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#### Contributors and Correspondents.

NEW BRUNSWICK.

Correction—The Liquor Traffic—Prom-BITION DESIRED-A LOTTERY SCHEME-THE ST. JOHN PRESBYTERY.

I find that I made a mistake in my last when giving an account of a congregation ere that has adopted the weekly offering ystem, and I haston to correct it. I said hat two of the members had declared beorehand that they would give between them \$5 per week. I learned since that I should have said \$7 instead of \$5, one of the two having said that he would be himself good for \$4. It is with pleasure that I make this correction.

Last year I gave the readers of the PRES-BYTERIAN some account of efforts put forth n St. John to obtain better legislation on he liquor trade, efforts which I am sorry o say were unsuccessful. So influential is he liquor interest here, having had such a ong lease of power that it is quite insoent and not without freason, I suppose, hat our House of Assembly actually mock. ed at some of the most worthy citizens when they prepared by no means an extreme Bill and laid it before them. I don't think these representatives prepared for the fact that the peace-loving citizens would have resented the insult in the way that they did. This year preparations are being made to try again. The feeling is growing up that to be ruled in the Common Council and the Mayoralty as well as in the Hall of Legislature by Rum, and then to have the flower of our race ruined by the same enemy, is an intolerance that is not to be borne much longer. The yoke may not be entirely thrown off just now, but a beginning has been made that will by the blessing of God lead to freedom.

Fach points as the following will be ask ed/for this Session :- The shortening of the hours of sale, the isolation of the traffic of arink from traffic in other things, the suppression of billiard and othersaloous on the premises where drink is to be sold, and probably the establishment of a License Board instead of leaving licenses as they are at present in the hands of the Mayor. The action of the Ontario Legislature is watched here with interest. The Bill to deprive a drunkard of the control of his property until he reforms, is an important step. I very much fear, however, that such a Bill would have very little chance in our Legislature as at present constituted. I was going to make a remark on the mental and moral calibre of the rank and file of our representatives, but I forboar.

A lottery scheme on an immense scale

has been set on foot to clear off an embarrassing debt that rests on the Academy of Music which was built here within the last two years. The Committee of the Evangelical Alliance denounced the scheme as immoral and a scandal on the Christian profession of the city. A perfect howl has been raised on that account by a host of anonymous letter writers, backed in a sort of hesitating way by part of the secular press. The arguments of the legion of scribbors are models in logic as in modesty. I have not seen one letter that stood up ight straight for the morality of the scheme. The howl at first rested on the ground that in many (church and benevolent bazaars lotteries were allowed, why therefore did the ministers of these churches come now to the front and condomn the principle. It was conveniently forgotten that the Rev. gentlemen who wrote the report which contained the condemnation, as well as others that took a leading part in the Alliance, never did permit such questionable practices in their churches; and also that others who had winked at such practices now came forward publicly and acknowledged their errors. Instead of taking such a confession in good faith, a storm of abuse was blown upon the men that did it. Truly the tender mercies of certain are cruelty. Another writer admitted that letteries were wrong in general, but in this case they were justifiable, the end justifying the means. It seems questionable whether that letter was not ironical. But the height of absudity was capped by a comparison drawn between the lottery scheme and the slave trade of Britain in former days, and concluding that the Alliance should buy out the debts of the Academy, and then teach morality after that I With this and the scheme discussed for the restriction of the liquor traffic, the pens of nameless scribes have been kept busy for some weeks

The Presbytery of St. John met last week and transacted fully the usual amounted of business. Among other items of business the Rev. N. McKay was loosed from the charge of St. Daniel's Church, St. John, in order that he may be settled over-

that of Summerside, P. E. I. Mr. McKay has been more than 11 years in this city and will be much missed. He is a native of Nova Scotia, is of Highland descont, and speaks the Gaelie language, though he has not used it in this Province. It is 17 years last September since he was first ordained to the pasiorate, and he has been one of the most active and energetic workers in these Provinces. He leaves a blank in the Presbytory that it will not be easy to fill. Besides being Clerk for the last five years, he was ever head and front in every evangolical work that was to be done. And he was as amiable as he was active. The writer was intimately associated with him for some years past, and has seen him in all moods and tenses of life, and he cannot do less than say that there never was the shadow of a shade of coolness between them, not even anything approaching to that. The St. Daniel's congregation which is now vacated by Mr. McKay's removal is one of the most important and prominent charges in the Synod. It is an old Free Church charge, with the founding of which, about a quarter of a century ago, the late Dr. Burns, of Toronto, as the readers of his life will see, had not a little to do. Dr. John Thomson, now of 84th st., New York, was its first pastor, having been settled in Eugland before he was sent out here. Having been here for some years he was induced to settle in the States, that was one of the first "grand larcomes" made by our friends across the border) and he was succeeded by the Rov. Wm. Forme, also a man of culture and ability. In the quarter of a century existence it has had three pastors, which for length of settlement nay be taken as a medium between the frequent changes which are so common in the United States and the lifelong pastorates of the Old Country Churches. One good feature too is so be marked. The first pastorate was not a tolerably long one and that followed by a shorter and then by a still briefer; no, the graduation has been the other way. Each successive one has been longer than that which went before. Hence there is not a tendency to depart from the good ways of the staid old land, but a disposition rather to follow in the steady track, or at all events to attain to the qualities that are so marked there. It remains to be seen whether the next settlement will be longer than that which now comes to a close.

St. John, 18th Feb., 1878.

PRESBYTERIAN NOTES FROM THE NORTH-WEST.

A few Presbyterian notes from the North-west may be of interest to our brethren in Canada. As the tide of immigration is rapidly filling up the fertile plains of this portion of the Union, the Presbyterian church, in common with the sister denominations, has a great work to accomplish, a large field in which to exercise its energies and do its share in causing the waste places to rejoice and blossom as the rose.

The influential position of our church in this country has been mainly due to its numerous educational institutions, especially its Theological Seminaries, manned as they are by talent of the first order. the professors in these celebrated "schools of the prophets" have a world-wide reputation, and have stamped their impress not only upon the present age, but through their writings moulded thought in various departments, the influence of which shall be felt upon the future. It is to the eastern part of the Union that ar church has hitherto chiefly looked for her supply of workmen. From those older institutions have gone forth from year to year watchmen to stand on Zion's walls in all parts of the world. But as the great north-western field is being so rapidly populated, the church will feel the importance of some of these centres of influence being located nearer home. The N. W. Theological Seminary is admirably adapted to meet this want for the present, situated as it is in the great metropolis of the west-Chicago. It has an important work t do in carrying forward the cause of truth. It is to form a basis of supplies for a large section of the church. Spared by a merciful Providence from the flames in the late fireand being at present richly endowed; while prospectively, by means of land grants and money, the wealthiest semirary in the country, a career of usefulness is opened up before it which few theological schools have ever enjoyed. But notwithstanding the large avenues of influence which may open up for institutions, if they are not properly manned and supported the golden oppor-tunities are lost, only to be seized upon by others who may be alive to the situation. In view of these facts, we think the Presby-terian Seminary of the North-West has been fortunate in securing the services of and a very popular preacher does not the Rev. Francis L. Patton to fill the chair guarantee that he can even read the Greek

of "Didactic and Polemic Theology." It will be of interest to our Canadian brothren It to know that he was at one time connected with the Canada church, and received part of his education at Knox College, Toronto.
From thence he went to Princeton, where
he graduated. After graduation he had a
successful pastorate first in New York and
afterwards in one of the leading churches in Brooklyn, where he was laboring when called by the General Assembly to the highest position of trust in her gift to bestow, at a salary of \$5,000. The professor is comparatively a young man and gives promise of an eminently useful career as an instructor and writer by moulding theological thought in a large section of the church. His inaugural address is an able vindication of theological science, remarkable for its freshness and vigor of thought, clear style, and ability in dealing with the great theological issues of the day.

The Interior, the leading Presbyterian journal of the west, has lately changed hands, being now published by Cyrus H. McCormick, with Prof. Patton as editor and Revs. Arthur Mitchell and Abbot E. Kittridge as special contributors. With such a woulthy and liberal publisher, and edited by such earnest and talented men, we anticipate in the Interior an able and fearless exponent of the doctrines of our church, and an influential advocate of the questions which concern the moral and social welfare of the country. In the present restless ago, when progress is the watchword of society in all departments, if the Church is to do her work efficiently she must keep abreast of the times in this enterprising spirit, and press all the forces at her command into the aggressive work of conquering the world for her Lord. In this divine mission the religious press is to prove a mighty auxiliary. In the civil world it has proved itself one of the mightiest forces in society, and it is high time that the church should be fully alive to the importance of a piess consecrated to the glorious design of establishing truth and righteousness throughout the earth. We rejoice to see our Presbyterian brothron in Canada laboring in this field through the columns of the Bri-TISH AMERICAN PRESBYTERIAN. Wo hope your journal may be long sustained to disseminate truth throughout the "Dominion. The church should feel it incumbent upon her to lay her wealth and talent under contribution in order to send these messengers of good will on their errands of mercy throughout the land.

Chicago, Feb. 15, 1878.

PRESBYTERIAN WRONGS.

No. 7.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,-In my last letter I urged the necessity of making an immediate appointment to the chair of Homiletics and Pastoral Theology in Knox College. I suspect that a great many persons will be very hard to convince that this chair should be preferred in importance to that of Systematic Theology; but I am protty sure that the day is fast approaching when my suggestion will meet with general approval, and I am sure that it will, now, meet with the heartiest approval of the students, who are the parties most interested.

I now propose to suggest a few other particulars in which the course the General Assembly is pursuing seems to be wrong. The first is the sort of men that the Church, generally, seems disposed to push forward to professorships. The general principle, which seems to guide in the mat- of the large and I hope increasing circle adter, is that the man who is most favorably dressed by you from week to week, attend known in the church as a preacher, and them all. You were present at least, as among the people, ought to be selected. Now I maintain that this principle is one the wide diversity of opinion obtaining as in the highest degree unsafe. Popular preachers are not, as a rule, the most scholarly men; but, whatever a professor lacks, he must have scholarship. Amongst the students themselves there are quite a number of men of high scholastic attainments; and, now that we have begun to draw upon the Unive. ity for the prelimin- | the ranks of the Grumbler? ary training of our students, we may expeet that the proportion of well trained must be pronounced a success. It the men will rapidly increase. In this matter | roughly interested and amused for the time we must legislate for the future. If then a large propertion of the audience. Many we expect to have University Medallists among our s adents, we need not imagine heard unrearrous. In addition to the constant that are properties and annused for the time a large properties of the audience so general and hearty in its laughter, without heard unrearrous. In addition to the constant that any old rainister that turns up wall do for a profes-or. The times in which we live demand that, not only men who are known to have "good minds," but men who are known to be thoroughly accomplished scholars, must be sought out to supply our College chairs. A man who is possessed merely of ordinarily good abitities, and who can keep merely a day's work or so ahead of his students in his own studies, will simply not do. And yet the matter of scholarship scems scarcely over to come into notice in the ordinary talks, in church courts, and out of them, as to who shall be professor. Among ordinarypeople it is usually taken for granted that any man, who has gone through a course in a Theological Seminary, is quite capable of undertaking the duties of a professor's chair. The fact that a man is a minister

and a very popular preacher does not

Testament. Besides we cannot afford to thrust our best preachers into the quietude of professional life. We need more of them instead of fewer; and the church herself, in every part of her membership, must suffer from every such appointment. We have now some vacant chairs, and we have an opportunity which we may not have again for many a year, and which we can-not afford to let slip, of filling them with thoroughly qualified men.

Another error is made in regard to the age of men who are fit for professors. The principle generally adopted is that a man must have grown gray in the labours of the pulpit before he can be entrusted with the responsibilities of a professorship. It is a desirable thing that men placed in such a responsible position should be well tried; but it is very undesirable that they should have exhausted their powers with provious work, and grown rusty in their minds, from want of study. To be a good professor, a man wants to be in his prime. He needs to be in possession of full bodily vigor and a growing, strengthening intollect. As a professor, a man can be nothing but useless unless he has been an extensive and thorough reader, and that, a faithful paster never can be; so that he very fact that a man has spent his life time in the ceaseless activity of pasteral duties is the next thing to proof positive that he is un fitted for a professor. Every scholar, who has gone into the ministry and spent his strength among his people instead of among his books, knows that the time at which he was best fitted to enter upon a profes-sorship was a year or two after he had completed his own collegiate course. In Scotland they have become convinced of this and begun to appoint young mon. The late appointments in Glasgow of Profs. Candlish and Murray have inaugurated a new era in that country, and established a procedure reliable. precedent which future generations will be too wise not to follow. The Americans have long seen the wisdom of appointing young men. The young professor has his life-time before him to read and perfect his lectures, and thus students get the benefit of the predestions of a man who has let the of the prelections of a man who has devoted his life to his own department of study, in stead of being fed with scraps of old sermons by worn-out ministers.

The third error is a fundamental one

and, if it were corrected, the others I have mentioned would disappear. The whole General Assembly votes for a professor. Most of the lay members knew nothing about the capabilities of any one of the candidates; and therefore, as they admit, vote entirely in the dark. Most of the clerical members know very little more, and are likely to their personal favorites. method of election could be more objectionable. Why should not a committee be ap-pointed to recommend to the General Assembly a man whom they know to be qualified. It is the way in which all such appointments should be made. We would hon be likely to secure the best men. Besides it would be a great deal more com-fortable, surely, for the candidates. They would not then have to be pitchforked into public notice by presbyterial nominations, only to run the risk of being voted down by the General Assembly.

INDEX.

DR. TALMAGE AND THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

MR. EDITOR.—We are being favored this winter in Toronto, as you know, by visits nom a large number of popular lecturers, lay and clerical. They seem to be on the whole well attended—a great change from the time, not so distant, when the crowded skating rinks emptied the lecture rooms of the city. You, of course, in the interests to the merits of the lecture, and the good taste of the lecturer, I was glad to read your discrammating and on the whole commendatory estimate. Could you not have gone a little more into details? or were you afraid, with the recillection of the lectures's satire still vivid, to find yourself in

The no respects To. Talmage's lecture general and hearty in its laughter, with aut being uproarious. In addition to the cures for a speptic weaknesses, which the lecturer described at great length and with much picturesqueness, including boating, fishing and I ding, he might have added, if modesty would have allowed it, his own lecture on Grumbles & Co. Here the general effect of the lecture must be pronounced, we believe, to have been good and wholesome. It did something more than amuse for the time. If, dealing mainly with the foibles and weaknesses of humanity it did not aim at producing effects of the highest kind, yet in the comparatively low though by no means unimportant sphere in which it ranged, it certainly told, and we believe told for good. This result was due, on the one hand, to the keen sense of humor of the lecturer, to his enreful avoidance of all of structions, the truly life-like character of his delineations and on the other, to the sympathy he doubtless has as a cultivated christian man with what is noble and generous in life.

The lecture, however, had serious draw backs. In the first place, the subject did not seem quite worthy either of the occasion—the opening of the lecture-room of a

Young Man's Christian Association, or of the lecturer as a minister of the gospel, coming from so great a distance. Then were there not one or two passages slightly irreverent, fitted to impair rathe than to strengthen the regard for what is sacred, and which a clergyman of all men should know how to value? We have heard serious objection to the lecture on this score, and do not know how it can be fully met. The humor, may we be permitted to add, was more easily appreciated than the elo-quence, the naturalness of the one contrasting strongly with the elaboration of the other. But we must not proceed any far-ther in this line lest we should be at once uncourteous to a distinguished stranger, and ungrateful for an hour of on the whole very pleasant entertainment.

There was, however, one feature in the

lecture, as in most lectures of the kind, on which I ask room for a word or two. Trefer to the element of miniery which characterized it throughout. The weaknesses, follies, and meannesses of various classes of character were not simply described, they were represented in tone and gesture, and with a skill that would have done credit to a practised actor. Now very many have the greatest aversion to this form of delinea-tion in a man whose life-work is to doal with the moral and spiritual nature of man. Is the aversion well founded, or is it simply an educational and narrow prejudice? It would seem all but certain that a feeling so general, and often found strongest in persons of the most decided worth, must rest on some valid though not always perceived ground.

Is the ground something of this nature?

