to Sabbath, until it is completed. In this way, the mind may be kept in healthful contact with the best devotional thought of the Church, in all ages. These are practical suggestions, and may be successfully used by all who would reap the most benefit from the less busy loors of the Sabbath.—Christian at Work.

GOLDEN THOUGHTS.

Rest assured that if we go deep enough, sovereign grace is the truth which lies at the very bottom of every well of mercy The clefts of the Rock of Ages are safe

Backsliders begin with dusty Bibles and

go into filthy garments.

We are so little that I God should manifest his greatnoss without condescension, we should be trampled under his feet; but God, who must stoop to view the skies, and how to see what angels do, looks to the lowly and contrite, and makes them great.

among the stubble; and a nation is born in

If David, with a little portion of revela-tion which he had, has uttered such excellent words, what should we now say, after the Scriptures of the New Testament have come to us, which set everything in a still clearer light.

Although the law is a mirror of sin, yet no man can observe and know either the multitude or the secreey of his faults, still less tell them to others.

When we pray we speak to God; when we read the Scriptures God speaks to us.

We may rest assured that the true "vestiges of creation" will never contradict Genesis, nor will a correct "Cosmos" be found at variance with the narrative of world hook and the word-book as two volumes of the same work, and feels concerning them, "My Fath r wrote them both." Moses He is the wisest who uses both the

On the sea of human life there would be many wrecks of Christian voyages, if it were not for the divine storm sir ads, which g ve to the watchful a timely war aing.

Au sistine wrote in his older dey a series of Retractions: ours might make a lib a y if we had enough grace to be convinced of

our mistakes, and to confess them. When we cannot rejuice in God as our song, let us stay upon him as our strength.

There is great relief and comfort in bowing h h ... God when our case is at its worst; oven amid the dust of death prayor kindles the lamp of hope.

All our troubles are as nothing compared with the waves of the stormy sea, and yet the Lord has set bounds to them.—From Lange on the Psalms, in Central Presbyterian.

WHAT GOD BLESSES.

God blesses very slender things to the conversion of souls. It is very he bling, ometimes, to a preacher to think, "Well I did preach a pretty fair serm in that tuno, to find. God does not care a pin about hun or his sermon, and that a stray remark ho made in the street which he hardly thought was of any value whatever, was what God had blessed; that when he thought he had succeeded best, he had done nothing, and whon he thought he had succeeded worst then God blessed him. Many a soul has had his eyes opened by an instrumentality which never dreamed of boing useful; and indeed the whole way, of salvation is in its soft extremely simple, so as to be well compared to the clay and sputte which the Saviour used. I do not find many souls converted by bodies of divinity. We have received a great many into the church, but nover received one who became converted by a profound theological discussion. We very soldom hear any great number of conversions under very eloquent preachers—very seldom indeed. We approciate eloquence and have not a word to say against it by itself, but evidently it has no power spiritually to enlighten the understanding, neither does it please God to use the excel-lency of words for conversion. When Paul laid aside human wisdom and said he would laid aside human wistom and said ne would not use the excellency of speech, he only laid aside what would not have been of much service to him. When David put off Saul's armor, and took the sling and the stone, he slew the giant; and giants are not conquered to day any more than they were then by champions arrayed in Saul's armor. We must keep to the simple things, to the plain Gospel plainly preached.— Spurgcon.

INSPIRATION.

The best inspiration for work is to know it is God's work. This dignifies at once the labour, and raises it mountain high above the uncertainties, the changes of common life. Fully ontranced with this knowledge, all difficulties are sailed over as unworthy of notice. God's work—and can it fail?

Inspired with this, the feeling will be sursly developed of union with Christ in his labour. Then you will learn that the same absorbing life which filled up the picture of our Saviour's history will be yours. The same even in detail, differing only in degree. A vast enthusiasm of tenderness will roll from your soul toward those you seek, and the grasp of love from your heart will hold them.

An indomitable patience and hope will hold you in great quietness for the "due time" promised. You will learn a man is worth waiting for, as well as working for. You will learn to love the wretched lost ones for the possibilities within; and no mire and filth of the world's scorn and contempt will dim the lustre of the jewel underneath, nor will any polishing and perfecting seem tedi-ous for the end to be gained. A gem to be prepared to adorn the Saviour's crown, this the end to be set before you; this is the honour God offers you. Can you not throw out your soul's best to allure, to catch the wanderer?

A great inspiration is needed in the heart when one is sent into the highways after a poor, despised tramp. The one sent is honone I as a King's messenger, while the one cought may set downers may as the adopted on in the kingly fainely.

A refreshing draught of intur- hone and dorious expectancy fills the spiritual man when from the desolate place of the earth from the dank, lone, dark places, little ones are duly gathered and taught onth sweet simplicity the words of our Line. Surely the music of their voices, in the sweet melody of praise, rises as a sweet incense before Him who "loves" the little ones. There is nothing of cartie so touches the heart. there is nothing so inspires to the sweet charity of the dear old Book as to see row on row of these little ones, gathered for the hours of sunlight into cheery, warm, comrtable rooms, with the low tones of a gontle leader pointing them to the Saviour's love, through the comforts and pleasures their childhood has been emptied of. This is an inspiration of love, of sympathy, of tenderness you may have any day by a few minutes spent in either of the well-conducted selvols of the Missions of our city.

Give the cheer and encouragement of your kind words to the teachers and mission.

The grace of God semetimes runshke fire, aries. Give of the honour and respect their mong the stubble; and a nation is born in position demands; give of the goods the day.

All-Father has left you to distribute, and take the full measure, pressed down, and running over, in return of heart inspiration in God's work; take a burning osire after souls, children's souls; take the Christly love, the yearning love, which will consume and burn, till you, too, go out to call those unto the feast who have hitherto refused to come.—Christian Worh.

THE BOOK IN THE CRADLE.

In 1835 the Bible Society's agent at Brussels found that Bibles in Holland were very scarce indeed. He was shown a Bible which ten or twolve persons in the village had subscribed for together, and had sent one of their number into Holland to buy it, where it cost forty-two francs.

The following history is given of a soli tary Bible in another village;

At the time new referred to, there was but one Bible in the whole village, for Bibles were not then to be had in the country, and any person who wanted one was obliged to go into England to buy it, where Bibles were excessively dear. The Bible excited the rage of the Roman priests; for it was known to them that if existed; but they could never find it, and many a search was made for it throughout the whole village. The persons to whom it belonged used to the bide it away by day, and by night go into the wood with it, and there hang a lantorn up to a tree, and read it. At other times they would agree to meet in some old burrow or other secret place for the same pur-They sang also the songs of David song tunes, so as not to attract those who might overhear them at any time.

One day, when the men were absent at their work, and the women had gone to the next market town, the priests, who were always on the watch to see when the house was lest without any one but the child or some young person, came to the spot, ac-companied by the police. They made a regular search, but, like all others up to that moment, in vain; and the priests and police turned to go to their houses; but on the way back one of the policemen said, "I am sure, if we go back, we shall find the The least possibility of success was enough to rouse the less zealous of them, and they hastened back; for the reasons the policomen gave were so excellent that no one objected. He said: "I observed, that, in that house, the child was in the cradle; and, whether it was asleep or awake, the gul sitting by it continually rocked it.'

Arrived at the house, they went direct to the cradle, and found the Bible. The little girl who watched the cradle was only ton years old; and, when she saw them approach the cradle, she burst into tears. They rejoiced over their success, and walked away in triumph.

The poor men, on their way homeward from their work in the evening, learned the painful nows; and so greatly were they af-flicted, that they all of them could not help crying; and they said that they would rathe that they heard that their liouses ard al their goods were burned to the ground than that their Bible should have been taken from them. They tried to get it again; but this was impossible. The men had left the little girl in charge of their greatest treasiire, with strict orders that, if ever any one entered she was not to leave the cradle, but con stantly to rock it, which had, up to this unfortunate day, succeeded in deceiving the enemy. They used to put the Bible in the bottom of the cradle, on the book a piece of wood suited to the cradle, and then on the wood and straw and whatever the child lay on.

How happy the change now, when, instead of one Bible for a whole village, and that in danger of being violently abstracted, the Bible has become accessible to every village, and that, too, at less than a tenth part of the price once paidfor it ! - Young Reuper.

SECESSION FROM THE ENGLISH ESTABLISHED CHURCH.

We have noticed the declaration by the Rev. Capel Molyneux, of his purpose to se-cede from the Established Church on account of the Bennett Judgment. He gave his reasons at length for this proposed step, at the Autumnal Conference of the Church association.

It has been said by the Evangelical party in the State Church that in this action he is singular, and will have few followers. Such may be the fact. But certainly he will not go alone. At the same meeting of Confer ence two others announced their purpose to a cede, and stated their reasons. These were Rev. C. F. Bird, Vicar of Christ Church, Dorchestor, and Rov. Richard Gardiner. The reasons given in each case were essentially the same, and had respect to the effects of the Bennett decision. Rev. Mr. Molyneux said that for thirty-five years he had been in the church and leved it, and to seed would involve no small sacrifice, but he ich that he could not remain as things were without complicity in the errors of Popery authorized in the church by that decision. Rev. Mr. Gardner said:

"So long as the Bonnett judgment remained, he could not look on the Church of England as 'the faithful witness and keeper of holy writ. The judgment was contrary to the Holy Word of God—and, as this was o, his conscience, strengthened by the exicas of as healthy a judgment as he could put in operation, dictated that so long as he continued a member of the Church of England, he involved himself in complicity with Mr. Bonnett's error.'

Rev. C. F. Bird spoke against the broad ist principles in one church. He said

"To him a general truce between all creeds and religions was intolerable. The hospital physician did not get en well with the quack doctors, coalitions in Parliamentary Government were discreditable, and equally objectionable were confitions for carrying on religious instruction in the Church of England by compromising the most vital and cardinal principles of religion."

As to the .cal nature and tendency of Mr. Bennett's sentiments and practise, which had been authorized by the judgment, lie spoke in unambignous termen. He said:

Was the Church of England a faithful church? The judges who had pronounced the recent judgment knew that Mr. Ben-nett's doctrines were but a slight modification of the Romish mass, and yet they suftered them. Mr. Bennett and those like tike him said there was a real, actual, and objective presence of the body and blood of christ at the Sacrament. The elements were adored. By priesterif, and coronnous the Saviour was being hidden from mankind; induperable saviours were set up instead of the one great sacrifice; the re-fore, he felt it his duty to seconds. He was a Churchman, and loved the tormularies of the Church, and he did not intend to join any other denomination; but he could have no fellowship with the untruthful works of

darkuess.' Mr. Bird, like Mr. Molynoux, has been for years devoted to the church. For twelve years he has been Vicar of Christ Church. Daten ister.

The secsusion of such mon increases the power of the Romish faction in the church, and aids the effort that is already so carnest and powerful to make the English Caucch an anti-Protestant body.

