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TORONTO, CANADA, FRIDAY, FEBRUARY 7, 1873.

No. 52.

Contributors and Correspondents. PRESBYTERIAN WRONGS.

No. 6.

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 so me as being an attack upon Prof. Caven. Nothing could have been farther from my intention; and I am sorry that my lauguage, 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 greatdeal 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

He lias 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.

apology for having even appeared to east

reflections upon the zeal of Prof. Caven.

Some of the Presbyteries have already made nominations for the chair of Systematic Theology and have been somewhat snubbed for their engerness, 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 commen-

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 this 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 de partment 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 spirit of the age has, however, changed 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 it 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 ime 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 Presbyter terian 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 under stand that they know quite enough of polemical theology before they ever enter College. And above all, they have at hand College. And above all, they have at hand wrecked for a question on Amusement. the great work of Dr. Hodge,—a book that Yet I don't desire a kind-hearted Scotchhas rendered all lecturing on the subject, man to answer the questions. If I could by men of ordinary ability, simply a waste,

ers 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 Exagetics, as of supreme importance, and in Homilet os and Pastoral and Evangelistic Theolegy, as ranking next. These four branches constitute the "art" of successful preaching. Students can read Church History for themselves. They can read Apologeties and Systematic Theology for theraselves. But, in the "art" of their profer. sion, they cannot work alone. They must

What we want no w is a class of preach-

recoive 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 Genoral Assembly should do next is to appoint a Professor in the Departments of Homileties and Pastoral (including Evangelistic) Theology, and a teacher in Elecution. 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 Depart-

ment at six months' notice.

Let us have a full staff of Professors, if possible. But if that cannot be dene, 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 in strumental 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 endowing 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 now 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' carnings 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 SUG-GESTIONS.

Milot 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. Hech me ! No. let that be taboo. But on-Am usement. This is a big question, Mr. Ed-

You have read the Greysin's Letters. In that extraordinary passage on the "Madman and the Dovil," tools are made to ask, "L am sair wracked for a temptation." Have ye no a temptation? Well sir, I am sair got 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 Sab-

I say-Yes. total 7 I say—Ies.

Such is 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 third a property of a property of the course of the c bath? kind as to forward a copy to a dear sister in auld Scotland. I think so much of your puler that I send my own copy to my neighborn; aye, or to an old grandmother, and a deal brother. Na, na, I canna 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, lieuris and pockets of many old Scotchmen like myself. Your late friend, Quany.

THE THIRSTY.

BY-REV. W. ORMISTON, D.D.

What a scene of busy, bustling activity surrounds us 1 "All things are full of la-bour." The surging multitude press cagerly, hurriedly on, each urgent in the pursuit of some purpose. Many, wholly absorbed in their own immediate care, seem to be ut-terly 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 offorts to at-

Much of this restless activity is laudable and well directed, and is, 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 anjoyment, and we long for it. We need a soul-sunciying 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 cludes the grasp, or a deceitful murage, which awakens desird only to tantalize with continued disappointment? No. Happi ness is as real as the aching heart which thirsts for it, and accessible to all who sock it aright. Many sock 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 al. our higher spiritual faculties. Comuration with God is the need of every human soul; without it, pure and perma nent peace and joy are impossible. The radical necessity of our nature is reconciliation with God, and until this is secured, our lifs will prove one long series of failure, a sappointments, and chagrin. For this al men thirst, many unconsciously, not Inowing 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 ellowship 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 the heart is, "If any man happiness and diving the seeking." 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 and provides of the occasion. He saw behind solemnities of the occasion, He saw behind the gorgeous and pompous ceremonial so much formality, weariness, and hung r of heart; and within the leaf-covered booth, 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 sease of need, and proffered a supply, and what He did then He does now. Would that the auxious, 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 unvery comprehensive. It is not to be unduly restricted to those alone who are conscious of guilt, ignorance, and wrotchedness, and who feel their need of a Saviour, and hunger and thurst after righteousness. It embraces all who long after what they have not got. all the destitute who seek. though in vain, quirers for relief, all uneasy, restless, sorrowful, troubled souls overywhere. Only the perfectly happy and such as have no desire for happiness are excluded; and where are any such to be

The invitation is addressed to the worldly and the ungodly, the carcless 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 nighest success is a painful failure. To the eye of Him who came "to heal the broken-hearted, the whole word 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 Marah marshes. To each and all he proffers living water, which will both satisfy and strengthen, His welcome is as wide as human woo, as earnest as divine love. His gift is adopted to every case; His supply exhaustless; none have over really applied in vain, or been disappointed in the issue. Why then are thereso 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 licarts 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 Ho supplies, our souls will be heathful 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 liope, and happiness ier alt in the gospel of Christ? Most assuredly. Jesus ap a s to each one of the thronging multitude are und 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 con-science, your want and wees 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

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 thom; 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 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 averything he 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 jourth paper, just when in the act I thought I would try an experiment. I seized him by the collar quite sternly and seized him by the collar quite sternly and decidedly, and standing him before all the school I asked, "What is the first thing I lieve 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 have those things for the same than the standard the second things. has done these things for—to annoy the school and me. (Then I went over every-thing 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 telt it very much, but made faces and tried to laugh it off. Next Suiday 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 wait affer the others had gone; I wanted to tell him something. He waited. I reasoned with him kindly, and as clearly as If was able, and told him I would pray that he might become a good boy. I get him to promise, telling him I would give him five minutes to think over his answer, for I was appeared to the telling him a would been 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

The, 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 never be a flood of waters again 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 pun shed 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 truent with some other boys, or went off all alone. And hew 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

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 le 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 ive him a new heart, and God gave it. Auf what do you think it was that mall 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 tint lorgetting 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 socident this day," as he had

been used to do. Now that young man re-membered 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 bearts to God. But and did not give their hearts to God. But that young man he is a mine or now and says he owes it to having out his finger off that time—thought when he saw his tinger and looked at his hand with only three fingers on, Well, now, I might have been stilled instead of only having my finger out off, and yet this very morning I forgot to pray to God, and I have never given my heart to Jesus." Now, it you could just do as he did, for the same tings 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 Johnsten was tak-en siek on Wednesday and died on Satur-day. 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 lot any of us forget. Well, I said that No-h'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

Well, they duln'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 been great people. And we'll build a great 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 work to make pricks 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 to build the great high tower. You have seen men building a house of brick, haven't you? How do they stick the bricks to-gether? Who do you think was watching them doing all this? They the 1ght if they would build this great high tower they 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 though he could have done that. He didn't thill them all for their wickedness, for thinking that they could become so great that they would'nt need to think 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 aldn't it be very strange? One man on the top of the tower would call down to the then below for more bricks, but God but changed his speech and the men below did not understand what he was asking for. Another man asked for nortar, but no one knew what he was say-ing, for God had changed his speech too. u can go and ask your mother or your father for anything and they will under-stand 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 wou'd 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 Fronchman 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

Now think what a dreadful thing sinmust 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 signed, and what happened to him? Then what did God and 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 If we swear, if we toll lies, if we disobey our parents, God is watching us and knows it all, and marks it down in Heaven. against us.

TRACHER.

Upwards of fifty of the members of Rev. Mr. Torrance's congregation, Chelienham surprised him and his family on Saturday evening last. They carried provisions with t'em, n l set out a table with good things. After tea they presented Mrs. Torrance with a purse of \$48, as a token of their estuem for her and her family.

THE DESERT ROOK.

Rook of the desort, mourning still Physicranis in albirety sonl to fill? Rock of the desert now as full Of living water, pure and cool, Wo stand boside thy stream.

Rock of eternity, to thee In thirst and weariness we flee : Thy waters cannot cease to pour; Their fulness is forever more. Let.him that thirstoth come

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

River of life, upon thy brink Wastt 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.

#### THE RELIGIOUS TRAINING OF THE YOUNG.

READ BY REV. R. HAMILTON, AT A CON-FERENCE 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 pro-Atably occupy our attention.

