



# British American Presbyterian.

VOL. I.

TORONTO, CANADA, FRIDAY, FEBRUARY 2, 1872.

No. 1.

## Contributors & Correspondents.

### FOREIGN MISSIONS.

(For BRITISH AMERICAN PRESBYTERIAN.)

We notice that the General Assembly of our Church have decided to establish a Foreign Mission, properly so-called. The Missions of our Church at Red River, in the valley of the Saskatchewan, and in British Columbia, though called Foreign Missions, belong, in reality, to our Home Mission work; and will soon all be under the care of the Home Mission Committee. China is the field that has been chosen. The Rev. Mr. Mackay is the Missionary to be sent.

We think that the Assembly of our Church have acted in wisdom in deciding to engage in what is, in reality, Foreign Mission work. We believe that the Assembly have acted in obedience to the command of God, as given in His Word, "Go ye into all the earth, and preach the Gospel to every creature;"—and also in obedience to the call of God as given in his wonderful providences—in deciding to establish this Mission. That command, "Go ye into all the earth," still stands unrevoked, and shall remain in force as long as there are lost and ruined men to be gathered into the Kingdom of God. During the last few years God has opened up lands that have been hitherto barred against the entrance of the Gospel of His Son. Spain, Italy, and China have of late become accessible to the Gospel Missionary. Marvellous have been the providences by which those lands have been made willing to allow the Gospel to enter. In fact, there are but comparatively few lands from which the Missionary is excluded by the action of the people themselves. By opening doors for the entrance of the Gospel, God bids his Church to go in and possess these lands for Emmanuel.

Objections have been raised—and raised by Christian people—against the establishment of this Mission; but we believe they all fall to the ground when viewed in the light of the example of the early Church, in the light of divine providence, and in the light of God's revealed will. One objection that we hear urged against the commencement of this Mission is the want of means at the Church's command. "We have not sufficient money in the treasury," says the objector, "to warrant us to engage in so expensive a Mission." One of our colleges is in debt, some of the schemes of our Church are suffering from lack of support, and many parts of our land are new and needy. In short, the need at home is so great that we cannot think of giving of our means to send the Gospel to the heathen, even though they are dying without a knowledge of the plan of redeeming grace.

We grant that the lack of means at the command of the Church is an apparent difficulty in the way of this grand undertaking. But it is only an apparent difficulty. And faith in God has overcome many a difficulty, a thousand times as great. To begin to evangelize the heathen is a work of faith. To lead people to exercise faith in God is the end of our exhortations and of our preaching. And now let the Church herself do what she is beseeching sinners to do—trust God—and he will provide the means to carry on the work that she has begun in faith.

Let us ask did ever the time come in the history of any church, when there was no apparent difficulty in the way of now establishing a foreign mission? The answer must be given, "Never." There were men in the Church who saw as they thought insurmountable obstacles in the way, when the Secession Churches of Scotland a century ago were considering the propriety of sending out their missionaries to America. These objections were urged perseveringly. But the missionaries were sent; and missions were established among the goodland hills of Pennsylvania, and in the wilds of Kentucky. And the result showed that these churches acted in wisdom, in the spirit of the Gospel. There were apparent hinderances in the way when the United Presbyterian Church began to send out her men to Nova Scotia, to Canada, and to other parts of the world. The Free Church

of Scotland had apparent difficulties before her, when she began her foreign missionary work, which has now become so extensive, and has been so greatly blessed, so we may add has every church had apparent difficulties in the way of such work.

We believe that the Canada Presbyterian Church is both able and willing to maintain a Foreign Mission, in addition to her Home Missions. For our Home Mission must never be allowed to languish. It is the home field that must support the foreign. If home missions faint and fail, foreign missions must languish and die. We feel persuaded that the establishment of a Foreign Mission will not diminish the Church's interests in, or lessen her contributions for, her home work. May we feel assured that the opposite effect will be the result of such a work. Our Church can carry on her Home and Foreign Mission together. We have a membership of about fifty thousand. If the members of our Church would contribute at the rate of seventy-five cents or a dollar, a year, each, the amount realized would be sufficient to meet the expense of both the home and foreign work.

Another objection that we hear urged against a Foreign Mission in connection with our Church is this: "We have unconverted men in our land—we have heathen at home—you need not go to India or China to find them." It is an undoubted fact that we have multitudes of such men in our own land. We have many that never enter a place of worship, or open the Bible. We have men who to all intents and purposes are heathen—worse than heathen,—and who shall be beaten with more stripes than the heathen. The fact that we have such in our land should lead every Christian among us to be a home missionary, and to work for the conversion of the careless, the benighted and the ungodly, at home. But the fact that we have such in our land, of itself, is not a sufficient reason why we should not engage in foreign mission work. The unconverted at home have the Gospel within their reach; but will not accept the offer of life at our hand. Shall we withhold the bread of life from the starving millions of heathen lands, because we cannot get the so-called "heathen at home" to partake of the feast of fat things that has been provided without money and without price? If carrying the Gospel to China or India removed it from our own land, and left us in the shadow of death, perhaps we might hesitate then to send it. We can help to send the Gospel to China without impoverishing ourselves.

Other churches have commenced Foreign Missions, when as yet there were unconverted in their own lands. The Apostles were not permitted to remain in Jerusalem, until the unconverted there were brought to Christ. The Churches of Scotland did not wait until all the ungodly of that land were converted before they sent out their foreign missionaries. If the London Missionary Society had waited until all the heathen of that city had been converted, it would not yet have planted Missionaries in twenty-one provinces of India, or in seven of the larger cities of China. Let us remember that God may be giving us a call to send out our men, while there are many at home, who know not Jesus and his salvation.

Some object to Foreign Missions in as much as they think all such missions a failure. But we do not think that any throughout our Canada Presbyterian Church object on this ground. We trust, now that the work has been begun, and that our Missionary has gone to his distant field of labor, that our people will be liberal in the support of the Mission. Let us remember that this is the Lord's work; and that every Christian has his part to do. Let us remember what Christ has done for us, and ask ourselves what we can do for him.

J. B. V.

It generally takes twenty years training to eradicate the word "nice" from a woman's vocabulary. The "Falls of Niagara, the Psalms of David, and the progress of the human race," says a fond father, "were all nice to my eldest son. He got married."

A Hindu, on one occasion, said to a missionary: "Revising our gods, criticising our Shastras, and ridiculing our ritual, will accomplish nothing, but the story which you tell of Him who lived, and pitied, and came, and taught, and suffered, and died, and rose again—that story, sir, will overthrow our temples, destroy our ritual, abolish our Shastras, and extinguish our gods."

## Scientific and Useful.

**ANTIDOTE FOR POISON.**—A farmer writes: "It is now over twenty years since I learned that sweet oil would cure the bite of a rattlesnake, not knowing it would cure other kind of poisons. Practice, observation and experience have taught me that it will cure poisons of any kind, both on man and beast. The patient must take a spoonful of it internally and bathe the wound for a cure. To cure a horse it requires eight times as much as for a man. One of the most extreme cases of snake bites occurred eleven years ago. It had been thirty days standing, and the patient had been given up by his physician. I gave him a spoonful of oil, which effected a cure. It will cure blot in cattle caused by fresh clover. It will cure the sting of bees, spiders and other insects, and persons who have been poisoned by ivy."

**IMPORTANCE OF PURE VIRUS.**—Several cases have presented themselves to our notice (says the *Medical and Surgical Reporter*) where serious results have followed what seemed to be impure vaccine virus. In one, a child four years old was attacked with an eruption of pustules over the head, back, face, and arms, with fever, loss of appetite and debility. On this topic Dr. H. T. Babusen of North Carolina, writes us: "I have the greatest horror of impure vaccination, because I myself am a sufferer at this time to the extent of a crippled elbow-joint and swelled lymphatic glands from a re-vaccination performed on me eight years ago, while a prisoner of war at Point Lookout, Md. Doubtless ordinary caution had been used to procure good virus, and I have never blamed any one for my misfortune, but it has taught me very effectually the lesson of caution."

**CANCER CURE.**—A correspondent sends us the following as his successful method of dealing with a cancer:

"I wish to tell you how I cured my cancer last summer without pain or money. Eight years ago a cancer came on my nose. It grew slowly for several years, the last two years it grew very fast. It became frightful. It had begun to eat out my left eye. I had paid hundreds of dollars, and had employed doctors far and near without finding relief. Last summer I drank wild tea, putting the tea grounds on my cancer every night as a poultice. In six weeks my cancer was cured. I am sixty-two years old. I have given this remedy to several that had a cancer, and know two that have been cured since. I believe wild tea grows over the country generally, always on high land."

**CONFIRMATION OF A THEORY.**—The advocates of the hypothesis that this continent was peopled by immigrants from the shores of Asia, by way of the Aleutian Islands and Alaska, will find encouragement in the telegraphic report of the arrival at San Francisco of some Japanese seamen whose junk was disabled on their own coast, but who were carried by the ocean current twenty-five hundred miles to the island of Adah, off the Alaskan shore. One of the chief obstacles to the reception of the theory has heretofore been the admitted fact that at the early period when the settlement must have been made the arts of ship-building and navigation were too little advanced to furnish the means of making the ocean passage. A Japanese junk, however, belongs to the embryonic stage of these arts, and such a vessel, disabled by shipwreck, can hardly be supposed to have possessed sailing qualities above the reach of the most unintelligent ship-builder. The length of the voyage, under such circumstances, requiring considerable tonnage in order to carry the necessary provisions, has also been made an element of objection. But these shipwrecked Japanese were nine months in making the transit at the mercy of the winds and waves, and though twenty-three out of twenty-six starved to death, the survivors exceeded the number originally planted in the Garden of Eden, and provided that one of the three was a woman and another a priest, the monument being found unoccupied, we do not see any extreme difficulty in supposing that they might have increased and multiplied, overflowed upon the main land, and finally found their way southwards into Mexico, Central America, and South America, as the ancestors of the Aztecs and the Incas are conjectured to have done. The conjecture has at any rate received indisputable assistance from the incident.

