

British American Presbyterian.

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.

Many 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 lion 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 Hebron, 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 which 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 tokens or 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 sealing 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 that agreement, and of its acknowledged binding nature on each of the contracting parties. And it were the climax of folly to disparage that seal, or tamper with it because of its 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 Nazarite-ship was in this particular precisely analogous.

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 profane 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 Nazarite-ship, 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 Christian 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 Calvinism 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 catechism at their tongue's end cannot answer that question. Let us see. We all go this far, that religion 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 swear, nor drink, nor be 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 forbidden list, and many would consider such a life to be not unworthy of a Christian. But some would incline to add that there are some things 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 nevertheless, 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 mere *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 consecration 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 hold 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 stronger will the afflictions be. Therefore to tell a young person of exuberant spirit that he must wear a long face and attend *dried-up* prayer-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, lighten its joys and intensify its impulses; the delusive 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 prayer-meeting, surround the unawakened, and especially 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 lose 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 undying soul.

PRESBYTERIAN WRONGS.

NUMBER I.

Editor British American Presby. Jan.

DEAR SIR,—Like a dashing charger, the world will not stand still. Everywhere people are busy. Everybody thinks. If anybody wants to do anything he must not 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 genius of Presbyterianism was such as to confine its growth pretty much to the sons of the Gael. I do not believe anything of the kind. The longer I live, and the more I learn, I become the more thoroughly convinced that the principles of Presbyterianism are true and Scriptural, and not only so, but that they are the only denominational principles which approach towards 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 eternal absoluteness.

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 standing 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 conscientiousness. Whatever we may say about the *genius* of our creed, the fact is, that it is clad in such 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, therefore, which are fitted for the uplifting and beautifying of the human heart, and whatever colour of skin it throbs and by whatever language it renders its thoughts. Nevertheless, with all its fitness for a world-wide 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 *wrongs* 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 monopoly 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 never 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 come.

What have they done? Why, in many congregations, *not a single copy* of the Paper is taken. What interest in ecclesiastical 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 1873 is coming on. Let the minister of every congregation set some one—say the superintendent of the Sabbath School, to work to form a committee—the S. S. Teachers would do well—to *convert* 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. INDEX.

DISTRESSING SIGHT.

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 disappear. 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 has 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 concerning it.—*Com.*

EVENING PARTIES.

Editor British American Presby. Jan.

SIR,—I was pleased with the remarks made by your last week's 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 say from personal knowledge what Professor 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 dollar or two to the Missionary Society of the congregation 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 unaccounted 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 Sairoy Gamp would say, "so disposed"—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 unsustainable 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, as well as with Christian carefulness to pay every one his due, and Jesus Christ and his cause among the rest.

I am,
A TORONTO SUBSCRIBER.

SESSIONS.

Editor British American Presby. Jan.

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 properly 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 37. 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 Articles.

WHEN WILL IT DAWN?

When will it dawn? that promised day of blessing
When land and sea,
Joyous as souls may be with love's increasing,

When o'er the valleys boom no sound of slaughter,
When ocean's wave
Is crimsoned not with blood of son or daughter,

THE LAST PRAYER IN THE BIBLE.

BY REV. THODORE L. CUYLER.

The word of God begins with a story and ends with a prayer. It begins with the sublime story of the Creation's six days' work,

This is the shortest, and yet it is the sweetest and most comprehensive request that devout hearts are taught to utter.

We have a great deal of repetitions and rambling verbiage in our average prayer-meetings. Everything is mentioned, and often very little is really sought.

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

For Jesus has distinctly promised his presence to his people. When his bodily form floated up from the side of Olivet he did not bid farewell to earth.

There is a strange mist of unbelief that seems to hang over good people's minds when they are urged to realize and actualize their Saviour as a living person.

unapproachable glory. That he should really come into their souls as truly as he came into the house of Jairus, seems to them almost a shocking irreverence to speak of.

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, Eneas, or Achilles, are often the vigorous operations of common-sense.

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 medieval story, forget, like Hume or Robertson or Scott, to celebrate the true historical characters of Scotland.

BRAIN WORK.

One thing I would like to impress upon those who are exceptionally excitable. The very slightest stimulants, which others may use with impunity, are bad for them.

All the diseases to which we are constitutionally liable are aggravated by the use of stimulants. They assist the development of chronic complaints, and make all sickness harder to cure.

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 benefited.—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, dwell under our own roof, eat at our own table, and sleep under the shadow of our own protection.

If a mine of gold is on our farm, and we know it not, we are not much better off for it. Many people have a strange way of showing their friendship to the members of their own home circle.

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.

I was led to believe that Livingstone possessed a placid, misanthropic temper. Some have said that he is garrulous, that he is demure; that he has utterly changed from the David Livingstone whom people 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.

In Livingstone I have seen many amiable traits. His gentleness never forsakes him; his hopefulness never deserts him.