I. The young should be taught religious kruthi

Sontimentality 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 with. 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 Cod 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 hand ever since they remember, of which they have read pieces now and again, and suppose they have read it with sufficient eare: 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 | may be; some parents have less glowing which is much fitted to make hearts, who love not God, weep over, nor anything to make the frivolous laugh, but facts are re sorded there which are much fitted to make reasonable men gravely ponder, to make thoughtful men mourn, and to make believ-ing and grateful men rejoice: The record of man's creation, his subjection to a merciful law, his rebellion and consequent exdusion 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 con-demnation of Cain and acceptance of the offering of Abel, the destruction of the world and the saving of Noah, the over-whelming of the Egyptians and the eman-cipation 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 They have a special relation to man's mental and spiritual health now, and his future and everlasting condition. They are thetruths which make wise unto salvation. They should be taught to the young. This is the season when the foundation of charactor is laid. Revelation and experience abundantly testify this. He, to whem is known the best time his truth should be communicated to the human mind, was careful to instruct those brought from bondage to be a holy people unto himself concerning this important matter. The history of that rebellious generation shows the evil consequences of a defective early training in divine truth; a life spent amidst a continuous series of miracles which testified of the power and faithfulness of God failed to supply the lack of an early religious training; and in order that succeeding generations might be more submissive to

him, God made provision in his law for the early instruction of succeeding genera-

tons in the knowledge of his will, by again and again repeating, "These words which I command thee this day shall be in thine heart, and thou shall teach them diligently. when then sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, and thou shalt bind them for a sign upon thine hand and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house and on thy gates," as if He had said, "Surround thy children with my law so that at morning, noon and night, wherever they may be, in whatever onaged, they may be ever learning my will." The ferventresolution of the Psalmiet is in accordance with these instructions of law: "I will utter dark sayings of old which we have heard and known, and our fathers have told us. We will not hide them from their children that they might set their hope in God, and not forget the works of God, but keep his commandments, and might not be as their fathers, a stub born and rebellious generation."

The same principle is asserted in the words "Train up a child in the way he should go and when he is old he will not depart from it," or as it is in the following: Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." With these de-clarations of the Divine Word the testimony of experience harmonizes. Early instruc-tion is the most powerful. Early impres-sions are the most lasting. If bent at all the oak must be bent when young. If the stamp is to leave its impress legible it must be made when the wax is hot. It is of the highest importance therefore that the early impressions be right ones, that the knowledge given to the young be the divine truth revealed for man's guidance, so that it may early make its impress on the moral nature and henceforth rule the life.

The aged unanimously testify that early

instructions have in a great measure mould ed their character and have left abiding impressions time and changes have failed to efface from their feelings and memories; while instructions late in life have been feeble in their influence and fleeting as the morning cloud. The man who begins not to learn the contents of the Bible until he is twenty or thirty has many obstacles to over come, and never can be proficient in his knowledge of it as he who began his Bible knowledge at his mother's knee; and he who has grown up without the subduing and directing influences of its truth has great disadvantages in contending against the moral weeds of depravity which, unchecked, have gathered strength in the formative period of his life, compared with him who has been under the restraints of Bible truth from the days of his infancy. Many who has been by the Spirit of God brought to the knowledge of he truth lete in life, have bitterly lamented the lack of early religious training and the consequent ignorance of the Bible: these, with the evil influence of a godless example, cause them many a hard moral struggle and sorrowful pang, as, conscious of moral weakness, induced by past neglect, they strive against that which they feel to be wrong. The lives of those who have been mighty in the Scriptures and formidable against theological errors, urge the necessity of teaching the young the facts of the Bible; as well as the lives of those who have taught errors negatively urge the same necessity. If wo are to have a stalwart community who are guided by high moral principle, able to resist successfully the progress of political dishonesty and the encroachments of cumting Popery which creeps over on land with its fair colours and concealed sting, we must have our young people taught the truths of the Bible. Without this we have truths of the Bible. Without this we have no hope against the immorality and errors which naturally spring up in the hearts of men.

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 zeal for the salvation of their children than have some individuals, distinguished for their burning love and energetic devotedness to the overlasting 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

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 prevading 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 ad-monition 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, howspiritu al 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 affec-tion is the law which leads to the perform-ance of that duty; a law similar to this will rule in those who and 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 con-straining them to strive for the spiritual good of those intrusted 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 revela-

tion would be lieard.

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

willingness, and lins, in many cases, resulted in diminishing the capacity where a little more diligence in the use of opportunity would have made upt teachers of those their defeat. The defeat is generally the result of past neglect. To resort to the nonsequence of a sin as an excuse is not a good plea for the continued neglect of a duty. In-many cases, however, the excuse pled is groundless. It is not true that parents possessing the Bible and able to read it caunot toach 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 By such means the simple knowledge. 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, 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 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. Lvery parent may not have the accom-plishments 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 deli-cately 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 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 mâny 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 guar-

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 step 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 pic-nics 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 rengious instruction to the Sabbath School

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 god purpose. When those naturally in-dolent 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 in

terest in the religious training of the young. In the circumstances she has need to keep the two farts in memory: parental neglect and the danger of Sabbath Schools increasing that peglect. 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 realous men, but neither wise nor thoroughly loyal

to the Word of God. The instruction given to Potor, after his restoration, we regard binding on the church in all ages, Feed my lambs. Not only are fathers to bring up tion 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 sormons 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 those 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 officebearers, 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 Muster'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 100m 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 dovoto their talents to devising methods and organizing means which may be put in prac-tice along with others whom the church may trust as religious instructors. Let these and parents co-operate and encourage ach other to give a more extensive know lédge of Scripture truth.

Such a proposal may at present seem utopiau, but wo 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 semireligidus books into the libraries. Such a stato 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 hazy feeling that truth and fiction mean the same thing. The believers of truth the same thing. The believers of truth may not despair in the midst of this transishall provail; only let those who have it tear 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 depraved passions raise.

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 Bille ignorance which the church was slow in arresting. In some measure she has risen to see the neglect, but more is yet and d-lage as-pirations, 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 for get not that these car give 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 he 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

it is to the instructions of God's Word the more successful is it likely to be, but we believe not that instrumentality can rive what must be sought for in all religious in-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 Chris. Jesus, but how many there are who neglect this duty, and all their lives travel on their journey like Bunyan's pil. grims Feeble-mind and Ready-to-halt They are like the bussed 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, lience these words are attributed to him by the Eyengelist Matthew, xii, 20. It is tha "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 knews 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 young." Paul was in most in the with Paul was in great trouble; he had a thorn in the flesh, which made him feel vory 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, herefore, 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 Christiaus 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 Greatheart, 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, suffer-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 Ja-cob." 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, iose 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."

"Woll, 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 ovils 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 maugh-

ty for me to say what I said?"

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

"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, whisper-

"Mother, war mother, do I make you

ory? 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, Tam so glad : I can get so near to you if you won't scold. And do you know, mother, I do want todovo you so much, and

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 reproving in kindness not church for the quickening of the rising in anger, if we would gain the great end of generation.

We attach much importance to a wise instrumentality and believe that the nearer and to the parent's heart.

#### THE ANGEL OF PAIN

THE ANCEL OF FAIR.

Angel of Pain, I think they free
Will Se, in all the benevarily plees,
The weetest fines that I shall see,
And evifues fines to make on me.
All other magnic fains and they
of warning, and forestand event
of your sains, and forestand event
of your sains, and forestand event
of your sains, and forestand event
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And date becomes it commet wall;
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Because from heart so musto obey
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By clean it is excelent to mins.
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Rooten shines such and, previous they.

Agore they have valied with Griefs all day.

— Prem developer's for demany.

#### Sabbuth School Teacher.

LESSON VI. Pebruary 9, 1878.

THE BOW IN THE CLOUD. Gen. iz. 8 17.

[Commit to memory verses 13, 18. Parallel passages,—Isa. liv. 9; Rev. iv. 8. Commit to mentally version 1, 19; Rev. iv. 8.
Control truli:—Te them that four Him
God shows His Covenant: Ps. xxv. 14.

With vs. 8 and 0 read Gen. vi. 18; with v. 10 read Pa. oziv. 9 with v. 11 read 2 Pet. iii. C. 7; with v. 12 read Gen. xvii. 11; with vs. 18-15 read Ps. ovi. 45 and Isa. iiv. 10; and with vs. 16, 17, Deut. vii. 6.

iii. C. ?; with vi P. read Gea. Yu. 1.; with v. 18. If read Gea. Yu. 1.; with v. 18. If read Gea. Yu. 1. It with v. 18. If r. Dout. vii. 6. The main point to be noticed in this lesson is the connection God fines between the promises and the signs that appeal to the soness. (For connection with the history, see Illustration.)