**STEARNS.**—It is quite surprising at a time when almost everything is done by steam, to know how few people have any correct idea of what steam really is. Let

the question, "What are the bubbles which rise through boiling water filled with," be proposed to a number of people of all ages and conditions in life, and a large part of them, three out of four, if not nine out of ten, will answer at once, "They are filled with air." But how air enough to fill so many and such large bubbles ever got into the water, it is quite plain they have never taken the trouble to think. And these same persons will tell you, with equal promptness that the white cloud which comes from the nose of the boiling tea-kettle, and whistle of the iron horse on a winter's morning, is steam. Now, both these common notions are wrong. The truth is, the bubbles are filled with steam, which is water changed by heat from a heavy liquid mass to a light, gas-like fluid, just as invisible and quite as light as air. The white cloud is watery vapor. It was once steam, it is true, but not now. It has already returned to water, whence it came. Such is the nature of water, that, when an atom of it, lying at the bottom of a kettle or boiler, is exposed to 212 degrees of heat, it is instantaneously changed to steam, and becomes nearly two thousand times as large as it was before. As Satan, in the garden of Eden, crouching in the form of a toad at the ear of sleeping Eve, sprang instantly into the stately proportions of a gigantic man at the touch of Ithurel's spear, so the tiny particles of water, under the magical influence of heat, suddenly leap from their humble form into great hissing bubbles of steam. These, on account of their lightness, quickly begin to struggle upward out of their watery bed. This great expansion and rapid rising readily explain the violent agitation of boiling water.—*From Oliver Optic's Magazine.*

### A DYING NATION.

The accounts of the famine in Persia, which continue to arrive in greater detail, bid fair to treat the world to a spectacle of a calamity the like of which has not been witnessed, in historic times at least,—the sudden extinction of a nation by want of food. This has really been the fate of the great States which once ruled the valley of the Euphrates, and it is a fate which has for centuries been threatening some modern States,—Spain, for instance. Man has stripped the soil of trees; the absence of trees has brought droughts; droughts have slowly diminished the productive powers of the ground, and finally destroyed them,—the population, in the meantime, dwindling in numbers and vitality. Spain had forty millions of people in the time of the Romans, and flowed with milk and honey, it is now an arid region, only half of it under cultivation, with only sixteen millions of inhabitants, and, if modern science had not come to its aid, would probably go the way of Babylon. Persia was one of the most powerful States of antiquity, and even in the fourteenth century was able to support the army of Tamerlane, who marched without commissariat or baggage during a bloody contest. It is now almost a wilderness, with a population of about two millions,—about half of them nomads, which is rapidly perishing from famine brought on by three years' drought. The worst of it is, that owing to the absence of either common roads or railroads, it seems to be impossible for the charity of the rest of the world to reach the sufferers, so that there is really a strong prospect of the total depopulation of the country. The moral of this horrible story is,—look after your trees.—*Nation.*

In every congregation there are a few persons who are always at church, whether it shines or storms. There are others who only get there when all conditions are favorable. They must feel well, free from headache, fatigue, worry or anything disturbing, and the skies must be bright, the wind from a particular direction, and the roads dry and solid. Given a throb of uneasiness, a stormy cloud, a little too much dampness, and their pews will be vacant. In this variable climate they consequently do not get to church very frequently, and when they do, they are so much strangers as hardly to feel at home. Now, all know this is very wrong, and yet it is scarcely ever found fault with. But between the faithful and faithless there are the hosts of lukewarm, upon whom dependence must always be uncertain. If ministers were to be kept from their pulpits by these trifling hinderances that keep others from their pews, preaching would only be an occasional thing in most congregations. And yet it is just as much the duty of the people to be in their pews, as of the pastor to be in their pulpits.—*Id.*

## SMALL POX—EFFECTS OF VACCINATION.

This loathsome and dangerous disease is at present very prevalent in the United States and Canada. A number of cases, several of them fatal, have been reported at Montreal, Ottawa, and Toronto. We would urgently advise parents and guardians not to neglect the vaccination of those under their charge, as the effects of this precautionary measure are unquestionably exceedingly beneficial. Vaccinate at once!

The small-pox has been very virulent in Philadelphia, and has spread rapidly during the last month or two. There have been 1,570 deaths from disease during the past year, of which 562 occurred in November, and 1,041 in December. In other cities where it has appeared it has been unusually fatal in its attacks. It has visited most of the principal cities of the North and West, but has not so far appeared in the South. Every body who has not already done so should get vaccinated, and thereby protect themselves against the disease, in the event it should spread in this direction. One of our exchanges has the following in regard to vaccination: "The value of vaccination as a preventative of small-pox, though questioned by many, seems attested by statistics. When small-pox was raging as an epidemic in London in 1845 observations were made by the physicians on the children belonging to national and provincial school work-houses, etc. Some of the children had never been vaccinated, the great majority had in various ways and degrees. Of over 1,000 children without any marks of the disease, 1,000 were vaccinated. While of over 1,000 children who had evidence of vaccination only 178 had any trace of the disease. In regard to the amount of vaccination it was found that of children having four or more cicatrices only 0.2 per cent. were scarred with small-pox. So the best vaccination proved thirty-fold more protective than the worst, and the worst was twenty-seven times better than non-vaccination at all."

"The study of 15,000 cases of small-pox at the London hospital shows that the unvaccinated died at the rate of 37 per cent, and the vaccinated at the rate of 11 per cent, the mortality amongst those with four scars being only 4.5, while that among those with only a single scar was 7.37. A comparison of the statistics indicates that a well vaccinated person runs only one-seventieth the risk which is taken by those who refuse to avail themselves of the protection afforded by the contagium. Lady Montague, who suffered the first (attempt at vaccination to be made upon her daughter is vindicated by the records of the history and progress of the disease since then, and the great army of doubters who hold aloof from vaccination on the ground of their superstition or insufficient knowledge of facts, are left the consolation of knowing that their course greatly increases the risk they would otherwise run."—*American Exchange.*

## LETTERS OF RECOMMENDATION.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves to him. Out of the whole number, he, in a short time, selected one, and dismissed the rest.

"I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation."

"You are mistaken," said the gentleman; "he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful. He gave up his seat instantly to that lame old man, showing he was kind and thoughtful. He took off his cap when he came in, and answered my questions promptly and respectfully, showing he was polite and gentlemanly. He picked up the book which I had purposely laid upon the floor, and replaced it on the table; while all the rest stepped over it, or shoved it aside; and he waited quietly for his turn, instead of pushing and crowding, showing that he was honest and orderly. When I talked with him, I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk; and when he wrote his name, I noticed that his finger-nails were clean, instead of being tipped with jet, like that handsome little fellow's in the blue jacket. Don't you call these things letters of recommendation? I do, and I would give more for what I can tell about a boy by using my eyes in ten minutes than all the fine letters he can bring me."—*Little Corporal.*

A Boston woman refuses to permit her husband to go on a fishing excursion, "because he was very apt to get drowned when he went upon the water; and, moreover, he did not know how to swim any more than a goose."

**FIFTEEN HUNDRED HOMES DESTROYED.**—It is stated that the houses of 1,500 members of Presbyterian churches in Chicago were destroyed in the great fire. Out of one congregation of over eight hundred, all except five families were burned out of their homes, and not one business man in the congregation had either store or office left in which to transact business, or meet customers or friends.

The story is told of a negro who prayed earnestly that he and his coloured brethren might be preserved from what he called their "upsettin' sins." "Brudder," said one of his friends, at the close of the meeting, "you aint got the hang of dat ar word. It's besettin', not upsettin'." "Brudder," replied the other, "if dat is so, it's so. But I was praying da Lord to save us from the sin of intoxication, and if dat aint an upsettin' sin, I dunno what am."

THY WAY IS BEST.

BY NEWMAN HALL.

"Father, not My will, but Thine be done." Thy way, O Lord! Thy way—not mine!

NOTHING BUT LEAVES.

BY REV. THEODORE L. CUYLER.

Jesus was on His way from Bethany to Jerusalem—"hungry." He espied a fig-tree afar off, well laden with leaves.

Jesus hastens to the tree which had telegraphed to Him already that it was in bearing condition; and lo, "He found nothing but leaves."

Here is a parable for the close of the year. It is full of tender and touching solemnity to thousands of our readers.

There is no sin promises. Cherry trees must issue their white and fragrant "promissory notes" in May, or there would be no payment of delicious fruit.

How full of leaves was the plausible fig-tree on the road to Bethany! How profuse of promises is many a young professor.

My backsliding friend tells the sad story of your past year's life. As you look back over the barren year now closing, you find nothing but leaves.

1. Death comes to all. No will-power of man can resist it. After the most faithful effort to reach the heights of middle life; after the steadiest pressure on the "brakes," to ease the descent to death, there comes a moment when the foot refuses to obey the will.

2. The tendency of sin is downward. It sweeps the soul on with a swift current. Sin runs on a down grade all the way. The descent may be slow, and at first imperceptible, but is sure, and at every step the downward inclination increases.

Will you bear with a few plain truths even though they have a sharp edge? You need them, and they are spoken in love.

"backsliders in heart." The best evidence of this assertion is that you do not feel as you once felt, you do not do what you once did, you do not enjoy what you once enjoyed.

"Nothing but leaves; the Spirit grieves Over a wasted life; Sin committed while conscience slept, Promises made, but never kept, Idle words for earnest deeds— Nothing but leaves!

And shall we meet the Master so, Bearing our withered leaves? The Saviour looks for perfect fruit— We stand before Him ashamed and mute Waiting that word He breathes— Nothing but leaves!"

Such are the sad thoughts and sorrowful self-reproaches that are troubling the spirits of many professed Christians as they review the year now closing.

ON THE DOWN GRADE.

An old California stage-driver was on his death-bed. His eyes were closed. His hands were cold. He was rapidly reaching the "station" at the end of his "run" of life.

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3. The hold upon the "brake" lost! How terrible! The frantic steeds press on. The unlightened load pushes upon them. The deep chasm yawns now on this side, now on that.

DR. GUTHRIE ON CLERICAL INCOMES.

The Rev. Dr. Guthrie presided at the annual meeting in Glasgow, on the 22nd ult., of the Society for the Benefit of the Sons and Daughters of those Ministers and Missionaries of the Free Church of Scotland whose circumstances prevent them from giving their children an education befitting a clergyman's family.

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ILLUSTRATIONS AND FIGURES OF SPEECH.

Blackwood's Magazine says, in an article on "Illustration:"

"Perhaps there is no intellectual gift that conveys a greater sense of power than that of ready and felicitous illustration, or one that wins its possessor a more undisputed pre-eminence.

It adds: "When we say that most men are without the gift in question, it is obvious that we mean of original illustration. Only a poet could first invest Time with wings; but we talk of the flight of time now without pretending to any share of his gift.

Of the object of illustration: "Its serious office is to help along an abstract argument, to lighten and facilitate the discussion of grave topics, to administer a filip to infirm attention, and arrest a straggling wayward fancy.

Figures are out of place when used evidently as a mere embellishment: "When authors insert metaphor as an ornament, which is the way many people view it, it does not deserve to be read.

HIGH RATES OF INTEREST.

With a view of indicating plainly the great difficulty on the part of borrowers paying a high rate of interest, we ask a careful consideration of the increase of capital invested at the various rates of interest, as set forth in the following statement:

Table showing interest rates and accumulated amounts over 100 years for various rates from 1% to 24%.

THE DEACON'S SERMON.

From the deacon's standpoint the minister's salary was large, indeed "enormous," as the deacon used to say.

He lived upon and cultivated a farm that furnished him and his family almost an entire living. When they wanted groceries, or any kind of store "goods," he would make a trade of butter and eggs, and supply their wants.

Scratching his head in a meditative sort of way, he went over to the "store," where he found a willing crowd to listen to his "views."

The men of the beans nodded his head and flung the beans more assiduously, as though they had something to do with the work referred to by the deacon.

"And then as to preachin—I'd like to know what there is in that?" he continued. "If a man couldn't write in half a day enough to read half an hour on, why I'd think he'd better quit the business, wouldn't you?"

This last remark, in the course of time, got around to the minister's ears, and he determined at the first opportunity to give the deacon a chance to try his "gifts."

This soon occurred. Only a few weeks after the conversion referred to, it happened that the minister was called to be absent from home for a Sabbath. So going over to the deacon's house early on Monday morning, he stated to him the necessities of the case, and insisted that he should prepare a sermon and preach in the pulpit the following Sabbath.

A view of the deacon's face that moment would have been highly amusing. The first slight tinge of surprise soon gave way to an expression of pride, confidence, and triumph most refreshing to contemplate.

An hour later, but yet early in the morning, found the deacon in the minister's study preparing for work. He had left word at home to keep some dinner for him, as he might possibly not get his sermon written so soon as he expected, but still expressed the opinion that as he only had to write enough to keep him reading half an hour, he would, if he had no bad luck, get through by noon.

To give the deacon the credit due him, it must be said that he did have, with all his failings, a fountain of good sense in his mind, and was a pretty good judge of what a sermon ought to be.