PRESBYTERIAN UNION IN SCOT-

The anti-union party of the Free Church of Scotland last week sustained a great defeat in the Presbytery of Glasgow, the largest in that Church. Rev. Dr. Forbes moved that the Presbytery should decline to sanction the Mutual Engilehty of Ministers Scheme as being unconstitutional, uncalled for, and at variance with the subsisting law of the Free Church. Rev. Dr. Buchanau, the leader of the Union movement, moved as an amendment the approval of the Scheme. On a division only twentysix voted for the motion, and seventy-six for the amendment. In the course of the discussion Dr. Buchanan set the anti-Unionists at defiance, and said that if Dr. Begg, Mr. Maurice Lothain, and Mr. Kids ton, two of the elders, could see their way to get over the shame and disgrace of dragging the Free Church into the Courts of Law, in order to claim the possession of all the places of worship and other property, let them do it; and let them have done with this constant ory of "Wolf, wolf," In that case these secular tribunals would have to deat with a church which the civil power had done nothing either to create of sustam, and that too, in a purely spiritual matter, relating to admission the office of the holy ministry.

CURIOSITIES OF NATURAL HISTORY.

We call the following from a recent lecture in London by Mr. F. Buckland: He began by declaring that he was utterly opposed to the Darwinian theory of "development," and then explained the grounds on which his opposition rested. Man, said he, is unarmed, and his position of supremacy over all created beings taught him to invent what nature had not given him, that is, weapons of offence and defence. The first instrument found by man is a common stone; this he cuts and adapts to his use till he makes knives, arrowheads, and hatchets, which afford him the means of securing his proy, making war on his ene-mics, and manufacturing other implements such as wooden clubs, which could not be wrought without the aid of harder substances. He showed a massive club from New Zealand, which he accommended to the Chief of the Police as a preferable weapon to the "staff" used by the policemen: though he believed that such an unweildly affair was used ruther as a sign of author -by the Lord Mayor of New Zealand perhaps—than as a weapons of warfare. In contrast to this large club, Mr. Buckland exhibited some small South American arrows, or puff darts, only a few inches long, and poisoned with some mysterious matter called wourdli, which he believed might be snake poison. The arrows are blown through a small tube, and are so deadly that the moment anything is struck by the arrow it dies. The virus, however, is not fatal when mixed with the blood externally and an animal thus killed has no ill effects on the person eating it. Thus from flints
—a fine specimen of which, found among fossil elephant bones at Hoxne, in Suffolk was exhibited—through clubs and arrows. man has gone on inventing weapons till he has now he deadly Snider lized people are as ready to kill one another before we have ever seen each other, as the savages of Africa or of the South Seas with their less refined weapons.

Animals, on the other hand, have their arms found for them. Witness the lion, with his teeth and claws; the viper with its poison fangs; the elephant with his tusks; the torpodo with its electric battory. Man is not descended from a monkey. What monkey over invented a weapon? Mr. Derwin has mistaken the law for the by law. It is true that from the sponge, the lowest in the scale of created organisms to man, there is a certain similarity of stantine. Mr. Buckland showed by a simple dia gram the ascending scale of creation, from a spinge-a simple stomaci—upwards through the various classes to the head of all, man; but, he added, between man and beast, between man and monkey, there is a hard line drawn—a great gulf fixed. When a monkey walks as upright as he can, he is in a stooping position; his hands hang down, and he never raises his arms except to scize some support. When a man in the circus, or in the street, tries to imitate a monkey, he throws his arms up in the air —which a monkey never does. Os homini sublime dedit. The similarities of struc-ture exist, but they exist through design, through a special adaption of them to the various conditions of the animals possess ing them, and are no more caused by devevolopment' than a hungry man's appetite is satisfied by wishing for something to cat.

The cast of an immense hand of a gorilla was passed round, and Mr. Buckland asked if any young lady would like to honor her "poor relations" by accepting such a hand. It measures nearly six inches scross and eleven inches long,
'Speaking of poisoned arrows leads us to

poisonous arakes ... Mr. Buckland says the January.

cannot understand the antipathy that existed in man's mind against snakes. years ago he was entertaining some natives of New Zeahand at his house -no that he could speak New Zealand to them, or they English—but, after conversing with them by means of roast boof and plum pulding, he produced a dead snake. Such things as snakes do not exist in New Zealand, and probably none of his guests had ever soon one before; but immediately it was produced they drow buck, and raised a lond shout of fear, thinking that some harm would befall them. We might be allowed here to suggest that we have, in this dread that man has of suakes, another indirect proof of the truth of Holy Writ-that the "enmity between the seed of the wiman and the seed of the seepent" exists in reality, and will exist as long as the curse

But to return to the leature. Mr. Buck-

But to return to the lecture. Mr. Buckland explain d the controversy which has been ragin a and which had been recorded, in Lan land Wet, then they persawallowing their young," or let lowed a box containing a founly of the ficher and in their and seven little vipers, which he excited great laughter by stating he was doing all in his power to induce to so allow, or he swallowed, though he doubter they would do it. od, though he doubted a they would do it to oblige him, any m re than he would swallow his young to oblige any one class. He then exhibited casts of various species of venomous and non-venomous snakes, and a large skin of a bon-constructor, 1) feet long, showing the beau full markings of the animal. He then passed round a preparation, showing the poison glands and tongs of a venomial state poison glands and tongs of a venomial state venomial than the preparation, snowing the poison guidas and tangs of a viper in s.ia, "xplaning that when the snake attacks its prey it does not bite, but pricks it, allowing the virus to run down the fangs or tooth, which is hollow, into the punctu o. A short time since a rattle sacks died at the Zoological Gardens, and Mr. Buckla id took the mare opportunity thus offered of making experiments to test the nature of the poison. The appearance presented by the virus when examinod through the microscopo was very pecuhar, the liquid cry calzing very rapidly, and throwing out spicular or radiating lines similar to the cornections of the aurora similar to the conscitions of the aurora borealis and representing most probably the darting action of the poison when injected into a wound. The snake who was the object of the unique discovery was in its death a warning against greediness; it had two guinea pigs given it one day for its dinner, and instead of cathrgone at a time as a good rattlesnake would have done, it swallowed both at once and died, and so fell a victim to glutteny and guineapigism." An-upos of the food of snakes, the lecturer explained why they are fed with white mice instead of brown ones at the Zoo. He had often hear the ladies exclaim: "How cruel to feed the horrid snakes on the protty white while the common brown mice in such a case would have received no pity. A brown mouse, if the snake does not out him, will eat his way, out of the cage, and thus show his gratitude to the snake for notde-vouring him by making an aporture through Mr. which Snake can also make his exit. while a white mouse will not attempt such a burglarious mode of escape. why should the white mouse be pine in such a death more than a brown mouse?

TRAVEL IN ANCIENT TIMES.

Owing to the alls nee of ronds, as well as Owing to the alis acc of reads, as well as con eniont means of carriage, there was no general spirit of tray in ancient times. Now and then some adventurer, athirst for knowledge, made his way into far countries; journeying on fact, or large back, or by sea, and faking years for an expedition which can now be made with comfort and safety in a few weeks. There was less travel in Lucepe than in the East, where the camel furnished a covenient means of trainspoint and where the great treeless was a discountry offered fower obstacles than the screen grown re-regions of the West. But 'I ever the earth soldiers and merchants were the only classes of men who saw much of the world beyond their native villages and cities. The great mass of people lived and died in the place where they were born. Beyond their native precincts the world was an unknown region, whence now and then an adventurous man returned with marvellous stories of the wonders he had seen and heard. People staid at home becouse the means of thevel were confined to the very wealthy, outside of the two classes just mentioned. For many conturies there was very little improvement in modes of convoyance. Even the luxurious and self-idulgent "Rois Faincants," or Lazy Kings, of France, who flourished in the seventh century of our era—those mere phantoms of royalty, who passed their lives in sensual pleasures while the affairs of administered by others-were state were accustomed to make their journeys from place to place in ex-carts of the rudest description, resembling a common country hay wagon of our time. The place of springs was supplied by a liberal provision of cushions, which saved the royal good-fornothing's sides from bumps and bruises as the huge wagon thumped and jolted over stones, stumps, and mud-holes. Under any circumstances it must have been a very un-

comfortable method of travelling. Up to the middle of the sixteenth century the most common mode of travelling was on horseback, with carriors, and heavy goods were conveyed by means of pack horses. In Shakespeare's Henry IV., Act II., Scone I., two carriers appears appear in the inn yard at Rochester. One has a gammon of bacon and two rakes of ginger, to be delivered as far as Charing Cross; the turkeys in ed as far as Charing Cross; the turkeys in the pannic of the other are quite starved. We see that people travelled in companies, from one of the carriers saying: "Come neighbour Mugs, we'll call up the gentle man; they will along with company, for they have great charge;" and that they were on howeback is shown by Gaisbill Midding the bester being his life starting out bldding the hestler bring his his galding out of the stuble, and one of the travellers say ing, "The boy shall lead our horses down the hill: we'll walk afoot a while, and case our legs." Journeys on foot were rare, oven at that time, owing to the insecurity of the roads, although in the middle ages, podestrians on religious pilgrimages were protocted by the sacredness of their purposection "Locomotion—Past and Present," by 8. Conant, in Harper's Magazine for

BY-AND-BY.

"By and by " is the chant of life, swelling out like en authon from every form of auty or of might, and the human heart, by night and day, beats time to its responivo measure.

It is the key note of the Christian's anti cipation of his future Heaven. It gives wings to his Faith, on which it flies and mounts upward to that house " not made with hands, eternal in the heavens' veys the Jaspor walls, charmed and over-powered by its beauty, its inajesty and the transcendent glory of its beautified angelic

transcendent glory of its beautified angelic inhabitants, ins whole nature breathes out the process thought,—" by-and-by" this glorients parace is to be my eternal home.

Patient Hope, in the home of affliction and descress, when the world seems dreary and happ less merely a mental delusion, rests its hope for the ble-sed assurance that "by-an 1-by" the weary soul shall rest in that hard, where falls no blight.

The mich of methor gazes, more her smil-

The min ul mother gazes upon her smiling infant, regarding it as a jewel dropped from the skies, more piecious than the sparkling g ms of Golconda, and who can tell hor of, repeated "by-and-by," as, with the auxilian heart and bounding pulse, she watches the sleeping beauty?

In her bright and loving anticipations, she sees the time when it will become a brilliant youth, then a leading, influential man in the cause of right, scattering blessings on every hand and rendering her happy in her declining years, and, in a ripe old age, when his carthly mission is fully accomplished, with his honors thick upon him, pass from earth an angel, to dwell with her and the elder angels of the heavenly world.

"By-and-hy" are words of life and power to the diligent man in every good cause which he may espouse, enabling him to anticipate the full fruction of his ardent hopes, as a just coward of his active labour, but they are words onding in the bitterness of death to him who neglects a duty which should be performed to-day in response to his lay units motto of "by-and-by," having accommission no good, and descending to an union ured grave, unwopt save for his guilty folly .- Christian Advocate.

MR. FROUDE AND FATHER BURKE.