"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."

"The wan features which had shocked me at first meeting, the heavy step which told of age and hard travel, the gray beard and bowed shoulders, belied the man. Underneath 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."

"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, earnest sincere practice. It is neither demonstrative nor loud, but manifests itself in a quiet, practical way, and is always at work."

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 towards their furtherance.

A deeper insight into life's meanings will, however, reveal a fuller and nobler significance in business than the mere acquisition of property. It has an end beyond that of supply, an object above that of pecuniary success.

The passion for rapid accumulation, the eagerness for wealth, the ambition for display, crowd out the thoughts of higher interests, and business is degraded by being used only for low and selfish ends.

No such results will be reaped, however, by him who substitutes the immediate end of business, acquisition, for its ultimate end, character.

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 earnest striving, will continually occur to tempt and perchance to overwhelm him.

On the other hand, the business man who regards his pursuit as a school of virtue rather than a sphere of selfish interests, who is daily studying its lessons of fidelity, integrity, and honor, will ever win its loftiest moral prizes.

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 paper.

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 drunkenness and lotteries, and card playing, and profane swearing—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.

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 wherewithal shall we be clothed—stop my paper."

I would like to accommodate 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 the market article—stop my paper.

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 elders 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 every church was made of two classes—the one, growing, faithful, punctual and intelligent persons; and the other ignorant, irregular, negligent 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 insult! 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, censorious, or even bitter—it mattered not, she threw nothing back, but met them all with the same sweet spirit of endurance.

When a mere child her mother gave, as it were, the care of the entire family into her hands, and kissed her a last farewell. Tender, delicate child that she was, and yet so strong, so firm in goodness.

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

I have seen sadness pass over her countenance like a heavy cloud, and large tear drops roll slowly down her fair cheeks, but no temper flashes, even disturbed the quiet beauty of her face, no violent emphasis or unlovely accents broke the melody of her sweet voice.

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 answered—"Oh nothing. I only kept still. You know it does not make things better to answer back."

"But what did you do?" I again asked.

"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 silence sharp, passionate words! "Just waited." How admirable the grace of patience, to wait until the furious storm of anger is over, and never increase it by the utterance of a single word.

BE KIND TO THE DOGS.

At one of the Newfoundland fisheries, a boat and crew trying to enter a small harbour, found themselves outside a long line of breakers, in great peril. The wind and weather had changed since the boat went out in the morning, and her getting safely back seemed pretty doubtful.

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 snuffing, as if in search of something.

"What was it? What did the creature mean? What did he want?" "Give him the end of a rope," cried one of the sailors, diving 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 landed safe and sound.

The following singular incident took place only a few weeks ago. A gentleman belonging to Greenock, who was among the saved from the wreck of the ill-fated screw-steamer Anglo-Saxon, describes, in a letter to a relative residing in that town, a remarkable circumstance connected with the landing of one of the boats belonging to the ship.

The letter 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 embarked 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 fog all day, not knowing whither we were drifting. Towards evening, however, we espied a cliff off Bellisla, when we steered for Cape Race, which we made. Approaching the shore, we saw a man carrying a gun, and accompanied 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, 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 being uttered by them. At last we arrived in a large natural creek, where a safe landing was effected. No other similar creek was to be seen, which caused us 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 rope was let down by a pulley, and we were all taken up the cliff, which is 150 feet in height. We were shortly afterward enabled to reach the light-house, where every attention was paid to us."

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

WHERE DOES EDUCATION COMMENCE?

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 himself.

WHAT IS SLATE, AND HOW WAS IT FORMED?

That slate may have been once mud is made probable by the simple fact that it can be turned into mud again. 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 tenacious clay, which is now not black like its parent slate, but red, from the oxidation 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 elapsed, 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 set, in the known world; and it is not only that the older and lower the beds are, the better—that is, the more perfectly elaborate—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" beds. Below these beds but one series of beds is as yet known in the world, called the "Laurentian." They occur, to a thickness of some 80,000 feet, in Labrador, Canada, and the Adirondack mountains of New York; but their representatives in Europe are, as far as known, only to be found in the northwest highlands of Scotland and in the island of Lewis, which consists entirely of them. And it is to be remembered, as a proof of their inconceivable antiquity,

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

FATHERS.

"Well, well, said John, I guess you had better stay at home;" and the father quietly 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 rovery. 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 roused I can do about as I please."

"I wonder," says Bill, "why Willie Cook never gets away from home evenings; he would like our games just as well as any of us?"

"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 me out evening, and that is the last of it."

During the conversation the company gathere, 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-to, and ending it may be, with chess, and not till the evening 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 discipline his sons, brought trouble upon his nation; and his sons were left to disgrace themselves, 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 fondness in their children, or that they seek their own ease they neglect to instruct them in the principles 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 fulfilment, 1 Sam. in 18, 14: "For I have told him that I will judge his house forever for the iniquity which he knoweth, [and not what he does:] because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever."