The deacon proceeded at once to business. He stood a moment to take a

survey of the situation, and then throw off his coat, and, throwing it over a chair, rolled up his red-flannel shirt-sleeves with as much energy as though he was going to chop wood. Then he sat down at the table, counted out as many sheets of sermon paper as he thought he would use, and pronounced himself all ready. By this time it was a few minutes after nine o'clock.

"Well," said he to himself, "the first thing I suppose ministers have to settle is, what text they will select." Here he took up the Bible and glanced through it. There were plenty of texts there beyond doubt, but which one? This was a puzzle. Now he thought of a certain verse—now of another. He read part of a chapter here, and part of another there, and then lay back in his chair and thought—the lower button was suffering terribly.

Here was a text that would do, but the minister had preached upon it lately—here was another that would make a splendid discourse, but the condition of the church was not such as to warrant that kind of a sermon. After a great deal of reflection, both of these were rejected.

Firstly: Just then, to the deacon's horror, the clock struck eleven. He caught up his pen and dipped it in the ink—but there was that stubborn fact, he must have a text. He wondered how ministers decided that very important matter. "Oh! now I have it," he exclaimed. "No; that won't do either."

Secondly: The hour soon passed, and thus ended the first half-day.

Thirdly: Promptly at twelve the minister's wife called him to dinner, and although much inclined not to, he yet went.

Lastly: This was the last of the deacon's attempts to write a sermon.—S. S. Workman.

#### FLOWERS IN THE WINDOW.

See that these beautiful objects have suitable care from day to day. Water them, keep off the vermin, wash them once a week or so, and occasionally give them a little guano in the water that is applied. Let them have all the sunlight possible, for most plants do not well in the shade. Home is made pleasant by beautiful plants, and children as well as others are made the better by their cultivation and care. It is a cheap and available source of pleasure, and within the reach of all. How often have we been reminded of this, as we have seen a rose geranium, or some other plant in the window of some poor person who could not afford a flower-pot, but made use of an old tea-pot with the nose knocked off, or some other vessel of little value. Flowers educate and refine. We always feel that we can put more confidence in those that love flowers. We are better Christians for growing flowers and enjoying their beauty. Count not that time and money lost that is devoted to their growth.

#### THE MODEL WIFE.

Rev. Dr. A. A. Willits, in a recent lecture delivered in Brooklyn, described the model wife of ancient times. Among other traits of her character which he referred to, was her industry. He said:—

"She was the model woman of that period, for this age, and for all ages to come. Costume and customs had changed, but all these essential features of womanly character are as fitting now as then. The speaker then read the description of her in the book of Proverbs, and remarked that all that human genius had labored for centuries to embody in marble, on canvas, or in the pages of poetry for conception of that which was true and graceful and beautiful in woman, we might challenge the whole world to bring a picture of woman worthy to be compared with this. The whole picture was lighted up with the glow of a most cheerful, healthful activity. She not only superintended the duties of her household, but worked with her own hands. The daughters of modern society might here learn a useful hint. The idea prevailed, now-a-days, to a great extent, among young ladies, that work was degrading; that it belonged to 'common' people. The modern idea of womanly beauty was an ethereal creature, with fair features and a frail body, supported by whalebone. The hearty, vigorous, blushing rose used to be the emblem of beauty, but it is now the lily, even though lily white be made necessary to such a result. It might be truly said of them, 'They toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these.' The idea of domestic industry being vulgar is one of the conceits of modern days. Neither rich nor poor were exempt from the divine law that industry was healthful and proper. You, ladies, to become model wives should be industrious."

A Sunday school teacher, in my presence, told the children that the Lord checked Simon Peter as he entered the house. Matt. xvii. 25. "And when he was come in, Jesus prevented him." It means only that our Lord spoke first on the subject which he knew Peter was going to present to him for decision.—C. S. Robinson, D.D.

#### ENCOURAGING FACTS CONCERNING CHINA.

The London *Missionary Chronicle* enumerates the following:—

First:—China possesses a written language through which we may communicate our ideas to Chinamen in every province of the Empire.

Second:—Education prevails very extensively. Every village or town has schools in proportion to its size. Shopkeepers can all read and write and keep accounts. The sons of well-to-do farmers, and innkeepers, and many of the peasants who attend markets, can read, though this is not true of the mass of farm laborers.

Third:—Their literature is all based on truth and moral maxims to which missionaries can refer with great power, even as we refer to the Bible.

Fourth:—The Chinese youth are indoctrinated in all the principles and high morality of their ancient books.

Fifth:—None of the Chinese classics encourage idolatry. They denounce it. No idols were known in China till within the last 2,000 years.

Sixth:—Their theory of government is among the most perfect on earth. Their laws about succession, the selection of the wise and the talented for rulers, and their code of laws are all admirable.

But the great want is some vital and lofty principle of action which their religious systems cannot furnish. For lack of this their high moralities are only theories while the life is vile. The body is there, the animating spirit is wanting. The temple of the King of Kings waits his occupation.

#### "LIBERAL" CHRISTIANITY.

There is one thing in particular which it behooves the general public to take note of in connection with the case of Rev. George H. Hepworth. It is the exceeding liberality of the so called "Liberal" Christianity.

It has been the boast of Unitarian leaders that their denomination, above all others, tolerated freedom of opinion in religious matters. The denomination has encouraged such freedom by steadily refusing to formulate a distinctive doctrinal belief. It has charged Congregationalists and other Evangelical bodies over and over again, with narrowness where it was broad, and has pointed triumphantly to instances of our rigid adherence to the faith once delivered to the saints in proof of the charge. Unitarians, it has been stoutly claimed, are the truly liberal Christians. All others are wholly illiberal.

The case of Mr. Hepworth is a striking and undeniable proof that all this boasted liberality is a name and not a thing. Here is a man and a minister, who, whatever may have been the opinions held of him in private circles, has been publicly praised and flattered by the organs of the denomination for years and now that he has undergone a change of religious belief, and has made a new religious profession, he is turned upon with undisguised malignity, and made the object of all manner of abuse.

We alluded briefly last week to this "change in the wind," as noticeable in the utterances of Rev. Dr. Bellows. What shall be said of the following editorial which also appears prominently in the *Liberal Christian*?

"An anxious friend inquires:—'What is to become of the Unitarian body without George H. Hepworth, and of the country without James Fisk, Jr?' We give it up. Time will tell."

We are happy to admit that the words above quoted far exceed in bitterness and meanness any others that have come under our notice, but none of the Unitarian comments which we have seen upon Mr. Hepworth's withdrawal from that denomination, whether in press or pulpit, are in keeping with its professed liberality in such matters. Its boasted principles have been tried and found wanting.

We cannot help comparing the Unitarian treatment of Mr. Hepworth with the Evangelical treatment of some ministers whose names occur to us, who have recently stepped from Presbyterian or Congregational to Unitarian churches. Nor can anybody for a moment hesitate to say which has been the most truly liberal. It must be set down as a fact that, while Unitarianism is very loud in its paper professions, when it comes to actual cases Evangelical sentiment is far more catholic and tolerant towards those who depart from it.

The truth is that the Unitarians are very sore over Mr. Hepworth's withdrawal, and their chagrin is ill-disguised.—*The Congregationalist*.

Mount Vesuvius is now in eruption, although not very actively. A correspondent of the *Athenaeum*, who, in company with some friends, visited the neighborhood of the great crater not long since, relates a noteworthy fact in regard to the large blocks of stone which are hurled into the air at intervals. They ascend without any rotary motion whatever, so that their shapes can be clearly perceived; while, on the other hand, they rotate rapidly in descending, and their motion is then accompanied by a hissing sound.

#### THE MOHAMMEDANS IN INDIA.

In a late number the *London Spectator* uses the following language relative to India:

"Our dominion hangs even now, today, by a hair. At any moment, in any year, a Musselman Cromwell may take the field, and the empire be temporarily overwhelmed in universal massacre."

Commenting on these words, a Baltimore journal says that the Mohammedans, who number thirty millions, were, in 1857, excluded from the military and civil service, and the Hindoo preferred for these positions. This degradation, it is said, the Mohammedans keenly felt, and as they comprise the best military material in India, they are not to be despised. One of the most dangerous classes of the Mohammedans is a sect called, after their founder, Wahabees, which, in 1822, established a colony on the northwestern frontier of Hindostan, beyond the plains of the Indus. The doctrine which they most urgently preach is the religious obligation of extirpating the Europeans.

But the Wahabee movement is not limited to a revival among the Mohammedans of this most terrible feature of their faith, but it is also directed towards the conversion to Islam of the other races of India. This effort is wonderfully successful. One of their fundamental tenets is the absolute social equality of all Musselmans. This attracts the lower classes of Hindoos. Consequently the converts to Islam have increased by scores and hundreds of thousands every year. Accessions of entire villages at once, have been frequent. These converts are so many recruits for the threatened rebellion. The first duty of their new religion is the extermination of their foreign rulers. Thousands of these fanatical missionaries, organized with great skill and concealed by disguises, are said to be traversing India, circulating tracts of their faith, and preaching a universal revolt and massacre of the European infidels. Of course, the British Government will take due measures to prevent the success of any such movement. The lapse of India into Mohammedanism, from its present high condition of civilization, would be truly deplorable.

#### CHANGES IN JAPAN.

Newspapers of a certain kind, in the native language, have been published in Japan, for about four years; but the *Yokohama Daily News*, a purely Japanese paper, which has recently been started, is meeting with the greatest success. It is a four-page sheet, and is about the size of the *London Illustrated News*, or *Hearth and Home*.

The changes which are taking place throughout Japan in regard to dress are not only numerous but oftentimes amusing. The customs of the West are rapidly coming into fashion, and when the dandies about town endeavour to blend the two styles of America and the Orient, they often appear as funny as do the American Indians when visiting Washington, with their legs enveloped in deer-skins, and their heads covered with black hats. It was only a few days ago that one of the officials of the government was seen passing into one of the public offices dressed entirely like an American gentleman, when the attending messenger stopped him and said, "that foreigners were not admitted without a proper passport;" and when the subordinate discovered his mistake, he was almost ready, in a fit of excitement, to commit hari-kari.

Within the enclosure of his castle the Emperor is now building a residence on the European plan, which will be furnished by the artisans of France.

The ability to read and speak the English language is now considered by the government a quite necessary accomplishment among the leading officials. Not only are English-speaking Japanese preferred for all the important offices, but the government is inaugurating the policy of sending the natives of one part of Japan to another, no matter how remote, to assist in public affairs, whereby the varied interests of the people may be better understood.

#### TAX ON WORDS.

What a pity there is not a tax upon words! what an income the Queen would get from it! but, alas! taxing pays no toll. And if lies paid double, the government might pay off the National Debt; but who could collect the money? Common fame is a common liar. Hearsay is half lies. A tale never loses in telling. As a snow-ball grows by rolling, so does a story. They who walk much lie much. If men only said what was true, what a peaceful world we should see! Silence is wisdom, and, by this rule, wise men and women are scarce. Still waters are the deepest; but the shallowest brooks brawl the most; this shows how plentiful fools must be. An open mouth shows an empty head. If the chest had gold or silver in it, it would not always stand wide open. Talking comes by nature, but it needs a good deal of training to learn to be quiet; yet regard for truth should put a bit in every honest man's mouth, and a bridle upon every good woman's tongue.