In the new gift to Neath, two things are distinctly settled: (1) No needless points to the indicated of the two things are to be indicated of the points of the confliction of the bested before using plants for food. Death is to each their power to suffer. Light is thus thrown on needless points for food. Death is to each their power to suffer. Each of the food that the confliction of the food. The life of the feels is in the blood." See Lev. xvii. 11, (3) Human feels is it in God's sight that is beach the blood. He was the sign on appear among a people than reaklessness of human life. So valuable is it in God's sight that is beach that destroys it may not live. The man who cakes it away, pays the penalty with his own life. All ment are bothers, and mass charged with the duty of seeling this law carried out. This implies have trial, with new house of the connection of the mass to any in whose hands it shifts Is were last to be a terror-te evid-decre. It is to man to any in whose hands it shift to the thought its use, man has no choice; Ross. It'll the was therefore,

We see, therefore,

Y(a) Tinal Adam's place is given, as it were
to Noals.

to Roals.

(b) That the covenant with Adam stands, activities along the fixed. It is still "my sevenant," with God.

(b) That the covenant with Adam stands, notwitted and the food. It is still "my covenant," with Ged.

(c) That law, with Ged.

(d) That law, is the Ged.

It is still "my covenant with Ged.

(d) That law, is the Ged.

(d) That law, is the Ged.

(e) That law, is the standard of the Ged.

So the moderated and the Ged.

So the Ged.

It is God appointments. This fires, and the memory to learn, first, the nature of 1. The Covenant with Noah— It is reformed to it ch. vi. 18, and again in viii. 31. This for covenant with Noah— It is reformed to it ch. vi. 18, and again in viii. 31. This for covenant with Noah— It is reformed to it ch. vi. 18, and again in viii. 31. This for covenant with Noah— It is reformed to the ch. vi. 18, and again in viii. 31. This for the ch. vi. 18, and again in viii. 31. This for the ch. vi. 18, and again in viii. 31. This for the ch. vi. 18, and believe a promise. Man's glory from the stown. He can tear, and understanding. No other covenant c "No, she is atract it will be rectambroken— How do you say that?"

Broken fate."
"C-riskilly; that is what I meant to say,"
"Is lear not 'be married soon?"
"No; the 'upagement is broken—
broken—"
"Broken og/
"B

10. They are the fathers of the race (Cqu. iz. 16). But the cartband its creatures being for man, are linked with him. The surse course on the ground for his sake. So does bleesing. The animals enfered in the face; she share in the place and the place is the face; she it is ead, v. 10, "with every living creature." The line (Fz. mir.) to the sparwer (first, x. 30), and all the creatures share his care.

I have recently read of a young lady, twenty-five years of age, who had been blind from bitch. For twenty-five years he hall bed in midsight darriness, grouping through the glooms of an unbroken night. His could not form the faintest conception of the fastures of these size loved, of rainbow trees, of the outbine loved, of rainbow trees, of the outbine loved, have been to be outbined occurs, with and sky. As he friends anderscored to plotture to her the occurs, we hearding the powers of language and likestwick on the attempts of language and dillustration in the attempt, her soul straggied in sed and unavailing offents to form some conception of the irondour which light sould seven. is a second of the second of the second of the second form of the second form. On the second form of the sec

Our Moune Lolks. BICH.

A boy went from Ireland to America about two years ago to seek his fortune. A few mouths lines he found his Saviour, and became a happy shill of God. Now he writes back to his friends, "I have found

Ah, yes, and nobody and nothing can rol him of it. It is above all the changes o time and beyond the power of thieves Road Matthew vi, 19-21.

#### WELL SAID.

Annie and Lily were going from school together one afternoon, and finnie was teasing fully to go off aumewhere and play with her. "But mother told me to some right journe from school," said Lily. "Yell, she has gone away, and would never know if you did go away for a little while." nanglay Annie said.
"But God has not gone away; he would know," Lily replied as she ran home fast.

nore vicinite system. An Odda by system hands make me on the railbow.

How is it "a night," Look at Gan, xxii.

How is it is night, is a witness between me and thee this day." A mare pile of atone; but south looked at it—buth would remember it, and with it the words spoken means the state of the state o

in mind the mulical understanding.

How sitting it is I in the Eastern knalls and early times, mee's syn. turned to the heaves. They "considered" item. Astronomy grav up in the lands of the Old Testament. To the wise mon of the East a star spoke. It was not a mirnele, but a natural fact, cristing probably from the earliest time, but now receiving a new meaning. The starts were a sign to Abraham: Gen. xv. 5.

Learn from this (1) Distant means.

harding. The tack ware using to dora-ham: Gen. 21. Dieine surery. He hastens to be gracious. Judgment is his strungs workt Isa. XIVIII. 31. His people may sing even on earth "of many and of judgment."
(3) Ho shows marcy in his own way. It is "my covenant"—the old covenant of Gen, iii. 15, with its promised seed; man's faith takes held of its. Noah's secrifice showed his hold of its; and now a further promise is given on the ground of it. So we receive mercy in Christ. "God it in Christ." Let us go to Him in his own way.

THE VERB "TO BREAK."

"I begin to understand your language better," said my Frunch friend, Mr. Arvert' to me "but your verbe tereble me still, you mix them so with your perpections." "I am serry you find them troublessme," was all I sould say.
"I say our friend Mrs. Josses just mow," continued he. "the says she intends to break Josen housekeeping. Am I right these "

ald."

"O, yes, I remember. Break up heseping,"

"Why does she de that?" I acked.

Because her health is so breken in

Broken deers you should say."

"Broken deers, O, yes. And ind
ince the small-pox has breken up in y

ity...."

"Braken cud."

"She thinks she will leave it forcess" "Indeed! And will she close her h
"No, she is afraid it will be br
roken— How do you say that?"

#### THE TEN WORDS.

The Jews call the Ten Commandments by the name of "The Decalogue," which signifies the "Ten Worls." As these precepts cannot be learned in too many way, we here give the substance of them in ten lines, which will help the memory to recolk; then in full.

- I thom in fulf.
  I tau the Lord thy God—serve only me;
  Sedore no image low thy impleme knee;
  Sedore no image low thy impleme knee;
  I the not by annot a tridle nee in jost;
  I have not profine my mered day of real;
  I. Ever to parants due to delineae pay;
  I. Thy follow-or-alette, men, thour shall not?
  I in no identifies condust bear a part;
  I have bealing heep with once thy hou.
- 9. All false reports against thy neighbor 10. And no'er indulgs a wish for his estate

BETTER THAN GOLD.

BETTER THAN GOLD.

We often hear little boys telling of the wooders they will do when they grow to be men. They are looking and lenging for the time when they shall be large escupit to earry a cane and wear a tail hat; and not one of them will may he expecte to be a your man, but they every one intend to be rich. New mensy is very good in its place; but let me tell you, little boys, what is a your entry be carried all the six you carried to the state than money, and what you may be carried all the six you carried to the six of the si

#### CHINESE COMPOSITION.

The following quaint disquisition on "Ten" was written by a pept in the Howard street mineten, fine Presedence. It is chiefly interretting as showing the addressly with which the average Oriental mind masters the intrinsic construction of the English

The seed per on the Glay, seen Raise, The plant have Leaves, have man sake down the dried leaves of an exceptes, attraction in China, Japan, and other Countries in Ania, not till the plant is at least Tires Years old, They are fired dried in the Sun and then on Aot Iran, plants put in the Bener, full, and Neil send to their Countries of the Cou

#### SELF-DENIAL.

BELF-DENIAL.

Do you know what salf-denial means? Perhaps this story will help you to understand it. One morning, as Harry and his parents were sitting at the breakfast-table, Harry seemed for a while engaged in a heavy study. Fresently he exclaimed, "Father, I have made up my mind not he sat any more sait mackered." "As it what has brought you to that concludes it makes a sale of the sa

was not death.

When you give away semething that you really wast, that by doing so you may make another happy; or when you groe so sonching that you are really fond of, that you may have money for missenary or other good purposes—that is self-donal.

tiest you may have money for mitescenary or other good purpotes—them as self-cloud.

True wisdom is a thing very extraordinary. Happy are they who have it, and next to them, not those many who think they have it, but those few who so sensite of their own defects and imperfections, and know that they have it not.—Tilesten. Although men are accussed for not knowing their own wreakness, yet purhaps as few the northele own strength. It is in men as in solis, where somehans there is a very early think the control of the control of the northele men and in solis, where somehans there is a very early think the owner known and of.—

Bandom Bendings,

Heaven sends us ten thousand traths; but because our doors and wudows are sint to them, they sit and sing awhile upon the root, and then fly away.