M . Froude delivered his first lecture upon the Norman conquest of Ireland to a very large and most interested au lience, which attended him with unabated attention to the end of the course. The evening after his first lecture Father Thomas Burke, an Irish Dominician friar, who has been lecturing and preaching in the country for some months, lenguined the bull of Pope Adrian anthorizing the conquest of Ireland as " a thun lering Irish lie," and subsequently, in Jers y City, made another violent attack upon the statements of Mr. Froude. These were followed by a course of lectures at the Academy of Music, where Father Burke made a series of what may be called stump-speeches against Mr. Froude and his view of the Ir sh question. It is, perhaps, needless to say that an Irishman, addressing a New York audience of his fellow-countrymen upon the subject of Irish wrongs, who begins by describing a generally received historical fact as a thundering lie, is not a gentleman from whom the most dispassionte investigation and scholarly candour are to; be expected.

In his opening lecture Father Burke de nied the authenticity of Adrian's bull; de-nied the validity of the copy in Rome, be-cause it had no date; and asserted again, that if ganuino it was of no force, because obtained under false pretences of anarchy, which charge was a lie. But Father Burke probably would not dony that the Pope elaimed sovereignty of all islands, and that such a bull as that of Adrian was not unprecedented. A century before Henry produced his bull William the Conqueror had planted himself in England; and it is a living scholar who is no partisan of Mr. Fronde, who says of the Irish conquest: It was simply the sequel of the Norman conquest of England. In the Norman con-quest of England. Hildebrand, the soul of the papacy, had been the partner of William. The Pope had sent a ring and a consecrated banner to the faithful champion of Rome, who went forth not only to win a kingdom for himself and his followers, but to reduce the irregular and half-schismatic church of the Angle Saxons to the perfect obedience of the Holy See. The anathemas of the papacy are ust the accursed race who did not pay Peter's pence, who incestuously con-founded secular with spiritual jurisdiction, and whole archbishops assumed the pall without the authority of Rome, went before the host of the Normans to victory at Hasto the same manner Adrian, by that tings. In the same manner Adrian, by that bull which is the stumbling-block and despair of Catholic historians, granted Ireland to the king of orthodox England." These are the words of Goldwin Smith, one of the most thorough and profound of English his torical scholars; and Father Burke can hardly hope to affect a candid American judgment upon facts denouncing the story of the bull as a thundering lie. He will romember that he is not dealing with a par-ish or a congregation of his Church, but with a people and the truth of history.

Rut is not upon any allegation that Iro-

land is wholly guilty and England wholly innocent that Mr. Froude rests his case. He comes to us as an Euglishman sincorely loving his country, and wishing to do what he can to compose the long and tragical quarrel with Ireland. He believes that the great multitude of Irish in this country and the general character of our relations with the general character of our relations with Ireland have given American opinion a weight in the island beyond that of any other people. He feels, therefore, that if the voice of America to-day should declare that, whatever wrongs may have stained the past history of Ireland, yet that under the circumstances, although not independent, which in the nature of things is impossible, with just and equal imperial laws justly and firmly administered, Iroland ought to unite cordially with England in a common des-tiny, much would be dene to heal the sorrow. therefore comes hoping to show two things: first, that the undeniable tragedy of Ireland is not due to England alone, but largely to the Irish themselves; and secondly, that the English legislation of to-day for Ireland cannot justly be condemned as harsh or hostile.—EDITOR'S EASY CHAIR, in Harper's Magazine for January.

BE CAREFUL OF YOUR PASTOR.

He has his faults. Deal tendorly with them He carries heavy burdens of respon-sibility and any cly, of which you have but them littre conception. Sympathize with him and success him by your prayers. He may feel discouraged and he ready to resign. Dissipate his despondency by cheorful words and tokens of kindness. Do you hear of disparagement and of fault-finding uttored against him? Robuke and repol them. It s in the power of a church to make a paster what he ought to be to the church—a good p racher and a good paster. His devotion, piety, praching and success very largely depend up in the influence exerted upon him by his flock. Let the deacons especially remember how much depends upon them in aiding and cheering a pastor by counseling with him, dropping into his home, imparting a word of encouragement, cultivating a mu and confidence, an open and cordial followship. The minister is an earthen vossel. Handle the earthen vessel with caution, or you may break it .- Christian Visi-

A STARTLING CONFESSION.

It is estimated upon good aut hority that a large majority of the priests of Naples, are dissolute. The fact is acknowledged by candid men of their own order on the ground. And when some months since this condition of things was brought to the attention of a priest in this country he admitted its truth, but added, "We care very little for Italy any way. The people there are a degraded set, and destitute of life and enterprise. Our chief attention is turned toward more intelligent and progressive nations like England and America." Could his priest have been aware of the full import of such a confession? Was it not saying in effect that the people over whom Romanism lind borne protracted and unquestioned sway had become at length so degraded as to be werthy only of centempt while the nations that had been scrongthened and ounobled by Protestant culture were now the chief objects of Rome's am bitious conquests?

GUARD YOUR WEAK SPOT.

Dr. H. M. Scudder says: "All men however strong, have a weak spot, like the rhinoceros, which, thought plated like a monitor, is vulnerable to a spearthurst be-low the plates. Satan is not such a fee as to attack the strong defenses; he would be sure to thurst at the vulnerable points. Sume, indeed, think they have no weak place; and such people are right, for they are weak all over, and no part, therefore, could be called weak in particular. The polar bear has a weakness, which is for blubber, and his hunters knowing this, coil a piece of whalebone like a watch spring, wrap it in blubber and freeze it. They then drop the tempting morsel in the way of a bear, who swallows it gre dly; but as the blubber melts in his stemsch, the whalebone springs out. The bear then rolls over in agony, and they come up and kill him. Thus it is when men yield to an easily besetting sin; it will cut them asunder."

"IS YOUR SOUL INSURED?"

Wife I said a husband one day, I have the house insured, the furniture insured, and above all, I have my life insured—when I die you will not be in want for any thing."

Doubtless his wife gave him a kiss for that, but his little son who was sitting on father's knee, looked up into his face and

"Father, have you insured your soul?" This struck a tender cord of that father's heart, and from that time he became a new

Have you, dear reader, insured your soul? Think of that beautiful answer the Saviour gave the dying thief. who asked to be for-given. "This day shalt thou be with me in paradise"—and insure your soul!—Sunday-school Light.

THE VALUE OF A MINUTE.

A small vessel was nearing the Steep Holmes, in Bristol Channel. The captain stood on the dock, his watch in his hand, eye fixed on it.

ward, and the vessel was a scene of devastion. No one dared to ask, "Is there hope?" Silent constornation and A terrille tempest had driven them on-

heart, made every face pale.

The wind and tide drove the shattered bark flercely forward. Every moment they hurried nearer to the sullen rock which knew no mercy, on which many ill-fated vessels had foundered, all the crews perish-

Still the captain stood motionless, speed less, his watch in his hand. "We are lost!" was the conviction of many around him.

Suddenly his eye glanced across the sea; he stood erect; another moment, and he cried, "Thank God, we are saved! the tide has turned; in one minute more we should have been on the rocks!"

He returned his chronometer, by which he had thus measured the race between tide and time, to his pocket; and, if they had nover folt it before, assuredly both he and his crow were on that day powerfully taught the value of a minute.

A MEDAL.

The Swiss Times observes that the death of Dr. Merle D'Aubigne has given a mourn ful interest to the beautiful bronze meda which was struck in his honour but a few days ago. The obverse presents the well known features of the eminent historian in alto-relievo, with the words "Merle D'Au-Bigne," surrounded by a garland. The reverse contains the following inscriptions, characteristic of the three men whose his-tory D'Aubiene has narrated: Luther.—"Hier stehe ich, kann nicht

anders: Gott helfe mir. Amen.

take from us the gospel."

RANK AND RAIMENT.

The last relic of glory is dropping from the masculine raiment. Until the last year or so, the gentleman's full deass has kept one little sc ap of decoration as a reminder of the splenders of other days, in embroidored shirt-fronts and ornamental studs. But these, we hear, must go, for fachion now commands her choicest cavaliers to appear at dinner or source severely simple in the plainest of bosoms, with mother-of-pearl buttons at two for a penny. It only re-mains to condemn sleeve-buttons, and make gutta-percha or leather-twist the "correct for watch-chains, and the manly attire will be reduced to its ultimate expression of functeal plainness, beyond which lies no further depth, unless it be good plain sackeloth and ashes.

Morally speaking, the innovation is well onough. In a democratic country it is right that social usage should give as few chances as possible for caste and class to invent badges or insignia, or offend the self-respect of their more modest neighbours by any needless signs of bours by any needless signs of superiority. But rich toilettes are just such signs; for ornament and splendor in dress afford the best of chances for the display f wealth and that artificial taste or caprice which so often go along with it and are sup-posed to indicate social position or rofine-ment. Men do not think much of these things but women do. Augustus, with his more than modest professional income, has yet been used to move among the most gorgoous "swells," as well dressed, and dently as well bred a man as any in the company. He thinks his sweet little bride amazingly tasteful and correct in her plain ornaments and modest toilette, and looks forward with a certain pride to comparing her with the *millioniaircses* at Mrs. Cræsus soirce. But when poor little Jenny sees her pretty light silk and simple ruches side by side with Mrs. Crosus' last Worth side by side with Mrs. Cræsus' last Worth costuare, on which the lace alone is equivalent to about all of Augus'us' yearly income, her heart sinks within her. She is classed and judged. She sees at once that, spite of her liusband's man'y figure and distingue address, to say nothing of her own youthful grace and pret incess, there is not the slighest use in their trying to pass for "swells"—and she feels with the lialfengure, half-comic resoutment of a senhalf-angry, half-comic resentment of a sensible woman in a false position, that every parvenue in the room has set them down at first glance as only "three-thousanddollar people.

An view of poor Jenny's very natural mortification and annoyance, we may rejoice that the trouble, serious as it is, is limited to the feminine half of humanity. A hundred or two years ago, Augustus would not have increly shared her vexation, but had just the same to endure on his own part. The rich velvets and satins, lawns and laces, swords and garters and jewels of the finished exquisite under the Georges or the Grand Monarque, made correct dress imp suble without money, and a good deal of it. In those days a man carried his income-returns blazoned on his back. The quet scholar or poor artist was as easily distinguishable from the grandes as if he had worn a badge or a placard, like a railway conductor or a Broadway adver-tising medium. What vexation must have gnawed the hearts of numberless good fellows, in those days of eternal distinction, at having to go about ticketed as the poor follows they were, in worldly sense, one does not like to reflect; and though we smile at poor Goldsmith's fussy embarrassment over his famous bloom-colored suit, our amusement is tempered with a pang of pity and sympathy.—Home and Society; Scribner's for January.

AN EDITOR'S LAMENT.

