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VOL 1.

TORONTO, CANADA, FRIDAY, DECEMBER 20, 1872.

No. 43.

Contributors & Correspondents.

MAKING LITTLE OF THE SIGNS OF THE COVENANT.

BY REV. W. T. MCMULLEN.

T any it has probably been a puzzle how the cutting of Samson's hair could have wrought such a marvellous transformation on the man of giant strength who rent the tion limb from limb as if it had been a kid. and who carried the gate of the city of Gaza, posts and all, to the top of the hill before Rebron, to turn his captors into ridicule. Moreover, the other expedients which Delilah had previously tried, seemed far more likely to accomplish the object which she had in view, than the one wnich finally proved successful. Did then Samson's strength lie in his hair? Certainly not. No interpretation of the narrative could be further from the truth, and yet the cutting of his hair manifestly resulted in his strength departing from him. What then is the explanation of the seeming enigma? Samson was a Nazarite by the direction of God, and the act of his parents, and by his covenant obligations he was bound to observe those conditions, understood to be symbolic of a negative, positive and relative purity, and these external conditions, signs and pledges of his covenant standing were abstinence from the fruit of the vine in any and every form, avoiding all contact with the dead, and permitting his hair to grow to its natural length.

These were very simple and easy conditions, but that the neglect or violation of any one of them involved tragic consequences, Samson's subsequent history impressively illustrates. It was not the mere loss of his hair, but the forfeiture of his covenant standing, as a Nazarite, by his placing one of the signs of his consecration at the disposal of the inquisitive and heartless Delilah, that was the real cause why "his strength went from him."

And to every covenant that God has made with his people, he has been pleased to attach certain external and visible tokensor signs, very simple in themselves, but in their relative importance, capable of being measured by the covenant to which they were attached. It was a marvellously simple and easy sign that was attached to the Eden covenant as the test of man's obedience and the pledge of his security, but to tamper or trifle with that sign was to make the appalling experiment of what a breach of the covenant meant and how far its consequences would extend. In like manner the sign of the Passover Covenant was very simple and easy of observance—the sprinkling of the blood-but to disparage its importance and neglect its use was simply to forfeit the protection from the destroying angel, which God promised to every house on which the sprinkled blood was found. To the covenant of grace there are attached certain sensible signs too, baptism and the Lord's Supper, very simple in themselves, but unspeakably sublime and solemn in their significance. A bit of scaling wax or a wafer is a very simple thing in itself, but it is not the least suitable on that account, when affixed to a bond, to serve as the recognized sign of the formal ratification of at agreement, and of its acknowledged binding nature on each of the contracting parties. And it were the claimax of folly to disparage that seal, or tamper with it because of it being such a simple thing in itself. Nothing short of extreme ignorance or a desire to rob the document of its validity, could account for such a procedure. Now there are many ways in which the covenant of grace may be made little of, and spiritual consequences incurred in striking analogy to the startling and melancholy change in the circumstances of Samson so simply brought about. He hoped that his covenant standing as a Nazarite still held good, but the Lord was departed from him and his strength was gone! Let those who, like Samson, have by the appointment of God and the act of their parents had the sign of covenant consecration to God, put on them in baptism beware of thoughtlessly forfeiting every benefit the covenant brings to them, by slighting their baptism and the covenant of which it is a seal, acting as if that baptism meant nothing, and instead of cleaving to the covenant, in Christ as that in which their strength lies, permitting evil associates of the world to entice them into practical abandonment of it as Delilah enticed Samson. Baptism is not salvation, yet it signifies and seals your ingrafting into Christ, your partaking of the benefits of the covenant of grace, and your engagement to be the Lord's. Your covenant relation is not the less valid, nor the benefits less secure to you on God's part because the transaction took place in your infancy, for the history of Samson's Nazar-

teship was in this particular precisely

And is it not equally perilous by wilful neglect or sinful irregularity in reference to the Lord's Supper, to make little of this other sign and seal of the covenant? By a heartless outward observance we may pro-

fane it, but what language can fully describe the daring and perilous peradventure to which those are committing themselves who treat it with neglect, and assume that its observance or non-observance is a matter of indifference? Was it not in just such a spirit of presumed security that Samson trifled with one of the signs of his Nazariteship, and in consequence discovered " that the Lord was departed from him?"

THE RIGHT SORT OF RELIGION.

BY K. C.

There is nothing which, to ordinary rightly disposed persons, it is more easy to talk about than religion. But in most of our religious talking, there is very little Religion. There is just as much difference between talking about religion and religion itself, as between talking about going to the sun and going there.

Everybody sees the difference. Some persons have long been alive to the difference, and have, with some earnestness, been striving to rise above mere religious talking into the peaceful, joyful atmosphere of religion itself. But the great question is how! Religion is like a lake of pure, transparent water, with not a weed protruding its head to remind you of the slimy bottom. But, around it stretches the muddy waters of formal religiousness. Continually your boat is grounded, continually the oar becomes entangled among the weeds, before you can shoot out into clear and open sailing. "We feel," people say, "that we want to attain to true religion in our language and lives; but our tongues are always paralyzed, our hands are in irons, when we try to speak or act as we imagine a religious man would speak or act. We never get beyond the "common-places." We like to hear about the experience of Chrisian people. But we have no experience of our own-at least none that is so clear and intelligible that we can shape it into words."

People talk about whatever their hearts are fullest of. If they think most about decrees they will run into Calvanism and that kind of conversation. If they think most of Christ they will talk a good deal about him. Some people know that they should not speak about business and politics on Sabbath; and they find instead a very dry subject for very constrained conversation in the criticism of the pastor or the scandal of the congregation. That is about their nearest approach to religion.

What is religion? I venture to say that nine out of ten of those who have the shorter catechim at their tongue's end caunot answer that question. Let us see. We all go this far, that religon is something more than simply profession; that, if it is any real thing, it must appear in a man's living. But what do we expect a religious man to do? He will certainly not sware, nor drink, nor he nor steal, nor profane the day of the Lord. Is there anything else that he will not do? Perhaps a few more sins may be added to the list, and many would consider such a life to be not unworthy of a Christian. But some would incline to add that there are somethings that he must do. He must be a Bible-reader. He must pray sometimes and be pretty regularly in his pew on Sabbath. To most persons, these observances will do very well for a professor of religion although, if he is to be considered a very pious man, he must not laugh much, and above all things he must never dance.

A man may do all these things and be no better than an infidel. Thousands of unconverted men have done them all Unless religion is something more, and above all these things, it is nothing. When a man has no open vices, all that you can say is that he is not an immoral man, that he has not descended to the grosser forms of wickedness. When a man is a rigid Sabbatarian and a maker of long prayers, he may novertheless, be just as great a hypocrite as any of those against whom Christ Jesus uttered his most fearful " Woes."

Religion has very little to do with more negations. What is valuable in it is what is positive. The root from which it grows is faith in Jesus Christ as a Saviour. One of its positive elements is that habit of mind and heart by which we habitually live in the presence of God and see as present Him who is invisible; by which we feel His power, by which we hear His voice when he speaks to us through His Word or through our own consciences. Another positive element is that feeling of helplessness that begets trustfulness in God. Another is the conscoration of one's powers and talents to the

promotion of his work. Another is that spirit of dependence which leads us, like little children, to nold on by His parental hand for guidance when we err, and for support when we stumble.

Those who teach or preach a religion which consists in mere regulation of the outward life, inculcate a religion which can neither win the heart nor benefit the life. Such is the religion that is often enforced by those whose business it is to instruct. Children revolt from its irksome bondage, and, for men, the only alternative is hypocrisy or infidelity.

No religion can win the heart, that does not, after it has chastened the frivolity of the giddy and eradicated the love of sin, fill up the vacuity it has created, with the love of what is Christ-like and the blissful experiences of a freer liberty and a purer joy. Every heart has its afflictions. The more buoyant the heart the atronger will the affections be. Therefore to tell a young person of exuberant spirit that he must wear a long face and attend dried-up prayor meetings is simply to ask him to smother out of existence all that grand nature which God has put within him, and leave his life a joyless, profitless blank. Why, the affections of the heart are what make life worth having and heaven worth seeking. But, let the Christless feel that there is something in Christianity that will fascinate the affections, that will expand the nature, highten its joys and intensify its impulses, the deluisive unsatisfying pleasures that all else can offer will soon be forgotten. Begin at the centre of the affections. Get them just right; and you need not fear the miserable powerless enticements of the gambling den, or the ball-room.

"Let your light shine before men." The brightest light a Christian character can cast comes from the fire of warm affection. In the Sabbath Assembly and in the prayermeeting, surround the unawakened, and es specially the stranger, with the warning influences of genuine kindness and overflowing sympathy, and, when he has learned that religion is a far higher exercise of the affections and of all that is highest and noblest-in the nature, than anything that he has ever experienced, he will loose his antipathy towards it. Worldly men think that religion is only another name for sanctimoniousness; and, perhaps, as a rule, judging from the lives of professing Christians, their judgment is correct.

Religion will be utterly profitless and unattractive until it takes hold of all that is most God-like within us and brings it into its noblest and purest line of exercise, while it would eradicate whatever is devilish. The possession of a heart that can trust God and love is true religion. If you trust in God, your feet will not "run to evil." When you love him, you will find no time to spend in trifling with the pressing wants of your undving soul.

PRESBYTERIAN WRONGS.

NUMBER I.

Edstor British American Presbyte.iau

DEAR SIR, -Like a dashing charger, the world will not stand still. Everywhere people are busy. Everybody thinks. If take long to think about it or somebody else will do it for him. Everything is going ahead-but Presbyterianism.

A gentleman whose words are worthy of consideration told us the other day that the genuis of Presbyterianism was such as to confine its growth pretty much to the sous of the Gael. I do not believe anything of the kind. The longer I hve, and the more I learn. I become the more thoroughly convinced that the principles of Presbytermuism are true and Scriptural, and not only so, but that they are the only denominutional principles which approach towords a complete grasp of the roundness of divine truth, embracing at once the gentleness of its man-ward bearing and the sublimity and awfulness of its cternal absolute-

But, that there is something wrong about the practical working of these principles, I cannot, while my eyes are open, entertain a doubt. Whatever fortunes or misfortunes may be befalling our brethren in other quarters of the Globe, it seems to me that in Canada, we are doing worse than stand ing still. I would be very hard to convince, (and I judge from what I see,) that we are keeping our position, relatively, with some other denominations. Our members are continually being stolen by other sects; but the few who cross the fence to our side deserve special credit surely for conscientionsness. Whatever we may say about the genius of our creed, the fact is, that it is clad in auch straitened garments that it cannot grow. I believe that it holds in its

hand the great truths which are to make vigorous, true-hearted Christians,-truths, therefor, which are fitted for the uplifting and beautifying of the human heart, under whatever colour of skin it throbs and by whatever language it renders its thoughts. Nevertheless, with all its fitness for a worldwide work, it is confined, or very nearly so, to the sons of the Gael.

The fact of the matter is, that Presbyterianism is in shackles. It must breathe a freer air. Its spirit must be rekindled. It must learn the great lessons, which it has never yet learned, of energy and adaptability. If it does not, and does not do so at an early day, (for I believe these years through which we are at present passing are pregnant with critical turning-points in our churches' history,) it may expect to lose even the ground which it now holds. Our church courts will wake up some day and find themselves without a quorum.

I propose, with your permission, Mr. Editor, through your columns, to point out, in a series of short articles, what I consider to be some of the wrengs under which the Presbyterian Church is labouring, and in what way, it seems to me, very many of them may be righted. I am to be understood as writing from the standpoint of a Canada Presbyterian.

And now, after these introductory remarks, I shall only have room in this letter to take up one of my list of Wrongs. It is however a very great one. It is this: Our people are not interested in the affairs of the church, and very little effort is being made to interest them.

It was long felt to be a great grievance that we had no Paper in which to ventilate our views on matters connected with our church. There might be a monoply of mischief making at headquarters, but hardly anybody knew anything about it. And what people never hear of can scarcely be expected to interest them very much.

Now, thanks to yourself, we have a Paper, and a good one. It has passed through a very critical period of its existence; for the public confidence had been shaken by previous failures; and many were slow to give it their support. But it has come through the trial well. I have nover yet heard a remark of disparagement regarding it. It is, certainly, worthy of the fullest support.

But what about the way in which the people are doing their duty towards the Paper? The fact is, that ministers and church officers have, generally, well performed their usual part of negligence, in respect to it, They have not realized, that, upon the way in which they interest themselves on its behalf, depends to some extent its existence; nor that the alternative lies between its success and no Presbyterian newspaper for many and many a year to

What have they done? Why, in many congregations, not a ringle copy of the Paper is taken. What interest in occlesiastical affairs can ever be started among the people, if they are not induced to read? Our Canadian people are such readers, at any rate, that I can point to many a locality in which your Paper has never been heard of.

Now here is a plan. The beginning of 1878 is coming on. Let the minister of every congregation set some one—say the anybody wants to do anything he must not superintendent of the Sabbath Sshool, to work to form a committee-the S. S. Teachers would do well-to canvas the congregation for subscribers. Ministers should remember that if they are going to have alive people in their congregations, they must see that they read, and post themselves on current affairs.

This negligence about ecclesiastical work and news, arises out, of a want of denominational spirit. Of such a spirit we are so destitute, that it is impossible to incite any enthusiasm, unless it be perhaps over the death bed of John Knox. And after all, probably only about one fourth of our people have ever heard yet that Knox did die. Sir W. Hamilton once said that ignorance of the writings of other nations was a thing peculiarly British. Ignorance of the affairs of our own church is a thing peculiarly Presbyterian.

DISTRESSING SIGHT.

A short time ago, as some persons were A short time ago, as some persons were standing by the seaside at Matane, 80 miles below Metis, they saw a ship Eastward bound plunge down bow first and utterly disaprear. It is supposed that she was laden with grain which having become wet, swelled and made a leak in her. As no news of any persons having come ashore have been received, it is most likely that all have gone to the bottom. The ship was too far from the shore for help to reach those who belonged to her. Besides the sea was too stormy for a small boat to "live" in it. A ship's boat has come ashore in the neighbourhood since the above mentioned circumstance took place but nothing is known concorning it.—Com. "The law," INDIANG FARITES.

Addoc British American Press from

Sir,-I was pleased with the remarks made by your last week a correspondent on "fashionable follies." They represent a state of things alas! only too truly prevailing, even among those who profess to be followers of Christ. I am not able to ay from personal knowledge what Processor Cavan affirmed at the missionary meeting in-Gould street on Monday night, that members of our Presbyterian Churches will spend \$400 and \$500 on a single entertainment, while they may throw a deliar or two to the Missionary Society of the congregathan they are connected with in the course of a year. But it is a matter of notoriety that large sums are in this way expended, and that for gaiety and ostentatious extravagance there is no apparent difference between many who are professedly good Christians and those who do not claim to be Christians at all. If such expenditure can be afforded, the question rises, whether it is of such a character as that the blessing of God could be asked upon it. This can be done on all mnocent and becoming recreation, but I fancy that the less of it that is attempted over champagne suppers or dancing-parties, with refreshments in the shape of wines, brandy, &c., set out for the benefit of the young revellers, and to be used at discretion, whenever, as Sairey Gamp would say, "so dispoged"—so much the better. At these parties it is notorious that persons are sometimes found who, if not to be described as drunk, are certainly 'flushed with wine,' and in that condition are allowed to dance with young women or ladies who have avowed their desire and determination to live and die for Christ, and who have done this at the Lord's table. What a manifest inconsistency is all this, and how calculated not only to make thoughtful young persons turn from such individuals as humbugs, but cause them to harden their hearts against the religion of the Cross, and go stumbling on through life unguided and unsustained by that which they have come to think has lost its power for good, if it ever had any. Must I be called an "old fogey" if I feel sad and indignant about such things, and call to mind the woe denounced against those who make little ones stumble and fall, it may be never to rise more? Perhaps so, yet after all I cannot help doing this, and saying that of all the contemptible ghastly Vanity Fairs in this poor world, the most contemptible and the most ghastly are those which have a slight flavour of religion thrown into them, to improve, as it is thought, the relish of the dissipation, and to give that last zest for which the gay lady sighed, arising from conscience whispering that throughout it all there is something very like sin. I know that 'sin' is rather an ugly word, that has gone greatly into disuse since Broad Churchism became fashionable and convenient Euphonism came to be employed to soften the offensive asperities of the Word of God. But let it stand, Mr. Editor. I am neither soured myself with the world, nor do I wish others to be. but I more than doubt if these revellings and banquetings are quite in accordance with using the world as not abusing it, we well as with Christian carefulness to pay every one his due, and Josus Christ and his cause among the rest

I am. A TORONTO SUBSCRIBER.

SESSIONS.

Editor BRITISH AMERICA PRESDYTERIAN.

SIR,-In the last issue of your excellent paper you say that a correspondent asks, 'If Sessions in what may be called their normal condition are open courts to which the members of the church are admitted whenever they choose?" The answer given to this question is in the affirmative. Many, I-am persuaded, will not be surprised to see that answer. Yet it is not the correct one. The very reverse is the truth. Sessions are not in their normal condition open to all the members of the church who may choose to attend. In this respect the Session differs from the other courts which are constitutionally open courts use and proprietly claim this difference; for the Session has largely to deal with private character. Serious difficulties have often arisen in congregations and Sessions by neglect of this rule. However it is not necessary to say more. If authority be asked it can be easily given. However, it may suffice to refer to the "Digest of the Rev. Robert Forbes on the Rules and Procedure of the Inferior Courts of the Free Church of Scotland." See page 87. Hoping to be excused for the liberty I have taken in writing to you on this matter.

