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Contributors & Correspondents.

INSTRUMENTAL MUSIC.

BRITISH AMERICAN PRESBYTERIAN.

Dear Sir,—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 last issue.

Mr. "B." in endeavouring to explain the passage quoted in my last letter viz: Rev. 14, 2, says it proves too much, and asks me to read the passage as if the words *et cetera* were interposed, arguing I presume that it follows the same reading as in the prior part of the verse where the expression is used "as the voice of a great thunder," and laying down the doctrine that it is not said that either thunder or harps were used.

Now I have read over the passage very carefully and fail to see how Mr. "B." can ask anyone to coincide with him in the views he enunciates, and cannot see why that antithesis he asks for the interpolation I have just mentioned. Were he to carry out his argument what would he make out of the words immediately following "and they sang as it were a new song before the throne." If his argument is worth anything at all and his deductions are correct it would prove that it is not said a new song was sung or even that they sang at all. I still would read the passage as it is. "And I heard a voice from (out of) Heaven as the voice of many waters, and as the voice of a great thunder (as is the voice of Himself) Chap. 1, 16, such also is the voice of his people) and I heard the voice of Harp's harping on their harps, and they sang as it were a new song before the throne. Now nothing I think can be more simple than this. The Apostle John did hear a noise like many waters, a noise like thunder, he heard the voice of a multitude that no man can number a union 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 Harp's and their harps, these he feels as home, the sound of those instruments he would be well acquainted with in the temple service, and as their melody sounds within his ear he feels it as one. But not only did St. John hear the harp, he also informs us of the new them. Turn to Rev. 15, 2, and I saw as there was a sea of glass mingled with fire, and them that had gotten the victory over the Beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass having the harp of God, and they sing the song of Moses and the Lamb." I find on looking at Scott's Commentaries on the above passages the following explanation. "The multitude were singing a new song before the throne with a voice loud as that of mighty rushing waters, as that of thunder, yet exquisitely harmonious and accompanied with the music of harps of consummate skill; and the Rev. A. K. Tweiss in one of the latest commentaries published says in reference to the last verse quoted. "The harps are in the hands of those heavenly Virgins (chap. 14, 4) infinitely surpassing the Umbrel of Miriam and the Israelites."

I had expected to hear some explanation of the above passages from such a learned theological writer as "J. S.," but I have been disappointed. Beyond an attempted spiritual smartness, his introductory remarks showed a very flippant style of dealing with such a subject, and a fanciful knowledge which I trust but few presume to think they have obtained. My friend states positively that there will be no harp in heaven. For my part I heard no opinion, but follow my estimate and look to the word of God contained in the Scriptures of the Old and New Testament as the only rule to direct us how we may glorify and enjoy Him." I find in the Bible that our Creator introduced Instrumental Music into His own service in the Mosaic dispensation; that this music formed an essential part of every Jewish ceremony, and that in the New Testament in the vision vouchsafed to the Apostle John, each music formed part of the praises of the church triumphant. I find in any typical or figurative symbols in the same, and I would cordially invite my friend J. S. to let us know what it was the type of, or what it represents. Milton very beautifully expresses the idea contained in the above quotation from the Book of Revelation when he says:—

He never had the Almighty seated but
The melody of it with a dome
Loud as from numbers with no number sound
As from ten thousand harps, Heaven rung
With jubilee and loud uttering Alleluia,
The eternal hymn.

This hall serves at all the same purposes of a Library, a Lecture-room, a room for general meetings of the students, and a Public Hall. You see imagine how well it is adapted for these purposes, when I say

that it is just the size and shape of an ordinary-sized drawing-room with folding-doors.

The Library is simply a disagree to the church. There are plenty of old books that nobody reads but the antiquarian, 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 relics, a good collection of shells, and an inordinate amount of dust.

There is no proper accommodation for reading rooms and all other necessary appliances for a College. There is one room which appears to be comfortable.

The Boarding-house is in a fit place for habitation. The drainage holds its arena clear through every part of the building. It is a great wonder that there is no Typhoid fever. The rooms are dark and gloomy; and many of them have a stifling smell about them that seems to be the general characteristic of the place.

The connection of every part of the building with the culinary department is so direct that the students are able to decide, beyond a doubt, quite early in the day, whether they are to have *oxtails* or *cabbage* for dinner.

The necessary *eff* of living in such a place for a period of six winters must be very injurious indeed, a life upon the physical, the moral, the æsthetic, and the spiritual condition of the inmates. I do not see how a student can ever come through such a training with any good taste or keen sensitivities to what is elevating or degrading to the nature left in him.

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

We want a memorial for John Knox. A memorial College is just the thing. This has been hinted at before. It is a splendid idea. Let us on right at it, and set tasks five or ten years to think over it, as we are accustomed to do with plans for reform generally.

SOLICITOR.

PRESBYTERIAN WRONGS.

Number 2.

DEAR SIR,—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 rectification. As the College may be looked to as, in a very important sense, the centre of the church's life, I shall decide upon Knox College as my second wrong. There is so much need, however, for ventilation before the public mind of the whole collegiate community, that I shall for the present confine myself to the "College Building."

On this subject I have been very ably furnished by "Es-Colligan." I could willingly rest the whole question of the "Building" on his exposition of it; but there is nothing like a general agreement of sentiment for working reforms wherever they are needed.

"Es-Colligan" recommends "every Presbyterian who visits Toronto 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 *box-fir*.

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

You first enter "Divinity Hall." The thing that meets you there is a smell which you might imagine to come from the carcasses of slaughtered systems of Theology which have been for a century in a state of decay. I am serious. There is such a gloomy, musty atmosphere in the place that the feelings at once rebel against the idea of being shut within it for an hour, I care not how interesting the lectures. Besides I understand that there is no means of ever having it comfortably warm on a cold day. And as for that, you can write your name anywhere with your finger.

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QUESTIONS.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—There is nothing like eating the flesh on the feast day. This organ question seems to be a subject that demands a large space in your paper. I know nothing possessing a wider range, than taking a rampage through the Bible to prove this custom, and disprove that. I wish a word from your own enlightened Christian reason. Will any all-ignorant 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 service of God or of the devil? If not, who is the third party?

If the answer is—yes. What does it prevent us from putting a law-harp or a rattle in the hand of the child?

Is the service of God or of the devil to make or buy an instrument for music? Close grips brother. If the services of the wicked one, why are such persons allowed in the church?

If you serve God at home during six days of the week, with bag-pipes, &c. does that not become sin on the Sabbath? Is amusements the service of the devil? 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 command.

Is there a more ungodly thing than an ungodly preacher, praising God with his mouth and his heart far from Him. Let the history of Presbyterian Preachers be written. The majority of them—good fellows at drunken parties.

The Edinburgh Glasgow, &c. Inverness if you will, for these things are dangerous; that is all you can say of that procedure, with few exceptions. I wait for a reply. A believer that instrumental music is no part of anti-Christ.

QUART.

"COMMON-SENSE," &c.

Editor BRITISH AMERICAN PRESBYTERIAN.

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

Way of exact definitions of these words, there can be no doubt, but refer to the great public. There is a judgment belonging to the great public which is sound, and a faculty denied some very clever men. Hence the sharp criticism. "It is all knowledge, but the right kind of knowledge, and all sense but common-sense." So long that we give so much credit to the public, what is there in the name of man to bring out from their character the common-sense expression—common-places? My musings on this point are as follows.—The common people have a good rock foundation. Instead of building a large far building thereon—they put their grandfather's tent. Common-places men do little thinking—save an ingenious patching and mending. He never has any desire to exercise his own judgment. If he is a writer or a speaker, he adheres rigidly to some writer or speaker of a past age. If this is the characteristic of the common people, am I wrong in saying it is the fact of Christian congregations? Nothing new for them. All, all is to be old. The question further arises does a profound belief in Christ prevent a man from using anything new in 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—"Tell me the old, old story of Jesus and his love,"—of the saying of John Clowe, "the grand ancient revealed truth which toils to, and is the reason of the godly life." I am well aware of the lack of common-sense, when a man endeavors to make everything *en* *en* *en*—new. Yet believing that Christianity is a life—abundance of life, do I err in believing that every true Christian is not common-place. He has life and must possess his own individuality. In fine, are our Presbyterian preachers and writers common-places? Are the people resolved to leave them so? Spiritual torpor is moral death, as political torpor is social or national death.