Who ever thinks of sitting down and writing a letter of condolence to an editor upon the rejection of a MS? Who is there to remind him that these light affections which are but for a moment, etc., etc Here is he made by Providence the inflictor of a thousand hurts, and with no one to drop a symputhetic tear! Heavy-hearted, he frames gentle excuses and deprecatory declinations, kn wing well that there is no art of putting things that can prevent a pang. The blow may be received with a sneer and a hit back; or with a real or feigned heartiness; or with hopeless resignation. The first experience, he supposed, the second will do very well unless the au-thor has taken too much encouragement and is dooming himself to new and grave disappointments; but your resigned case—there is the confounded part of it! It was never any portion of his literary ambition to perform the part of an executioner; he is too sensible of his own shortcomings to want to sit in judgment upon other people's work,—and yet he is made to figure, in the oyes of a host of good and gentle souls either as a person of no heart or of no brains,—he is only too grateful when it is merely the lack of brains of which he is

Of course—said my unhappy friend—there are cortain MSS, that can be returned with few compunctions. If an editor could add to his printed and written "forms," one addressed to "idiots," another to "ignorant braggarts" another to "insolent grinders, another to "importment old ladies in pantaloons," his correspondence would be sim-plified, and his conscionce saved. But what becomes of a man's moral nature after he has invented some nine hundred white lies in a twelve month!—The Old Cabinet; Scribner's for January.

A PROFITABLE ACCOUNT.

It is said that the head of one of the largest and most successful banking-houses in the country, when a young man, cosolved to take Jacob's pledge, "Of all that thou shalt give me, I will surely give the tenth unto thee." unto thee." He accordingly opened an account with O. P. J. (Old Patriarch Jacob, crediting to it all the commissions that came to his office. His benevolent contributions are very large, and when asked how can he afford to give them, he says, "It don't cost me anything. It is the Lord's money that I give."

LITTLE MEN.

Little people are decidedly placed at a disadvantage. There is a general disposi-

tion to laugh at, or, fading that, pay them.

Now, to be laughed at, is aggravating in the extreme, and to be compassioned, except a

exceptional periods, very mortily ng. is not surprising that the small innividuals

in self defence, develop a number of decidedly objectionable characteristics. Suc

is the case. They are invariably to ware perky, and insay. Their dignity is very precious, and so they endeavor consert up in all occasions. There is a unit tendency to suit them, consequently intry to humilinte other people. try to humiliate other people. The pions are rarely listened to with much ward show of respect, therefore they let by shout them whonever they have the pp tunity. Certainly there have been gomen who have at the same time been -vide the first Napoleon-but it is no difficult for miniature persons to ash position than it is for comparative gains Much respect was undoubtably paid to a Johnson, but that worthy, besides be blessed with a ready tongue from which wisdom flowed spontaneously, was a very big fellow, whose muscles were calculate to attract attention and command as a Pessibly the learned pedant had to than his physical as well as his mental organition for the homage which used to be pashim. Sure it is that it would be useless to a little follow to attempt to assume the role sustained by the great doctor. He would only get laughed at for his pains. Let any ordinary individual be accested by gentlemen og ally well attired and of oga-ally good address, the only one preceptible difference between the two being that one is a great hulking being and the other is of himited size. Which will be attend to hmited size. Which will be attend to first, and which will receive the most homago? Why the big individual in nine cases out often. This will be without their be intention of woundur, the out often. This will be without their be the slightest intention of wounding the other's suse ptibilities—the choice is made unconsciously and spontaneously. But the httle man is, on that account none the less mortified, and none the less dispose it is sent in the most forcible, and, at the same time, most polite manner, the slight part in him. Or supposing a similar process speaking at once, which will gain to be a of those who are addressed? To que y really requires no answer. As a wall opinions of little people-except by a vast display of pertinacity and the exercise of real ability they have carned a reputation are received with something approaching contempt or indifference. At the best the speakers are patronized. A theory promugated in a room-full of company by a I the man, though supported by equally as a unc argument as a proposition advanced by a more bulky advocate, will not be nearly a favorably received. Personal influence even in this philosophical age, is everemely potent. The mere fact that a certain main espouses a certain cause induces consul able support. People do not i ke bemi convinced or taught by people they do in inferior to themselves. Thus the same prejudice in some men's minds against be Thus th. .. ing instructed by a being that they for they could treat as the schoolinaste, was wont to use thom in their boyish days, when they played truant and were detected They do not like to own that such a one possesses more wisdom than themselves—nay, that he is even owner of as much, although such may be the case. But key stood reproof from a man bigger that themselves with tolerable composure, not tacitly acknowledge that he possesses me on personal influence than they do. We have only to look at the current literature of the day to learn what a head time little in day to learn what a hard time little includes of it. Did any one ever read of a hero who was very small? On the contrary, the heroes are mostly immense la ings, who perform deeds almost calculate to make Hercules himself blush with envy The little men are generally the naughty characters of the books, and addicted every discription of meanness. At the best they are called upon to sustain the best y comical parts, and their many ecceutre-ties are produced merely for the purious of engendering mirth. The usurious money lenders of the novel—notorious for their uttor villany—are invariably depeted as little creatures. All this is simply becaus, though authors may respect individual little men, they do not by any means venerate thora in the abstract. The novelists merely minister to the popular taste. They knew perfectly well that there is a strong probability that their heroes would not be probability that their neroes would not be taken kindly to if they were under the average height, and that it would need powerful writing to induce readers to take any interest in thom. Why, women never picture to themselves marrying small men. Probably, most of them would not like the iden. Many do so, undoubtedly, but then fow people's day-dreams are realized in their after-lives.

It must be admitted that little men have a hard time of it. It is not surprising that they become sarcastic and cynical, noisy and domineering, feminine and irritable. and domineoring, reminine and irrinore. Constant dropping will wear away a strue; never-ending self-assertion is apt to make a man a conceited pig. Nor is it easy to see how little men are to help themselves. If they romain quiet and unobtrusive they sink into obscurity; if they act in a decided manner they probably become checky and insucrtinant. But vet it is somewhat trying for a man to play second fiddle to a big fellow who has not got any more brains than he has himself. It is more than that, it is humiliating. What are the luckless beings to do, then? Cultivate their objectionable qualifications? Become more noisy, pushing, impertment, and conceited, etc.? Or quietly submit to what would etc.? Or quietly submit to what really appears to be the inevitable? We leave other people to answer the question, for it is cer-tain that those most interested would decline to act upon any suggestion would de-lece fit to offer. At the same time, white owning that we are occasionally moved with real compassion on their account, we often feel augry when witnessing little men's self-assurance and ridiculous antics. There is really no just reason why they should dislike those who are bigger than themselves. and imagine them their natural enemies. It is a great pity that a few, by their actions, plainly indicate that they do this.—Liberal Review.

THE POPULAR CAPACITY FOR SCANDAL.

One of the most saidening and humiliate ng exhibitions which human minure ever makes of itself, is in its givery credulity touching all repeats of the musilemeanors of good men. It a man stand in mos a moral torce in the commun y, if he stand as the rebuker and denouncer of sec at an 1 p di-tical sin; if he be tooked up to by any considerable number of perporas an example of virtue, if the whole trend and power of his life be in a high and put, an ection; if his personality and influence render any allegation apa ast his contractor most an-probable, then most read y acces any such allegation find cages belows. It matters not from what source the sounder may come. Multitudes will be unit used by a report against a good man's character from one against a good man's ejecutive from one who would not be because under oath in any matter involving to perminary interest of fifty cents. The same errors be notoriously base—may be a pandeter to the worst passeons and the lower vices—may be a shameless somer against social virtue—may be a the figure notorious lar, a countered a liberting or health-sell this part of ard, a libertine, or a hard-t-all this matters nothing. The engine that threws the mud is not regarded. The white object at which the foul discharges are a med is on y seen; and the delight of the by-tanders and lookers on is measured by the success of the stain sought to be nil cred. As between the worlding and the man who

professes to be guided and controlled by Christian motives, all this is natural cuough. The man bound up in his selfish and sensual delights, who sees a Chr stian fall, or her the report that he has fallen, is naturally comforted in the kelief that, afte. all, men are abke-and none of them, however much he may profess, is better than another. It is quite essential to his comfort that he cherish and feetily himself in this convection. So, when any great scandal arises in qualters where he has found himself and his course of life condemned, he ist us well ready ears, and is unmistakably glad. We say this is natural, bowever base and mal gnam at may be; but when people reputed good—may, people professing to be Christian—shrug their virtuous shoulders and shake their feeble heads, while a foul scandal touches vitally the character of one f their own number, and menaces the extinus shuent of an influence, higher or hum ler, by which the world is made bitter, we hang our heads with shame, or take here with indignation. If such a thing as the is natural, it proves just one thing, ve. that these men are hypocrites. There is no man, Christian or Pagan, who can rejo ce in the faintest degree over the reputed till if any other man from rectitude, with unbeing at heart a seamn. All this readings to believe evil of others, especially if these who have been reputed to be sum a mly good, is an evidence of conscious weakness under ten.ptation, or of a nici us preclivity to that finds com o to a modent companionship.

There is no better test a purity and true goodness than reluctance to think evil of one's neighbor, and absolute incapacity to believe an evil report about good men 4. copt up a the most trustworthy testimory. Alas, that this large and lovely charity is accered. But is only with those who possess this charity that men accused of sins a minst society have an equal chance with those socused, under the forms of law, of crime, Every man beaught to trial for crime is presumed to be innocent until he is proved to be guilty; but, at the world at large, every man slandered a presumed to be guilty until he proves himself to be innocent, and even then it takes the liberty of doubting the testim my. Every man who rejoices in a scandal thereby advertises the fact of his own untenstworthings; and every man who is pained by it, and refuses to be impressed by it, unconsciusly roveals his own purity. He cannot believe a bad thing done by one whom he regards as a good man, simply he are he knows he would not do it himse to 2 a gives credit to others for the virtue that is consequely in his own possession, while the base men around him, whether Christian in name or not, withhold the credit because they can-not believe in the existence of a virtue of which they are consecus yempty. When the Master uttered the words, "Let him that is without an among you first cast at her," he knew that none but conscious delinquents would have the disposition to do so; and when, under this rebuke, every fierce accuser retued overwhelmed, He, the sinless, wrote the woman's crime in the sand for the heavenly rains to efface. If He could do this in a case of guilt not disputed, it certainly becomes his followers to stand together around every one of their number whom make or revenge assails with slanders to which his or her whole life gives the lie.

In a world full of influences and tendencies to avil, where every good force is needed, and needs to be peal usly chorished and quarded, their is no choice, treasure and no more beneficent power than a sound character. This is not only the high st result of all the best forces of our civil zation, but it is the builder of the see forces in society and the State. So ety can at afford to have it wasted or destroyed; and its instinct of selfpreservation demands that it shall not be suffered. There is noting so consitive and nothing so sacred as character; and overy tender charity, and every I yal friendship, and chivalrous affection, and manly senti-ment and impulse, ought to entreuch thomselves around every true character in the community so thoroughly that a breath of calumny shall be as harmless as an idle wind. If they cannot do this, then no man is safe who refuses to make terms with the devil. and he is at liberty to pick his victims where he will .- J. G. Holland , Scrib. ner's for January.