I remain, Sir, Yours truly

JOHN MACMILLAN.

Selected Irticles.

WHEN WILL IT DAWN?

When will it cawn v that promised day of blessing When land and sea,
Joyous as souls may be with love's caressing, In peace shall be?

When o'er the valleys boom no sounder slaughter, When ocean's wave Is crimsoned not with blood or son or daughter, To war a slave?

God speed the truth, and let the glad evangel O'er earth send joy, As beens of light come when the morning angel Looks from the sky !

Too long the sons of Adam's race have striven. Too long has Wer O'er earth's fair home the plough of sorrow driven. Now let the law-

Love's law-divinely strong, in earth prevailing, Through woman's power, In might of sweetness War's stronghold assailing, Bring the bright hour.

When "peace on earth," no more prophetic only, In the refrain
Of History, and hands, once sad and lonely, Are glad again.

Toil on, then, workers in Life's field of glory, Reformers all! Soon dawn will show that Peace in her sweet glory Answered Love's call,

THE LAST PRAYER IN THE BIBLE.

BY REV. THEODORE L. CUYLER.

The word of God begins with a story and ends with a prayer. It begins with a story and ends with a prayer. It begins with the sublime story of the Creation's six days' work, and concludes with an invitation to the Lord Jesus to come and possess the world which he had redeemed by his blood. "Even so, come, Lord Jesus !"

This is the shortest, and yet it is the sweetest and most comprehensive request that devout hearts are taught to utter. It would seem as if the beloved John, when he came to the close of the inspired book, might have cast about to find the words which would express the most of love to his dear Master and to his fellow-men. So he utters these words of prayer. And in these three words he epitomizes all the richest blessings which could come into his soul, and into the souls of all who should ever utter it.

We have a great deal of repetitions and rambling verbage in our average so lal prayer-meetings. Everything is mentioned, and often very little is really sought. But suppose it were allowed to us to agree upon one short request which our Father should promise to grant to us, what should it be? One might urgo the case of a sick child; another the case of an unconverted husband; another's heart is yearning for the Sabbath-school, and still another for the coming of a revival; a prayer for backsliders might be urged as most needed, and the pastor might claim that the blessing of God upon the proached word was the crying want. Suddenly some one leaps up, and says, "Let us pray for Jesus!" And we all agree that this prayer covers the whole ground, and meets every case. For if we get Christ, we shall get everything. Health, light, strength, purden for the guilty, comfort for aching hearts, converting power, sanctiving power, all these and more will sauctifying power, all these, and more, will come if Jesus only comes himself. Suppose that any one of our Church prayer-circles that any one of our Church prayer-circles should actually agree to merge their whole united desires into this single one, "Come, Lord Jesus!" Here would be a "prayer-gauge" different from any that Professor Tyndall has ever suggested. It would be the simple adoption of a Bible petition, and in accordance with the spirit of that promise, "If two or three shall agree on earth, as torchard and the state of t as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Would such a united petition, if rightly offered, be answered?

I sincerely believe it would. Such a request would be in the direct line of the Divine promises. It would be as nearly sifted

For Jesus has distinctly promised his presence to his people. When his bodily form floated up from the side of Olivet he did not hid farewell to earth. "A cloud received him out of their sight." But the promise remained, "Lo! I am with you!" Not somebody else, but "I," your Lord and Master. Jesus Christ was as truly in Jensalem on the day of Pontecost as he was on the day of his trial or his crucificion. He was present when the fiery buptism or-scended. He spake through Poter's lips when he preached that wonderful disc urse. and he wrought through Peter's hands when the cripple was headed in the temple gate. He was at the ten ple gate in Damaseus when Saut of Tarses cried out from the ground, "Who art then, Lord?" and the reply was, 'I am Josus whom thou per-secutest.' We love to think of Josus as hovering around the blazing stakes at which his martyr-servants were dying in his name. I love to think of him as actually with his imprisored ones in their dangeous, or on their nastions of Gospel love to the perishing. I believe that Jesus was as really with Luther in his convent, and with Bunyan in his oad, and with Brainard in his forest solitudes, as he was with Peter and John by the strand of Galilee. He still does his mighty work through his living representa-tives. He still says, "Thy faith hath saved thee; go in peace." He still casts out evil thee; go in peace." He still casts out evil spirits. He still comes in among the companies of his disciples. When our faithful Lord said, "I am with you always," he means always to the end of time.

There is a strange mist of unbelief that seems to linng over good people's minds which they are inged to realise and actualise their Saviour as a living person. Be-cause their eyes do not behold a living body, they regard him in a shadowy, vague way, as if he were very far off on a "throne" of

unapproachable glory. That he should come into their souls as truly as he came into the house of Jairus, seems to them almost a shocking irreverence to speak of. But why limit the omnipresence and the omnipotence of their Saviour and their elder brother? Ah! brothren, let us cure this unbelief—by the best test in the world by actually inviting our Master to come with his supernatural presence and power into our souls. The prayer of prayers is, "Come, Lord Jesus!" This is the prayer for the overthrow of that adversary who torments us—for the relief of our burdens and fears, for the quickening of our faith, for the daily victory over sin, for the sweet-ening of our tempers, for the success of our spiritual toils, for the conversion of those we love. To be blind to the coming and actual presence of Jesus is to have the eye of out faith put out! If prayer means anything more than a devout dream, it means a veritable petitioning for a veritable Christ to enter into our souls and to guide and rule our lives. Let us believe this; let us prac-

our lives. Let us believe this; for us practice upon this; or else let us stop praying. The want of this dying world to-day is, Christ, Christ! The one blessing that contains all blessings for us is Jesus! The contains all blessings for us is Jesus? personal Jesus, person to person, the divine Jesus to the human soul—this alone is salvation. vation. And the personal Jesusin our souls is sauctification and full redemption. Here is the crying want of all our Churches. We want more of Jesus. All our preaching is but empty clamour, and all our religious machineries but idlo clatter without the presence of Jesus, the power from on high. O that we might unite in breathing this one grandest, deepest, widest, richest prayer—inclusive of all prayer—this valedictory prayer of holy writ, "Come, Lord Jesus! Evangelist.

INFLUENCE OF WILLIAM OF ORANGE.

More potent than the fabled spells of enchantment or the boldest visions of a poetic fancy, more wonderful than the achievements of epic heroes, of Tancred, Encas, or Achilles, are often the vigorous operations of common-sense. And no sooner had the calm and resolute William of Orange left his native fens, to carry reason and moderation to the counsels of the English court, than a sudden calm descerded upon the blood-stained hills and glens of Scotland. The sorrows of the Scottish Church were over; the Cameronian might come boldly from his cave; the prisoners poured out of Bass Rock; toleration reign-ed where once had been heard only the fierce cry of the persecutor and his victim; and beneath the yellow flag of Orange and Nassau, Europe and America began a new career of swift advance. The enchanter, William, had tamed by a sudden spell the rage of persecution, and never again in any Protestant land were the cruckies of Dominic and Loyola to be emulated or revived. In France the censules to lice of the Romish Church still pursued the pious Heguenots to their deserts; In Italy the Vadois were still tormented amidst their beautiful valleys; Spain and Portugal still celebrated, though at receimtervals, the fearful sacrifices of the Inquisition; but the humane principles of William and his native Holland ruled over Germany and the British Isles, were enlarged and expanded in America, and laid the firm foundations of modern freedom. No nation profited more largely from the revolution of 1688 than the land which had suffered most deeply from the Romish instincts of the Stuart kings. A pure and rational faith spread over Scotland. Its brown moors and bracken-covered glens, its lowlands bright with broom and fraguant with the milk-white thorn, accounded with the cheerful voices of prosperity and peace. Its intellect, which had been tested amidst the bitterest pains of presecution, grow suddenly into uulooked-for vigor; the same prefound enthusiasm which had marked its wandering preachers in their caves and their conventicles was exhibited by its men of letters; its schools of metaphysics, history, poetry, and fiction have led the advance of modern thought, and the splendors of its literary career have covered narrow realm with an immortal renown. But the most direct, the most important result of the sorrows and the heroism of the martyrs of the Covenant is the almet unexquire no interference with physical laws. It would involve no miracle, and would involve no miracle, and would involve no impossibility. freedom, of education, and of mental and moral progress. And as the various religious sects in the New World, forgetting their motient rivalry in the Old, blend day by in one common bond of sympathy and this tual union, it will be seen that the marty's and saints of Scotland and its church suffered not for any one Christian bedy, but for the liberties and the wolfare of all, that they perished nobly in the cause of ever-living truth.

Nor will the historian of the future, who, writing from some central home of freedom in the valleys of the Nevada or on the banks of the Columbia, reviews and corrects the errors of the inglieval stery, frigot, like Hume or Robertson or Scott, to of brate the true historical characters of Soctland. He may pass with contempt the false men and shameless women who, robed in the trappings of kings, queens, and nobles, have formed the chief personages of the common narrative; he will scarcely linger over the fate of the un'mpny Mark, or kement her necessary wors; he will neglect the long line of the language when the same statement and small same fate. line of barbarous kings and cruel priests to dwell upon the rigid virtue and the generous sacrifices of the martyrs of the Covenant. Priesthill, seated on its lonely fells, with it ever-open Bible and its gentle inmates, will have for him a higher charm than Holy, ood or Melrose Abbey; the caves and glens where honesty and virtue flourished in the days of persecution will seem the true sources of Scottish progress; and the stern and haggard C meronian, giving forth his testimony in death against the faintest deiation from the path of strict integity -- a Cargill, a Poden or a Renwick-wift be found to have exercised no unumportant influence upon the free institutions of Oregon or of Montana.—From ".he Scotish Covenanters," by Bugner Lawrence, in Harrer's Magazine for Decomber.

BRAIN WORK.

One thing I would like to impress upon those who are exceptionally excitable. very slightest stimulants, which others may use with impunity, are bad for them. I have known cases of chronic neuralgia, from which torture had been endured for years, which corture had been chaured for years, cured by ceasing to drink tea and coffee regularly, or by leaving off smoking. The nerves are such delicate affairs that they often make us a great deal of trouble with very little cause, seemingly. Excessive brain work renders them much more susceptible. This susceptibility must be counteracted by the avoidance of those things which tend to excite. What a steady brain worker wants is to replace (not stimulate) his vitality as fast as he uses it up. To this end he wants everything that is nourishing and soothing. A stimulant crowds out some part of the requisite nourishment, since the system can only receive a certain proportion of matter into it at a time and appropriate it harmoniously. If you set it to work on a stimulant, or set a stimulant to work on it, the action is mutual. It will not assimilate fully the nourishment which may come immediately afterward.

All the diseases to which we are constitutionally liable are aggravated by the use of of the use of the development of chronic complaints, and make all sickness harder to cure. It is not necessary to speak of their bad effects on ailments of the But most of these, I believe, are to be traced originally to their use. A healthy brain naturally seeks relief in sleep when it is tired. But one that is spurred and driven on by stimulants loses that inclination. From the inability to rest springs the whole train of nervous and cerebral diseases.

I believe that one, working the brain at proper hours and giving it the requisite rest, relaxation and nourishment, and never stimulating it into unhealthy action, might go on doing the very hardest mental work from youth to extreme old age and never suffer an atom from it—on the contrary, be benefitted .- Howard Glyndon.

HOME FRIENDSHIP.

Our best friends are at home. Those who love us best, who would do most for us, who are most interested in our lives, and would weep the bitterest tears were we to die, weep the bitterest tears were we to die, dwell under our own roof, eat at our own table, and sleep under the shadow of our own protection. How, then, should we feel toward them and treat them? If they are our best friends we should be theirs, and if we are their friends, we should show it. Concealed friendship does not do us much

If a mine of gold is on our farm, and we know it not, we are not much better off for Many people have a strange way of showing their friendship to the members of their own home circle. They are exacting, cross, sarly, fretful, and hateful in many ways, and all this to the friends they really love. They mean no harm; they mean not to break the cord of friendship, or mar its sweet symphonies, but somehow forget that home friendship should be treated more deli-cately and kindly than any other, because it is better, and more immediately affects our happiness. It should be one of the constant objects for which we should live, to respect and improve, deepen and strengthen the home friendship. In this we live. It is the fountain of our sweetest pleasure, our best life. Into this fountain no bitter drugs, no poisonous drops should be put. should keep it clear and pure.

DR. LIVINGSTONE DESCRIBED.

Mr. Stanley, in his newly published work, How I Found Dr. Livingstone, gives a graphic and pleasant description of the great missionary explorer. He says "I lived with Dr. Livingstone from the 10th of November, 1871, to the 14th March, 1872; witnessed his conduct in the camp and on the march, and my feelings for him are the march, and my reerings for min are those of unqualified admiration. He is about sixty years old, though after he was restored to health he appeared more like a man who had not passed his fiftieth year. His hair has a brownish colour yet, but is here and there streaked with gray lines over the temples; his beard and moustache are very gray. His eyes which are hazel, are remarkably bright; he has a sight keen as hawk's. His toeth alone indicate the weakness of age; the hard fare of Lunda has made havec in their lines. His form which soon assumed a stoutish appearance is a little over the ordinary height, with the slightest possible bow in the shoulders. When walking, he has a firm but heavy trend, like that of an overworked or fationed man. He is accustomed to wear a naval cap with a semi-circular peak, by which he has been identified throughout Africa. His dress, when first I saw him, exhibited traces of patching and repairing but was scrupul-

"I was led to believe that Livingstone presented a aplanetic, misanthropic temper. Some have said that he is garrulous, that he is demented: that he has utterly chan; ed from the David Livingstone whom pe ale knew as the reverend missionary; that he takes no notes or observations but such as those which no other person could read but himself; and it was reported before I proceeded to Central Africa, that he was married to an African princess. I respectfully beg to d feer with all and each of the above statements. During the four months I was with him, I noticed him every ven ing make most careful notes; and a large tin box that he has with him contains num-bers of field note-books, the contents of which, I dare say, will see light some time His naps also evince great care and industry. As to the report of his African mar riace, it is unnecessary to say more than that it is untrue, and it is utterly heneath a gentleman even to hint at such a thing in sonnection with the name of Livingstone.

"In Livingstone I have seen many ami able traits. His gentleness never forsikes him; his hopefulness never deserts him No harassing auxistics, distruct ion of mind long separation from home and kindred san make him complain. He thinks 'all will come out right at last;' he has such faith in the goodness of Providence.

"There is a good natured abandon about Livingstone which was not lost on me. Whenever he began to laugh, there was a contagion about it that compelled me to imitate him. . . If he told a story, he related it in such a way as to convince one of its truthfulness; his face was so lit up by the sly fun it contained, that I was sure the story was worth relating, and worth listening to.

"The wan features which had shocked me at first meeting, the heavy step which told of ago and hard travel, the gray beard and bowed shoulders, belied the man. Under-neath that well-worn exterior lay an endless fund of high spirits and inexhaustible humour; that rugged frame of his enclosed a young and most exuberant soul. a young and most exuberant soul. . . . Another thing which specially attracted my attention was his wonderfully retentive memory. . .

"The study of Dr. Livingstone would not be complete if we did not take the religious side of his character into consideration. His religion is not of the theoretical kind, but it is a constant, carnest sincere practice. It is neither demonstrative nor loud, but manifests itself in a quiet, practical way, and is always at work. It is not aggressive, which sometimes is troublesome, if pertinent. In him, religion exhibits its loveliest features; it governs his conduct, not only toward his servants, but toward the natives, the bigoted Mohammedans, and all who come in contact with him. Without it, Livingstone with his ardent temperament, his enthusiasm, his high spirit and courage, must have become uncompanionable, and a hard master. Religion has tamed him, and made him a Christian gentleman the crude and wilful have been refined and subdued; religion has made him the most companionable of men and indulgent of masters—a man whose society is pleasur-able to a degree."

THE DISCIPLINE OF BUSINESS.

Everything in the universe has a higher end than its own existence, and one of the chief objects of a worthy life is to discover those ends, and to contribute its share to-wards their furtherance. The seed evidently exists for the plant, the plant for the fruit, the fruit for the sustenance of life. So in humanity, the body, with its wonderful me-chanism, exists not for itself, but to develop chanism, exists not for itself, but to develop and strengthen the powers within, and those powers subsist, not for their own sake, but for the results they are capable of producing. Life itself is given to us, not that we may live alone, but that we may progress, and every advancing step we take is valuable, not chiefly for itself, but for the now possi-like it expect to the property of the pro bility it opens to us. Much of the misery in the world comes from mistaking these ends, and misdirecting our energies, thus producing poor and inferior fruit from the soil which is meant to yield rich and noble harvests. Thus the final end of all business acquisition of property. Wealth it made not only the immediate, but the ultimate result of all traffic; if that is gained, busresult of the traine; in that is gamed, business is thought to have accomplished its legitimate work; if not, it is pronounced a failure. With this sole end in view, the means will be arranged in concounance. Whatever promises the most rapid increase of property will be seized upon with avidity, and other interests, whether domestic, so-cial or moral, will be made subservient. Even where conscience interferes to pre vent actual wrong doing in the pursuit, it is sometimes regarded as a sacrifice of the real purpose of business—to higher ends, it is true, but still a sacrifice.