Mr. Editor, in sober earnest, I believe that we have a whole host of common-places Presbyterians in this Council of ours,—and at least those that don't take your paper. They may and do look very grand. Tories are always so. I know a freak of human nature—in a single place, a noted company of infants are mostly Tories, of the most order: What if you find many of our readers of this religious order? I should not tell you that some of your greatest assemblies are men of this stamp.

Close stated, proud common-places men. The only faculty they have cultivated is memory—dear memory.

OLD AND NEW.

On Wednesday evening, the 18th inst., the Anniversary of the Woodville Sabbath School, was held in the lecture room, and the Secretary read the Annual Report; and the school was much larger than in former years. The Missionary Box contained \$25, which was voted to the Red River Mission.

THE POINTE AUX TREMBLES CHURCH CASE.

ACQUITTAL OF REV. C. TAMMER.

On Wednesday 18th Dec., at 10 a.m., the proceedings in the case of the *attribution* of this case, before the Hon. Mr. Tamm, for disturbance in the Roman Catholic Church, were resumed before Messrs. Dr. Perrault, Beaudry, Galtier and Lennie, J.P.

Mr. Oulmet, Grand Juror and Delangere, appeared for the prosecution, and Messrs. Gonsalve Doure and Edward Holton for the defence.

The action was brought under Chap. 22 C. S. L. C. as an offence of disturbance of order in and about church, and during public services. Of the evidence the following is a brief summary.

Mr. Lamoureux, testified to being married; he knew of Mr. Tamm's presence in the church, and that he had seen him; he took his seat in the gallery to watch Mr. Tamm. At the commencement of the mass went to Mr. Tamm and ordered him to kneel, which Mr. Tamm refused to do, saying, "I do not believe in that." He then ordered him to conform or leave the church. He replied, he had permission to sit in that pew. This was at the commencement of the mass, but at the invitation of the Host, witness repeated his order, to kneel or depart, which he neglected to do. When the sermon commenced, Mr. Tamm produced papers and pen to write. Witness said to him, "I forbid you to write, this is not an office." During the sermon Mr. Tamm distracted himself with his hat, opening it, and wearing a look of disdain and mockery.

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

Mr. Tamm was kneeling. Generally all present knew; could not swear that on the ground he did so. It was in the church that Mr. Tamm said, "I do not believe him," and not in the street. He spoke much louder than witness. Went for the constable of the church, and made him a sign. Mr. Tamm with his hat and stick, went to the door. Witness said Mr. Tamm not to write, the Church said, "I do not believe him, the law will regulate that."

F. X. Galtier corroborated the evidence of Lamoureux. He said by a testimony he was attracted to the presence by Lamoureux ordering him to kneel.

Another witness gave similar testimony. L. Demers, who testified to having called Mr. Tamm to the church, who said Mr. Tamm's pew, with his pen, and heard Lamoureux's request orders to Mr. Tamm, but saw nothing successful or improper in Mr. Tamm's conduct.

Father Casse, curé of Pointe-aux-Trembles, testified to having received a letter from Mr. Tamm, telling him that Mr. Tamm was to be present in the church, and before the mass, sent for Lamoureux, and instructed him to watch Mr. Tamm during the service, and make him conform like a Catholic. Lamoureux went to the gallery that day. On being asked whether he knew that it was against Tamm's belief to conform, he answered, "I do not know, but whether he approved of Dr. Perrault's permission to defendant to occupy his pew, is not answered. Might have called Tamm a heretic, and have had the word 'filthy' in his connection with Protestants. He admitted mentioning Mr. Tamm's name when reading Perrault's letter from the altar, and that Mr. Tamm's intention was to mock and insult the Catholic church, and the object of insulting him and the church, and observing his 'ministry' in the matter which we had discussed previously, was admitted that in his sermon, and in speaking of Calvin, Luther and others, he had charged them with being traitors of the church, and leaving the church for the purpose of marrying. He also admitted having said that the church was a schoolhouse to Protestants and their faith.

Mr. Oulmet and Doure then addressed the Court for their respective clients. Dr. Perrault, in giving judgment, strongly condemned the conduct of the one in reading a private note in the church, and the other in being present in the church. If the Catholic religion was to be respected, they must use politeness towards strangers, and not exhibit contempt for them in public. He strongly condemned the conduct of Mr. Tamm, and his conduct towards Rev. Mr. Tamm, and he cordially disapproved the action without costs—*Justly Witness*.

THE LONDON CORRESPONDENT OF THE DUNDÉE ADVERTISER says:—As one of the phenomena of the celebration of the tercentenary of the birth of John Knox, it may be mentioned that in a lecture given in this evening by the Rev. Professor Lorimer, D.D., considerable prominence was given to the discovery of three documents hitherto unknown in modern times, and which shed light upon the influence of Knox on the theological and ecclesiastical questions of his time. The lecturer asserted that Knox so early as 1549 and 1560 had written a treatise on the communion in both kinds, and that it had been created and not kneeling. A special discovery made by Professor Lorimer in the papers of the late Daniel Williams, D.D., which he presented to the British Museum, was that he had brought documentary evidence of this fact in the shape of an epistle to the congregation at Berwick, in which the writer stated objections to his practice of kneeling at the Holy Communion, and that he had been convened on account of the countenance he seemed to give to the dogma of transubstantiation. Sitting was therefore advocated as the safer "knee" for the reception of the Lord's Supper, as thereby offering a protest against the possible abuse and superstitions of an attitude of adoration. By a series of minute proofs Dr. Lorimer established the influence which the Scottish Reformer brought to bear on the Reformation in England. He was one of the six chaplains of Edward VI., and in this capacity there were submitted to him the articles of the English Church. The report sent up to the Lords of the Council by the royal chaplains on these articles was in Latin, and the extent to which it was well known, and indeed what had been forgotten until Professor Lorimer divulged it this evening, is the fact of the existence of a supplementary report to the Council, which reference particularly to the 88th article. The supplementary report was directed against the practice of kneeling at the Holy Communion, and its probable date is October 1552, says that it is a protest of the royal chaplain, and from internal and external evidence, he is inclined to believe that it was written, against the wish of the Council, and that the King and Council issued a ruler decree ratifying of the true *rationale* of the kneeling posture and freeing it from the imputation of idolatry or superstition. At the accession of Elizabeth this rubric was removed, but was restored again on the restoration of Charles II. Dr. Lorimer characterized this rubric as the most precious piece of Protestantism in the entire book of Common Prayer.

James will never tarry in a divided heart. He must be all or nothing.

Selected Articles.

THE MAN.

Is a man a whit the better For his riches and his gains? For his honors and his place? His almost heartless claims? 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 his lion, For his vineyard and his vines, Why do thousands bend the knee, And cringe 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 he has no daily rental, If his heart is kind and gentle, Is a man a whit the worse? And if a man's no whit the worse For a poor and lowly stand, For an empty, ev'ning pocket, And a bowing, weeping hand, Why do thousands gaze on him by, With a cold and scornful eye, If a man's no whit the worse?

RELIGIOUS READING.

BY E. W. OSBORN.

We are a nation of readers. The remark has become trite because so often uttered. But in this fact we must expect to find a powerful aid to the moral and religious life of our churches, or a formidable obstacle to it.

A mass of reading, in the shape of papers, periodicals, and books, finds its way into almost all the Christian households 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 natural 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 tone 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, to the fact that the mind is preoccupied with this kind of reading on the Sabbath, to the exclusion of that which is distinctly religious.

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 Adirondacks, or detailing the characteristic features of a journey to the far West. The church-bell calls him away while he is still absorbed in the interesting narrative. On his return from church, the paper comes in his way again, and he is soon interested in a report 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 spent 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 character as 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 selfish indulgence, which are the bane 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 command on the Sabbath to semi-religious reading. Something of a higher tone is needed to sustain the impression received from public worship. And first of all, there should be more Bible reading—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 unbalanced 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 hours 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 cloths of the Rock of Ages are safe abodes. Backsliders begin with dusty Bibles and go into filthy garments. We are so little that if God should manifest his greatness without our consent, 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.