If we must talk, at least let us be free from slander, let us not blister our tongues with backbiting. Slander may be sport to tale-bearers, but it is death to those whom they abuse. We can commit murder with the tongue as well as with the hand. The worst evil you can do to a man is to injure his character; as a Quaker said to his dog, "I'll not beat thee, nor abuse thee, but I'll give thee an ill name." All are not thieves that dogs bark at, but they are generally treated as if they were; for the most part believe that where there is smoke there is fire, and what everybody says must be true. Let us then be careful that we do not hurt our neighbour in so tender a point as his character, for it is hard to get dirt off if it is once thrown on; and when a man is once in people's bad books, he is hardly ever quite out of them. If we would be sure not to speak amiss, it might be as well to speak as little as possible; for if all men's sins were divided into two bundles, half of them would be sin of the tongue. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Gossips of both genders give up the shameful trade of tale-bearing; don't be the devil's bellows any longer, to blow up the fire of strife. Leave off setting people by the ears. If you do not cut a bit off your tongues, at least season them with the salt of grace. Praise God more and blame neighbours less. Any goose can cackle, any fly can find out a sore place, any empty barrel can give forth sound, any briar can turn a man's flesh. No flies go down your throat if you keep your mouth shut, and no evil speaking will come up. Think much, but say little; be quick at work and slow at talk; and, above all, ask the great Lord to set a watch over your lips.—*John Ploughman*.

#### ROBERT MOFFAT AND THE "DOGS."

When the missionary, Robert Moffat, began to preach to the heathen, he was barely of age. On his arrival at the Cape of Good Hope, it was some time before he could get the consent of the government to preach outside the colony. There was a suspicion at that time that missionaries going to the tribes in the interior would carry with them guns and ammunition. During the delay, Moffat's time was not wasted. He lived with a pious Hollander, who taught him Dutch; and when he received the consent of the government he was qualified to preach to the Boers, or Dutch farmers, and their native servants.

On his first start up the country, he begged a night's lodging of a burly farmer, who roared out his refusal like a beast of the forest. The homeless stranger, however, met with a better reception from his wife, and was offered both bed and board.

"Whither bound, and what's your errand?" he was asked; and when he told he was going to Orange River to teach the way of salvation, "What!" was the exclamation, "to that hot, inhospitable region; will the people there, think you, listen to the gospel, or understand it if they do?"

He was then asked by the kind-hearted *fron* to preach to her and her husband, which gave him great delight. The Boer had one hundred Hottentot servants, but these did not appear.

"May none of your servants come in?" Moffat said to the farmer.

"Eh?" roared the man, "Hottentots? Go to the mountains and preach to the baboons; or, if you like, I'll fetch my dogs, and you may preach to them."

The quick-witted missionary, taking the word out of his rough friend's lips, read as his text, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table."

The text was fastened as a nail in a sure place, as thoroughly as if it had been driven home by a master of assemblies.

"No more of that," cried the Boer, "I'll bring you all the Hottentots in the place."

He was as good as his word. The barn was crowded, and the sermon was preached.

"Who," said the farmer, in a more musical voice, "who hardened your hammer to deal my head such a blow? I'll never object to the preaching of the gospel to Hottentots again."—*The Foreign Missionary*.

Franklin was a printer. Bolivar was a druggist. Mahomet Ali was a barber. Virgil was the son of a potter. Milton was the son of a scavenger. Horace was the son of a shopkeeper. Demosthenes was the son of a cutler. Robert Burns was a plowman in Ayrshire. Shakespeare was the son of a wood stapler. Cardinal Wolsey was the son of a pork butcher. Oliver Cromwell was the son of a London brewer. Whitfield was the son of an innkeeper at Gloucester. Columbus was the son of a weaver, and a weaver himself. John Jacob Astor once sold apples on the streets of New York.

#### EXCEEDING ABUNDANTLY.

Rev. Dr. Merle D'Aubigny tells how the riches of divine grace reached his heart:

"We were studying the Epistle to the Ephesians, and had got to the end of the third chapter. When we read the last two verses, 'Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory,' etc., this expression fell upon my soul like a revelation from God. 'He can do by his power,' I said to myself, 'above all we ask, above all even that we think—very, exceedingly abundantly above all!' A full trust in Christ for the work to be done within my poor heart now filled my soul. We all three knelt down; and although I had never fully confided my inward struggles to my friends, the pastor of Rieu was filled with such admirable faith as he would have uttered had he known all my wants. When I arose in that inn room at Kiel, I felt as if my wings were renewed as the wings of eagles.' From that time forward I comprehended that my own efforts were of no avail; that Christ is able to do all by His power that worketh in us; and the habitual attitude of my soul was to lie at the foot of the cross, crying to Him: 'Here am I, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all Thyself. I know that Thou wilt do it. Thou wilt even do exceeding abundantly above all that I ask.'

"I was not disappointed; all my doubts were removed, my anguish quelled, and the Lord extended to me 'peace as a river.' Then I could comprehend with all saints what is the breadth, and length, and depth, and height; and know the love of Christ which passeth knowledge. Then was I able to say, 'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.'"

#### SACRIFICE AND CULTURE.

The truth is that the whole culture of the world is built on sacrifice; and all the nobleness in the world lies in that. To show that, it is only necessary to point to those classes of men and spheres of action, which exert the widest influence upon the improvement and welfare of mankind. They will all be found to bear that mark.

Look, first, at the professional teachers of the world—the authors, artists, professors, schoolmasters, clergymen. In returns of worldly goods, their services have been paid less, than any other equal ability and accomplishment in the world. Doubtless there have been exceptions; some English bishops and Roman prelates have been rich; and some authors and artists have gained a modest competence. More are doing it now, and yet more will. But the great body of intellectual laborers, has been poor. The instruction of the world, has been carried on by perpetual sacrifice. A grand army of teachers—authors, artists, school-masters, professors, heads of colleges—have been through ages, carrying on the war against ignorance; but no triumphal procession has been decreed to it; no spoils of conquered provinces have come to its coffers; no crown imperial has invested by pomp and power. In lonely watch-towers the fires of genius have burned, but to waste and consume the lamp of life, while they gave light to the world.

It is no answer to say that the victims of intellectual toil, broken down in health or fortune, have counted their work, a privilege and joy. As well deny the martyr's sacrifice, because he has joyed in his integrity. And many of the world's intellectual benefactors have been martyrs. Socrates died in prison, as a public manufacturer; for the healing wisdom he offered his people, deadly poison was the reward. Homer had a lot so obscure, at least, that nobody knew his birthplace; and indeed some modern critics are denying that there ever was any Homer. Plato travelled back and forth from his home in Athens to the court of the Syracusan tyrant, regarded indeed and feared, but persecuted and in peril of life; nay, and once sold for a slave. Cicero shared a worse fate. Dante, all his life knew, as he expressed it,—

"How salt was a stranger's bread,  
How hard the path still up and down to tread,  
A stranger's stairs."

Copernicus and Galileo found science no more profitable than Dante found poetry. Shakespeare had a home; but too poorly endowed to stand long in his name, after he had left it; the income upon which he retired was barely two or three hundred pounds a year; and so little did his contemporaries know or think of him, that the critics hunt in vain for the details of his private life. "The mighty span of his large honours" shrinks to an obscure myth of a life in theatres of London or on the banks of the Avon.—*From "Sethood and Sacrifice," by Rev. O. Dewey, in OLD AND NEW FOR FEBRUARY.*

On the coast of Scotland marriages fluctuate with the catch of herrings—no herrings, no weddings and vice versa.



News of the Week.

CANADIAN.

The congregation of St. Andrew's Church (Church of Scotland), Belleville, are erecting a handsome new church, of which the Rev. J. C. Smith, M. A., is the popular minister.

The Young Men's Christian Association of Belleville is doing a good work. They maintain a free reading room, well supplied. Their anniversary meeting took place on Thursday evening.

A strange phenomenon was witnessed here, says the *Quepelt Mercury*, on Monday morning. A rainbow, consisting of two parts, north and south, divided by the sun, different from ordinary rainbows.

The Independent Order of Good Templars, of Colborne, have built a hall 34 x 60 feet, two stories high, at a cost of \$1,850. They have also placed in it an organ worth \$180.

The Montreal Star says: We learn that a gentleman has offered a site for the erection of the Presbyterian Tabernacle. The site is well situated, and valued at \$20,000, but the conditions attached point to regulations in the form of worship, or rather want of form, to be observed which are too strict even for the promoters of the scheme.

On Thursday last, Rev. Mr. Fraser, late chaplain to Her Majesty's forces in Montreal, was inducted into the pastorate of St. Andrew's Church, Whitby. The induction, says the *Gazette*, brought together a number of the clergy and a large congregation.

A married woman in Decatur, Ohio, the other day, pinning for her husband's society, went with her three little children to the billiard room and took a seat by his side.

On Sabbath evening, November 12th, a Presbyterian Church, consisting of nineteen members, was organized by Rev. Messrs. Boardman and Welch, from New York.

Ninety-seven Presbyterian churches have been planted among the Freed people. A journal has been started at Rome in opposition to the infallibility dogma, of which Puro Hyacintho is one of the contributors.

The Emigration Society in England proposes to send 10,000 emigrants annually to Brazil, the Government of that country offering great inducements in grants of land and employment to settlers.

The Established Church of Scotland is making great efforts to increase the funds of the association for the augmentation of the smaller livings of the Church, so as to insure to every minister a stipend of not less than £200 per annum.

A company has been formed in Port Hope called the Midland General Manufacturing Company, with a capital of \$50,000 for the manufacture of railway cars and stoves.

Jean Ingelow, who is now forty-one years old, is the daughter of a country banker, and in money matters is nicely provided for.

On the 1st ult., the currency of Prince Edward Island was assimilated to that of the Dominion of Canada, and the United States.

A Reform Catholic party has been formed at Madrid. A manifesto has been issued, which repudiates Protestantism, asserting that the object of the Society is not schism, but union according to the true social relation of Christianity.

At a meeting of the Winchester subscribers to the Chicago Relief Fund, it was stated that the total amount contributed was \$16,626.

The son of King Theodoro was one of the passengers arriving at Southampton by the last steambote from the East. Prince Alamaya, as he is called, has been travelling in India and China, and has returned to England to complete his education.

The revenue returns for the quarter and for the year ended Dec. 31, 1871, show an increase of nearly a million over the corresponding periods of 1870, the amounts being for the quarters, \$16,854,097 and \$16,929,193; and for the years, \$72,209,111 and \$71,968,955.

The annual Soiree of St. John's Presbyterian Church, Pittsburgh, Ont., was held last Tuesday, when the church was crowded to its utmost capacity.

The Queen of Greece has a little son, her fourth child and third son. The report that the Queen would open Parliament in person is now contradicted.

UNITED STATES.

The New York *Witness* is discussing the Savings Banks of that city. Many of them are unsound.

The New York Fire Insurance Company is in the hands of a Receiver. The Chicago fire brought it down.

The Merchants' Association, of Milwaukee Wis., oppose the Bill pending in Congress for the remission of duties on building material for Chicago.

The Grand Duke Alexis and Counsellor Machin visited the Benton Missionary Sunday School, St. Louis, last Sunday. Mr. Machin delivered a brief address to the children.

The Rev. Dr. Perkins preached his sixtieth anniversary sermon in Dr. J. P. Koudrick's Tabernacle Baptist Church, Brooklyn, N. Y., last Sunday evening. Dr. Perkins is 80 years old, and has been a Baptist minister since his twentieth year.

Mrs. Eliza W. Smith, of Wenona, has in her possession a Bible that is nearly 300 years old. It was printed in Holland in the fifteenth century. It was brought over to this country by William Wierman, and has been kept in the family as an heirloom ever since.

A new license law advocated by some politicians in Wisconsin is to grant licenses to both sellers and drinkers. Every man who drinks must pay ten dollars for a license before he can get a drink, and in order to obtain this license a man must have bondsmen who will be held responsible for damage done by him while in a state of intoxication.