In all temptations be not discouraged. Those surges may not be to break thice, but o heave thee off thysolf on the Rook Christ. Thomas Wilcois.

It is incumbent on every Christian to ascertain for what he is qualified, and what service he is called to perform for the body. of which he is a member.—Payson.

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TORONTO FRIDAY DEC. 27, 1872.

NOTES TO CORRESPONDENTS.

We must respectfully decline the insertion of a lengthened communication from the writer of the sermon on the "Blood of Christ." We are as anxious as any can be for free discourse, but we do not see that the farther consideration of that subject at present, would serve any good i purpose. Had we known the character of the sermon, we should not have inserted it at first, and the author of it had much wider scope in stating his opinions, then others have heard its combating them. We have already declined to insert papers of criticism, hostile to the sermon, and with what has been said on each side as far as our columns are concorned, the matter must rest as it is.

TOPICS OF THE WEEK.

Nothing of any great importance has taken place in Canada during the past week. In the political and religious world, everything has been quiet and undisturbed. In the one case as the other, routine work has been gone through, and that has been nearly all.

a In the Canada presbyterian Church, a good many of the missionary meeting usually held in its congregations once a year, have taken place, and considerable interest has been manifested. It is too soon yet to say how the funds for the year will turn out, but unless there is a very great increase on the last, the operations of the Church will be greatly crippled.

In Scotland, a curious controversy has risen in connection with the use of unfermented wine at the Sacrament of the Lord's Supper. In a congregation in Edinburg, two elders have for some time past been in the liabit of passing the cup without partaking, on the plea that they could not conseentively use such wine. For this they were suspended from membership. On an appeal to the Presbytery, the action of the Session was sustained. Upon this there was an appeal taken to the U. P. Synod before which the whole case will be discussed at its next meeting.

After many unsuccessful efforts by the Canada Episcopal Synod to elect a Missionary Bishop for Algoma, the Rev. Mr. Dumonlin, of Hamilton, has been fixed upon, to the great regret, we understand, of his people in that city, by whom he is greatly and deservedly respected.

CHRISTMAS.

It has come with a great many newspapers to be the orthodox becoming thing always to have an article on Christmas, setting forth its meaning, and pressing in many cases, if not its religious observance, yet its social importance and the genial influence of its family reunions, and friendly feastings. We are not going to follow this course. The most of our readers know vety well without our telling them that no one can say at what season of the year Christ was born, but that it amounts to a moral certainty that it was not on the 25th of December. The Romans were far too wise and politic administrators to set the people of the Holy Land all in commotion during the stormy season, which, in that country, corresponds to our December. With neither bridges nor roads of any consequence, and every water course flooded. it would have been all but physically impossible for every one to have at that time gone to his own city to be enrolled. It would have been a needless provocation to a people disaffected at any rate to have asked them to make such journeys at such a time, and it could not have been managed even if tried, with azything like the same efficiency as at some other period. Many settle it then as past all doubt, that hile we cannot may positively when Christ was

might during the very height of the rainy other which have been severe upon inseason, and delicate women could not underapphances for personal comfort which Joseph | prosperity and widely diffused quiet among

In the early churches, after the custom of celebrating the birth of Christ was introduced, there was no uniformity in the time observed. With some the festival was celebrated in the month of May, with others in April, and with others in January. as successfully as we could have wished, The ultimate settling upon the 25th of Decomber must be attributed more to heathenish influences than any other. The winter solstice with most heathen nations was regaraed as the most important point of the year-as the beginning of the renewed life and activity of the powers of nature. We can accordingly easily see how the memories of the old religion would mingle with the ideas and hopes and aspirations of the new the sympathy and substantial help of not and eventually lead to the establishment a low of the very best ministers and memand perpetuation of a festival which inti- bers of our caurch. To them we shall had been adopted at the same time brought up ideas and observances still in some mes-

The mere period when Christ's birth took place, however, is now a matter of minor importance, and though we are opposed to all observances of human invention, which to any degree savour of "perpistical will-Yet we could not wish to have worship." eleminated from our social and individual life, all the humanizing and kindly influences and memories which in the course of ages have been gathered round the day so long celebrated in connection with the advent of Our Lord and Master, whose mission and msesage have over been connected with peace on earth and good will to men. We do not see that a man necessarily tends towards either Popery or Prelacy, or must be one whit less of a Presbyterian because to him Christmas time has come to be one only of feasting and family rounious, but of hallowed memories and chastened gladness, as with more than usual solemuity he repeats, "To you is born this day in the city of David, a Saviour who is called Christ the Lord The very rigour of the season, also, can give these memories, with us special significance in telling those whom God has blessed with plenty to do good, and to communicate and to make the darkest and most trying life somewhat brighter and happier at that time when the thoughts and table of so many are turned to Bethleham's manger, and David's Lord.

If every one of our readers shall have tried to bring a glimpse of sunshine into some darkened home on the past Christmas day, he need little trouble himself with the fear that in this he has been tending towards Popery, or that there has been anything wrong in his heart getting warm with. in him as he has listened to a Christmas carol chimed with special fevor in the angel

THE PAST YEAR.

Before another copy of the Presbyterian is issued, Eighteen Hundred and Seventy-Two will have passed away. Compared with some of its more immediate predecesors it has not been a time to be spoken of as eventful, and yet many interesting and important occurrences have taken place during its course.

In Canada we have enjoyed great prosmake un our Dominion have been drawn more firmly into one harmonious whole. Various projects have been set on foot or carried successfully through for the development of our material resources, and in spite of all that has been done in conection ings of British statesmen I ... ve only brought her great and varied resources more prominently before the world and made an increasing number think of settling within her boarders. Nor has it been merely in a temporal point of view that Canada has flourished. Her churches have had rest and also a very fair share of prosperity.

In the neighboring republic it has been classes have been prosperous, and have good reason to thank God for all his

The old world like the new has in general enjoyed the same blessings of outward well being which supplies but few materials for history. The world over God has been opening his hand liberally and giving all a

born, we can say when he was not. Shep- special blessing. There have been draw- and evening of the next day a tea meeting herds were not watching their flocks by backs, of course, trials of one kind and an- was held in the drill-shed in Williamsburg, dividuals and districte; but on the whole, take a journey of sixty or eighty miles at | 1872 will have to be referred to as a season that time on foot, and with only the slender of general peace among the nations, with the people.

Nor is it unbecoming to refer to our own venture in the PRESBYTERIAN, and the success which has so far crowned our efforts. We may not say that we have succeeded in supplying a weekly Presbyterian newspaper or even to such an extent as we expected. We may have been over sanguine. Yet we can rejoice in the amount of encouragement we have received. We might have succeeded better, but we might also have done a creat deal worse. A good many have stood coldly aloof, and wondered whether or not we should be able to make good our footing. But we have also had mately associated with the religion which always be grateful. More especially have we been gratified in our publishing venture by having secured the sympathy and assistsure interesting and precious though more ance of some of our best students, who immediately connected with that which had realizing how much the Presbyterians need a newspaper like the one we have been attempting to supply, have practically und earnestly rendered us effective assistance, both by tongue and pen. For this we are especially grateful. We feel that it would be a work of no ordinary importance, if we could awaken a deep general interest among the more talented of our Presbyterian st dents and younger ministers, and induce them to extend the range of their influence by writing for such publications as the BRITISH AMERICAN PRESERTERIAN, to a far greater extent than any of them have yet attempted. Some of them have made a very promising beginning, and we trust during the coming year to delight and instruct our readers by many of their contributions, as well as by those of a good number of the most accomplished ministers and laymen in both sections of the Presbyterran church in Canada, who have kindly promised their co-operation during 1873.

As was to be expected, we have had a somewhat trying season at the commencement of our career, but at the close of the first twelve months we are not discouraged. On the contrary, we address ourselves to another year of editorial work with confidence and hope, and with the fervent prayer that God would graciously use our humble instrumentality for the advancement of his cause, and the good of his people.

SABBATH SCHOOL LESSONS.

The response to our query of last week has been so unanimously in favour of the International Series of Lessons, that we have decided to publish them during the coming year. The first instalment, notes by Dr. John Hall, of New York, appears in other columns. The notes for the next quarter will likely be by Dr. Ormiston, formerly of Hamilton, but now of New York.

MINISTERS AND CHURCHES.

The new Church at Bond Head, erected during the last season, for the first Canada Presbyterian congregation, of West Gwillimbury, under the pastorate of the Rev. W. Fraser, was opened for divine service, on Sunday last, the 15th instant. Able and eloquent discourses were delivered on the occasion by the Rev. Professors Gregg perity and external as will as internal and Caven, of Knox College, Toronto. tranquility. The different Provinces that Professor Gregg preaching in the morning, from Isaiah 5. 5., and Professor Caven in more closely to each other, and welded the evening, from Psalms 84., 10. At both diets of worship the house was crowded to its utmost capacity; and in the evening a very considerable congregation, not finding room in the new house, assembled in the old church, adjoining, where an additional with the Washington Treaty and the Service was kindly held by Professor Gregg. Geneva Award, Canada occupies to-day a The collection in aid of the Building more prominent as well as a more prosper- Fund amounted to \$78.27. The new church ous position than she has ever done in the _the plan and specifications of which course of her whole previous history. Her were furnished by Smith & Gemmell, trade has been and is large and remunerative. | architects, Toronto, -is built in the Gothic Her harvest as a general thing very fair, style of red brick, with white brick dressif not absolutely abundant, her population ings. The outside dimensions are 56 feet has been swelled by a large amount of by 35. A portion of the interior is partiimmigration; and the very discussion of tioned off for vestry yurposes—the audience her grievances and the supposed injury chamber being 48 by 82. Altogether, the reflects very creditably on the taste and liberality of the congregation .- Com.

The congregation of Cartwright, ministered to by the Rev. W. C. Windel have erected a nest and comfortable house of worship, which was dedicated to the public service of God on Sabbath, the 15th inst., wher very excellent and appropriate sermons were preached—in the morning, by the the same thing. Without exception all Rev. John Ewing, Mount Pleasant, in the afternoon by the pastor, the Rev. Wm. C. Windel, and in the evening by the Rev. W. Mitchell, of Millbrook. The audiences on each occasion were large and devout, but especially in the evening was the Church filled to its utmost capacity by a goodly representation of all religious denominati of the neighbourhood. In the afternoon

when between 600 and 700 persons were present, the young and promising Band of Cartwright discousing sweet music while the refreshing beverage was being enjoyed. Tea over, the people were invited to the new Biole Christian Church in the village, which had been kindly offered for their accommodation; and to as many as could find sitting or standing-room, spirit-stirring and instructive addresses were delivered by the Chairman, the Rev. Messis. Ewing and Mitchell, and the Rev. William Logan, M.A., lately minister of the Church of England m Cartwright, but now of Fencion Fans. In the intervals between the speeches, and at omer appropriate perious, the choir of the W. M. Churen, and Miss Griffin, of Chark, ontortamed and delighted the audience with select and well-rendered music. The Buildmg Committee have remized, in connection with the opening services, the very handsome amount of about \$600, which will leave their church tree of all debt. And containly the ministers and congregation have reason to be eneered and encouraged by the countenance, sympathy and aid manifested toward them by the whole community around .-- Com.