What greater thing is there for two numan south than to hel that they are joined yor life, to strengthen each other in all labor, to ret so each other in all pairs, to be, one with cach other in silent, unspeakable memories at the moment of the last parting.—Adam Bride.

There was a very great lesson to be learned there, "I always slosive to do what my blessed Lord commands me," and when we have neither inclination on appetite to control us, but only the Lord to serve and okey, it will not be difficult for us to know the right pe the not write in it, and find rest to our souls.—Selected.

to our souls.—Golected.

Some one has remarked, and we think with great truth, "That minister is most successful as such who socceeds in getting the largest number of church members to work in the interests of his church." It is struply impossible for one man, no matter how caraset, or how much of sprittant, mental and bodily health he has, to can prover. It may preselt the Gospel with nearly and unction; administer the sarraments, visit the side, bury the dead, intered the ignormal, do, de, it but be cannot visit everyfeedy that needs consolation, or instruct privately every one that ought to be instructed, or look after every case of destination that occurs in his parish limits. Happy the slengtman, therefore that knews the powers and gifts of the members of his church, and cas induce such to use them.

In my redding of history, one trunsa-

cise powers and gits of the memory of an ionrels, and oas induce such to use them.

In my reeding of history, one bremer dows phenomeno forever forces itself upon any mind, and that is: That every political erime or the payment of every farbiling with compound indexest, is demanded by justice when the bill is east in to the person representing the crinsinal. It is not those who committe erime who are generally to suffer for it. It falls on others who are imposent, and this has been so from the beginning of time in all the great miseries of the previousle government it, but there, is one important leason which we may draw from this great historical prevention. It is this: The man who will do a wrong, if he trinks that the risk is his own and be only will be held answerable, will think more gravely ever it if he know that he will essenge eoch free, and that the benefal effects of his evil deed will fall upon unborn generalizes.—Freeds.

Amid the mows of Canada, and on the fureled sheres of our Western lakes, along the wilds where Oreliena

Rolls his world of waters to

the wilds where Orellena
Boths his works of waters to the onon the burning margin of Adrica, in the
others Effectedent, small the millicens of
China and Japan, the fathers of the order of
Coycle chrunk not from pain, or toil, or
death itself. When the plaque wested, and
thousands were failing before it, in the
deep postilential holds of the galley where
their Christian charge were held in bound
by their Twitish eaptors : or in the heathen
land, when perceention had unleached all
its unisearies of terree and death, the
Josail miscionary was seen manifesting a
meruse courage his standards houseast
discourage in the standard houseast
when the standard water of the
private the Erriphures where they reared
the wealth is the market-place, had they
given the Erriphures where they excitated
togsunds, and behoved for Christ as ansidous
they are to the heath, where they went
tog and held her altered for the deluslosse of a micknist, the whole history of the
world head been altered. But had they
does all this, the work of evangelizing the
world would not have been left to become
an it, in the bleesed sprivilege of our own age.
The failures of others, their or orrespictors and
their deflorances as part or on account
thing for the bursell of the temple the
was to be rearred by the hand of his nor,
the favored Solomon.—Rev. W. R. Willi-

#### DOOR-KNOCKERS.

DOOR-KNOCKBBS.

Is there any particular reason, we wonder, why those son-tidy contrived, thereughly effective, generally observed, and often strengthy agusts and artists old-fashioned door-the-cher stouds have none so raisely account to the state of the strength of the

#### THE TRADE IN WILD BRASTS.

An article in the New York These article in the New York These will lease trade in the United States will lease trade in the United States. One man in this any monopolises the sature business. He imports, on order, "evapy variety of wild beast and bird, from an obelians to a guitee-pig, fi om an ose ich te a dara sparrow. Uses the preprieter of a invitagers lose his slep! and, he repairs to this gootleman's ropes tory. He states whether he would prefer an African or an Asiatie elephant. He gives his order ascording to his fancy, and in due time the animal artives, and is in modiately shipped to wherever his new on ner's caravan may happen to be. If an Af iona lion is wanted, a dispatch is at once on it to Capetown; He horsed horrer, giraffer, or rhinoscrees are in lennand, orders are at once sent out to found."

Ho employs Aiteen men in Asia and Al-

normes norme, graffee, or rhinoscroses are in dennad, orders are at once sent out to ship to New York all that can be bought of found."

He employs fitteen men in Asia and Africa to be on the lookout, and eath for him whatever may be wanted. As there is no sent to the content of the third wanted of the content of the co

### DISCOVERY OF THE QUEEN OF SHEBA'S PALACE.

DISCOVERY OF THE QUEEN CONTROL SHEER PALAGE.

M. Mansh, an African traveller, some time cines discovered serials remains which he believed to be those of the suspendien which he believed to be those of the suspendien which he believed to be those of the suspendien and the mailor was forgotien. Full a lifter that plant appeared in the Waver Grintle from that gentleman, daired St Ebrima, int appeared in the Waver Grintle from that gentleman, daired St Ebrima, int special papeared in the Waver Grintle from that it is not been supported by the Waver Grintle from the part of the Bellev that I have found the real Opsig in he 30 der, 15 min. S. long, 30 der, 50 min. It is not seen to the Bellev that I have found the real Opsig in the St. The ruine which have been so often account of the Traverse which have been so often account of the St. The ruine which have been so often account of the St. The ruine which have been so often account of the Bellev that I would be supported to the second on the second of the St. The ruine which now been so often account of the St. The ruine which have been so often account of the St. The ruine which is an initiation of the Tumple of Scionco, being fortest and machang at the same time, the walls of which are light in wrought grantle, which are light would be supported to the second runn of ruine 20 feet high. The second runn of ruine is situated to the second running the second runn of ruine is situated to the second runn of ruine is sit

The Hon, and Rov. Baptist Nool's death is recutioned in our despatator.

The Governor General and the Cenntess of Dufferin have vessely visited Quobes and Montreal. When in the inter-city he visited M Gill College.

vasited M'Oil College.

The Abbe Jungen has been sentenced to its meatine imprisonment for wearing escientistical robos after being deprived the descript the document of the Prope's infill-bility.

The "Canada Gazetia" senting a roller of the appealations of Hen. With Education of the appealations of Hen. With Education of the senting of the College of the Senting of the Senting

ii. 15.

"But how shall we know this? Every time the sky grows black we shall fear, Noch might have raid. Now God gives to him that hath' (M-th. iii. 13). He bel eved God. So he readwe.

Ii. The Sign of the Covenant.—In order to its bing a good sign, or token, it must

remote to form come conception of the recorder with a light could wreak.

A macrostal operation we performed, and eight was restored. For several days also the weak of the control of the

THE BLIND EYE OPENED.

### British American Arrsbyterian

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Orrion, No. 102 Bay Street, ( Late Telegraph buildings.

#### NOTES TO CORRESPONDENTS.

We have received a letter from "a member of St. Androw's Church, London," giving an account of the Annual Meeting of that Congregation and of a dispute that seems to have risen about the prorosed introduction of a melodoon into the Sabbath School. We think it better not to publish this letter, as it is to be hoped the difficulty may be tided over peaceably, and it is not well, except as a last resource, to bring congregational quarrels before the public through the newspapers. There is no doubt that the Session has the power of re gulating the times of public worship and arranging all matters connected with the spiritual con-cerns of the Congregation, but no Session with any amount of judiciousness would over seek to go in the face of the Congregation except where some great and important principle might be involved. It would not be pleasant for a Congrega tion to pass a vote of censure upon a Session, and we do not think it would be Presbyterial. A complaint and memorial can be brought to the Pres bytery by any who think themselves aggrieved by a Session's action. It can, however, in no case be a desirable state of things when the Session attempts in any way to stifle the free opinion of the Congregation.

Both the opponents and advocates of the use of Instrumental Music in our Sabbath Schools and Churches will have to exercise a great amount of brotherly kindness and forbearance. The more force of numbers and authority will not do either on the one side or the other.