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, Hophni and Phinehas, 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 seat 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 Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh." Abiathar was of the priesthood of the house of Eli.

Dr. Clarke says: "Parental affection, when alone, infallibly degenerates into foolish fondness; and parental authority frequently degenerates into brutal tyranny when standing by itself. The first sort of parents will be loved without being respected; the second sort will be dreaded, without either respect or esteem. In the first place obedience is not exacted, and is, therefore, felt to be unnecessary, as offences of greater magnitude pass without punishment or reprobation; in the second case, rigid exacting renders obedience almost impossible; and the small and trifling offences are often punished with the extreme torture, which, hurting the mind, renders duty a matter of perfect indifference."—*Zion's Herald.*

DR. CHALMER'S DAUGHTER.

In one of the allies running off from Fountain Bridge, Edinburgh, a street crowded with drunkenness and pollution, is the low-roofed building in which this good woman is spending her life to help men and women out of their miseries. Her chief work is with drunkards, their wives and daughters. Some of the poor women of the neighbourhood who have sober husbands complain against her, saying, "Why do you pass us? Because our husbands are good you do not care for us. If we had married some worthless set you would then have taken care of us in our poverty."

In the winter, when the nights are long and cold, as I may see Helen Chalmers, with her lantern, going through the lanes of the city languidly to depraved, and bringing them out to her reform meetings. Insult her, do they? Never! They would as soon think of putting an angel of God. Fearless and strong in the righteousness of her work she goes up to a group of intoxicated men, snakes hands with them, and takes them along to hear the Tuesday night speech on temperance.

One night, as she was standing in a low tenement talking with the intemperate father, and persuading him to a better life, a

man kept walking up and down the room as though uninterested in what was said, but finally, in his intoxication, staggered up to her, and remarked: "I shall get to heaven as easy as you; do you not think so?" Helen answered not a word, but opened her Bible 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 straggled 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 Louisiana, 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 amuse 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 shoulder, said,

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

He calmly pointed out of the doors, and said, "Do you see that beautiful landscape spread out in such quiet loveliness before you?"

"Yes."

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

"Yes."

"Well, if you were to send out a dove he would pass over that scene and see in it all that was beautiful and lovely, and delight himself 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 rotten 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.—*Spurgeon.*

PRINTERS' ERRORS IN THE ENGLISH BIBLE.

The errors of the foreign editions of the Dutch and Scotch Bibles are almost unnumberable. In a black-letter Testament of 1664, printed either at Emburgh or in Holland, a mistake may be met with in every column. In England itself a vigorous attempt to insure correctness was made by the restriction of the right of publishing Bibles 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 Eyre, whose representatives, Messrs. Eyre & Spottiswoode, "continue a succession which has been unbroken since 1565." But the monopoly failed in securing the various editions from even ludicrous and profane blunders. In one of the earliest issues, the second folio 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 quartos of the present century we are told that "the blast of thy terrible ones is as a stone against the wall," and that "the dogs licked his blood." We may perhaps suspect a little irony in the compositor of 1638 (he may have been an acquaintance of Milton's), who makes the heathen vex the Israelites, not with their "wives," but with their "wives," or in the printer of 1610, 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 the Bishops and Geneva versions; 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 £8000 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. Loftie, "dwinkles on investigation to £200, and this again is compounded for by the presentation of a set of Greek types to one of the universities."

Nor was free trade more conducive to correctness than monopoly. The great rebellion for a time threw open the market, but the popular editions of Field and Hills were disfigured with a greater number of blunders than any that had appeared before. Their defects are mercilessly exposed in a rare tract by William Kelbourne, which Mr. Loftie has reprinted in his preface. Besides the greater errors, however, which we have

noticed, we find an infinite number of smaller modifications going on in spelling and punctuation. During the first century which is comprised in Mr. Loftie's list the spelling of no two editions is the same. In such a change as that of "sometimes" for "some time" spelling becomes an important organ of revision. "We still," says Mr. Loftie, "have such words as 'astonish,' 'thoroughly,' 'prunings,' 'soja,' although the authority by which they are retained has no more existence in reality than that by which such words as 'shamefastness' or 'unpossible' were 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, consistent Christian.

I think, said Mr. P—, that I was myself much benefited by hearing a Universalist sermon. When I was a young man, living in Nemburyport, Massachusetts, I 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 forebodings.

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 unhappiness 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 he did. 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 wharf at P— as the bells were ringing for afternoon service; and so eager was I for the relief I expected, that I actually ran through the streets to be in time.

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 redness in youth is seldom a sign of longevity. 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 extremities, 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 cleft. His feet 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 appetite good, and his digestion easy. The joys of the table are to him of importance; they tune his mind to serenity, 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 eats slowly, and has not too much thirst. Too great thirst is always a sign of rapid self-consumption.