At the annual meeting of the Port Hope C. P. Church, recently held, Mr. James Craick, in a very happy speech, presented Mrs. Donald, their pastor's amiable wife, with a box containing a rich set of mink turs, a gitt from the ladies of the congregation; immediately therefore Mr. Wm. Quay took the piatiorm and announced that ne had been deputized to present a purse to the Rev. Mr. Donaid. Mr. Donaid though evidently taken by surprise managed to acknowledge his own, and Mr. Donald's sense of the kind treatment they had both experienced from the congregation since setting at Port Hipe. Mr. Donald has proved himself a wise and energenc labourer, and his people have shown themseives reciprocany active and liberal. Subsequently Mrs. Roach, organist, was pre sented with a purse of \$850 as a small acknowledgement for valuable services gratuitously rendered for a length of time. During the presentations the chair was occupied by Mr. L. Ross, M.P., who, along with Messrs Galbraith, Donald, Craick, Chisholm &c., delivered short addresses suitable to the

The annual soirce of the West Puslinch C. P. Congregation was held on the evening of the 12th inst. There was a large attendance. The Rev. Mr. McLean, pastor of the congregation occupied the chair, and addresses were delivered by Rev. Mr. Acheson, of Galt, Rev. Mr. Macdonald, of Elora, and Rev. J. Little, of Nassaguavav. A pleasant and profitable evening was spent.

Of the Rev. J. P. Dumoulen, Bishon elect of Algoma, the Kingston News says: "It is singular that the first graduate of a Canadian University, elected to the high and holy office of a chief pastor in the Anglican Church, should be a graduate of the Presbyterian University of this city. It would be a graceful act if the authorities of Queen's College at their next Convocation should recognise the high position in the Church gained by the reverend gentleman, and honour him, and themselves at the same time, by conferring a more honourable degree."

We understood that the Presbyterian Congregation of East Puslinch have agreed to call the Rev. Mr. Urquhart, late of Perry

INDUCTION OF REV. J.I. MURRAY.

The Presbytery of Ontario met at Wood-

ville, on Tuesday, the 17th inst.. for the induction of the Rev. J. L. Murray. A large

congregation assembled. The Rev. Dr.

Thornton preached a truly excellent sermon from Luke 14, 47, "Beginning at Jerusalem." The moderator, the Rev. Jas. Thom, narrated the previous steps which had been regularly taken, and put the questions of the formula to the minister and people, which were satisfactority answered. Presbytory engaged in prayer, led by the moderator, and inducted Mr. Murray formally into the pastoral charge of the congregation. Highly appropriate addresses were delivered to the minister and the congregation by the Rev. J. B. Edmondson and Rev. J. R. Scott, respectively. There was read by the Clerk of the Presbytery, the Rev. Dr. Thornton, a letter from the Rev. John McTavish, expressing his great regret at not being able to be pre cent expressing also his joy and thankfulinflicted upon her interests by the proceed- new edifice presents a fine appearance, and ness to God at the pastoral vacancy being so happily filled, and conveying words of wise and affectionate counsel to the people. The members of the congregation, on tiring from the church, gave the righthand of welcome to their new pastor, with manifestly great cordiality. It was also very evident that the Presbytery received Mr. Murray into their number with great joy, esteem and affection. Mr. Murray enters upon the pastorate of a large, united, prayerful and working congregation with very gladdening prospects of usefulness. In the evening, the congregation combined in pu-blic social reception of their paster. Very happily the hours passed. The choir discoursed in hymns of praise. The audience listened with interest and edification to able and suitable speeches from a number of members of Presbytery and Rev. Mr. Mc-Culloch, Wesleyan painister. The managers, in the course of the afternoon, handed to Mr. Murray a cheque for \$350,08, as first quarters minay. LISTEN.

Do you wish to do something towards making your home happy? Do you dears that your brothers and sisters should be glad to have you with them, and that you should always be a welcome comparion to your parents or your children? Do you want to have your society covered every-where, and to feel, the white, that you are doing good as well as giving picasure? Would you like to hop people to think well, and to have them save then best thoughts for you? Would it please you to get all the good you can get of the people you know?

It so, learn to listen. But first learn what listening is-tor it is not merely the exercise of the sense of hearing. The stupidest of us all can keep hearing. our cars open and mouth shut. To listen properly means to make other people talk properly. That is a social defit tou, a it is not a Websterian one. The geometric or is a cause of talk ug in others, and by a proper exercise of this valuable and on scarce gift, makes the difficult sey wast they think, and the vertose think what they say. For the greatest talkers are careful when they find they have a good listener. They know that they may not often be so fortunate, and they a their best. The adept in listening may sometimes hear more prosing than he akes, out if he be skilful this will not often happen. When it is impossible to get anything mt "esting or useful out of a man, hy need o listened to no longer. Every one of sense will agree to that. But it is astomshing how many good things some very unpromising persons will say if they be properly and conscientiously listened to.

and conscientiously listened to.

To be sure it is very hard tor some persons to listen. They have a gift for talking, and they like to exercise it. But these are the very persons who should do a great deal of listening. They know what a luxuly it is to talk, and they should give their amilies and friends a chance to learn the art. Besides, like farmers, they will often find much advantage in a relation of come. much advantage in a rotation of crops season of listening is ofton a most excellent preparative for a season of talk.

It is often supposed that if a man has a good thing to say, he will say it, but this is not necessarily the case. Very often he not necessarily the case. Very office he never says it, because no one will give him He don't want to waste his speech on fools, and the smart folks want him to content himself with hear ag wast they have to say. This happens—not in connection with very good things perhaps, but with things that might lead to very good things—every day and every hour in thousands of families, all over the land—to say

nothing of society.

There are those who so seldom have a chance to speak to interested ears, that they gradually withdraw themselves into themselves, where, not generally finding much,

they intellectually pine away.
To be sure we should not fail to become good talkers, if we can; but, do what we may, we can only make one talker out of ourselves, whereas, by proper listening, we may make a dozen of talkers to other peo--Frank R. Stockton in Scribners' for January.

A SCOTTISH TOURIST ON THE CONTINENT.

On the first stage of the journey between Nurnberg and Stuttgart, my fellow-traveller was a professor in a Roman Catholic College at Augsburg. A very lively conversation insued. My friend entertained liberal views on the ecclesiasucal questions which now agitate Germany. He is in sympathy with the Old Catholic party, but was shy of committating himself on particular points. He expresses liberal sentiments towards Protestants, but he is still a Romanist, notwithstanding the controversy that rages within the Church, he seems all for the church still. My hopes of a real movement towards Scriptural Christianity, I must confess, were not increased by close contact with one specimen of the reforming

party.

My fellow traveller seemed himself to stand open to exact information on any subject, but he had evidently received very exaggerated reports on the progress of Popery in this country. One of his questions, for example, was: "Isn't Glasgow Catholic?" I told him I had lived many years in that city, and I knew it well. I gave him some sound information on the facts of the case. He received my statements thoughtfully and gravely, but without making reply. I think he considered my information correct, and that his notions on that subject underwent a considerable change.

I suspect that Popish zealots in this country, practice a pious fraud on their continental brethren. The "wish" and the "thought" do not seem to be kept sufficiently distinct in the reports which they transmit. Possibly alarmist Protestants may sometimes aid them in spreading the ex-

It may not be amiss to record here a complaint which I received from the Bavarian professor, as it bears on a question in classical education, now undergoing revision in the country; all the more that the compli-ment was manifestly given, not personally to me, but to the method adopted in the classical schools of my country. At the close of our conversation, he said: "You speak Latin better than the English bishops who attended the Vatican Council at Rome last year." He referred of course to the vowel sounds, which in most of the Scottish schools, coincide with the system which prevails universally on the continent, and is in contrast with the usage in England. We understood each other perfectly and easily; whereas, if any one of the interlocutors had been a fellow of Oxford, there could have scarcely been any oral communica.ion, although he might have more La-tin in his head than both of us put to-

I understand that the great classical schools of England are even now in a tran-sition state on that question; and I happen sition state on that question; and I happen to know that the Edinburgh Academy, which has hitherto somewhat seriously followed all English tracks, has this year, for the first time, introduced the Scott'sh pronunciation, which brings its pupils into harmony with all the scholars of the Burelean continent.—From notes taken in Germang, by the editor of the "Family Treasury."

PRESBYTERY OF SIMCOE

It remains with the members of the Canada Preshpierian Glarwh to say, whether we shall go forward in our great work as in past years, or restrict the field of our operations. The committee dare not make first beyond their insease. Many new fields of great promise could not once be outered, did the liberality of the shureh warrant such assion. If, as a Church of Christ, we are to maintain our position and extend our influence and usefulness;—if we are to indeed our after a superior our calleges in greater efficiency;—if we are to indeed our sinficiency;—if we are to indeed to contain the indeed to indeed

Scheller 197, 1978.

SERIORITH AMPRICAL PRESERVITERIAN,
SCHELLER S

Normioh, presided. Mr. Grant addressed the infulsior, and Mr. Lawry the Congrega-tion. In the sventing a sories was held, in western Mr. Cavan to Triendurgh, which was well attended, and addressed by mem-bers of Fresbytery and others. Mr. Cavan's sottlement is most larm-mones.

rule the lower erestures. God did them things. (1) He "formed" his body of the dust, already created (ch. it. ?). He "created" his soul, in his own image v. 27 false breathed" in; 20, ii. He arranged or constitutive led hody and soul as one person, "make" (v. 20). Now is in by accedent that in less than the sample of the gradient that it is called the property of the control of

Our gleung gelbs.

SHALL THE BABY STAY!

In a little brown hou a,

With weare broad for a messa,

On . I with merica of a first ray,

Can remarked day.

(Paraght who test he has way

And has a served and a served and

That you a sarvity could see

Her small a, so vid a nown

And, he spork of her has—

Thathy on a sarvity of her has—

Thathy is a served a served as must

And, he spork of her has—

Thathy is the served as must

You must take there on trust.

Now this little brown house, With marve roots for a not de, Was quite uil of small beys, With their broks and their toys, Their stid but the and notes.

Their wild be it is and only.

"My dear lole," quickly apa,
"Wi've too many by far;
Tell us what we con do
with hid chassed on bine?
We've no room for her lawy,
Bo to no "He give clear,
Though Highes me great pain,
I much han, her gan is
On the tree whence she came,
(the new try, there's no binany).
With her white bunded round.
Jean a Wirne Rumen found he Said stown Binned found Said stown little Med, "I'll say all day in bod, Squesser up nice and small Very sions to the wall."