A petition was presented and read from the Students' Missionary Society of the Presbyterian College, Montreal, praying that this Presbytery take the necessary steps to establish a mission to the Gaelic speaking population in the Province of Ontario.

The following gentlemen have been nominated for the chair in the Free Church College Hall, Glasgow, rendered vacant by the death of Dr. James Gibson, viz.: Rev. James Walker, Carnwarth; Dr. McGilvary, Aberdeen; M. Bruce, Broughty Ferry, and the Rev. M. Dods.

The Rev. Dr. Black, of Dublin, was inducted as minister of the Free High Church, Inverness, on the 18th January. Dr. Black is an able and eloquent preacher, and his place can not be readily filled at Dublin, where he so long and efficiently labored.

The Rev. Dr. Candlish, of Free St. George's Church, Edinburgh, and the well-known and able minister of the Free Church of Scotland, is giving signs of decline, as many will hear with painful regret.

The Presbyterians of London propose to raise \$150,000 to aid in building 40 new churches, which are to cost not less than \$15,000 and not more than \$25,000 each.

The Presbyterians of Ireland are moving in earnest opposition to the Roman Catholic prelates for separate denominational schools. The present educational system of Ireland, which was in great part the device of Archbishop Whately, provides for the union of literary and moral instruction and the separate inculcation of religious truth.

At an adjourned meeting of the Free Presbytery of Aberdeen, the adjourned discussion on the hymns and paraphrases sent down by the General Assembly was taken up, and the debate was continued at considerable length.

Dr. Buchanan said, at a meeting to promote church extension in Glasgow, that there is in the city and suburbs a Protestant population of, at the very least, 460,000. Of these, about 130,000 are Presbyterians by profession.

At a meeting of the Free Church in Glasgow, it was proposed to revive the Glasgow Wyrnd Mission scheme, started in 1851 and concluded in 1863, after it had erected a number of new churches.

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The census of Rome has been completed. The total population of the city is 240,000. The last Ministry of Amadeo of Spain has followed its six predecessors, and has resigned, on account of its defeat in the organization of the Cortes.

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Ecclesiastical.

HOME.

A special meeting of the Guelph Presbytery is called for to-day (Friday) to present the Rev. James R. Dickie, lately from Scotland, with a call from the congregation of St. Andrew's Church, Berlin, Ont.

The annual Missionary meeting of the Canada Presbyterian Congregation of Beaverton took place in the church on Saturday last. Rev. D. Cameron, pastor of the congregation, occupied the chair.

At the anniversary of the Clinton Presbytery Sabbath School—which was a very successful affair—we are pleased to notice that Mr. D. McDougall, Registrar of Waterloo, was one of the principal speakers, making what the *Era* characterizes as a most effective platform address.

Forty Philadelphians, it is said, have subscribed \$5,000 each for the new University now in course of construction in West Philadelphia.

Nine Karon young men are studying at different institutions in the United States, that they may be more thoroughly fitted to labour for Christ among their countrymen.

At the last monthly meeting of the Established Presbytery of Glasgow, Dr. Norman McLeod, in a suitable speech, made an address expressive of profound sympathy of the members of the Presbytery and their gratitude at the state of the Prince of Wales health.

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PRESBYTERY OF MONTREAL.

CANADA PRESBYTERIAN CHURCH.

This Presbytery held its regular quarterly meeting in Erskine Church on Wednesday, the 29th ult. There was a good attendance of members. After the usual opening exercises, the minutes of the meeting were read and approved, and the Rev. Dr. Taylor was appointed Moderator for the next six months.

A call from Henry's Church, LaSalle, in favour of the Rev. W. Forlong, was received and sustained. Mr. Forlong accepted said call, and his induction was appointed to take place at LaSalle on the 14th of February, at 11 o'clock a.m.

A call addressed to the Rev. D. H. Johnstona from the congregation of Beaverton, was appointed to take place on the 5th of February at 10 o'clock a.m. Rev. Mr. Johnstona was appointed to preach and preside; Mr. Weston to address the minister and Mr. Young the people.

A call in favour of Rev. John McFarlane, probationer from the congregation of Farham, &c., was received and sustained as a regular Gospel call. Mr. McFarlane being present, signified his acceptance of said call. A special meeting of the Presbytery was then appointed to be held within the church at Farham, on Wednesday, the 7th of February, at 11 o'clock a.m. for the purpose of hearing Mr. McFarlane's trials, and if sustained, to proceed to his ordination and induction as pastor of said congregation. Rev. Mr. Forlong was appointed to preach and preside; Mr. Conithard to address the minister, and Mr. Forlong the people.

A petition was presented and read from the Students' Missionary Society of the Presbyterian College, Montreal, praying that this Presbytery take the necessary steps to establish a mission to the Gaelic speaking population in the Province of Ontario. They request a grant of \$400 to enable them to make up a salary for a missionary of \$1,000 per annum. The petition was received and a committee appointed to prepare a declaration on this matter.

The Rev. Dr. Taylor was appointed Moderator of the General Assembly, and Rev. Dr. McFarlane to be Moderator of the Synod of Montreal. The meeting then adjourned.

The Presbytery met this morning at the same place. There was presented and read a petition from the congregation of Chalmers Church, Montreal, praying for the moderation of a call to a minister at an early day. The Presbytery received the petition, agreed in its prayer, and appointed a special meeting to be held in the school-house at Mile-End, on Thursday, the 15th February at 7:30 p.m. for the purpose of moderating the call, and to adjourn from time to time till the matter is brought to a conclusion.

A request was presented from the congregation of Grande Prairie to be united with St. Fustache as a district congregation, and to be placed on the list of the Home Mission Churches as a recent charge. A committee was appointed to visit these places at an early day and to report.

There was also read a petition from the French Evangelical Church, Montreal, intimating that they had received notice from the Committee of the C. M. Missionary Society that they were unable to grant pecuniary support to a certain date, and praying to be regarded as a congregation of the Canada Presbyterian Church in connection with the Presbytery of Montreal. The application was received and laid on the table in the mean time, and a committee appointed to visit with parties, and to report at the next meeting of Presbytery.

Papers were read from the 2nd congregation of St. George's regarding certain matters affecting their position. Mr. McKay, of Richmond, was appointed to visit that place, to organize a session and attend to the general welfare of the congregation.

The next regular meeting of the Presbytery was appointed to be held in the City Street Church, Montreal, on the first Wednesday of April, at 10 o'clock a.m.—*Gazette*.

DENOMINATIONAL PERIODICAL READINGS.

Pottengill & Co.'s *Advertiser's Hand-Book* gives the religious periodicals in the United States at about three hundred, with a circulation of about two and a half millions per each edition. Some of the leading denominations, and the ratio of their periodic circulation to their communicants, are given as follows:—

Table with columns: Denominations, Copies Printed, Members. Includes Methodist Episcopal, Baptist, Presbyterian, Roman Catholic, Congregational, Episcopal, Lutheran, and Methodist Episcopal, 5th.

This is a very significant table. Doubtless all classes of periodicals are included, such as Sunday School and Tract Societies' issues. This fact may account for our own large number. It does not, however, detract from the importance of the relative estimates, for juvenile and similar periodicals are, perhaps, the most momentous for the diffusion of knowledge.

It will be noticed that, as might be expected, the Roman Church figures lowest in the list, though it pretends to be the only true Church, and claims the largest population. The table is a deplorable comment on its work for the enlightenment and elevation of its people—a people that most need improvement.

The Methodist Episcopal Church, South, is next to the Papists in its ratio. The late war has doubtless had something to do with this fact. Still its place in the comparison is a startling one, and largely attributable to the intellectual status of the South generally, the effect not merely of the war but of the antecedent influence of slavery. Now that this evil is gone, we may hope to see a rapid increase of intellectual activity in the South, and a correspondent demand for a periodical and other literature.

A well-ascertained table like this may well be pondered; it tells more than volumes of dissertation. Its discriminations may seem insignificant, but they are none the less truthfully suggestive.—N. Y. *Methodist*.

CHRISTIAN CONVERTS IN MADAGASCAR.

We find in the *Englishman* the following paragraph relative to Madagascar:—"The work of destroying the idols and cutting down the sacred groves, and vigorously pushing forward all over the island, to the great joy of the missionaries, but these gentlemen must remember that this is not the first occasion on which the idols have been destroyed, and that their reconstruction was accompanied by the massacre of thousands of Christians, which may occur again. It would be difficult for these gentlemen to remember what never was. There is a story told of a man who once saw a large idol in the interior of Madagascar, not a reconstruction, but a relic of the first Protestant missionaries who arrived there in 1813; the first baptisms took place in 1813; in 1830 the missionaries were banished from the country; there were outbreaks of persecution against the native Christians in 1837, 1849, 1857; the treaty securing religious liberty was signed in 1863, and in 1864 the idols were never before a destruction of the national idols in Madagascar, nor a reconstruction attended by the massacre of thousands of Christians. The persecution lasted twenty-five years, during all which period none, except at the risk of being proscribed to the liberty, and life, could meet for worship, pray to the Lord, or read the Bible. In the last year there was never any destruction of the idols worshipped by the people."

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British American Presbyterian.

OPINIONS OF THE PRESS.

We are indebted to our brethren of the Press for numerous kindly notices, from among which we publish the following:—

The enterprise will no doubt meet with a hearty support.—*Embo Planet*.

We shall be glad to see the organ of the Presbyterian Church among our exchanges.—*Canada Christian Advocate*.

We cordially welcome this new paper, and bespeak for it a hearty reception from the Presbyterians of the Dominion.—*The Observer*.

This will supply a deficiency, which has been long felt, and deserves the support of all who desire the prosperity of the Presbyterian Church, and the dissemination of religious truth in general.—*St. Mary's Argus*.

Mr. Robinson being possessed of ability, and long experience as a publisher, we believe the *Presbyterian* will quickly take a prominent position among the religious papers of this continent. We bespeak for the new paper a cordial practical welcome from Presbyterians in this locality.—*Deerfield Expressor*.

The Presbyterians, we believe, are at present without a special organ in Ontario, and when we consider that our religious denominations have organs of their own, we cannot but think it is ample room for this new journal of the Presbyterian Church.—*London Daily Herald*.

From personal knowledge of the publisher, we regard the enterprise as a judicious one, and have often wondered that no representative Presbyterian organ existed in Canada. The field is wide, and excellence is alone needed to ensure success.—*London Daily Advertiser*.

We think that our old friend C. Blacklock Robinson, late of the *London Post*, is the right man in the right place; and from his former success in journalism and his thorough acquaintance with the business in all its details, he will achieve equal success where others less experienced would utterly fail.—*Clinton News Era*.

The want of a journal devoted to the interests of the Canada Presbyterian Church, and open to the sister Presbyterian Churches, for the discussion of questions in which all have a mutual interest, and for the interchange of sentiments, has long been felt. It is the purpose of the publisher to supply this want.—*We extend a New Year's greeting, and wish our new venture many prosperous returns*.—*Bible Echo*.

We have often wondered that so large and intelligent a body of Christians in the Presbytery should for so long a period have been without an organ. We believe that Mr. Robinson, who has long been engaged in the publication of a paper, and who has long experience in business management, is well qualified to make the undertaking successful in every point of view, and that he merits the confidence and support of all Presbyterians.—*Colborne Express*.

Literary Notices.