### British American Bresbyterian.

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. Of course there was nothing advanced by Archbishop Lynch that has not been often advanced and refuted before. It is, however, a sign of the times when a dignitary of the infallible church takes to the stump and pleads before a heterogeneous multitude in favor of that institution whose defenders have generally rested satisfied with assertion without troubling themselves with argument. Even though all advanced by Dr. Lynch were correct, which is very far from the fact, it would still be true that to excel in even those fine arts specially dwelt upon does not by any resus imply the highest or noblest phase of numanity. Eminent painters, musicians, architects and posts may be and often have been very worthless men, and any church will have to do a great deal more than prove that it has been uniformly the munificent patron of the fine arts and their votaries before it on be regarded as a success, or be in any degree, even the smallest, either the light of the world or the salt of the earth.

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. There are scarcely half a dezenmen on either side of the House that can express themselves in a moderately respectable fashion. We are glad to see that there h every likelihood of Mr. Bethune's biil for the restraint of Habitual Drunkards beearning law. While some have expressed doubts of its practicability the overwhelming majority of the House feel that some-Ming requires to be done. It is not for any one to object that the provisions of this Bill trench upon individuals' legal rights; for, as Mr. Mowat observed, no one has a legal right to be a drunkard. So soon as his bill becomes law, any one who can be mown to be an habitual drunkard-viz: eme who has lost all self-restraint may. apon petition of his wife or children or

Our local parliament drags its slow length

any authority over his property and business, for a certain fixed period, duling 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. Before the interdist is removed the drunkard, whether man or woman, must have proof that a thorough and radical change has taken place. It is all very well to erg out about the liberty of the subject, but a man has no right in the gratification of his depraved appelite to starve and abuse those dependent on him or force society to be at the expense of confining, punishing, and in many cases even hanging him for exercising what he calls his liberty. It gives us great pleasure to see a rising young barrister and politician like Mr. Bethune busying himself with legislation of this kind, and to have the Premier endorsing such a measure with so much heartiness. The next and most natural thing for our legislators and leaders of opinion will be to follow this measure practically out by discouraging through their example the use of those liquors which cause so much misory, crime and

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 tlikes with his

In this connection wa 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.

If our legislators are honestly acting and speaking in this way from personal conviction and feeling, so much the more creditable to them, and if simply because they see the tide setting in that direction, so much the more hopeful for the country.

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 good sense and right feeling of the community are becoming increasingly opposed to such things and every one had better mark the hand-writing on the wall and regulate his conduct accordingly.

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. He is accused of making infamous proposals to female emigrants both married and single, and of trying to fleece others of their precious little store of money. It is not for us to projudge the case, but if the charges brought can be sustained, then Belle is an infamous scoundrel who can scarcely be too severely punished.

The Presbyterians in Winnipeg seem a go-ahead people. They have this year taken a leaf out of Beecher's book and put up the pews of their church to auction. We are old fogy enough not to admire the proceeding particularly.

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 discreditable 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. If Canada is to flourish the foundations must be laid in truth and righteous-

### 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. It only requires that some liberal and large-hearted friends should start the enterprise when many would be only too happy, we have no doubt, to follow it up. Of course it is manifest that the first move must be made in Toronto. If the Presbyterians of the place in which the college is located show an indifference and lukewarmness it is not to be expected that there should be any great display of enthusisam elsewhere. As things are at present, the college cannot go on with austained and

they to our Professors and Students that a gaibling agains accilionation bust was should be creeted without delay. We should not require anything like the halfyear's income of any one if all-would put their shoulders to the wheel and set about the work as if they meant it. Very great liberality in connection with Knox College was shown in the early diffs of the Church, before the Union, and it will be in the last degree discreditable if with means so largely increased, a similar increase of effort and outlay shall not take place in connection with this, our Western School of the prophots. The Montreal friends are doing nobly; let us in the West seek to be at least equal with them in this good work.

#### THE RELIGIOUS THOUGHT IN SCOTLAND.

The December number of Fraser had a ong 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. The most noticeable of these tendencies is said to be a desire to deal more freely than has hitherto been done with the Confession of Faith; accompanied with a strong indisposition on the part of all the Churches to enter into heresy prosecutions.

Of late years, we are assured, a class of clorics 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. They do all missionary and subordinate ministerial work with great assiduity, and never or very seldom bring doctrinal difficulties into the pulpit. They are great upon "Christian work." and rarely refer to Calvin or to his peculiarities, and then in a very deprecating way, as if half ashamed of him and them. This class of young clerics is to be found almost exclusively in the Established

Another influence at work is the increas ed 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, modera to 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 seekmode of worship, and so forth, and that to an extent that would have scandalized people less than a quarter of a century

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 mos! 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. On this plan all sorts of theology would have a fair field (and no favour) in contending for the mastery. The very proposal of such a thing is a sign of the times, though it gives the most correct and defensible idea of an Established Church, which ought, as supported by the whole community, to have room for all modes of religious faith and unbelief. Fraser thinks it would be a happy thing if what Dr. Wallace suggests could be realised. Only it is feared the prospects are not encouraging. Even the advanced liberals in the Scotch Kirk while they talk very 'broadly' have not, it is said, the courage to lay their finger on any doctrine of the Confession of Faith, and publicly declare it to be wrong or untrue. They don't believe some points of what they have signed, but, thinks Fraser, they have not the honesty to say so.

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 think: \_g 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 srtain extent there may be some truth in these remarks of Braser, not merely with reference to Scotland but other places as well. There is a gathering uneaciness amon; some even in Canada about the absolute subscription to every proposition in the Confession of Faith, while about on the "main scope" we 'ld open the way meanest of kin, be "restrained" from having increasing efficiency. It is but simply jun- to every kind of dishonesty; -- to one taking sult.

exception to one thing and another to another, and all comforting their hearts with the idea that they held bena 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 over 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.

#### OVKAIITE:

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 anniversally sermon on Sabbath last, and we find the' this little form has been undergoing a trying ordeal for the past year throught many removals, yet the Presbyterian Church has steadily improved in numbers and pecuniary strength. Five years ago, \$650 was all they were accustomed to raise; last year they raised \$1692; five years ago, the membership was 92 now it is 162; there have been admitted during the five years, 124 members; but amid the many changes going on in a place of this kind, there have been a great number of dismissals to churches in other towns. Mr. Meikle's duties are of a most laborious kind, three services every Sabbath with a twelve miles drive, besides the weekly services and any number of Temperance Lectures, soirce addresses, &c., nine and ten miles out these cold nights; yet he goes cheerfully on with his work. Visiting the sick, comforting the dying, and bringing sinners to Christ seems to be his all absorbing work, and it can be truly said he has the love and affection of all his people, which they have shewn by building him a hand some Manse and sending him at various times, many valuable gifts, and doing what they can to contribute to his comfort.

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. ing and securing greater freedom in their | Meikle occupied the platform, and deliver ed 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 \$86, to Knox College \$25, Foreign Missions \$20, Widows' and Orphan Fund \$12, Assembly Fund \$8.—St. VINCENT.

Oakville, Jan. 20th, 1878.

On Sunday last, the new Church, Garafraxa, 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 Garafraxa.

The annual soirce of the Millbank Presbyterian Church was hold on Tuesday ploteness—and after a series of resolutions evening of last week. Though the weather was not favorable, the snow having fallen heavily all day, the church was packed, and some were unab's to gain admission. The speakers were the Roys. 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 forinightly 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. its representative in the person of the As far as himself and the other off cers of superintendent, who, in \* pleasing way As far as himself and the other off cers 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 conthe same time it is felt that to fall back up- gregation; and should he see his way to accept, a flourishing charge will be the re-

MINISTERS AND CHURCHES.