Then spoks Transis, "vil go To the cul ar - slow; I'll just traver shows, But not try to get ut Tul y a re at last asleep, then up ture I suitcreep; lbeauptaire I entersep; And sugnet I'I, be You'd not dissent it is ma."

The n dan-n-bair d Will; "Pill be de fully at it; On the back stairs Pill skey, Way out of the way,"

Master Johnty the fair, Smoot his bright early sair, "More's a ther pace for me, Doar pape do put see? I just fit in so tight." I could stand here all night." And a taken a the sail. Bels his figure so small.

Quarks the father, "Well done
My brave dra lage, come on a
Mercia a be atter for MIS,
Priy of still, or, its still;
Valent Theorem, for "no a
g of on all a my litter;
And Belward, by reacher,
Cho proch is the other,
Balled John, Little buy facel;
Money who may no ca'l justice.

GOD COUNTS OUR TALENTS.

God knows our capacities and the effects wasks to improve and develop themselve for a moment to this simple libraries of the impressive fact that God not only news our powers and takents, but he collected and counts them.

A brither and sister were playing in the faint-room when their matherists a backet of askee on the test table and went out. "How nice they look," said the boy, reach-ing his hand to take one.

His sister carnestly protested and even we back his hand, repeating that it was aimst their mother's direction. Blue did not count them,' said be. 'But perhaps God did,' answered the

he withdrow from the temptation, and, 2 down, seemel to mediate. 'You with,' said he, boking at her with a full, ret sectors, who have of our head ill numbered."

Now, I never a half not 4 me in this work! were! Jint to ke a the books! and mother arms one to distat them. O. dear! and no large filters!

The spoker was filters Mary Vians. She as a firl of ten years old; quite his pours! to be put to a comple a lank as me the six shelves of hooks in the book.

. What, why don't y in on at it and do it?"
I be clush. Showly who came into the minist them. "I what take you any published to well me to mend the stock."

But there's so many of them," said Mary, s counted, and there's one hundred and resfive."

ween wifes "

Well, if world been dusting them, instead of counting them, was might have been
half done by this time;" and Sarah passed

Mary ant hefore the helicase, and complained to herself a little more. These also look dwn two or three volumes; and she blook dwn two or three volumes; and she blooked with a lengt twe it would take, and what hard work it was; and so the task which might lives been done in this holt; excuped three. D. yet think, if Mary pores on as the hay begin, she is likely to make a very useful woman?—B. W. Praspetrien.

THE RAYMING GAME.

One person thinks of of a word, and gives a word that will rigme with it. The players, while enfeavoring to guess the word, there to the content of the players, and instead of speaking define them. Then the first person must be quick in guessing what it meant by the description, and asswers whether it is right, or not giving the definition to the question. Here we were examples:

"I have a word that rhymes with bun."
"Is it what many people call sport or serving the se

"No, it is not fun."
"Is it a troublesome creditor?

" No. it is not a dun." "Is it a kind of firearm?"

"No, It is not a gun."
"Is it a religious wons

irement?"
"No, it is not a nun."
"Is at the set of moving very swiftly, or that one does when in great haste y"
"No, 'is not to run."
"Is at a quibble or play upon words?"
"Is at a quibble or play upon words?"

"No, it is not a pon."
"Is it a word that we often use to denote at a thing is finished?"

unat a thing is finished?"
"No, it is not done."
"Is it a weight?"
"No, it is not a ton.
"Well, is: it that luminary that shines by
day, and brightens averything it shines
upon?"

upon ?"
" Yes, it is the sun." The one warhaps, saywho guesses the word will then

"I ve thought of a word that rhymes with

"Is it a native of Denmark ?"

"No, it is not a Dane,"
"Is it used by an old gentleman?"
"No, it is not a cane."—Ezchange.

LANGUAGES AND ALPHABETS.

It is said that the various nations of the earth speak about eighty-eight-different dislets, but these can be traced to a much smaller number of languages, which agricate at all referred by philosophers to three cleaness: I. The Indio-Germanic anharasing the accionst elassional languages as well as these of modern Europe; 2. The Bannerit, better of the control of

MODERN LANGUAGES.

The Chinese is the most difficult, the Ita-lian the softest, the Spanish the most pom-pour, the Franch 'he most p lite and pas-sionate, and the English the most copious and energetic.

sionate, and the English the stood coprove and energetic.

The English contains 56 letters; Prassi, 18; Hebrew, Chaides, and Byrine. 82; Greek, 14; Latin, 26; Spanish, 27; Italian, 3); Atshe, 28; Persian, 31; The bin, 18; Georgian, 56; Coptic, 93; Mascovite, 48; Sclavonic, 97; Dusta, 80; Ethopis, 232; Tartariac, 232; Bengal India. 21; Brash-man, 19; Sanaria, 38.

The Franch language has about \$6,000 words; the Spanish, 50,000; s of the Italian, \$6,000.

as,000. The English language emissins of above 60,000 with said to continually increasing 60,000 words, and is continually increasing 60,000 words, and is continually increasing 60,000 words, and as one of Latin or Morana continually and the continual of the forest ferrivation, to-exister with formation. Welship, Spanich, Double, Arabia, H.-Com the Pendi, the scientific words are mostly from the Greek; terms and the form the Pendi, Latin, and Italian; the names of places and evers and most of the participles from the Nevon.

HINTS FOR YOUNG CHRISTIANS.

1. Neve neglect daily private prayer; ad remember that God hears your

and remember that God Bears your prayers.

2 Never neglect daily private Bible reading and resamber that God is speaking to you and that you are to believe and at up - whint he says.

2 Never ist a day peas without delegation of the control of th

Useful Alicenting upon it.

6. Never take your Christianity from Christians, but ask yourself, "How would the Low inva me set?" and follow him.

6. Never trust your feelings, or the opinions of men, if they contradict God's word.

"On the souterry, Mr. Hoston, I was con-sidering this question: Are hean a neces-ter broad in other words, is it possible to the phone in other words, is it possible to the phone in other words, is it possible to "But why, wide ?"
"They are so dear, William;" and her tone grow serious. "Fifty cents a doesn, or rather half a losen, for out of the hast three doesn I had I got only sighteen good near." "Whew! But that is rether steep for a salaried man!

tone grow serious. "Fifty cents a dosen, or rather half a dosen, for out of the last three dosen I had I got only sighteen good once." Where But that a resiber steep for a man of the last three dosen I had I got only sighteen good once." "And you like puddings to much, William! Now. If you only would not pive." "I'd would—if I could—but I can't."

"I'd you would only oat fruit—"

"I'll do that, wife, but I want my pudding first. Though I'd rather be a boy for a while longer, as regards fruit, and run to the collection in a while and all imy pook as the collection in a while and all imy pook as the collection in a while and all imy pook as the collection in a while of pudding you man make without segs." Why, old Grandma Grey, with whom I boarded so long, always had pudding all the collection in a while work the work of the collection in a while work the work of t

ORAMON'S APPLE PTODERO. HUMBER ONE.

Roll orankers—sools areakers I think the best, though any will de—cdl, not fine smooth to reft, but only to break in quite small pieces. Butter a tim best:—a quart one for your family—spread far's layer of the eracker—say half an inshi thicky them a double layer of sliced rie apples, over the smooth of the property of the sease of SHO REEMUN . DESECTE SAPPLE S'ANDRASE

cheap; that a tre gives on an, wire nave use ladder to elimb. Please scentimes."

GRANDA'S APPLE SUDDING. MUMBER TWO.

CU alies of state bread she at a quarter of an inch in thickness, and then remained them—a brick loaf is the best for this, but have the struck and pieces, they'll do for stuffing—and pread butter on them. Then lay on each pieces and pieces, they'll do for stuffing—and pread butter on them. Then lay on each piece an apple, pared and cored. Butter a bake-pan, piece the bread thus prepared in it, filling the hole made by the cores with engar, and on top of that put a bit of butter the size of a walnut. Ect it in a warm, but not quick over. When pearly does, fill the lost again with sugar, adding warm, but have been been pearly of the pearly of the

Scientific und Maefut

A SCIENTIFIC AMECDOTE.

Professor's wife, who ossuped herself and the professor wife, who ossuped herself and the professor with assisting ber unaband in making easts of interesting ber unaband in making easts of interesting ber unaband in making easts of interesting ber with a second professor mand builder, also for her own facturer and Builder, also for her own facturer and Builder, also for her own pleasure made sometimes flowers and fraing, of was and other materials, and not withstanding she inab been quite assucessful axpart in this line, she found that almost always her fiforts wore criticised by hor friends. Once at a tea party she passed a large apple around, and stated her o influent in her imitated her her in the state of the professor of the professor of the state of the st ARTIFICÍAL INDIGO.

By a seismific investigation, which for difficulty and complexity is almost unequal-led, says Professor E. Davies, the coloring matter of indice, indignoise, has been added to the list of natural products now made strifficially. Nitro-accelopiseons, obtained by the sation of mitro said on sestophenous, itself a product from the dry distillation of list of the sation of mitro and only different rounding of the sation of mitro. Only different rounding other best of mitro, can be producted to mitro, only different rounding other best of mitro, can be the sation of mitro, only different rounding other satisfacts of undigotine are produced. The satisfacts of undigotine are produced out of the satisfacts of undigotine and the satisfacts of the sa

INDIA RUBBER OVER SHORE.

Before 1813 the ruther had been imported only in the form of envisedies, such as exceedies, tartles, and other objects. A sea espision at that it me brought in money other devices, some rubber wrought in the shape of the control of

Emerican. SALTING BUTTER.

Scientific American.

The action of salt, sugar, milyselve, ric. is to stiruct the water of the buttermit to itself. The best butter may as easily be made with pure salt as by the addition of salt is to present a same. The action of salt is to present a same. The action of salt is to present a same. The action of salt is to present a same of the salt is to salt in the present of salt is to present a same of the salt is salt in the present a disappressible taste, and subsequent rancidity to the mass, and he removed by working, alone it he removing is assisted by the use salt. Washing in pure sold water aids made and the salt is salt in the salt is salt in the salt in the salt is salt in the salt in the salt is salt in the preservation; in the manipulation and the preservation; in the salt in the preservation; in the salt in the preservation; in the salt in the preservation; in the salt in the salt in the salt in the s

A HALP-HOUR WITH GRANDMA GREY.

"A Pany for your thoughts, wis." And and early make the single possesses the set of the surface of the set of the single possesses the set of the surface of the set o

PRAGMENTS OF TIME.

Is order to schieve some good work which place when he had been as the art, you may not be able to seems an entry work, or even as with the register. But it what you can make the register of time. Grant up its golden dust, which the had been continued from the fractings of species for the continued of the seems and particles of the seems and had louders, and mere present inclining and had been appeared to the seems and had louders, and mere present louders, your gleanings may eke out a long and usery of the seems and had louders, and the seems and had louders, and the seems and latter the seems and the

ESSENTIALS OF SUCCESS.

RSSENTIALS OF SUCCESS.