In general, he is serene, 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 overflow of the bile. He is fond also of employment, particularly calm meditation and agreeable speculations, is an optimist, a friend to Nature and domestic 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 all things beautiful and wonderful in themselves; He has fitted them all to each other; He has made them all by weight and measure; He has formed them, as it were, 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 it.

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 atmosphere on the second day. It has been reckoned that it surrounds the world to a height of about fifty miles above our heads. It 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 Blanc—the barometer would stand at sixteen inches, and men and animals would soon be suffocated. 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 wherever the rays of the sun could reach, and your lungs could not bear it long. You may judge of it by the Dead Sea, where the atmosphere is only a quarter 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 of Lieutenant Lynch's expedition. And if the atmosphere were higher still, the winds would be irresistible—our houses and our trees would be thrown down, we should take in

flammation in the lungs, and the nature of all things around us would be entirely changed.

Take another example. On the third day God formed the sea and the dry land. If the dry 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 pierce the hard soil, and they would perish. If, on the contrary, the earth were softer than it is, we could sink into the soil, as we do in a ploughed field after rain; and neither houses, trees, nor plants could be kept firm in the ground. If the water of the sea were heavier, all the fishes would burst up to the surface, and would be unable to swim in it; and they would die as they do in the Dead Sea, whose water is only a quarter heavier than distilled water. And if the water of the sea were lighter, the fish would be too heavy to swim, and would sink down and die at the bottom. If the water of the sea and the land, which always contracts and becomes heavier as it becomes colder, did not cease to rise this way at about the fourth degree above the freezing-point, the bottom of most of the seas and of all the lakes would be a mass of ice for the greater part of the year; whilst, on the other hand, by this admirable arrangement, their depths never freeze.

You may think, perhaps, that it would be a matter of indifference to us whether 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 size. 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 conveyed to the moon, and if it were like the earth in all respect except size, we should 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 unsteady on our limbs 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 move.

Al! let us repeat what we said before, "the work of the Lord is perfect. It is always good—very good."—*Prof. L. Gaussen.*

CHANGE OF TEMPERATURE IN THE NORTHERN HEMISPHERE.

Mr. Howorth has been engaged for some time on a series of papers discussing the changes that have taken place to the present time in regard to the distribution of land and water, and the consequent effect upon the climate. He finds that the result has been a great increase in the amount of cold in the far north, rendering regions such as those of East Greenland, once capable 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 climate has been growing more severe in the highest latitudes, there is a great deal of evidence to show the cold has decreased elsewhere, and that especially in view of the accounts given of the climate of Gaul and Germany in the Roman time, we can not but admit that there has been a great improvement since that date. Thus we are told of winter when the Danube and Rhine were frequently frozen over, and of the occurrence of the aculea and moose in localities far south of their present habitat. Ovid 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 corroborate his statements.

Mr. Howorth inquires whether, even within the prehistoric period, the circumpolar climate may not have been very temperate, when that of more southern latitudes 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 the 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 northern latitudes.

This we accept as an arguery 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 snow and ice, permitting him to prosecute his researches to great advantage.—*Harper's Magazine for December.*

CREDULITY CHALLENGED.

A Correspondent of the London Daily News, speaking of the Escorial, lately partially destroyed by fire, gives an account of some relics 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 St. 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 backbone; the entire bodies of St. Maurice, St. Theodorus, St. Mercury, St. William 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. Philip the apostle; one of the water pots from the marriage feast at Cana, and other most interesting relics of men and events mentioned in ecclesiastical history.

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance. POSTAGE, by mail, 20 cents per year, payable at the office.

C. BLACKETT ROBINSON, Publisher and Proprietor. Office—No. 102 Bay Street; Home—No. 37 Elm St., Toronto.

Any irregularity in the receipt of the PRESBYTERIAN will be immediately rectified on notice being sent by Postal Card or otherwise.

Single insertion (or as often as one month) 10c. One (non-art.) each insertion.

Office, No 102 Bay Street, (Late Telegraph Building).

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.

British American Presbyterian.

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 effected which will make itself manifest in coming days.

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 men.

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 sincere, 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 purchased with even the discount we allow.

MISSIONS FUNDS.

The financial year is nearly at a close, and the accounts of the different schemes of benevolence 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 very favourable exhibit; for we in Canada have passed through a year of great prosperity, 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.

SABBATH SCHOOL TEACHERS.

We fear that in spite of all their zeal 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 prepare 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.

NOTES TO CORRESPONDENTS.

