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Contributors and Correspondents. PRESBYTERIAN WRONGS.

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Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—It has come to my knowledge that the language I used in my third letter, in reference to the Exegetical work of Knox College, has been understood by some as being an attack upon Prof. Caven. Nothing could have been farther from my intention; and I am sorry that my language, on account of its brevity, was capable of being thus misinterpreted. What I said was this: No one can find fault with his mode of teaching his subject. It is just what young ministers need. It is better that a Class should read *six verses well*, than any amount in a slovenly manner. But that does not hinder students from reading by themselves a great deal more than they read in the class-room. They could easily read over one of the Gospels each session; and then they would have made some approximation towards the reading of the whole of the New Testament, before they leave College. And therefore I think that the Board of Examiners should demand more than *three chapters* for an examination. I wish to make the fullest apology for having even *appeared* to cast reflections upon the zeal of Prof. Caven. He has no greater admirer than I.

In my last letter I made some suggestions regarding the establishing of a full staff of Professors. No doubt the General Assembly will address itself to this question soon. But I believe that there are some radical errors connected with the manner in which the Church, generally, is disposed to perform the work.

Some of the Presbyteries have already made nominations for the chair of Systematic Theology and have been somewhat snubbed for their eagerness, seeing that Prof. Inglis's resignation has not yet been accepted. And yet, when we remember that we have to pay for many a little formality in the General Assembly, by the loss of a whole year of precious time, I am inclined to think that the conduct of these "eager" Presbyteries is to be commended.

But the whole Church seems bent on devoting its first energies to the appointment of a Professor of Systematic Theology. It never seems to have occurred to our leading men that 'his may not be the wisest course. I am thoroughly convinced that it is not. There is another chair, still unprovided for, which now-a-days seems to be of far greater importance.

This point is worthy of thoughtful consideration. It has probably been the habit of Presbyterians, generally, to place the department of Systematic Theology far above all others in importance. Doubtless this was right in times gone by—times that have been made famous by theological warfare. The truth is being forced upon us, whether we will learn it or not, that we are never going to disseminate the principles of Christianity by battling against heresy. Less still are we going to save souls. If good is to be done, ministers must stand up and tell their hearers the *truth* and do so with all the earnestness of men who have not time to be chasing error from corner to corner. I am not saying a word against the study of Systematic Theology; but I am convinced that the necessities of the times have altered its *relative* importance. Besides, when we remember that very nearly all the students we ever find in Presbyterian Colleges are of either Scottish or Irish descent, and that these are the very persons who enjoyed, in their childhood, the thorough theological training so characteristic of these nationalities, we can understand that they know quite enough of polemical theology before they ever enter College. And above all, they have at hand the great work of Dr. Hodge—a book that has rendered all lecturing on the subject, by men of ordinary ability, simply a waste of time.

What we want now is a class of preachers who know their Bibles well, and are able, with divine unction, to tell its truths to their fellow-men. In order to this, there are two great requirements. Preachers must, first, be constant students of the living theology of the Word of God, and, secondly, they must know how to bring what they do know to bear with power on the consciences of men. And if a College can do anything to prepare its students for their work, it must train them in Exegetics, as of supreme importance, and in Homiletics and Pastoral and Evangelistic Theology, as ranking next. These four branches constitute the "art" of successful preaching. Students can read Church History for themselves. They can read Apologetics and Systematic Theology for themselves. But, in the "art" of their profession, they cannot work alone. They must

receive regular drilling. They must, by constant practice, under a skilful master, learn how to make the Bible yield its truth, and, by practice just as regular and just as careful, learn to be effective preachers.

From all this, I hold that what the General Assembly should do next is to appoint a Professor in the Departments of Homiletics and Pastoral (including Evangelistic) Theology, and a teacher in Education. As for Systematic Theology, the students can be examined on Hodge's text-book. No lecturer is needed; for no man can get up a useful course of lectures in that Department at six months' notice.

Let us have a full staff of Professors, if possible. But if that cannot be done, let us not waste strength where it is least needed, and refuse our students help, where they need it most.

KNOX COLLEGE.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—The correspondence on instrumental music seems to have changed to that of Knox College, and in my opinion is an agreeable change, one which is of more practical benefit to the church. We have done and I hope we can still do without organs in the church but not so without the college. I believe as the college is maintained, so will the standing of the church be; the college is to the church what the spring is to the river, the source from which a learned and efficient ministry is to come. I believe that a college is much needed from what has already appeared in your columns, and I desire to offer this suggestion as to the best plan for raising the funds towards the erection and endowment of one suitable to the wants of the church, viz: That each office-bearer would solicit subscriptions from every member and adherent of their congregations, and to remit the sum so subscribed with the name of the congregation to their respective Presbyteries, and to be remitted by them to the committee appointed to receive contributions for the erection and endowment of new college buildings in Toronto. I believe the scheme is practicable if it only be properly laid, before the members and adherents in the manner here suggested; and I have not the least doubt but that the Rev. Prof. Caven will be agreeably surprised when he finds after a fair trial similar to the above has been once given, that there will be enough for both purposes. I fully coincide with the Rev. Professor's remarks about exaggeration and all classes uniting in this work of contributing as liberally as God has given them means. The truth requires no exaggeration to substantiate it, and such exaggeration only tends to cause mistrust and doubt.

I do not expect that I will ever see, let alone enter the college, yet I will contribute six months' earnings towards the purposes above mentioned. Hoping that immediate action will be taken in this matter,

I remain, yours truly,
R. F. S.
Sharon, January 25th, 1872.

AMUSEMENT—A COUPLE OF SUGGESTIONS.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—I am glad that you have said on the Music Question—enough. Glad was I that such a civil old Scotchman answered my questions. I rather like him; in short, I hope you will see fit one day to invite all your correspondents to a cup of tea and tell us all to pick out our opponents. I am sure that I would have good times with the old man. I have a great many questions to put yet on the Organ Question. Hoeh me! No, let that be taboo. But on—Amusement. This is a big question, Mr. Editor.

You have read the Greysin's Letters. In that extraordinary passage on the "Madman and the Devil," tools are made to ask, "I am sair wracked for a temptation." Have ye no a temptation? Well sir, I am sair wracked for a question on Amusement. Yet I don't desire a kind-hearted Scotchman to answer the questions. If I could get the longest faced, worst tempered, smallest hearted reader to listen, he is the man for me. Query—What is the difference between amusement and relaxation? I say not very much in many instances.

Q. Is it amusement to learn and teach God's praise on the Sabbath? I say, whatever it is, it is right. I know my opponent will say it is wrong.

Is it right for a Christian to sing a Psalm or Hymn to himself or herself on the Sabbath? I say—Yes.

Such is only a kind of sample of questions, Mr. Editor. But all this is not the reason for writing to you to-day. I send you my next year's subscription, also other \$2, with the request that you will be so kind as to forward a copy to a dear sister in wild Scotland. I think so much of your paper that I send my own copy to my neighbour; aye, or to an old grandmother, and a dear brother. Na, na, I cannot treat your paper like the *Globe*, read it one day and kindle the fire with it the next morning. I hope you will have great success. That you will reach the understanding hearts and pockets of many old Scotchmen like myself. Your late friend, QUARRY.

THE THIRSTY.

BY REV. W. ORMSFON, D.D.

What a scene of busy, bustling activity surrounds us! "All things are full of labour." The surging multitude press eagerly, hurriedly on, each urgent in the pursuit of some purpose. Many, wholly absorbed in their own immediate care, seem to be utterly alone in the midst of the throng, all animated by one common sentiment, the desire of happiness or the wish to secure some personal good, make unwearied, indefatigable, continually renewed efforts to attain it.

Much of this restless activity is laudable and well directed, and, in a measure, successful, yet it fails to satisfy the hunger of the heart, or assuage the thirst for happiness in the human soul. We are formed for enjoyment, and we long for it. We need a soul-satisfying good, and we seek it. Yet few seem to find it. Is happiness, then, unreal or unattainable? Is it only a fair illusion, which, receding as we approach, ever eludes the grasp, or a deceitful mirage, which awakens desire only to tantalize with continued disappointment? No. Happiness is as real as the aching heart which thirsts for it, and accessible to all who seek it aright. Many seek it in objects which are not fitted to yield it, because neither in harmony with the laws of our nature nor in accordance with the appointment of God. Constituted and endowed as we are, our happiness depends upon the Divine favor and fellowship, and the proper exercise of all our higher spiritual faculties. Companion with God is the need of every human soul; without it, pure and permanent peace and joy are impossible. The radical necessity of our nature is reconciliation with God, and until this is secured, our life will prove one long series of failure, disappointments, and chagrin. For this all men thirst, many unconsciously, not knowing what they need, only feeling a sense of want, which urges them on in eager quest for what as yet they have not found.

The grand mission of the Saviour into our world was to make this reconciliation possible and easy; to bring man back to fellowship with God, and restore him to the Divine favor; to give peace and purity, holiness and happiness to the human heart. His invitation to every unsatisfied, aching, seeking, thirsty heart is, "If any man thirst, let him come unto me and drink." These were his words of sympathy and counsel addressed to the restless multitudes in his own day, who failed to find peace in the joys of home or social life; in the pursuits of business or of pleasure; or even in the observance of ordinances and the services of the sanctuary.

Looking out upon the vast throng gathered at Jerusalem to celebrate the harvest home of the nation by a joyous religious festival, watching them as they entered into all the hilarious festivities and sacred solemnities of the occasion, He saw behind the gorgeous and pompous ceremonial so much formality, weariness, and hunger of heart; and within the leaf-covered booths, where social gatherings met, so much sorrow, dissatisfaction, disappointment, and unfulfilled desire—felt, though unexpressed—that, standing up in their midst, He appealed to their sense of need, and proffered a supply, and what He did then He does now. Would that the anxious, unsatisfied, unhappy multitudes to-day might hear His voice, and drink and be satisfied.

His proposal is earnest and universal. The term thirsty is highly descriptive and very comprehensive. It is not to be unduly restricted to those alone who are conscious of guilt, ignorance, and wretchedness, and who feel their need of a Saviour, and hunger and thirst after righteousness. It embraces all who long after what they have not got, all the destitute who seek, though in vain, cure for relief, all uneasy, restless, sorrowful, troubled souls everywhere. Only the perfectly happy and such as have no desire for happiness are excluded; and where are any such to be found?

The invitation is addressed to the worldly and the ungodly, the careless and the indifferent, including all who spend their money for that which is not bread, and their labour for that which satisfieth not, who toil hard, hewing out cisterns which, when finished, hold no water; who find that prosperity does not bring peace, and that their highest success is a painful failure. To the eye of Him who came "to heal the broken-hearted," the whole world seems like a company of wanderers in a dreary desert, faint, sick at heart, and sinking, toiling over burning sands in which they dig in vain for water, or seeking to quench their thirst with what they find in marshes. To each and all he proffers living water, which will both satisfy and strengthen. His welcome is as wide as human wo, as earnest as divine love. His gift is adapted to every case; His supply exhaustless; none have ever really applied in vain, or been disappointed in the issue. Why then are there so many empty, aching hearts; so many fevered, thirsty spirits; so many who feel that life is but an empty show? Why so many even among the professed followers of the Lord, who "walk in darkness and have no light," whose hearts are full of heaviness; whose lives are joyless, and whose religious duties are only a kind of task-work? If we go to Christ and drink the waters which He supplies, our souls will be healthful and our lives helpful. He came that we might have life in joyous freedom; fulness, and fruitfulness. Is it true that there is help, and hope, and happiness in all the gospel of Christ? Most assuredly. Jesus speaks to each one of the thronging multitude around us by His word, by His providence, and by His ministers; and His message is, hear

and your souls shall live. And, dear reader, do not your reason, and your conscience, your want and woes your trials and sorrows, and the very thirst of your spirit for some satisfactory, permanent good, urge you to comply? Why perish with thirst while the fountain is nigh, whence freely flow the life-giving waters? Accept the Saviour's invitation and be glad.