No man can afford to be without true rescent in life. It is us-less to sit idly down and pire because on the another facilities of a great mind, a great fortune or homered friends, to give bim pusition organida-man in nine cases onto if on every hom craved, and the control of the c

size have true soursey, and

"What he done to dresses of.
Burse to do."

The world is unit proligial of her favon.
Maried is not sought out in seclusion, and
rewarded; it must stand in consider strength, and bear the test of criticism, before the world commende. Every may have some measure of success; but we must see in it that the tendencies of the character are owned, is high and year the consideration of the character and the consideration of the character and the control of the character and the chara

CO-EDUCATION OF SEXES IN A SWISS UNIVERSITY.

The following in elipsed from The London Lancet, a compretent authority:

Zurich University is peculiar in permissing and accuracy in the attendance of lady students. The numbr of male students in 1872 is 161; of female, 61. Me inconvenience is experienced in their joint attendance on the various clauses and students in 1872 is 161; of female, 61. Me inconvenience is experienced in their joint attendances in the various clauses and particular and the students are supported by the students of the students

attributed."

Such testimony is of high value, and also lid help to remove some off the prejudent which exist in England spesiest the uniters which exist in England spesiest the substrated by the state of the England spesies the substrated in this University, namely: two Russians, see American, and three English. Of the latter number, one has recently been afforded a recognition, and been given an opportunity of public usefulness in hospital practice in England.

Speaking truth is like writing fair, and termes only by practice; it is less a matter of will then of heakit; and I doubt if any occasion can be trivial which practice and formation of seek a habit.—Rushin.

It is not the bee's touching on the flower that gathers housy, but her shilling for a time upon them, and drawing out the event. It is not be that reads most, but he that meditates most on divine truth, that will prove the shokest, wheel, strongest Chris-

For myself, I should be thankful to return to the babi's of our grandmothers - buy a bonnot which would do to wear ten years; have three diesses, two for every day, and one "mee," and weer them year after year till they wear out, without alteration; also twist up my hair m a plate wad at the back of my head. I should then have more time for readunlimited time and money for doing good. And I know of very many women who would be only too happy to throw aside the waresome shackles of fashion. But what would be the result? With the maiden, no more bea-x, with the area a consistion of devotion on the part of her husband ... sults too direful to be contemplated for a moment. I speak what I know, and testily what I have seen. I have my elf been to parties, and economically clad, and I was desposed and rejected of men; again I have been more expensively attired, and I had more beaux that I knew what to do with.

By the way, why don't some of the wise and sonsiile bachelors court and marry among the vast army of working girls? They are dressed simply, and a e accustomed to habits of econo my They would be glad enough of good hones, and would make excellent wives. They are personally attractive and, I doubt not, are quitens refined and n . lligent as the average of fushional te we can. Why is there not a greater demand to them as wives, and why are not the Flora McFinnseys a drug in the market?

Let the facts speak for themselves Be not deceived, O my brothern. With you lies the fau't; from you must come the remedy—refuse to pay court to silk, panniers, frills, and chigaons, and we should go to calico in bat-talians.

TABLETS OF MEMORY.

Who does not love at times to sit quietly down and commune with the past, with all its changes of joy and sorrow, of sunshine and shadow? True, there may be somes in life's drama over which we would gladly throw the veil of oblivion, and forget that we have acted a prominent part therein. , There may come up to us the cehoes of a song, breathed out in notes of sadness long years ago, and which we had well night forgotten. We may find here and there by the wayside some crushed and faded flowers that will cause our heart-strings to vibrate, even now, with the most tender emotions, but only for a moment, and then to splyide in painful throbbings, as the stern reality forces itself upon our minds. Perhaps we cherished some glittering hopes, and anxionsly watched over the beautiful buds of promise, buly to see them fade one by one away, leaving us to gather the withered fruits of disappointment. We may have drank from the fountam of love its sweet waters, yet found at the bottom only the bitter dregs of deceit and faithlessness. It may be that when the sun of prosperity heanfest the brightest, and the skies seemed the fairest, the dark clouds of adversity suddenly loomed up and enveloped us in their dreary folds, shutting out every cheering ray, and leaving spen the shadows of the night of despair.

And yet there are many green bowers in the past in which memory fondly lingues, placking now and then a flower to all distributions number already transplanted to her beautiful gardens, where the sweet buds of hope, faith, and love bloom in perpetual beauty. All yes, how often she wanders away back through the dusky shadows of time, and with truthful pichel'sketches each scene of life with masterly touch upon golden tablets, that anon are hid away within the utmost recesses of the heart, seeire from every gave but that of our mmost soul, when it retires to commune with itself.

There is a beautiful picture of life's morning hours, colored with the soit tints that played over the cloudless sky of infancy and childhood, when thought first took possession of her chambers, and the soul set out to reach its destination in the shoreless realms of eternity. As we view it there seems to fall upon our cars the loving lone of a mother's gentle greatest problems of life. Half its brave deeds voice, soft and low as when she used to caim have been a necessity, and the most of its our childish fears and husbed us to sleep. One by one the loved faces, so familiar in our early days, pass before us, and though long years liave intervened and thrown their dusky shadows between us and our youthful hours, yet do e well remember our childhood's home, with all its dear old associations, and every nook and spot is revisited with an interest scarcely less than when our picture of famey was a reality. The old brown cottage, with its broad, high gables, and low, mosscovered projecting caves, stands out before us as once it did of yore. The old trees wave their branches before the door over which the clambering vines twine themselves into a beautiful archway. The little brooklet ripples along at the foot of the hid, with the same sweet song that charmed us when we wander ed upon its flower-banks in childish glee. Our listening ears can almost hear the tinkling of the bell upon the bill-side pastures, and the orchard, the meadow, the wild woods, and the old familiar haunts and play-grounds seem to echo again with the voices which rang out in joyous innocence long years ago.

But a little further on and the horizon of our existence becomes more widely extended, the mind increases in strength, and hope leads as through ambition's flowery fields. Step by step we move on in our career, new beauties presenting themselves at every turn in life's pathway, and new hopes springing up to encourage and cheer us in the performance of our duties. By and by the objects we have so diligently pursued and the prizes we have struggled for are gained, and then what pleas ant emotions thrill through our souls as wo

realize that a victory has been won.

All along the course we have pursued there are suony spots, for life is not all shadows and darkness. The seed we have planted in sor row often springs up in a harvest of joy. The teardreps that fell so thickly at one feet turn to brilliant; earls of happiness; and the clouds th t hang so drearly around us roll away before the cheera g sunshme of love and sympathy to is well for us that we some imes pause to our journey of line, and review the ing and study, and more money to spend in table to whereon are pictured the happy recolbooks and travelling, to say nothing of the lections of the past, for it gives us renewed s reneth and courage to meet the future, the unknown future, yet so full of hope and golden pleasure.

AUTOMATONS.

Some wonderful accounts are handed dozen of mechanism so constructed as to resemble in figure and imitate the actions of mankind. Archytas, of Tarentum, about four hundred years before our era, is said to have made a wooden pigeon that could fly Albertus Magnus constructed an automaton to open the door when any one knocked. The celebrated Regiomotanus made a wooden eagle that flow forth from the city, saluted the emperor, and returned. He also constructed an iron hy, which flew out of his hand and returned, after flying about the room. In 1738, an automator flote-player was exhibited at Paris, that could play on the flue in the same a ret whom performer. In 1741, Vancansen produced a flageolet player which played the flagcolet with the left hand, and beat a tambourne with the right. He also made a duck, which dabbled in the weter, swam, drank, and quacked like a real duck. A Frenchman exhibited a duck in this city, seven or eight years ago, which went through several of the same opera tions. Automatons have been constructed which wrote, played on the piano-terre, etc. During the present century, a Swiss named Mailardes, constructed a figure representing a female, which performed eighteen tanes on the piano, and continued in motion an hour. He also made another figure representing a boy that could write and draw

THEORY OF RESPIRATION.

A man's chest contains nearly two hundred cubic inches of air; but, in ordinary breathing, he takes in at one time and sends out again only about twenty cubic inches, the bulk of a full-sized orange; and he makes about fifteen inspirations in a minute. He vitiates therefore in a minute the sixth part of a cubic foot but which, mixing as it escapes with many times as much of the air around, renders unfit for respiration three or four cubic feet. The removal of this impure air, and the supply in its stead of fresh air, is accomplished thus—the air which issues from the chest, being heated to near the temperature of the living body, namely, ninety-eight degrees, and being thereby dilated, is lighter, bulk for bulk, than the surrounding air at the ordinary temperature; it therefore rises in the atmosphere to be diffused there, as oil set free under water rises. In both cases, a heavier fluid is, in fact, pushing up and taking the place of a lighter. This beautiful provision of nature, without trouble to the person. or even his being aware of it, is relieving him at every instant from the presence of a deadly though invisible poison-and replacing it with pure vital sustenance; and the process continues while he sleeps, as well as when he wakes, and is as pérfect for the unconscious babe, and even the brute creature, as for the wisest philosopher. In aid of this process coine the greater motions of the atmosphere, called winds, which mingle the whole, and favor agencies which maintain the general purity.

WANT IN LIFE.

There is nothing more fortunate for moderte genius than to be born poor. The "silver spoon" class are a very comfortable people, no doubt, but the great trouble with them is, their education is mainly of this order, and if they don't become very great they are ex tremely likely to become the very opposite. Poverty has helped men to solve some of the noble sayings have been born of a determined opposition. It does a man good to put him at his wit's ends. Emergencies make men. Any man can be a general or a pilot in a calm; but storms show the metal. Reputation is made more by boldness and will-than-by ability-and patience. Life is too short to wait for the tide whose ebb leads on to fortune. We must make the most of present opportunities, but we shall hardly do it, unless present opportunities are in the main present necessities. The man who works out these to the fullest extent is the most successful man.

THE TRUE VITALITY OF LIFE.

The mere lapse of years is not life. To eat and drink and sleep—to be exposed to the darkness and the light—to pace round in the mill of habit, and turn thought into an implement of trade—this is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the sanctities will slumber which will make it worth while to be Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart; the tears that freshen the dry wastes within; the music that brings childhood back; the prayer that calls the future near; the doubt that makes as meditate; the death that startles us with mystery; the liardship that forces us to struggle; the anxiety that ends in trust—are the noursha poor fraction of the consciousness of human

We refrain from doing arong, not so much We refrain from doing wrong, not so much from prine ple, as from the fear of incurring the censure of the world. A due regard ought, indeed, to be paid to public opinion; but there is a rigard we owe to ourselves which is of far recarer into otance a regard which should keep us from committing a wrong action when withdrain from the observation of the world, as much as when exposed to its moad glare. If we are as good as others and it is our own fault it we are not when the state of the world in wear and the content of the wear as good as others and it is our own fault it we are not others and it is one own fault it we are not why stand in more pair of others than of our select. What is there in other in a toat toake as in one than appele, on, and far their continuous more than our own. In other respects we are aft to overlate ourselves; but, surely, when we pay the him and service respect to others, we forcet our own dignity, and undervalue ours lives in our own esteem.



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