Much obliged to Rev. Mr. D. for his words of encouragement, approval, and warning. We are by no means inclined 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 sufficient postage 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 correspondents. 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 Presbyterian Church was opened at Smith's Hill, Colborne Township, on the 8th inst. The building is a brick structure, 50 by 30, surmounted by a neat tower and bell. It holds 250. The opening services were conducted by the Rev. J. C. Smith, Belleville; R. Ure, Godorich; W. Smyth

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 Soiree was held on Tuesday the 10th. Addresses were delivered by Rev. J. C. Smith; R. Ure; S. Young; and J. Severight. It realized \$122, besides \$650 subscription, leaving a debt of about \$200 on a building which cost \$2,700. The result may be regarded as highly satisfactory for a membership of thirty.

INSTRUMENTAL MUSIC.

Editor, BRITISH AMERICAN PRESBYTERIAN. Sir,—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 intelligent writer on the subject, in the present day, but would refer any one to the highly figurative passage in Rev. 14; 2, 3, for any proof in favour of Organio Music; nor is there a commentator of any note, who regards the passage as a description of what transpired in heaven. Only think, Mr. Editor, of spirits holding material harps in heaven. Can you understand it? Had I a case in court in which spiritualists were involved, I think I would employ this learned "Solicitor" 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 transpires in heaven, then I would say to this learned "Solicitor" that the procedure in the church triumphant 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 certainly is 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 Westminster 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 Organ 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 referred 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 Puritans, 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 1552, "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 Church of much that threatens her corruption, and save her from all Romeward tendencies and from the weak, beggarly elements whereunto "so many seem to desire again to be in bondage."

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 lessened 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 the 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 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 pictures 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 prelatic 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 exercises were led in an able manner 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 societies ever heard of in these parts. The total proceeds for both days amounted to within a trifle of \$200, which will go a considerable way towards liquidating the debt of nearly \$400. A debt of \$200 is, however, only a trifle to a congregation like Beechwood or Nairn, and no doubt ere 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 Passward Church was sold to a neighboring farmer who moved it away and filled it with hay, for which purpose it is admirably adapted. The Rev. Mr. Chambers occupied the chair and introduced the following rev. gentlemen:—Rev. Mr. Rennie—subject, Elements of Congregational Success; Rev. R. W. Williams—on Individual Responsibility; Rev. Mr. Gordon—on Power of Music, followed by Rev. Mr. Eskin, on the same subject; Rev. Mr. Davis—a financial speech worth \$72; Rev. Mr. McCaul—on Christian Zeal. The 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 choir.

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

of Christ, is the sameness 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 honour to his Lord." N.

OTTAWA LADIES' COLLEGE.

The following appeared among the items telegraphed to the Toronto dailies of Tuesday:

"Their Excellencies paid a visit to the Ottawa Ladies' College, one of the Protestant Institutions, in the course of yesterday morning. In answer to the address presented, Lord Dufferin expressed his wish for the prosperity of the institution, which seemed to be organized under such happy auspices. In conclusion, he said, "I would beg to remind you, that in course of time we shall expect a considerable portion of those 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 civilization 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 institute in the Dominion desire to maintain and preserve"

This college, recently commenced, is destined to do a good work in the cause of female superior education in Central Canada. The principal is the Rev. John Lamb, B.A., formerly of Cobourg, who is 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 but confusion and complaint.

The God of Christians is 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 abhor the obstacles that restrain it and hinder it from loving God with all its strength.—Pascal.

WHERE DOES EDUCATION COMMENCE?

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 himself.

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 interesting. The scene is apparently to be chiefly in Paris during the Franco-German War. The gilded infamies of the Empire are of course described and no doubt we shall have the horrors of the siege 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 strength as the months pass by. It would be a great matter if a really living first class Canadian Magazine could be established and maintained, and in spite of all our fears we hope the best from the present venture. The lecturer on the labour question by Goldwin Smith is a very interesting and able one. This with the one on current events are the only passably good articles in the number. A good many pieces of rather hopeless verse find their way into the "Monthly." How is this? Wouldn't prose, even though not first-class, be better?

HARPER'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 which 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 efforts in the same direction. Our children are, let us be thankful, still children not over dressed men and women who would so 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 elsewhere 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 be feared.

Ecclesiastical.

GOULD STREET PRESBYTERIAN CHURCH.

MISSIONARY MEETING.

The annual 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 Revs. Messrs. Reid, Inglis, Prof. Cavan, Campbell, Dr. Waters, and Mr. Nesbitt, missionary to the Indians in the Saskatchewan 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 \$3,500 53 as the Church's contribution for evangelistic use beyond its own bounds. Rev. Mr. Inglis was called upon to move the adoption of the report, in doing which he made a neat address, giving several reasons, 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 proportionate 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 between religion and ruin. In closing he alluded 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 effect 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 Church in 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 annum for this purpose. 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 35,000,000 of inhabitants, and now, while the Japanese 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 encouraging. Mr. Ellis was ten years in Madagascar before he had a solitary conversion, and missionaries labored seventeen years in Bengal 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. Rev. 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 membership. 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 \$14,692 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 great work. 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 asunder. 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 hindrance to the spread of the Gospel, and he hoped the church would awake to its duties, throw off its indolent spirit, and labor earnestly in the great mission field. Mr. McLellan also gave an interesting address, showing the reflex influence missions had upon their supporters. A collection having been taken up the meeting closed.—Witness, 10th Dec.