A deeper insight into life's meanings will, however, reveal a fuller and nobler significance in business than the mere acaginicance in business than the interest acquisition of property. It has an end beyond that of supply, an object above that of pecuniary success. It has a great moral purpose, the establishment of a lofty and unbending rectitude in the hearts and lives of men. No discipline can be found more perfectly adapted to this noble work than that of business. For it involves a continual adjustment of various claims, self being one of the claimants. It is a competition of rights and interests that presses more urgently and perpetually than in any other scene of life. Commerce, with its "thousand wheels," is not a mere vehicle for transmitting to those engaged in it their share of this world's goods; it is enther a great moral world's goods; it is rather a great moral machinery, whose purpose is the promotion of intelligent fidelity and justice among men. This is true, both as regards com-munities and individuals. Commerce promotes national wealth, but this is not its only nor its highest mission to nations. It civilizer of the human race; it accomis a evenizer of the human Tace, it accom-panies the desire for liberty and culture, giving them a new impulse, while it provides the means for the ir satisfication. Its increase the means for hear sushed and 2 strict as keeps pace with that of free dem, and wherever it flourishes most extensively and unrestrictedly, we find the most widely diffused intelligence and prosperity. If its influence in promoting vature is less appearent, it is also because they are not always recognize this it is only because men do not recognize this to be its purpose, or pursue it for this end. The passion for rapid accumulation, the eagerness for wealth, the ambition for display, crowd out the thoughts of higher in-terests, and business is digraded by being used only, for low and self. 't ends. Intrinsically, however, it is worthy of better aims, and capable of higher results. Business, honestly and conscientiously sued, where persovering diligence and faithful attention are exercised, where the rights of all are upheld, and justice firmly adhered to, brings with it a discipline of character that can hardly be secured in any other occupation. It brings into exercise all the occupation. It brings into exercise an rue powers of the mind, not only in judging of matters of prudence, but also the cof right. Perplexing questions which involve conflicting interests must be decided, thus exercising and strengthening the judgment; the limits of soif-love are to be assigned : not only honesty, but integrity, con lor, discer tion, and patience must be cultivated, and the entire mental and moral nature undergo continual developmen, if lusiness is truly and conscientiously followed. No such results w'll be reaped, however,

by him who substitutes the immediate end of husmoss, acquisition, for its ultimate end, character. To him the perils of trade are ence, to wait until the figure sometimes. Temptations to gain by artifice, ger is over, and never in some affine and deceit will surround him

on every hand, opportunities for enriching himself at the expense of another's rights, enticements to amass money by speculation and chance rather than by carnest striving, will continually occur to tempt and per-chance to overwhelm him. It he acquire chance to overwhelm him. It he acquire his coveted riches, he yet sighs, for he lacks the sterling virtue that is needful to extract the real blessings of wealth; if he fall, he is wretched, for he has based all his hopes upon a dream, and the awakening is terri-

On the other hand, the business man who regards his pursuit as a school of virtue rather than a sphore of selfish interests, who is daily studying its lessons of fidelity, integrity, and honor, will ever win its lottiest moral prizes. He may acquire a fortune or he may lose one, but in either case he will gain that which no wealth can bestow and no poverty take away, an unblemished name, an unsullied character, a fidelity to truth and a conscious rectitude of purpose. These are the real treasures, pure and in-corruptible, which the conscientious pursuit of business can bestow, and these are the great ends which its discipline is capable of achieving.—Public Ledger.

STOP MY PAPER,

There are not a few people who are well hit by the shot from the piece below-"Stop my Paper ;"

I don't want to know any more about what is going on in the Christian world stop my paper. I'm interested in the things that are seen

and temporal, and not in the things that are unseen and eternal—stop my paper. I don't want to hear of any more revivals

of religion-stop my paper. I am tired of hearing about Education

and missionary operations, about theological seminaries and colleges—stop my pa-I don't want to read the obituary notices of ministers and other Christians, telling

how they lived and died. I don't trouble myself about dying—stop my paper. I am tired of being urged to attend prayer meetings, and have family worship, support preachers, and grow in grace, and train my children in the fear and nurture of the

Lord—stop my paper.
I am disgusted with so much ado about Sabbath breaking, and drunkeness and lot-teries, and card playing, and profane swear-

ing—stop my paper.
I take no interest in columns filled with opposition to Mormonism, and Popery, and Infidelity, and grog selling, and Sabbath travel—stop my paper.

travel—stop my paper.

I prefer to give my whole attention and the whole attention of my family to the question: "What shall we eat, and what shall we drink, and wherewithall shall we be clothed—stop my paper.

I would like to accomodate my wife. She

thinks the paper very interesting, and likes to read it to the children; but I haven't seen much in it that I cared about, except I wouldn't mind pleasing our minister.

I wouldn't mind pleasing our minister.

He says a religious paper is next to the
Bible in a family; that without it children
are raised in ignorance, and that it is just

as important for grown folks—I don't see it stop my paper.
I am a little worried about the matter.

One of our clders came to me to get me to send money for the paper for another year, and when I told him I intended stopping the paper he scouted the idea, and said that evey church was made of two classesone, growing, faithful, punctual and intelli-gent persons; and the other ignorant, ir-regular, neglient and stationery members, and that it was easy to tell to which class any one belongs, if you only know whether he reads a religious paper. What an insulti Such talk don't move me-stop my paper. Central Presbyterian.

" NEVER ANSWERED BACK."

The Quaker's rule was never to speak above his ordinary tone of voice when angry; perhaps the following example is better still:

The words might be sharp, harsh, consorious, or even bitter-it mattered not, she threw nothing back, but met them all with the same sweet split of endurance. She was often placed in very trying circumstances, but her self-control in ver left her; her patient kindness remained unchanged.

When a more child her mother gave, as it were, the case of the entire family into her hands, and ki sed her a last rarewell. Tender, delicate child that she was, and yet so strong, so firm in goodne. I Her father hasty, irritable, and at times una asonable was most exacting in his requirements; but she met his various moods with patient, forgiving love.

Her brothers and sisters were passionate, fitful and trying, but their misdemennors were never visited with sharp rebuke. She never answered back to their pevish and and complaining words.

I have seen sadness pass over her countenancelike a heavy cloud, and large tear drops roll slowly down her fair check, but no temper flushes ever disturbed the quiet beauty f her face, no violent emphasis or unlovly accents broke the melody of her sweet voice. I've seen her stonky leave the room to avoid a conflict, and one, through some misus derstand a pain-fully upbraiding letter; she stole away softly to her chamber, and afterward she told me that she hastened to God to get right feelings quickly.

One day she was telling me of a particular trial with one of the wayward children, and I asked :

" Well, what did you say?"

She answ red :- "Oh nothing. I only kept still. You know it does not make things better to answer back."

"But what did you do?" I again saked. "I just waited as patiently as I could, until she got over it."

"Kept still!" How wise, how heroic, how beautiful to keep still and bear in silenes sharp, passionate words! "Just waited." How admirable tile grace of patience, to wait until the furious storm of anger is over, and never increase it by the ut-

न्द्र, इट्टा श्रीतक्ष्म ६८ ० व.स. १ क्यांकर्त है । क्रिक्ट हे उन्होंसक्क अपनी

BE KIND TO THE DOGS.

At one of the Newfoundland fisheries, a boat and crew trying to enter a small har-bour, found themselves outside a long line of breakers, in great peril. The wind and weather had changed since the beat went out in the morning, and her getting safely back seemed pretty doubtful. The people on shore saw her danger, but could not help her. Every moment increased the danger, and anxious friends ran to and fro. Among the crowd was a large dog, which seemed fully alive to the peril of the beat and the anxiety of those on shore. He watched the boat, surveyed the breakers, and appeared to think as carnestly as anybody, What could be done?

At last he boldly plunged into the angry waters, and swam to the boat. The crew thought he wanted to join them, and tried to take him aboard. No, he would not go within their reach, but swam around, diving his head and sniffing, as if in search of somothing.

"What was it? What did the creature mean? What did he want?

"Give him the end of a rope," cried one of the sailors, divining what was in the poor dog's brain; "that's what he wants."

A rope was thrown out; the dog seized the end in an instant, turned round, and made straight for the shore, where, not long after—thanks to the intelligence and sagacity of Tiger-the boat and crew were land-

ed safe and sound. The following singular incident took place only a few weeks ago. A gentleman belong-ing to Greeneck, who was among the saved from the wreck of the ill-fated screwsteamer Anglo-Saxon, describes, in a lotter to a relative residing in that town, a remarkable circumstance connected with the landing of one of the hoats belonging to the ship. The lotter is dated St. John's 1st May. He says: "The last time I saw Captain Burgess (the commander of the Anglo-Saxon) he was assisting to lower the small boat, in which was ombarked twenty-two men, one lady, and myself. We left the ship without food, water, compass, or sufficient clothing. We were knocked about in a dense for all day, not knowing whither we were drifting. Towards evening, however, we espied a cliff off Bellish, when we steered for Cape Race, which we made. Approaching the shore, we saw a man carrying a gun, and accommanied by two large Newfoundland dogs. He evidently saw us, and made signals for us to approach the shore cautiously. We followed his course for some time, till he was hid from us by a large cliff, which it was impossible he could descend. The two dogs, however, soon appeared descending this dangerous headland, and, reaching the water, dashed precipitately into the sea, howling dreadfully. Having swam out close to our boat, they then turned towards the shore, keeping a little distance ahead of us, indicating that we were to follow them. Our singular pilots seemed to understand the danger of our position, as we did not dare to deviate from the course they were leading us without a loud howl 'eing uttoed by thom. At last we arrived in a large natural creek, where a safe landing was effected. No etherwindler creek was to be desired to be supported to the control of the offected. No other similar creek was to be seen, which caused as all to wonder at the sagacity displayed by these dumb animals. No doubt our preservation was in a great measure attributable to these noble dogs. An alarm having been raised, a repe was let down by a pulley, and we were all taken up the cliff, which is 150 feet it height. We were shortly afterward enabled to reach the lighthouse, where every attention was paid to us."

Bo kind to the doggies. Many a heroic deed and faithful service have they done for man.—Sabbath School Messenger.

WHERE DOES EDUCATION COM-MENCE?

Education does not commence with the alphabet. It begins with a mother's look, with a father s nod of approbation, or his sign of reproof; with a sister s gentle pressure of the hand, or a brother's noble act of forbearance; with a handful of flowers in green and daisy meadows; with a bird's nest admired, but not touched; with pleasant walks in shady lanes; and, with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good, to God hun-

WHAT IS SLATE, AND HOW WAS IT FORMED?

That slate may have been once mul is made probable by the simple fact that it can be turned into mudagain. If you grind up slate, and then analyze it, you will find its mineral constituents to be exactly those of a very fine, rich, and tenacious clay. Wherever the top of the slate beds and the soil upon it is laid bare, the black layers of slate may be seen gradually melting, if I may use the word (says the Rev. Charles Kingsley in "Town Geology"), under the influence of rain and frost, into a rich tenparent slate, but red, from the evidari or of the iron which it contains. But, granting this, how did the first change take place? It must be allowed at starting that time enough has claps, d, and events enough have happened, since our supposed mud began first to become slate, to allow of many and strange transformations. For these slates are found in the oldest beds of rocks, save one series, in the known world; and it is note into that the older and lower the bods are for al, the better- that is, the more perfeetly claborate is the slate. The best slates of Snowdon (I must confine myself to the districts which I know personally are found in the so-called "Cambrian" bods. Below those beds but one series of beds is as yet known in the world, called the "Laurentian." They occur, to a thickness of some S0,000 feet, in Labrador, Canada, and the Adrondack mountains of New York; but their representatives in Europe the northwest highlands of Scotland and in the island of Lowis, which consists entirely

that they have been upheaved and shifted long before the Cambrian rocks were faid down "unconformably" on their worn and broken edges.

FATHERS,

"Well, well, said John, I guess you had better stay at home;" and the father quit-ly retired from the family sitting-room, and seated himself in the cosy library.

The question whether his eldest son, a boy of twelve summers, shall go to the party that evening has passed from his thoughts, and while the blue curling smoke circles around him he goes off in revery. No telling where his thoughts wander; evidently not after his son, who soon ascertains the condition of his father, and slips out at the back door, and is on his way to the evening party.

" Hallo, John, it that you?"

"Yes, it's me ! myself."

"Ha, ha! I thought you would come; you know how to manage the old man, said Bill.

"Yes," says John, "if I don't get him oused I can do about as I please.

"I wonder," says Bill, "why Wille Cook nover gets away from home evenings; he would like our games just as well as any of

"I'll tell you," says John; "his father keeps his eye on him; he never goes to bed till he knows where all the children are. Now my father never knows whether I am at home at nine o'clock or not."

"But," says Bill, "I should think your mother would tell him that you are out,

"She does sometimes, and he gives me a good talking to, and says he shan't have mo out ovening, and that is the last of it."

During the coversation the company gather, and the party is full.

As the hour passes the social chit-chat has passed into plays. Game after game is played, commencing with tit-tat-too, and ending it may be, with chess, and not till the even ing hours have passed into the depths of midnight does John return to his home.

Scenes like the above coming under our observation often remind us of the lesson taught by the concise history of Eli, who governed the Hebrews as high priest and judge for forty years, yet, failing to disci-pline his sons, brought trouble upon his na tion; and his sons were left to disgrace thomselves, and bring utter ruin to their father and their descendants,

The history of Eli is worthy the contemplation of every parent. It teaches that, though Christian parents may be faithful in the performance of every other duty, and yet because of a foolish foundess in their cinidren, or that they seek their own ase they neglect to instruct them in the princi-ples of morality and religion, and fail to discipline them, such parents incur Divine displeasure. Read the message from God through Samuel to Eli, and Mark its fulfil mont, 1 Sam. in 18, 14: "For I have told the inquity which he knoweth, [and not what he does;] because his sons made thomselves vile, and he restrained them not. And therefore I have sworn anto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering

Read the events which occurred not more than a year from the delivery of the foregoing message, 1. Sam. iv, 17, 18: "And the messenger answered and said, Israel is fled before the Philistines, and there has also been a great slaughter among the people, and thy two sons also, Hoplini Phinchas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the sest backward by the side of the gate, and his neck brake and he died."

For the further fulfillment of the message to Eli by Samuel read 1 Kings ii, 27: " So Solomon thrust out out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake con-cering the house of Eli in Shiloh." Abiather was of the priesthood of the house of

Dr. Clarke says: "Pmental affection, when alone, infallibly degenerates into foolish fondness: and parental authority froanently degenerates into brutal tyrany when standing by itself. The first sort of parents will be loved without being respected; the respect or esteem. In the first place obodi-ence is not exacted, and is, therefore, felt to be unnecessary, as offeness of greater magnitude pass without punishment or reprohension; in the second case, rigid exaction renders obedience almost impossible and the small stadel aguency is often pur ished with the extreme torture, which, hard ening the mind, renders duty a matter of perfect indifference. - Zion's Herald.

DR. CHALMER'S DAUGHTER.

In one of the allies running of from Fountain Beidge, Edinburgh, a street crowded with drunkenness and pollution, is the low-roufed building in which this good wemen is spending her life to help men and women out of their miseries. Her chief work is with demakards, their waves and daughlers Some of the poor somen of the neigh-houthood who have sober husbands com-plum (gainst her, saying, "Why do you pass us? Because our husbands are good ou do not care for us. If we had married some worthless sot you would then have taken care of us in our poverty.

In the winter, when the nights are long and ald, you may see Helen Chalmers, with he lantern, going through the lanes of the city hunting up the deprayed, and bringing then out to her reform meetings. Insult her, do they? Never! They would as soon think of petting an angel of God. Fearless and strong in the righteensness of her work she goes up to a group of intojeated men, sliakes hands with them, and takes them along to hear the Tuesday night speech on temper-

One night; as she was standing in a low of them. And it is to be remembered, as a proof of their inconceivable antiquity, raan kept walking up and down the room as though unintrested in what was said, but smaller medifications going on in spelling and punctuation. During the first century which is comprised in Mr. Lettie's list the day God to two editions is the same In day God to as easy as you; do you not think so?" Helen answered not a word, but opened her Bobb and pointed to the passage, "No drunkard shall inherit the kingdom of God." The arrow struck between the joints of the harness, and that little piece of Christian stratagem ended in the man's reformation.—Talmage,

A SCOFFER SILENCED.

A minister of the Presbyterian Church in America delivered a series of discourses against infidelity in a town in Lousiana, on the Red River, some of the citizens of which were known to be skeptical. A few days afterward he took passage in a steamer ascending the Mississippi, and found on board several of the citizens of that town, among whom was a disciple of Tom Paine, noted as the ringleader of a band of infidels. So soon as he discovered the minister he commenced his horrid blasphemies; and when he perceived him reading at one of the tables he proposed to his companions to go with him to the opposite side of the table and listen to some stories that he had to tell upon religion and religious men which he said would annoy the old preacher. Quite a number, prompted by curiosity, gathered around him to listen to his vulgar stories and anecdotes, all of which were pointed against the Bible and its ministers. The preacher did not raise his eyes from the book which he was reading, nor appear to be in the least disconcerted by the presence of the rabble. At length the infidel walked up to him, and rudely slapping him on the shoul-

"Old fellow, what do you think of these things?

said, "Do you see that beautiful landscape spread out in such quiet leveliness before you?"

" Yes."

"It has a variety of flowers, plants, and shrubs, that are calculated to fill the boholder with delight."

"Yes., "Well, if you were to send out a dove he would pass over that scene and sco m it all that was beautiful and lovely, and delight hiniself in gazing at and admiring it; but if you were to send out a buzzard over precisely the same scene, he would see in it nothing to fix his attention, unless he could find some rotton carcass that would be loathsome to all other animals, in which case he would alight and gloat upon it with exquisite pleasure."

"Do you mean to compare me to a buzzard, sir?" said the infidel colouring very deeply.