The grace of God sometimes runs like fire among the stubble; and a nation is born in a day.

If David, with a little portion of revelation 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 secrecy 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 Moses. He is the wisest who uses both the world book and the word-book as two volumes of the same work, and feels comprehending them, "My Father wrote them both."

On the sea of human life there would be many wrecks of Christian voyagers, if it were not for the divine storm sign, which give to the watchful a timely warning.

An untimely word in his older day a series of Retractions: ours might make a life if we had enough grace to be convinced of our mistakes, and to confess them.

When we cannot rejoice in God as our song, let us stay upon him as our strength.

There is great relief and comfort in bowing before God when our case is at its worst; even amid the dust of death prayer 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 profitable, sometimes, to a preacher to think, "Well, I did preach a pretty fair sermon in that time," to find God does not care a pin about him or his sermon, and that a stray remark he 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 when 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 being useful; and indeed the whole way of salvation is itself extremely simple, so as to be well compared to the clay and spittle 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 never received one who became converted by a profound theological discussion. We very seldom hear any great number of conversions under very eloquent preachers—very seldom indeed. We appreciate 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 excellency of words for conversion. When Paul laid aside human wisdom and said he 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 to be conquered day after day 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.—*Spurgeon*.

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 entranced 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 surely 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 more and filth of the world's scorn and contempt will dim the lustre of the jewel underneath, nor will any polishing and perfecting seem tedious for the end to be gained. A gem to be prepared to adorn the Saviour's crown, this is 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 honored as a King's messenger, while the one sought may sit down as being as the adopted son in the kingly family.

A refreshing draught of future hope and glorious expectancy fills the spiritual man when from the desolate places of the earth, from the dank, lone, dark places, little ones are duly gathered and taught with sweet simplicity the words of our Lord. 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 earth 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, comfortable rooms; with the low tones of a gentle 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 schools of the Missions of our city.

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

aries. Give of the honour and respect their position demands; give of the goods the 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 desire 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 Work*.

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 twelve 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 solitary Bible in another village:

At the time now 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 hide it away by day, and by night go into the wood with it, and there hang a lantern up to a tree, and read it. At other times they would agree to meet in some old barrow or other secret place for the same purpose. They sang also the songs of David to 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 left without any one but the child or some young person, came to the spot, accompanied 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 Bible." The least possibility of success was enough to rouse the less zealous of them, and they hastened back; for the reasons the policeman 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 girl 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 ten 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 man, on their way homeward from their work in the evening, learned the painful news; and so greatly were they affected, that they all of them could not help crying; and they said that they would rather that they heard that their houses and all 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 treasure, with strict orders that, if ever any one entered, she was not to leave the cradle, but constantly 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 back 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 paid for it!—*Young Reaper*.

SECESSION FROM THE ENGLISH ESTABLISHED CHURCH.

We have noticed the declaration by the Rev. Capel Molyneux, of his purpose to secede 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 Conference two others announced their purpose to secede, and stated their reasons. These were Rev. C. F. Bird, Vicar of Christ Church, Dorchester, and Rev. Richard Gardner. 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 loved it, and to secede would involve no small sacrifice, but he felt 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 Bennett judgment remained, he could not look on the Church of England as the faithful witness and keeper of the Holy Word of God—and, as this was so, his conscience, strengthened by the exercise of as wisely 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. Bennett's error."

Rev. C. F. Bird spoke against the broad church principle of comprehending antagonistic principles in one church. He said:

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

As to the real nature and tendency of Mr. Bennett's sentiments and practice, which had been authorized by the judgment, he spoke in unambiguous terms. He said:

"Was the Church of England a faithful church? The judges who had pronounced the recent judgment know that Mr. Bennett's doctrines were but a slight modification of the Romish mass, and yet they authorized them. Mr. Bennett and those like 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 priestcraft and ceremonies the Saviour was being hidden from mankind; innumerable sacrifices were set up instead of the one great sacrifice; the reformer, he felt it his duty to secede. He was a Churchman, and loved the titularities of the Church, and he did not intend to join any other denomination; but he could have no fellowship with the untruthful works of darkness."

Mr. Bird, like Mr. Molyneux, has been for years devoted to the church. For twelve years he has been Vicar of Christ Church, Dorchester.

The secession of such men involves the power of the Romish faction in the church, and aids the effort that is already so earnest and powerful to make the English Church an anti-Protestant body.

PRESBYTERIAN UNION IN SCOTLAND.

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 Eligibility of Ministers Scheme as being unconstitutional, uncanonical, and at variance with the substantial law of the Free Church. Rev. Dr. Buchanan, the leader of the Union movement, moved as an amendment the approval of the Scheme. On a division only twenty-six 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 Lothian, and Mr. Kidston, 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 cry of "Wolf, wolf!" In that case these secular tribunals would have to deal with a church which the civil power had done nothing either to create or sustain, 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 prey, making war on his enemies, 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 recommended to the Chief of the Police as a preferable weapon to the "staff" used by the policeman; though he believed that such an unwieldy affair was used rather as a sign of authority—by the Lord Mayor of New Zealand perhaps—as a weapon 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 wourali, 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 the deadly Snider, which we civilized 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 torpedo with its electric battery. Man is not descended from a monkey. What monkey ever invented a weapon? Mr. Darwin 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 structure. Mr. Buckland showed by a simple diagram the ascending scale of creation, from a sponge—a simple stomach—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 seize 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 sublimis dedit.* The similarities of structure exist, but they exist through design, through a special adaption of them to the various conditions of the animals possessing them, and are no more caused by development than a hungry man's appetite is satisfied by wishing for something to eat.

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 across and eleven inches long.

Speaking of poisoned arrows leads us to poisonous snakes.—Mr. Buckland says the

cannot understand the antipathy that existed in man's mind against snakes. Some years ago he was entertaining some natives of New Zealand at his house—no that he could speak New Zealand to them, or they English—but, after conversing with them by means of a host of and plum pudding, he produced a dead snake. Such things as snakes do not exist in New Zealand, and probably none of his guests had ever seen one before; but immediately it was produced they drew back, and raised a loud 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 snakes, another indirect proof of the truth of Hily Writ—that the "enmity between the seed of the woman and the seed of the serpent" exists in reality, and will exist as long as the curse lasts.

But to return to the lecture. Mr. Buckland explained the controversy which has been raging, and which had been decided, in *Lantern Slides*, about a viper swallowing their young. He showed a box containing a family of the father and mother and seven little vipers, which he excited great laughter by stating he was doing all in his power to induce the mother to swallow them, though he doubted if they would do it to oblige him any more than he would swallow his young to oblige any one else. He then exhibited casts of various species of venomous and non-venomous snakes, and a large skin of a low-equester, 3 1/2 feet long, showing the beautiful markings of the animal. He then passed round a preparation, showing the poison glands and fangs of a viper, explaining 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 puncture. A short time since a rattle snake died at the Zoological Gardens, and Mr. Buckland took the opportunity thus offered of making experiments to test the nature of the poison. The appearance presented by the virus when examined through the microscope was very peculiar, the liquid crystallizing very rapidly, and throwing out spicula or radiating lines similar to the concentrations of the aurora borealis and representing in 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 eating one at a time as a good rattlesnake would have done, it swallowed both at once and died, and so fell a victim to gluttony and unwhimsicality. Anxious 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 heard the ladies exclaim: "How cruel to feed the horrid snakes on the pretty white mice!" while the common brown mice in such a case would have received no pity. A brown mouse, if the snake does not eat him, will eat his way out of the cage, and thus show his gratitude to the snake for not devouring him by making an aperture 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 punished such a death more than a brown mouse?

TRAVEL IN ANCIENT TIMES.

Owing to the absence of roads, as well as convenient means of carriage, there was no general spirit of travel in ancient times. Now and then some adventurer, thirst for knowledge, made his way into far countries; journeying on foot, or horseback, or by sea, and taking years for an expedition which can now be made with comfort and safety in a few weeks. There was less travel in Europe than in the East, where the camel furnished a convenient means of transport, and where the great treeless wastes of the country offered fewer obstacles than the forest grown regions of the West. But, for 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 because the means of travel were confined to the very wealthy, outside of the two classes just mentioned. For many centuries there was very little improvement in modes of conveyance. Even the luxurious and self-indulgent "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 state were administered by others—were accustomed to make their journeys from place to place in ox-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-for-nothing's sides from lumps and bruises as the huge wagon thumped and jolted over stones, stumps, and mud-holes. Under any circumstances it must have been a very uncomfortable method of travelling.