That to munic one's fellow-men either in their follies or in their vices implies on the part of the speaker a momentary identifica-tion of himself with these; while the pre-valing conviction in regard to a minister of the gospel is that his sympathy with what is noble and pure in human character ought tobe so strong as to render him incapable of such identification even in appearance,—as to make him shrink from it even when he has the good purpose of rendering the characters delineated objects of scorn to his audience. Whether this bothe true explanation or not, I believe a moral teacher, a man whose life-work is to lead men to God, cannot impersonate weakness, folly or vice, not only without loss of dignity, but without loss of moral power. Still in justice to Dr. Talmage, let the said that he does not sin alone in this respect, or se offensively as many others in the case of whom the bright moral aim is neither so manifestly sought nor so successfully reached.

SIGMA.

QUERY.

Has a minister who has ample means of his own any claim either legal or moral on the Aged and Infirm Ministers' Fund as it at present exists? Will some one of your correspondents or readers answer the question?

POOR GIRLS.

The poorest girls in the world are those who have never been taught to work. Rich parents have petted thom; they have been taught to despise labor, and depend upon others for a 'iving, and are perfectly helpless. If misfortune comes upon their friends as it often does, their case is hopeless. The most forlorn and miserable woman on earth belongs to this class. It belongs to parents to protect their daughters from this deplor-able condition. They do them a great wrong if they neglect it. Every daughter should be taught to earn her own living. The rich as well as the poor require this training. The wheel of fortune rolls swiftly round-the rich are very likely tobecome poor, and the poor rich. Skill to who has exerted the widest influence appears from your last issue, at the first indispensable to the poor. Well-to-do among the people, ought to be selected.

Now I maintain that this principle is one the most of the poor with the poor rem. Skut to labor is no disadvantage to the poor. Well-to-do parents must educate their daughters to

To be without Jesus is a grievour hell; and to be with Jesus, a sweet panadise.

If Jesus be with thee, no enemy shall be able to hurt thee.

He that findeth Jesus findeth a good treasuro-yea, a good above all good.

Most poor is he who liveth without Jesus, and he most rich who is dear to Jesus.

Love all for Jesus, but Jesus for himself. Jesus Christ alone is singularly to be loved; and he alone is found good and faithful above all friends.

The highest and most profitable lesson is the true knowledge and lowly esteem of our

It is great wisdom and perfection to think nothing of ourselves, and to think always well and highly of others.

I wish to place record my conviction that bolic cannot ow be defended by reticence any more than by sailing, or by any privileges and assumptions. Nor, again, privileges and assumptions. Nor can it be defended exclusively "standing army"—by priorits and ministor-of religion. To them, I do not doubt, will fall the chief sl'are of the burden, and of the honor, and of the victory. Dut we commit a fatal error if we allow this to become a morely professional question. It is the affair of all. It is very difficult in handling such controversies to avoid the assumption and denunciation. I desire, therefore, to abjure all imputations against motives or characters. Equal credit-for the love of fruth should be allowed by all to, all, and the endeavor made, or at least intended, to unite plain speaking with personal respect.—W. E. Gladetone

### Contributors and Correspondents.

THE SABBATH SCHOOL.

173 PLACE AND PURPOSE.

(For the British American Preservenian)

The following address was delivered by Mr. W. N. Hossie, at the Convention of the County of Peel Babbath School Association recently held at Bolton.

1. THE SABBATH SCHOOL, Mr. Pardeo says, "is a place where the Church of Christ meets with the children and youth for the worship and service of God-Christians caring for the children on the Sabbath day," and I have learned that while they seek to instruct the children in & knowledge of Biblo truth, if truly sincere, thay are themselves lacgely benefited, having their own hearts kept alive and refreshod. The progress made in this department of Christian work within the last twenty years is astounding. Teachers are now numbered by the million and scholars by tens of millions. While it is our duty and privilege to send the gospel to heathen lands, we should not forget the children in our own neighborhood, many of whom are living without God and without hope at our very doors. Surely we can reach them easier than our devoted missionaries can those heathen in lands where, in addition to prejudices, the laws are against the introduction of the Bible and Christianity. Then, all who have the heart and desire the conversion of the ungodly, but have not the means to send the gospel to distant lands, here is a field of labor, right at home, requiring no money, but a willing Christian heart to take a part in the Sabbath School. Let us glance for a moment at the progress made in this work. In all ages, whenever pure religion has been revived, especial attention has been given to the early training and religious instruction of children. The soul is diseased and the application of Bible truth is the proper remedy. A Bible education then is of the highest importance. In that wonderful Book, which extends its record over the long period of four thousand years of the world's history, there is throughout a wonderful regard for children. Of the Patriarch Abraham, nearly four thousand years ago, it is written, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. xvii. 19. The history of the childhood of Joseph and Moses, and David, and Samuel, and Daniel, wonderfully illustrates the value of the instruction and religious training of children. These words in Deut. vi. 6, "Hear, O Israel \* \* These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children." Thus we find so long ago the great Sabbath School principle foreshadowed and embodied; and can there be found in all the Bible a more definite authorization or divine appointment for any of the great denominational Christian Churches which now so bless our land, than is here found for the Sabrath School? It is true, if parents did their duty, there would be less need for the school; but, I ask, do they do their duty? Do they? In fact no congregation can be said to be properly organized if it has not got a SABBATH SCHOOL, an adjunct ordained and signally blessed of God. The Sabbath School, then, is simply the Church of Christ putting forth its legitimate effort in its most inviting field of mighty doep. It is the regular systematic working department of the Christian Church, not an outside auxiliary, but something within, the church itself in action, and as such should be carefully guarded and cherished. The progress made in the management and teaching of the Sabbath School and in other matters connected with whose name in connection with this enter-prise shall never be forgotten, first idea was to keep the reglected children out of the streets and to protect the Sabbath. In rural parts the inducements to evil are not so abundant as in cities, where vice in varied forms are brought so near together. Then his work was simply that of a Sunday School, for the children were merely taught to read and write, a great boon in those days, for few at that time had the advantages that the children of Canada at the present day possess, where education is as free to every child as the air it breathes. Some time after a great advance was made by the introduction of the Bible as the Beading Book. The next step was to commit the Bible to memory, and then the Christian churches took hold of the Sabbath School. I use the term Sabbath in preference and in contra-distinction to the term Sunday, because there is something sacred and religious in the term Sabbath, it is Scriptural as well as sacred, while Sunday is neither sacred nor Scriptural. The wicked may, and do enjoy, Sunday, but the Sabbath day is a weariness to them. In Gen. il. 2, we read that "God rested the seventh day and blessed it," and then in Exedus xvi. 28, the day is called "the rest of the floly Sabbath unto the Lord," and then in the Fourth Commandment we have. "Remember the Sabbath day and keep it hely. At first the sim of Sabbath School teaching was very feeble and indefinite : to keen the children out of mischief, teach them to read the Bible; correct their manners and make them befter children-not profane and disobedien! Next the aim was to give them general knowledge of Bible history and Catechism, but did not pretend to hint at the possible conversion of the children. The

Bible was long used as a book of task lessons for the young. I remember having to learn chapters of it as a pullshment for learn chapters of it as a patienthent for trifling irregularities at the common schools. Catechism and Hynn recitation engrossed oven our Bible classes. But now the Bible is exalted and so applied I trust in our Subbath Schools as to be the rest attract-ive of all books, and the aim of the Sabbath School is, or ought to be, the immediate conversion of the children to Olirist, and g ving their hearts early to him; not only the children, but all who attend. Many a Subbath School Togcher has had his or nor own heart renewed while engaged in the great and precious art of leading little children to Jesus, who was wont to bless them, and take them in Hisarms while He was on the carth.

#### ITS PLACE

should be in the besom of the church. You remember how anxious mothers were to place their children in the Saviour's arms; the good carnest disciples thought it un-necessary, and a waste of His precious time and so were about hindering the access o these little ores to him. Jesus mildly re-buked them, sweatly smiled, and kindly said, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." In this mixed community where congregations of the Church are weak, it is not expected that they can occupy the whole field; still more can be done than has been done yet. Every professing Christian should desire the early iving of the children's hearts to Jesus ; but it is not enough merely to desire; let us have faith, and work to accomplish the object desired. O we do want more laborers in this interesting place, which should be made comfortable and attractive. Wherever a few people meet for public worship organ ize at once a Sabbath School; it will do much in building up a congregation, for men and women are but children of a large growth. Don't forget that children are fast taking the places of their parents. Wherever a Christian may live near a Public School House that is far from a Church or Meeting House, there we ought to have a Sabbath School, and such Christian is not responding to God's call if he allows an opportunity of this kind to pass unimproved. Lot such case at least be brought under the notice of the Committee of this Association, who will be happy to render every assistance in their power to establish a school there, and in this instance a Union School is perhaps indispensable. Let us labor to bring within the reach of every child the advantage of a

### ITS PURPOSE.

Its purpose is not to supersede paternal duty in the family. The institution of the family is as old as mankind. Parents are therefore the divinely appointed guardians of their children and there is no shrinking from their responsibility except by unfaithfulness, and no evading of it without guilt. Parents may paralyze the influence of the best Sabbath School Teacher in the land; it is therefore important that the family and the school go hand in hand. The school should supplement and assist parents in the religious instruction of their children, and with the admirable International Series of Lessons, nicely printed, and a copy in the hand of every child in the School, the fam-ily are enabled systematically to pursue the study of the lesson at home, and thus see that their children are attending to their lessons at the Sabbath School. Parents ought heartily and actively to co-operate Parents with the Sabbath School so as to make it a blessing to their children. While lessons may be carefully and systematically attended to at home there is a powerful influence for good or ovil, one or the other, in a class of even five scholars. It is therefore the purpose of the Sabbath School that these influences be good only. Our aim should be the immediate conversion of the children. There are many families brought up in the strictest manner, yet it is a fact that no direct word is said to the individual child. Family worship and the religious exercises may be regularly attended to, but all too general, too charitable. Let us come right home to ourselves, "Lord be mereiful to me a sinner." The school being the working department for the Christians, it is eminently fitted to keep their zeal alive; and while it is the effort of teachers to lead the children to Jesus through a knowledge of the Truth in God's own Holy Word, their own souls are refreshed. Let us also aim to the church at an earlier day than they would do if left to themselves. I do love to see young persons, while their hearts are warm and comparatively free from the slavory of sin, coming forward and professing their love to the Saviour. And we have His blessed example to follow. At twelve years of age he appeared before the Doctors and astonished them with His wisdom. If it had not been customary for young persons thus to appear before these dignitaries of the church, this circumstance would have so pointed Him out as to have marked Him in a more special manner than simply for His wisdom. With the same lesson for all the classes they will naturally be graded, and the child pass from class to class until it reach the Senior or Bible Class, which should be preparatory to entering the church

in the capacity of an adult member.

It is painful to see our hopeful scholars, as they grow to be fifteen or sixteen, thinking themselves too big, or something else, leave our school to spend man, years in unrestrained enjoyment. O how much sin they might have been saved from had they been under the restraining influence of early connection with the Church. Having evidence of their being brought to the Saviour, let us gently lead them into the society and fellowship of the adult believers. Dear Teachers, do not, after bringing your scholars thus far, drop them to go out from the hely influence of the Sabhath School but try to retain them in the service of God Entreat the pious youth to press on to the prize of the high calling in Christ Jesus, and have their name entered on the Com-munion Roll. May God help Teachers to discharge this all important duty with faithfulness and a single eye to God's glory.

In all evils which admit a remedy, impationce should be avoided, because it wastes that time and attention in complaints, which, if properly applied, would remove THE BANKER'S REASON.

by rev. W. Liam M. Baker.

"There is a favor I wish to ask of you Mr. Reynolds," a Doctor of Divinity said to a wealthy man of the world, a near neighbour, president of a bank, with whom he was taking ten one evening.

"With pleasure, if in my power, Dr. Rankin," Mr. Reynolds replies, for he is a model of courtesy and liberality, as well as of all that practical wisdom which results from life-long dealing with men. "What is it, Doctor?" he has to ask, for his clerical guest has hesitated, as if embarrassed.

"It is a matter that I dislike to mention but it has flashed upon me this moment that you might help me greatly"—and Dr. Rankin, stately in person, learning, and manner as an archbishop, is simple as a child, and blushes as he hesitates.

"With pleasure, Doctor, with pleasure!" the bank president repeats, perfectly certain it is some case of destitution, his mind al-

ready settled upon the size of his cheque. "It is, to tell me why it is so few people

come to hear me preach?"

It is said wate tremendous effort.

"We have a central and commodious church, well warmed, lighted, scated. Our organ and chon are acknowledged the best in the town. I prepare my sermons—pardon my saying so—with utmost care. Yet, although our pews are free, the attendance is very small. You cannot tell how it distresses and perplexes mo."

It cortainly did. The Doctor's children could testify to his gloom at the Sunday meals, his wife to his wakeful nights, to his hours of actual weeping and prayer of which he supposed his Master only was

Mr. Reynolds highly esteems his neigh-bor, although he rately enters his church— perfectly comprehends the entire case, so far as causes go.
"If you will allow me to speak with frank

ness," he begins, for they are alone to-gether before the parlor fire.

"Certainly, certainly, it is what I beg of

you!" his neighbor replies.

"All you say of your church is correct."

(The bank president is clear, cold, and accurate—it is a matter of business.) "You yourself, Doctor, are of spotless life, learned exceedingly able, eloquent, if the size of your congregation were such as to set your material and yourself on fire. The fact simply is, you take no interest in people, and therefore people take no interest—excuse me—so little interest in you!"

"How greetly you mistake"—
"Allow me," Mr. Reynolds interrupts, with bank preci ion. "I presume you visit your parishioners systematically, give such as call upon you a welcome; say to those who hear you, in conversation and sermon, all you can. But you are rarely on the streets; unless it is member of your church, or a particular friend, you never recognize any body; children, for instance, feel as if you regarded them no more than insects. Do you ever drop into a machine shop, say, or a store—into a factory or bank, except when compelled by business— then in and out again as soon as possible? Did you ever stop to speak to anybody, Doctor? I do not mean on church affairs, but as all the rest of us do every hour of but as all the rest of us do every hour of the day simply as friends and neighbors, chatting about small matters, showing an interest in everybody, in little things. course, no minister would be respected who made a habit of loafing about here and there. We business men mix very the roughly among each other without doing that. Yes, dector, if you asseciated more with men in their places of business, they would feel more like dropping in upon you in your place of business—church. I suppose it was your training when a student I dare say it is impossible to form the liabit of being intensely occupied with religion in the abstract and as a system, and equally interest yourself with it in a person. When a man addresses himself in a set speech two or three times a week to men, women and children, grouped into a vague mass as a congregation, he loses, I suppose, the more natural way of being interested in them as individuals. They are so steadily regarded, too, as immortal souls, living for over hereafter, that you underrate them now and in the body. You good clergymen make yourselves, unconsciously, a caste, a class. Tones, countenance, bearing—a

robes. Excuse my candor.' "I was in a wholesale shoe store," Dr. Rankin said, after a long pause, "the other day, to see a deacon on business. I suppose that is what you mean. A rough countryman entered while I was there. The deacon was with me by the office fire, but he met the man half way, welcomed him by name, shook hands cordually, led hum back into the office and introduced him; had a hundred questions to ask him about his crops and his family'

minister. You never lay off your official

"And sold him a bill of goods before he

left," Mr. Reynolds adds.
"I did not observe. I asked the deacon afterward," the clergyman continued, "who his friend was? He told me he had never seen him but once before, and that a year ago. 'Why, how could you remember him so well?' I asked. 'It is my business to do that," he said. I dare say, I dare say," the minister continued, reflectively, "that you are right, Mr. Reynolds—that you are

"I began with nothing—of money, educa-tion, or friends. I: is the way by which, with honesty, and energy too, of course, I have made all I have and am. Possibly," the bank president continued, "my interest in strangers was put on at first; but it has become nature to me, Besides, the interest you take in people is, of course, desper than mine. You are aware I am not a Christian."

But, very skilfully, the banker at this point turned the conversation from himself to the superior moral excellence, generally speaking, of men of the world over professing Christians, especially efficers of the

churches.

It was this bank president himself who related to the writer this conversation of his with the minister in question. But a simplo narrative of actual occurrence in itself, it so impressed the writer as to his own danger that he ventures thus to record it

for others, should they need warning. is not from any banker, however, but only by closer communion and fellowship with Christ himself that we can be conformed to him—a perfect example to us in this inci-dental matter also. The writer is compelled to add that the excellent minister, here concealed by another name, remains to-day, it is feared, the same man exactly that he was before he asked that evening nt tea, and obtained, the banker's reasonso strong is habit.