"I made no allusion to you, sir," said the minister, very quietly.

The infidel walked off in confusion, and went by the name of "The Buzzard" during the remainder of the passage. - Spur

PRINTERS' ERRORS IN THE ENGLISH BIBLE.

The errors of the foreign editions of the Dutch and Scotch Bibles are almost meru-merable. In a black-letter Testament of 1664, printed enhor at Emburgh or m Holland, a mustake may be met with in every column. In England itself a vigorous attempt to maure correctness was made by the restriction of the right of publishing Bible's to the King's printers, and no more curious proof of the perpetuity of English usages could be found than in the history of this monopoly. The house of Christopher Barker, to which the patent was granted in 1577, went on steadily printing it to 1709. The right was held for sixty years by Thomas Baskett, and purchased in 1769 by Charles Eyro, whose representatives, Messik Eyro & Spottiswoode, "continue a success ion which has been unbroken since 1565." But the monoply failed in securing the various editions from even ludicrous and profane blunders. In one of the earliest issues, the second folo of 1611, in which the mistakes of the first were supposed to have been corrected, we find, "Then cometh Judas with them unto a place called Gethsemane." A folio of 1717 has received its name of "the Vinegar Bible" from a misprint in the heading of the parable of the Vineyard. In two quartes of the present century we are told that "the blast of the tentiny we are continued the binst of the three tenting wall," and that "the dogs liked his blood." We may perhaps suspect a little irony in the compositor of 1638 (he may have been an compositor of 1658 (he may have been an acquantance of Milton's), who makes the heathen vex the Israchtes, not with their "wiles," but with their "wives," or in the printer of 1640, who substituted "rulers in the wilderness" for "mules."

But the real mischief of such blunders lay in their tendency to perpetuation. The omission in the first folio of two important words in the fifth chapter of St. John's First Epistle is still perpetuated in our Prayer Books, though it has been corrected in the text of our Bibles. "Strain at a gnat" was probably a typographical blunder in the first issue of King James's Bible for the "strain out" of of the Bishops and Genevan versious; but it remains to this day. So a misprint in the First Epistle to Timothy, which originated at Cambridge about 1629, went on uncorrected, edition after edition, till 1803. The fine of £3000 inflicted by the Star-Chamber on Baker for his omission of prohibitory "not" in the Seventh Commandment is a well-known instance of the fruitless efforts to obtain correctness; the fine, however, as we hear from Mr. Loftio, "dwindles on investigation to £300, and this again is compounded for by the presentation of a set of Greek types to of the universities."

Nor was free trade more conducive to correctness than monoply. The great re-bellion for a time throw open the market out the popular editions of Field and Hills were disfigured with a greater number of blunders than any that had appeared before. Their defects are morellessly exposed in a rare tract by William Kolbourne, which Mr. Loftic has reprinted in his preface. Besides the greater errors, however, which we have

noticed, we find an infinite number of flamation in the farge, and the means of spelling of no two editions is the same in such a change as that of "sometimes" for "some time" spelling bee mics an important organ of revision. "We still," say Mr. Loftic, "have such words as 'astonicd,' thoroughly, 'pransings,' 'soje,' although the authority by which they are retained has no more existence in reality than that by which such words a "shainefastness" or unpossible wore altered."

THE UNIVERSALIST SERMON.

Two plain men having a sharp discussion as to the effect of Universalist preaching, agreed to refer the question to Esquire P—, an intelligent, firmly grounded, con sistent Christian.

I think, said Mr. P--, that I was my self much benefited by hearing a Univer salist sermon. When I was a young man, living in Nemburyport, Massachsotts, was for a time very unhappy, I felt that I was living without hope and without God in the world, that my morality would not save me, and that I was exposed to eternal death I saw no way to escape, and words can not express my sad forobodings.

An amiable and intelligent friend of mine, a zealous advocate of universal salvation professed to be very happy in his views, and lost no opportunity of advocating his sentiment. Calling on him one day, my unhap piness was so great I could not refrain from speaking to him.

"Oh," said he, " if you believed as I do you would have no trouble of that sort."

He expressed so much confidence, and seemed so free from the sorrow with which I was weighed down, making sin of so little account, and heaven so easy of access, that I longed to believe as hodid. But his arguments, though having an air of plausibility, failed to satisfy me.

"I wish" said he, "that you could hear Brother B—, of P—, preach, you would be convinced; he makes it so plain."

From that time I was anxious to go to P—, and the opportunity soon came. I was in a packet on Sunday morning, and stepped upon the wharfat P— as the bells were singing for afternoon service; and so eager was I for the relief I expected, that I actually ran through the streets t

THE MAN OF LONG LIFE.

He has a proper and well proportioned stature, without, however, being too tall. He is rather of the middle size, and somewhat thick set. His complexion is not too florid; at any rate, too much sudeness in youth is seldom a sign of longovity. His hair approaches rather to the fair than the black; his skin is strong but not too rough. His head is not too big; he has large veins at the extrimities, and his shoulders are rather round than flat. His neck is not too long; his abdomen does not project; and his hands are large, but not too deeply cloft. His foot is rather thick than long; and his legs are firm and round. He has also a broad, arched chest, a strong voice, and the faculty of retaining his breath for a long time without difficulty. In general, there is a complete harmony in all his parts. His senses are good, but not too delicate his pulse is slow and regular.

His stomach is excellent, his appointe good, and his digestion easy. The joys of the table are to him of importance; they tune his mind to screnity, and his soul partakes in the pleasure which they communicate. He does not eat merely for the pleasure of eating, but each meal is an hour of daily festivity; a kind of delight, attended with this advantage, in regard to others, that it does not make him poorer, but richer. He cats slowly, and has not too much thirst. Too great thirst is always a sign of rapid self-consumption.

In general, ho is serono, loquacious, active, susceptible of joy, love and hope; but insensible to the impressions of hatred, anger, and avarice. His passions never become too violent or destructive. If he ever gives way to anger, he experiences rather a useful glow of warmth, an artificial and gentle fever without an everflow of the bile. is foud also of employment, particularly calm meditation and agreeable speculations, is an optimist, a friend to Nature and do-mestic felicity, has no thirst after honours or riches, and banishes all thoughts of tomorrow.—Scientific American.

THE WISDOM OF GOD.

God has not only created ah things beautiful and wonderful in themselves; He has fitted them all to each other; He has made the mall by weight and measure; Ho has formed thom, as it wore, with a balance in His hand, in such a way that if even one of them, had been a little greater or a little less in proportion to the others, this beautiful world would soon have fallen into ruins. and no living thing could have existed on

Do you wish examples of this? They are innumerable—the only difficulty is to choose which to tell you. Let us take the air as the first example. God created the atmospere on the second day. It has been reck-oned that it surrounds the world to a height of about fifty miles above our heads. might seem to you a very trifling matter if it were a few miles more or less in height
—as, for instance, at the top of Mont Blane -the barometer would stand at sixtoon inches, and mea and animals would soon be sufficated. It, on the contrary, it were a few miles more in height, the barometer would stand more than forty-seven inches; it would be insupportably hot whorever the rays of the sun could reach, and your lungs could not bear it long. You may judge of it by the Doad Sea, where the atmosphere is only a quaiter of a mile higher, and where the barometer stands at twenty-nine and three quarters, but where the heat is excessive, and the air very irritating to the lungs, as we are told in the account tenant Lynch's expedition. And if the atmosphero were higher still, the winds would be irrevisible our houses and our trees would be thrown down, we should take in

all things around us would be caurely

Take snother example. On the third day God formed the sea and the dry land. if the try land was a little harder than it is we could not cultivate it we could neither plough nor dig. The roots of the plants could not piece the hard soil, and they would perish. It, on the contrary, the earth were soften thrund review and lank into the soil, es we do in a ploughed field after rain; and neither houses, trees, nor plants could be kept him in the ground. If the water of the sea were heavier, all the fishes would harne up to the critice, and would be unable to swim in it; and they would die as they do in the Deed Sen, whose water is only a quarter heavier than defulled water. And it the water of the sea were lighter, the fish would be too heavy to swim, and would sink down and the arther bottom. If the water of the sea and the factor which always contracts and becomes heaven as it becomes colder, did not couse theoley this law at about the fourth degree above theezmy point, the bottom of most of the sens and of all the lakes would be a recoffer for the greater part of the year; whilst, on the other hand, by this admirable arrange ment, their depths never treeze.

You may think, perhaps, that it would be a matter of inclinerative to us a bother our globe were a little larger or a little smaller than it is, since for so many years men lived upon it in total ignorance of its side. But there is a necessary proportion between the size and weight of the earth, and the strength which God has given to our limbs and muscles. If, for example, we our mines and mineres. In to example, we convoyed to the moon, and if it was like the earth in all respect except it. I was bould their weigh five times less than we do upon the earth. We might bound up like grasshoppers to a great height in the air, but we should be so unsteaday on our inh, but we should be so unsteaday on our hmbs that the hand of a child could throw us over. And if our earth, on the contrary, was as large as the planet Jupiter, all other things remaining the same, each of us should feel as if we were forced to carry the weight of eleven people as heavy as ourselves. The weight of a man of ten stone would be one hundred and twenty stone, and none of us could walk or stand upright -scarcely even

Ahllet us repeat what we said before, "the work of the Lord is perfect. It is always good—very good."—Prof. L. Gaus-

CHANGE OF TEMPERATURE IN THE NORTLERN HEMIMISHERE.

Mr. Howerth has been engaged for some time on a series of papers discussing the changes that have taken place to the prosent time in regard to the distribution of lanp and water, and the consequent effect upon the chimate. He finds that the result has been a great increase in the amount of cold in the far north, rendering reigions such as those of East Greenland. pable of supporting a considerable population, now entirely uninhabitable, and literally covered the year round with snow and ice, He says, however, that while the evidence is overpowering that the chimate has been growing more severe in the highest latitudes, there is a great deal of evidence to show the cold has decreased elsowhere, and, tdat especially in view of the accounts given of the climate of Gaul and Germany in the Roman tune, we can not but admit that there has been a great in provement since that date. Thus we are told of win-terf when the Danube and Rhine were frequently frozen over, and of the occurrence yf the aemdeer and moose in localities far south of their present habitat. Ovid la-laments over the fearful severity of his place of exile on the coast of Thrace, and refers to the occurrence of white foxes there, and contemporaneous references corrobor ate his statements.

Mr. Howorth inquires whether, even within the prehistoric period, the circum-polar climate may not have been very temperate, when that of more southren lati-tudes was very severe. We know, in fact, that during the miocene period Greenland once possessed a climate not dissimilar to that of the Eastern United States, as shown in she occurrence of numerous species of trees of large size, some of them, like our cypress, etc., absolutely identical with our forest vegetation of the present day. Mr, Howorth also refers to the general impression among whalers that excessively severe winters in the more temperate latitudes are accompanied by an unusual degree of mildness in the more northren latitudes.

This we accept as an augury in favour of Captain Hall's exploration, since the winter of 1871-72 was one of the severest on record of late years; and should Mr. Howorth's suggestion be correct, the captain could have enjoyed an unusual freedom from sdow and ice, permitting him to prosecute his researches to great advantage. - Liary. er's Magazine for December.

CREDULITY CHALLENGED.

A Correspondent of the London Daily News, speaking of the Locurial, lately parti-ally destroyed by fire, gives an account of some relies which the palace contained, and which had been collected by devout Spanish kings from all quarters of the earth. Among these were a bar of the gridiron on which St. Lawrence was burnt: a piece of the sponge in which drink was given to our Saviour while hanging on the cross; some pieces of the column to which he was bound when scourged; two thorns from his crown; a piece of his tunic; a piece of the manger in which he was born; the thighbone of St. Paul; some bones of the evangelists S. Mark and St. Luke; the body of one of the Innocents slain by order of Herod; a finger of St. Lawrence and half of his backbono; the entire bodies of St. Mauricio, St. bono; the entire bodies of St. Maiuricio, St. Theodorus, St. Mercury, St. Villiam and others; the heads of St. Blas, St. Julian, St. Felix and others; a rib of St. Albans; the knee of St. Sebastian; a foot of St. Phop. Compostic porogof the water pots from the marriage feast at Com, and other most interesting relies of men and events mentioned in occlesia tical history.

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LIBERAL OFFER.

New Subscribers can have the British American Presbyterian from this date up to the end of 1873 for \$2.00. The time of the usual campaign for securing new subscribers is approaching. Our old agents are requested to be ready for work, and we are prepared to engage any number of new ones. It is our wish to employ some one in every congregation to solicit new subsribers, or what is still better. to have every one of our present readers act as an agent. Our Premium List, which will be a very attractive one, will be ready in a short time All who send us new subscribers now, will have the benefit of it.

Britiish American Bresbyterian.

TORONTO FRIDAY DEC. 20, 1872.

TOPICS OF THE WEEK.

The closing meetings of the Sunday, School Institute were increasingly successful. The attendance was very large and deeply interested, and we have no doubt that a considerable amount of good was offected which will make itself manifest in coming days. Mr. Pelty conducted the exercises with great good sense and taste while Professor Sherwin was also deservedly a favourite.

The death of Horace Greeley has called forth many tenderly beautiful tributes to the memory of the great Editor. Men of all classes have made great lamentation over him; though if the verdict of a few months ago had been taken, one might have believed that he was one of the most foolish, if not the most abandoned of the sons of

The death of the Countess of Beaconsfield, the wife of Disraeli, took place a few days ago. She was considerably older than her husband. They were devotedly attached to each other, and no doubt his grief at her removal is sincore, so far as he can be sincere about anything.

There is a talk of the Jesuits being turned out of Italy. It would seem as if those holy fathers found a difficulty in discovering any quiet place. Indeed it is to be feared they could not be quiet suppose they had secured the veritable lodge in some vast wilderness of which we have all heard.

The affairs of France appears to have taken another quiet turn and Thiers is still master of the situation. It seemed at one time last week that Paris would be once more on the streets at its old bloody work. This, however, for the time, has been avoided.

It is said that a beginning, at any rate, will be made by the British Cabinet at the next Session of Parliament in the very much needed work of revising or overturning the land laws of England. The School Law of England is also to be modified.

PREMIUMS.

In another column, we point a partial list of very attractive prizes which we shall give to those who send us in certain numbers of subscribers with the cash. When canvassers prefer a cash discount, we are always ready to meet them on the most liberal terms; but there are cases in which one or other of our prizes may be preferred, as our opportunities of purchasing are so favorable, that we are able to give a much more valuable article than could be pur-chased with even the discount we allow. Among other things, it will be observed that a congregation may easily secure a melodeon for the Sabbath School, while at the same time the subscribers have the PRESBY-TERIAN for a year. By a reference to our list, it will be seen how this could be managed. A large accession could also be made to the Sabbath School library in an equally expeditious manner.

MISSIONS FUNDS.

The financial year is nearly at a close, and the accounts of the different schemes of benovolence and piety for 1872 will speedily have to be made up. How these accounts will compare with those of previous years we cannot profess to say. They ought to make a ver favourable exhibit; for we in Canada have passed through a year of great presperity, and ought surely to show our sense of this by our givings in the Lord's cause. It will be a sad reflection upon our good sense, our gratitude, and our piety, if the funds shall show no marked advance,still more if there is an absolute decline. The very success of the Christian enterprize involves ever increasing expenditure, and we should recognize and rejoice in this, and give correspondingly. The claims upon the Home Mission in all the churches are specially urgent, and ought to be met with special liberality. Canada is a great mis sion field. Our population is over spreading into new lands, and shame to the Christians of the Dominion if it is not accompanied and followed by the Gospel. Those churches which are now strong and prosperous ought to remember that they were once weak and few; and that others at that time helped them on the expressed or implied understanding, that as soon as they were able, and to the extent of their ability, they were to help others equally needy and equally helpless as they had been. A considerable number are doing this. A very large number are doing the very reverse, and if any of our readers are conscious that they individually have been hitherto among the latter, let thom hasten before the books are made up for the year, to do their duty in making those books balance on the right

SABBATH SCHOOL TEACHERS.

We feer that in spite of all their real and self-denial, a good many who teach in our Sabbath-schools, have themselves need to be taught. We should hope the number is not very large, but that there are more Sunday-School Teachers than there ought to be, who never propare lessons that they profess to read from Sabbath to Sabbath, is beyond all doubt. They have no such living interest in their work, even in an intellectual point of view, as to be anxious to master the meaning of what they teach so as to explain it simply and satisfactorily to their scholars. The consequence is, that a good deal of such instruction is nothing better than a delusion. In some cases, the lessons to be committed to memory are heard, and then the passage from the Bible is read without a word of explanation, and that is all. All the work of the class is over long before the bell rings for general lesson, and the children have nothing to do but teaze one another, while the teacher is continually meditating flight to some more congenial sphere. To have classes for teaching those who are anxious to engage in the work of Sunday School instruction, seems absolutely necessary, and we are therefore rejoiced to observe that Dr. Mc-Vicar is being abundantly successful in this work at Montreal. Let us not set those to teach who have not learned, and are even yet not anxious to make up for past neglect. The presumptuous ignorance of a Sabbath-School teacher who would go to his class unprepared, is something exceedingly saddening.

NOTES TO CORRESPONDENTS.

Much obliged to Rev. Mr. D. for his words of encouragement, approval, and warning. We are by no means inclinded to play the part of the 'Old man,'-he may feel quite assured; and are hopeful, therefore, that we may not suffer his well understood loss.