Up to the middle of the sixteenth century the most common mode of travelling was on horseback, with carriers, and heavy goods were conveyed by means of pack horses. In Shakespeare's *Henry IV., Act II., Scene I.*, two carriers appear in the inn yard at Rochester. One has a gammon of bacon and two razes of gonor, to be delivered as far as Charing Cross; the turkeys in the panier 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 gentleman; they will along with company, for they have great charge," and that they wore on horseback is shown by Gaius's bidding the hostler bring his horse galling out of the stable, and one of the travellers saying, "The boy shall lead our horses down the hill; we'll walk afoot a while, and ease our legs." Journeys on foot were rare, even at that time, owing to the inequality of the roads, although in the middle ages, pedestrians on religious pilgrimages were protected by the sacredness of their purpose.—From "Locomotion—Past and Present," by S. S. CONANT, in *Harper's Magazine for January*.

BY-AND-BY.

"By-and-by" is the chant of life, swelling out like an anthem from every form of beauty or of might, and the human heart, by night and day, beats time to its responsive measure.

It is the key note of the Christian's anticipation 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"—surveys the Jasper walls, charmed and overpowered by its beauty, its majesty and the transcendent glory of its beautified angelic inhabitants, its whole nature breathes out the precious thought,—"by-and-by" this glorious palace is to be my eternal home.

Patient Hope, in the hour of affliction and distress, when the world seems dreary and happiness merely a mental delusion, rests its hope for the blessed assurance that "by-and-by" the weary soul shall rest in that land, where falls no blight.

The faithful mother gazes upon her smiling infant, regarding it as a jewel dropped from the skies, more precious than the sparkling gems of Golconda, and who can tell her of repeated "by-and-by," as, with the anxious 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 earthly 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-by" are words of life and power to the diligent man in every good cause which he may espouse, enabling him to anticipate the full fruition of his ardent hopes, as a just reward of his active labour, but they are words ending in the bitterness of death to him who neglects a duty which should be performed to-day in response to his avowed motto of "by-and-by," having accomplished no good, and descending to an unimproved grave, unwont save for his guilty folly.—Christian Advocate.

MR. FROUDE AND FATHER BURKE.

Mr. Froude delivered his first lecture upon the Norman conquest of Ireland to a very large and most interested audience, which attended him with unabated attention to the end of the course. The evening after his first lecture Father Thomas Burke, an Irish Dominican friar, who has been lecturing and preaching in the country for some months, denounced the bull of Pope Adrian authorizing the conquest of Ireland as "a thundering Irish lie," and subsequently, in Jersey 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 Irish 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 dispassionate investigation and scholarly candour are to be expected.

In his opening lecture Father Burke denied the authenticity of Adrian's bull; denied the validity of the copy in Rome, because it had no date; and asserted again, that if genuine it was of no force, because obtained under false pretences of anarchy, which charge was a lie. But Father Burke probably would not deny that the Pope claimed 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. Froude, who says of the Irish conquest: "It was simply the sequel of the Norman conquest of England. In the Norman conquest 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 Anglo-Saxons to the perfect obedience of the Holy See. The anathemas of the papacy went not the accused race who did not pay Peter's pence, who incestuously confounded 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 Hastings. In the same manner Adrian, by that bull which is the stumbling-block and despair of Catholic history, granted Ireland to the king of orthodox England." These are the words of Goldwin Smith, one of the most thorough and profound of English historical 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 remember that he is not dealing with a parish or a congregation of his Church, but with a people and the truth of history.

But is not upon any allegation that Ireland is wholly guilty and England wholly innocent that Mr. Froude rests his case. He comes to us as an Englishman sincerely 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 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, Ireland ought to unite cordially with England in a common destiny, much would be done to heal the sorrow. He 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 tenderly with them. He carries heavy burdens of responsibility and anxiety, of which you have but little conception. Sympathize with him and succor him by your prayers. He may feel discouraged and be ready to resign. Dispel his despondency by cheerful words and tokens of kindness. Do you hear of disparagement and of fault-finding uttered against him? Rebuke and reprove them. It is in the power of a church to make a pastor what he ought to be to the church—a good preacher and a good pastor. His devotion, piety, preaching and success very largely depend upon 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 mutual confidence, an open and cordial fellowship. The minister is an earthen vessel. Handle the earthen vessel with caution, or you may break it.—Christian Visitor.

A STARTLING CONFESSION.

It is estimated upon good authority 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 had borne protracted and unquestioned sway had become at length so degraded as to be worthy only of contempt while the nations that had been strengthened and ennobled by Protestant culture were now the chief objects of Rome's ambitious conquests?

GUARD YOUR WEAK SPOT.

Dr. H. M. Scudder says: "All men, however strong, have a weak spot, like the rhinoceros, which, though plated like a monitor, is vulnerable to a spearthrust below the plates. Satan is not such a fool as to attack the strong defenses; he would be sure to thrust at the vulnerable points. Some, 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 greedily; but as the blubber melts in his stomach, 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 anything.

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 said:

"Father, have you insured your soul?"

This struck a tender cord of that father's heart, and from that time he became a new man.

Have you, dear reader, insured your soul? Think of that beautiful answer the Saviour gave the dying thief, who asked to be forgiven. "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 deck, his watch in his hand, eye fixed on it.

A terrible tempest had driven them onward, and the vessel was a scene of devastation. No one dared to ask, "Is there hope?" Silent consternation filled every heart, made every face pale.

The wind and tide drove the shattered bark fiercely 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 perishing.

Still the captain stood motionless, speechless, 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 never felt it before, assuredly both he and his crew 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 mournful interest to the beautiful bronze medal 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'Aubigne," surrounded by a garland. The reverse contains the following inscriptions, characteristic of the three men whose history D'Aubigne has narrated:

Luther.—"Hier stehe ich, kann nicht anders; Gott helfe mir. Amen."

Calvin.—"Un chien, a boye s'il voit qu'on assaille son maistre; je serois bien lasche si, en voyant la variete de Dieu assaille, je faisoye du must sans sonner mot!"

Knob.—"Take from us liberty, and you 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 dress has kept one little scrap of decoration as a reminder of the splendors of other days, in embroidered shirt-fronts and ornamental studs. But these, we hear, must go, for fashion now commands her choicest cavaliers to appear at dinner or soiree severely simple in the plainest of bosoms, with mother-of-pearl buttons at two for a penny. It only remains to condemn sleeve-buffons, and make gutta-percha or leather-twist the "correct thing" for watch-chains, and the manly attire will be reduced to its ultimate expression of funereal plainness, beyond which lies no further depth, unless it be good plain sackcloth and ashes.

Morally speaking, the innovation is well enough. 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 neighbors 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 of wealth and that artificial taste or caprice which so often go along with it and are supposed to indicate social position or refinement. 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 gorgeous "swells," as well dressed, and evidently 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 millionairesses at Mrs. Cressus' soiree. But when poor little Jenny sees her pretty light silk and simple ruffles side by side with Mrs. Cressus' last Worth costume, on which the lace alone is equivalent to about all of Augustus' yearly income, her heart sinks within her. She is classed and judged. She sees at once that, spite of her husband's manly figure and distinguished address, to say nothing of her own youthful grace and pretiness, there is not the slightest use in their trying to pass for "swells"—and she feels with the half-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-thousand-dollar people."

As a 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 merely 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 imply wealth without money, and a good deal of it. In those days a man carried his income-returns blazoned on his back. The quiet scholar or poor artist was as easily distinguishable from the grandee as if he had worn a badge or a placard, like a railway conductor or a Broadway advertising 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 fellows 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 sympathetic tear! Heavy-hearted, he frames gentle excuses and deprecatory declinations, knowing 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, is next in comfort to a letter of condolence; the second will do very well unless the author has taken too much encouragement, and is dooming himself to new and graver 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 eyes 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 accused.