INTERNATIONAL S. S. SERIES AND INFANT CLASSES.

LESSON VII.

Gen. xi. 1-9.

Confusion of Tongues.

A word about bad boys. In every class you find them; and in every instance they need careful prayerful treatment. I had one in my class who was very bad. He was six or seven years old. He smoked. He chewed tobacco. He swore and was a complete street rowdy. He came to Sunday School; and knowing just what he ought not to do, he brought a cigar and in all the ways he possibly could tried to annoy me and the little boys around him. He was as sly as a fox, and as daring as he was sly. I give my class (those of them who are good during the class) papers. On the first Sunday, being among the bad boys, of course, in the distribution he did not get one, and I told him why. All this time I had been watching everything he had been doing, not letting him know it, however, except by a reprimand in a few instances. He laughed and didn't seem to care about a paper, and began snatching and tearing to pieces the papers of boys around him. He did that four times. You may know my brain was working very rapidly, and that I was earnestly seeking direction at a throne of Grace to know how to deal with that boy. I knew he was watching me and testing me. For, young as I have said he was, he was twice that age in head and hands and wickedness.

Before the close of School, when he had torn the fourth paper, just when in the act I thought I would try an experiment. I seized him by the collar quite sternly and decidedly, and standing him before all the school I asked, "What is the first thing I have told you I want you to learn?" They all called out "Order!" "Well, now, here is a new scholar to-day. You have all seen what he has done. You all know what he has done these things for—to annoy the school and me. (Then I went over everything he had done. I could see that both he and the school were very much astonished to find I had seen so much.) Now we are all here to be taught. We can't be taught unless we have nice order. We don't want this boy to stay away, but we want him to be good and orderly like the rest. Don't we, boys?" "Yes, sir!" He felt it very much, but made faces and tried to laugh it off. Next Sunday he came back and was just the same almost; not quite so bold, however. Near the close, without letting the others see, I told him to wait after the others had gone; I wanted to tell him something. He waited. I reasoned with him kindly, and as clearly as I was able, and told him I would pray that he might become a good boy. I got him to promise, telling him I would give him five minutes to think over his answer, for I was going to trust that he would keep his promise, that he would try to be a good boy. Next Sunday he tried to do everything for me, and has kept his promise ever since.

We were speaking in last Sunday's lesson of the Bow in the Heavens that God pointed to and told Noah would be a sign to him and to you and me that there never would be a flood of waters again on the earth. Now you would think that all the family would be good and do just as God told them to do after he had been so good to them and saved them from the great flood of waters. Wouldn't you? You would think they would never forget the flood. Wouldn't you? You would think they would never sin again against God. Now I think if you try and remember you will find you have sometimes done just as those people did—do wrong, get punished for it, and then, forgetting all about it, do the very same thing again. Don't some of you remember sometimes, when your mother sent you to school, that instead of going you played truant with some other boys, or went off all alone. And how careful you were to get home at four o'clock, just as if you had been at school. But you were found out some way and punished for it. But you did it again and again. You forgot.

There was a young man whom his mother taught to pray before going to bed and when getting up in the morning, but who did it just because he was taught it and had never given his heart to God. I don't think he would pray night and morning because he loved God and loved to pray to God unless he loved Jesus.

Well, this young man got one of his fingers cut off one day when he was cutting straw at a machine. He was stopping in the house until his hand would get well. There was a minister there who had the day before been speaking to him and telling him of how much Jesus loved him and wanted him to give his heart to Him. And the young man that night before going to bed had got down on his knees and asked God to give him a new heart, and God gave it. And what do you think it was that made him do that? He told the minister that for a long time before he had been going to bed and getting up in the morning, and forgetting all about praying to God. But when he cut his finger off and looked down among the straw and saw his finger laying down there, the first thing he thought of was that he had forgotten to say in the morning, "Defend me, O Lord, from all danger and accident this day," as he had

been used to do. Now that young man remembered God from such a little thing as that. That was not like the people of Noah's family. God sent a great calamity upon them, but they soon forgot all about it and did not give their hearts to God. But that young man—he is a minister now and says he owes it to having cut his finger off that time—thought when he saw his finger and looked at his hand with only three fingers on, "Well, now, I might have been killed instead of only having my finger cut off, and yet this very morning I forgot to pray to God, and I have never given my heart to Jesus." Now, if you could just do as he did, for the same things are happening to you. (These are incidents of my own class and only useful to it, of course, in this connection.) You know two or three weeks ago Thomas Johnston was taken sick on Wednesday and died on Saturday. And last week you know Tommy Smith, who is here to-day, fell down stairs and only broke his arm. He might have been killed. But it was God that spared him and took Tommy Johnston away. Now don't let any of us forget. Well, I said that Noah's family after a while forgot all about the flood and the ark and the rainbow. God told them, when he came down and showed them the rainbow in the cloud, that they were to scatter themselves all over the earth and fill it with people. Don't you think they ought to have done that, after God had done so much for them?

Well, they didn't. After there had grown to be a great many families—about a thousand—they travelled till they came to a nice level country, where the ground was good, and where there was water and everything pleasant. And what do you think they said and did? They said, "We'll not scatter all over the earth and fill it, but we'll stay here and build a great city and be a great people. And we'll build a great high tower away up to the sky, so that if another flood comes we can go up into it and not be drowned." So they went to work to make bricks to build the city and the tower. You have all seen bricks, haven't you? What shape are they? What are they made of? How are they made so hard? Well, they built the houses with these bricks, and then went to work to build the great high tower. You have seen men building a house of brick, haven't you? How do they stick the bricks together? Who do you think was watching them doing all this? They thought if they would build this great high tower they would be a very great people, and everybody would be talking about them, and think them great. God let them go on building for a long time and then He came down to stop them. I wonder if any of you could guess how God stopped them from working. Well, he did it in a very strange way. He didn't throw down the wall, although he could have done that. He didn't kill them all for their wickedness, for thinking that they could become so great that they would not need to thank of God, but could do without, and live without Him. But He made them speak different languages, so that they couldn't understand one another. We didn't it be very strange? One man on top of the tower would call down to the man below for more bricks, but God had changed his speech and the man below did not understand what he was asking for. Another man asked for mortar, but no one knew what he was saying, for God had changed his speech too. You can go and ask your mother or your father for anything and they will understand you. But if you try to speak to little baby in the cradle, she can't understand you, can she? Well, it was just like that among these men building that great tower. God made them all speak different languages so that they could not understand what they were saying to each other. So they had to stop building. Then they would have to scatter because there was no use in living together when they couldn't understand each other. Ever since then there have been men on the world speaking different languages. (I have a better opportunity of illustrating this lesson to my class since some of them can speak German and some cannot; some can understand German and others cannot.) You know a Frenchman can't understand what you say and you cannot understand what a Frenchman says. Now you can tell me why it is that people in some countries have a different language from the people in other countries, can't you? Now I am going to write down on the board the name of that tower. Try and remember it, and whenever you hear a man speaking a language you cannot understand try and remember that it is because men long ago sinned against God by building a high tower that they might be independent of Him. There it is—

Babel.

Now think what a dreadful thing sin must be, and how many evil things it has brought upon men. You remember how Adam and Eve sinned at the tree. What did God do to them for that? You remember how Cain sinned, and what happened to him? Then what did God send the Flood for? And in our lesson to-day, why were men made to speak different languages? All these things were on account of sin. How afraid we should be to sin against God, for fear he should punish us. If we swear, if we tell lies, if we disobey our parents, God is watching us and knows it all, and marks it down in Heaven against us.

TEACHERS.

Upwards of fifty of the members of Rev. Mr. Torrance's congregation, Cheltenham, surprised him and his family on Saturday evening last. They carried provisions with them, and set out a table with good things. After tea they presented Mrs. Torrance with a purse of \$49, as a token of their esteem for her and her family.

THE DESERT ROCK.

Rock of the desert, mourning still
Thy streams the thirsting soul to fill
Rock of the desert now as full
Of living water, pure and cool
We stand beside thy stream.

Bright water of eternity,
We come, we come, to drink of thee,
The voice of welcome that we hear,
The voices dispelling every fear,
Is, "Whosoever will."

River of life, upon thy bank
We sit and of thy waters drink;
The murmur of thy sparkling wave
Speaks still of Him who came to save,
Who bids us drink and live.

Donor.

THE RELIGIOUS TRAINING OF THE YOUNG.

READ BY REV. R. HAMILTON, AT A CONFERENCE ON SABBATH SCHOOL WORK HELD, BY THE PRESBYTERY OF STRATFORD, ON 17TH DEC. 1872, AND ORDERED TO BE PRINTED AND CIRCULATED.

There are three things about which there is no difference of opinion among professing Christians, namely: The young should be taught religious truth. The parents are naturally the best fitted to instruct the young in religious truth. And the Church should take a deep interest in the religious training of the young. Thoughts suggested by these propositions may for a little probably occupy our attention.

I. The young should be taught religious truth.

Sentimentality is not always the truth. Morbid hymns, with a religious tone running through them like a gilded cord, do not always teach the truth. Tales of innocent children with wonderful religious precocity and early happy deaths seldom teach the truth. The facts of history, of arithmetic, of algebra, of sciences may be useful in their place, but they are not the truth which is needful to every child.

The truth which all should know is contained only in the book of revelation which God has given us, and its contents should be made known to the young. There are many reasons why this thought should be pressed on men's attention, when books are plentiful as autumn leaves. The Bible is abundant, but in the midst of abundance multitudes are ignorant of its contents; to many it is an old book which has been lying a hand ever since they remember, of which they have read pieces now and again, and suppose they have read it with sufficient care: and few desire to read a book the second time when so many are at hand which have not been once read. Then there is the delusive hope, arising from the thought, because the Bible is always within our reach we can leave the reading of it to a more convenient season, but must at the first opportunity read the book from the library which is to be returned by an appointed day, so that in this way all the time at command for reading is occupied and the Bible is neglected. The human mind is apt to be frivolous and readily gratified, for a little, with phantoms of imagination which have no stability in them. The facts of the Bible are solid and present realities without fun. They have nothing which is much fitted to make hearts, who love not God, weep over, nor anything to make the frivolous laugh, but facts are recorded there which are much fitted to make reasonable men gravely ponder, to make thoughtful men mourn, and to make believing and grateful men rejoice: The record of man's creation, his subjection to a merciful law, his rebellion and consequent exclusion from his Maker to a condition of hopeless despair involving his race, are facts which should be known in order that the mind might be able to comprehend the realities of subsequent revelation concerning judgment and mercy, the significant condemnation of Cain and acceptance of the offering of Abel, the destruction of the world and the saving of Noah, the overwhelming of the Egyptians and the emancipation of Israel, the death of a rebellious generation in the wilderness, and the entrance of a more obedient one into the promised land; the captivity of a nation for their sins, yet a seed preserved, and according to promise brought back to the city of their fathers; the abandonment of that nation to the horrors of war, famine and slavery for their rejection of the Son of God and the proclamation of forgiveness to a perishing world. These are facts God desires men to know. They have a special relation to man's mental and spiritual health now, and his future and everlasting condition. They are the truths which make wise unto salvation. They should be taught to the young.

II. The parents are naturally the best fitted to teach the young religious truth. There may be exceptions, but they do not weaken the truth of the proposition. There are many parents not so qualified, mentally, to instruct their children, as some others may be; some parents have less glowing zeal for the salvation of their children than have some individuals, distinguished for their burning love and energetic devotedness to the everlasting welfare of the young; yet, notwithstanding this, the general rule is parents are better fitted to instruct their children religious truth than others, and because of this God has assigned them this work.