STUDENTS' MISSIONARY 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:—

Table listing mission fields and amounts: UPPER OTTAWA, T. T. Johnston, Missionary. Pt. Alexander 98 00, Des Jochims 97 50, Rockliff 8 00, Mattawa 88 50, Lake Talon 4 00, South River 14 25. WAURIMUSSE, &c. A. Gilray, Missionary. Wauhaushene 78 00, Port Severn 58 50, Sturgeon Bay 8 00. PARRY SOUND, &c. F. R. Beattie, Missionary 50 74. SOMBRA, &c. P. Nicol, Missionary. Black Creek 75 00, Sydenham Station 81 75, Sombra Village 55 00. POKETANGUISHENE, &c. H. McKellar, Missionary. Pentang & Reform's 108 00, Vent's Settlement 27 75, Wyebridge 90 51, McKee's Settlement 29 80, Flos 19 00, Midland 16 00. TAY AND MEDONTE. D. B. McBain, Missionary. Medonte 78 25, Tay 44 50, Victoria Harbour 7 75, Waverley 10 00. MUSKOKA. A. MacFarlane, Missionary 41 86. NORTH HASTINGS. J. S. Stewart, W. Frizzell, Missionaries. Carlow 76 25, Mayo 8 50, Kerneghan 68 50, Doyle's Corners 49 00, Fiss 14 00, Harcourt 14 00, Wicklow 14 00.

Full reports have not yet been received from Sault Ste. Marie and Manitoulin. JOHN SCHMOER, Secretary.

FRENCH EVANGELIZATION.

DEAR SIR,—Will you kindly insert in the "PRESBYTERIAN" the enclosed 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 the 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 form 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 class mates who laboured during the summer in Quebec and Ontario have reported similar 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 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 Ministers. I may add, that this Session two young French men 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 French Evangelization as carried on under the immediate supervision of our General Assembly. Contributions may be sent to Rev. Wm. Reid, Toronto, or to Warden King, Esq., Montreal. Yours truly, D. H. McVICAR, Montreal, Dec. 16th, 1872.

The writer after stating that he had been desirous for months of giving facts concerning the mission at Grand Falls, N.B., among the French Acadians, but had been prevented, says, "I purpose visiting the field soon, and giving more details about it, meanwhile I may say that our hearts have been greatly cheered by the unparalleled success of our agents 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 met several of these personally in their own homes, and had the privilege of hearing the word of God read to them in their own language, and as the missionary prayed 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-born children agonizing to tears, in prayer for the clearer light, and the greater joy of the 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 earnest, 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 sheep 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 woman 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 threw 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 damages. The result was that the priest paid for the Bible and the summons, and through confidential friends, made an apology, 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 visit.

THE ORGAN QUESTION AGAIN.

Editor BRITISH AMERICAN PRESBYTERIAN

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 case, we maintain that instrumental music never formed part of the authorized 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 effect, 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 argument in favour of their being so in the Christian Church could be drawn therefrom, because of the more spiritual 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 Testament. The Tabernacle and Priesthood being changed, there is also of necessity a change of the law. That which constituted the very essence of 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 necessary that there should be an earthly priest—Christ having instituted this Church on earth—a Church in which bodily services profited nothing—the Levitical or ceremonial 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 instrumental music, &c., was part of the ceremonial law" answered: "that the ceremonial or typical character, &c."—thus attempting to confound in the mind of the

reader two distinct ideas, as if having the same import, so that while arguing against the latter, which may not be disputed, the former may be embraced in the argument, a species of logic akin to the proposition, All men are 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 homage of the heart and life which every true believer now offers in and through Christ our Lord, is self-evident—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 was done away, but what was typical—what then becomes of the distinction between clean and unclean animals,—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 Moses. 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 Peter, "Arise slay and eat." Such, Mr. Editor, are the sophistries employed to sustain a position which a just and open construction of the testimony of Scripture will not uphold. The fathers have eaten 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 Revelation 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, 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 reductio ad absurdum, 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 congregations whose hearts are inflamed with love to 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 certainly have introduced Instruments 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 upon the principles of the Christian Religion as these are laid down in our confession of Faith, and that, in non-essentials, the Presbyterian polity is possessed of great elasticity. This is a subject however requiring more consideration than the limits of this 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 whatsoever is not distinctly authorized is forbidden—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 blameless, 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 afforded 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 Mammon. 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 treatment and easy discipleship. He would at least be in the way of receiving good. No, the Saviour proved him at once, and he 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 therewith 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 present. This and kindred arguments, God willing, I propose taking up at a future time. B.