The article entitled 'What is Faith?' we must decline with thanks. We cannot engage to send back articles which we do not think quite suitable; unless there is a special request made to that effect, and sufficiont portage enclosed for the return. If the writer of the above paper will call at the office, he will receive it.

We have also to reiterate our statement that we do not hold ourselves responsible for every thing we publish from our cor-respondents. We shall always insist upon our having the right to publish only parts of letters received, or the whole, as we may deem best, or to reject them altogether. But we should feel that we were acting a weak and unworthy part, should we suppress every statement we could not fully endorse. Civil language we shall insist upon all our correspondents employing in any reference they may make to individuals, but farther that, we may not, and shall not go, if upon the whole, we conclude the paper may do good though only by calling forth discussion.

MINISTERS AND CHURCHES.

A Presbytcrian Church was opened at Smith's Hill, Colborno Township, on the 8th inst. The building is a brick structure, 50 by 80, surmounted by a neat tower and bell. It holds 250. The opening services were conducted by the Rev. J. C. Smith, Belleville; R. Ure, Goderich; W. Smyth | age.'

N. C. Church, Hamilton. Though the day was stormy, the attendance was so large that, at the morning and afternoon services many were unable to find admittance. The Sabbath collections amounted to \$61. A Soirce was held on Tuesday the 10th. Addresses were delivered by Rov. J. C. Smith; R. Ure; S. Young; and J. Severight. It realized \$122, besides \$550 subscription, leaving a debt of about \$200 on a building which cost \$2,700. The result may be regarded as highly satisfactory for a member ship of tairty.

INSTRUMENTAL MUSIC.

Editor BRITISH AMERICAN PRESSYTRUIAN.

Sin,-I seldom write anything for the papers, but I feel constrained, with your permission, to say a few things in yours in relation to the letter of "Solicitor" which appeared in your last number.

I do not think there is any intolligent writer on the subject, in the present day, hat would refer any one to the highly figurative passage in Rev. 14; 2, 8, for any proof in favour of Organic Music; nor is there a comentator of any note, who regards the passage as a discription of what transpired in heaven. Only think, Mr. Editor, of spirits holding material barps in heaven. Can you understand it? Had I a case in court in which spiritualists were involved, I think I would employ this learned "Sohetor" to plead my cause; for he seems to understand more about spirits than most of those who follow the legal profession. But even if this were a description of what tranperes in heaven, then I would say to this learned "Solicitor" that the proceduce in the church trumphant is not the rule of practice in the church Militant, and send him back to his catechism to learn that the " Word of God contained in the Scriptures of the Old and New Testaments is the only rule to direct us how we may glorify and enjoy him,"-glorify and enjoy him in the church below in the service of song both as to mode and matter.

Hearing, as I do, in these days of what is called liberal and progressive views, so much of the very opposite expressions, I was glad to read in his letter-"I hold strong views upon the great principles of the Christian religion as laid down in our Confession of Faith,"-meaning, as I take it, that he has strong confidence that they are founded upon and agreeable to the Word of God. This cortainly in an orthodox ear, has the right ring. Of course, he does not except the 21 Chapter, and "holds strong views" on the principles therein laid down as that which should regulate the mode of worship, namely, "the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture." Carrying out this principle, the Westminister Assembly of Divines laid it down in the same Chapter that this part of religious worship consists in "Singing of Psalms." The also procured, "and that by authority," the removal of "the great Organs at Peter's and Paul's in Westminster." To such an extent was this taking down and removal of Organs carried that it is recorded in the history of the times "that at the Restoration there could scarce be found either organists or organ · builders." And Dr. Burney, in his great work on the history of Music. says,-" When the liturgy had been declared, by an ordinance in the house of Lor '-, Jan. 4, 1644, a superstitious ritual, and the Directory published by the Assembly of Divines at Westminster, to whom the Parliament refered all matters concerning religion; a new form of divine worship was established in which no Music was allowed but plain singing."

On the same principle, the Puritons, at an earlier date, endeavoured to have organs laid aside with other things, for the further reformation of the Church, and petitioned the Lower House of Convocation, in 1852, "That organs may be disused, responses in reading the Psalms discontinued, and the people allowed to sing the Psalms in metre.' On the same principle the Reformation in Scotland was brought to so high a state of perfection. John Knox, the greatest of Reformers, whose ter-centenary has been so generally celebrated, in which celebrations so little has been said on this great principle so firmly held by him who laid it down in his noble refutation of the Mass, "that all worshipping, honouring, or other services invented by the brain of man in the religion of God, without His own express commandment, is idolatry." "This principle," said he, "not only purified the Church of human inventions and Papist corruptions, but restored plain singing of Psalms, unaccompanied by instrumental music." Were the same principles fairly carried out and applied in all hindrances at present time, it would sweep the visible Charch of much that threatens her corruption, and save her from all Romoward tendencies and from the weak, beggarly clements whereunto "so many seem to desire again to be in bond-

But imagine, Mr. Editor, how greatly my admiration of this expression of "strong views upon the great principles of the Christian religion as laid down in our Confession of Faith," was lessoned when I read in this learned "Solicitor's" letter, and almost in the next sentence, his expression of another and very different and dangerous principle for the Church's guidance in public worship, viz: that the spirit of the age, in matters non-essential, so long as not forbidden in tha Word of God." There is nothing which Zion's King has prescribed in God's worship, either as to manner or matter, that is not essential, and there is nothing not so prescribed that can be introduced without violating the great Bible and Reformation principle, viz : Divine instruction necessary to acceptable worship. "Not forbidden in in the Word of God"—why, then, are a hundred things not forbidden which many, in the exercise of their judgment, think to be helpful and useful, and proper, and attractive in the mode of worship, and which, on this principle, they have as good a right to use as others have their organs. Where is the use of crosses and crossing in baptism, of the crucifix and candles, beads and pietures of the saints, bowing at the name of Jesus and turning to the East, and much more that might be mentioned as helps to devotion forbidden. And have not they who use them as good a right to judge of what is helpful to them in worship as this learned "solicitor" or any other man, learned or unlearned, has? Were such a principle admitted, who could maintain his ground for a moment against Papist and prolatic and innumerable abuses? This principle has always, till the present time, been disowned and repudiated by the Presbyterian Church. It is the old Lutheran principle adopted by the Church of England which left her at the Reformation but half reformed, and that is now filling her with much which her best sons and daughters deplore.

On the wandering youth of the Church, to whom reference is made in this letter. I would like to say something, but I fear the epistle is already too long. In conclusion then, I am glad to be able to join this "Solicitor" in the sentiment that "we should offer the best we can give in the praises of the Sanctuary," and, most assuredly, " the best we can give " is that which Zion's King has prescribed under this dispensation. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Nor is there any reason why the singing of Psalms," unaccompanied by instruments of music, should not be of the best in quality, since, according to the statements of "Solicitor," so much is being done, in the city schools and elsewhere, to teach the young, not how to play upon organs or fiddles, but how to sing; and since it is allowed by competent judges, the finest singing in the world is to be found in that church, of some seventy-six millions of people, which early separated from the Church of Rome, and which, with all its corruptions, has never introduced the swell of an

organ.
With respect, I subscribe myself,

J. S.

Dec. 16, 1872.

The new church at Nairn, East Williams, was opened for divine service last Sabbath. Rev. Dr. Burnet, of Hamilton, preached a most effective sermon in the morning, taking his text from Judges, 3rd chap. 20 verse, "I have a message from God unto thee." The singing oxercises were led in an ablemanner by Mr. Dougal Fraser. In the evening Rev. Mr. Gordon preached a good discourse from the words, "How dreadful is the place;" Genesis 28 chap. 17 verse. The church was crowded inside and out on both occasions. On Monday evening the building was packed to the very door, and we had the pleasure of witnessing one of the largest soriess ever heard of in these parts. The total proceeds for both days amounted to within a trifle of \$200, which will go a com-siderable way towards liquidating the debt of nearly \$400, A debt of \$200 is, however, only a trifle to a congregation like Becchwood or Nairn, and no doubt ero many weeks we will hear of its being entirely wiped out. Great credit is due to the young and indefatigable minister, Rev. Mr. Chambers for his untiring exertions in promoting the cause of the Kirk in these parts. A few years ago he came in our midst and found the congregation in a very deplorable condition. The only place of worship for miles around belonging to his flock was an old barn style of church, near Nairn. Now there are two noble edifices erected, one at Beechwood and the other, the one first opened, near Nairn each of them valued at over \$2,000 each. The old Password Church was gold to a neighboring farmer who moved it away and filled it with hay, for which purpose it is admirably adapted. The Roy. Mr. is admirably adapted. The Roy. Mr. Chambors occupied the chair and introduced the following roy. gentlemen:—Rey. Mr. Liennio-subject, Elements of Congregational Success; Rev. R. W. Williams-on Individual Responsibility; Rev. Mr. Gordon-on Power of Music, followed by Rev Mr. Eakin, on the same subject; Rev. Mr Davis—a financial speech worth \$72; Rev. Mr. McCaul-on Christian Zeal. thanks of the meeting was tendered the Strathroy choir for attendance and excellent music furnished, which was neatly replied to by Mr. Cooper, leader of the

The late actions of this congregation speak well for their future prosperity. Let them remember that what is wanted in the sorrice

of Christ, is the same unity of purpose which has ruled all men who have won the object for which they lived. "He who makes God's glory the one only aim before which all other things bow themselves, is the man to bring benout to his Lord." N. to bring honour to his Lord."

OTTAWA LADIES' COLLEGE.

The following appeared among the items telegraphed to the Toronto dailies of Tues-

"Their Excellencies paid a visit to the Ottawa Ladies' College, one of the Protest-ant Institutions, in the course of yesterday morning. In answer to the address prosented, Lord Dufferin expressed his wish for the prosperity of the institution, which seemed to be correctly only the matter than the property of the property of the institution, which seemed to be correctly of the property of the protest of seemed to be organized under such happy auspices. In conclusion, he said, "I would begte remind you, that in course of time we shall expect a considerable portion of these whom I am now addressing to be pioneers of civilization in a westerly direction, and to help to people those rich regions of Western Canada—the North-west Provinces which are being opened up to civilisation to the industry and enterprise of this great Dominion. I beg to return my best thanks for those expressions of loyalty which you have addressed to me, as the representative of Her Gracious Majesty, in common with every other institution which I have had the good fortune to visit. I am glad that you also appreciate the British connection which exists between this country and the fatherland, which I trust you in common with every justitute in the Dominion desire to maintain and preserve." minion desire to maintain and preserve

This college, recently commenced, is destimed to do a good work in the cause of Female superior education in Central Canada. The principal is the Rev. John Laing, B.A., formerly of Cohourg, who is nada. exceedingly well qualified to discharge the onerous duties of such position.

It is too often the case that a church of Christ, instead of assembling a well organized body in which the several members know and keep their place, and perform its duties resembles a disorderly family, in which no one knows his employment., and of course, there is nothing by: confusion and com-

The God of Christians is a God that makes The God of Christianisis a God that makes the soul feel that he is its only good; that its only repose is in him, and that it shall have no joy but in loving him; and who makes it at the same time ablor the obstances. nacies that restrain it and hinder it from lov ing God with all its strength.-Pascal.

WHERE DOES EDUCATION COM-MENCE?

Education does not commence with the alphabet. It begins with a mother's look, with a father's nod of approbation, or his sign of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of ferbearance; with a handful of flowers in green and daisy meadows; with a bird's nest admired, but not touched; with pleasant walks in shady lanes; and, with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence to deeds of virtue, and to the source of all good, to God him-

Book Notices.

BLACKWOOD for October and November. Both numbers are very good ones. In that for October there is a story begun under the title of the "Parisians" which promises to be very intresting. The scene is apparently to be chiefly in Paris during the Franco-German War. The gilded infamics of the Empire are of course described and no doubt we shall have the horrors of the seige and the doings of the Commune sketched with considerable vigour.

THE CANADIAN MONTHLY for December. We should be glad if we could conscientiously say that this periodical gathers strongth matter if a really living first class Canadian Magazino could be established and maintained, and in spite of all our fears we hope the best from the present venture. The lectuer on the labour question by Goldwin Smith is a very interesting and able one. This with the one on current events are the only pasably good articles in the number. A good many pieces of rather helpless vorso find their way into the "Monthly." How is this? Wouldn't prose, even though not first-class, be better?

HARPRR'S MONTHLY for December. A very good number of a favourite magazine. It is not necessary to specify the varied bill of fare. A long article on the Scotch Covenanters will specially interest many of our readers. Among other things the Easy Chair comes down with special severity on the manner in children's parties are conducted among the "Upper Ten" especially We have not in Canada got, as yet, to the same pitch of absurdity and positive wickedness in this respect, but we make considerable offorts in the same direction. Our children are, let us be thankful, still children not over dressed men and women who would be whimsically absurd if the sight of them were not, according to the Easy Chair, painfully saddening, Even among religious people in this Canada, extravagance and vulgar fancy at parties and olsowhere are making sufficiently rapid strides, and no doubt the children will catch the infection in due time, not to their own comfort or the credit of their parents, it is to foured.

Ceclesinstieni.

GOULD STREET PRESBYTERIAN CHURCH.

MISSIONARY MEETING.

The aumual missionary meeting in connection with the above institution was held on Monday night. The pastor, Mr. J. M. King, presided, and besides him on the platform were Roys. Messrs. Roid, Inglis, Prof. Cavan, Campbell, Dr. Waters, and Mr. Nesbitt, missionary to the Indians in the Sas-katchewan Valley. The Secretary read the annual report, from which it appeared that the sum of \$1,457 27 had been raised by the congregation during the past year for the missionary and educational schemes of the church, and \$1,008 26 for the purpose of church extension in this city. In addition, \$200 had been raised for missionary purposes by the Sabbath-schools connected with the congregation, making a total of \$8,560 58 as the Church's contribution fo; evangelistic use beyond its own bounds. Roy. Mr. Inglis was called upon to move the adoption of the report, in doing which he made a neat address, giving several rea-sons, aside from the Divine command, why missionary work should be prosecuted. Rev. Prof. Cavan, in seconding its adoption, expressed his pleasure at the encouraging nature of the report, but was confident much more might be done if proportionnte giving were regarded. He dwelt mainly upon the Church's great duty of keeping abreast of the material progress around it, especially in growing cities, where religion sinks so quickly into positive immorality. He pointed out the precarious position of young men, who rarely stand long on the ground be-tween religion and ruin. In closing he al-luded to the influence that goes abroad from the city as a centre, and the important lessons suggested by that fact. Rev. Mr. Nesbitt next came forward and spoke briefly upon the mission work in which he is engaged in the North-west. He contradicted most positively the statement recently made by an Ontario newspaper to the offect that the mission was not successful. The Church of Rome is active throughout the region of the Saskatchewan, and, judging from outward indication, political aggrandizement seems to be the object of its zeal. The speaker expressed a lively faith in the future greatness of that part of the Dominion. He promised to give a more detailed account of his labours at an early date. Rev. Dr. Waters, of St. Mary's, next spoke. He said the Presbyterian Churchin Canada was essentially a missionary Church, and must so continue for many years to come if it would keep in the way of duty. He went on to enforce the necessity laid upon the Church to supply our new territory with the means of grace, on the ground that we might exert our own kith and kin to reap the fruits of the labour. He presented a few interesting statistics—one item of which was that if the whole Church in Canada contributed for the schemes of the Church in the same proportion as Gould street, the sum of \$162,-500 would be raised per amum for this pur-pose. Mr. Campbell said a few words as representative of the Presbytery, after which the meeting closed with the benediction.

ANNUAL MISSIONARY MEETING IN ST. JOSEPH ST. PRESBYTERIAN CHURCH, MONTREAL.

On account of the severity of the weather last evening, the meeting was but poorly attended. After devotional exercises, Rev.

A. Young took the chair, and introduced Rev. Mr. Thornton, who gave some account of the Foreign Mission work. The Canada Presbyterian church had a mission established in the Island of Formosa, and another on the Saskatchewan River, Northwest Territory. The work in Formosa is in a prosperous condition, 285 natives having been converted during the past year. And he hoped that as they were encouraged there, they might soon be enabled to commence a mission in Japan. As yet there were only fifteen workers amid its 85,000,one of inhabitants, and now, while the Ja-panese are in transition state, was the time to give them the Gospel. Although there had been only thirty converts since 1867, yet compared with the history of other missions this was oncouraging. Mr. Ellis was ten years in Madagascar before he had a solitary conversion, and missionaries laongal before bored seventeen years in Bongal before getting any reward for their labors. Now, in Madagascar there 32,000 members, and a quarter of a million of worshippers, while the work in Bengal is equally advanced.

Rov. Mr. McLaren spoke of the Home Missions. In 1844 there were forty ministers in the two branches of the Canada Presbyterian Church, and now there was a total of 402 laborers and 50,000 of a memborship. The Gospel is being preached in 900 churches and stations from Gaspe on the east to the shores of the Pacific on the west; but for all the missions within Canada only \$14,992 had been contributed during the past year, which did not equal the expenditure. \$20,000 will be required next year to meet the demands of the cause, and among 50,000 communicants it is a mere trifle, instead there should be \$50,000 in the treasury to carry on the

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Rev. Dr. Burns gave a short address, alluding to the increased liberality necessitated by the advanced state of the work. Let them not practically put faith and works assunder. They might feel sometimes discouraged at so little being done, but, in faith they could say "with God all things are possible." The good ship Zion carries no passengers, only a working crew; every one must work in the cause of God. He feared the Church was too much like an hospital. Too many of its members required nursing. Such people were a serious hinderance to the spread of the Gospel, and he hoped the church would awake to its duties, throw off its indelent spirit, and labor carnestly in the great mission field.