By what is already said we may see that the teaching of Scripture on this point is sufficiently plain. The teaching of nature is not less plain.

No parents having the love of God and the overlasting well-being of their children prevailing their hearts will delay religious instruction until they discover some written law imperatively commanding them. Although it had not been written "Bring up your children in the nurture and admonition of the Lord," love to Christ, love to the souls of their children would prompt them to tell how God has loved and dealt with men from the beginning, how Christ has suffered for their salvation, how spiritual health may be found for the soul, how an everlasting inheritance is to be secured. True love will constrain to these efforts. Men do not seek for a written commandment before they feed and clothe the bodies of their children; common natural affection is the law which leads to the performance of that duty; a law similar to this will rule in those who love the souls of their children and will move them to put forth efforts in order that the minds of the young may be supplied with suitable food. Parents who do not feel this law of love constraining them to strive for the spiritual good of those entrusted to their care, would not be much influenced by additional written commandments enjoining the duty. If the law written in natural affection be so effaced by callous indifference that it fails to enkindle an earnest desire, sufficiently powerful to lead to vigorous effort for the spiritual welfare of the child, it is not likely that any additional injunctions of revelation would be heard.

This work is not only assigned to, but parents can teach the facts of Scripture. That they cannot is an excuse often presented for neglecting the duty. In most cases the inability consists in the want of

willingsness, and has, in many cases, resulted in diminishing the capacity where a little more diligence in the use of opportunity would have made apt teachers of those who now stand before us on the ground of their defeat. The defect is generally the result of past neglect. To resort to the non-observance of a sin as an excuse is not a good plea for the continued neglect of a duty. In many cases, however, the excuse is groundless. It is not true that parents possessing the Bible and able to read it cannot teach its contents. They may not be able to interpret many of its sayings, but they can tell what these sayings are. They can read the words with their children, call their special attention to portions, and endeavor to get them to know the leading facts of its history and doctrines. This a child can do for a child, and if parents would do a child's work the young in our land would make great advancement beyond their present attainment in Scriptural knowledge. By such means the simple facts of the Bible would find a place in the memory; and if to this were added, which, by a little diligence may easily be done, a knowledge of the Shorter Catechism, which children can commit to memory without much difficulty, then we would find the young furnished with truths much fitted to render them morally strong. Surely parents can get their children to read the Word; they can get them to commit the Catechism to memory, though they may not be able to explain as it is supposed a Professor of Theology can; yet doing what they can they will succeed in communicating a large amount of religious truth. To these efforts let there be added a consistent life and earnest prayer, and we have in activity the best means for teaching religion to the young.

Lively parent may not have the accomplishments of those who excel in making their instructions peculiarly interesting to the young, but this is no reason why the abilities possessed should not be employed to supply the necessities of the souls given us to feed. Though the mother may not excel in cooking, this is not a reason why she should allow her child to perish with hunger. Let her supply the nourishing food at hand though it may not be so delicately prepared. Should parents not have the skill of the professional tailor or milliner, this is not a reason why they should allow their children to remain naked; let them cover them with the warm clothing at hand, though it may not have the finish of the artist. If parents have not the knowledge of the learned nor the eloquence of the orator, with their Bible in their hand and a loving heart within their breast they have the mightiest instruments for teaching their children religious truth. They have opportunity and power to teach Bible facts which none else have. The opportunity is daily; it may be brief because of the pressure of other duties, but if the brief opportunity is well employed much knowledge may be communicated. If twenty minutes are spent in feeding the body with the bread that perisheth, may not four be spent in feeding the mind with the bread found in God's Word. Such daily instruction is better adapted to fix religious truth on the young mind than is any other, and none can give this daily instruction but the parents and guardians who are with them "in the house and by the way."

About the general tenor of these statements there may not be much difference of opinion; however the fact is too plain that these duties are imperfectly discharged by those whom we believe God has specially appointed to this work, and consequently many are growing up shamefully ignorant of our most holy faith. Many good men have felt this and have endeavored to supply the lack by instituting Bible classes and Sabbath Schools, and through these been instrumental in giving much Scriptural knowledge to many who have been neglected by their natural guardians. It may be said that Sabbath Schools are a necessity which has arisen from parental neglect, yet we feel it would be a sin in the Church not to help Sabbath School work, though convinced it is not the chief nor the best method for teaching the young religious truth, even though we may see there is danger of Sabbath Schools, in this matter, usurping the parents' place. The two facts must not be ignored by the church, viz:—the duty is much neglected by parents and there is a danger that Sabbath Schools stop beyond their sphere and increase parental neglect. They have now thrown around them much that is fascinating to both old and young, in numbers collected together, in libraries containing much that is questionable, in anniversaries and picnics where things are done we cannot commend; with such fascinations as these there is danger that parents overlook their personal duty to their children and hand over their religious instruction to the Sabbath School teacher. We profess not to have the discernment of a "Seer," but we may be safe in asserting that should the general tendency of Sabbath Schools be to increase the neglect of parents, soon they shall become more a curse than a blessing to the community. However, they ought not to have this effect. In their design there is nothing which should lead to this result. They come to the rescue of neglected children and an aid to parents in the religious training of their families, but not to encourage any to diminish effort in discharging the duties God has enjoined. However, we know that man is prone to abuse every good purpose. When those naturally indolent are spontaneously aided by another they are tempted to slacken their efforts and trust to that aid and feel that they have been delivered from an irksome burden.

III. The church should take a deep interest in the religious training of the young. In the circumstances she has need to keep the two facts in memory: parental neglect and the danger of Sabbath Schools increasing that neglect. She has need to keep God's method of training the young definitely before the minds of her members, and before the world, so that the evil existing may not be increased. Office bearers in the church have an important duty to discharge in this matter. It is evident that she has to care for the young and not leave them to the varied methods which may be adopted by zealous men, but neither wise nor thoroughly loyal

to the Word of God. The instruction given to Peter, after his restoration, we regard binding on the church in all ages. "Feed my lambs." Not only are fathers to bring up their children in the nurture and admonition of the Lord; the church also is to feed the lambs. In some way they are to be recognized and instructed, that is suitable to their circumstances and capacity, by the office-bearers of the church. The method in which this is to be done is not so clear as we would desire to see it. We have occasionally sermons to the young, but these are too seldom to meet the necessity. We have Bible classes which are means of much profit to those who embrace them. We have Sabbath-Schools where a considerable amount of scriptural knowledge is communicated. Through these means the church is endeavoring to fulfil Christ's command; but we have the thought forced upon us that these efforts are not the out-going of the will of the church as such; they are the efforts of individuals of whose work the church has formed too low an estimate, so that in many cases the Sabbath-School teacher is not recognized in his work by the church. By many sessions and congregations there has been no effort to establish and maintain Sabbath-Schools. It is rare to find in our session or congregational records any resolution bearing on Sabbath-School work. Many Sabbath-Schools have been established and maintained by a few combining together for the good of the young where the office-bearers, as such, have done nothing. Nothing has been done to provide a supply of teachers; nothing done to secure sound teaching; so that the Sabbath-School is regarded as something outside the range of church work, and members of the church feel under no obligation to recognize and value these means of instruction. This is not a satisfactory state of things, nor does it seem to be in accordance with the command, Feed my lambs.

We have not any system alongside church work which seems better adapted to fulfil the command than is the Sabbath-School, and on this account we feel the church should do more in the way of adopting and recognizing it as her own instrument in doing the Master's will. We are persuaded that it is by adopting it as a necessary instrument of the church for training the young in the knowledge of divine truth, we can lead them to have a higher regard to our peculiar principles as a section of Christ's Church, and arrest the evil of substituting Sabbath-School teaching in the room of parental training.

With this view let the church openly claim control of the Sabbath-Schools, and if there cannot be found among her office-bearers persons capable and willing to instruct the young, let her seek such instructors as are judged worthy of confidence; and if such cannot be found to volunteer, let her select, train, set apart, and maintain one or more individuals in a congregation who may be appointed over this business, who may form a centre of united action, and devote their talents to devising methods and organizing means which may be put in practice along with others whom the church may trust as religious instructors. Let these aid parents co-operate and encourage each other to give a more extensive knowledge of Scripture truth.

Such a proposal may at present seem utopian, but we feel persuaded that something like this will be adopted by the church when more alive to her duty. Many more should be actively doing religious work in connection with the church so that she may make headway against the united streams of evil in which she is placed as a life-boat. At present Sabbath-Schools are in a transition state. There is something about their practical working which indicates want of stability. They have much of the world's ways of keeping up an interest in them, in exhibitions, in the ceaseless change of hymnology, in the perpetual craving for new amusement in music, and in the want of respect for the great design of the Sabbath by the extensive introduction of semi-religious books into the libraries. Such a state of things cannot last. There is too little knowledge of the Bible communicated in our Sabbath-Schools to form a bulwark against the sceptical romance reading which now envelopes society with a kind of hazy feeling that truth and fiction mean the same thing. The believers of truth may not despair in the midst of this transition. Truth is clear as well as great and shall prevail; only let those who have it fear from it the world's wrappings so that it may appear in its native brilliancy and cut away for itself through this fog raised by vain imaginations. It is still quick and powerful and able to divide between soul and spirit, and to discern the thoughts and intents of the heart. Believers have need to be faithful in holding forth the truth: this they can do only when their own feet are firmly planted on the "Rock" which moves not amidst all the surging billows of depraved passions raised.

As office bearers in the church we have an important duty to discharge in connection with Sabbath-Schools. To place ourselves in opposition to them because they may not be as we desire would not only be folly, but sin; amidst much carelessness in family training they are the best thing we have at present to supply the lack. They are doing much good and form an obstacle in the stream of Bible ignorance which the church was slow in arresting. In some measure she has risen to see the neglect, but more is yet to be done—by aspirations, nobler efforts, greater facilities, better accommodation, increased funds are needed for lifting up the young to a higher sphere in Bible knowledge.

All these things to which we have made reference may be said to consist only of bare instrumentality not more powerful in themselves than so many dry bones. We forget not that these are given no life, but pray that the efforts might result in a shaking so bone would come to his bone; that sinew and flesh would come upon them and skin cover them, then so far would our work be successful though lifeless. Let our desires go out for the breath of the Lord that he would make these bones a living power in his church for the quickening of the rising generation. We attach much importance to a wise instrumentality and believe that the nearer

it is to the instructions of God's Word the more successful it is likely to be, but we believe not that instrumentally can give what must be sought for in all religious instruction. It is the work of the Spirit of God. This cometh only from the Spirit of God. He only can lift up a standard which can effectually oppose the enemy coming in as a flood, but we have much to do in the matter, for we possess the Word which is the power of God unto salvation to every one that believeth.

CHRIST'S TENDERNESS TO THE WEAK.

It is enjoined upon Christians that they strengthen themselves in the grace that is in Christ Jesus, but how many there are who neglect this duty, and all their lives travel on their journey like Bunyan's pilgrims feeble-minded and ready-to-halt. They are like the bruised reed and smoking flax—weak feeble, suffering Christians—babes and not strong men in Christ Jesus. But such is the wonderful condescension and sympathy of the Lord Jesus Christ that to even such Christians he gives precious promises. Here we have one, for it is the Saviour that speaks here, hence these words are attributed to him by the Evangelist Matthew, xii, 20. It is thus "He will not break the bruised reed, nor quench the smoking flax." That is where ever he finds a spark of grace he will watch over it with care.