A LIE, ZOOLOGICALLY CONSIDER-ED.

BY REV. T. DEWILF TALMAGE, D. D.

We stand agape in the British Museum, looking at the monstrous skeletons of the mastedon, megathernum and iguanodon, and conclude that all the great animals thirty feet long and cleven feet high are extinct.

Now, while we do not want to frighten children or disturb norvous people, we have to say that, the other day, we caught a glimpse of a monster, beside which the lizards of the saurian cia were short, and the elephants of the mammalian period were insignificant. We saw it in full spring and on the track of its prey. Children would call the creature "a fib;" rough persons would term it "a whopper;" police folks would say it was "a fabrication;" plain and unscientific people would style it Naturalists might assign it to the species Tigris regalis, or Felis pardus.

We do not think that anatomical and ze ological justice has been done to the lic. It is to be found in all zones. Livingstone saw it in Central Africa, Dr. Kane found it on an iceberg, beside a polar bear; Agassiz discovered it in Brazil. It thrives about as well in one clime as as other, with perhaps a little preference for the temperate zone. It lives on berries or bananas or corn or artichokes; drinks water or alcohol or It cats up a great many children, and would have destroyed the boy who after-wards became the father of his country, had he not driven it back with his hatchet. See the last two hundred Sunday school

The first peculiarity of this Tigres regalis or Felis pardus, commonly called a lie, is

If it once get born, it lives on almost interminably. Sometimes it has followed a man for ten, twenty or forty years, and has been as healthy in its last lead as in the first. It has run at every President from General Washington to General Grant, and helped to kill Horace Greeley. It has barked at every good man since Adam, and every good woman since Eve, and every good boy since Abel, and every good oow since Plaranch's lean kine. Malarias do not poison it, nor fires burn it, nor winters freezo it. Just now it is after your neighbor; to-morrow it will be after you. It is the health-iest of all monsters. Its tooth knocks out the "tooth of time." Its hair never turns white with age, nor does it limp with de-crepitude. It is distinguished for its long-

### THE LENGTH OF ITS LEGS.

It keeps up with the express train, and is present at the opening and the shutting of the mail-bags. It takes a morning run from New York to San Francisco, or over to London before breakfast. It can go a thousand miles at a jump. It would des-pise seven-league boots as tedious. A telegraph pole is just knee-deep to this monster, and from that you can judge its speed of locomotion. It never gets out of wind, carries a bag of reputations made up in cold hash so that it does not have to stop for victuals. It goes so fast that sometimes five million people have seen it the same morning

### KEENNESS OF NOSTRIL.

It can smell a moral imperfection fifty miles away. The crow has no faculty com-pared with this for finding carrion. It has scented something a hundred miles off, and before night "treed" its game. great genius for smelling. It can find more than is actually there. When it begins to suuff the nir, you had better look out. It has great length and breadth and depth and height of nose.

### ACUTENESS OF EAR.

The rabbit has no such power to listen as this creature we speak of. It hears all the sounds that come from five thousand key-holes. It catches a whisper from the other side the room, and can understand the scratch of a pen. It has one car open the scratch of a pen. It has one car open toward the cast and the other toward the west, and hears everything in both directions. All the tittle-tattle of the world pours into those cars like vinegar through a funnel. They are always up and open, and to them a meeting of the sewing-society is a jubilee, and a political campaign is heaven.

### SIZE OF THE THROAT.

The snake has hard work to choke down tond, and the crocodile has a mighty struggle to take in the calf; but the monster of which I speak can swallow anything. It has a throat bigger than the whale that took down the minister who declined the call to Ninoveh, and has swallowed whole presbyteries and conferences of clergymon. A Brobdignagian goes down as easy as a Liliputian. The largest story about business dishonor, or fomale frailty, or political deception, slips through with the case of a homocopathic pellet. Its throat is sufficient for anything round, or square, or angular, or octagonal. Nothing in all the earth is too big for its mastication and digestion, save the truth, and that will stick in its gul-

### IT IS GREGARIOUS.

It goes in a flock with others of its kind. If one takes after a man or woman, there are at least ten in its company. As soon as anything bad is charged against a man, there are many others who know things just as deleterious. Lies about himself, lies about his wife, lies about his children, lies about his associates, lies about his house, lies about his barn, hes about his, store—swarms of them, broods of thom, lierds of them. Kill one of thom, and God to the saints." house, lies about his barn, hes about his.

there will be twelve alive to not us its pall. bearers; another to preach its funeral sermon, and still another to write its obituary.

These monsters beat all the extinct species. They are white, spotted and black. They have a sleek lude, a sharp claw, and a sting in their tail. They provid through every street in the city, craumed in the restaurants sleep in the half of Congress and taurants, sleep in the half of Congress, and in the grandest parler have one paw under the piane, another under the sofa, one by the mentel, and the other on the door.

Now, many people spend half their time n hunting lies. You see a men tushing in hunting lies. You see a man rushing anxiously about to correct a me aspaper paragraph, or a husband, with fist clouche the way to pound some one who has told a false thing about his wife. There is a woman on the next treet who heard, last Monday, a falsehood about her busband, and has had her hat and shard on ever since, in the effort to correct wrong supressions. Our object in this zoological aketch of a lie is to persuade you of the folly of such a hunting excursion. If these mensters have such long legs and go a hundred miles a jump, you might as well give up the chase. If they have such keenness of nostril, they can smell you across the State, and get out of your way. If they have such long cars, they can hear the hunter's first step in the wood. If they have such great step in the wood. If they have such great throats, they can swallow you at a gape. If they are gregarious, while you shoot one, forty will run at you like mad buffaloes, and trample you to death. Arrows bound back from their thick hide; and as for gundard they use at regularly for implice. powder, they use it regularly for pinches of spuff. After a shower of bullets has struck their side, they lift their hind toot to scratch the place, supposing a black fly has been biting. Henry the Eighth, in a hawking party, on foot, attempted to leap a ditch in Hertfordshire, and with his immense avoirlupos weight went splashing into the mud and shine, and was hauled out by his foot-men, half dead. And that is the fate of men who spend their time hunting for lies. Better go to your work, and let the lies run. Their bloody muzzles have tough work with a man usefully busy. You cannot so easily overcome them with sharp retort as with adze and yard-stick. All the howlings of Californian wolves at night do not stop the sun from kindling victorious morn on the Sierra Novadas, and all the ravenings of defamation and revenge cannot hinder the resplendent dawn of heaven on a righteous soul.

But they who spend their time in trying to lasso and decapitate a lie will come back worsted, as did the English cockneys from a for chase, described in the poem entitled "Pills to Purge Melancholy:"

And when they had done their sport, they came to London, where they dwell, Their faces all so tern and scratched, their wives

scarce know them well; For 'twas a very great mercy so many 'scaped

alive, For of twenty saddles carried out, they brought again but five "

A SPEECH WORTHY OF HONOR.

Prefessor Tyndall, before leaving for England, was honored with a public din-ner in the city of New York. A large gathering of men of science, of literary men of men of various professions, were men of men of various professions, were assembled, with a small sprinkling of divines, two of whom—Mr. Beecher, and Professor Hitchcock, of Union Seminary—spoke for the prefession. Dr. Hitchcocks speech must have been very brief or the various of it vary mengra; but brief, or the report of it very meagre; but there has been enough of it given to indi-cate its character. We quote it as given in the city papers on the day after the dinner:

"Professor Hitchcock, upon being introduced, turned to Mr. Beecher and said: 'I came too late into the world, sir, to meet your honored father, but with the tradition of his fine and saintly character, I should be quite a shamed to apologize for being one of those Presbyterians whose pulse the profession has quickened a little here. It seems sometimes as though science and religion had met in a very narrow path on a very dizzy ridge, and were interlocking their antlers in a struggle that must be fatal to one or the other. If it must come to this, I think history suggests that not scionce, must go down the cliff, for mankind at large manage to get along very well without much science, mankind at largo have nover managed to get along without religion. (Applause.) Skepticism may endure for a day, but with the sunset and the starlight comes either religion or its disease, superstition; and superstition is the vengeance of Providence on skepticism, sure to come. (Applause.) But there is no need of any such issues; the path is broad enough both for science and religion; and those scientists are greatly mistaken who suspect distrust and jealousy on the part of the best representatives of the religious sentiment.' (Applause.")

We thank Dr. Hitchcock for what seems to have been, as seen through this imperfect report, a very manly, straightforward speech. We believe, with him, that the last thing which our poor humanity will finally surrender is the religion by which it may be saved.—Philadelphia Presbyter-

One of the ancient fathers said: "A man should be prepared for death the day before, but as he does not know when that day is to be, he should lways be prepared."

"You can't do it, sir! You are a fool, sir!" said Humphrey Davy, in 1818, when a man told him that cities would soon be lighted by gas.

There is dew in one flower and not in another, because one opens its cup and takes it, while the other closes itself, and the drop runs off. So God rains goodness and morey as wide as the dew, and if we lack them it is because we will not open our hearts to

receive Him. "In small things," says Spurgoon, " lie the crucibles and the touchstones. Any hypocrite will come to the Sabbath worship, but it is not every hypocrate that will at

### Our Joung Folks.

#### THE HOUSE THAT JACK BUILT.

This nursery rhyme so familiar to our childhood's years is another illustration of the truth of Solomon's axiom that there is nothing new under the sun. The original is in the Chaldee language, and was a hymn rung at the feast of the passover by the Jews as commemorative of the priverpal events of then history. It is found in Sepher Haggadah fol. 28. The subjoined is a translation which I found in an old megazine, and the accompanying interpretation is that of P. N. Leberecht of Leipsie, 1781 :--

- A kid, a kid, my father bought For two pieces of aloney. A kid, a kid.
- Then camo the cat and ato the kid, That my father bought For two pieces of money
- A kid a kid. Then came the dog and bit the cat That are the kid That my father bought For two pieces of money. A lod, a kid.
- Then come the staff and beat the dog That bit the eat, that ato the kid, That my father bought For two 1 leces of money A kid, a kid.
- Then came the fire and burned the staff That beat the dog, that bit the cat, That ate the kid that my father bought, For two pieces of money. A kid, a kid,
- Then cauge the water and quenched the fire, That burned the staff, that beat the dog, That bit the cat, that ate the kid, That my iather bought For two pieces of money.
- A kid, a kid. Then came the ex and drank the water, That quenched the fire, that burred the
  - steff, That beat the dog, that bit the cat, That are the kid, that my father bought For two pieces of money. A kid, a kid.
- Then came the butcher and slow the ox That drank the water, that quenched the
- Then come the angels of death and killed the butcher, That slow the os, that drank the water, &c.,
- X. Then came the Hely One, blessed be he
- And killed the angel of death, that killed the butcher. &c. &c The following is the interpretation :-
- I. The kid, which is one of the purest of animals, denotes the Hebrews. The father by whom it is purchased, is Jehovah, who represents himself as sustaining this re-
- lation to the Hebrow nation. The two pieces of money signity Moses and Aaron, through whose mediation the Hebrew , were brought out of Egypt :-
- II. The cat denotes the Assyrians, by whom the ten tribes were carried into cap-
- III. The dog is symbolical of the Babylonians.
- IV. The staff signifies the Persians. V. The fire indicates the Grecian cm-
- pire under Alexander the Great.
- VI. The water betokens the Romans, or the fourth of the great monarchies to whose dominion the Jews were subjec-
- VII The exact symbolical of the Saracens, who subdued Palestine, and brought it under the chaliphate.
- VIII. The butcher denotes the Crusaders, by whom the Holy Land was wrested out of the hands of the Saracens.
- IX. The angel of death signifies the Turkish power, by which the land of Palestine was taken from the Franks, and to which it is still subject.
- X. The Holy One will take signal vengeance on the Turks, immediately after whose overthrow the Jews are to be restored to their own land and live under the government of their long-expected Messiah.

  "Father." said I

T. T. J.

### SOMERODY'S OLD SHOES.

### PART I.

Christmas was coming and the sun was trying hard to shine and give his additional brightness to the cheery season. In London he found a dense yellow fog, and he and the fog battled all the Christmas Eve, whilst busy people were trotting about in the streets, their arms full of parcels, and hurrying on anxious to get a great deal of pleasant Christmas work over, before the lamps were lighted.

In the North of Germany the sun peeped out : there was deep snow on the ground, and a biting cold wind, and there were grey clouds telling of more snow to come. Clear ly the sun was not wanted, and as the afternoon went on he travelled away towards Australia, where were flowers and sum-

In the North of Germany is a queer little old town, with strange crooked streets, and honses with the upper storeys projecting far over the lower ones. In one little street, which was so narrow that opposite neighbours could almost bave shaken hands out of a window, lived a shocmaker and his family. This particular Christmas Eve, they were very busy, and although they lived in this tiny street, and although they were very poor, they were busy because it was Christmas Evo.

In Germany, however poor people are they contrive a present of some sort or other At this moment the mother came in, and about his parish a grim extinguisher of light and joy, when he should be the inspired about his parish a grim extinguisher of light and joy, when he should be the inspired about his parish a grim extinguisher of light and joy, when he should be the inspired of both."

shootaaker, with his leather apron on, and somebody's old shoe wedged in between his knees, was working away with his two long needlesful before the fire.

All the children were gathered about the store, some on the scate beside it, and some on the ground beside their father, the eldest and the youngest together. Lieschen was quite a little mother to the rest, and now sho sat in the far corner of the state seat supporting herealt by one foot raised to the stove before her. Asleep in her aims was Karl, the youngest child, the Findeben (the baby). But Lieschen was a basy little the sleeping child, her hands were working who did it and those who received it. Do with her kmtting needles and it with her knitting needles, and she was But the idea of being away with her knitting needles, and she was own Christmas tree stood ablaze and builting the stood of and dreadful a machine.

Gretchen, the next mage, was in the opposite seat, busy with some yet unfinished Christmas present, with her back towards the rest and evidently wishing no cue to see her work.

There were two little ones very close to her, with rosy cheeks and expectant eyes; clearly both of them would give a goodderl to see Gretchen's work. There were a good many of them altogether. There were three little girls younger than Gretchen,-Annchen, Klarchen, and Mariechen, and thou the two little boys, Ludwig, who was sitting open eyed and open mouthed on the fi beside his father, watching his stitches in somebody sold shoe, and the kindchen in Lieschen's arms.

"There, it is finished—it is finished," oried Gretchen, holding up and waving triumphantly a funny little bit of needlework.

- "Let me see. Oh, Gretchen 1 let us see," cried the children.
- "Greedy children, it is not for you; let go."
- "What is it?" said the shoemaker, looking up from his work.
- "It is a collar for poor little lame Hedwig, father. Lieschen, whore are the warm gloves you made for her? Let us go at onco and give them."
- "Take the gloves from my blue box, Gretchen, and carry them with your collar to Hodwig, and tell her I send all my greetings to her.'
- "But come too, Lieschen; you must want to see her joy when she gets them."
- "Go, my child, with Gretchen to see Hed wig, ' said their lather. And Lieschen paused for a moment and evidently was think ing of the pleasure then gifts would afferd the little lame girl, for a smile passed across her sweet quiet little fage, then she said, "Father, I cannot go. Mother is busy, and I must take care of the children, and must finish your stockings."

So she remained in her corner, continuing her work, whist enger, busy little Gretchen tied her hood round her face, and got herself into a queer little jacket which her mother had made and which kept out the cold splendidly. Outside it was a number of rabbit skins sewed together, and inside catskins. There were two or three of these little jackets in the family, and it never entered the children's heads to think they looked peculiar; they only knew that they were delightfully warm.

The father looked round, and smiled and nodded to Gretchen as she went out at the kitchen door, singing all the while a merry

"See, my children," said the father to the little ones, "what it is to be kind, how-ever small the kindness. There is no one thing in this world that does so much good as kindness; it does good to these who do it and to those who receive it. Yes, Ludwig, my boy, you will always be kind whenever

"Father," said Lieschen by and by "have you nearly finished those shoes of somebody's?"

"Nearly, my child; perhaps, when they are finished, you could take them home, to the good pastorin (clergyman's wife) wanted them home before Christmas Day, and perhaps she might pay for them and that would be any useful to us."

"I will take them, father," said Lieschen, and then the kindchen, little Karl, woke up and demanded all her attention; so she but down her kutting, and began to sing to him a wonderful little song, all about the history of the old shoes her father was mending, and which she composed as she went on. And the other children clustered round her, and laughed and danced and applauded her song, and the shoemaker smiled over his work, and once or twice joined the chorus of laughing children.