Mr. McLellan also gave an interesting address, showing the reflex influence mus-sions had upon their supporters.

A collection having been taken up the meeting closed .- Witness, 10th Dec.

STUDENTS, WISSIONARY SOCIETY OF KNOX COLLEGE.

The following is a list of the mission fields of the Students' Missionary Society for the summer of 1872, and the amounts subscribed therein for the payment of the Society's Missionaries :-

orini ottania.			
. T. Johnston, Missionary.			
Pt. Alexander	98	00	
Des Josehims			
Rockliff	8	00	
Mattawa		50	
Lake Talon	-4	00	
South River	14	25	
		105	
WAUBRUBHENE, &C			
., Gilray, Missionary.			
Wanbanshene	78	00	
Port Severn			
Sturgeon Bay		00	
		100	

---189 50 PARRY SOUND, &C. F. R. Beattie, Missionary...... 59 74 SOMBRA, &C. P. Nicol, Missionary.

Sombra Village...... 55 00

-211 75

	PRNETANGUISHENE, &C.
I.	McKellar, Missionary.
	Penetang. & Reformat'y 106 00
	Vent's Settlement 27 75
	Wyebridge 80 51
	McRao Settlement 29 80
	Flos 19 00
	Midland 16 00
	279

TAY AND MEDONTE.

. B. McRao, Missionary.			
Medonte	78	25	
Tay	44.	50	
Victoria Harbour	7	75	
Waverley			
•		185	1
Muskoka.			

A. MacFarlane, Missionary..... 41 86

NORTH HASTINGS. J. S. Stewart, W. Frizzell, Missionaries. Carlow 76 25

 Mayo.
 8 50

 Kerneghan.
 68 50

 Doylo's Corners.
 49 00

 Fiss.
 14 00

 Harcourt
 14 00

 Wishless.
 14 00

 Wicklow 14 00 -289 50

Full reports have not yet been received from Sault Sto. Marie and Manitoulin. John Schimger, Secretary.

FRENCH EVANGELIZATION.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,-Will you kindly insert in the "PRESBYTRRIAN" the inclosed extract of letter which appeared in the last number of the "Record of the Presbyterian Church of the Lower Provinces."

Its contents are fitted to gladden to heart of every true patriot and Protestant, and should stimulate to greater zeal and liberality and more fervent prayer in the prosecution of the work of French Evangelization in the distinctive from in which it was taken up by the Synod of our Church in 1869. The young were referred to by Mr. MacKay are Messrs. M. Paradis and T. Brouillette, Students of our College here. Several of their classs mates who laboured during the summer in Quobec and Ontario have reported sinular results. while others have sown the good seed upon soil which, in the meantime, proves barren. Surely the success which has already attended the efforts of these young men is more than sufficient to render apparent the wisdom of case, we maintain that instrumental music the Church in preparing them for this specific and most difficult work. It can no longer be said that we wash go to Europe for agents to carry on this enterprise or send our young converts there to be trained for this service. It is my deep conviction, and has been for years, that every country should educate its own Missionaries and Ministers; and it is matter for gratitude to God that our Church has been the first in the Dominion to make full and proper provision for training French Mini-

I may add, that this Session two young French mon entered our classes to qualify themselves to become Colporteurs and Teachers, a department of service in which many efficient workers are required.

As this is the season at which many Churches, Sabbath Schools and Bible Classes dispose of their Missionary Funds, let me ask such not to overlook the claims of Fronch Evangelization as carried on under the immediate supervision of our General Assombly.

Contributions may be sent to Rov. Wm Roid, Toronto, or to Warden King, Esq., Montreal.

Yours truly,

D. H. MAUVICAR,

Montreal, Dec. 16th, 1872.

The writer after stating that he had been desirous for months of giving facts concerning the mission at Grand strumental music, &c., was part of the coredians; but had been prevented, says, "I purpose visiting the field soon, and giving."

more details about it, meanwhile I may say | reader two distinct ideas, as if having the | BRITISH | AMERICAN | PRESBYTEthat our hearts have been greatly cheered same import, so that wine arguing again at by the unparallelled success of our agents the latter, which may not be disputed, the during the last season. I have before me the names of more than twenty converts, many of them heads of families, who have left the Romish error for the faith of the Gospel. During a hurried visit in August, I mut several of these personally in their own homes, and had the privilege of hearmg the word of God read to them in their own language, and as the missionary pray-ed in a language which I but imperfectly understood, I had the privilege of adding a believing, if not a very intelligent Amen. it was, indeed, a privilege to witness these new-horn shildren agonizing to tears, in pray-er for the clearer light, and the greater joy of the Christian life. On more than one occathe Christian life. On more than one occasion we wept with them, but our tears were full of joy. The cottage meeting of missionaries, were scenes of deepest interest. Prayer and preaching were usually followed by carnest, and sometimes protracted conversation, upon points of truth in which more useful information was conveyed than could possibly be in any other way.

A few weeks ago, the steadfastness of these converts was tested. The bishop in visiting the region, was deeply incensed at the defection of his people, and he sent out a priest to bring the stray slicep back to the fold. The poor priest did his best, but with the Bible in their hands, the supposed wanderers showed him, in fact, that they had only found the fold of Jesus. The priest was in great trouble. He asked one poor voman to show him the Bible. She handed him a large copy of the Scriptures which she had borrowed from the missionary. The intolerant bigot seized it, and tore it into fragments, and throw them into the fire. The tears and expostulations of the woman were unheeded. The priest watched the burning Bible until it was consumed, and then with an air of triumphant rage, he quitted the house. The woman immediately communicated the facts to the missionary, who sued the priest for dama-ges. The result was that the priest paid for the Ribb and the guarantees and through ges. The result was that the priest pant for the Bible and the summons, and through confidential friends, made an apolegy, and was glad on these terms to be let off.

These events will, doubtless, tend to the furtherance of the Gospel. The campaign of next year should begin with the public preaching of the Gospel among the people, and the organization of a Sabbath school. This cannot well be done without a place of worship. To initiate measures for the erection of such a place, is one of the objects of my prospective journey. When I have seen this people again, I will, God willing, let you know the result of my

THE ORGAN QUESTION AGAIN.

Editor BRITISH AMERICAN PRESENTERIAN

DEAR SIR,-I resume the consideration of the "Answers to Reasons of Dissent," as given in the last General Assembly, as I think it highly desirable that the Church should know what the pro-organists have to say in favour of their innovation, and these answers may be considered as in some measure an official statement of their strongest arguments.

The third answer is as follows: ' The second reason of Dissent seems to rest on the assumption that the use of Instrumental Music in the worship of God, under the old economy, was part of the ceremonial law which has been abrogated by the coming of Christ." It is answered that the ceremonial or typical character of instrumental music, under the old dispensation, is wholly without proof. In no part of Scripture is instrumental music said to have a typical meaning, and there is nothing, surely, in the nature of the case from which such inference can be drawn."

There are one or two sophisms in this answer to which I would call the attention of your readers. The first is, that the reason of dissent is based on the assumption that the use of instrumental music was part of the ceremonial law, while, in fact, the reason is grounded on the assumption of the organists themselves, that such was the never formed part of the authorised worship of the Old Testament Church, but was an innovation introduced with the Monarchy, having no warrant in the Levitical Law.

The reason of dissent, therefore, meets them on their own ground, and says in effeet, even were it true that the use of instruments in the service of the Sanctuary, under the Old Testament dispensation, formed a proper part of divine service—no arguaent in favour of their being so in the Christian Church could be drawn therefrom, because of the more spiritual character of because of the more sprittal character of that Church. Nothing can be pleaded in favour of mere ceremonial observances or bodily services, because of the place held by them under the Old Testamant. The Taber-nacle and Priesthood being changed, there is also of necessity a change of the law. That which constituted the very essence of the Lavitical dispuspation, heinr dispusped the Levitical dispensation being dispensed with by the arrival of Him therein prefigured; it follows that the minor parts of the law, the washings, purifications, restrictions, in food, &c., are also dispensed with, Christ our High Priest being come, it is no longer our right riest being come, it is no longer necessary that there should be an earthly priest—Christ having instituted this Church on earth—a Church in which bodily services profiteth nothing—the Levitical or coromonial law ceased to be. Instrumental music, religious dances, or other observances calculated to draw the attention of the multitudes, if they were an authorized part of the ceremonial law were now at an end The second sophism is the desire to

make the words ceremonial and typical synonymous. Observe the change in the reply to the assumed statement "on the assumption that the use of in-

former may be cubraced in the argument, a species of logic akin to the proposition. All menare born equal. Whatever is equal is similar to; therefore all men are born similar to one another. The reason of dissent does not assume that instruments of music were typical any more than it does that they were authorized ceremonially. These were ceremonially used in the Jewish Church which were not typical, and the use of instruments of music might be one of these, but that the service of praise in the Jewish sanctuary, however casual, did point out, and typify if you will, the grateful homago of the heart and life which every true believer now offers in and through Christ our Lord, is self-ovidennt—in this sense He is indeed the Harp (the medium of praise), as well as the altar, sacrifice, and priest of the New Testament Church. The Answer moreover assumes that no

part of the Levitical Law but what was typical—what then becomes of the disintction between clean and an clean animals,—the laws regulating the descent animais,—the laws regulating the descent of property, and the many traditions of the elders, which burdened the Jewish nation, though all claiming to be deduced from the Law of Mosos. These things, evidently ceremonial and suited to the circumstances of the Jews, were all done away in Christ, and the Master now says to His people as He did to Poter. "Arise slay and eat." Such, Mr. Editor, are the sophistries employed to sustain a position which a just and open construction of the test received. the testimony of Scripture will not uphold. The fathers have enten a sour grape and the children's teeth are set on edge.

Since writing the above, I notice in your issue of 18th, a communication on the subject from "Solicitor." He refers me to the Book of Revolation of St. John for evidence that Instrumental Music could not have been offensive to that Apostle, in as much as he describes the Church of the Redeemed, precising God with Horn. praising God with Harp.

May I ask my Christian brother to read the passage over again. I think he will see his argument is the reduction ad absurdium, it proves too much. John heard, as it were the voice of harper's, harping with their harps, but he also heard the voice of as it were as great thunder. They sung with power and sweetness,—as every congregato the Saviour will do; but it is not said that either thunder or harps were used.

The Apostle indeed lived for many years to see the infant church rapidly increasing in numbers and influence, and had he entertained the views of my Christian friend, would cortainly have introduced Instru-ments of Music into the worship of the primitive church. That he did not do so, is, I think, conclusive evidence that he held them to be inconsistent with the purity and spirituality of the Gospel Dispensation. My friend says he holds strong views up-

on the principles of the Christian Religion as these are laid down in our confession of Fauth, and that, in non-essentials, the Presbyterian polity is possessed of great clasticity. This is a subject however requirmg more consideration than the limits of the communication will allow. There are some dangerous principles often found under it, and it may receive attention at a future date. Suffice it at present to say that if we once admit the principle of introducing into the worship of God any thing that is not positively warranted by the word; we open

the door to the most dangerous heresies.

Our confession distinctly opposes all such Latitudinarianism. "The acceptable way of worshipping the true God," it says, "is instituted by himself, and so limited by his own revealed will, that, he may not be worshipped according to the imagination of men, or the suggestions of Satan." Conf. Cap. 21, sec. 1. The rule is that whatso-ever is not distinctly authorised is forbid-den—instead of Presbyterians therefore yielding to the ever-varying fancies of the world, or following in the wake of other churches, it ought to be our brightest glory and honour, that we maintain the purity of the Apostolic Church, upholding a banner because of the truth.

My friends last reason really exposes the

origin and ground of the whole movement. Our young people are to be attracted by sweet music. The church is to rival theatres. concert-rooms and other places of amusement, and for this purpose she must come down from her high posture and compete with them. There was a young man once came to Jesus, professedly desirous of becoming one of his followers, he was, apparently, a good moral young man; he was charitable, kind, and as he himself thought, one who kept the commandments blancless, but his religion was an external one; he loved the world, he had great possessions; he could not think of parting with all the gratification and comfort it af-forded him and suffer hardships for Jesus sake, he would like to have been a disciple, but it must be discipleship that would be pleasant; he wished to serve God and Mam-mon. Our Saviour tested him, and he went away sorrowing. Why did he treat him so harshly? Could he not have induced him to stay with him by promises of gentle treat-ment and casy discipleship. He would at least be in the way of receiving good. No, the Saviour proved him at once, and ho went away; and if your young men only came to the house of God that their senses may be gratified to hear the music, not to sing praise, or seek while professing to be Christians to mix up thererwith their own pleasures, they can hardly expect to be received by the Saviour. "He that will not take up his cross and follow me cannot be my disciple.' I must here close, however, for the pre

sent. This and kindred arguments, God willing, I prepose taking up at a future time.

UNION:

Editor B. A. PRESBYTERIAN.

Sin, Can you tell me what is the Committee on Union doing, or is it doing anything, or proposing to do? I am auxious to know, but cannot learn. Can you or any of your readers say?

RIAN FOR 1873-

We desire to onlist the hearty services of a large number of canvassors throughout the Dominion in order to give the PREBY-TIRIAN a wide circulation during the coming year, and to this end aubmit the following liberal

LIST OF PREMIUMS. PREMIUMS TO CONGREGATIONS.

For 10 subscribers and \$40, we will send a strongly bound Pripir Binks worth \$10. For 82 subscribers and \$64, we will send an eight day clock, suitable for the the in-terior of a church, worth \$16.

For 40 subscribers and \$80, we will furnish an Electro Silver Communion Set, worth \$20.

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Any Sabbath School wishing to replenish the Library can do so on very easy terms, as may be seen on reference to the following Premiums.

For 4 subscribers and \$8 we will furnish 10 vols., Leigh Richmond Books, half bound Library style, worth \$1.75.

For 9 subscribers and \$18 we will furnish a Labrary of 20 vols., half bound, Labrary style, worth \$4.50.

For 18 subscribers and \$86 we will furnish 50 vols. Select Sunday School Labrary,

worth \$9.00. For 12 subscribers and \$24 we will furnish

the Old Humphrey Library worth \$6.00. For 160 subscribers and \$320, we will furnish a Melodeon worth \$80.00.

BOYS' AND GIRLS' LIBRARIES.

We desire to enlist the Boys and Girls as Canvassers for our Paper, and offer tempting inducements.

For 4 subscribers and, \$8 we will furnish Chambers' Library of Tales and Stories, 7 vols., cloth, worth \$2.00.

For 7 subscribers and \$14, we will furnish Chambers' Library for Young People, 12 vols., cloth, worth \$8,60.

BOOKS FOR EVERYBODY.

For 2 subscribers and \$4 we will furnish objects for the Microscope, Illustrated with 8 beautiful plates, worth 31.

For 4 subscribers and \$8, we will furnish D, Aubigne's History of the Reformation, For 6 subscribers and \$12, we will fur-

nish the Bible Manual; an expository and practical commentary on the books of Scripture, worth \$8.00. For 8 subscribers and \$16, we will furnish

Chambers' Cyclpadia of English literature, 2 Vols. Royal 8vo., worth \$4.00. For 18 subscribers and \$26, we will furnish Cassers Biblo Dictionary, with nearly

600 engravings, worth \$6.50. For 30 subscribers and \$60, we will furmsh Cassell's Popular Educator, 8 vols, half calf extra, worth \$15.

Any young man who receives this premium will be extra well rewarded for

his labour. GOLD AND SILVER WATCHES.

For 20 subscribers and \$40, we will furnish a silver watch, worth \$10.

For 30 subscribers and \$60, we will furnish a silver watch, worth \$15.

For 80 subscribers and \$70, we will furnish one of Russell's Silver Hunting Watches, worth \$17.50. For 100 subscribers and \$200, we will fur-

nish a lady's Gold Hunting Watch, manufactured by Russell & Son, worth \$50.

For 150 subscribers and \$300, we will furnish a gentleman's Gold Kunting Watch, manufactured by Russell & Son, worth \$75.

On Sabbath 1st inst., a new Presbyterian Church was opened at Lucknow, by the Rev. D. Cameron, minister of the church. The new building is frame and will scat 350. At the opening the collection amounted to \$71. Minister and people deserve great credit for the energy displayed in so quickly completing their new place of worship, as it was only commenced two months ago. A pleasing feature of the affair is that the debt is only \$200.

Travellers' Guide. GRAND TRUNK EAST.

Depart	A.M.	P.M. 12.07	г.м. 6 22	РМ. 7.03
Belleville Train		12.01	5.37	1.05
Arrive	. 9.87	A M. 20.07	0.53	11.07
GRAND	TRUN	K WEST		
A.M.	A M.	r M	r.31	P. M-
Depart 113)		11 45	3 45	5 30
Arrive	10.15	101	6.00	12.30
GREAT WES	TERN I	NHAS	Œ,	
A M.	A. 31.	r'x	P.M.	P.M.
Depart	11 20	4 00	5 30	8.00
Arreve 1.10	11.00	1.15	5.00	9,30
127 Trains on this line	e Seave F	nion St	tion fix	e min-

utes after leaving Young Street Station. NORTHERN RAILWAY.

TORONTO AND NIPISSING RAILWAY. TORONTO, GREY, AND BRUCE RAILWAY.

Per Grand Trunk West 5.30 2.30 Grand Trunk East 1.00 6.15 Per G-cat Western Railway 0.00 10.45 3.90 Per Northern Railway 0.00 10.00 3.00 Western States 6.00 3.00

-Aubunth School Teacher.

SABBATH SCHOOL LESSONS.