Rev. J. Stewart, of Pakenham was rocontly waited on 1 3 deputation of the ladies of Kinburn wieinity, 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 Ovengo Hall, Beaverton, on Thursday evenering, the Coth ult. Several amateur singers took part, and acquitted themselves very creditably. The Hall was crowded, and the handsome sum of \$100 was realized,-

The annual soirce 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, Rov. D. Beattie, late of Campbellford, and Rev. P. Duncan, of Colborne. At various intervals the choir of the church sung some fine pieces of music, and thereby culivened 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 creeting a new church was fully considered. A committee composed of Dr. Yeomans and Mr. Robt. Scott were appointed to secure subscriptions. They commerced 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 wishywashy character so frequently uttored 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 sudience 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" Tsuppose I have a right to speal:. It is a generally received statement that a certain period of a man's life brings with it feelings of loncliness-shall I say incomand mental gymnastics the mind and the mind only (?) plunge and lau ls not " in a gulf of despair," as the negro preacher would have it-well I don't like to saythe ladies know it. The paster 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 sympathised with him to such an extent that on the day mentioned they assembled at the Manso 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 Mr. Chambers 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 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

> "Black be the the thirt limbs Our bears in youthird joy, etc."

sung with joyous emotion,-

But after all this the congregation had not . shown their feelings to a satisfectory extent and they presented Mr. Chambers with articles to hold and atensils with which to eat "goodies," as the little ones call them at the ten-table. His bride also was the recipient of some useful and expressive gifts. This was altogother 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 obiect .- 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, - Hav ing 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 volus hat we are interested to the second of their intrinsic volus hat we are interested to the second of their intrinsic volus hat we are interested to the second of the sec rinsic value, but as a manifestation that your kindness to and interest in us are duly ap preciated 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 indiction of fact, from the sad moral state the membership last year was 180, making of the world, Jewish as well as Heather, a total of 650. In 1865, at the settlement when Christ came as the "light of the of the present pastor, the membership was only 295. The Congregation unaniniously 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 29th inst., by the Rev. W. Cochrane, 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 tion is not the Bible and the true Chu ch of charocter of the Covenanters from the Christ us shown by the Bible; but the aspersions cast upon them by Scotland's Church or Popory first, and the Bible 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 tde 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. Cochrane to a first rank in the department of public teaching.

#### Yook Yotices.

new series. In 1871 there was an amalgama lonof what was the Presbyterian Quarterly, with the original Princeton Review, which had been long distinguished, as conducted by Dr. Charles Hodge, Pheological 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. PRES-BYTERIAN 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 pecultary 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, morerecently, of J. S. Mill, Grote, Baen, Spencer, etc., has been recuscitated in a new edition of his work, by A. C. Fraser, Professor of Logic and Metalysics 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 reasonabl one; and we would direct attention to the concluding paragraph of the article. says, "Speculative thinkers speaking the English tongue have within the last age been giving a hearing to every sort of phiosophy, sensational and rational, a posterior and a prior to Kant, and Hegel, to Coleride, and Consir, to Hamilton and Milli; now they are listening to materialism on the one hand and to Berkley on the other. What is to come next might no difficult to tell; what should come next it is not diffi. cult 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

The second article is the "Dispensation of the Fulness of the Times," showing by an 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 thinkors, 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 purposese; that the Bible is of no avail; but just as it is made to be on behalf of the Papacy only; that the quessecond; and for Popery alone, to be used by her as she thinks fit. The sixth article is "Why are not more persons converted un-der our ministry?" This is a most serious question which deeply concerns all who would approve themselves to be faithful to Christ, and to thosewho hear them. While they cannot compel sinuers into saivation, 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

Panl, "If by means I might cave some."

article is a very interesting me, " The Propbytary of Wandsworth as creeted in 1572," THE PRESENTERIAN QUARTERLY AND It is well entitled to a few words. Wands-PRINCETON REVIEW, Jan. 1073. We have worth was a village four unless distant from now before us the first number of vol. II, London, England, where the first regular organization of a Presbytorian Church took place, but it was speedily downtrodden 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 Prolacy, was nover extinguished; and will yet help powerfully to be conservative of true Protestantism, where the national church is now becoming impregnated with Fapal 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 direful calamity will depend greatly on English Presbyterians, good men and true, notting 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

# CHURCH OPENING IN CART-WRIGHT.

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 Presbytenian congregation have finished a very tasty building, also of brick, which was dedicated last Sabbath, The building, though not very large, being 82x49, is capable of seating 800 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 \$8,500. Mr. T. Nisbett of Lindsay was the architect, and Messrs. Daniel Worth, and E. Trenouth 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 aypearance 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 euthusiasm 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-he 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, Rav. 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 admitiance. 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 ticles which were p opared by the ladies The fine day brought the people in crowds, to such ae extent, that it was necessary to furnish the drill shed for the Tea. 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 he was sure the immense audience before him would rejoice to hear, and that was, that the building dedicated vesterday to God's worship, was one rely free of debt: however great the pleasure it afforded and 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 blowed, consisting of Rev. Messrs. Holmes, of Lifford, Clarke, of Lakefield, Wilson of Ballyduff, Johnston, of Williamsburgh Mitchell of Millbrook, and Smith of Bowmanville; and without one word of flattory, the speeches were the best to which your correspondent over listened

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

to at any similar meeting.

But we must pass on, however. The minth in rendering music ter ughout both the rticle is a very interesting me, " The Propagation of Wanderweeth on created in 1872." thanks for their kindness in rendering such assistance. A unanimous vote of thanks was given also to the Bible Caristian congrogation of Williamsburgh for granting the mist, when the reports from the mission-Prophyterian friends the new the characteristics employed during the Christmas vafor the past twelve mouth, wherein t sinp; after which a vote was accorded the speakers for their excellent addresses, --

#### CANADA'S OPPORTUNITY.

The report so extensively circulated, that the price obtained for corn in some parts of the West is monfile lent 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 each 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. Coin 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 scaboard market, the deference 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 reights are eight times less by water than by rail; and, in the third place, the ovil 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 one markets of the small. ted 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 these 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 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 manufactu-

ring 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 en-larged 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 arope 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 lass through the misbehavior of scholars, the very worst possible course for the teacher is to lose his temper, and he

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 tempor 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 onthusiasm is as irrepressible as it is contagious. It is the spontaneous tribute of the human heart to the worth and power of persistent, good-tempered, loving kind-

#### KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.

The regular meeting of this Society was held on Wednesday evening, the 15th stics employed during the Christmas vaition were received. Is 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 weifare, 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 Bolfast, Ireland, to the effect that there were then about 800 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 500 there were not less than 679. These stat sties we got up passed the rounds of the American Presbyterian press as well. We are glad to see that our old friend Mr. Mo-Comb, or whoever writes the occlesiastical 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

" This Assembly (that of the Canada Presbyterian Church) has at present 304 ministers, and 360 congregations. There are soveral other Presbyterian bodies in British North America, some connected with the Established Church of Scotand, 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 mem-bers widely scattered; but the church, on the whole, is in a very healthy condition. A Union is being negotiated be wien 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 660 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 hantism ports about the desuctude 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 muintenance 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 soldom find in any journal; and the journal itself is the organ of the great would of fashion.—Boston Traveller.

The Bosar commends itself to every member of the household—to the ci lidren by droll and pretty pictures, to the young ladies by its fashson-plates in endless variety, to the provident hatron by its patterns for the children's clothes, to pater/amilias by its tasteful designs for embroulered shippers and inturious dressing-gowns. But the reading matter of the Bosar is uniformly of great excellence. The paper has acquired a wide propularly for the fireside enjoyment it affords.—X. 1. Leaning Post.

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### Contributors and Correspondents. A PERITERT INFIDEL.

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

Our leisure mements during the last wesk have been employed in reading the life of Thomas Cooper, well known in Eng land as Chartist Agitator and Jufidel Leeturer for a period of thirty years. For the last twenty years Mr. Cooper has done dissinguished service to the couse 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 reepties-m some instances the companions and friends of other years-ho has done all that possibly can be done to atone for his past erroneous teaching, and prove the genuineness of his conversion to the fuith 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 Ecilpse 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 Leciester, 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 Æson'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 sen, as "the easist 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 buddings 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 was 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 debuting societies and formed many friendships with men who have since arrived at unportant 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 demonstraing pleasures. "I resolved, he say, "to lead a strictly moral life—to pray at least ence in the day-time as well as at morn and evo-and to enquire diligently into the truth of both natural and revealed religion. I thought it possible that by the time I reached the ago of twenty-four I might be able to master the elements of Latin, Greek, Hebrew and French; might det 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 specially so in the case of a poor shoemaker, who never could earn more than ten shillings a week! And yet he who never could earn more adds. "what glorious years were those years of self-denial and earnest mental toil, from the age of nearly nucteen to nearly three and twenty, when I gat 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 checkered life as class leaderlocal preacher and Methodist preacher (from which he was suspended through the apparent jealousy of his superintendent)—as schoolmaster—newspaper writer and newspaper oditor; the ups and downs of London life; his sympathies with the working classes, which evoked all the strong

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 per-laps of his Chartist principles—but of his imprudent 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 centences to look at one phase of his character, and try to account for the sad departure from the truth, which so terribly nurred 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 him before his return to the faith once de-livered 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 des-

"My heart and mind were deeply uneasy and I could hardly define the uncasiness. 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 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 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 scoptic; and it was not until fully two years had been devoted to hard reading and thinking that I could conscientiously and truly say Tamagain 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 in-to the deeper and more distressful conviction of my own personal life of sin; the re-membrance 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 beof 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 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 marsh dealines from ministers and professors of religion." 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 caunot separate the conduct of inconsistent professors of religion from religion itself.