Of course—said my unhappy friend—there are certain MSS. that can be returned with few compunctions. If an editor could add to his printed and written "forms," one addressed to "idiot," another to "ignorant braggarts," another to "insolent grinders," another to "impertinent old ladies in pantaloon," his correspondences would be simplified, and his conscience 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, resolved to take Jacob's pledge. "Of all that thou shalt give me, I will surely give the tenth 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 disposition to laugh at, or, failing that, pity them. Now, to be laughed at, is aggravating to the extreme, and to be pitied, is equally so. Exceptional periods, very mortifying, are not surprising that the small individuals, in self defence, develop a number of decidedly objectionable characteristics. Such is the case. They are invariably to be wary, pecky, and fussy. Their dignity is very precious, and so they endeavor to assert it upon all occasions. There is a natural tendency to snub them, consequently they try to humiliate other people. They are rarely pleased to witness a show of respect, therefore they usually snub them whenever they have the opportunity. Certainly there have been a few men who have at the same time been the "villain" first Napoleon—but it is not difficult for immature persons to assume a position that is far comparative gains. Much respect was undoubtedly paid to Johnson, but that worthy, besides being blessed with a ready tongue from which wisdom flowed spontaneously, was a very big fellow, whose muscles were calculated to attract attention and command respect. Possibly the learned pedant had to thank his physical as well as his mental organization for the homage which used to be paid him. Sure it is that it would be useless for a little fellow 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 accosted by two gentlemen equally well attired and of equally good address, the only one perceptible difference between the two being that one is a great hulking being and the other is of limited size. Which will he attend to first, and which will receive the most homage? Why the big individual in nine cases out of ten. This will be without their being the slightest intention of wounding the other's susceptibilities—the choice is made unconsciously and spontaneously. But the little man is, on that account none the less mortified, and none the less disposed to resent in the most forcible, and, at the same time, most polite manner, the slight paid to him. Or supposing a similar case of speaking at once, which will gain the ears of those who are addressed? The big really requires no answer. As a matter of opinion of little people—except by a vast display of pertinacity and the exercise of real ability they have earned a reputation—are received with something approaching contempt or indifference. At the best the speakers are patronized. A theory promulgated in a room-full of company by a little man, though supported by equally as an argument as a proposition advanced by a more bulky advocate, will not be nearly so favorably received. Personal influence even in this philosophical age, is extremely potent. The mere fact that a certain man espouses a certain cause induces considerable support. People do not like being convinced or taught by people they deem inferior to themselves. Thus there is a prejudice in some men's minds against being instructed by a being that they feel they could treat as the schoolmaster, was wont to use them 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 they stood reproof from a man bigger than themselves with tolerable composure, but tacitly acknowledge that he possesses more personal influence than they do. We have only to look at the current literature of the day to learn what a hard time little men have of it. Did any one ever read of a hero who was very small? On the contrary, the heroes are mostly immense beings, who perform deeds almost calculated to make Hercules himself blush with envy. The little men are generally the naughty characters of the books, and addicted to every description of meanness. At the best they are called upon to sustain the book's comical parts, and their many eccentricities are produced merely for the purpose of engendering mirth. The astutious money lenders of the novel—notorious for their utter villainy—are invariably depicted as little creatures. All this is simply because, though authors may respect individual little men, they do not by any means venerate them in the abstract. The novelists merely minister to the popular taste. They know perfectly well that there is a strong probability that their heroes 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 them. Why, women never picture to themselves marrying small men. Probably, most of them would not like the idea. Many do so, undoubtedly, but then few 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. Constant dropping will wear away a stone; 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 remain quiet and unobtrusive they sink into obscurity; if they act in a decided manner they probably become cheeky and impertinent. But yet 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, impertinent, and conceited, etc.? Or quietly submit to what really appears to be the inevitable? We leave other people to answer the question, for it is certain that those most interested would decline to act upon any suggestion we might see fit to offer. At the same time, while owning that we are occasionally moved with real compassion on their account, we often feel angry when witnessing little men's self-assertion 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 saddening and humiliating exhibitions which human nature ever makes of itself, is the greedy credulity touching all reports of the misdeeds of good men. In a man's scandal is a moral force in the community, if he stand as the rebuker and denouncer of social and political sin; if he be looked up to by any considerable number of people as an example of virtue, if the whole trend and power of his life be in a high and pure direction, if his personality and influence render any allegation against his character most improbable, then most readily will any such allegation find eager believers. It matters not from what source the scandal may come. Multitudes will be fully ready by a report against a good man's character, from one who would not be sworn to under oath in any matter involving the pecuniary interest of fifty cents. The scandal may be notoriously base—may be a pandering to the worst passions and the lowest vices—may be a shameless snipe against social virtue—may be a *black, a notorious bar, a coward, a libertine, or a hater*—all this matters nothing. The engine that turns the mud is not regarded. The whole object at which the foul discharges are aimed is on a scene; and the delight of the bystanders and lookers-on is measured by the success of the stain sought to be inflicted.

As between the working and the man who professes to be guided and controlled by Christian motives, all this is natural enough. The man bound up in his selfish and sensual delights, who sees a Christian fall, or hear the report that he has fallen, is naturally comforted in the belief that, after all, men are alike—and none of them, however much he may profess, is better than another. It is quite essential to his comfort that he cherish and festify himself in this conviction. So, when any great scandal arises in a quarter where he has found himself and his country of life condemned, he listens with ready ears, and is unmistakably glad. We say this is natural, however base and unprofitable it may be; but when people reputed good—nay, people professing to be Christian—shrink their virtuous shoulders and shake their feeble heads, while a foul scandal touches vitally the character of one of their own number, and menace the estimation of an influence, higher or lower, by which the world is made better, we hang our heads with shame, or we set our teeth with indignation. If such a thing as this is natural, it proves just one thing, viz., that these men are hypocrites. There is no man, Christian or Pagan, who can represent the faintest degree over the reputation of any other man from rectitude, with his heart at heart a scamp. All this readiness to believe evil of others, especially of those who have been reputed to be unimpeachable, is an evidence of conscious weakness under temptation, or of a selfish pre-occupation with one's own present companionship.

There is no better test of purity and true goodness than reluctance to think evil of one's neighbor, and absolute incapacity to believe an evil report about good men. As a rule, this is a large and lovely charity is scarce! But is only with those who possess this charity that men accused of sins against society have an equal chance with those accused, under the terms of law, of crime. Every man brought to trial for crime is presumed to be innocent until he is proved to be guilty; but, with the world at large, every man slandered is presumed to be guilty until he proves himself to be innocent, and even then it takes the liberty of doubting the testimony. Every man who rejoices in a scandal thereby advertises the fact of his own unworthiness; and every man who is pained by it, and refuses to be impressed by it, unconsciously reveals his own purity. If we cannot believe a bad thing done by one who in our regards as a good man, simply because he knows he would not do it himself, he gives credit to others for the virtue that is consciously in his own possession, while the base man around him, whether Christian in name or not, withhold the credit because they cannot believe in the existence of a virtue of which they are consciously empty. When the Master uttered the words, "Let him that is without sin among you first cast a stone," he knew that none but conscious delinquents would have the disposition to do so; and when, under the rebuke, every fierce accuser retired 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 malice or revenge assails with slanders; to which his or her whole life gives the lie.

In a world full of influences and tendencies to evil, where every good man is needed, and needs to be especially cherished and guarded, there is no choice, treasure and no more beneficent power than a sound character. This is not only the high result of all the best forces of our civilization, but it is the bulwark of these forces in society and the State. Society cannot afford to have it wasted or destroyed; and its instinct of self-preservation demands that it shall not be suffered. There is nothing so sensitive and tender so sacred as character; and every noble charity, and every loyal friendship, and chivalrous affection, and manly sentiment and impulse, ought to entrench themselves 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, Scribner's for January.

In all temptations do not discouraged. Those surges may not be to break thee, but to have thee off thyself on the Rock Christ. Thomas Wilcox.

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.

British American Presbyterian.

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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 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, than 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 concerned, 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.