THE HERALDS OF THE PLUMOUTH BRITANNIA.—By James C. L. Carson, M.D., thirteen thousand, London—Houlston & Sons. A supply of this valuable controversial work has been procured by James Bain, 46 King St., East, Toronto. It will be found of great service to any who are perplexed by the difficulties which have arisen in this country in connection with the Evangelistic work of those preachers who disclaim connection with any Christian Church. The work is comprehensive in its plan, thorough in its discussion, trenchant and unsparring in its style, and on the whole very satisfactory, though not free from the asperities of controversy.

HARPER'S MAGAZINE AND HARPER'S WEEKLY.—The high character of both these publications is so well known as to render words of recommendation unnecessary. For terms, &c., see advertisement in another column.

THE ENGLISH QUARTERLIES.—No one who aspires to keep pace with the advanced thought of the age can afford to do without the Great British Quarterlies. The reprint of them by the LEONARD SCOTT PUBLISHING COMPANY affords Canadians an opportunity of getting all of the Quarterlies—four in number—in Blackwood's Magazine, for the small sum of \$15.—See advertisement.

PRESBYTERIAN QUARTERLY.—This high toned and well conducted periodical should have an extensive circulation among Presbyterians in Canada. With it was recently consolidated into the *Princeton Review*, perhaps better known in this country than the *Quarterly*. For further particulars and terms see prospectus for 1872, which appears in this issue.

SCOTCHMAN'S MONTHLY.—Conducted by Dr. Holland, is, in our opinion, the best magazine published in the United States. Error receives no quarter in its columns; while Evangelical truth is ever kept prominently in the foreground. Subscription, \$4 per year.

THE LITTLE FOLKS, issued by Adams, Blackmer, & Lyon, publishers of the *S. S. Teacher*, shows its bright face and its stores of good things from month to month. One-half of the entire paper is filled with pictures, always of superior merit. The cuts which embellish the February numbers are exceptionally good, and will afford pleasure to not a few folks who are not so very little. The "*Faithful Guard*," representing a pert, keen-eyed, and self-important little dog, keeping watch over the slumbering of sleeping boys, is especially excellent.

THE NATIONAL SUNDAY SCHOOL TEACHER has entered upon its Sabbath year, but gives no sign of resting from its labours. Not only has it wholly eradicated the marks of the fire which clung to it for a month or two, but, both in matter and in typographical appearance, is superior, if possible, to its former self. The February number comes promptly to hand, and contains, besides the able notes of the Lessons, by Dr. Gregory and Miss Timanus, and the usual editorial matter, articles by Rev. Edward Eggleston, D.D., Corresponding Editor, D. J. S. Jewell, Edward Abbott, Rev. Joseph Alden, D.D., Miss M. B. Slight, and others. Evidently Messrs. Adams, Blackmer, & Lyon intend to deserve their increasing patronage.

The money-order system lately adopted between the United Kingdom and Germany has now been extended to the newly-annexed provinces of German-Lorraine and Alsace.

The Prince of Wales will, as soon as the fine weather sets in, go for a tour in the Mediterranean, which will no doubt have a beneficial effect in aiding his restoration to perfect health.

At a prayer meeting in a Methodist Church, near Leicester, a few days ago, a man fell down dead as he was in the act of giving out a hymn. The cause is supposed to have been heart disease.

The compulsory system of education is coming into force in some districts. At Liverpool, a few days ago, several persons were fined small sums for having neglected to send their children to an elementary school.

A London journal understands that the Governors of the London Hospital have, within the last few days, received a donation of ten thousand pounds sterling from a benevolent individual whose name is not mentioned.

At a meeting of the Winchester subscribers to the Chicago Relief Fund, it was stated that the total amount contributed was \$16,626. Large quantities of clothing and blankets had been sent out, and a further appropriation of \$4,000 was made for that purpose.

The son of King Theodoro was one of the passengers arriving at Southampton by the last steambote from the East. Prince Alamaya, as he is called, has been travelling in India and China, and has returned to England to complete his education. He has forgotten his native tongue, and dresses like a young English gentleman.

It is stated that new arrangements have been made by the Treasury with respect to the remuneration of the Attorney and Solicitor-General. Mr. Jessel will receive a salary of \$6,000 per annum for the performance of his official duties. Sir J. D. Coleridge, the Attorney-General, will continue to receive the present emoluments of his post, but his successor will be paid a salary of \$7,000 per annum.

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Sabbath School Teacher.

BE THOROUGH.

BY REV. CHAS. EDWD. CHENEY, D.D.

In the Psalter version of the Psalms of David, in the Prayer Book of the Episcopal Church, there is a word which has become entirely obsolete. Out of the depths of self-condemnation David is crying unto God in the fifty-first Psalm. He prays, "Cleanse me thoroughly from my sin." We have lost that old Saxon word or of our modern English. Just as in the lapse of ages, by passing from hand to hand, a coin becomes so worn that you can hardly tell its "image and superscription," so our word "thoroughly" requires some careful study to sharpen its lines of definition, and bring out upon its surface the old impress of the Anglo-Saxon mint.

I wish that I could get the ear of lexicographers and persuade them to dig up the old word from its grave, and pile the earth of forgetfulness over its later substitute. The old wine is better than the new. The dead father is worth more than the living child.

In one of our best religious papers not long ago appeared a notice of a bad book. It gave to the vile production an unqualified commendation. Heartier praise could scarcely have been awarded to some work of sterling value. The reviewer had doubtless read the book, but not "thoroughly." He had not penetrated through the gilding of rhetoric into the base metal which it concealed.

Down on one of our business streets they tore up, one day, a few blocks of the wooden pavement. They ought to have been as impervious to water as if made of glass. But, reeking with dampness and spongy with decay, they fell to pieces at the touch. The coal-tar in which they had been dipped had not soaked through the heart of the wood.

With this prefatory definition of what the idea of thoroughness comprehends, let us apply it to the preparatory work of the Sunday-school teacher. A minister who made as shallow and superficial preparation for the pulpit as some teachers do for the class would soon find empty pews bearing witness to the just abhorrence of honest, Christian men for a lazy preacher of the Gospel. It is no answer to say that the work of instructing children is one which ought not to demand so laborious study as that of providing spiritual food for mature and thinking men and women. For the true test of a man's real character is his willingness to fill to his best ability the humblest position. A member of a great legislative body was once taunted by a colleague with his low birth and early poverty. Rising in his place the brave man answered:

"I am reminded by the honorable gentleman, as a proof of my unfitness for the position I hold, that when a boy I cleaned his father's boots. I have only to ask, *Didn't I do it well?*"

I. Be thorough in prayer.

There are many seeds which will only germinate when they have been soaked in water previous to planting. Beautiful picture of what must be the great feature in his preparation for his work, who "goeth forth weeping, bearing precious seed." The arvil of study, the sledge-hammer of earnestness never forged a bolt which carried conviction to the consciences of men except the soul was first made to glow in the fires of intensest supplication. But no where is this more true than in the preparation of the teacher for his class in the Sunday-school. That seed must not only be soaked, but like the seed of the cypress vine, soaked in hot water. That weapon must not only be forged in the fires of prayer, but its material must be melted in loving intercession.

We want thoroughness in prayer for the individual members of our classes. Of course the faithful teacher prays that the Holy Ghost may bless the instruction which he is to impart to the conversion and sanctification of his little flock. But is it well to stop there? There is one boy in your class who, generous and self-forgetful, affectionate even to a fault, has yet a temper which a breath of provocation will ruffle to a storm.

Another, perhaps the most intelligent one of all, is as unmoved by excitement as a marble statue; but as keen to see a personal advantage, and as eager to grasp it, as the most selfish speculator of the Gold Room.

A third, with all his genuine kindness of heart, has the most irrepressible sense of the ludicrous, and with his monkey-like tricks and odd sayings, which even his teacher can hardly resist, is perpetually turning the edge and blunting the point of your most solemn appeals.

Thoroughness in prayer will lead the earnest teacher to take these individual cases to the throne of grace in the arms of his loving intercession. Years ago the huge bell on the City Hall, whose fiery fate has become historic, used to peal out a general alarm, telling that somewhere in the city there was fire. But it always followed up its first warning by another, indicating the particular locality where the fireman's help was needed.

There is nothing that will so ensure a genuine success over every obstacle as to feel, when we take our places in the Sunday-school, that we have not only asked a general blessing of the Spirit, but a particular blessing on each one of the class.

II. Be thorough in study.

I knew, in my college days, a young man who had a most remarkable talent for making what little he actually knew pass current for large attainments. With extraordinary quickness of perception he would pick up some loose smattering of subjects on which thinking people talked, and handle his supplies of knowledge thus acquired with such rare skill that a casual acquaintance, or a stranger who met him for the first time, would leave him impressed with the idea that he had, by study, treasured up vast stores of information.

The Sunday-school teacher who thus attempts to deceive his class will soon find that bright children have a wonderful facility for penetrating such a thin disguise. They find out, very soon, the teacher who picks up scraps of explanations from commentaries, and strings them together with the limsy thread of his loose-twisted talk.

In every well-chosen system of lessons, like that presented in the *National Sunday School Teacher*, each separate lesson has some one great truth which it is designed to set forth. But, like the root of a plant, it often lies beneath the surface. That deep and underlying truth the superficial teacher never sees. He is not thorough enough in his study to have even made the discovery that it exists. He saw off a branch here, and a twig there, and gathers a bunch of leaves yonder, and undertakes to plant them in the fertile soil of the young hearts committed to his spiritual husbandry. But the root principle, from which the vital power of the lesson springs, he knows nothing about; and, as a necessary consequence, the lesson withers away.

The thorough teacher makes it his first purpose, in study, to grasp this central truth. To that all the rest is subsidiary. There may be a thousand minor points of interest; but through them all he pushes to gain, like a general on the field of battle, the key to the position. That point secured and the victory is won.

Such thoroughness in study prepares for the work as nothing else can. For the principle thus laid hold of becomes so incorporated into the mind and heart that the teacher goes to his class as one goes to the fountain with a cup of cold water. He has just what the class needs. He has himself made a discovery, and he is full of joy in revealing it to those who need.

Perhaps this may seem to many like setting up a standard of thoroughness which the work itself does not warrant. Such preparation costs time, labour, and the choicest fruitage of mental and spiritual growth, and all, not to preach the Gospel to listening thousands, not to speak to countless auditors by some widely-circulated book, but only to teach a half-a-dozen little children.

To such I commend the example of the old Athenian sculptor. Working upon a noble statue he gave as careful labour to perfect every detail of the back of the head as he had bestowed upon the face. Each hair seemed to be distinctly defined by his wondrous use of the chisel. A friend who stood by said to him, "What senseless folly! The figure is to be placed with its back against a wall, and at such a height that these minute particulars will be lost in distance. Who will see the details on which you have spent such toil?"

The artist answered "God."

WASTE PAPER.

Few housekeepers are aware of the many uses to which waste paper may be put. After a stove has been blackened, it can be kept looking very well for a long time by rubbing it with paper every morning. Rubbing with paper is a much nicer way of keeping the outside of a tea-kettle, coffee-pot and tea-pot bright and clean, than the old way of washing them in suds. Rubbing with paper is also the best way of polishing knives and tin-ware after scouring. This saves wetting the knife handles. If a little flour be held on the paper in rubbing tin-ware and spoons, they shine like new silver. For polishing mirrors, windows, lamp-chimneys, paper is better than dry cloth. Preserves and pickles keep much better if brown paper, instead of cloth, is tied over the jar. Canned fruit is not so apt to mould if a piece of writing paper, cut to fit the can, is laid directly on the fruit. Paper is much better to put under a carpet than straw. It is warmer, thinner, and makes less noise when one walks over it. Two thicknesses of paper placed between other coverings on a bed are as warm as a quilt. If it is necessary to step upon a chair, always lay a paper on it, and thus save the paint or wood-work foundation.