Religious indifference soon became positive middlity, and the infidelity was confirmed by nie subsequent Chartist life, and the influers of the men who gathered around him a 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 be-yond the infection of their coarse and vulgar blasphemies. The treat-ment 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 terand 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 eno of the stronger and coarser spirits to a brother workman who said,"Let

no more about thy God Almighty," was the succring rejoinder, "there isn't one; if there was one, he would not let us suffer as wo de." "My heart," he says, "would often burn with indignation I knew not how to express. Nay, there was something worse; I began-from sheer sympathy—to feel a tendency to glide to the deprayed 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 curroused to We are not then much surprised to find him after his prison life a construct sceptio, lecturing from night to night against the evidences of the being of a God, and suggesting doubts "which the Priests of no religion have over 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 11
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 is regard to subjects, where faith alone can give assurance. Doubts arose as he proceeded with his enquiry into the Evidences. "I said within myself, I ought to he ashamed to have a doubt with." ed 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. Re 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; Paley and Butler; Shelley and Southey; Gibbon's Decline and Fall and Nocte's Ambrosianae, are but a few of the names gathered at random from whole li-braries, read by the humble shoemaker. Under competent teachers to superintend his studies and remove disculties 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 indigested Philosophy, Poetry and Metaphysics was perilous to any one not well grounded in the faith.

Finally, it seems to us, that he was de-ceived 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 wearness. 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 hap-piness." His interviews with leading membors 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 ordizary treatment which in too many cases is adopted with anxious enquirers did not satisfy him, and the doctrine of entire sauctification and perfect sm-lessness, which he was taught was perfectly possible of attainment, was to him an insur mountable 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 endeavels to regain what he calls "lost holiness;" his repeated declensions from 'perfect sanctification," and his toilsome offorts to gain "perfect peace of mind" leave no doubt upon the mind that though per-haps "not far from the Kingdom," he was not in it.

the volume we feel on i to think that such a man should for to long a period have wandered from the faith, and done so much to moculate others with the virus of infidelity. To him it must be a lasting sorrow. What might he not have 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. 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 everlesting love of the Fath-., I feel God has accepted me. Living or dying I am his; and trust to have this confidence until he shall call me home." 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 rahears How tendorly she strove to be the nurse Of truth and nobleness in her loved boy Spite of his rags."

The church is never purer, on the whole never more devout, and never increases more rapidly than when she enjoys the oad 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 f.om 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 ing classes, which evoked all the strong as he patient a little longer, lads. Surely bessings; only the iron in God's sand is passions of the impactor against God Alexandry with help as soon." "Talk god.—II. W. Coccine. THE TOMB OF ESTHER.

In the present famine-stricken city of Ham adan, in Persia, stands a plain brick structure, raising its dome above the bouses of the Jews. This place is regarded by all the Jews of Persia as peculiarly sacred. Hither 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, Mordecal. The tomb-edifice consists of a square 100m, 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 ruins in the East, a stork's nest. The oppearance 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, Iranches, 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 rest

ing-place of Esther and Mordccai?

In reply it may be said, undoubtedly the building is of modern construction. The lews say the old mausoleum was nearly destroyed by Timourleng, 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—Echatana—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 Semitic equivalent of the Persian khshayarsha 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 calous care that makes their preservation of he Scriptures remarkable they have presen ved the tombs of their illustrious dead.

Above all, we have the evidence this colony lived on the grounds since, the days of Esther. Hamadan, unlike Jerusaem, 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 curried here by the Assyrian kings. they can truly bear witness, and their testi-mony 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 fourtrh 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 sepulchro, 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 pl ace swings back the low, but heavy do to, much rubbish fill up the room.

Er tering 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 re-cess 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 greatperivilege. High over head, in the centreof the dome, hangs on estrich egg, an article that figures largely in religious edifices in the East. Under the dome stand two chests or arks shaped as a reophagi.made of very hard black wood, and curiously carved in relief, in Habrew letters, and apparently very ancient. Some of the youg rabbis make rough Sdrafts of different colors, representing the tombs. They pre-tend 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 right-coust" and men the a smaller on a straight and upon the e smaller one "This is the Sarcophagus of Mordecai, the right-

On both tombs is the beautiful passage from Psalm xvi. 2 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 one to see corruption."—Our Monthly.

No man can influence his fellows with any power who reties 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 ennobles common things, and without which life is like one of the old landscapes in which the artist forgot to put sunlight.—Harner.

### Scientific and Alseful.

POTATO SALAD.

Take four large Trish potatocs, boll sof and mealy; much with a tork 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 vine-gar, and mix it in the potatoes thoroughly. Slice the whites over the top when the saind 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 YOUR CHOINCYS.

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 ac-cumulation of soot in the chinney. The philosophy is thus stated: The sait 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 FLIL'S PRET.

A curious and perhaps important discovery is stated to have been made recently by M. Kletzu sky, a Viennese professor. Noticing that persons sick with the smallpox 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 them-selves, 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 fliesa discovery which proves conclusively that these insects are not only filthy, but can be a dangerous means of spreading contagious

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 sude, 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 encheles it of a un form color, except that at the cogion immediately round the ligature is self there is to be seen and we stand in the outer apartment. In it are buried 'several rabbis of di finction Stone slabs, gathered for future repairs, and white. Though five may be a light discolar to the first death, the death of the collection of the death. coloration 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 fer Leb-

### THE RINGS OF SATURN.

The rings of Saturn have always been an enigma to a tronomers. 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. Ho therefore supposed them of irregular density. Not many years ago Professor Peirco found that the same catastrophe would occur even in this case, and he and Bond have concluded that they were fluid. It soon became doudful whether a fluid ring would be any more stable, and Professor Peirco honce 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 tanintains 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.—Editon's Scientific Ricord, in Harper's Magazine for February.

### TAKE CARE OF YOUR CHICKENS.

The diseases of poultry are caused by close confinement, filth, 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 vantilation. 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 so doing, you will have a vigorous, healthy flock. The hens will lay all winter, and furnish healthy his sla in the spring.

Of late we have had a goodly number of articles and essays in the different church or articles and essays in the different clutted papers on modern, popular, fashionable and seinational preaching. The changes have been many on these words, and the wish expressed that we might have again "old-fashioned preaching." The "new order of things," or "modern style of sermonizing" has been deplored, and carness pleas put forth to return to the simple city of the general. of the gospel. The inference is that ministers in their zeal for popularity or notoriety are revelling in figures, fancies, far-fetched illustrations, witticisms and metaphors, to the neglect of plain simple preaching, and that the point of truth is thereby blunted.

It may be well for us to look carefully into this matter.

Do those who so loudly ask for "old-rashioned preaching," speak of manner or matter? Do they wish to be understood as implying that the matter is unscriptural, or the manner unbecoming. We have chiefly to believe that the evangelical ministers in this country are preaching Christ and him crucified, holding up before their hearers the truth of the gospel. If not, then they are preaching error, and if so, let them be silenced. If the matter be not "old-fashioned," if it be "another gospel," if it be not the same "old, old story" let the heresy be rebuked. But we are half inclined to believe that the thrusts are made not against the subject matter, but against the

What gives such a world-wide notoriety to some of our divines? Is it the fact that they do not preach the truth? or is, it the manner in which they present that truth? Rev. Mr. 'Talmage, of Brooklyn, is justly pronounced the." model preacher." He is a wonderful sermonizer. He is doing a great and good work. Men everywhere seek his sermons eagerly. Mr. Talmage is "old-fashioned" in his matter, for he preaches Christ. But he is not "old fashpreaches Christ. But he is not "old fash ioned" in his manner. Such vigor, bold-ness, freshness, vivacity, point, aptness, scope, terseness, and stores of happy illus-tration: these are the elements of his row-er. He possesses in a remarkable degree those very things which as human appliances give edge to the sword of truth. What we have said of Mr. Talmage may also be said of that excellent good man, Dr. Cuyler. He too is "old-fashioned" in matter, but not in manner.

I wish our pulpits were full of such men. We need in our pulpits eloquence, oratory, earnestness, and the vivid flashings of sanetified genius.