Indeed he knows that it is the weak, feeble Christian that specially needs his help. The father cares more tenderly for the feeble infant than for the strong robust one. If it cannot walk alone, he extends his hand and gently leads it. So it is with the Saviour. "He carries the lamb in his bosom, and gently leads those that are with you." Paul was in great trouble; he had a thorn in the flesh, which made him feel very weak, and he prayed to God for help and the answer came, "My grace is sufficient for you, for my strength is made perfect in weakness." And such was his experience of the strengthening grace of the Saviour that he said, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me . . . for when I am weak then I am strong." While feeble Christians should seek strength, and all should desire to become strong men and women in Christ Jesus, yet there is no room for despondency on the part of the weakest saint. There are many things a weak Christian cannot do. He may not be able, like Gideon, to kill the Giant Despair, but he can live in the fear of the Lord, and so claim the promise, "Like as a father pitieth his children, so the Lord pitieth them that fear him." The father pities and helps the weak, suffering child. So our heavenly Father will pity and help this weak, feeble child, even though it is fitly compared to the bruised reed and smoking flax. Listen to the cheering words: "Fear not thou worm of Jacob." You are weak and feeble, it is true, but "thou shalt thresh the mountain." My strength shall be perfected in your weakness.—Church at Home.

DOES GOD EVER SCOLD?

"Mother," said a little girl, "does God ever scold?" She had seen her mother, under circumstances of strong provocation, lose her temper, and give way to the impulse of passion; and pondering thoughtfully for a moment, she asked: "Mother, does God ever scold?" The question was so abrupt and startling, that it arrested the mother's attention almost with a shock: and she asked: "Why, my child, what makes you ask that question?"

"Because, mother, you have always told me that God is good, and that we should try to be like him and I should like to know if he ever scolds?" "No, my child, of course not." "Well, I'm glad he don't; for scolding always hurts me, even if I feel I have done wrong and it don't seem to me that I could love God very much if he scolded."

The mother felt rebuked before her simple child. Never before had she heard so forcible a lecture on the evils of scolding. The words of the child sank deep into her heart, and she turned away from the innocent face of the little one to hide the tears that gathered to her eyes. Children are quick observers; and the child, seeing the effect of her words, eagerly inquired: "Why do you cry, mother? Was it naughty for me to say what I said?"

"No, my love—it was all right: I was only thinking I might have spoken more kindly, and not have hurt your feelings by speaking so hastily and in anger as did."

"O mother, you are so good and kind, only I wish there were not so many bad things to make you feel and talk as you did just now. It makes me feel away from you so far—as if I could not come near you as I do when you speak kindly: and oh, sometimes I fear I shall be put off so far I can never get back again."

"No, my child, don't say that," said the mother, unable to keep back her tears, as she felt how her tones had repelled the little one from her heart; and the child, wondering what so affected her parent, but intuitively feeling it was a case requiring sympathy, reached up, and throwing her arms about her mother's neck, whispered: "Mother, dear mother, do I make you cry? Do you love me?" "Oh yes I love you more than I can tell," said the parent, clasping the little one to her bosom, "and I will try never to scold you again, but if I have to reprove my child, I will try to do it, not in anger, but kindly, deeply as I may be grieved that she has done wrong."

"Mother, dear mother, do I make you cry? Do you love me?"

"Oh yes I love you more than I can tell," said the parent, clasping the little one to her bosom, "and I will try never to scold you again, but if I have to reprove my child, I will try to do it, not in anger, but kindly, deeply as I may be grieved that she has done wrong."

"Oh, I am so glad I can get so near to you if you won't scold. And do you know, mother, I do want to love you so much, and I will always try to be good."

The lesson was one that sank deep into that mother's heart, and has been an aid to her for many a year. It impressed the great principle of reproof in kindness not in anger, if we would gain the great end of reproof—the great end of winning the child, at the same time, to what is right, and to the parent's heart.

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NOTES TO CORRESPONDENTS.

We have received a letter from "a member of St. Andrew's Church, London," giving an account of the Annual Meeting of that Congregation and of a dispute that seems to have arisen about the proposed introduction of a melodeon into the Sabbath School.

British American Presbyterian.

TORONTO, FRIDAY, FEB. 7, 1873.

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

TOPICS OF THE WEEK.

We have during the past week had an Archbishop of the Church of Rome lecturing in defence of his church and endeavoring to show that the Roman Catholic church has ever been the patron of all liberal arts and sciences, and has never shown anything like a narrow, illiberal or ignorant spirit in reference to anything connected with the progress and well-being of the race.

Our local parliament drags its slow length along. Business is not pushed forward with any great energy. The sittings have generally been short and uninteresting; the speaking as a usual thing of no moment.

any authority over his property and business, for a certain fixed period, during which time any one who sells or gives him intoxicating liquors is subjected for every offence to a heavy fine, and if a licensed dealer in such wares, to be deprived of his license for at least a year.

We are glad, then, to have to record so marked an intimation of progress, and congratulate our local legislators on having formally given their sanction to the principle that a man has no right to make himself a drunkard, even though using the argument about doing what he likes with his own.

In this connection we notice also with sincere pleasure a remark made by the Hon. Mr. McKellar, at Belleville, to the effect that it was a great mistake in getting up public entertainments to exclude the ladies and have anything on the table in the way of drink stronger than water or coffee.

We sincerely hope that the grand banquet held at the opening of the present Session of Parliament will be the last of the kind, at least among those who call themselves Reformers, where intoxicating liquors shall figure so prominently, and we must add so far as some there were concerned, so discreditably.

The accommodation given in the steerage of trans-Atlantic steamers is receiving an increasing amount of attention, while the manner in which the poor emigrants sometimes have to fare even after landing is being brought into special prominence by charges at present being investigated against Colonel Belle, Emigration Agent at Montreal.

The prospects before the Presbyterian church in Manitoba are of the most encouraging nature. If true to herself and her great Head that church may speedily be the strongest in all the North-West. In all likelihood there will be a great influx of settlers into those regions during the coming season, and it will be discreditably in the last degree if Presbyterians do not fully do their part in sending the means of grace along with those who are to lay in those regions the foundations of a mighty Empire.

KNOX COLLEGE.

The letter of R. F. S. on Knox College shows a very becoming spirit and makes some very feasible suggestions. If all were animated by the same spirit as our correspondent the thing would be soon done, and thoroughly. There is abundant wealth in the church to accomplish all that is needed and a great deal more.

exception to one thing and another to another, and all comforting their hearts with the idea that they held bona fide by the 'main scope.'

THE RELIGIOUS THOUGHT IN SCOTLAND.

The December number of Fraser had a long article on the "Possibilities of the religious thought in Scotland" in which occasion is taken, from the death of the Rev. Dr. Gibson, to note some of the more prominent religious tendencies of the younger class of Scotchmen both lay and clerical.

Of late years, we are assured, a class of clerics has sprung up as yet not more definitely known than as 'young ministers.' These are neither obtrusively orthodox nor impetuously heterodox. They do not seek to overturn the present order of things nor do they seek to maintain and believe in it as deserving to last forever.

Another influence at work is the increased fraternization with the "broader" members of the English Church, especially such as Dean Stanley, who, as every one knows, is lavish in his praises of the old, moderate days of the Kirk. In short, the strong tendency in the Scotch Kirk, according to the general opinion, is towards latitudinarianism.

But a certain tendency in the same direction is to be noticed in the Free Church itself, as is evident from recent discussions and recent decisions. The cases of Drs. Hanna and Walter Smith, and more recently of Mr. Knight, are adduced as illustrations of this.

Again the United Presbyterians are seeking and securing greater freedom in their mode of worship, and so forth, and that to an extent that would have scandalized people less than a quarter of a century ago.

It is in the Established Church, however, that these tendencies are most marked and unmistakable. The lately appointed Professor of Church History in the University of Edinburgh,—Dr. Wallace—openly advocates an Establishment upon the most latitudinarian basis and would make it, to use his own words, an 'institute of free religious thinkers and teachers for the nation,' paid as the professors in universities, to communicate the latest results of research on the subjects they teach.

The only hope of emancipation, it is concluded, lies with the cultivated laity who are more and more breaking away from the teaching and influence of the clergy, and thinking and acting on religious matters in a manner which twenty or thirty years ago would have caused a great scandal, but is now taken as a matter of course.

To a certain extent there may be some truth in these remarks of Fraser, not merely with reference to Scotland but other places as well. There is a gathering uneasiness among some even in Canada about the absolute subscription to every proposition in the Confession of Faith, while at the same time it is felt that to fall back upon the "main scope" would open the way to every kind of dishonesty;—to one taking

exception to one thing and another to another, and all comforting their hearts with the idea that they held bona fide by the 'main scope.'

We hope it will be long before the freedom for which Fraser sighs shall be found generally characteristic of the Presbyterian Church. Doctrinal soundness, after all that has been said, has ever been found indispensably necessary to a robust, healthy, practical, godliness, and where the former has to any great extent taken its departure, the latter has not been long in also making good its interest. Men continually struggle to get quit of the 'offence of the cross,' and when they so far succeed they boast of freedom, but they do so by getting quit of the cross itself, and in its place secure a feeble ineffective liberalism which has never been found possessed of sufficient light to brighten one human soul, or sufficient life to quicken and invigorate one human heart.

OAKVILLE.

CONGREGATIONAL WORK—A FAITHFUL PASTOR—ANNUAL MEETING.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Reading with considerable interest the proceedings of other churches in your very valuable paper, it has occurred to me, perhaps it might interest others to hear a little from this locality. Our minister, the Rev. Wm. Meikle, gave us his fifth anniversary sermon on Sabbath last, and we find that this little form has been undergoing a trying ordeal for the past year through many removals, yet the Presbyterian Church has steadily improved in numbers and pecuniary strength.

Two weeks ago, we had our annual missionary meeting in the church, Rev. Mr. Ewing of Georgetown, and Rev. Mr. Nisbet, of Saskatchewan Mission with Rev. Meikle occupied the platform, and delivered addresses that were listened to with great interest. The sum realized for mission purposes was \$100 appropriated in the following manner: to the Home Missions \$36, to Knox College \$25, Foreign Missions \$20, Widows' and Orphan Fund \$12, Assembly Fund \$8.—ST. VINCENT.

Oakville, Jan. 20th, 1873.

On Sunday last, the new Church, Garafaxa, was opened. Three services were held, the church being crowded on each occasion. The building is 40x60 feet, built of field stone, and has a creditable appearance. The attendance at the two soirees, on Monday, was very large, the net proceeds from which, added to the Sabbath collection, amounted to the handsome sum of \$200. The much esteemed pastor, Rev. W. Millican, is doing a good work in Garafaxa.

The annual soiree of the Millbank Presbyterian Church was held on Tuesday evening of last week. Though the weather was not favorable, the snow having fallen heavily all day, the church was packed, and some were unable to gain admission. The speakers were the Revs. Messrs. Renwick and Drummond, who were the deputation sent by the Presbytery in behalf of missions. The proceeds amounted to \$91.

A short time ago, at the fourth of the fortnightly series of Socials held in connection with the C. P. Church at Port Edward, Mr. Wm. Armstrong, M. A., who had preached for the congregation for a few months, was presented by his Bible Class, on the eve of his departure for Toronto, with an address and a costly writing desk, gold pen and pencil case. Mr. Armstrong replied in suitable terms. Mr. Palmer replied on the part of the congregation, and paid a high compliment to Mr. Armstrong. As far as himself and the other officers of the church were concerned, every effort would be made to secure the permanent settlement of that gentleman amongst them. Since then Mr. Armstrong has received an unanimous call from the Point Edward congregation, and should he see his way to accept, a flourishing charge will be the result.

MINISTERS AND CHURCHES.

Rev. J. Stewart, of Pakenham was recently visited on a deputation of the ladies of Kinburn a vicinity, and presented with an address expressive of their appreciation of his services amongst them, and a purse containing \$162.—Com.

A concert in connection with St. Andrew's Church, Therah, was given in the Orange Hall, Beaverton, on Thursday evening, the 20th ult. Several amateur singers took part, and acquitted themselves very creditably. The Hall was crowded, and the handsome sum of \$100 was realized.—Com.