By and by, the kindchen fell asleen ngain, and Lieschen's song came to an end and the children began to get impatient for the Christmas tree to be ready; but their attention was again turned by the return of Lieschen, who was brimful of news about Hedwig, and the way the gifts had been received.

Hedwig was a little deformed child, who in addition to her deformity had lately hurs her foot very goverely, so that she could scarcely walk at all. Lieschen and Gret-chen had always been very fond of their little friend. little friend, and were ever ready to do her any little kindness in their power.

"Goly think, Lieschen," said Gretchen, there was scarcely any heat in the stove and Hedwig's mother is going out to-night for a night's work at the schloss (castle), so poor Hedwig will be all alone. The pasform had been to see her in the atternoon, and stayed a long while with her to talk. She told her all about the prisoners' Christmas tree which they are to have this ovening, and asked Hedwig if she could walk as far as the prison to see it. Of course she could not, poor Hedwig, but she says it will be next best to think about it all."

and it must be time for coffee, and after that, they would light up the tree.

Whilst coffee was getting ready, Lieschen whispered to Gretchen, "Gretchen, couldn't we, you and I, borrow butcher Stein's little sledge, and take poor Hedwig to the prison to see the prisoners' tree?"

"Liesch and On Christmas Eve, and our own tree ust ready; what would the mother and the others say?"

"Well, you know, we should see our tree again, for we never have the things taken off till St. Silvestre Abend (New Year's eve) so we should only miss seeing it slight; and think what a pleasure it would be to poor Hedwig. Father was talking of kindness to-might and saying it did good to those

liant was too unheard of and dreadful a suggestion to be entertained for one moment in Gretchen's mind; and no more was said until they rose from the table to clear away the cups and plates, and Lieschen again whispeted to Gretchen, 'Father has very nearly done those old shoes of somebody's—I torget whose they are and he will want you or me to put on the rosettes. You must do it because I am going out; and lon't tell anybody where I am or what I am doing unless they particularly want to know."

"Are you going to take Hedwig in the sledge?" "Yes." "Dear Lieschen, oh, don't go," and Gretchen's eyes were wide with sorrow that Lieschen should miss the tree.

"I have made up my mind," and Lies chen was already tying her brown hood round her pretty little quiet face, and then she got into her little rabbit-skin jacket, and opening a box at the back of the house, took up a handful of straw, which she pushed into her wooden shoes to try and make them more warm and cosy for the poor little feet which she pushed in after it. She then made her way down the stone passage, with the sand sprinkled on the floor, and trotted out and lown the old lit tle streets with determined steps. Even the wooden shoes, which generally made such a clatter down the streets, fell silently now upon the deep carpet of trodden snow

Muffled in the rabbit-skin jacket, with her brown hood, her two long thick tails of brown hair plaited down the back, and her wooden shoes, Lieschen would have looked a strange little figure enough had she appeared in Toronto, but in that old German town there was nothing strange about her appearance. There were plenty of other children with funny dresse trived to keep out the cold and with long plaited tails of hair and wooden shoes stuffed with a bit of straw. Butcher Stein willingly lent Lieschen the little green sleigh. It was like a funny httle humpty dumpty deformed chair on rockers. Lies-chen know well enough how it was to be managed though, and trotted along the snowy streets in business-like tashion, pushing the little green steigh before her as she

(TO BE CONTINUED.)

### UNIFORM LESS: HS FOR 1673.

** <del>*</del>
PIRST QUARTER.
Fob. 2. Noah and the Ark. Gen 19, 15-2
" 9. The Bow in the Cloud Gen 9, 3-17
16. Confusion of Tongues G-1111-9
" 23 Tab ant with AbramGen 15, 1-7
Mar. 2. Escape from Sodom
" 9. Trial of Abram's Faith . Gen 22, 7-11
" 16. Jacob and Easu . Gen 27, 30-40
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23. Jacob at Bethel 30. REVIEW.

BECOND QUARTER. Apr. 6. Israel-The Ne v Name Gen 52, 24-3. 13. The Dreams of Joseph ... Gen 37, 3-11 Gen. 37, 23-28. 20. Joseph sold

The Lord with Joseph Gon 30, 1-6, 20-23 May 4. Joseph Exalted. ..... Gen 41, 37-4J. 11. The Report from Egypt .Gen. 42, 29-38. 18. Joseph makes himself

dune 1. Israel in Egypt . .... Gou. 19, 1-1, 20 - 32. Gen. 17, 3-10 " 8. Joseph and Pharach . . .

THIRD QUARTER. Mart. 2, 1-10. July 6. The Child Jesus Matt. 2, 13-2. " 13. The Flight into Egypt 20 The Baptism of Josus .Matt. 3, .3-17 Matt # 1-11 " 27 The Temptation of Jesus ... Aug 3 The Ministry of Jesus
10. The Beatitudes
17. Teaching to pray
24. The Two Foundations
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Matt. 10, 1—15. Matt. 11, 1—11 Matt. 11, 25—30. Sopt. 7. The Twelve called. ... 14 Jesus and John 1 The Gracious call 8. REYIMY

Matt. 14, 15--5t 14, 25-- 1 ttt. 10, 45-- Mutt. 17, 1- 0, Oct. 5. Parable of the Sower ... 12. Williams on the Sow. ... 19 The Cross Foretold. ... ... 20. The Transinguration. ... Nov. 2 Josus and the young

" 9, Hosanna to the Son of Matt. 22, 8—16.

" 16 Pho Lord's Supper

" 23 Josus to dorro the High Prior Matt. 20, 35—16.

Dec. 7. Jeans before the Cevernor Matt. 27.11—15

" 14. The Crucifixion......, Matt. 27, 45—54.

" 21. The Resurcement Matt. 28:1—6.

" 23. Revarw

The Christian Ledder draws this graphic picture of the minister "who never smills: He is a man of ability and of no mean ac quirements. He preaches well, and his life does not belie his doctrine. But he has the habit of taking a severe view of nearly all questions and of everybody's co..duet. Ho guestions and of everybody's conduct. Ho is very serious. He maintains an impene-trable rigidity, an immovable solvicty. The conviction grows on his mind that he believes mirth an unpardonable sin. He sometimes preaches about cheer ulness, but it is always in a way to make ' seem the most solemn of subjects. In a word, he has allowed himself to become an embod ed moral cloud, casting an unwelcome shadow

STAND UPRIORT.

BY REV. T. L. CUYLER, E. D.

That was a remarkable command which Paul gave to the poor cripple who was hovering on the cutskerts of his audience at Lystra. "Stand upright on thy feet! On who what? On those poor distorted and hitherto useless limbs? Ter; or them—for he never could have any other to stand on. Even so, my reader, you can never have any other will or mental thous ties of any kind to use than these which God gave you. You have the natural abilty to repent and choose Christ. You must do the repenting and believing or clsc die as you are and be lost. Paul did not htt the cripple; he atood up hunself. The poor fellow willed to stand up, and God gave him the power. He made the effort, and God made the effort successful.

Is not this about the exalt process in conversion? The sinner is never saved while he sits still; but when he moves, the Divine power is applied, and the Divine grace is "sufficient for him."

What a sweep of m aning there is in the What a sweep of it, aning there is in the command, "Stand upright!" Stand creek before God and man. Instead of lying in guilt and us-lessness, rise up and stand where the Lord would have you! where the Lord would have you! When you give your heart to Christ you have the right to be erect, for you are ingaged in the noblest and manhest of all duties—serving God. You have a right to stand, acquitted and unshackled, with the handcuffs and irons of condemnation taken To you belongs the liberty of the sons of God.

Standing for Christ implies decision. O how many seem to get half way up, and then go bent and hobbling along—half cured which sign des not cured. A half conversion is no conversion. The secret of so many weaklings in the Church is that so many were never truly regenerated. But when one obeys the Divine call heartily, and exercises genuin- faith in the omnipotent Jesus, he can stand erect, and face the fiends of hell.

A soldier in one of our hospitals picked up the tract "Will You Go?" He threw the tract down again. He took it up once more, thought over it solemnly, and then pencilled on it—"By the grace of God I will try to 90—John W—, Company G, 10th Regiment." That night he went to the prayer-meeting, read his resolution, asked prayer for his soul and said to his comrades, "I am not ashamed of Christ Low; but I am ashumed of myself that I have been ashamed of Him so long."

Nor did the resto cripple of Lystr-fear to stand up. II besolutely "leaped" out of his infirmity, and walked off joy fully. Good friend, don't be afraid of tumwill be kept by the power of God, through facts, also at Young allow the power of God, through facts, and salvation. There is One who is able to keep you from falling. The less you think if you self, and the more you will . Han, the fer and the stronger you will

There is sucher application of the word 'stand" which we commend to you. Every truly converted roon should make open confession of the Saviour. When Jesus gives converting grace, he demands confession of him. The person who expects the Savieur to acknowledge him, and yet refuses to acknowledge his Lord "before men" is a self-convicted coward who has no right to expect grace to help in time of need. Stand therefore, openly for Christ Stand up gratefully, as one who has received such precious blessings from the Saviour that you rejoice to make it known to others. Stand humbly, with reliance on that arm which never forsakes the soul that clings to it. Stand with a solemn determination that, with the help of God, you will never be a cripple agam. There was pith in that converted negro's description of 'us decided adhesion to Christ when he said, 'a' as got safe by de go back corner. I means to go all dejourney home; and if you don't soo me at de fust of dem twelve gates up yonder jes look to de next one, for I shall be dere."

This is the season when we may hope \* 15. Prophetic Blessings ... Gen. 48;13—16 [29,8—10.]

22. The Last Daysof Joseph ... Gen. 50, 15—18 services are in progress for the awakening 20. Raview. for spiritual results to follow the Week tions are hundreds of cripples who have never walked-cripples "from their mother's womb," like the sufferer at Lystra. God's voice to tuem is, "Stand upright on thy rece to them is, "Stand apright on thy feet!" He commandeth them to repent. He offers to them grace. Helding on to sin keeps them crippled. But the moment they "look to Jesus" in simple faith, their feet and ankle-bones will receive strength.

Reader, if you are o w of these guilty lingurers, the voice is to you; and when you obcy God, you will be on your feet, healed and happy.

### POLITE INSOMENCE.

Polite insolence is an art which is very extensively cultivated in this enlightened numercenth century. That it is cultivated to some purpose is evidenced by the delightfully graceful manner in which every little Jack-m-office can insult those whom he has no desire to propitiate. There are very few living people who have not, at some period of their existences, been wounded to the quick by one who has brought the art to a high state of perfection. They must have chafed at the studied unpertinences to which they have been sut eeted-imperturances all the more difficult to bear because, being covered by a fluisy voil of mock civility, effective retaliation i rendered all but impossible. It is difficult to describe in what polite insolence consists. It is not what is said—though frequently what is said is disagrecable onough—so much as the manner in which things are enunciated. The adept in the first place implies that you are too mean and pultry for him to have close intercourse with; and, in the second, that you are godty of impertinence in approaching him at all. Therefore, if he condescends to hold any communication with you he adopts a supercilious tone, a saturical smile, and completely ignores the major portion of learned.

what you say. 'n addition, he suddenly brings you up shot', and sammarily ends the interview. For the rest, without actually saying so, he informs you that you are a forl, a "cad," or something equally degraded. He ovades every question jou may ask him, and decimes to afford you the information required. When you draw night with him it is his sweet will to keep you waiting until you are thoroughly tired you waring unin you are incredigily tred out, and then, perhaps, to walk off as if he were ignorant of your existence. He is equally audacious when hones if nortly a "go-between." He eyes you complacently as you lack the toos of your boots out at long delay; then, when he has asserted his dignity in this respect he asks you who you long delay; then, when no has asserted his dignity in this respect, he asks you who you are and what is your business, in a manner which evidences that he deems you some poor devil who has come on something little better than a begging mission; and, lastly, having thoroughly cerutinized area he returns with a right of indifference. you, he remarks, with m air of indifference, that he does not think there is any use in your waiting, for the big wig is out, engaged, or too transcendent a mortal to trouble bunself with your petty concerns. As you depart, thoroughly voxed, and longing for an opportunity of revenge, he warms his coat-tails before the fire, feeling that he has successfully vindicated his claim to be considered a master of the art of polite insolonce. It is noticeable that in all this nothing absolutely rude has been said-no vulgar expression been allowed to escape-The conversation, reported word for word, would seem nothing remarkable, and but little calculated to aggravate either of the engaging parties. It is comparatively free from the coarse insult of the half-educated "cad" who has suddenly found himself ele-vated above his original humble sphere. The latter, by careful study, and founding his style upon a good model, may acquire the art, but it will take him a considerable time to do so, and the probability is that, unless he commences when he is comparatively young, he will never make anything but a clumsy brugler.

To be successfully politely insolent, a man must be tolerably well educated, pez-sess plenty of self-confidence, and have cultivated his powers for some considerable time. It is not too much to say that careful mothers and fathers, in many instances, give nopeful youths many lessons when the fearners are but young. The latter are taught to assert their self-importance and, as doing this generally lowers that of others, their plastic minds quickly acquire the fundamental principles of the art. As time goes on they receive many valuable lessons. They see and admire the politaly insolent demeaner of their fellows, and con-clude if any one wants to appear a highlycultured gentleman, he must act likewise They, perhaps, are, more times than they care to remember, politely insulted themselves, and this, while urging them enward in their upward flights, causes them to vent their rage upon others who come within reach or their influence. Of course, it is not every man who takes kindly to the politely insolent way of doing things, All are, to a certain extent, contaminated by their surroundings, but some rise superior to the grosser developments of the miserable examples which are set them. These are the higher natured men. Those who fall victims to the vitating precepts are the narrow-minded, the selfish, and the weak. Some coarse-natured mortals take a positive delight in wounding the feelings of others. These indulge in the pastime of being politely insolent merely because they derive a certain amount of pleasure from it. Others are the victims of a hankering to be considered greater than they are. These adopt the practice, as they imagine it is a means to their desired end. They feel, perhaps, that they have not the ability to rise by the exercise of their own merit, and so they place themselves in a false position, endeavoring to extort an unwilling homago from others. A third class are simply lielpless, and, being to impotent to think for themselves, or act in defiance of the custom of the majority of those by whom they are surrounded, adopt, in defiance of their bet-ter instinct., w'at they conclude must be the proper course to pursue.

There has been a material increase in the

adepts of the art of polite insolence during the last ten or fifteen years. A middle-aged man, who contrasts society as it now is with what it was in his younger days, cannot fail to be struck with the alteration for the worse which has taken place. It would appear that, as the middle class grow wealthy, they become less like true men; and that their aspirations increase at a greater rate than even do their viches. It is from this middle class that the devotees of the art of polite insolence mainly spring. Well educated, possessing plenty of money, there are yet those who look down upon middle-class people from heights of superiority. Thus, the latter are led to appearance or which they cannot attain, and slight those who are beneath, and those who are really upon terms of equality with them, Thus it is that there are more mistrust. jealousy, and suppressed hate entertained by middle-class people, one for the other than can be found amongst any of the other sections of the community; and thus it is that the middle class is regarded with dislike both by those above and below it. To put the marter plainly, cultured subbery and hollow protentiousness me the bane of the middle class, and, until matters are remedied, that class can never command the respect which its talents and intrinsic morits deserve, and can never be that compact and united body which it ought. It behaves those who have charge of the edu-cation of the poart of Rugland to seem estion of the this .- Liberal Review.

If the intelligence we have of external objects were to be got by reasoning only, the greater, part of men would be destitute of it; for the greatest part of men hardly over learn to reason; and in infance and childhood no man can reason; therefore, as this intelligence of the objects that surroum, us, and from which we may receive so much benefit or harm, is equally necessary to children and to men, to the ignorant and to the learned, God in his wisdom convoys it to us in a way that puts all upon a level. The information of the senses it as perfect, and gives, as full conviction to the wost ignorant as to the most

### Britisk American Presbyterian

PUBLISHED EVERY ERIDAY AT TORONTO, CANADA. TERMS: \$2 a year, la advance.

Postage, by mail, 20 cents per year, psyable at the office of delivery. or delivery.

Active Course-ra and Local Abents wanted, to whom thereis commissions will be poid. Cheques and Post Office Optics should be drawn in avor of the Publisher.