UNION.

Editor B. A. PRESBYTERIAN.

Sir,—Can you tell me what is the Committee on Union doing, or is it doing anything, or proposing to do? I am anxious to know, but cannot learn. Can you or any of your readers say? J. B. C.

BRITISH AMERICAN PRESBYTERIAN FOR 1873.

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

LIST OF PREMIUMS.

PREMIUMS TO CONGREGATIONS. For 10 subscribers and \$40, we will send a strongly bound PUPPET BIBLE worth \$10. For 22 subscribers and \$64, we will send an eight day clock, suitable for the interior of a church, worth \$16. For 40 subscribers and \$80, we will furnish an Elegant Silver Communion Set, worth \$20. For 40 subscribers and \$90 we will furnish an Elegant Parlour Clock, worth \$20. For 60 subscribers and \$120, we will furnish a beautiful Electro Silver Tea Service, worth \$30. For 60 subscribers and \$120, we will furnish an Electro Silver (extra quality) Communion Set, worth \$30.

PREMIUMS TO SABBATH SCHOOLS.

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 Library of 20 vols., half bound, Library style, worth \$4.50. For 18 subscribers and \$36 we will furnish 50 vols. Select Sunday School Library, 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 \$3.00.

BOOKS FOR EVERYBODY.

For 2 subscribers and \$4 we will furnish objects for the Microscope, Illustrated with 8 beautiful plates, worth \$1. For 4 subscribers and \$8, we will furnish D. Aubigne's History of the Reformation, worth \$2. For 6 subscribers and \$12, we will furnish the Bible Manual; an expository and practical commentary on the books of Scripture, worth \$3.00. For 8 subscribers and \$16, we will furnish Chambers' Cyclopaedia of English Literature, 2 Vols. Royal 8vo., worth \$4.00. For 18 subscribers and \$36, we will furnish CASSELL'S Bible Dictionary, with nearly 600 engravings, worth \$6.50. For 30 subscribers and \$60, we will furnish Cassell's Popular Educator, 3 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 36 subscribers and \$70, we will furnish one of Russell's Silver Hunting Watches, worth \$17.50. For 100 subscribers and \$200, we will furnish a lady's Gold Hunting Watch, manufactured by Russell & Son, worth \$50. For 150 subscribers and \$300, we will furnish a gentleman's Gold Hunting 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 seat 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.

Table with train schedules: GRAND TRUNK EAST, GRAND TRUNK WEST, GREAT WESTERN RAILWAY, NORTHERN RAILWAY, TORONTO AND NIPISSING RAILWAY, TORONTO, GREY, AND BRUCE RAILWAY. Columns include Depart, Arrive, A.M., P.M., and times.

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

Dec. 20.

Address. Revelation 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 New Jerusalem.

1. See what a large city it is. You have some of the measurements in the sixteenth verse. 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. See 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 temple at Jerusalem 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 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.

3. See what a holy city it is. It is called the holy Jerusalem; only the nations that are saved walk in it; there shall in no wise enter into it anything that defileth. This is better than all its beauty and grandeur. It is in this which makes it such a happy place. It is sin that is the cause of all tears and misery. Where there is no sin there is no woe. God shall wipe away all tears from the eyes.

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, come."

7. See what a beautiful gate you enter by. Every gate consisted of a pearl. Now what 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 beautiful. 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 cometh to the Father but by me." But then if you do come by Jesus you cannot 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 built 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 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 unbelief and blindness of heart. Then you will sing of heaven—

O sweet and blessed country,
The home of God's elect,
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 ever blest.

TWO NEEDS.

The Christian Intelligencer says truly: "The age needs, therefore, two things; first a deeper religious knowledge, and, second, a deeper religious experience. The two go together. It is instinctive to observe how free from all morbid experiences and distressing 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 doctrines of Christianity in what would be denominated their severest and most difficult form. The doctrines of original sin and predestination are better calculated than almost any others to baffle explanation and to engender skepticism. But these doctrines enter thoroughly into the Lutheran and Calvinistic schemes. They are not softened down 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 saying that he goes to death in the way that is predetermined, immediately adds that the human instrument by which the divine decree is fulfilled is so free and so guilty, that it would have been better for him if he had never been born."

Our Young Folks.

THE WORDS.

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

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

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 people
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 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 sealed, 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 sufferer wanders through the world, without a spot to call his own, begging amid cold charity for his daily bread. But he shall enter on an inheritance that is "incorruptible, undefiled, and fadeth not away." Shivering in the cold, and shrinking 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 blew, and the snow was whirled furiously about, seeking to hide itself beneath cloaks and hoods, and in the very hair of those who were out. A distinguished lecturer was to speak, and notwithstanding the storm the villagers very generally ventured forth to hear him.