In order to have "old-fashioned preaching," is it necessary that a man be dull, dry, formal, tame, cold, emotionless, distant and stupid? Look into many of our churches. The herald talks and the hearer sleeps The doctrine and the sleeping are both sound. The preaching of Talmage, Cuyler, Hall, Taylor and Ormiston is "old-fashioned." May the Lord grant us an abundance of it.—Rev. H. B. Thayer in the Interior.

### READING THE BIBLE.

Read your Bible slowly. Take time, even if you have but little time. A great mathematician once said, if his life depended upon solving a problem in two minutes, he would spend one of the two in deciding how to do it. So in reading the Scriptures; if you are pressed for time (and this ought to be a rate ease), then spend the precious moments on a portion of the chapter. When you feel that the mind and heart begin to drink in the sentiment, even of a single verse, then stop and drain the heaven-ly chalice, because the Divine Spirit is fill-

To search the Scriptures with the clear unmoted eye of meditation, secures treasures of knowledge known only to him who thus coolly, piously and philosophically studies the Word of Go.

Let any man give us the reason why, when the Scriptures are read so much, memory retains so little, the quotations are so blundering and incorrect, if the reason is not found in the fact of hasty reading of the as elsewhere, man Word of God must reap as he sows.

#### PERE HYACINTHE AND THE SWISS OLD CATHOLICS.

The Swiss Times says:-"A few days ago we announced that the Old Catholic Society of Geneva proposed to invite Pere Hyacinthe to become the cure of that Canton in the event of the bill for the popular election of cures becoming law. On the heels of this announcement there appeared another in several journals of Eastern Switzerland, to the effect that Pere Hyacinthe had accepted the invitation. This was of course premature, and must at present be regarded rather as a prophecy than a fact. As a possible shadow of coming ovents it may be remarked that the great orator is expected in Geneva some time next month, and that preliminary arrangements are being made for the delivery of a course of lectures by him during his stay."

The Presbuterian for last month gives an abstract of the Presbytories of the Free Church-helore which the "mutual elligible lity" proposal has been discussed, showings that up to the close of last month the case

FAVOURABLE. Unanimously,...... 12 Presbytcries By at least 2 to 1,... 10

> Total;... 25 NON-FAVOURABLE.

Unanimously,..... (none) By 2 to 1;...... 4 Presbyteries. By smaller majority, 1

Total,... 5

Present majority 20 Presbyteries: Since then the number of favourable Prosbyteries, including Dalkeith, Anchter-arder, and others have been a great deal in creased.

#### British American Bresbyterian FOR 1873,

We desire to enlist the hearty services of a large number of canvassers throughout the Dominion in order to give the PREBI-TERIAN a wide circulation during the coming year, and to this oud submit the following liberal

#### LIST OF PREMIESS. PREMIUMS TO CONGREGATIONS.

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France a Republi — England and Germany gradually permeaned with Republican ideas—Spain swa ing in the nerveless grasp of a ruler too good for a King and too weak for a Republican, who is unable to govern the great island that blocks the critance to our Gulf of M. kico, and equally anable to give if up—the German-speaking peoples agitated by a new Protestantism, separsting from the See of Roma on the dogma of Papai Infaliability and assunding to recensure the "Old in shohe:" the whole Continent pervaded by the intellectual ferment that comes of the caulit to between old ideas, philosophical, theological, material, and the advance of physical Science—Russia and Great Britain unning a race for the anal gains that shall determine Asiatic copremacy—China scening ready to abandon her advances and reclose her half open digates—Japan abelishing feudalism and i witing Western civilization to irradiate Western commerce to curich her long-liddlen empirement are phases of the news from abroad which the malivover all Continents and the wires under all Seas are stally bearing to us. With able and trusted correspondents in the leading capitals, and wherever great changes are in progress, The Trubus aims, at whatever cost, to la before its readers the mest prompt, complete, and popular presentment of these diverse and conflicting movements, through all of which, as it fondly trustite tolling masses are everywhere struggling up toward larger recognition and a brighter tuture

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#### Official Announcements.

#### MEETINGS OF PRESBYTERIES.

The following Prosbyteries will meet at the places and three reverelly mentioned, vis ;—

GNEANIO —In the Hall, at Pilace Albert, on the fira Taesday of Much, at it o'clock at mixto continue sitting on Wednesday until Lusiness is finished.

Tonoras - it Toronto, in Know Church, on 1st Tues day of March, at 110. m.

Brucor- it Berrie, on let Tuesday of March uest, at Hardrock.

Pares.—At Knex Cowch, legersoil, on Tuesday, 11th March, of 2 pag. Mirk Session Records to be sammed. Commissions in favour of Elders representing King Sessions in the Higher Church Courts will be called for.

Kingston,—At Gananoque, on Wednesday, the 12th day of February ensuing at 2 o'clock in the efferinces, for the purpose of inducting the leavy Walter Coultbard into the pastoral charge of the Presbytesian Conjectation, Camanague.

Roy, Patrick Gray is to preach and preside.

#### Commercial

#### B. A. PRESBYTERIAN OFFICE.

Toronto, Feb. 7th, 1873. PRODUCE.

The market has been quiet but with a fair trade doing since our last. Prices show very little change in any case. Stocks continue to in-crease rapidly and news from the country reports trease rapidly and news from the country reports large receipts outside. Stocks on the 3rd inst. were as follows:—Flour, 15,322 barrels; wheat, 237,175 bushels; oats. 2,175; barley, 56,369, peas, 28,021; rye, 700 and corn, 1,755. There were in sight on the 25th ult., 5,855,000 bushels of wheat and 1,371,000 of barley, against 10,950,000 of the treasure of the stocks. 000 of wheat and 2,035,000 of barley in 1872.

FLOUR.—The market is now well supplied; prices have been much the same all the week but with a downward tendency. No. I super has been selling at \$5.65 and spring wheat extra at \$5.70. Fancy has ranged from \$5.82 to \$5.90c. Extra has been quiet and held at \$6.50. The market yesterday was quiet; choice No. I super sold at equal to \$5.65 here.

OATMEAL.-Some sales have been made on p. t. Holders usually ask \$4.70 to \$4.75 and buyers offer ten cents less. Small lots range from \$4.80 to \$4.90.

Bran-Seems to be rather easier; a car of bagged sold at \$14.50 on the track.

WHEAT,-Supply and demand are more on WHEAT.—Supply and demand are more on an equality than for some time past, but holders are very firm. There were sales last week of uninspected fall for \$1.37 at Port Hope; of rejected fall at \$1.26 to \$1.28; of No. 1 treadwell at \$1.33 in store and of spring at \$1.25 in store and \$1.26 f. o. b. This week fall brought \$1.45 and spring \$1.27 at Brampton. On the street fall has risen so \$1.30 to \$1.53; spring sells at \$1.24 to \$1.25.

OATS—Have been rather quiet at a decline. Car-lots sold last week and on Tuesday at 42½ on the track. Cars were offered yesterday at 42c. Street price 42 to 44c.

BARLEY.—The market has been quiet. I inspected sold last week at 68c. on the track, nd 68c. delivered. No. 2 changed hands at c. f. o. c. and 65c. in store on Thursday and 64c. on the track on Friday. Uninspected d on Tuesday at 66c. on the track. Street price yesterday 66 to 69c.

PEAS.—Notwithstanding the increase of stocks there are very few offering. Car-lots would bring 65 to 67c. On the street shipping peas sell at 66 to 67c. and barrelling at 68 to 70c.

RYE-Sclls on the street at 65c.

### PROVISIONS.

BUTTER—Is still moving at firm prices. Several lots have changed hands at 6 to 10c., the former being for inferior and 8 to 10 for sound

CHEESE. - Car-lots have been sold at 111/2c. Small lots are unchanged.

EGGS-Are scarce and steady at 20 to 22c.

PORK.—The demand is improving and prices are advancing. Sales have been made at \$14.00 to \$14.50. Some holders ask \$15.00.

BACON -Cumber and is quiet; ten lots of smoked hams have sold at 11c

Hogs—Are scarce and advancing. None have sold below \$5.25 and \$5.50 has been paid. Hors.—A lot of ci ace new sold at 35c.

HIDES, SKINS AND WOOL.

HIDES-Prices are unchanged but the market is dull.

SHEEPSKINS—Have advanced in price; the eneral range for green is \$1.75 to \$2.00 with \$2.25 for choice.

Woot..—Fleece is quiet with buyers at quotations; pulled has sold at 38 and 39c.

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