To pardon those absurdities in ourselves which we cannot suffer in others, is neither better nor worse than to be more willing to be fools ourselves than to have others so.

Our Young Folks.

LITTLE BUILDERS.

Lay the blocks on very even  
Place them skillfully, with care;  
And your mimic house is growing  
Large, and high, and very fair.

Little Nolito's eyes are watching—  
As the painted walls uprise;  
She and Carlo think there's nothing  
Half so grand beneath the skies.

Keep thy patience, little builders;  
Wrath and hate thy work undo;  
If thy walls fall down before thee,  
Other walls have fallen too.

Older hands have oft erected  
Castles large and fair as thine,  
Built with every hope and heart-beat,  
Yet they crumble and decline.

Waste no time in vainly weeping,  
Over errors you have made;  
Work again, and build more strongly;  
Some day thou wilt be repaid.

TEACHING A CHILD.

A great doctrine to teach a child is, that he must labour for what he wants. Is it riches? Let him stop envying those who have made money, and go to work and make it himself. Is it the position that character gives? Let him build up a good reputation for himself. Is it talent? Let him study to improve his mind. Possibly he may come honestly by somebody else's money without working for it, but he cannot inherit an education. Knowledge requires brain work, and there is no getting over it. A man may die and leave his money, but he cannot leave his education.

INDEXING.

Edward Everett Hale says, in the *Youth's Companion*:

"When I own a book, and am reading it carefully, I write, with a pencil, on the last page of it, references to the particular points in it which I think I may need to remember again or to recur to. Then I have my own index ready for me at any future time.

"But I have, perhaps, already advised you somewhere not to buy many books. If you are reading in books from a library, never—as you are a decently, well-behaved boy or girl—never make any sort of mark upon a page which is not your own. All you need then is a little page of paper, folded in where you can use it as a book-mark, on which you can make the same memorandum which you would have made on the fly-leaf were the book your own. In this case you will keep these memorandum pages together in your scrap-book, so that you can easily find them. And if—as is very likely—you have to refer to the book afterward in another edition, you will be glad if your first reference has been so precise that you can easily find the place although the paging is changed. John Doeke's rule is this: refer to the page with another reference to the number of pages in the volume. At the same time tell how many volumes there are in the set you use. If you use this rule, you would enter Charles II.'s escape from England, as described in the *Pictorial History of England*, thus—

Charles II. escape after battle of Worcester. 221 Vol. 3.  
*Pictorial History of England*, p. 221.

You will have but little difficulty in finding your place in any edition of the *Pictorial History*, if you have made as careful a reference as this is."

WRITE HOME.

There can be no excuse for any young man who never writes home, or whose letters to the old folks there—whose dreams are ever of their son—are few and far between, and not worth much even when obtained. It is sad to think that there are young men who let weeks and months pass away without a letter to their parents or their brothers and sisters, who, when they do write, only send a line or two, with some lame excuse for not doing more; a line or two saying nothing, just containing some stereotyped statement, of vague utterances, which gives no information. Why, the value of a letter from a young man to the far-off town or village home, consists in the little details; its affectionate gossip; its accounts of any circumstance or incident that may have promise in it of advantage; its story of hopeful struggle, of dawning success; or its references to new-formed friendships, to books read, churches attended, lectures attended, with a thousand things besides, which may be small in themselves, but which show an interest in the home circle and manifest the beating of the child's heart within the man's.

Young men are not aware what pain they may inflict by apparent neglect; how letters brief and infrequent may give rise to fear and doubt, and occasion anxious days and wakeful nights! Now, don't neglect home; don't seem indifferent to your own family, as if all your own interests were transferred to strangers. Keep the chain of communication bright by use, and write freely and fully, with unrestrained confidence that it may be felt that there is neither blight on the affections, nor error in the life, which is too often the cause of that

lapse in filial or fraternal correspondence which, though the result also at times, of mere thoughtlessness, is always, unkind, and sometimes cruel.

THROUGH THE BIBLE IN A YEAR.

Many of our young readers, as well as some who are older, commenced on the first of January to read the Bible through during the year. To accomplish this, it is necessary to read three chapters daily, and each Sunday two additional chapters, making five for that day. Much the easiest way to do this, is to read two chapters in the Old and one in the New Testament daily, and on Sunday two Psalms for the additional chapters. This will avoid five long chapters on Sunday; which are apt to prove wearisome and discouraging, especially to the young. Three chapters daily, and two additional on the Sabbath, will amount to 1,199 chapters in the year. In the Old Testament are 929 chapters; in the New Testament, 260 chapters; making 1,189 in all. By counting each two divisions of the 119th Psalm as a chapter, we shall add just ten chapters, making 1,199, the exact number needed for the year's reading.

We give below a table, made upon this plan, showing weekly throughout the year where the reading for the date given should commence:—

January	1. Gen. 1.	1. Matt. 1.	1. July.	1. 1 Chr. 27.	1. 1 Thes. 1.
2. " 15.	2. " 8.	2. " 15.	2. " 9.	2. " 12.	2. " 2.
3. " 22.	3. " 15.	3. " 22.	3. " 16.	3. " 19.	3. " 3.
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Read two Psalms each Sunday.  
Read two chapters in Old Testament and one in New Testament daily. Count each two divisions of 119th Psalm as a chapter. September 18, begin at 103rd Psalm. November 13, begin Amos. Leap year, omit reading in course February 29.

PERSONAL RELIGION.

What does it matter to you or to me about John Calvin or John Wesley either? They were glorious men, and did a world of good in their day. But, instead of wishing to wear their shoes, let us wear our own, for they are more likely to fit our feet; and let us come to this Book, and find out what God would have us know by the use of our own personal judgment. This will make men of us. To be fed on spoon-victuals forever will leave us nothing but babes, such as sects might delight in, but such as men should not desire to remain. "To the law and to the testimony" let us come. It is the best way of creating a Christian unity; and throwing aside the prejudice of birth, and all other prejudices, and as far as we can, let us seek to believe the whole gospel, for we are put in trust of it as such; and though we may, and must, make some mistakes, yet we should come as newly as we can to the holding of the whole counsel of God.—*Spurgeon*.

"SMALL POTATOES."

"Your minister is only small potatoes" was a thoughtless remark which sent an arrow to the soul of one of the praying ones in the pastor's flock. It fevered her sleepless pillow, and cast an unwonted shade over her aged brow, as she took her seat at the breakfast table the next morning. *Small potatoes* literally were before her; and as she tasted, her face resumed its wonted cheerfulness, and peace was restored to her soul. "Surely," said she, in her own eloquent strain, "these potatoes are good for food and greatly to be desired; and shall the heavenly manna be rejected, which God's providence provide for us, though it be small as the hour frost on the ground?" And that slight figure which for more than four-score years had withstood the storms of earth, continued to brave life's conflicts, and Sabbath after Sabbath her eager listening trumpet (for the unaided ear no longer caught the music of his voice) cheered the pastor's heart. Her prayers he knew were daily on his behalf, and the faithful pastor knew the value of such worshippers. Who can tell how much of the success of that ministry of a score of years was due to her prayers, to her influence, and those of such as she in that church?

Oh ye who murmur, because the food from the King's table is only *small potatoes*, unsuited to your dainty, depraved palates, remember that it is not against Moses and Aaron ye murmur, but against God.

HOW SHALL MODERN SKEPTICISM BE MET?

First: We must not be afraid of it. Skepticism may indicate power; but not of the highest order. It often indicates weakness. The highest form of power is in affirmation and construction; in building up, and not in pulling down. But skepticism is a negation. Its work is to deny, doubt, find fault, which is comparatively easy.

Second: We are to distinguish between facts and inference. Much of what is called science is mere inference. When Darwin observes similarities between man and the lower animals hitherto unobserved, we must admit the fact, but need not adopt his inference that our original progenitor was a monkey—probably an African monkey.

Third: In dealing with skepticism, we must welcome all truth, and duly respect every honest doubt. But upon this we need not enlarge.

But the most effective weapon against skepticism is the exercise of the faith we wish to produce in others. This is in accordance with the great law that like begets like. Would you produce kindness in others? Manifest kindness before them and to them. Would you produce forbearance? Be forbearing. Would you produce hostility? Manifest hostility. And so, would you produce faith in others, you must manifest before them and toward them the fruits of faith. If an intellectual result simply were aimed at, this would not be so; but aiming at a practical result, nothing can be substituted for this. Without this there may be arrangements, expenditures, meetings, addresses, but the work will be superficial. The unleavened mass, untouched by any particle with the true leaven in it, will remain unchanged. The whole secret of the spread of Christianity over the world is in this figure of the leaven. It is fire that kindles fire; love that kindles love; Christianity manifested that spreads Christianity. Talent, learning, conviction from argument, are well in their places, but avail little. Belief is needed, but it must be in the form of trust. It must be belief on the Lord Jesus Christ.

*There must be in it the acceptance of Him for all that for which He offers Himself to us, and sympathy with Him in all that He proposes to do.* In such a belief there is life; and in life there is power; and in the instincts of all life there is practical guidance. Under such inspiration and such guidance, which will be really that of the Spirit of God, the best forms of organization and of effort will be wanting. The ministry will be sustained. The great problem of lay labour, which is the problem now before the Church, will be solved. Denominational lines will be practically obliterated; and the pallid and protean form of skepticism will vanish before the combined power of light and love.—*Mark Hopkins, D. D.*

QUITE NATURAL.

The *Christian Union* takes a retrospective glance at its twelve-months' labours, and is impressed at once with the magnitude and utility of a great portion of them. It is inclined to change its course somewhat, and give more attention to the fruits of the Spirit and less to contending earnestly for the faith once delivered to the saints. Its non-success is thus set forth:—

We have assailed and logically routed a large proportion of the heresies of the day. We have touched up the Jews; we have confuted the Unitarians; we have

Presbyterian Press.

STUDY OF THE BIBLE.

(From New York Evangelist.)

There is a general want of earnest Bible study among Christians. The Bible was expressly framed to suit the capacity of the common mind. It was not slanted to the cultivated and speculative intellect. The Bible was purposely adapted to common life.

The need is especially pressing now. The tendency of extensive theological investigation is to induce an exclusive style of technical theological exposition. Wide-spread philosophical study and disquisition leads to give exposition a philosophical bias.

But how is he to get at this simple Bible truth, so long as the common people, from neglect of Bible study, are themselves deficient in it? He cannot well get it himself, for he is, to some extent, in another position.

So far, then, as the instructions of the pulpit are theological and technical, rather than practical and common sense-like, it is in good part due to the people themselves. If they would but, like Christians of a former generation, make themselves, by earnest Bible study, "mighty in the Scriptures," they would infuse more of their own practical, adaptive views into the pulpit.

Let us, fellow Christians, have more of this common, every-day, house-study of the Bible. Without the pulpit study, the people may lack light; but without this popular study, the pulpit will lack life.

AN ECUMENICAL COUNCIL.

(From the Evangelist.)

The proposition comes from Edinburgh, and from so judicious a man as Professor Blaikie, whose recent visit to our churches is fresh in memory, for a Confederation of English-speaking Presbyterians. He argues for it on various grounds in the columns of the Edinburgh Presbyterian.

HOW TO RUN A CONGREGATION.

OUTLINE OF DR. JOHN HALL'S ADDRESS BEFORE THE STUDENTS OF UNION THEOLOGICAL SEMINARY, DEC., 1871.

(From N. Y. Observer.)

The minister must not be the only attraction. Some men are called because they will draw well.