The annual soiree and social of the C. P. Congregation of Norwood, was held on the evening of the 28th ult., and turned out as on a few former occasions a success. Interesting addresses were given by the Rev. W. C. Young, minister of the congregation, Rev. D. Beattie, late of Campbellford, and Rev. P. Duncan, of Colborne. At various intervals the choir of the church sang some fine pieces of music, and thereby culminated the evening's proceedings. The sum of nearly ninety-five dollars was realized and devoted to the Manse Fund.—Com.

A meeting of the congregation of Knox's church, Mount Forest, was held on Thursday evening, when the question of erecting a new church was fully considered. A committee composed of Dr. Yeomans and Mr. Robt. Scott were appointed to secure subscriptions. They commenced their duties in the village on Friday, and met with a most liberal response, having obtained during the day, subscriptions to the amount of over \$8,500. Measures will at once be taken preparatory to the erection during the coming summer of a building which will alike be a credit to the congregation and an ornament to the town. The probable cost of the new church will be \$10,000.

The S. S. festival held at Vanneck in connection with the E. Settlement P. congregation came off on the 14th with great eclat. The speeches were not of that wishy-washy character so frequently uttered at tea-meetings. A correspondent of the London Advertiser, speaking of Dr. Waters' speech on the occasion, remarks:—His subject was Church Life. He showed that it must be denominational in character. He came down like a thousand of brick on those persons who give indiscriminately to all objects and all sects without inquiring into the merits of the case. He said the Canada Presbyterian Church had so many commendable outlets for liberality in its various schemes, that it became all its members to give what they were able to give their own Church, more especially as many of these schemes were crippled every now and again by want of funds. He also showed that church life must be united, affectionate and comprehensive in its nature. In passing he gave a side wipe at the anti-organists, stating that he could not see much difference in principle between using a tuning fork that sounded one note and using an organ that sounded all the notes of the scale. Before closing he made some very appropriate and felicitous remarks to the children, and although it was late, and the audience had already been kept four hours on a stretch, he had their undivided attention throughout. His speech abounded with happy hits, racy anecdotes, heart-stirring appeals, and solid common sense. The Doctor is no ordinary man.

Something pleasant occurred at the Manse, East Williams, on Thursday last. Probably it will not be out of place to tell it to the readers of the PRESBYTERIAN. Strictly speaking it concerned a couple of persons only, but that did not exclude the interest of others, and on account of the "others" I suppose I have a right to speak. It is a generally received statement that a certain period of a man's life brings with it feelings of loneliness—shall I say incompleteness—and after a series of resolutions and mental gymnastics the mind and the mind only (?) plunge and lauls not "in a gulf of despair," as the negro preacher would have it—well I don't like to say—the ladies know it. The pastor of the East Williams congregation has made that fatal (?) plunge, and I suppose, of course, he considers he has plucked "the rose of Sharon," at any rate his people sympathized with him to such an extent that on the day mentioned they assembled at the Manse and gave him a right hearty welcome with "the rose" by his side. After the bridal party appeared, the senior member of the session presented the Senior Chamber and his bride with a very earnest and gratifying address, in which the congregation congratulated their young pastor and rejoiced with him truly, in his joy. His Sabbath-school which numbers about two hundred also had its representative in the person of the superintendent, who, in a pleasing way gave their pastor a double welcome and told him that they could not feel that the "help-meet" would be for him alone. After their greetings, the pastor's sister presiding at the piano, led the congregation as they sang with joyous emotion.

"Bliss be the his that blinde Our hearts in youthful joy, etc."

But after all this the congregation had not shown their feelings to a satisfactory extent and they presented Mr. Chambers with articles to hold and utensils with which to eat "goodies," as the little ones call them at the tea-table. His bride also was the recipient of some useful and expressive gifts. This was altogether a surprise and Mr. Chambers did not know exactly what to do for one thing followed another so quietly he was kept in an unsettled state for all he had settled that other matter. About all he could do was to stand back and cry, "and still they come." But the tables have turned (I hope no one will interpret this literally), and this time Miss Chambers and her mother are the victims. A few friends in their desire to express their appreciation of Miss Chambers's services in the church music have actually presented her with a "silver tea set." How very thoughtful! I suppose it's a "good thing" to look ahead; be that as it may this will reverse the result in the case of Lot's wife and make it pleasant to "look back." It was a happy party, Mr. Editor, and if I judge rightly of your disposition, had you "dropped in," you would have been gratified, I was, and am sure I cannot appreciate the Church's success better than yourself. Well we had a cup of coffee, refreshments sufficient, and then we bade the Manse and happy family good-night. Mr. Editor, it pays to have such parties because they help us to rejoice. They seal the bond uniting pastor and people; they gladden all hearts; they make long faces short. They make us feel that the church is not a system but a life; that the relation between pastor and people is not a piece of mechanism but a vital union of desire and love—a help for both parties enabling them "to live true life" and as a consequence "love true love"—Jesus Christ as its object.—BESCHAUER.

Jan. 11, 1878.

A few evenings ago a number of young people came to the Manse at Nevis, passed a very pleasant hour there, and presented an elegantly trimmed buffalo robe and a beautifully bound copy of Worcester's Dictionary of the English Language, accompanied with the following address, to which a suitable reply was made.

REV. JAMES FERGUSON,—Dear Sir,—Having labored among us as pastor for a number of years with perseverance, fidelity and discretion, we have had many opportunities of knowing your worth, listening to your matured counsel and wholesome admonitions, and receiving from you manifold proofs of your lively interests in our welfare. We are now desirous of giving a tangible expression of our esteem for you, and beg your acceptance of the accompanying presents, not so much on account of their intrinsic value, but as a manifestation of our kindness and interest in us as duly appreciated and remembered. Wishing you a career of still greater usefulness and prosperity among us in the future, we desire for you, Mr. Ferguson and family, long life and unalloyed happiness. Signed by J. A. McLean and twenty-five other young men.

KNOX'S CHURCH, HAMILTON.

ANNUAL MEETING.

The annual meeting of this congregation was held last week. The Treasurer's statement showed a revenue from pew rents and ordinary collections of nearly \$4000. The Managers reported that all the sittings in the church were let. From the report of the session, it appears that the total addition to the membership last year was 180, making a total of 650. In 1865, at the settlement of the present pastor, the membership was only 295. The congregation unanimously agreed to add \$500 to the salary of the pastor, besides voting \$800 of the surplus in the Treasurer's hands as an addition to last year's salary. The missionary fund are also in a prosperous state, and the Sabbath School large and flourishing. The congregation have had under consideration for some time the best means of obtaining increased accommodation, but as yet have been unable to decide upon any definite measures.

A Lecture on "Scotland's Hero Martyrs" was delivered at the Presbyterian Church, Bond Head, on Monday evening, the 20th inst., by the Rev. W. Cochran, M.A., of Brantford, on behalf of the Sabbath school. The lecture was delivered with great ability, passing as it did, in rapid review, some of the trying times which fell upon the Church of Scotland in the early part of the seventeenth century, under the Stuart kings, and their fitting instruments of oppression and cruelty, and triumphantly vindicating the character of the Covenanters from the aspersions cast upon them by Scotland's greatest novelist, and by one of England's latest and most distinguished historians. The accuracy and minuteness of historical detail, the life-like delineations of character, the vivid and striking illustrations, and the many passages of surpassing poetic beauty and pathos, as well as the lessons of wisdom drawn from the history of so remarkable a period and of such remarkable men, which characterized the lecture throughout, marked the whole performance as one of great and successful intellectual achievement, and entitle Mr. Cochran to a first rank in the department of public teaching.—Com.

Book Notices.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW, Jan. 1878. We have now before us the first number of V. L. N. new series. In 1871 there was an amalgamation of what was the Presbyterian Quarterly, with the original Princeton Review, which had been long distinguished, as conducted by Dr. Charles Hodge, Theological Professor in Princeton College. The amalgamation was in consequence of the happy Union of the two Presbyterian Branches, the Old and New Schools. The united Review is now under the able editorship of Lyman H. Atwater, D. D., and Henry D. Smith, D. D., with talented contributors. It is now a much enlarged periodical of upwards of 800 pages in volume, and gives sufficient evidence that it will sustain its high character for ability. We shall present to the numerous readers of the B. A. PRESBYTERIAN a sketch of some of the leading articles in the Jan. number on our table.

The first article is by the well known Rev. Dr. McCosh, President of New Jersey University at Princeton. Dr. McCosh is distinguished for his philosophical as well as theological attainments. The article is on "Berkley's Philosophy" Berkley was Episcopal Bishop of Coyne, in Ireland, about a century ago. He was a man of peculiarly metaphysical and imaginative mind, and the modern advocate of what is called the Ideal mental philosophy, the main principle of which is that we know nothing, and can know nothing, directly, of external things, that is, of matter, by ideas or images of them presented to the mind. In his publications he illustrated his system with much ingenuity, and in beautiful language. His system, which when pushed to its logical sequences, is quite favourable to the ultra metaphysics of Locke, Hume, and, more recently, of J. S. Mill, Grote, Baer, Spencer, etc., has been re-visited in a new edition of his work, by A. C. Fraser, Professor of Logic and Metaphysics in the University of Edinburgh. Dr. McCosh, with his usual superior ability and judiciousness, has in this article analyzed the speculations of Berkley, and of others in the present day who have gone much further than he did. The article is a very useful and reasonable one; and we would direct attention to the concluding paragraph of the article. He says, "Speculative thinkers speaking the English tongue have within the last age been giving a hearing to every sort of philosophy, sensational and rational, a posteriori and a priori— to Kant, and Hegel, to Coleridge, and Comar, to Hamilton and Mill; now they are listening to materialism on the one hand and to Berkley on the other. What is to come next might be difficult to tell; what should come next it is not difficult to say. It should be a return to the careful observation of facts by consciousness, and in connection with it to enter upon a judicious and cautious physiological investigation of the parts of the body most intimately connected with mental action. This will lay an arrest on those ambitious systems which interests without satisfying and while it will not disclose all truth, it will reveal much truth without admixture of error.

The second article is the "Dispensation of the Fulness of the Times," showing by an indication of fact, from the sad moral state of the world, Jewish as well as Heathen, when Christ came as the "light of the world," what great necessity there was for the Christian Revelation to sinful mankind embodied in the inspired Scriptures. This is amply substantiated by the strong description given in Romans, chap. 1, 2. The third article is, "Woman's place in assemblies for public worship," a very satisfactory solution from Scripture of that question, which has been a good deal agitated of late. The fourth article is "Dr. Dowser's system of Theology," continued. The first part was given in the October Review. The system is merely an outline, and though apparently dry is calculated to be useful to students and thinkers, by suggesting, in short sentences, important Scripture doctrines for inquiry and research. The fifth article is "Catholic and Protestant treatment of the Evidences." The discussion brings out strikingly the exclusiveness of Romanism, the subordinateness of Divine Revelation to its grasping purposes; that the Bible is of no avail; but just as it is made to be on behalf of the Papacy only; that the question is not the Bible and the true Church of Christ as shown by the Bible; but the Church or Popery first, and the Bible second; and for Popery alone, to be used by her as she thinks fit. The sixth article is "Why are not more persons converted under our ministry?" This is a most serious question which deeply concerns all who would approve themselves to be faithful to Christ, and to those who hear them. While they cannot compel sinners into salvation, yet they should ever feel powerfully that the success of their ministrations depends much on the way in which their labours are prosecuted, as to subjects chosen, and the manner in which they are enforced. Their standing motto should be that of Paul, "If by means I might save some."