In the Canada Presbyterian Church, a good many of the missionary meetings 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 arisen in connection with the use of unfermented wine at the Sacrament of the Lord's Supper. In a congregation in Edinburgh, two elders have for some time past been in the habit of passing the cup without partaking, on the plea that they could not consecutively 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. Dumoulin, 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 feasting. We are not going to follow this course. The most of our readers know very 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 anything like the same efficiency as at some other period. Many settle it then as past all doubt, that while we cannot say positively when Christ was

born, we can say when he was not. Shepherds were not watching their flocks by night during the very height of the rainy season, and delicate women could not undertake a journey of sixty or eighty miles at that time on foot, and with only the slender appliances for personal comfort which Joseph could supply.

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. The ultimate settling upon the 25th of December must be attributed more to heathenish influences than any other. The winter solstice with most heathen nations was regarded 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 and eventually lead to the establishment and perpetuation of a festival which intimately associated with the religion which had been adopted at the same time brought up ideas and observances still in some measure interesting and precious though more immediately connected with that which had been cast aside.

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 "peripetistical worship." Yet we could not wish to have eliminated 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 message have ever 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 reunions, but of hallowed memories and chastened gladness, as with more than usual solemnity 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 Bethlehem'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 him as he has listened to a Christmas carol chimed with special fervor in the angel song:—

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 predecessors 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 prosperity and external as well as internal tranquility. The different Provinces that make up our Dominion have been drawn more closely to each other, and welded 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 connection with the Washington Treaty and the Geneva Award, Canada occupies to-day a more prominent as well as a more prosperous position than she has ever done in the course of her whole previous history. Her trade has been and is large and remunerative. Her harvest as a general thing very fair, if not absolutely abundant, her population has been swelled by a large amount of immigration; and the very discussion of her grievances and the supposed injury inflicted upon her interests by the proceedings of British statesmen have only brought her great and varied resources more prominently before the world and made an increasing number think of settling within her borders. 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 the same thing. Without exception all classes have been prosperous, and have good reason to thank God for all his mercies.

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

special blessing. There have been drawbacks, of course, trials of one kind and another which have been severe upon individuals and districts; but on the whole, 1872 will have to be referred to as a season of general peace among the nations, with prosperity and widely diffused quiet among 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 as successfully as we could have wished, 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 great 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 the sympathy and substantial help of not a few of the very best ministers and members of our church. To them we shall always be grateful. More especially have we been gratified in our publishing venture, by having secured the sympathy and assistance of some of our best students, who realizing how much the Presbyterians need a newspaper like the one we have been attempting to supply, have practically and 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 students and younger ministers, and induce them to extend the range of their influence by writing for such publications as the *BRITISH AMERICAN PRESBYTERIAN*, 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 Presbyterian 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 and Caven, of Knox College, Toronto. Professor Gregg preaching in the morning, from Isaiah 5. 5., and Professor Caven in 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 Service was kindly held by Professor Gregg. The collection in aid of the Building Fund amounted to \$78.27. The new church—the plan and specifications of which were furnished by Smith & Gemmill, architects, Toronto,—is built in the Gothic style of red brick, with white brick dressings. The outside dimensions are 56 feet by 35. A portion of the interior is partitioned off for vestry purposes—the audience chamber being 43 by 32. Altogether, the new edifice presents a fine appearance, and reflects very creditably on the taste and liberality of the congregation.—*Con.*

The congregation of Cartwright, ministered to by the Rev. W. C. Windel have erected a neat and comfortable house of worship, which was dedicated to the public service of God on Sabbath, the 15th inst., when very excellent and appropriate sermons were preached—in the morning, by the 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 audience 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 denominations of the neighbourhood. In the afternoon

and evening of the next day a tea meeting was held in the drill-shed in Williamsburg, when between 600 and 700 persons were present, the young and promising Band of Cartwright discoursing sweet music while the refreshing beverage was being enjoyed. Tea over, the people were invited to the new Bible 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. Messrs. Ewing and Mitchell, and the Rev. William Logan, M.A., lately minister of the Church of Langham in Cartwright, but now of Fenelon Falls. In the intervals between the speeches, and at other appropriate pauses, the choir of the W. M. Church, and Miss Grimin, of Clark, entertained and delighted the audience with select and well-rendered music. The Building Committee have renounced, in connection with the opening services, the very handsome amount of about \$600, which will leave their church free of all debt. And certainly the ministers and congregation have reason to be encouraged and encouraged by the countenance, sympathy and aid manifested toward them by the whole community around.—*Con.*

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 furs, a gift from the ladies of the congregation; immediately thereafter Mr. Wm. Quay took the platform and announced that he had been deputed to present a purse to the Rev. Mr. Donald. Mr. Donald 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 up at Port Hope. Mr. Donald has proved himself a wise and energetic labourer, and his people have shown themselves reciprocally active and liberal. Subsequently Mrs. Roach, organist, was presented with a purse of \$850 as a small acknowledgment 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 occasion.

The annual soiree 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 Nassaguanay. A pleasant and profitable evening was spent.

Of the Rev. J. P. Dumoulin, Bishop 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 Perrytown.

INDUCTION OF REV. J. L. MURRAY.

The Presbytery of Ontario met at Woodville, 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 satisfactorily answered. The Presbytery 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 present, expressing also his joy and thankfulness 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 retiring from the church, gave the right-hand 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 public social reception of their pastor. 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. McCulloch, Wesleyan minister. The managers, in the course of the afternoon, handed to Mr. Murray a cheque for \$250.00, as first quarters salary.

LISTEN.

Do you wish to do something towards making your home happy? Do you desire that your brothers and sisters should be glad to have you with them, and that you should always be a welcome companion to your parents or your children? Do you want to have your society coveted everywhere, and to feel, the while, that you are doing good as well as giving pleasure? Would you like to help people to think well, and to have them save their best thoughts for you? Would it please you to get all the good you can get of the people you know?

So, learn to listen. But first learn what listening is—for it is not merely the exercise of the sense of hearing. The stupidest of us all can keep our ears open and mouth shut. To listen properly means to make other people talk properly. That is a social defect, and it is not a Western one. The good listener is a cause of talking in others, and by a proper exercise of this valuable and so scarce gift, makes the difficult say what they think, and the verbose 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 do their best. The adept in listening may sometimes hear more probing than he likes, but if he is skilful this will not often happen. When it is impossible to get anything interesting or useful out of a man, he need not listen to no longer. Every one of sense will agree to that. But it is astonishing how many good things some very unpromising persons will say if they are properly and conscientiously listened to.

To be sure it is very hard for some persons to listen. They have a gift of talk, and they like to exercise it. But these are the very persons who should do a great deal of listening. They know what a luxury it is to talk, and they should give their families and friends a chance to learn the art. Besides, like farmers, they will then find much advantage in a rotation of crops. A season of listening is often 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 never says it, because no one will give him a chance. He don't want to waste his speech on fools, and the smart folks want him to content himself with hearing what 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 people.—*Frank R. Stockton in Scribner's 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 ensued. My friend entertained liberal views on the ecclesiastical questions which now agitate Germany. He is in sympathy with the Old Catholic party, but was shy of committing 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 exaggeration.

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; and the more that the complaint 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 communication, although he might have more Latin in his head than both of us put together.

I understand that the great classical schools of England are even now in a transition 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 Scotch pronunciation, which brings its pupils into harmony with all the scholars of the European continent.—*From notes taken by Gorman, by the editor of the "Family Treasury."*

Christianity.

ORDINATION OF REV. ROBERT FAIRBAIN.

Wednesday, the 11th December, was a day of great interest, and excitement among the Presbyterians in the eastern part of the Township of Oro and Uxbridge, who are connected with the congregations, known by the name of Eason and Willis' Churches.

For many years these congregations had enjoyed the ministrations of the Rev. J. Gray, of this village; but the increase of the cause there constrained him some time ago to sever his connection with Eason Church. Willis Church was favored for a brief period with the services of the Rev. W. A. Johnston; and when he was unable to resign, the two churches formed a union with each other. After considerable difficulty in agreeing about a pastor, both congregations with marvellous unanimity at last fixed their choice on Mr. Fairbairn. Steps were accordingly taken to call him on his minister. These steps the Great Head of the Church so prospered, that the whole people moved in the matter as one man, and without a dissenting voice, or the smallest difference of opinion, the call was completed in due form. The matter having been brought before the Synod Presbytery on the 19th ult., the call was sustained, and having been accepted by Mr. Fairbairn, arrangements were made for his installation. On the 11th inst. the Presbytery met in the Session Room of Eason Church, heard the trial exercises of Mr. Fairbairn, and sustained them as highly satisfactory.