Some churches are run entirely by the organ-loft, and may be said to be lofty in this sense. The music is the great attraction, and vast sums of money are annually expended upon it.

People should not come to a church merely for its social life, to gain a passport into good society.

Prayer meetings are good; but the Church must not be run in their interest alone. The activities of a church are apt to be exaggerated, thus appealing to the pride of men. But the model church is a harmonious unity in diversity, complete by the perfection of each of its parts, under the control of the pastor.

In the pulpit the stunning style (a vulgar word for a vulgar thing) should be avoided. Such preachers will preach the Bible from out-of-the-way topics—such as the Witch of Endor and the like. The Bible (being a sensible and not a sensational book) being soon exhausted, they will turn to the newspapers for their texts, and preach about volcano eruptions, shipwrecks, etc., etc.

The true preacher will master and teach the Bible. He will love it and live it. This will make a preacher brave. Though there be many in the congregation who may know more about other things than he does, yet here he is superior to any of them on the knowledge of his text, and the feeling makes him brave. He is speaking the word of God, and he hath truth on his side.

Young preachers should be willing to begin at the bottom of the ladder. He (Dr. Hall) began preaching at twenty years of age for what would be \$500 a year in our money. After all, great men are like the mountains. They look about them and wonder how they came up so high—they were thrown up. Still, they catch all the storms, and the fiercest winds blow about their heads.

The speaker was listened to with the utmost attention, and applauded several times during his most interesting and instructive address.

LONELY WORKERS.

Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspaper and magazines which describe their labors and successes; yet some who are doing what God will think a great deal more of at the last, never saw their names in print.

Never mind where you work; care more about how you work. Never mind who sees, if God approves. If he smiles he content. We cannot be always sure when we are most useful. It is not the acreage you sow; it is the multitude which God gives to the seed which will make up the harvest. You have less to do with being successful than with being faithful.

Current Opinions.

THE IRISH AND SCOTCH.

(From the London Times.)

The Scotch are a small people, and almost everywhere that such a people is combined with one of greater territory and numbers we have the phenomena of a discontented nationality. But we may restrict ourselves for an example to the British Isles. Ireland is an oppressed nationality. Do what you like, Irishmen will not give up their right to be called a downtrodden people.

In contrast to these we find our Scotch neighbours taking the political world as they find it, and prospering under, or in spite of, all kinds of institutions. The secret of their loyalty and contentment is that, as a rule, they make their way. Private success produces public tranquillity. The contrast has often been drawn between England's conduct towards Scotland, which was joined to her on equal terms, and her treatment of Ireland, which has never recovered from its position as a conquered country.

The speaker was listened to with the utmost attention, and applauded several times during his most interesting and instructive address. Do we expect candor and a conscientious record of facts in our leading political organs? We are too generally disappointed. The majority of their reports and criticisms are caricatures, or extravagant laudations.

POWER.

(From the Baptist Union.)

Abounding prayer, while inventing, developing, composing, and preparing to deliver, the sermon, will give both an intellectual and moral concentration and earnestness to the discourse most favorable to right spiritual impression.

It is well known that the most effective discourses of Whitfield, Wesley, Payson, McCheyne, and other preachers of great spiritual power, have been prepared in this manner. Prayer will necessarily vivid illustration, and indeed the best rhetoric, for it will eagerly seek its desired effect.

clearness impossible from mere passionless statement. But above all, the Holy Ghost will go before and follow after such a discourse. The spirit will bring particular persons to hear, will prepare their minds in accordance with the preacher's previous petitions, and give to his words a power not at all his own.

There is reason to believe that many a preacher would be more popular with his people, as well as more useful, if he prayed much more than he does for God's immediate blessing upon his very next sermon. Of course all preachers pray for such results, but do they agonize? Are their souls really aroused?

There are preachers now living of great eminence, the secret of whose power is in the closet. There the intellect as well as the heart is kindled. There are preachers of ample ability, education, and even industry, as well as unquestionable piety, who are comparatively feeble preachers, because they do not wrestle more for an immediate blessing upon their sermons.

JOURNALISM.

This is now a power. Armies of strong men use it, and affect results which sword, and shot, and wheel, and screw, and steam can never reach. The agency is unique. These frail, transient sheets, seem so light and perishable, have so little body and materiality, and drop into obscurity so soon, that at first thought we judge them insignificant, and almost powerless.

Studying the daily or weekly journals, their origin and growth, the magic skill which gives them form; their adaptation to drop seed-thought into the public heart, their subtle influence on character and destiny, our conceptions are elevated, and we assign them a high position among forces chosen to secure the weal of man. They have no right to be low, or mean, or vulgar, or false.

Do we expect candor and a conscientious record of facts in our leading political organs? We are too generally disappointed. The majority of their reports and criticisms are caricatures, or extravagant laudations. They are not manly and honourable to rivals, and they are often vulgar in style and false in utterance.

And if our leading journals stoop to such vile uses, what can we expect of those of less pretense? If editors of culture and first-class powers of mind disregard the simplest amenities of gentlemen, indulge in vulgar and abusive epithets, and defile their papers with partial statements, those of a lower grade will be more vile.

Upon the whole, our public journals are far from perfect; many of them are positively vile. The examples of leading papers fall far below a proper standard. They especially often by lack of candor and truthfulness. They often strive for sensation, indulge in extravagant, perverted facts for effect, deal in stilted phrase and wild description, which none can respect or trust.

A cross is your portion, if a crown be your reward.

THINGS NOT TO DO IN WINTER.

Don't let cows out to water when the barn-yard is covered with ice, they are liable to injure themselves by slipping, especially if heavy with calf.

Don't let your horse stand out in the cold after a drive, without throwing a blanket over him. The neglect of this precaution has caused many a cold and sickness, so that self-interest, if not humanity, should compel the duty.

Don't let your pumps freeze, if you wish to save trouble. It is a difficult job to thaw them out, and in the meantime your family and cattle may be suffering from it. Don't let water stand in troughs a single night lest it be frozen solid before morning.

Don't spend your evenings at the village grocery, spinning long yarns, talking gossip and politics, and getting scented with tobacco smoke. Better stay at home and read to your wife; but if you go out alone, let it be to the farmer's club, or some place where you will not forfeit self-respect.

Don't let the children mull over their lessons without helping them now and then over the hard spots. A very little encouragement goes a wonderful way with young folks under difficulty.

Don't neglect dumb animals—especially in extremely cold weather—at the barn, the sheep-house, the pig pen, or the hen coop. They need shelter and warmth, and food and water. Who is to supply them but you, the owner? They need not be starved almost to death before your obligation begins. They should be made comfortable and happy, or you do not discharge your duty.

Don't allow a pipe or cigar in the barn or other out-building. To enforce this rule on others, you must obey it yourself. How is it with you, do you smoke in your barn? If so, you must not complain if your buildings burn down before winter is out.

Don't saunter about of cold mornings, with hands in pockets, and neck and ears bundled up with mufflers. Out with hands, off with scarfs and stir round briskly at some useful job. There is plenty to do, if you only plan for it beforehand, and there is nothing like work to start the blood and make one jolly.

THE BEAUTY OF WINTER.

Winter scenery has charms of its own, that yield to no other season. On a clear winter day, the landscape often has a depth of colouring such as no other time of the year affords. An indescribably soft and tender atmosphere rests upon the earth, through which glows the deep purple and blue of the distant hills. The whiteness of the snow gives to the scene a celestial purity, a suggestion of heavenly things.

There is abundant beauty, too, of the minutest kind. What is more delicate and exquisite than the tracery of the bare tree-tops relieved against the sky? And every snow storm-works a myriad miracles of dainty architecture. It clothes the black spruces with a hundred feathery plumes. It hides every unsightly object with a soft white mantle. Under its touch in a single hour the whole earth is transformed, and masquerades in every variety of beautiful and grotesque apparel. Then, as by the quick changes of a magician, comes a sudden shower or thaw, and, again a frost, and the sun rises upon a world clothed in diamonds.

But the deepest charm which nature has in winter is that which night brings forth. The earth is not more unlike in summer and winter than are the heavens. Compare the mellow glory with which the harvest moon floods the earth, with the cold bright light of the far-off moon of winter. And the winter stars,—what sight that is given to man so stirs his sense of awe and mystery, so moves him to rejoice, and reverence, and adore?

It seems to us that in the severity and sternness of winter, the moods which Nature suggests are higher and more heroic than the milder seasons inspire. When the earth about us with every fruitful thing, when the warm air wraps us and the wind breathes gently upon us, the sense of these things bring great delight. But when the blood quickens to resist the cold, and bound in frost and snow the earth seems under the power of some mightier influence than those which minister to the physical man, then we seem to come closer into the presence of the Infinite One. Let one stand in the forest at night, when the ground is white about his feet and look up through the network of the great branches to the stars blazing from their infinite distance and listen to the mysterious voices of the wind, and he may well feel himself within the courts of God.—Christian Union.

We are sorry to learn that Mr. James Young, M.P., for South Waterlool, met with an accident at Galt, last week. He was present at the curling match between the Galt and Guelph clubs, and falling on the ice, hurt his left ankle so badly that he will be detained in the house for some time.



THE BLESSINGS OF TO-DAY.

Swains, we never prize him made. Till the sweet-voiced birds have flown; Swains, that we should slight the voice...

Random Readings.

No one sees the wall on his own back, though everyone carries two packs - one before stuffed with the faults of his neighbours; the other behind, filled with his own.

PULPIT PREPARATION.

The young man who enters the ministry to-day ought to make his calculations for a pulpit work of ten years.

FISHING IN THE UPPER MILE.

A new and exciting kind of fishing is to be had on the banks of the river, and a long walk in the wind in the boat, and a long walk in the boat...

COMMERCIAL MORALITY.

A late number of the Christian Guardian contains a suggestive article on "Commercial Morality," from which we make out three extracts.

THE YORKSHIRE CATTLE FEEDER.

It is highly recommended by the Professors of the Veterinary Colleges of Great Britain, and is a valuable and indispensable article in the diet of all cattle and horses.

ALEX. GEMMELL, BOOTMAKER.

Sign of the "Golden Boot," 97 KING STREET WEST.

ANNUAL SCHOOL REPORT.

We had the following interesting summary of statistical information, called from the report of the Chief Superintendent of Education in a late issue of the Canadian Review.

This amount was expended as follows: For teachers' salaries, \$1,250,000; for salaries of school officers, \$500,000; for salaries of school trustees, \$250,000; for salaries of school directors, \$100,000.

MONTEAL MARKET.

FLOUR—Receipts 1,000 barrels; market quiet; sales and heavy but with little enquiry; quotations for white flour, 65¢ per bushel.

Travelers Guide.

Table with columns for Departure, Arrival, and various train services (Grand Trunk, Montreal, etc.).

Wines, Liquors, and Provisions.

Table listing various wine and liquor prices, including Grand Trunk, Montreal, and Western States.

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Commercial.

TORONTO PRODUCE MARKET.

The market may be reported without material change since the 15th. Very little enquiry prevails for anything; a few car loads of wheat might probably sell somewhat better, but prices are generally above the view of buyers.

MONTEAL MARKET.

FLOUR—Receipts 1,000 barrels; market quiet; sales and heavy but with little enquiry; quotations for white flour, 65¢ per bushel.

Travelers Guide.

Table with columns for Departure, Arrival, and various train services (Grand Trunk, Montreal, etc.).

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THE ILLUSTRATED CHRISTIAN WEEKLY.

Encouraged by the hearty approval with which the publication of this paper has been received, the publishers were enabled this week with the issue of Dec. 29, 1871.

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