But we must pass on, however. The ninth article is a very interesting one, "The Martyrdom of Waudsworth as erected in 1872." It is well entitled to a few words. Waudsworth was a village four miles distant from London, England, where the first regular organization of a Presbyterian Church took place, but it was speedily discontinued by the imperious Queen Elizabeth and her bishops. It was part of the germ of Presbyterianism spread in England by the noble Puritans, which although persecuted and crushed by haughty Prelacy, was never extinguished; and will yet help powerfully to be conservative of true Protestantism, where the national church is now becoming impregnated with Papal elements, leading on a return to the Romish fold. This is now the eager hope of the Jesuits and the Catholic priesthood. But the averting of the dreadful calamity will depend greatly on English Presbyterians, good men and true, acting along with other Evangelical Protestants in the Kingdom.

Enough we think has been said to manifest that the Presbyterian Quarterly and Princeton Review should be on the tables of Presbyterian Ministers, and their knowledge-loving people also, in these days of flimsy and evanescent reading. The Review, while so enlarged, is supplied at the moderate charge of \$2, 25, in advance, by Rev. Andrew Kennedy, London, Ont. He has about 60 subscribers on his list, but there ought to be many more. Most of them are ministers and some students, only three or four besides. Surely elders and church members should subscribe. Now is the time.

CHURCH OPENING IN CARTWRIGHT.

The little village of Williamsburgh, however uncelebrated in many other respects, is certainly making rapid strides in the way of Church-building. The Bible Christian people dedicated a beautiful building erected by them a little over a year ago; and now the Presbyterian congregation have finished a very tasty building, also of brick, which was dedicated last Sabbath. The building, though not very large, being 32x40, is capable of seating 300 people, and bears evidence of a great deal of enterprise on the part of the Presbyterian friends in and around Williamsburgh. The total cost will be about \$3,500. Mr. T. Nisbett of Lindsay was the architect, and Messrs. Daniel Worth, and E. Treanor of Hampton, were the contractors. Both the design and the work of the building reflect great credit on the parties mentioned. A very handsome belfry adds to the appearance of the Church; (in which is a bell of 164 lbs. weight.)

The storm of the Thursday previous unquestionably prevented many from being present at the services; but the spirit and enthusiasm of the friends in Cartwright, had won for them much admiration, as in the face of difficulties, and lately having to part with their beloved Pastor, the Rev. Mr. Thom of Enniskillen—ho having been removed to Port Perry—they nothing daunted, prosecuted their purpose, and have added another to the tasty and rich edifices for Church purposes, scattered all over our land. The dedication sermons were preached by Professor Gregg, of Knox College, in the morning, Rev. W. Mitchell M. A. of Millbrook, in the afternoon, and Rev. J. Smith of Bowmanville, in the evening. The Church was filled to overflowing during the day, and in the evening, so great was the crowd, that many could not gain admittance. Monday morning dawned, the loveliest of the winter. Everything indicated that however successful the opening services had been, the Bazaar and Tea were to be equally well patronized. The Bazaar-room contained a number of very useful articles which were prepared by the ladies. The fine day brought the people in crowds, to such an extent, that it was necessary to furnish the drill shed for the Tea. After justice had been done to the good things provided, Rev. Mr. Thom was asked to preside over the meeting, and on opening, stated how heartily all must appreciate the warm hearts and Christian friendship of the people who had turned out so numerously to bid the Presbyterian friends of Williamsburgh God speed upon this occasion; and it was a good sign, he said, to have no less than five different denominations represented on the platform. The man who felt that every man's hand was against him, who lived continually in an atmosphere of suspicion could not appreciate the joys of such an occasion as this; but he only felt that Christianity was a Brotherhood, who appreciated the kindly look, and hearty shake of the hand of Christ's followers, independent of whatever name they were known by, could meet and feel on an occasion such as this the blessedness of the tie that binds our hearts in purest love. He said, before calling on the speakers, he had one announcement to make, and one he was sure the immense audience before him would rejoice to hear, and that was, that the building dedicated yesterday to God's worship, was entirely free of debt; however great the pleasure it afforded him to see the beautiful edifice erected by a part of the people over whom lately he was Pastor, it pleased him more still to know that their indomitable perseverance had been crowned with such a large measure of success. They had asked no assistance, and had erected this beautiful Church with their own money, excepting what a few friends had voluntarily given them. A number of speakers followed, consisting of Rev. Messrs. Holmes, of Lifford, Clarke, of Lakeside, Wilson of Ballyduff, Johnston, of Williamsburgh, Mitchell of Millbrook, and Smith of Bowmanville; and without one word of flattery, the speeches were the best to which your correspondent ever listened to at any similar meeting.

The Choir of the Canada Presbyterian Church, Bowmanville, did excellent service

in rendering music throughout both the Sabbath and Monday evenings. The large audience awarded them a hearty vote of thanks for their kindness in rendering such assistance. A unanimous vote of thanks was given also to the Bible Christian congregation of Williamsburgh for granting the Presbyterian friends the use of the hall for the past twelve months, which is a business; after which a vote was accorded the speakers for their excellent addresses.—Com.

CANADA'S OPPORTUNITY.

The report so extensively circulated, that the price obtained for corn in some parts of the West is insufficient to defray the cost of cultivation, shows that there exists an inherent wrong that requires immediate investigation and redress, if the agricultural interests of that section of the country are not to be jeopardized. It is stated that although the crops are above the average, the yield in cash is so low that it does not pay to send corn to market, and that consequently the farmers are using it as fuel. It is sad to think that within a reasonable distance, this same superabundance of food would gladden many a hungry household but the difficulty is naturally in the rates of transportation, which under the curse of huge railroad monopolies become every year of a more exacting character. Corn that can be purchased in Iowa at 10 to 15 cents a bushel, costs 65 to 75 cents a bushel by the time it reaches a seaboard market, the difference being absorbed by transportation and incidental charges; and thus a few cents margin in the amount realized by the producer constitutes a difference between comfort and distress. The causes for this state of affairs are threefold, and each has an indirect influence on the others. In the first place, the railroads which ought to be under the direct supervision of the Federal Government are gradually merged into monopolies with power to inflate their capital to any extent, and to exact such fares for traffic as will pay an enormous return on this fictitious amount. In the second place, an improvement is wanting in the various natural water courses of the country by which railway charges would be cheapened, as it is calculated that freights are eight times less by water than by rail; and, in the third place, the evil is increased by the protective system, which enhances the cost of everything except those very articles of farm produce, the price of which is regulated in the open markets of the world. It is inconceivable that the Western farmers do not recognise the errors of a system that not only heightens the cost of railroads, ships, iron, lumber, and clothing, but shuts them from an open market because of those increased charges. Under a more liberal policy, the Iowa farmer, instead of having as is now the case, to sacrifice seven bushels of corn to get one to market, would command the same services at one half the cost, and find his material welfare the most enhanced through the decrease in the cost of articles indispensable for his pursuits. It is useless, however, to try to convince the agriculturist of the fallacy of protective laws, which are wielded in the interests of the coal, iron, and manufacturing affairs of the country.

It is better to accept the situation, and devise other means to guide this surplus to where reigns comparative dearth, and these can only be found in water transportation. Herein Canada, is highly favored, although the stoppages of traffic on the Lakes and the St. Lawrence during the winter months is extremely prejudicial to her interests. But still there is an enormous exchange of trade to be made with all the North-western country if the central government will but counsel and foster the improvements necessary to that end. Already the movement of grain by the St. Lawrence is sufficient to employ three lines of steamships, and we believe that it might be doubled within five years if the canals are enlarged to enable a better class of ships to be employed in the lakes, and if the transfer and transit expenses are not unduly raised. By such means an almost direct intercourse between Europe and the Northwest could be established on an immense scale, the result of which would be most satisfactory to each community, but Canada, from her position, must needs have the lion's share of the benefit entailed. As far as regards immediate results, a regular line of small steamers between Montreal and Chicago, and Montreal and Duluth, would be of more advantage to the Dominion than any line of railroad from Ottawa to Fort Garry, and the sooner the Government recognises the fact the better will it be for Canadian interests.—New York Albion.

SENSIBLE ADVICE.

Dr. John Hall says, in the Sunday School World, that when things go wrong in the class through the misbehavior of scholars, the very worst possible course for the teacher is to lose his temper, and he adds:

If with a competent knowledge of the lesson, and a fair amount of power to interest, you cannot rule and manage a class, if every now and then you have to call upon the superintendent to remove a boy or girl, or get him expelled, you may almost regard it as a conclusive proof of unfitness for the place. You had better get out of the way, and leave your place to some one with more grace, or more good sense. Bad temper is by itself a sufficient disqualification in any teacher who is expected to produce moral results.

On the other hand, patient, good-tempered kindness will win love, break down prejudice, and take possession of human hearts. The writer has several times caught himself ready to shed tears and cheer in certain meetings of the students in a historic college. A retired president comes among them, or is named, and the enthusiasm is as irrepresible as it is contagious. It is the spontaneous tribute of the human heart to the worth and power of persistent, good-tempered, loving kindness.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The regular meeting of this Society was held on Wednesday evening, the 15th inst., when the reports from the missionaries employed during the Christmas vacation were received. As has been usual in past years, they had been sent to some of the more accessible stations, which were occupied last summer. Their stay was necessarily very brief, but everywhere they were gladly received, and the reports were very encouraging, showing the interest taken by the people in their own spiritual welfare, and their appreciation of the Society's efforts to place the means of grace within their reach.

KNOWLEDGE OF CANADIAN STATISTICS IMPROVING IN THE OLD COUNTRY.

Last year there appeared an item of information in Mr. Comb's Presbyterian Almanac, a very important and valuable Annual published in Belfast, Ireland, to the effect that there were then about 300 Presbyterian congregations in British North America. We felt called upon to correct the mistake, which we did in the papers both here and in Ireland. We showed that instead of 300 there were not less than 679. These statistics we got up passed the rounds of the American Presbyterian press as well. We are glad to see that our old friend Mr. McCosh, or whoever writes the ecclesiastical news for him, probably the Rev. Professor Killen, D. D., has done Canada some justice this year. The following appears in the issue for 1878, which has just come to hand:

"This Assembly (that of the Canada Presbyterian Church) has at present 304 ministers, and 360 congregations. There are several other Presbyterian bodies in British North America, some connected with the Established Church of Scotland, and some with other denominations. Connected with these other denominations are upwards of three hundred congregations; so that there are in all in British North America nearly 700 Presbyterian congregations. Some of these congregations are small, and the members widely scattered; but the church, on the whole, is in a very healthy condition. A Union is being negotiated between the General Assembly of the Canada Presbyterian Church and the larger of the remaining Presbyterian bodies; and it is expected that British North America will soon present a United Presbyterian Church with upwards of 600 congregations."

This is certainly an improvement, and we take credit to ourselves for the share we have had in effecting it. Even yet there is room for improvement. For Irish Presbyterian readers these Lower Provinces might have been noticed more particularly than they are; still we do not complain much.—St. John (N.B.) Presbyterian Advocate.

A Congregational minister recently received into the Baptist Church, at Bristol, England, among other things remarked, that "it was very difficult, throughout the country, to get a father to present his infant for baptism," and that "this office is generally left to the mother." We have no means of knowing how much of truth there may be in these constantly reiterated reports about the desuetude of infant baptism in the various Predobaptist denominations. That they are numerous, and for the most part uncontradicted, is very certain. If the fact is so, it is a great pity that the grounds of this observance should not be re-examined in a spirit of Christian frankness and uncompromising love of truth; and the ordinance either re-affirmed and vindicated, or placed on different and more tenable foundations, or definitely abandoned. Nothing so demoralizes a people as to be set for the maintenance of a creed which they do not sincerely hold; and these are the latter days of shaking and trial, when the rubbish of all creeds will surely be made manifest and cast out.

"A Repository of Fashion, and Pleasure Instruction."

Harper's Bazar.

Notices of the Press.

The Bazar is edited with a contribution of tact and talent that we seldom find in any journal; and the journal itself is the organ of the great world of fashion.—Boston Traveller.