DEC. 20.

Address. Revolation xxi. 10-27

I am to speak to you to-day about heaven. The apostle John was banished to the lonely isle of Patmos, but there he had visions so grand he forgot his banishment; and one of the three visions was of heaven, or the Now Jerusalom.

- 1. See what a large city it is. You have some of the measurements in the sixteenth yorse. It was twelve thousand furlongs round the walls—that is, about fourteen hundred miles, or three hundred and fifty miles each way. Old Rome and modern London are nothing to this. What does it mean? It means that there is room enough in heaven for us all; nobody will be kept out of it because it is so full they cannot get in. Whosoever will, let him come.
- 2. Soo what a grand city it is. It has the Glory of God to lighten it. God himself dwells in it, and fills it with his glory, as the tomple at Jerusalom was filled with his glory. You see that the very walls were of precious stones, as jasper and sapphire, and the streets are of pure gold. What does the streets are of pure gold. What does this mean? That heaven is far grander than earth; the brightest stars in our sky would look pale there; the brightest day would be dim there; the grandest building have no beauty there.
- 8. See what a holy city it is. It is called the hely Jerusalem; only the nations that are saved walk in it; there shall in no wise enter into it anything that defileth. This is botter than all its beauty and grandem. It is this which makes it such a happy place. It is sin that is the cause of all tears and misory. Where there is no sin there is no woo. God shall wipe away all tears from
- 4. See what a safe place It is. It has a wall great and high. How high? One hundred and forty-four cubits—that is, more than two hundred feet high. This wall goes all round. What does this mean? It means that those in heaven are safe from all temptation. Satan tempted Adam in Paradise, but he cannot enter heaven; he tempted the sinless Jesus in the wilderness, but he cannot enter heaven.
- 5. See how many gates are to the city. Twelve—three on each side. What does this mean? It means that God has opened heaven for us. Wherever you live, if you look up to heaven you will see an open gate. There it is, right before you; you cannot miss it; leading you straight in through that street of pure gold to the throne of God and of the Lamb.
- 6. See how you are invited to these gates. At every gate stands an angel. What does this mean? It means that these twelve messengers (for you know an angel is just a messenger of God) are sent by God to preach the Gospel, and bid the whole world hasten to heaven. And who are the messengers of God to us? All who invite us to Christ. All faithful ministers, all good teachers, who cry, "Ho, every one that thirsteth,
- 7. See what a beautiful gate you enter by. Every gate consisted of a pearl. Nowwhat is the gate by which we enter heaven? What can it be but Christ? "Verily, verily, I say unto you, I am the door of the sheep. The gate is Christ. We have boldness to enter into the holiest by the blood of Jesus— "by a new and living way." Jesus is compared to all things that are precious and Some one calls the Sabbath the pearl of days. But Jesus is beautiful beyond all comparison, and precious too. Now it is by Jesus only you can enter heaven. "No man comoth to the Father but by me." But then if you do come by Jesus you can-not fail to find entrance.
- 8. Look to this city and you will see it. Have you not seen it yet? It stands on the top of a mountain that is about three hundred and fifty miles high; for the height of the city is as great as the breadth. What does this mean? It means that heaven is intended to be seen by all the world. It is a city set on a hill that cannot be hid. The mountain of the Lord's house is established on the top of the mountains, and all nations on the top of the mountains, and an maions flow into it. Have you not seen it yet? Has your heart never longed to be prepared for heaven? Pray to have your eyes opened, as the servant of Elisha had when he saw horses of fire. Ask Jesus to take away your unbehef and bindness of heart. Then you will sing of heaven. you will sing of heaven-

O sweet and blessed country, The home of God's cleet, O sweet and blessed country, That eager hearts expect. Jesus in Mercy bring us To that dear land of rest, Who art with God the Father, And Spirit over blest.

TWO NEEDS.

The Christian Intelligencer says truly : "The age needs, therefore, two things ; first a deeper religious knowledge, and, second, a deeper rengious knowledge, and, second, a deeper religious experience. The two go together. It is intresting to observe how free from all morbid experiences and distresseing doubts have been all the strong and earnest minds in Christian history. Luther and Calvin give no signs of the tremor of unbelief. They held the dectrines of Christianity in what would be denominated their severest and most difficult form The dectrines of original sin and predestination are better calculated than almost any others to bafile explanation and to engender skepticism. But these doctrines enter thoroughly into into the Lutherau and Caldown from the Scripture representation, but are presented in their sharpness. Yet neither of these Reformers staggers in unbelief; and what is yet more, they never appear to feel any difficulties. In this respect they are like their Lord and Master, who, after say-

Our Houng Lolks.

THE WORDS.

There are two words, dear children, That, properly used, Will make you true heroes; But crossed and abused, Will warp your whole natures; Then watch well your tongue, And say "Yea" to the right. And "No" to the wrong

When tempters plead with you, And ask you to take A cigar, or some ilquor, And say it will make A man of you, answer them Firmly, and say Your "No" so 'twill frighten The rascals way.

When brothers plead with you To relieve their distress, Be ready and willing To answer them "Yes." Now don't get them "crossed." And say "No" to that call, And "Yes" to the patrons Of old alcohol.

There are many grown peop e Who make this mistake, And I pray you take care For your own honor's sake : For half the world's sorrow And folly and woe Comes from using a "Yes" In place of a ' No.'

CONTRASTS.

The Christian religion furnishes us some The Christian religion furnishes us some wonderful contrasts. The little child, helpless and perhaps unfortunate, is destined to ascend a heavenly throne and wear the crown of a king. Here is an ignorant person, who is yet a believer, to whom books are scaled, and the great world is a mystery. With expanded mind, the hidden things being revealed, he shall know even as he is known. A poor suffer wanders through the world, without a spot to call his own, hear. world, without a spot to call his own, begg-ing amid cold charity for his daily bread. But he shall enter on an inheritance that is "incorruptble, undefiled, and fadeth not Shivering in the cold, and shrmkaway." away. Shroring in the cold, and shrink-ing from the public eye, is one whose clothes barely afford a covering; but she shall yet walk amid heavenly splendors, wearing robes that have been washed and made white in the blood of the Lamb. Sin and glory—what an unspeakable contrast! —United Presbyterian.

HONOR THY MOTHER.

It was a cold, dark night in winter. The wind blow, and the snow was whirled furnously about, seeking to hide itself beneath cloaks and hoods, and in the very hair of those who were out. A distinguished lec-turer was to speak, and notwithstanding the storm the villagers very generally ventured forth to hear him.

William Annesly, buttoned up to his chin in his thick overcoat, accompanied his mother. It was difficult to walk through the fallen snow against the piercing wind, and William said to his mother.

- "Couldn't you walk easier if you took my arm ?'
- "Perhaps I could," his mother replied as she put her arm through his and drow up as closely as possible to him. Together they breasted the storm, the mother and the hov who had once been carried in her arms, but who had now grown up so tall that she could lean on his. They had not walked very far before he said.
- "I am very proud to-night, mother." "Proud that you can take care of me?" she said to him, with a heart gushing with

tenderness. "This is the first time—you have leaned upon me," said the happy boy.

There will be few hours in that child's life of more exalted pleasure than he enjoyed that evening even if he should live to old age, and should, in his manhood, lovingly provide for her who, in his helpless infancy watched over him.—Youth's Gazctte.

One day a teacher said to his class, "Boys, you can all be useful if you will. If you cannot do good by great deeds, you can by little ones."

The boys said nothing, but the teacher saw by their looks that they thought he was mistaken. They Jid not believe they could be for any use. So he said:

"You think it is not so, but suppose you just try it for one week.'

" How shall we try it?" asked one of them.

"Just keep your eyes open and your hands ready to do anything good that comes in your way all this week, and tell me next Sunday if you have not managed to be useful in some way or other," said the teacher.

"Agreed," said the boys, and so they parted.

The next Sunday those boys gathered round their teacher with smiling lips, and eyes so full of light that they fairly twinkled like the stars. He smiled, as he looked en are the stars. He smiled, as he looked at them, and said:

"Ah, boys, I see by your looks that you have something to tell me."

"We have, sir, we have," they said all together. Then each one told his story.

"I," said one, "thought of going to the woll for a pail of water every morning to save my mother trouble and time. She thanked me so much, and was so much, and was so greatly pleased that I mean to keep on doing it for her."

"And I," said another boy, "thought of ing that he goes to death in the way that is predetermined, immediately adds that the human illistrument by which the divine decree is fulfilld is so free and so guilty, that it would have been better for him if be had never been born."

"And I, said another boy, "thought of an peace, in peace,

A third boy said, "I was walking along the street, wendering what I could do. A gentleman called me and asked me to hold his horse. I did so. He gave me five cents. I have brought it to put into the missionary box."

"I was walking with my eyes open and my hands roady, as you told us, said the fourth boy, "when I saw a little fellow crying because he had lost some pennies in the gutter. I told him not to ery, and I would try to find his pennies. I found thom, and he dried up his tears and ran off feeling very happy.

A fifth boy said, "I saw my mother was very tired one day. The baby was cross, and mother looked sick and sad. I asked mother to put the baby in my little waggon. She did so, and I gave him a grand ride round the garden. If you had only heard him arony and soon him also him that I also had a little waggon. round the garden. If you had only heard him crow, and seen him clap his hands, teacher, it would have done you good; and oh, how much brighter mother looked when I took the baby indoors again. - Rev.

WRITING AND EXTEMPORIZING.

Then, again, different personal tempera-ments and labits may lave very much to do with your mode of preaching; and the ever-open question comes up, "Shall I write my sermons, or shall I extemporize?"

That depends, to a very considerable extent, upon a man's temperament. If he bo extremely sensitive and fastidious by nature, and, withal, somewhat secretive and cautious, it would frequently be almost impossible for him to extemporize with fluency. Sometimes men are so oppressed, under the influence of an audience, that they cannot possibly think in its presence. Drill and long habit may alter this; but still, if it is rooten in a man's nature, he may never conquer it. And, after all, the real thing for him to do is to preach; and whether he write his sermon or preach it without writing, lot him see that he trains himself to do his work. This question is the same as askmg: "Is it best for a man who is going hunting to take out cartridge-shells already loaded for his gun, or shall he take loose ammunition, and load with powder and shot, ammunition, and todd with powder and shot, according to circumstance, every time he is going to shoot?" New, that is a fair question, and there is a great deal to be said on the subject. But, after all, the man who goes where the game is, always finding it and bringing it home with him, is the best hunter, and I care not whether he carry fixed or loose ammunition. That is the best cat that catches the most rats; and in your case, that will be the best form of sermon that does the work of a sermon the best. If you can do best by writing, write your sermons; and if you can do better by not writing, do not write them.

This is merely my way of illustrating the difficulty there is in ground specific directions in matters of preaching.—Lectures on Preaching, by Henry Ward Beecher.

ONE TRUE RELIGION.

The sky, whether studded with azure stars or hung in gold and purple, or one azure field over which the sun wheels his glowing course, presents always a glorious, occasionally a very extraordinary appearance. Not but two suns are there; and in the Arctic regions, as if to compensate the long poriods when their skies are left to porpetual night, there are sometimes three blazing aw y in brilliant rivalry, and shedding in-crease of light on sparkling iccbergs and the dreary wastes of snow. Yet though there were not but three hundred suns, only one of them could be a true sun. others, which are produced by a peculiar state of the atmosphere, being though bright, yet mere images, are analogous, to borrow a familiar illustration, to the multiplted candles that shine on the silvered faces of a reflector. As with these suns, so it is with the the various religious systems of the world. They are many; numbered not by units, but hundreds. Almost every new country that myagers have discovered has, with new trees, and new flowers, and new animals, presented a new form of faith. The world has no building big enough to hold all the gods that men do worship. Yet, though greater in number, and much greater in essential differences than the races of mankind—for, differing in colour and con-OPEN HEARTS AND READY HANDS. thur as the negro and the white man do, they meet in Adam; God having made of one blood all the families of the earth—among these many religious there is but one true, the rest are false—false as the mock suns of an Arctic sky. For as God is one, truth is one; and though the true may be eparated from the false by a line as sharp as the edge of a razor, still they stand as irreconcilable as if they were parted by the whole distance of the poles. There are "lords many and gods many," yet but one true God; even so there are many faiths and forms of religion, and yet but one "pure and underiled before God. —Guthric.

ARAB SALUTATIONS.

Whon the Arabs meet each other, the first thing is the salute, which is repeated several times, and is done in the following manner Each strikes the palm of his right hand on that of his companion, or throws it on his left shoulder, repeating always the same phrase, Salamat, Caif, Halcom taibin (Peace! How are you?—well?) This way of salating is most beautiful and striking, and, when performed, gives a new figure and majosty to the naked Arabs who are the actors of it. These gesticulations are always accompanied with a very grave tone of voice. After the salutation they inquire of each other the news about the places whence they came. Their news relates generally to the buying and solling of dromodaries, whother there are loads so nothing of this kind. They then ask each other for tobacco or salt, and their conclusion is, "Saluto mo, Hamed, at Corosco; and you, Ali, at Barbar. Do you understand?
In peace, in peace!" After this, each resumes his way. Women and children kiss the beards of their husbands and fathers.
Their greetings are marked by a strong re-

Scientific and Alseful.

WORK OF THE HEART,

A man's total outward work, his whole effect upon the world in twenty-four hou.s, has been reckened about 850 foot-tons. That may be taken as a good "hard day's work." During the same the heart has been working at the rate of 120 foot-tons. That is to say, if all the pulses of a day and night could be concentrated and welded into one great throb, it would be enough to throw a ton of iron 120 feet into the air; and yet the heart is never weary.

TO CLEAN LAMP CHIMNEYS.

When you wish to clean a lamp chinmey hold a linen cloth against one end of the chinney and place the other end in your month; breathe in it until it is covered inside with moisture; push the cloth into the chimney with a smooth, slender stick, and rub it around until the moisture is absorbed; repeat the process, and breathe over the outer surface also; rub this with a cloth until dry, and you have a clean, bright chimney. Soft newspaper will take the place of a linen cloth. Do not use cotton cloth on any glassware.

VITAL HEAT.

The failure of Johnson, the champion English swimmer, to swim across the Engglish channel, has called the attention of physiologists anew to the subject of animal temperature. He gave out after an hour and five minutes, not from lack of muscular vigor, but from a lowering of the temperature of the system. The vital processes are largely dependent on the due supply of heat, which, in the cease of Johnson, was abstracted by the water. The applications of this subject for the maintenance of health in the matter of dress, house-warming, etc., are obvious.

EFFECTS OF COLORS UPON HEALTH.

A correspondent of the Builder states that he has occasion for several years to examine rooms occupied by young women for manufarturing purposes, and he has observed that while the workers in one room would be very cheerful and healthy, the occupants of a similar room, who were em-ployed in the same kind of business, were all melined to be melancholy, and complained of a pain in the forehead and eyes and were often ill and unable to work. The only difference that he could discover in the rooms was that the one occupied by the healthy workers was wholly whitewashed, and that occupied by the melancholy workers was colored with yellow ochre.
As soon as the difference struck him he had the yellow ochro washed off and the walls whitened. At once an improvement took place in the health and spirits of the occu-

BEWARE OF GREEN WALL PAPERS.

A physician in Western Massachusetts recently had a lady patient, who for several weeks had been suffering from nausea, general prostration, and other symptoms of slow poisoning. Failing to discover the cause of the symptoms, says the Hartford Courant, as a last resort the doctor requested her to move from her chamber, the walls of which were covered with paper of a very light shado of green, so light, indeed, that in the evoning it could scarcely be distinguished from white. After leaving the room the symptoms immediately disappearable. ed, and the patient rapidly recovered. A sample of the paper was forwarded for analysis to the State chemist at Hartford Mr. Joseph Hall, of High School, and was found to contain a large quantity of arsenic. Mr. Hall obtained the poison in various forms of metallic arsenic, yellow tersulplute, silver arsonite and arsonious acid, or common white arsenic. He estimates that every square foot of this innocent-looking paper contained an amount of the poison equivalent to five grains of arsonious acid, or double the fatal does for an an adult person. This, in the moist warm weather of last July and August, was amply sufficient to keep the an of a room constantly impregnated with the poison, and any person oc-cupying such a room would be as certainly poisoned as though the arsenic had been taken into the stömach.

STAMMERING.

Stammering is due to unbalanced action of the muscles concerned in articulation. This is why many persons who stutter badly in speaking can sing without difficulty. Singing, compared with speaking, is as walking compared to running. Some persons whose muscular system is not equally developed, as in the case of many sedentary females, can walk very well, but cannot run without staggering. The athlete can run with the same grace and symmetry of motion that he can walk. In singing, the motions of the articulating muscles are slow, deliberate and measured. In speaking, they are rapid, and if all do not continue they are rapid, and if all do not continue the state of the tract in harmony, some will be thrown into spasmodic action. And this is stammer-

In some cases the tongue, and in other cases the lips act spasmodically, producing the varieties of stammering known as lingual and labial. It is very easy to under-stand that, if these defects are not correct ed in childhood, they become, by long habit very invoterate in adult life. Yet nearly all cases are courable by judicious training. But months of patient and preserving effort are usually required.

The remedial plan consists essentially in ascertaining what words or letters occasion spasmodic action, and practicing on them as in singing, until the habit of spasmodic action is overcome. The patient must on no account utter a sound hurriedly, nor until the mind has, by a deliberate exercise of will-power, got control of the muscles. A good elecutionist may be of great service to the patient; but he must study the peculiarties of each case, and not undertake to manage all cases by a routine,—Stience of Health.