It was necessary to examine these exercises, as consisted in the reading of five discourses, one in Latin, another a Critical Exercise on the original Greek of a New Testament passage, and a third in English, respectively entitled a Homily, Lecture, and Popular Sermon, besides an oral examination on Personal Religion, Syntactic Exercises, Church History, and the Hebrew and Greek. Without our Presbyterians' brethren claim as the advantage of such exercises is, that they secure, as far as human means can be, a learned and a living ministry. At the 11th inst. the Synod of Eason Church was filled by an intelligent and deeply interested Assembly, and the Rev. R. Knowles, of Alliston and Angus, preached a suitable and edifying discourse, viz. "Ye know not what ye ask." The usual questions, as to his views of the truth, were then put by the Rev. J. Gray, (who acted as Moderator), to Mr. Fairbairn, and were answered by the latter. The Moderator led in Prayer, Mr. F. Kussing, surrounded by the members of Presbytery, and near the close of the prayer ordained him as a Minister of the Gospel, by the laying on of hands of the Presbytery. Having been inducted into the pastoral charge and received the right hand of fellowship from his brethren, Mr. Fairbairn, by the laying on of hands of the Rev. J. Ferguson, and the people by the Rev. M. Fraser; and the newly ordained pastor then proceeded to the entrance of the church, and with them rendered a most creditable welcome from the pulpit. The service was held in Willis Church for the public reception of Mr. Fairbairn. There was a fair attendance, and the weather, appropriate and stirring addresses were delivered by the Rev. Messrs. R. Knowles, M. Fraser, J. Ferguson, and J. Gray, and the Rev. J. McTavish, Dallas, and McTavish. At the close a very cordial reception was given to Mr. Fairbairn by his people.

This settlement makes the third within the bounds of the Presbytery, in eight months. The desire of looking forward to the year 1913, with promise and encouragement, and the circumstances connected with his settlement are so strikingly illustrate the good providence of God. Many a prayer was offered for the prosperity of the cause, and it is to be hoped that it may prove himself to be a "workman that needeth not to be ashamed," rightly dividing the word of truth.

The congregations of Stayner and Bunnside have given a cordial and harmonious call to the Rev. Robt. Moodie, late of a lay ministry. We are glad to find that these congregations are likely to obtain the services of a minister so efficient and talented as Mr. Moodie.

The Anniversary Missionary Meeting, announced in recent numbers of this paper, was held on Monday evening last, in the Presbyterian Church, of this town, and was highly successful. The weather was mild and the attendance very full. The Evangelical Association, and the Christian Alliance, connected with his settlement are so strikingly illustrate the good providence of God. Many a prayer was offered for the prosperity of the cause, and it is to be hoped that it may prove himself to be a "workman that needeth not to be ashamed," rightly dividing the word of truth.

There cannot do one good thing, nor overcome the weakest enemy, nor take one step in the way to heaven without Christ.

PRESBYTERY OF SIMCOE.

This Presbytery held its regular meeting in the Barris Presbyterian Church, on the 17th December. Eleven ministers, and four elders were present.

A call to reside has since intimated his acceptance of the call, and his old co-presbyter, are delighted at the prospect of his being again among them. An invitation was extended to the Rev. J. McTavish, of the Mission Field, especially that of Muskoka, and as, owing to the poverty of the people, the students had only been paid in part for their labors during the summer, the Presbytery felt it expedient to negotiate a loan for the purpose of paying off pressing claims. In the course of the deliberations, a very doubtful opinion was elicited from all, who have visited Muskoka, that it would be under the direct charge of the General Assembly's Home Mission Committee. Regret was also expressed, that the Rev. James Brown, having resigned his charge of the Muskoka Field, an efficient successor to Mr. Brown is urgently required for that field. He must be thoroughly qualified to do a wide range of ministerial and missionary work. May the Lord of the harvest speedily raise up a minister qualified for the work. Final arrangements were made for the year 1913, and the meeting was adjourned. The Records of the Synod were ordered to be laid on the table at next meeting. It was unanimously resolved that a mission agent for this church be appointed, and that the Rev. R. J. McTavish be nominated as the agent. The Rev. D. B. Cameron gave notice of an Overture to be submitted, at next meeting, in favor of the appointment of a Professor of Systematic Theology, in Knox College. The Rev. G. Burnfield gave notice of a similar Overture in favor of the appointment of the Rev. J. M. King, M.A. The Rev. J. McTavish presented a report of the proceedings of the Sabbath School Convention, held under the auspices of the Presbytery, on the 26th September.

HOME MISSIONS—CANADA PRESBYTERIAN CHURCH.

We earnestly request the careful perusal of the accompanying circular, published in the Church Record for December. We trust our congregation will respond liberally and specially to the appeal made by the Converter.

HOME MISSIONS.

The Ministers and Congregations of the Canada Presbyterian Church. The Home Mission Committee at its last regular meeting in October, instructed the converter to present the pressing claims of the scheme upon the liberality of the church at large.

The amount required this year according to present estimates will approach twenty thousand dollars. This is a church of 60,000 members is but a small sum, contrasted with other denominations; and bearing in mind the simple resources of our people, the sum is a very moderate one. The large congregation of late years into the newer settlements of our country, and the earnest call by the churches in the Province of Ontario and Quebec, in last year's statistics, 195 missions stations, 60 supplementary congregations were reported as aided by the funds. These numbers will in all likelihood be considerably increased during the year 1913.

It remains with the members of the Canada Presbyterian Church to say, whether we shall go forward in our great work as in past years, or if we are to be content. The committee dare not make grants beyond their means. Many new fields of great promise could be opened, did the liberality of the church in this respect, equal that of a Church of Christ, we are to maintain our position and extend our influence and usefulness—if we are to support our colleges in greater numbers, and to support the staff of laborers in the Foreign Mission Field, and successfully prosecute the other enterprises in which we are embarked, the aid of the members of our church, that has ever done in our past history as a church.

In the name of the Committee, WILLIAM COCHRAN, Converter, Brantford, Nov. 18th, 1912.

PRESBYTERY OF PARIS.

The Presbytery of Paris met on Tuesday, the 17th instant, within Chalmers Church, Woodstock. There was a large attendance of ministers and elders. The Rev. H. McTavish, Moderator. A circular letter, of the United Presbyterian Church of Scotland, which is now on a visit to Canada, and the Rev. Thomas Alexander, formerly of Percy, Ontario, were present. Mr. Wright, of Ingersoll, reported his diligence in presenting the call from Tilsburgh to the Rev. William Cavan, of Burdett. The Clerk read a report of the efforts that the Presbytery had looked Mr. Cavan from his charge, and instructed him to wait the instructions of the Paris Presbytery. The Presbytery then received, in the terms of the arrangements made at last meeting (contingent upon Mr. Cavan's acceptance of the call) to proceed to his induction on the 27th inst. A circular letter was read from the Presbytery of Manitoba, intimating that at next General Assembly they would seek leave to receive as a Minister of the Gospel, the Rev. J. McTavish, of the Presbyterian Church of Canada, in connection with the Church of Scotland. The Clerk was instructed to correspond with the Presbytery of Manitoba, for leave to receive the Rev. J. McTavish, and to furnish him with a circular letter, containing a circular letter read from the Presbytery of Brockville, intimating their intention to apply next General Assembly, for leave to receive the Rev. J. McTavish, a minister of the Congregational body, and Mr. Boyd, a licentiate of the American Presbyterian Church, into the Canada Presbyterian Church.

The Presbytery then proceeded to consider the Report of the Rev. Wm. McTavish, of Ottawa, as Moderator of the next General Assembly. The Presbytery then proceeded to consider the Report of the Rev. Wm. McTavish, of Ottawa, as Moderator of the next General Assembly. The Presbytery then proceeded to consider the Report of the Rev. Wm. McTavish, of Ottawa, as Moderator of the next General Assembly.