The Bazar commends itself to every member of the household—to the children by droll and pretty pictures, to the young ladies by its fashion-plates in endless variety, to the prudent matron by its tasteful designs for embroidered slippers and luxurious dressing-gowns. But the reading matter of the Bazar is uniformly of great excellence. The paper has acquired a wide popularity for the domestic enjoyment it affords.—N. Y. Evening Post.

TERMS.]

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Contributors and Correspondents.

A PENITENT INFIDEL.

BY THE REV. WILLIAM COCHRANE, M.A., BRANTFORD.

Our leisure moments during the last week have been employed in reading the life of Thomas Cooper, well known in England as Chartist Agitator and Infidel Lecturer for a period of thirty years. For the last twenty years Mr. Cooper has done distinguished service to the cause of truth by his lectures on the Evidences of Christianity, which have now been published in London. Travelling over England, Ireland and Scotland, and addressing crowded audiences of working men, and confronting eminent sceptics—in some instances the companions and friends of other years—he has done all that possibly can be done to atone for his past erroneous teaching, and prove the genuineness of his conversion to the faith of Christ. Now at the age of sixty-seven, he has given to the world his strange and eventful biography, with all its exciting details of political and religious life. Here we have not only what Henry Rogers would call "the Eclipse of Faith," but, subsequently, the full clear shining of the sun upon a soul shrouded for years by doubts and unbelief.

Mr. Cooper was born at Leicester, in England, on the 20th March, 1805. From childhood he seems to have been precocious to a degree all but incredible. At the age of 8 years he reads fluently and is set to teach a boy of 7 his alphabet. At the same period he could repeat many of Æsop's Fables from memory, and gave promise in many ways of the highest eminence in the world of letters. His father died when he was but four years old, leaving him entirely dependent upon his mother, who nobly struggled to support her boy without the aid of charity, and prepare him for a useful and virtuous manhood. Tired of attending school and eager to do something for himself, young Cooper resolved at the age of 15 to try the sea, as "the easiest way to go round the world and see all its foreign countries," like Captain Cook. His mother opposed the proposal for a time, but finally yielded, and so he left her almost broken-hearted, and went down to Hull, where he began life as a cabin-boy, on board of a brig that was soon to put to sea. After 9 days' experience of the coarse language, swearing and brutality, which was daily heard and witnessed, he became so utterly wretched and home-sick that he told the captain he wanted back to Leicester, and home he went, reproached and laughed at "as one who would never be fit to be a sailor." His next venture was that of apprentice to a shoemaker. His mother, he tells us, who had witnessed all his tendencies from infancy, and had fostered and cherished all the budgings of intelligence, and had formed a very different ideal of her child's future than that of his becoming a lowly laborer with the awl, was pained at the idea, but at last yielded, saying, "The Lord's will be done! I don't think he intends thee to spend thy life at shoemaking. I have kept thee at school and worked hard to get thee bread, and to let thee have thy own wish in learning, and never imagined that thou wast to be a shoemaker. But the Lord's will be done!—He'll bring it all right in time."

During his shoemaking life he studied with intensity, and filled up every leisure moment of his time in literary pursuits and in mastering languages living and dead. He began to write poetry—wrote newspaper articles—organized and took part in debating societies and formed many friendships with men who have since arrived at important positions in the political and religious world. His example in this respect is well worthy the attention of young men of the present day, many of whom waste precious hours in questionable and demoralizing pleasures. "I resolved," he says, "to lead a strictly moral life—to pray at least once in the day-time as well as at morning and eve—and to enquire diligently into the truth of both natural and revealed religion. I thought it possible that by the time I reached the age of twenty-four I might be able to master the elements of Latin, Greek, Hebrew and French; might get well through Euclid, and through a course of Algebra; might commit the entire "Paradise Lost" and seven of the best plays of Shakspeare to memory; and might read a large and solid course of History and of religious evidences; and be well acquainted with the current literature of the day." Noble resolutions certainly—however imperfectly realized—in the case of any young man, but especially so in the case of a poor shoemaker, who never could earn more than ten shillings a week! And yet he adds, "what glorious years were those years of self-denial and earnest mental toil, from the age of nearly nineteen to nearly three and twenty, when I sat and worked in the corner of my poor mother's lonely home! Now I wish I could begin life anew, just at the end of them, and spend the after years more wisely!"

It is not our purpose, however, in this brief notice, to follow Mr. Cooper through his long and eventful career, and dwell at length upon his religious difficulties. His wonderfully checked life as class leader—local preacher and Methodist preacher (from which he was suspended through the apparent jealousy of his superintendent)—as schoolmaster—newspaper writer and newspaper editor; the ups and downs of London life; his sympathies with the working classes, which evoked all the strong passions of his impetuous nature against

their oppressors and subsequently brought him into conflict with the Government of the day, and left him a prisoner for years in Stafford jail, bitterly to repent—not perhaps of his Chartist principles—but of his impudent and more ignorant associates, who adopted wrong measures to secure the redress of social wrongs;—all these and many other topics are graphically described in the Biography before us, with a simplicity and truthfulness which command our admiration, and sustain the interest to the close. We prefer in a few sentences to look at one phase of his character, and try to account for the sad departure from the truth, which so terribly marred and blighted the best portion of his years. It is very true Mr. Cooper refuses to be classed with the more violent of infidels and atheists of the present day, but, judged by his own language, we know not where else to place him before his return to the faith once delivered to the saints. The deep sorrow felt in later years, "when he came to himself" and reviewed his strange and melancholy unbelief, warrants us in naming him "a penitent infidel."

As to the sincerity of Mr. Cooper's re-conversion, if we may so term it; there can be no doubt. His change from infidelity to faith in Christ and Christianity he thus describes: "My heart and mind were deeply uneasy and I could hardly define the uneasiness. I felt sure my life for years had been wrong. I had taught morals, and taught them strictly; but the questioning within that would arise, day by day, and hour by hour, made my heart ache. Why should man be mortal? Why cannot he quench the sense of accountability? and why have you not taught your fellow men that they are answerable to the Divine Moral Governor, and must appear before him in a future state, and receive their reward or punishment. It was not a conviction of the truth of Christianity, of the reality of the miracles and resurrection, or of the Divinity of Christ, that had worked the change in me. I was overwhelmed with a sense of guilt in having omitted to teach the right foundation of morals. I had taught morals as a means of securing and increasing men's happiness here—but had left them without God and without hope in the world."

I had been twelve years a sceptic; and it was not until full two years had been devoted to hard reading and thinking, that I could conscientiously and truly say "I am again a Christian." The deep conviction which first arose within me, that I had been very guilty, as a public teacher, in not courageously and faithfully presenting the great truth of God's existence as the Moral Governor before men, gradually merged into the deeper and more distressful conviction of my own personal life of sin; the remembrance that I—I myself—had been living without God and without hope in the world:—without the God that I had loved in my early manhood, and who had then given me to feel his love day by day and hour by hour." Finally, he was graciously led by the Holy Spirit out of all his tormenting doubts to say, "O, take my life which thou hast graciously kept and let it be devoted to thee. I have again entered thy service; let me never more leave it, but live only to spread thy truth." "I have kept my vow feebly," he adds, "but thank God, I have kept it."

Mr. Cooper's lapse into infidelity may be traced to several causes. He speaks of it "as a penalty for my great sin in deserting God, because I thought men ill used me." The ill usage referred to is doubtless the alleged persecutions received at the hands of his co-religionists in the Methodist church. He speaks of repeated efforts made by his superiors to get him out of the Society, in revenge for his exposing certain things in the conduct and administration of local superintendents. Finally, when exasperated beyond measure, he determined on severing his connection with the denomination. "I was suspended once; but I will not be hung a second time. Take my name out of the class-book—I am no longer a member of your Society." And he adds, "My being thus driven to cut myself off from Methodism was a source of the bitterest agony to my dear wife for years afterwards;—I know it caused bitter grief to the best and truest friend I have ever had in the world (Dr. Jolson); and it soured my own mind against religious professors, and raised within me a wrong rebellious spirit. My mind grew angry whenever I thought of my ill-treatment; and I soon left off my habit of attendance on public worship. In a later period of my life I fell into an awful alienation from the faith of Christ; but I cannot help tracing that alienation to its root in these harsh dealings from ministers and professors of religion." Experience taught Mr. Cooper how foolish his own conduct was at this juncture, and how irrational it was to expect every man to be perfect in a Ministerial body of a thousand members. It is, however, repeated in the present day by members of churches, who cannot separate the conduct of inconsistent professors of religion from religion itself.

Religious indifference soon became positive infidelity, and the infidelity was confirmed by his subsequent Chartist life, and the influence of the men who gathered around him at this period. It would be a libel on the working classes of Great Britain to say of them, then or now, that as a body, they are either atheistical or sceptical in their opinions; but it is only the truth when we say, that in many cases, their so-called leaders have been deeply tainted with such opinions. Cooper was head and shoulders above his co-agitators, but not beyond the infection of their course and vulgar blasphemies. The treatment also that he received from men who could easily have helped him in his pecuniary difficulties, and by a small amount of kindness and sympathy inspired him with better feelings towards employers and the higher classes, deepened his antagonism to creeds, covenants and churches. The terrible sufferings of the poor at this period, and the heartless indifference manifested by men in power, to their cry for bread, made a deep impression upon a sensitive and reflecting mind like his. The feeling and language of the oppressed operatives will be better understood by the response made by one of the stronger and coarser spirits to a brother workman who said, "Let us be patient a little longer, lad. Surely God Almighty will help us soon." "Talk

no more about thy God Almighty," was the sneering rejoinder, "there isn't one; if there was one, he would not let us suffer as we do." "My heart," he says, "would often burn with indignation I know not how to express. Nay, there was something worse; I began—from sheer sympathy—to feel a tendency to glide into the depraved way of thinking of some of the stronger but coarser spirits of the men. It is horrible for me to tell such a truth. But I must tell it." We are not then much surprised to find him after his prison life a confirmed sceptic, lecturing from night to night against the evidences of the being of a God, and suggesting doubts "which the Priests of no religion have ever solved;"—telling his crowded audiences that the very fact that there are in the world adaptations for pain and misery makes one doubt that it had any Designer at all!

Cooper's mind, it should also be said, was of a sceptical turn from his youth upward. The spiritual powers had not been developed in due proportion with the mental. He demanded the evidence of sense or the certainty of mathematical demonstration to regard to subjects, whose faith alone can give assurance. Doubts arose as he proceeded with his enquiry into the Evidences. "I said within myself, I ought to be ashamed to have a doubt while Henry Martyn believed, and resolved I should never dwell on a doubt in the future, but pray instead." But in spite of his efforts, doubt prevailed. He read much it is true, and studied earnestly, but not always wisely. It is indeed hard to say on what principle he selected the books that were so greedily devoured in his earlier years. Byron and James Montgomery; Volney and Voltaire; Coleridge and Burns; Pakey and Butler; Shelley and Southey; Gibbon's Decline and Fall and Noctes Ambrosianae, are but a few of the names gathered at random from whole libraries, read by the huzible shoemaker. Under competent teachers to superintend his studies and remove difficulties which many of these works must of necessity suggest to a young and ardent mind, no permanent evil might have followed. But such a heterogeneous mass of indigestible Philosophy, Poetry and Metaphysics was perilous to any one not well grounded in the faith.