Address C. BLACKETT ROBINSON,

Pallisher and Proprietor. 1'41 Holor and Proprietor.
OFFICE-No. 102 Bay Street; Hot-E-No. 37 Elr; St.
Toronto.

Any irregularity in the receipt of the Presevrences will be inswedicially rectified on notice being a nit by Postal Card or otherwise

Single insertion (or less than one month) 10c, per line (nonpariel) each insertion. Special rates for quarterly, half-yearly and yearly ad-

No double columns outs 25 per cent, extra; specials in reading matter 16 cents, per line each inser-OFFICE, No. 102 Bay Street, ( Late Telegraph buildings.

British American Bresbyterian TORONTO, FRIDAY, FEB. 28, 1873.

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

TOPICS OF THE WEEK.

The Parliament of Ontario still continues its meetings, and has at last finished the debate on the sale of the 5000 square miles of timber berths. The ministry was fully sustained, but after all in such a way as to be virtually-"Not wrong, but don't do it again." It would be difficult to say when the Session will come to a close, as the business goes on but slowly.

The Credit Mobilier scandal still gives occasion to much discussion in the States. A large number of the more prominent and, as usually thought, high-minded and incorruptible Senators at Washington, have been found to have taken bribes in the shape of paid up shares in stock that was yielding enormous dividends, in order to pass large land grants and give enormous privileges to the Pacific Railway. Are we coming to the time when every man will have his price in cash or its equivalent?

### DR. GUTHRIE.

We deeply regret to announce that the Rev. Dr. Guthrie has passed to his rest and reward. Few men of the present day were more widely known than the elequent pleader for ragged schools and every good philanthropic enterprize, and none more generally loved. Dr. Guthrie has been ailing as our readers are aware for some time, but his death was not regarded as so near. The particulars of course are not yet known. The Dr. was the same age as the century and has passed away, amid the lamentations of all good men.

#### PROGRESS OF PUBLIC OPINION ON INTEMPERANCE.

Nothing could more strikingly show the progress of public opinion on the evils of intemperance and the necessity for taking yery stringent measures to suppress the liquor traffic, than the debate in the Ontario Legislature, on Tuesday last, in reference to the institution of an Inebriate Asylum for this Province. On the evils of intemperof the liquor traffic at the earliest possible day, there really was no difference of opinion at all. Every one of the honorable members was more energetic than another in using very strong terms to denounce the trade in strong drinks, and every one hoped that it would soon be possible to abolish that trade altogether. The only difficulty was about the come stency in first hoensing persons to make drunkards, and then instituting, at the public expense, a hospital for the benefit of those who fell victims to a system permitted, countenanced and encouraged by the Legislature. We must acknowledge that there does seem an inconsistency in this, but it is an inconsistency to be laid to the charge rather of the general public than of the ministry. No government can go faster or farther in such questions than general public opinion will overwhelmingly support it in doing, and that public opinion is not yet so far advanced as to justify absolute prohibition of the liquor traffic is very evident from the Dunkin Bill, which allows each township to deal with the matter as it may think fit, being practically, in the majority of cases, a dead letter. The feeling of hostility to the use of intoxicating liquors as an ordinary beverage is growing, and growing rapidly, but till it is far more widely diffused than at present, any more prohibitory enactment would not avail very much. The Government recognizes this, and, very wisely, we think, acts upon it. Public sentiment goes so far, however, as to be in favour of some means being em-

ployed for the cure of our drunkards, and

in bowing to this also, we believe Mr.

Monai and his colleagues show their wisdom. It may be somewhat inconsistent and illogical, but it is a step in the right direction and its very transparent inconsistency will be a means for teaching many to go a step farther. We don't however see why the community should be burdened with the support of this incbriate asylum. Ought an extra tax not to be laid upon all distillers, browers, liquor dealers and tavern keepers distinctly for the support of such an institution as rendered necessary by their occupation? We most emphatically think so. Society has already a greater burden to bear than ought to be laid upon it, in punishing the crime, caring for the disease and poverty, and burying the dead caused by this infamous traffic and social iniquity, and it ought not to have any addition made to its load. Still the whole circumstances of the case are at present hopeful. When honourable members, comparatively few of whom are personally abstainers, while some are very much the reverse, talk probibition in so glib and carnest a manner it is a very significant sign of the times. Surely, by the way, with allr this talk the bar in the lower regions of the Parliament House ought really and not simply in form to be abolished. If all the eloquent gentlemen that spoke on Tuesday night were in earnest, any subordinate who supplied intoxicating liquors on the premises of the Parliament House either above or below would be dismissed forthwith. We are afraid the Honourable Member for Bunkum has a good many duplicates on the floor of the Ontario House of Legislature. But for that bar some of the discreditable scenes that have been witnessed even during the present Session, if still possible, would not have been so likely to have happened.

#### REV. DR. WALLACE OF EDIN-BURGH.

Quito an excitement has been raised in Scotland over the appointment by the Crown of the Rev. Dr. Wallace, of Greyfriars Church, to the Chair of Church History in Edinburgh University. The very unusual course of calling an extraordinary meeting of the Commission of the General Assembly to consider the matter was adopted. The discussion at this meeting was very keen, and the following resolution was adopted by a majority of 55 to 88 :-'The Commission having heard from

the Moderator a statement of his reasons

for summoning a special meeting of the Commission, in compliance with a requisition presented to him, approve of his having convened the Commission, inasmuch as the subject brought under its notice is one deeply interesting to and requiring the immediate attention of the Church; and having proceeded to take into consideration the appointment recently made or understood to be in contemplation, though not yet gazetted, of the Rev. Robert Wallace, D. D., minister of the Old Greyfriars Church in this city, to the Chair of Divinity and Church History in the University of Edinburgh; Resolve, That in the opinion of this Commission the said appointment is one against which it behoves this Church to protest, as likely to be prejudicial to the nterests of religion in Scotland-Because 1st. The presentee having been publicly represented to have made doctrinal state-ments fitted to shake, rather than to confirm faith in the system of religious truth held by this Church and the great majority of the Christian people of Scotland, and being generally believed to have made such statements, and having never disavowed the same, ought not to be selected as instructor of young men preparing for the Christian ministry, who should be carefully taught to hold fast the form of sound words contained in the Bible, and in the other recognised standards of the Church. 2d. There were other canditates for the chair ance, and the necessity for the suppression and the leavest ressible guished by scholarship and ability, authors of treatises connected with Church history, and who had laid before the Government and printed for circulation, satisfactory testimonials of fitness for this chair. There is reason to believe that the presentee intends to retain his charge as minister of Old Greyfriars along with appointment as Professor of Divinity and Church History, in opposition to the resolutions of the General Assembly against the manual the con-Assembly against the union of professorial chairs with parochial charges—resolutions recognised by successive Governments and other patrons in appointments of theological professsors since the time that endowments of theological chairs were in-creased by the ordinances of the University Commissioners, which resolutions have also been recognised and given effect to by these professors. The Commission further agree to appoint a committee to communicate immediately with Her Majesty's Government on the subject of the forego ig resolution; and in the event of no arrangement being made which shall be satisfactory to the committee, authorise them to draw up a re-port to be submitted to the General Assembly which meets in May, respectfully suggesting to that venerable body to make such special arrangements as may be necessary in the circumstances of the case.

> This is to be followed by a judicial enquiry into the truth of the various rumours in circulation in reference to the orthodoxy of Dr. Wallace, which is to be conducted by the Presbytery of Edinburgh. Dr. Wallace himself urged the, opricty of this course, and was entirely confident that he would come out of the trial perfectly unscathed.

The general feeling both within and without the Church of Scotland seems to be that the appointment is an exceedingly unfortunate one. Dr. Wallace is a very clever and comparatively young man of the vory tor of the congregation.

broedestype of Churchmen as yet known in the Scottish Establishment. He is more distinguished for the very clever though somewhat unscrupulous articles on Ecclesiastical matters which he has for some years past been in the habit of writing for the Edinburch Scoteman, than for his abundant Evangelistic labours. He proposes to retain his position as minister of Greyfriars and to discharge the duties of both his offices. We cannot see the consistency of making so great an ado over the "unsoundness" of Dr. Wallace as soon as he was nominated Professor, though nothing was said against him continuing for an indefinite period as a minister on good standing in the Church, without, as he himself declared, his being once seriously talked with or warned by one of his ministerial brethren. We fear it is only too frequently the case that Christians instead of taking the scriptural plan and speaking about what may seriously affect the standing and usefulness of a Christian brother, in the first place to himself alone, discuss it with every other person, and never say a single word to him who is thought to be ready to fall into the snare of the devil, if he has not already fallen.

### Ministers and Churches.

On Monday the 17th mst. the Presbyterian congregation of Mitchell held their anniversary tea meeting in the Town Hall, and as far as numbers, eatables, and sing ing are concerned, the affair was a complete success. The speeches were interesting. The choir acquitted themselves with their accustomed ability, reflecting much credit on Mr. McInnis, their leader. The Hall was crowded to the very door, and the amount realized, after deducting expenses, reached \$112.00.

The annual soirce of the Nissouri West South Presbyterian Church was held on Thursday evening, February 18th. The night was cold and threatening, still the building was filled-seats and passages The Pastor of the Church presided. After ten, which was served quickly and quietly addresses of a solid and seasonable kind were given by the Rev. Hislop of Avonton. Rev. Hamilton of Fullarton, and Dr. Waters of St. Mary's. The choir of the St. Mary's Church was present, and added greatly to the interest of the occasion. On the following evening the children's soiree was held. After a bountiful repast, addresses admirably adapted to the young were given by Messrs. Hamilton and Drummond. In addition to pecuniary results. not to be despised, it is hoped that great good both to mind and heart may result

from these gatherings .- Com. The Annual Soirce of the C. P. Congregation, Ancaster, was held in the village on the evening of Friday, the 14th ult. As this Congregation is noted for its liberal provision of the good things that make up a feast for such an occasion, a large crowd was expected and provided for. And the display on the tables in the Town Hall showed that on this occasion the people were determined not to fall behind the expectations that were formed. The tables groaned under the weight of every kind of catable, and the view they presented before the meeting drew forth the admiration of all who were capable of judging of such matters. The generosity of the people who provided them deserves the highest commendation, and it may safely be stated that at no meeting of a similar kind could the richness and liberality of the repast be fast to their principles and church councesurpassed. The tables looked as if spread | tion for many a long year, and now in the some great marriage festival and covtainly spoke volumes for the skill, industry and liberality of the ladies, who loaded them with such elaborate and substantial specimens of the culinary and confectionary art. According to expectations a great crowd assembled and had it been possible to accommodate them as many as a hundred more tickets might have been sold, though the price of them was much higher than usual on such occasions. After the first table was served the people adjourned to the church and were there addressed by carious clergymen, who, after speaking in the church, had to return to the Hall and address the people there who still crowded every available meh of space, so that two meetings, both crowded to the utmost, were carried on at the same time. J. Rymal, Esq., M. P., kindly acted as Chairman in the Hall after speaking in the Church. The only drawback felt was the very inadequate size of the buildings for the comfortable entertainment of so many people, The congregation is to be congratulated on the great success of the meeting, and has succceded in realizing the very handsome sum of two hundred and fifty dollars towards their Manse Fund from it. The congregation shows signs of reviving life, and ere long hopes not only to see its minister in a comfortable manse, but itself more commodiously provided for it a larger church. On the Saturday the children of the congregation and village were entertained in the Town Hail, where a substantial dinner was spread for them, after which they were addressed by the Rev. D. D. McLeod, pas-

On Thursday eve 1,18th February, the Woodville, and four Roy. J. L. Muray, . Flüers, made a visit .. the Rev. James R. Scott, Cambray, and in the name of the congregation presented him with one hundred dollars, expressive of the gratitude of the congregation for his attention to them, and appreciation of his services during their vacancy. Mr. Scott made a feeling and suitable reply, speaking, not only of the value of the gift in itself, but also of the encouragement a minister received in his work from such a manifestation of kindness, even while his services, however feeble, are chiefly done from love to Jesus and under the energizing power of God's grace.

Home Mission Committee.—The Home Mission Committee of the Canada Presbyterian Church will most in Knox College on Monday evening, 31st March, at halfpast seven o'clock. It is desirable that every member of the Committee be present as early as possible. Presbytery clerks are requested to transit to the Convener without delay their claims for Mission work performed in their respective Presbyteries during the past half-year, and also their claims for supplemented congregations within their bounds. Congregations are reminded that contributions to the Home Mission Fund should be in the hands of the Treasurer (Rev. William Reid, M. A., Toronto) not later than the 31st March. Appropriations to new fields will depend upon the state of the funds at the above

WILLIAM COCHRANE, Convener, Home Mission Committee. Brantford, March 1st, 1878.

OPENING OF PRESBYTERIAN CHURCH, HAR-ROWSMITH .- A new church erected by the congregation of Harrowsmith in connection with the Canada Presbyterian Church and under the pastorate of the Rev. John Gallaher, was opened for divine service on Tuesday the 4th of February. Although the day commenced somewhat unpromising the weather took a favorable turn before the hour for the first service. The building presents an imposing appearance, and is constructed after the Gothic style. It is a commodious edifice, being in size 56 feet by 84, with a ceiling 22 feet in height, and a gallery at one end. The finish inside is very chaste and neat, displaying on the part of the persons concerned not a little taste. It is seated in a comfortable manner and is capable of accommodating 850 persons. The pulpit, which is of black walnut, is low, and more like a platform with a desk in front, a style of things that is deservedly becoming more generally adopted. Suspended from the centre of the ceiling is a beautiful chandelier having a number of lamps, which, with the lamps in the gallery and near the pulpit, illumine every part of the edifice. A tower surmountod by a spire rises from the entrance to the building to the height of 101 feet, and in it is hung a bell weighing 750 lbs., whose pealing tones are loud and distinct. It is heated with hot air, and is in most respects a model for a country church. The cost of it is about \$4,000. Of this amount \$2,700 were subscribed prior to the day of opening. The collections on that occasion amounted to \$100, and the subscriptions to \$25. The erection of this building is largely due to the painstaking exertions and liberality of the two elders of the congregation, namely -Messrs. Samuel Stewart and Charles Shibley, who, with their families, have borne the burden and assumed the responsibility. The congregation is comparatively small, but they have continued stead good providence of God they are favored with the services of a paster to whom they are strongly attached. There were three meetings on the occasion of the opening, and at each the church was filled to its utmost capacity, especially in the evening, when many could not secure accommodation. Dr. Burns, of Montreal, preached in the forenoon from Isaiah xxxiii. 16-17, and Rev. Andrew Wilson of Kingston, in the afternoon, from Acts ii. 47. Both sermons were instructive, interesting and impressive. They were listened to with rapt attention. In the evening appropriate addresses were delivered by Rev. Messrs. Short, W. M., of Harrowsmith; Scott, of Napanee; Rupert, W. M., of Wilton; Chambers, of Storrington; Dr. Burns, of Montreal, and A. Wilson of Kingston, the pastor, Mr. Gallaher, presiding. A number of young people from the Brock Street Presbyterian Congregation, Kingston, took charge of the singing at all the meetings. Their services were highly appreciated. The hospitality of the triends in Harrow smith and neighborhood of different denominations is descrying of commendatory notice. The proceedings of this day are not likely to be soon forgotten. It was a season of unwonted intorest and pleasure to all parties, but especially to those who had in the face of difficulties and discouragements persovered in their devoted at-tachment to the church of their fathers. It may be well in this connection to state that church improvement has of late engaged a considerable degree of attention in gaged a consideration to the Kingston Presbytery. Creditable the Kingston been effected in our houses of worship in Gananoque, Kingston, Belle-

ville, Picton, and Storrington. Com.

PRESENTATION .-- On Monday, 17th inst a deputation from the Craigvale, Lefron and Central branches of the Innisfil Cana. da Presbyterian Church, called upon Mr. Wightman, widow of the late Roy. Thomas Wightman, who had been pastor of said church in Innisfil for some thirteen years; and Mr. Jonkins, after having delivered feeling and interesting address, referring to the faithful and indefatigable labors of this esteemed and beloved Paster whose mem. ory is still dear in the minds and hearts of the people of Innisfil, and also to the will. ing and able assistance rendered by Mrs. Wightman in the Sabbath School as on all other occasions where an opportunity occurred to either speak or do for the Master's Kingdom, presented her with a pursa of money containing eighty-five dollars as a token of esteem and duty. Mrs. Wightman accepted the address and purse with thanks, remarking that the people of Innisfil were always kind and liberal, and wishing that the Congregation might be blessed by Him who only can make a church prosperous and a people happy.