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Normish, presided. Mr. Grant addressed the minister, and Mr. Lawry the Congregation. In the evening a service was held, to which a large number of the congregation was well attended, and addressed by members of Presbytery and outsiders. Mr. Cavan's settlement is most harmonious. W. C.

Sabbath School Teacher.

INTERNATIONAL SERIES OF SUNDAY-SCHOOL LESSONS FOR 1913.

By REV. JOHN G. BROWN, D.D., D.C.

First Quarter, Genesis. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Second Quarter, Exodus. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Third Quarter, Leviticus. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Fourth Quarter, Numbers. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Fifth Quarter, Deuteronomy. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Sixth Quarter, Joshua. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Seventh Quarter, Judges. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Eighth Quarter, Ruth. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Ninth Quarter, I Samuel. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Tenth Quarter, II Samuel. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Eleventh Quarter, I Kings. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Twelfth Quarter, II Kings. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Thirteenth Quarter, I Chronicles. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Fourteenth Quarter, II Chronicles. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Fifteenth Quarter, Ezra. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Sixteenth Quarter, Nehemiah. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Seventeenth Quarter, Esther. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Eighteenth Quarter, Job. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Nineteenth Quarter, Psalms. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Twentieth Quarter, Proverbs. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Twenty-first Quarter, Ecclesiastes. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Twenty-second Quarter, Song of Solomon. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Twenty-third Quarter, Isaiah. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Twenty-fourth Quarter, Jeremiah. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Twenty-fifth Quarter, Lamentations. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Twenty-sixth Quarter, Ezekiel. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Twenty-seventh Quarter, Daniel. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Twenty-eighth Quarter, Hosea. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Twenty-ninth Quarter, Joel. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Thirtieth Quarter, Amos. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Thirty-first Quarter, Obadiah. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Thirty-second Quarter, Jonah. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Thirty-third Quarter, Micah. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Thirty-fourth Quarter, Zephaniah. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Thirty-fifth Quarter, Haggai. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Thirty-sixth Quarter, Zechariah. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Thirty-seventh Quarter, Malachi. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Thirty-eighth Quarter, Matthew. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Thirty-ninth Quarter, Mark. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Fortieth Quarter, Luke. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Forty-first Quarter, John. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Forty-second Quarter, Acts. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Forty-third Quarter, Romans. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Forty-fourth Quarter, I Corinthians. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Forty-fifth Quarter, II Corinthians. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Forty-sixth Quarter, Galatians. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Forty-seventh Quarter, Ephesians. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Forty-eighth Quarter, Philippians. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Forty-ninth Quarter, Colossians. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Fiftieth Quarter, I Thessalonians. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Fifty-first Quarter, II Thessalonians. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Fifty-second Quarter, I Timothy. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Fifty-third Quarter, II Timothy. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Fifty-fourth Quarter, Titus. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Fifty-fifth Quarter, Philemon. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Fifty-sixth Quarter, Hebrews. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Fifty-seventh Quarter, James. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Fifty-eighth Quarter, I Peter. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Fifty-ninth Quarter, II Peter. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Sixtieth Quarter, I John. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Sixty-first Quarter, II John. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Sixty-second Quarter, III John. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Sixty-third Quarter, Jude. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Sixty-fourth Quarter, Revelation. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Sixty-fifth Quarter, Psalms. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Sixty-sixth Quarter, Proverbs. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Sixty-seventh Quarter, Ecclesiastes. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Sixty-eighth Quarter, Song of Solomon. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Sixty-ninth Quarter, Isaiah. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Seventieth Quarter, Jeremiah. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Seventy-first Quarter, Lamentations. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Seventy-second Quarter, Ezekiel. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Seventy-third Quarter, Daniel. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

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Seventy-ninth Quarter, Micah. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Eightieth Quarter, Zephaniah. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Eighty-first Quarter, Haggai. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Eighty-second Quarter, Zechariah. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Eighty-third Quarter, Malachi. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Eighty-fourth Quarter, Matthew. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

Eighty-fifth Quarter, Mark. 1. 1-11. 2. 1-11. 3. 1-11. 4. 1-11.

rule the lower creature. God did three things. (1) He "burned" his body of the dust, already created (Gen. 1:7). He "breathed" into him the breath of life (Gen. 2:7). He arranged or constituted body and soul as one person, "make" (v. 20). Now as it is by accident that in heaven, all these words are employed regarding the dust of Gen. 1:7. It is not the dust that is called by my name; for I have created him for my glory; I have loved him; yes, I have made him.

(2) He "breathed" as the head of creation, v. 2:7. He "breathed" into him the breath of life, and made him a living soul, v. 7:17. He arranged or constituted body and soul as one person, "make" (v. 20). Now as it is by accident that in heaven, all these words are employed regarding the dust of Gen. 1:7. It is not the dust that is called by my name; for I have created him for my glory; I have loved him; yes, I have made him.

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(14) He "breathed" as the head of creation, v. 2:7. He "breathed" into him the breath of life, and made him a living soul, v. 7:17. He arranged or constituted body and

Our Young Gals.

SHALL THE BABY STAY?

In a little brown house, With a window for a door, On a little morning's first day, Our little baby lay...

"I have a word that rhymes with bun." "Is it what many people call sport or merriment?" "No, it is not fun."

LANGUAGES AND ALPHABETS.

It is said that the various nations of the earth speak about eighty-eight different dialects, but these can be traced to a small number of languages...

MODERN LANGUAGES.

The Chinese is the most different, the Italian the softest, the Spanish the most pompous, the French the most polite and passionate, and the English the most obstinate and energetic.

HINTS FOR YOUNG CHRISTIANS.

- 1. Never neglect daily private prayer; and remember that God hears your prayer. 2. Never neglect daily private Bible reading; and remember that God is speaking to you...

A HALF-HOUR WITH GRANDMA GRAY.

"A penny for your thoughts, wife." And as he spoke, Mr. Horton snapped a bright smile into his side of the comfortable and sent it rippling across the top of his head into the lap of the little woman who sat opposite him.

"On the contrary, Mr. Horton, I was considering this question: Are hens a necessary part in other words? It is possible to keep house without eggs!" "But why, wife?"

SCIENTIFIC AND MARVEL.

A SCIENTIFIC AMBROSCOPE. Professor's wife, who occupied herself anxiously with assisting her husband in making casts of interesting objects of geology...

INDIA RUBBER OVER SHOES.

Before 1812 the rubber had been imported only in the form of caricatures, such as the Indian caricatures, and other objects. A certain captain at Madras first thought of using it for shoes...

SALTING BUTTER.

The action of salt, sugar, malt, etc., is to attract the water of the butter to itself. The butter is brought to a nearly boiling state, and the addition of the other ingredients named. The action of salt is to penetrate the butter, absorb the water and make a strong brine...

COFFEE IN FLOWER AND FRUIT.

It is not generally known that the flower of the coffee tree is a fragrant in the way of the roseberry. In Arabia the plant grows to the height of forty feet, the plant of blossoming crested kind of parasol...

THE RAYMING GAME.

One person thinks of a word, and gives a word that will rhyme with it. The players, in an endeavour to guess the word, think of those that will rhyme with the given, and instead of speaking define them. The first person must be quick in guessing what is meant by the description, and answer whether it is right, or not, giving the definition to the question. Here are two examples:

FRAGMENTS OF TIME.

In order to achieve some good work which you have much at heart, you may not be able to secure an entire work or even an interrupted. But try what you can make of the broken bits of time. Clean up its golden dust, those reaping an abundance of precious duration, those leavings of days and remembrances of hours...

ESSENTIALS OF SUCCESS.

No man can afford to be without tranquility of mind. It is useless to sit idly down and pine, and to be discontented with the facilities of a great mind, a great fortune or a great name, to give him up to a melancholy in his case out of every evil he is overcome by the influence of the mind, and a rubbing life of the stimulus of the mind, and a rubbing life of the stimulus of the mind, and a rubbing life of the stimulus of the mind...

CO-EDUCATION OF SEXES IN A SWISS UNIVERSITY.

The following is clipped from The London Leader, a Zurich University is shortly to be opened, and encouraging the attendance of lady students. The number of male students in 1872 is 161; of female, 51. No lady student has ever before been admitted to the attendance of the medical course...

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