Many an honest good man impairs his usefulness by going out to do hattle with great ovils with an equipment entirely unsuited o'ther to his own capacity, or to the cil are accepted in hen of the preliminary effect; he seeks to accomplish, or both.

DIDN'T CARE TO.GO.

"Prayer-meeting and locture as usual on Prayer-meeting and locture as usual on Wednesday evening in the lecture-room. Dear brothren, I urge you all to attend these meetings. 'Forsake not the assembling of yourselves together.'"

"Some of the "dear brethren" deported thomselves in this way :

Brother A. thought it looked like rain, and concluded that his family, including himself, of course, had better remain at home. On Thursday evening it was raining very hard, and the same Brother A. hired a carriage and took his whole family to the Academia of Marie Land M. very the head of the control of Academy of Music to hear M. Ayassiz lecture on the "Intelligence of the Lobster."

Brother B. thought he was too fired to o, so he stayed at home and worked at the sled he had promised to make for Billy.

Sister C. thought the par wents were too slippery, it would be very dangerous for her to venture out. I saw her next morning going down the street to get her old bonnet "done up." She had an old pair of stockings drawn over her shoes.

Sister D. thought there wouldn't be more than a dozon people at the prayer-meeting. She doesn't like those little meetings, so she didn't go. If she I ad gone there would have been thirteen. I mot her the next evening at a social gathering where there were just ten folks. She said she had spent a delightful evening.

Brother E. thought he might be called upon to lead in prayer or make some remarks. He stayed at home. Next day he went around with a petition, praying Congress to repeal the tax on becswax. His name headed the list of petitioners, and he spoke cloquently, and waxed warm as he uread his reasons in favour of repeal urged his reasons in favour of repeal.

Three-fourths of the members stayed at home. God was at the prayer-meeting. The paster was there. One fourth of the members were there, and God blessed them. The persons who stayed at home were each represented by a vacant seat. God don't bless empty scats.

TRAINING CHILDREN.

Oh this work of training children for God! It is a tremendous work. Some people think it easy. They have never tried it. A child is placed in the arms of the young parent. It is a beautiful plaything. You look into the laughing eyes. You examine the dimples in the feet. Bountiful plaything! You wonder at its exquisite organism. But on wonder at its exquisite organism. But on some nightfall, as you sit rocking that little one, a voice seems to fall straight from the throne of God, saying, "That child is immortal! The star shall die, but that is an immortal! Suns shall grow old with ago and perish, but that is an immortal!"

Now, I know that with many of you this is the chief anxiety. You carnestly wish your children to grow up rightly, but you find it hard work to make them do as you wish. You check their temper. You corwish. Lou enex their temper. Lou correct their waywardness; in the midnight your pillow is wet with weeping. You have wrestled with God in agony for the salvation of your children. You ask me it all that anxiety has been ineffectual. I answer, No. God understands your heart. He understands how hard you have tried to make that daughter do right, though she is so very petulant and reckless; and what pams you have bestowed in teaching that son to walk in the paths of uprightness, though he has such strong proclivities for dissipation. I speak a cheering word. God heard every counsel you ever offered him. God has known all the sleepless nights you have ever passed. God has seen every sinking of passed. God has seen every sinking of your distressed spirit. God remembers your prayers. He keeps eternal record of your anxieties. The grass may be rank upon your grave, and the letters upon your transfer at the desired by the context of the co tombstone defaced with the elements before the divino response will come; but He who hath declared, "I will be a God to thee, and to thy seed after thee," will not forget; and some day in heaven, while you are ranging the fields of light, the gates of pearl will swing back, and garlanded with glory, that long way ward one will rush into your outstretched arms of welcome and triumph.

-De Witt Talmage, in Methodist.

LADY DRUGGISTS.

It may perhaps interest some of our lady readers to learn that the course of study and the examinations of the Royal Pharmaceumen, and that two ladies have already availed themselves of this privilege, and are now in attendance on the classes as students. It is further expected that the number of lady students will soon be very largeby reinforced. To attend these lectures it is not essential to be an appret the or an associate of the society, and the lectures are excellent. The laboratory is not, as yet, open to women students, for the reason that it would be that it would be inconvenient for them to work there; but laboratory practice can be obtained in other ways, such as in the chemistry classes for women, organised by Professor Williamson at University College.

This opening to women of the courses of study and the examinations of the Pharmacentical Society gives them for the first time the opportunity of becoming regularly qualified and registered as chemists. In the dearth of occupations in which women can engage, the opening of one so suitable to them is a fact which cannot be too strongly dwelt upon; and it is one which will afford true gratification to all who are auxious to increase the number of employments open to women.

The examinations of the Pharmaceutical Society are of three grades—(a) The first or Preliminary Examination, for registration as apprentices or students; (b) The Minor Examination, for registration under the Pharmacy Act, 1866, as chemists and dauggists; (c) The Major Examin. Jon, for registration as pharmaceutical chemists, under the Pharmacy Act 1852. Certificates of having passed the Local Examinations of the Universities of Oxford, Cambridge, or Division, the Examination of the College of Preceptors, or those or any legally-consti-

SUNDAY SICKNESS.

Dr. _____, among other vehicile papers, a few years ago published one describing this remarkable disease, which has not yet been roward in books of partiplety.

1. This illuster is of the international kind, attaching the patient by violent partoyams, which return every second day, the least parties parayams return only on the I outle day, and house it is called Sinday ackness, the parties parayams is the chaired by known by no other name than "Diei Domini Mar. Mar. San."

- 2. It particles convolute of the nature of again, especially on the natural old with a great degree of collisions. This collisions are degree of collisions. This collisions are de-apparent only in the merming of the I owled day; in many cases seizing the patient be-fore he has left his hed. But it begins in the region of the heart, and is attended with duluses of the heart, and is attended with
- lettargy.

 The patient is remetimes deprived of use of his limbs, especially the legs and so that he is indisposed to walk to the so God.
- so or toot.

 In some cases, this attack has come up-them after they have gone to the house lod, and has been attended with yawn-and shunber.
- ing and shunder.

 5. In other cases there has been great uncasiness in the house of God, and a disposition to complain of the length of the sarmon, though they have been known to sitvery contentedly in a playhouse several
 house at a line.
- 6. Persons affected with this disease never lourn on account of their confinement from ablic worship, as many afflicted with other seases often do.
- disease often do.

 7. These persons often surprise their neighbors with their green activity and lesslit on Monday, however unfavorable the weather may be faculty agree that there is a low, feverial heat, technically called fabrismandi, or fover of the world, which may be detected in these patients during the intervening days of the week.
- ng usys of the week.

 There also seems to be a loss of appefor havory food, and a want of radials
 statis vitas, bread of life, which in this
 is the indispensable remedy for the
- Porsons affected with the disease gen-y have a disrelish for private religious ise of the closet and the reading of the turer.
- turer.
 This disease is also contagions; neigh-receive it from neighbors, and children parents.—Examiner.

When thou perceivest unquisiness to come, commend thyself to God, and resolve to do nothing at all of that which thy desire-demanks, and last disquist be sufrely passed, unless it be something that cannot be deferred, and then thou must by some gentle and quiet means stop the surrent of the properties of the properti

USELESS TREASURE.

A rich nobleman was once showing a friend a great collection of precious stones, whose value was almost beyond somning, whose value was almost beyond somning, and parties and genus from the special property of the processor with the greatest labour and repense. "And yet," he remarked, "they yield me no decates." His friend replied that he had two stones which cost him about ten forms each, yet they yielded him an income of two hundred forms a year.

they yielded him an income of two hundred forms a year.

In much surprise, the noblemes desired to see the wonderful stones; when the man led him down to him mill, and pointed to the two toling arey millistones. They were laborrously crueding the grain into mowy laborrously reaching the grain into mowy about the see of hundreds who depend on the see of hundreds who depend on the see of hundreds who they are two shill homely stones are seen as the world, and yielded a large good in the world, and yielded a large good inch, than all the noblemus seens. So it is with life treasure occup where—Phreuological Journal.

COMFORT FOR BOOK-LOVERS.

Mr. Ruskin, in his Besame and Lelica, igorously and ellectively defends the bibliomaniae in the following style:

"I say we have despised literature. What to we, a's nation, ears about books? How much do you think we spend altogether on an libraries, publik or private, as compared with what we spend on but horses? If a nan spends lavishly on his library, you call into mid-a bibliomaniae. But you never all one a horse-maniae, though men unin hema-leve overy day by their horses; and on do hasr of people ruining themically one of the books. Or, to go lower still, ow much do ye ut think the contents of the sock-delives of the United Kingdom, public and private, would fact has compared with the contents of the wine-claim would its vegenditure on literature her as respected. account or expenditure on literature take as compared with its expenditure on luxificate continues we take a food for the individual and food for the body; now, a good book contains such food linear lawshiply—it is provincely for life, and for the body would look at the best part of us; yet how long most people would give the prise of a large turbut for all gives the prise of a large turbut for

Though there have been men who have included their atomache and barred their atomache and barred their atomache and barred their atomache and their atomache and their atomache and precipitations thing is all the more precipitate to use if it has been won by work or comenny; and in public dimeres were laid a could be a superior of their atomache and their atomache and their atomache atomache atomache and their atomache atomache and their atomache atoma

CUSTOMS OF ABYSSINIA.

An article in the Landon Telegraph gives me interesting statements concerning life

An article in the London Telegraph gives some intercesting state ments concerning life in Alysmin;

"Land is califacted with rule homemade phonghs at wead typed in iron, and drawn by two or four oven. Jarma pass from father to som, the holder paying one-leath of the produce to the king and one-fifth to the governor of the produce. Dwellings are built to routain learn, 4st ks, mill, and the conting place, and hiving room, and the conting place and hiving room, and they have remarkably small hands and feet and well-rounded limbs. Their skin- are of from five feet to five feet from the historial section, where the historial section is a warm, reliable, copper colour, tooth white and regular, hair black and platical at the back. The historial women, who are sen back. The historial section, where the historial section is a section of the historial section, while the historial section is an analysis of the household, addom't do thist hair more than once a week. Ladles of quality 'do't at least once a day. The regular dress of a wman is a sheet of white cotton, covering all the person from the neck to the sankle. The match, or all keed, it worm round the neck as a token of Christianity. Lakes of historial and the historial second the historial second historial s

JENNY GEDDES.

JENNY GEDDES.

Of the mainess of princes, the least ascumable seems the attempt of the Sharikings to force bishops and spincopal rises upon the Presbyterians of Seotland. They know that three-fourths of the people hated the name of bishop as they insted that of pope; that, except a few traitors or hirgings, no Seotlanan could endure the English rises and service; that the Seotlan Church had resolved to achieve to fix server simplicity with herois tenseity. Yet the Stanate ware equally resolved to go a down religious insubordation. There are per control of the people retitler than that of hings; that it owed its anistence to the human bours and the divine gifts of men to whom royalty and notifity assemed but paltry but less to be ablacted to pieces when they stood in the pathway of advancing truth; and that the dottime of passing obelience which the English prolete had accepted with early subservience could have be made acceptable to the followers of Knox and Wishart. But whatever might be their motive, no enteresties, no menaces of the angry people, and over no real dangers could diseasale the pable to the followers of Knox and Wishart. But whatever might be their motive, no entreaties, no measures of the angry jeeple, and oven no real dangers could dissuade the stubborn Stuarts from their fatal resolution. James I, persisted in foreign upon Scotland, his parreis selacate of spicopacy, supled, the scofla and force of his country frent. Historia, and the second and force of his country frent. Historia, the second seathers of the second country frent. Historia, the second country frent is second and the second country frent in Second to the second country frent in second country frent in the second country frent f

infellect which had so vigorously cast of the spiritual tyramy of Rome.

For a time it seemed as if Charles and Laud might prove successful. The Scottish clargy were apparently terrified and degenerate. Land service-book was brought to Scotland by hireling curstes, and amidet the horror and shame of the Predipterial minimum, the hishop and the priest prepared to scolerate their popish rite in Eshibatingh and Glaccow. Then suddenly the nation roce, struck by the herois eat of a woman, whose name, made renowned by the wenty of the work of the service of the For a time it seemed as if Charles and Land might prove successful. The Scottish

WILD OATS.

We too often hear the syman's made, in reference to one spirited in the syman shade, in reference to one spirited in the syman shade in pallation. He will be illicensis speaked by—bertiaps all the better Christian in the send for his more thorough knowledge of the world. But this filtestration is very unformast; poculiarly as, because there is such an uttinate connection between the sowing and the reaging. We cannot think of such and the reaging. We cannot think of such and the reaging. We cannot the same and the reaging. We cannot the same through the same three single spirited and the reaging. We cannot the same sowerly, that shall he also reag. If near sow while not, they must vera a larvest acrow will out, they must vera a larvest are own will out, they must vera a larvest are sow will out, they must vera a larvest are sow will out, they must vera a larvest are we remain in sin, the worse it will be viacuated in that which he was the same and the force of the same sour series of the same series and the same series will be contaminated. The longer we remain in sin, the worse it will be. We had better break off before the councience we remain in sin, the worse it will be to succeed to the same show that the ineast is changed, and on may be seen and said, oven after the cvil may have been and said, oven after the cvil may have been and said, oven after the cvil may have been and said, oven after the cvil may have been and said, oven after the cvil may have been and said, oven after the cvil may have been and said, oven after the cvil may have been and said, oven after the cvil may have been and said, oven after the cvil may have been and said, oven after the cvil may have been and said, oven after the cvil may have been and said, oven after the cvil may have been and said, oven after the cvil may have been and said, oven after the cvil may have been and said, oven after the cvil may have been and said, oven after the cvil may have been and said, oven after the cvil may have been and said, oven after the cvil m

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OFFICIAL ANNOUNCEMETNS

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times accerally mentioned, viz:—

KINGSTON.—At Belville, on 2nd Tuesday of January, at 10 a. m. Mr. Gray to preach in the evening. After sermon, conference to be held on the state of religion. MONTHEAL - At Montreal, in Free Church on 4th Wed-mesday of January.

Conoung.—At Peterboro', on 2nd Tuesday of January, at 11 a.m.

HAMILTON.—At Hamilton, in Knox Church, on 2nd Tuesday of January, at 11 a. m.

Toronto. -At Toronto, in Knox Church, on 1st Tuesday of March, at 11 a. m. LONDON.—At London, in 1st Presbyterian Church, on 17th Dec., at 11 a. m.

O. Sound .- At Owen Sound, on 2nd Tuesday of Janu-

Orrawa.-At Perth, on 1st Tuezday of February, at

Mantrona .- At Kildonan, on 2nd Wednesday of Janu DURHAM. -At Durham, on 2nd Tuesday of January, at 11 a. m

GUELPH.—At Elora, in Chalmer's Church, on 2nd Tues day of January, at 10 a. m.

HURON. -At Clinton, on 2nd Tuesday of January.

Bruce-At Tiverton, on 3rd Tuesday of Dec., at 2 o'clock p. m.

St Ment.—At Barrie, on 3rd Tuesday of Dec., at 11 Colock.

CHATHAM-On Tuesday, 7th January, 1873, at 11 a. m, in Adelaide Street Church, Chatham.

M. Pouchet, in his great work. The Universe," says that "Anatonically and physically speaking, the human mechanism is very rule and coarse, compared to the exquisite delicacy revealed in the organism of some animals. But hi us, the intellect, the rul sceptre of the universe precloninates over the apparent imperfection of matter. Through it man alone approaches the chosen creatures who shine near the throne of the Rieman, and form a boan of union between heaven and earth. If in his structure he belongs to our sphere, he seems already to clovate himself towards the Supreme Bisence by the splendour of his genius. A grand and philosophic truth, and yet how comparatively small the number, and great the genius, compared to the number of the earth's inhabitants. Were men to conform more to the laws of health and in ture, and be less addicted to the gratification of his passions, it would not be necessary to advertise Fellows Compound Syrup of Hypephosphites as a restorative for the powers of the brain and nervous system, white the world's progress in enlightenment would indeed be marvelous.

B. A. PRESBYTERIAN OFFICE.

Toronto, Dec. 19th, 1872.

The Produce Market: —The market has been rather quiet since our last issue. Prices, however, have been firm, and the demand for almost all sorts of produce active. The tendency of the English markets during the week has been downwards, but this fact has exercised very little influence here, because hearly all offering is required for the local demand. We quote:

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France a Republica-England and Germany gradually permeated with Republican ideas—Spain waying in the nerveless grap 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 entrance to and Gulf of Mexico, and equally unable to give it up—the German-speaking peoples agitated by a new Protestantism, separating from the See of Rome on the dogma of Papai Infalliability and assuming to recognize the "Oil atholise" the whole Continent pervaded by the intellectual ferment that comes of the conflict between old ideas, philosophical, theological, material, and the advance of physical Science—Russia and Great Britain numing a race for the onal gains that shall determine Asiatic corpusacy—China Seeming ready to abundon her advance of physical Science—Russia and Great Britain numing a race for the onal gains that shall determine Asiatic correspondency—China Seeming ready to abundon her advance of physical Science—Russia and Great Britain numing a race for the onal gains the shall determine Asiatic correspondents in the leading capitals; and where the mails over all Continents and the wires-under-all Sees are daily bearing to us. With abloand trusted correspondents in the leading capitals; and wherever great changes are in progress, The Tribusz alms, at whatever cost, to lay before its readers the most prompt, complete, and popular presentment of these dherse and conflicting novements, through all of which, as it fondly trust, the tolling masses are everywhere struggling up toward larger recognition and a brighter future.

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an honest statement of the lacts, and this they know get.

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