PRESBYTERIAN MISSION WORK IN THE STATES.

The Mission work in the Presbyterian Church of the United States is divided into eight departments. 1st, Foreign Missions, prosecuted in very many regions of the earth. There are 710 Missionary Agents supported by this department, The number of communicants in native churches is 4,203, and the number of scholars in Mission Schools 10,581.

2nd. Home Missions. The work of this Board covers 36 States and Territories.

9,974

60,709

1,282

The number of Churches and Stations wholly or partly supplied by our Missionaries,
The number of Churches organized last Year, Number of Members received last

year on Examination, ... 5,676
year on Examination, ... 5,676
" on Cortificate, ... 4,298
Number of Membors in the Churches
connected with this Board,
Number of Sabbath Schools under the
caro of the Missionaries of the Board,
Number of Taachers and Scholars in the
Schools Schools.

Schools organized last year
Number of Stations that have become
self-sustaining during the year,.....

3rd. Church erection. This Board encourages, by financial aid, poor congregations to build houses of worship by giving a certain proportion when the people raise the rest.

\$192,510

These 255 churches are scattered over 26 States and Territories. Ald was granted to Churches, in number, 211 8113,783

Amount of aid given...

By this aid church property was secured during the year to the amount of Number of persons thus provided with Church Accommodations.

"TMBER OF ORGANIZED PRESENTERIAN CHURCHES WITHOUT HOUSES OF WOR-\$1,078,500

4th. Education. This Board aids in part those that desire to enter the Ministry whose means are not sufficient to carry them through the long years of study.

Number of Students aided last year,
Number of Students aided last year,
Number who completed their studens and entered upon their work.

Maximum aid granted to Theological Students,
" " " Collegiato " \$120

" " " Academical " \$120

- 5. Sustentation Committee. This Comuntice assists and stimulates feeble Churches so that every settled Pastor shall receive a salary of \$1,000. To obtain this the Committee require:
- 1 That each church so aided shall raise a mini-num amount equal to \$7.30 to each reported com-municant.
- That such churches shall make systematic con-ributions to all the eight Boards and Committees f the Presbyterian Church.

For example, a feeble church with 60 Communicants asks for aid. They report that they have in accordance with the lyteralition, raised at a cast 87.29 for each of the 60 Communi-The Committee ands The salary of the settled Pastor,

This being secured, regular reports are required, that there shall be no failure in the 21.4 condition. During the year the number of application-Number of these applications granted,
The amount of obligations assumed to cover
these applications,

6. Munsternal Relief. This fund assists the deabled and the aged Ministers, and the destitute families of deceased Ministers. Number of Ministers aided last year, 145
"Widowsof deceased Ministers aided

last year, Average aid granted to each, about 7. Freedmen. Seeks the elevation of the coloured race in the South, by supplying

them with ministers and education. 8. Board of Publication. This board has

Ist. Branch of Publication, Printing of Books Tracts Papers, &c. This Branch is so conducted that it is selep-sustainance.

2nd Branch of Colportege, carrying religious reading and Christian influence into poor and scattered aughborhoods, often before the The-domary, and aiding their Sabboth Schools. To goy the salaries and expenses of Colporteus and be cost of books and tracts grat intously distributed requires the financial aid called for.

Number outployed as Colporteurs in a year by this Branch,
Number of volumes given away by these Colporteurs and the Missionary countattee by tyear,
Number of Tracts gratuitously distributed, 3.5
"families visited,"

To carry on all these schemes requires a large sum. For the current year the Assembly have called upon the churches to raise the following sums at least:

. Foreign Missions, ... Church Erection,
Education,
Sustantalion,
Ministerial Rollef, 7. Freedinen. 8. Publication (Colportage Department).

Total,
The total number of Presbyterian communicants reported to the Assembly was Theaverage sum regained from each communicant to raise the 51,850,000, is nearly

A PLEA FOR MISSIONS.

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

It is not in the pages of the novelist that we are to learn the sorrows of humanity, or have our sympathy and compassion excited in behalf of the sufferings of our fellow men. Tears have thus been made to flow from eyes but little accustomed to weep over real misery,-but seldom does such sentimental grief take the form of practical benevolence. Truth is stranger than Fiction, and the wretchedness of society far beyond what mere imagination can conceive. Nor is it by having told us, by other lips, or reading the reports of the varied benevolent associations of the day, what ignorance and poverty and vice exist, that we can form any adequate conception of the real wants of the world. It is by bringing ourselves into daily contact with the masses in our towns and cities; by visiting the homes and hovels of the poor; by seeking out the abodes of drunkenness and death that still are found in Christian lands, that our pity is to be excited and our charity developed.

Thus did the Saviour of men when in the world. "He went about all the cities and villages, teaching in their synagogues and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people." Day after day without abatement he was engaged preaching and healing the multitudes that came from all parts to avail themselves of his omnipotent skill. None were ever sent away unblessed,-none unhealed. Maladies that had baffled the skill of the most experienced physicians, and diseases that refused to yield to the most skilful treatment, fled at the approach and word of Christ. Mingling thus from day to day among the poor and disconsolate, and hearing from their lips the sad details of their misery and woe, he had compassion on them. He yearned over them, and turning to his disciples, said, "The harvest truly is plenteous, but the labourers are few."

The multitude are described by the Evangelists as "fainting," "scattered abroad' -"like sheep without a shepherd." Under any circumstances a multitude of people cannot but deeply affect any reflecting mind. Their diversified histories, their varied trials and destinies, are all calculated to awaken serious and profitable thought. But in the mu'titudes that followed the Saviour there was perhaps more to sadden than in ordinary crowds. Among them were to be found the blind, the deaf, the halt, the maimed, and the paralytic. Many of them were poor in worldly circumstances, and many were hingry and weary because of the distances they had come. But they had other troubles than those which spring directly from the body and are associated with the common ills of life. Their souls were agonized under the pressure of bitter experiences. They fainted, not so much because of physical infirmities, as mental and spiritual evils. They were harassed by the deepest anxiety,—beaten down, plagued and tormented. They were scattered abroad as sheep having no shepherd; abandoned, neglected, outeast, disowned-lying about in the wilderness of this world, a disorganized and uncared for multitude, destitute of all outward comfort and inward hope. Unlike the flock watched and tended by a kind shepherd, and led by green pastures and still waters, these crowds that followed the Saviour were left unprotected and unprovided. riour were left unprotected and unprovided.

If their bodily diseases called forth the sympathy and interposition of Christ, his including a property, both including and in heather lands. The great work of heart was still more pained when he saw spreading abroad the truth as it is in Christ, heart was still more pained when he saw that no man cared for their souls. They had not only their full hare of griefs, and cares, and privations, and sorrows that belong to smiul humanity, whether under an oriental or occidental sky, lut they were ignorant of the only possible means whereby these earthly trials could be surmounted, They were spiritually blind, heavy laden under the burden of sins, and destitute of all true peace. Pardon and purity; comfort and consolation ;--- life and immortality beyond the grave, were terms altogether unknown to them. Their souls yearned for something the world could not supply, but in the world's harvest field. Some may draws between these two settlements is not what it was, and how it could be secured, they could not tell.

Many at the present day, in christian and in heathen lands, are in similar circumstances." They are fainting-scattered abroad like sheep having no shepherd. Under the gospel dispensation, as under the Jewish, multitudes are to be found ignorant of the way of peace; having no consciousness of the nature of sin-of the deepdepravity of their character in the sight of action as a church, because of such provised God, and of their need of atoning blood. provided at empouring in the latter days, They are hungry and thursty, but know not that living bread and living water are near at hand. They are weared with the remorse and accusations of conscience, but

"The statement was made at a recent Missionary Convention of the following Discusse of New York, that in one counts of two hundred thousand familiative in the State of New York, esventy percent of the propietary altogether ignorant of the first principles of Christianity, and thousands never hear the driving name mentioned. That such a state of things should exist in a christian country signalized for missionary real is startling. What if in parts of Canada there should be found similar ignorance.

have never heard Christ saying unto them, "Come unto me all ve that labor and are heavy laden, and I will give you rest." Like helpless children who have strayed far from home and know not how to retrace their stops, or like the foolish sheep wandering far from the fold, and exposed to the dangers of the desert and the attack of wolves. so are men, wherever found, who are destitute of the solid and lasting comforts which religion affords the troubled

Christ had real sympathy for these fainting ones. "When he saw the multitudes he had compassion on them." It was not with woe. Sorrow and suffering were not originally man's lot; at creation he was innocent and happy-pure and peaceful. There was nothing in his condition to call forth the pity and compassion of his Maker, nor would there ever have been, had not sin changed man's relations to his God and polluted the springs of his nature. But as soon as man fell all this was changed. Honceforth man must either be the object of divine sympathy, or the victim of divine vengeance. This compassion which Christ for sinners when in the world, and which he still feels for guilty man, was the impelling motive in his voluntary surrender of himself to death. Before a single act of elemency or pity could be shown, forgiveness must be purchased, and God's anger pacified. From the fountain of blood opened on Calvary, compassion and pity still flow to the sons of men. That com passion is as strong now as it was when Christ offered himself upon the cross Like as a father pitieth his children, does the Lord pity, not only those who fear him, but those who fear him not.

Pity and compassion among men is too fton a passing emotion confined entirely to Very frequently it never reaches the heart, oven when it prompts to acts of seeming benevolence. Such is not the character of Divine compassion. Its sincerity and genuineness is abundantly proved, by what it cost to exercise compassion. All the tears that the Redeemer shed, and the anguish of soul that he core were because of man's weakness and suffering. God deals with men as with erring and ignorant children. He wins us back to his love, more by kindness and pity. than by rebuke or punishment. Like the compassion and solicitude that the mother feels for her wandering child, so, in an infinite degree, is God's compassion for the race of men. It is boundless in extent all comprehensive in its sweep, and lasting in its duration. Through life he is a never failing friend-in death a strong deliverer.

Similiar compassion Christ's followers should feel for dying men. If we relieve their physical wants and seek to ease their sufferings, we are still more called upon to heal the hurt of their souls. It is a poor philanthropy and a spurious morality that exercises itself in providing for the body and not for the soul; that imagines and teaches that men and women can be raised to purity and happiness by mere social comforts and secular knowledge, apart from the blessed provision offered in the Gospel for the wants of man's entire nature. True pity goes beyond the mere wants of the present; and feels for men, not simply as tried and harasted by the common ills of life, but as miserable and wretched throughout eternity, apart from the salva-tion that is in Christ. We are to pity those the most who have no pity for themselves;in proportion as they are unconscious of their misery, we are to be solicitous for their present and eternal welfare!

The true method for the world's evangelization is further taught us in this connection. Laborers must be sent into the harvest field. The harvest is great, but the laborers are few. It is by human instrumentality, accompanied by the outpouring of God's spirit, that men me to converted What the world wants is men thus filled with the spirit; icady to go forth and gather in precious souls to the fold of Christ. is not to be le't to mere individual effort, or to epolial efforts put forth in special circumstances, but it is committed to mex. who, counting the cost and willing to endure overy form of sufering and self-denial, make it the business of their life. Such men were the first apostles, who at the bid-ding of Christ cheefully sucrended all they had, and followed hun: and in like manner, those who are called to the work of the ministry in modern times, relatquishing all worldly engagements, must devote themselves entirely and exclusively to the great work of saving souls.

This divine order, however, does not exclude all Christ aus from becoming laborers we k by the pen-ethers by speech-others by giving or suffering. There is abundant room in the clurch for every gift. None need be excluded who pity fallon humanity. Nor me we to we t, as some tell us, for an urusual and en'arged ou pouring from on ligh. That the church and the world need such a vistation of two spint, before mil-Icuial times shell come, is behaved by alt God's children, and that ruch a period of gracious revival shall be experienced is not a matter of doubt to all students of prophesy. But to delay individual or united at once aurascuable and unscriptural. Our e minission is, "Go ye into all the weed and preach the gesnel"—and "Lo, I am with you alway, over unto the end of the world." If this promise of divine aid was sufficient for the early church, it is

surely enough for us.

As in the days of Christ, so now the harvest is great and the laborers are few. If in his ay there were large numbers accessible to the gospel and willing to receive it, how much more true is it now, when the population of the globe has so greatly increased, and when there are so many

openings for a pure christianity? Novei was there a period in the lastery of our race when the hearts of men were more propared to give a candid hearing to the claims of truth. Never was there a time when the nations of the earth were more accessible to missionaries and evangelical agencies. Century after century of disanpointment and fruitless search after happiness and rest in human systems of religion, have made men eager to many something more substantial and enduring than reason can furnish. Were there but the men and the means at the disposal of the Church, scarcely is there a spot on the face of the might not be heard, and a large revenue of glory reaped to the honor of the Master. But the laborers are still as few comparaso much the individual sorrows of the mul- tively as in the days of Christ. Compared titude that called forth his pity as the sm with the millions that now stand waiting that caused the sorrow and filled their life for the living word, there was as large a with wee. Sorrow and suffering were not supply in apostolic times as there is now, when all the Evangelical churches are more or less actively engaged in missionary enterprise. Doubtless the past half century has given a wonderful impulse to missions, contrasted with former days of spuritual deadness and parsimoniousness; but with all that has been done, we see but the beginnings of what is domanded and what is ommensurate with the wants of the Church.

Such a state of things is well fitted to fill the christian's heart with sorrow, and at the same time inspire him with a desire for personal consecration in the cause of Christ. t is sad when the fields are waving with golden grain, and there are found no reapers to cut it down. We can imagine such a condition of affairs, though it but seldom occurs. Ruin—scarcity—famine—stagnaoccurs. tion of commerce are the results. But who can estimate the result of millions of souls perishing for lack of knowledge; thirsting for the water of life, and dying of spiritual drouth! As in the Valley of Vision we may say. "There are very many in the open valley, and lo, they are very dry.

Let us learn, finally, the necessity of prayer for an increase of laborers. "Pray ye the Lord of the harvest that he would send laborers into his vineyard." The work is God's. "Divine operation waits upon human co-operation. God will do in answer to prayer what will not be done without prayer. Loud faith in the church produces slow development of the work of salvation." Christ is the Lord of the harvest. "The cool is his the field is his the vest. The seed is his-the field is his-the harvest is his; successful laborers are his gift and choice, and furnished by him with gifts and graces appropriate to the work; and always sent in answer to the prayers of his people. There never was a period in the history of the Church, when God refused to answer the cries of his people for ad ditional laborers. In every great emer-gency, standard-bearers have been raised, to advance the cause of truth, and overcome the powers of evil. The certainty of such supply is our warrant for aggressive efforts in Home and Foreign fields.

If we thus realize the wants of the world we shall not as a church be slow to provide the means necessary for the successful prosecution of Home and Foreign missionary operations. Hitherto we have done but little compared to our means and oppor-tunities. The ultimate conversion of the world to Christ is not a matter of uncertainty; but the hastening or retarding this glomousperiod depends to a great extent upon the fidelity of the church. Whether thousands of the now living but perishing heathen shall or shall not listen to the glad tidings of salvation depends upon the united prayers and immediate action of the church If we sincerely desire the speedy overthrow of error, the enlightenment of the degraded, and the universal spread of Bible principles, we shall neither be slow to pray nor to give for the increase of laborers Let the watchmen upon the walls of Jerusalem and the members of our Zion give the great Head of the Church no rest, nor hold their peace day nor night, till he establish and make Jerusalem a praise in the

### THE GLENGARRY MISSION.

Editor BRITISH AMERICAN PRESETTERIAN.

Sir,-In your issue of the 4th inst. I observe an article headed "Mission to Gaehe Roman Catholics, and bearing the signature of J. W. Will you allow me a short space in your paper to present the true pobe made acquainted with it. It is quite evident that the writer of that

article is entirely ignorant both of the nature of the mission and of the number of-Protestants in and around Alexandria. "The feeling," he says, "which sustains this ; Luke ix. 62. movement is akm to that which influences, the churches in Scotland to care for the put in the following order: Scottish Colony of Saint Martin d'Auxigny, in France." The comparison which he a very happy one in fact there is no analogy whatever between them. The Scottish colony in France was settled early in the 15th century, many years before the Reformation, so that all the members of that colony belonged to the Church of Rome; whereas a number of the Roman Catholies in Glengarry are descended from Protestant families. In the village of Alexandria alone there are a number whose parents, and some who themselves, were originally Protestants. The evil of intermarriages has no doubt contributed to a great extent to this falling away; but to a far greater extent has a resulted from the Church's havmg neglected so important a mission. Now, what we ask of the Church is, that a minister be settled in Alexandria, who shall act as pastor to the Protestants in and around the village, and who shall, at the same time, carry on the work of evangelization among the Roman Catholics. This is the only way to counteract the Cathone influence, which is so strong, in the vicinity, and which has been so detrimental to the

Protestant cause in Alexandria.