Finally, it seems to us, that he was deceived as to his real state in his first public profession of religion. His entrance into the church was more a matter of feeling and impulse than the result of satisfactory evidence that any radical change had taken place in his inner life. After a sickness which well nigh brought him to the grave, there followed a period of declension, when he left unfulfilled certain vows that he made in his time of weakness. There was, he tells us, a sense of increasing sinfulness and his heart became less and less devotional. Then he was seized with feelings of anxiety and a sincere desire to lead a different life, and resolved to go and join the Methodists, "whom he knew from a child professed to have the secret of true piety and true happiness." His interviews with leading members of the denomination were apparently anything but satisfactory to himself, although ultimately resulting in his uniting with the church. Nor indeed, so far as they are chronicled in the volume before us, does it seem strange that they were so. Such a mind as Cooper's required careful handling. The ordinary treatment which in too many cases is adopted with anxious enquirers did not satisfy him, and the doctrine of entire sanctification and perfect sinlessness, which he was taught was perfectly possible of attainment, was to him an insurmountable obstacle to an intelligent faith. The consequence was that Cooper entered the Church but a half-converted man, if we may use the expression; far from satisfied as to what constituted faith in Christ and acceptance of the truth, and with no satisfactory evidences that the step he took was the result of anything more than mere transient impulses. His subsequent fruitless endeavors to return to what he calls "lost holiness;" his repeated declensions from "perfect sanctification," and his toilsome efforts to gain "perfect peace of mind" leave no doubt upon the mind that though perhaps "not far from the Kingdom," he was not in it.

In closing the volume we feel it to think that such a man should for a long period have wandered from the faith, and done so much to inoculate others with the virus of infidelity. To him it must be a lasting sorrow. What might he not have accomplished had all his life been what it is now? "I have no doubt," he says, "but I shall be with my Saviour in Heaven. I never harbour the fear for a moment that I shall not be with him. I love Christ. I have accepted of him as my Saviour, and through faith in him and his atonement for sin, and in the everlasting love of the Father, I feel God has accepted me. Living or dying I am his; and trust to have this confidence until he shall call me home." The prayers of a loving mother have doubtless been answered in the final reclamation of her son:—that mother of whom he writes—

"No gilded verse Tells how she toiled to win her child a crust, And fasting still toiled on; no rhymes rehearse How tenderly she strove to be the nurse Of truth and nobleness in her loved boy, Spite of his rage."

The church is never purer, on the whole never more devout, and never increases more rapidly than when she enjoys the good opinion of society; but when we begin to be thought very excellent people, and our church is honored, esteemed and respected, and corruption sets in, we get away from Christ, and prove again that the friendship of this world is enmity with God.—Spurgeon.

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my clumsy fingers and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold.—H. W. Beecher.

THE TOMB OF ESTHER.

In the present famine-stricken city of Hamadan, in Persia, stands a plain brick structure, raising its dome above the houses of the Jews. This place is regarded by all the Jews of Persia as peculiarly sacred. Either they come up on pilgrimage with something of the spirit in which their fathers sought the gates of Jerusalem. They fully believe that here are buried their heroic Queen, Esther, and her uncle, Mordecai. The tomb-édifice consists of a square room, with projections on its side, the whole between thirty and forty feet square, or nearly square, and surmounted by a cylindrical tower and dome near forty feet in height. On the summit of the dome is a very common crown of ruin in the East, a stork's nest. The appearance from without is of a square brick mausoleum, built for strength rather than beauty, and slowly falling to decay. The open midan, or ground about the tomb, is equally uninviting. It is used by the Mussulmans as a wood and timber market, and on the day we visited it was piled with newly-cut trees, branches, and fuel. There is not a spear of grass or leaf, or flower near the tomb, but much that is offensive and filthy.

But can it be that this is really the resting-place of Esther and Mordecai? In reply it may be said, undoubtedly the building is of modern construction. The Jews say the old mausoleum was nearly destroyed by Timourlang, and the present one erected since, and the inscriptions within confirm with the statement. As to the actual tomb, there is no inherent improbability in the case. The courts of the Persian kings made this Median capital—Ecbatane—their summer residence. Inscriptions of Darius and Xerxes were found in the adjoining mountain of Elwend or Orontes. The weak and voluptuous Xerxes was probably the same person as Ahasuerus, who made Esther his queen. The Hebrew word for Ahasuerus is the natural Sanskrit equivalent of the Persian *Kishashayaria* of the inscriptions out of which the Greeks formed the word Xerxes. There is much similarity of character in the Xerxes of history and the Ahasuerus of the book of Esther.

It is probable that while Xerxes indulged his pleasures with the grossest sensuality, and his vanity by making silly rock inscriptions, Esther, the queen, and Mordecai, the Jew, were welcomed by their countrymen, and that here one or both of them died, beloved and honored. It would be a natural desire to be buried together. "Lovely and pleasant in their lives, and in their death not divided."

There is no other place claiming the honor of their burial. The traditions of the Jews, it should also be remarked, do not make such demand on our blind credulity as do the relics and sacred places shown by the monks. With something of the same jealous care that makes their preservation of the Scriptures remarkable they have preserved the tombs of their illustrious dead. Above all, we have the evidence that this colony lived on the grounds since the days of Esther. Hamadan, unlike Jerusalem, has never been wholly destroyed, and the Jews have never been driven from it; and this colony, now the oldest one in the world, has never ceased since they were carried here by the Assyrian kings. Hence they can truly bear witness, and their testimony is strong. They have kept the feast of Purim, and they have guarded the tomb of Esther through all ages. Here are facts to be accounted for, and they point to historical events just as truly as the fourth of July and the tomb of Washington are historical monuments. To my mind at least the evidence is as strong as can be found to identify an ancient sepulchre, that Mordecai and Esther were buried here. Hence it was a feeling of solemnity that I entered beneath the dome which covers the real grave of Bible characters.

The old Israelite who has charge of the place swings back the low, but heavy door, and we stand in the outer apartment. In it are buried several rabbis of distinction. Stone slabs, gathered for future repairs, and much rubbish fill up the room.

Entering another door, so low and narrow one is obliged to stoop almost upon hands and knees, and creep in, we stand in the tomb chamber. The floor is paved with glazed tiles, and a recess opening on one side is used as a place of prayer. This recess is so situated that the worshipper has the double advantage of facing the tomb before him and Jerusalem, the Jewish Kibla. To pray in such a spot is counted a great privilege. High over head, in the centre of the dome, hangs an ostrich egg, an article that figures largely in religious edifies in the East. Under the dome stand two chests or arks shaped as a roophall, made of very hard black wood, and curiously carved in relief, in Hebrew letters, and apparently very ancient. Some of the young rabbis make rough drafts of different colors, representing the tombs. They pretend to furnish all the inscriptions, but in the copy I obtained only part is found.

The larger sarcophagus is Esther's. Upon it is written or carved in relief, "This is the Sarcophagus of Esther, the righteous;" and upon the smaller one "This is the Sarcophagus of Mordecai, the righteous."

On both tombs is the beautiful passage from Psalm xvi. 9 and 10—"Therefore my heart is glad, and my glory rejoiceth. My flesh also shall rest in hope, for thou wilt not leave my soul in hell, neither wilt thou suffer thine holy ones to see corruption."—Our Monthly.

No man can influence his fellows with any power who retires into his own selfishness; and gives himself to a self-culture which has no further object. It is not an unreasonable demand of the majority, that the few who have the advantages of the training of college and university should exhibit the breadth and sweetness of generous culture, and should shed everywhere that light which enables common things, and without which life is like one of the old landscapes in which the artist forgot to put sunlight.—Warner.

Scientific and Useful.

POTATO SALAD.

Take four large Irish potatoes, boil soft and mealy; wash with a fork until entirely free from lumps; season with salt and pepper quite strong, boil three eggs hard, mash the yolks to a paste with a little vinegar, and mix it in the potatoes thoroughly. Slice the whites over the top when the salad is placed in a dish, and you will have an article of food with which you will be much pleased.—Miss L. T. D. Griffith, in Rural New Yorker.

SALT FOR CHICKENS.

In building a chimney put a quantity of salt into the mortar with which the interstices of brick are to be laid. The effect will be that there will never be any accumulation of soot in the chimney. The philosophy is thus stated: The salt in the portion of mortar which is exposed absorbs moisture every damp day. The soot thus becoming damp falls down to the fire place. This appears to be an English discovery. It is used with success in Canada.

DIRT ON FLIES' FEET.

A curious and perhaps important discovery is stated to have been made recently by M. Kletzsky, a Viennese professor. Noticing that persons sick with the small-pox were often visited by flies, he placed near an open window of the hospital a saucer filled with glycerine. Soon the flies gathered and were caught like birds with glue. In their endeavors to free themselves, all the foreign matter which had adhered to them was left in the glycerine, which was at once submitted to observation with the microscope. It was found that the glycerine, which was chemically pure when offered to the flies, was full of strange cells very similar to those seen on persons attacked by small-pox, but never on flies—a discovery which proves conclusively that these insects are not only filthy, but can be a dangerous means of spreading contagious diseases.

WASHING FLUID.

Three tablespoonfuls of soda, the same quantity of dissolved camphor (the same as kept for family use) to a quart of soft water, bottle it up and shake it well before using. For a large washing take four tablespoonfuls of the fluid to a pint of soap, make a warm suds and soak the clothes half an hour; then make another suds, using the same quantity of soap and fluid, and boil them just fifteen minutes, then rinse in two waters.

MUD HOLES.

Very recently, says an exchange, we read a recommendation to farmers to fill the mud holes about their homesteads with leaves. A more shiftless resource could not well be thought of. The fact that such mud holes are tolerated, is sufficient proof that the owner of the place is careless or shiftless and to encourage him in the idea that patching them with leaves would be proper does not strike us as the best of teaching. Neat walks around the farm and good roads and dry yards should be inculcated as absolute necessities. They give an appearance of comfort much to be desired. Gravel is the very best material. It is porous, cleanly, dry and agreeable underfoot in all conditions of weather, and in summer forms a pleasing contrast to the surrounding vegetation.

A TEST OF THE EXTINCTION OF LIFE.

In view of the uncertainty regarding the final extinction of life that occasionally arises, Dr. Magnus proposes the following test for the decision of the matter. If a limb of the body (a finger is best for the purpose) be constricted by a strong ligature quite tightly, there will, if the subject is yet alive, be a reddening of the constricted member. First the part in question becomes red, and then the red color becomes darker and darker, and deeper in hue, until it is finally converted into a bluish-red, the whole limb being from its tip to the ligature which encircles it of a uniform color, except that at the region immediately round the ligature itself there is to be seen a narrow ring, which is not bluish-red, but white. Though there may be a slight discoloration after death, the doctor has satisfied himself by experiment that this cannot be confounded with the complete discoloration that attends the performance of the test on a living limb.—Scribner's for February.

THE RINGS OF SATURN.

The rings of Saturn have always been an enigma to astronomers. La Place showed that if they were solid and of the same thickness throughout, they would soon fall down on the planet and be destroyed. He therefore supposed them of irregular density. Not many years ago Professor Peirce found that the same catastrophe would occur even in this case, and he and Bond have concluded that they were fluid. It soon became doubtful whether a fluid ring would be any more stable, and Professor Peirce hence conceived the idea that it was held up by the attractions of the satellites. Mr. Hirn, a French physicist, has lately presented a paper to the French Academy, in which he maintains that the ring is neither solid nor fluid, but is a swarm of small particles, which looks solid owing to the great distance at which we see it. The idea is not new, as it was developed mathematically more than ten years ago by Mr. J. C. Maxwell of England; but Mr. Hirn adduces some new arguments to its support. One of these is that when the ring is seen on its dark side, which is presented to us on very rare occasions, it does not seem absolutely black, a little light shining through.—EDITOR'S SCIENTIFIC RECORD, in Harper's Magazine for February.

TAKE CARE OF YOUR CHICKENS.

The diseases of poultry are caused by close confinement, filthy, impure air and water, and lack of gravel, more than by any other causes. All poultry houses should be warm for winter, but not warm at the expense of ventilation. Arrange for a free circulation of pure air, keep well cleansed, change diet frequently, supply with new gravel occasionally, and see that they have pure water, and plenty of it. By so doing, you will have a vigorous, healthy flock. The hens will lay all winter, and their healthy broods in the spring.