William Amnesly, 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 drew up as closely as possible to him. Together they breasted the storm, the mother and the boy 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 Gazette.

OPEN HEARTS AND READY HANDS.

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 did 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 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 well 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 a poor old woman whose eyes were too dim to read. I went to her house every day and read a chapter to her from the Bible. It seemed to give her a great deal of comfort. I cannot tell how she thanked me."

A third boy said, "I was walking along the street, wondering 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 ready, 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 cry, and I would try to find his pennies. I found them, 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 wagon. She did so, and I gave him a grand ride 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. Dr. Newton.

WRITING AND EXTEMPORIZING.

Then, again, different personal temperaments and habits may have very much to do with your mode of preaching; and the over-often 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 be 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 rooted 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, let him see that he trains himself to do his work. This question is the same as asking, "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, according to circumstance, every time he is going to shoot?" Now, 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 giving 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 one, but two suns are there; and in the Arctic regions, as if to compensate the long periods when their skies are left to perpetual night, there are sometimes three blazing away in brilliant rivalry, and shedding increase of light on sparkling icebergs and the dreary wastes of snow. Yet though there were not but three hundred suns, only one of them could be a true sun. The 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 multiplied candles that shine on the silvered faces of a reflector. As with these suns, so it is with the various religious systems of the world. They are many; numbered not by units, but hundreds. Almost every new country that voyagers 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 contour 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 religions 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 separated 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 undefiled before God."—Guthrie.

ARAB SALUTATIONS.

When 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, Calif, Halcom taibin* (Peace! How are you?—well?) This way of saluting is most beautiful and striking, and, when performed, gives a new figure and majesty 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 selling of dromedaries, whether there are loads to carry, or so nothing of this kind. They then ask each other for tobacco or salt, and their conclusion is, "Saluto mo, Hamec, 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 religious character, such as, "God grant thee his favours;" "If God will, thy family enjoy good health;" "Peace be with you."

Scientific and Useful.

WORK OF THE HEART.

A man's total outward work, his whole effect upon the world in twenty-four hours, has been reckoned about 850 foot-tons. That may be taken as a good "hard day's work." During the same time 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 throeb, 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 chimney hold a linen cloth against one end of the chimney and place the other end in your mouth; 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 English 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 case 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 manufacturing 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 employed in the same kind of business, were all inclined 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 ochre washed off and the walls whitened. At once an improvement took place in the health and spirits of the occupants.

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 shade of green, so light, indeed, that in the evening it could scarcely be distinguished from white. After leaving the room the symptoms immediately disappeared, 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 tersulphate, silver arsenite and arsenious 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 arsenious acid, or double the fatal dose for an adult person. This, in the moist warm weather of last July and August, was amply sufficient to keep the air of a room constantly impregnated with the poison, and any person occupying such a room would be as certainly poisoned as though the arsenic had been taken into the stomach.

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 contract in harmony, some will be thrown into spasmodic action. And this is stammering.

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 understand that, if these defects are not corrected in childhood, they become, by long habit, very inveterate in adult life. Yet nearly all cases are curable 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 by pronouncing very slowly and distinctly, 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 elocutionist may be of great service to the patient; but he must study the peculiarities of each case, and not undertake to manage all cases by a routine.—Science of Health.

Many an honest good man impairs his usefulness by going out to do battle with great evils with an equipment entirely unsuited other to his own capacity, or to the effect; he seeks to accomplish, or both.

DIDN'T CARE TO GO.

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

"Some of the 'dear brethren' departed themselves 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 Academy of Music to hear M. Agassiz lecture on the "Intelligence of the Lobster."

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

Sister C. thought the par seats 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 dozen people at the prayer-meeting. She doesn't like those little meetings, so she didn't go. If she had gone there would have been thirteen. I met 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 beeswax. His name headed the list of petitioners, and he spoke eloquently, and waxed warm as he urged his reasons in favour of repeal.

Three-fourths of the members stayed at home. God was at the prayer-meeting. The pastor 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 seats.

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. Beautiful plaything! You 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! Sun shall grow old with age and perish, but that is an immortal!"

Now, I know that with many of you this is the chief anxiety. You earnestly 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 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 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 puns 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 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 tombstone defaced with the elements before the divine 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 wayward 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 Pharmaceutical Society have been thrown open to women, 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 largely reinforced. To attend these lectures it is not essential to be an apprentice 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 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 Pharmaceutical 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 anxious 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, 1868, as chemists and druggists; (c) The Major Examination, for registration as pharmaceutical chemists, under the Pharmacy Act 1852. Certificates of having passed the Local Examinations of the Universities of Oxford, Cambridge, or Durham, the Examinations of the College of Physicians, or those of any legally constituted examining body approved by the Council are accepted in lieu of the preliminary examination.