Besides, the establishment of this mission would in all probability result in the people of Alexandria and vicinity forming themselves in the course of time into a self-supporting congregation. The Protestants who worship in the place number from to 100, and these principally belong to the village. The services of the Sabbath are kept up by the students of Montreal College. They have done their part nobly. Had it not been for the interest taken in this station by the Students' Missionary So-ciety, it would doubtless have been desti-tute of the preaching of the Gospel altogether.

"J. W." thinks that the ministers of the remoter districts have both the ability and the will to do the work required He certainly is not aware of the relative positions of these different stations, or he would nevor have made such an assertion. Alexandria stands between two congregations, the one on the south thirteen miles distant, that on the north nine miles. Now is it reasonable to suppose that these ministers -who have all they can do in their own congregations—can undertake and prose-cute successfully the work to be done in a compass of twenty-two miles? However compass of twenty-two miles? However willing they may be, to talk of their ability to accomplish the work is perfectly absurd Their congregations will admit of he such extraneous work. He then closes by asking the question, "What hinders the work of Evangelization from proceeding among them in the ordinary way?" I would, Their congregations will admit of no such them in the ordinary way?" I would in turn, ask "J. W." what we are to under stand him to mean by "the ordinary way" of Evangelization. If we understand rightly the meaning of the expression it is the very thing the Protestants of Alexandria and vicinity are seeking to have established among them, viz: The Preaching of the Gospel.

#### Subbuth School Teacher.

LESSON IX. March 2, 1878.

ESCAPE FROM SODOM.

Gen. xix. 15-26.

15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here, lest thou be consumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest though be consumed.

18 And Lot said unto them, On, not so, my Lord :

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life ; and I cannot escape to the mountain, lest some evil take me, and I die :

20 Behold now, this city is near to flee unto, and it is a little one: O, let me escape thither, (is it not a little one?) and my soul shall live.

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do anything till thou be come thither, Therefore the name of this city was called Zoar.

28 The sun was risen upon the earth when Lot entered into Zoar.

24 Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven :

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grow upon the ground.

26 But his wife looked back from behind him, and she became a pillar of salt. COMMIT TO MEMORY verses 15, 16.

Read in connection with v. 15, Numb. space in your paper to present the true position of this mission, as it is of the greatest 17, Matt. xxiv. 16-18; with vs. 18-22, Gen. importance that the church at large should xvin. 32 and Ps. exlv. 19; with vs. 28-25, Ps. xi. 6; and with v. 26, Heb. x. 88, 89.

PARALLEL PASSAGES,-2 Cor. vi. 2; Luke xvii. 28-80.

CENTRAL TRUTH.-Regarding God, "There is one law-giver who is able to save and to destroy" (James iv. 12); regarding man,

The points of this lesson can be clearly

1. A MERCIPUL GOD.—Verse 16, "the Lord being merciful unto him." The mer-cy of God appeared in giving Lot warning (v. 13), and an opportunity of getting his connections out of the place; also in hastening his flight (v. 15); in laying hold on him and forcing him away; in agreeing to spare Zoar for his sake (vs. 20, 21) and in waiting till he had reached the place of safety (v. 22).

And Lot, with all his faults, knew God's mercy, and set down to it his deliverance v. 19, "thou hast magnified thy mercy."

(1) Everything good comes to fallen man through mercy. Eph. ii. 4.

(2) Mercy finds a way of escape from a doomed world. Luke ii. 78.

(8) Mercy sends messengers to bring us into that way. Matt. xxviii. 19.

(4) Morey urges us even with violence into that way. Luke xiv. 28.

(5) If we have any hope, it is in God's mercy: Ps. xxxiiii 22. IV. MINISTERING ANGELS.-When reading

this passage, we must not miss the change of persons. In v. 15, "the angels hastened Let." In v. 16 the men (augels like men) had hold of his hand. When they had brought him out, their work, so far, was

A divine person now comes in, y, done. 17. 'when they had brought them forth abroad, he said.' It is to this Person Lot makes request. . It is He that grants it, and saves Zear. He is the same who heard Abraham, ch. sviii.

But the faithfulness of the angels appears in hastening Lot; caring for all belonging to him; in laying hold of his hand and the hand of his wife and daughters. They did their work with their might. The slowness and folly of Lot and his wife did not hinder them. They did not throw up the work in disgust, nor quit it in despair. They had instructions from their Lord, and they obeyed. They but an example to teachers, ministers, and all Christian Workers. Oh, for grace to do God's will as the angels do! Let us hasten and lay kindly hands on sinners, to get them-any wayout of Sodom!

III. LINGERING LOT .-- What cause was there for haste? God's anger was about to descend; the angels had their work of judgment to do, and were in laste to do it. The natural conditions were being miraculously used for punishment, and, speaking after the manner of men, the mine was ready to be fired, for even in miracles God often uses natural forces; and Lot was told so (v. 12), and he lingered!

He was nephew of Abraham; knew the Lord , was a good man at heart ; knew the by it; had heard the angels' orders; yet he lingered! How is this to be explained?

(1) Possibly confusion of mind had something to do with it; circumstances new and startling; self-control difficult. We are to judge charitably. Some other things Lot did at that dreadful time can only be explained by his being surprised, and in that state of mind when one does not clearly know what he is doing. We should pray for self-possession.

(2) But, after allowing for all this, we must believe that he is now reaping the fruits of seed he has sown. He had lost the habit of promptly obeying. Sodom had become dear to him. His effects were in it. His friends were there. Perhaps some of his family remained behind. His sonsin-law certainly did.

(8) Possibly he might have hoped that (8) Possibly he might have noped that something would occur to prevent the necessity of going-persuaded himself that destruction was not quite so near; that some help might come, as Abraham had come and delivered him whom in danger before. However it was, he lingered. He needed firmer faith.

Objection: "But Lot was a rightcous man." Yes, but a righteous man may err like Lot, take wrong steps, be imprudent, or selfish, or worldly. He may want firmness, decision, or in a particular case, faith and obedience, like David, or Peter, or Elijah. Though life does not become extinct, as in death, it may be suspended, as in a faint. Then he suffers, even though a Christian. So Lot suffered. His removal to Sodom was a failure, for

(a) He was grieved by the sin of his new neighbors, for whom he parted with Abraham: ch. xiii. 10, 11.

(b) He was disliked by them, "This fellow," &c., v. 9.

(c) Even his sons-in-law did not believe in him (v. 14). Inconsistent believers carry little weight.

(d) He lost all he gained in the ruin of Sodom. Remember Lot. He was saved, yet so as by fire; saved,

but almost lost.

IV. His Lost Wife .-- We use the word "lost" in relation to her earthly life. The Scriptures do not follow her into the next life, and we may not pronounce where they do not. "The Lerd is judge." She was almost saved, yet lost. Watch the events.

The plain—now the shallow part of the Dead Sea probably—was rich and fertile; had at least five cities; Sodom the chief, so most mentioned.; Gomorrah second (Jude vii.); Admah and Zeboim other two (Hosea xi. 8), and Zoar the fifth, for which Lot, terrified at going so far asto the mountains, begged (vs. 18-21). Then "the Lord rained," &c. (v. 24); the ground likely sunk ("flee to the mountains"); and a complete over throw of the cities occurred—the fiery storm showing God's hand in it, and the burying of the place, his hatred of its sins. Many allusions to this awful event in Scripture. See Ps. xi. 6; Jer. xx. 16; Isa. i. 9.

part of the story being finished, the sacred writer returns to the fleeing party. At son e part of the way, before the accursed pot was entirely cleared, Lot's wife-in regret at leaving, in unbelief, contrary to the express command of God's angel (v. 17)-looked back, and was consumed on the spot, her body becoming encrusted with the salt which still marks the desolate Usdom, as the place (Sodom) is still called.

See in this awful judgment the meaning of Luke ix. 62; the force of Rev. xvi.i. 14, 15; Luke xvii. 31, 32; Heb. x. 38, 38.

Objection: why forbid looking back? Because it is a sign of the heart being wrong; and because God would shroud his acts in awful mystery.

Remember Lot's wife. She was married to a good man; an angel held her hand and urged her to fleo; she was fleeing, but she did not follow on, and she perished in the doom of Sodom.

We may be in pious families; have God's messengers sent to us; may seem to be escaping from the wrath to come; yet, our hearts not being cugaged, may perish. "Remember Lot's wife."

TOPICS FOR EXAMINATION OF CLASSES.

How many cities on the plain of Jordan —names of the chief—how Lot came to be there—character of the people—how described in the New Testament—how their place is now covered—God's messer cers to Lot-how described-who talked with Abraham—who heard his prayer—who heard Lot's prayer—the part performed by the angels—who rained down fire—Lot's folly—how explain his lingering—how he was hastened—who accompanied him—whybidden to flee to the mountain-whither did he go-his wife's sin-the consequence —the New Testament warning—lessons from Lot's career—evils of a bad choice—the true character of Lot—the evil mixed with his good-how God punished the evil and the warnings to us.

#### NAE KNEE-BAIRN.

by Rev. J. E. Raybin, D.D.

Ob. helo so then pue knee bairn. W. droups, disaplet bau'e, Wr fit accontrol in casa' boots. An' utta' like a manis? Au' iltia' thom'dria roun' As the air your ain knee-bairn Had we ighed a bunder pour. th, har to then use knee-bairn, Soon me ve lift the lateb. Soon may a touch the stair or floor, Your conain' step to estel? To catch, and to ca' out. Your toddling, weathnes-balen, Wi' mony a peal and shout. Oh, ha's ye then nso knee-bairn, To elembit for a kiss; To pa' your bread, and tweak your nose? Fu' helf o'life is in this! Fu' half wlife, and more. To ha'e your ain knee-bairn A stremplu roun' the floor. Oh, ha'e you then nso knee-bairn To hand ye by the car, An' whisper wi' his pouty lips, What name but you main hear? But you! Found secret wise, The whilk your ein knee-balrn Imparts wi'starin' oyes.

Oh, ha'o ye then nae knee-bairn To spuggle his roun' head Down in your lap, curl up his lim's, An' nestle ail to bed? An' nestle aff as though Our ain worn-out knee-bairn Had naewhere else to go. Oh, ha'e ye then nao knec-bairn?

Weel, ye can never ken What 'tis to hao him ta'on awa' Nor hear bha roun' agen ; Nor hear him roun' but gaun Frae sigh and sense, your knee-bairn Ye had sae deated on. What 'tis to had a knee-bairn

That's clim' out o' your sight, Far up along the angel steps Aboon the stars o'night;] Aboon your search or en', What 'tis to ha'e a knee-bairn Ye can na ken at a'l

-Christian Weekly.

#### THE CULTIVATION OF HOME FEEL ING.

O ye fathers and mothers who have sons and daughters growing up around you, do yo ever think of your responsibility in this regard—your responsibility for keeping alive the home sentiment in the hearts of your children? Within the limit of your means, remember that the obligation rests upon you to make their home the pleasantt place upon this rolling earth, to make the word "home" to them the synonym for "happiness." I would not have you import the vices of the outside world into your homes for any purpose; but I would have you go to the utmost verge of what is moral, to provide at home those things which entice young and growing persons away from home. And let me assure you that you had better spend your money in doing this than in ostentation or luxury, and far, far better to spend it thus than to amass a fortune for your children to squander in the future. And not only as regards amusements, but also comfort and refine-ment—for children have a keen apprecia-tion of these things—this is much the best policy. Don't send your boy to school in ill-fitting garments—collar all awry and chafing hisneck, buttons missing, and shoes down at the heel. Don't make a ware-house or clothes-press of his bed-room. Don't feed him on sour bread and tough meat, and burnt coffee. Don't let noise and dissension and misrule spoil the hours he spends at home. Don't do any of these things if you can possibly avoid it; especially don't do them for the purpose of laying up money for his future use. The richest legacy you can leave him is a life. long, inextinguishable and fragrant recollection of his home, when time and death have forever dissolved the enchantment. Give him that, and he will, in the strength of it, make his own way in the world; but let his recollections of home be repulsive, and the fortune you may leave him will be a poor compensation for the loss of that tenderness of heart, and purity of life, which not only a pleasant home, but the very memory of one would have secured. Remember this, too, that while he will never feel grateful for your money when once you are under ground, he will go to your green grave and bless your very ashes for that sanctuary of quiet, comfort, and refinement into which you may, if you pos-sess the means, transform your home.

### MONEY FOR CHRIST.

There is an inseparable connection between spiritual prosperity and Christian liberality. "He that watereth shall be watered also himself" Prov. 11: 24, 25: Luke 6: 38; Prov. 8: 9: Duet. 15: 7, 8, 10; Isaiah 32: 8; Matt. 25: 40; 2 Cor. 9: 6, 7; Acts 20: 85. The reader will please refer to the above texts. Facts confirm their

An English gentleman gave the first year eighty dollars to the Bible Society, and increased his contributions from year to year, until he finally gave over twenty thousand dollars annually. When asked how his charities increased so largely, he replied, "The more I give, the more I get."

The poor people of Glasgow, Scotland, used to say that "David Dale gave his money by shovelfuls, and God Almighty shovelled it back again."

Some years ago a Christian worker, who has long devoted his life to voluntary religious labours in the West, stopped in a large town where he was a stranger to everyone. Stepping into the store of a prominent merchart, who was noted for Christian activity, he introduced himself to the proprietor, and remarked that he would remain for a few days, visit the families, gratutiously circulate religious publications, etc. "Woll," replied the merchant, "I have heard of you before and here is five dollars to help you along."

Give I give I be always giving.
He who gives not is not living:
Give strength; give thought; give decay, give pelf,
Give love, give sears, and give thyself."

-Ohristian at Work.

GOING HOME TO BE FORGIVEN.

Some hoys were playing at ballin a retired place one atternoon when they should have been at school. They ab-sented themselves without Heave, intending to go home at the usual hour they thought their absence would not be nonced by those parents and irrends.

While thus engaged Mr. Amos came along. "What are you doug here?" said he. "Your parents thank you are at school. I shall let them know where you are and wimt you are about."

He passed on and the boys stopped playing. What was to be done? He would be sure to tell their parents. It was too late to go to school and too early to go home. Their consultations came to no confortable conclusion; the probabilities of punishment were talked of. Some thought they might escape, but the prospects of most of them were not promising. At length John Roberts rose up and said: "I'm going home."

"What for? To get a flogging and have it over?" said one.

"No; I'm going home to be forgiven," and away he went.

John had never played truant before He had very kind parents and they would deny him nothing that was for his good, and he felt that he had treated them very ungratefully by acting contrary to their known wishes. He resolved to go home and make a full confession of his fault and ask their forgiveness,

On reaching home he met his sister, several years younger than himself, to whom he told his resolution, and, like the loving sister she was, she agreed to go with her brother and ask mother to

As they came into the house they met their parents just starting out to make some purchases for the house, but when the mother saw the anxious look on the children's faces she willingly waited until John had told the story of his playing truant, and then asking to be forgiven, found as in the case of the Prodigal Son, the parent as willing, if not more so, to forgive, than the son was to be forgiven. John was right, it was a good thing to go home for-to be forgiven.

#### TRY AGAIN.

"How I should like to get up there!" sighed the ivy, gazing wistfully upwards from the foot of an old eastle. It was just begining to creep up the gray walls, and when it reflected on the distance it would have to travel, and the time it would take to climbup so high, it was somewhat disconcerted. "How I should like it!" continued the ivy, "but it is too far, much too far; I do not believe I could ever reach

Now it happened that the ivy on another part of the castle wall, which had climbed quite up to the summit, and was then surveying the country beneath, heard the lamentations of its neighbor, and addressed it in the following mauner: "A beautiful prospect up here, my friend."

"Yes, 'murmured the other, "so I suppose; I wish I was in your position instead of my own."

"Well," said the first speaker, "why don't you try to get there? You won't get there by wishing, at least I didn't, and I don't suppose fortune will favor you any better. Why, I was once as near to the ground as you are, but I persovered day after they until I shot vession! afterday, until I at last reached the summit of my expectations. The scene on which I gaze is truly delightful! The azure canopy above, with its drifting clouds of purest white by day, and its glowing crimson sunsets at eventide; while beneath, as far as the eye can see, stretches nature's fair, soft carpet of emerald green, studded with bright-colored flowers, and interposed with tiny rivulets, which appear to me like so many threads of silver. Really, my young friend, the position is worth trying for, and if you will make up your mind to creep up by degrees, instead of counting the days which must elapso before you can attain your desire, I am certain of your success.

"Well," thought the young ivy, "I suppose I had better try, for, as he says, wishing will not get me there nor standing still either, so I'll begin to climb at once.

So it began to creep slowly up, calling out, at the same time, "I'm trying, Mr.

"Glad to hear it," was the response. "I see you are a sensible young plant, and know how to take advice."

Up, up went the ivy with new energy. But presently it got tired, and stood still

"If at first you don't succeed, Try, try again,"

floated softly on the breeze from the top of the old castle. The ivy heard, and took courage. It tried again, and at the end of each day was surprised to find how much it had accomplished. And after many disappointments, encouragements, and fresh attempts, one fine, sumy morning the same my that said, "I do not believe I can ever reach it," crept triumphantly to the top of the wall, saying, "Now, Mr. Ivy, here I am at last, you see, and thank you for your friendly advice.'

"As for that, you are quite wolcome," was the reply, "and if you over meet with other difficulties, which it is not impossible that you may, do not forget that the easiest way to evercome them is to 'try, try again.'"

The passion for flowers seems universal in England; and hardly is any place so wretched but that some heart within it still keeps so much innocent love, and manifests it amid surroundings so incongruous, that tears start into one's eyes at beholding. Some of the high level lines of railway traverse very poor, densely populated districts. The traveller thereby is on a plane with the garrets, and gets almost as free glimpses of the life that swarms from housetop to black walls of grimy courts as if the homes were all unroofed, and one were sailing through the air above them.

#### INDIVIDUAL POWER.

The greatest works that have been done have been done by the ones. The hundreds do not often do much, thu companies never do; it is the unite, just the single individuals, that, after all, are the power and the might. Take any parish in England where there is a well-regulated society for doing good—it is some young woman or some young man who is the very life of it. Take my church —there are multitudes in it, but it is some two or three that do the work. Look on the reformation; there might be many reformers, but there was but one Luiner; there might be many teachers, but there was but one Calvin. Look yo upon the preachers of the last age, the mighty preachers who stirred up the Churches; there were many coadjutors with them, but after all, it was not Whitfield's friends, nor Wesley's friends, but the men them-selves that did it. Individual effort is, after all, the grand thing. A man alone can do more than a man with fifty men at his beels to fetter him. Committees are very seldom of much uso; and bodics and societies sometimes are a loss of strength instead of a gain. It is said that if Noah's ark had to be built by a company, they would not have laid the keel yet; and it is perhaps true. There is scarcely anything done by a body, it almost always fails; be cause what is many men's business is just n body's business at all. Just the same with religion; the grand things must be done by the ones, the great works of God must be accomplished by single mon. Look back through all history. Who delivered Israel from the Philistines? It was soli-tar? Samson. Who was it gathered the people together to rout the Midianites? It was one, Gideon, who cried, "The sword of the Lord and of Gideon." Who was he that smote the enemy? It was Shamgar, with his ox-goad; or it was an Ehud, who with his dagger, put ru end to his country's tyrant. Separate men-Davids with their sizngs and stones—have done more than armies could accomplish.

#### THE GREAT WORK.

"Knowing the terrors of the Lord, we persuade men." And we know, too, "the grace of our Lord Jesus Christ; that he who was rich." for the sake of all the blind and infatuated sinful mon about us, and in our world, "because poor, that they through his poverty might be made rich;" that he is "rich to all that call upon him," and has no "respect of persons," and by us has commanded his truth to be dispersed and his grace to be distributed. Let these views more deeply influence us, that we may us, if we are truly recovered to God our-selves—that of 'strengthening our broth-ren." On them who are paradical never loiter in the work assigned to each of On them who are perishing for lack of knowledge, never can we too carnestly, and affectionately, and yearningly "set our hearts." If you convert a sinner from the error of his ways, you "sa o a soul from death;" and can a more powerful motive be urged? You place another child in the family of God; you open a mind to knowledge ever enlarging, and to feelings which shall yield a felicity more noble and sanctifying throughout oternity. You advance the rapture of angels; for "there is joy in heaven over one sinner that repenteth." You heighten the joy of your Lord him-self; for "he sees of the travail of his soul, and is satisfied." Happy will it be when this true estimate of man shall be taken by the universal Church of Christ. Its torpor will be shaken off, its disputes and bickerings silenced, and every thought be absorbed, and every energy put forth in the solomn work of saving souls from death. O Thou who hast set thine heart upon man, inspire us with some larger portion of thine own boundless and tender charity!—Richard Watson.

### VALUE OF SALM.

This substance is remarkable as constituting the only mineral eaten by man. Not only does it afford an indispensable and wholesome condiment for our tables, but it forms an essential constituent of the blood, and supplies to the human system the loss sustained by saline secretions. Its antispeptic properties are invaluable; but although it preserves, it ultimate y changes and deteriorates the quality of the food to which it is applied, rendering the same innutritious and indigestible; for salt, not-withstanding its being a strong stimulant to the animal fiber, is not convertil le into nutriment. This is the cause why vailors who subsist long upon salted provisions are subject to the sea scurvy. Its medicinal quali-ties are also remarkable. White all other saline preparations tend to ccol, this but heats the body and engenders therst. Some years ago a medical man wrote a brochure in which he condemned the use of salt, at-tributing to it all the diseases to which flosh is heir. The poor fellow eventually committed suicide. Only lately, a book has appeared in which the writer, who is a physician, recommends salt as a sure antidots to the contagion of small pox. Doctors will of course disagree; but as variola is acknowledged to arise from a diseased or poisoned condition of the blood, the due use of salt may possibly form a safe and effective specific. Salt is not only an agreeable condiment but also an indispensable requisite. When moderately used it acts as a gentle stimulant to the stomach, and gives piquancy and relish to our food. In Africa, the high caste children suck salt rock as if it were sugar, although the poorer classes of natives cannot so indulge their palates. Hence the expression in vogue among them. "He eats salt with his vic-tuals," signifying that the person alluded to is an opulent man. In those countries where mineral salt is not procurable, and where the inhabitants are far removed from the sea, a kind of saline powder is prepared from certain vegetable products to serve in its stead. Indeed, so highly is salt valued in some places—such as Prester John's country—that from its very novelty it is employed as a substitute for money.

The man who examines himself and his ways through life, has little to do in examining them when he comes to die,

#### MY BIRTHDAY.

BY JOHN G. WHITTIER.

Boneath the moonlight and the snow Lies dead my latest year; The winter winds are walling low Lis direct in 103 car

I grieve not with the meaning wind, As if a loss totell; Before me, even as behind, God is, and all is well.

His light chines on me from above, His low voice speaks within -The putience of immortal love Outweat jing viortal sin.

Not mindle-s of the growing years Of care, and loss, and pain, My over are wet with thankful toars For blossings which remain.

If dim the gold of life has grown, I will not call it dross, Nor turn from treasures still my own, To sigh for lack and loss. The years no charm from nature take

As sweet her voices call. As beautiful her mornings break, As fair her evenings fall.

Lovejwatches o'er my quiet ways, Kind voices speak my name, And lips that find it hard to praise Are slow at least to blame How softly obb the tides of will!

How fields, once lost or won, Now lie benerth me green and still, Boneath a level sun! How hushed the his of party hato,

The clamor of the throng! How old, hursh voices of debute Fly into rhytamic song!

Methinks the spirit's temper grows Too soit in this still air; Somewhat the restful heart foregoes Of needed watch and prayer. The bark by tempest vainly tossed

May founder in the caim, And he who braved the polar frost. Faint by the isles of balm. Better than self-indulgent years,

The outflung heart of youth, Than pleasant songs in idle care, The tumult of the truth.

Rest for the weary hands is good, And love for hearts that pine, But let the manly habitude Of upright souls be mine.

Let winds that bow from heaven refresh, bear Lord the languid air, And let the weaks esset the flesh Thy strength of spirit share

And if the eye must fail of light. The ear forget to hear, Make clearer still the spirit's sight. More fine the inward car.

Be near the in mine hours of need. To soothe, or cheer, or warn, And down these slopes of causet lend. As up the hills of morn!

### CHILDREN AMUSE THEMSELVES.

None but those who have had a good deal of experience with children, can have any idea of their wonderful inventive powers; and when left to their own resources for amusement there is almost no limit to their contrivances. Give the little folks, where it is possible, a room to themselves, and leave them to their own resources. Sup-pose they do reduce your dining-room to utter confusion, you can rearrange it in fif-teen minutes, and you have saved two hours by the operation. I know of a family where two little boys of five and seven amused themselves from daylight till dusk, with only a short interval for lessons and meals. only a short interval for lessons and meals. They have few playthings—a box of building blocks, an old clothes-line, a pair of scissors, a carpet hammer, a paper of tacks, and a box where all the bright bits of paper that come into the house are deposited. This is pretty nearly all; but on a rainy or cold day they take possession of the dining-room and invent an unceasing round of amuse. and invent an unceasing round of amusement. Suppose we peep in at them. They have been busy for an hour and very quiet, only the constant chatter of their merry only the constant chatter of their merry voices and now and then an exclamation. What a litter! You feel as if you wanted to run for the broom, but it is only your stupidity. What you take to be bits of white and yellow paper scattered over the floor are beautiful lilies, a green meadow; that rope rigzagging around is a little brook, and those clothespins grouped about the dust-brush are children having a picnic under a tall clim tree. The cldest boy explains it with all sparkling eyes that show how real it is to them. Perhaps in a few minutes, a box of buttops will be arranged minutes, a box of buttons will be arranged in companies of soldiers, or the blocks be built into cages, and you will hear the young exhibitor showing off his animals, and describing the elephant as he marches along, "with long cars severely shaking."

Just as quick as you try to help them by any suggestions, you do mischief, and too many toys are only an evil. A child's imagination is vivid enough to help him out of any difficulties in this line, if you will only give it play.

Said a busy mother: "I have spent many hours in reading to my children; many in trying to teach them, but never one, unless hey were sick, in trying to amuse them. They have been taught from babyhood to amuse themselves." So I feel like saying to the hundreds and thousands of busy mothers, teach your children to amuse themselves; and to do this, you need only to give them the opportunity, and leave them alone.—Little Corporal.

Faint not; the miles to heaven are few and short. There are many heads lying on Christ's bosom, but there is room for yours among the rest.

A little girl was sent to the pasture to drive home the cow. While thus engaged she treated herself to climbing an unnecessary fence, from which she fell, and was severely scratched and brused. On returning home she was asked if she cried when she fell. "Why, no!" she replied; "what would have been the use? There was nobody to hear mo."

### Scientific and Alsefut.

EXCELLENT INTEREST RULES.

For finding the interest on any principal for any number of days. The answer is each case being in cents, separate the try right-hand figures of answer to express in dollars and cents:

Four per cent.—Multiply the principal by the number of days to run; separate right-hand figure from product and divide

Five per cent.—Multiply by number of

days, and divide by 72.

Six per cent.—Multiply by number of days, separate right-hand figure and divide Eight per cont.—Multiply by number of

days, and divide by 45.

Nine per cent.—Multiply by number of cays, separate right-hand figure, and divide

Ten per cent.-Multiply by number of

days, and divide by 36.

Twolve per cont.—Multiply by number of days, separate right-hand figure, and divide by B.

Fifteen per cent.—Multiply by number of days and divide by 24.

Eighteen per cent.—Multiply by number of the center of the cente of days, separate right-hand figure, and divide by 2.

Twenty-four per cent.—Multiply by number of days, and divide by 18.

Twenty-four per cent.—Multiply by number of days, and divide by 15.

#### OATMEAL.

Oatmeal (says the Edinburgh Medical Journal) according to Moore's Rural New Yorker, is rapidly growing in favor on the other side of the Atlantic. According to a contributor to our contemporary, it is made to the contributor to our contemporary, it is made to the contributor to our contemporary it is made to the contributor to our contemporary it is made to the contributor to the contributo mto delicious breakfast cakes, cracknels, (very palatable), cocoanut cracknels (very palatable and pleasant to the tasto), and pie-crusts, which eat sweet and crisp. But we are informed by the same authority, that in its raw state, when it is mixed with water, it is becoming a favorite dish. brose of "Auld Scotland" is being relished—and we are glad to note this, because we believe it to be a healthy and muscle-forming commodity—by the hunters and trappers of the West—who are substituting output in this form for mended Judice output this form for mended Judice output. meal in this form for parched Indian com. The same brawny fellows—whose power of endurance are proverbial, whose scorn of fatigue is known to all readers of travel and natural history—have found out that a very acceptable drink is made by putting about two tea-spoontuls of oatmeal into a tumbler We have often established the of water. We have often continued as excellence of this ourselves. "This they—the lumters and trappers—aver to be the best drink they can use, as it is at once nourishing, unstimulating, and satisfying." This drink, we are assured, "is impidity coming into use in large establishments where men work very much in the heat. It has long been used in the large glassfactories and iron-foundries in Europe, and is coming into use in our own country. It is common to find it in the large Government works. In the Brooklyn navy yard it is a great favorite, two and a half pounds of oatmeal being put into a pail of moderately cold water. It is said to be better than any of the drinks made up with vinegar, molasses, &c., which our farmers use in the harvest field. A well known medical writer says, "that from it is obtained power to sustain the exhausting influence of perspiration. Indeed, we have seen it tried with great satisfaction, and we commend it to the attention of our hard-working friends in the harvest field." Shade of Dr. Johnson I what think you now of your despicable food of men in Scotland?

### OLD AGE.

An old person has a feeble circulation in the feet and legs. Nothing contributes more to relieve the difficulty in breathing, and the chronic cough and other troubles about the head and chest, so common among all people, than keeping the feet and legs warm.

Mr. S.—, a bank officer, had been sitting in a bank nearly fifty years. He came for some advice about short breath, wheezing

"Your feet and legs are very cold."
"Yes; but how did you know it?"

"By these troubles about your throat and There is congestion—too much blood there. If the legs and feet were warm, if they had their share of blood, this congestion about the upper parts would cease, and this short breath, wheezing and cough, would be relieved at once.'

"How shall I make my legs and feet warm? I wear as much clothing about my lower extremities as over I did, and yet

they are like icicles."

"I will tell you a secret: An old man with low vitality must have two, three or four times as much dress about the legs and feet as a young man with high vitality. Now you must put on two pairs of thick kmt woollen drawers, very thick stockings, and broad, strong shoes. Your legs will be warm enough perhaps. If not, then put on pair of wash leather drawers over the kuit woollen ones. With thick pants over these you will probably be warm. In some rare cases even this will not keep the limbs warm. But they must be kept warm. So you must add, and keep adding, till they are warm. This is the way you do with your body; why not the same with your legs? You will thereby save your threat, lungs and head from many common tronbles."-Today.

### A NEW APPLICATION TO CORNS.

When a young man, says a correspondent of the Country Gentleman, I used to be very much annoyed by those painful excrescences called "corns," on the toes and feet, until I was told of a very simple but offertual repeals for them, by a me resemeffectual remedy for them, by some person. It was to bathe the feet in topid water, to soften them; then pare them off very closely with a sharp knife; then rub on well, green pench-tree leaves; when, after con-tinuing the rubbing once or twice a day, the corns will entirely disappear, and not return, without the cause which first oc-casioned thom. ... have often tried the remady, and never found it to fail yet. It seems to be the prussic acid in the peach tree leaves, that takes them away.

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Montreal—At Montreal, in Ersking Church, first Wednesday of April at 10 A M.

Patris.—At Knox Church, Ingersoll, on Tuesday, 1th March, at 2 p.m.
Manrona.—At Whinipeg, on the 2nd Wednesday of March.

ONTARIO -- In the Hall of Prince Albert, on the firs Tuseday of March, at 11 welock a.m., to continue sitting on Wednesday until business is mushed.

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Unfavorable advices from outside markets have checked the enquiry here and rendered the market very quiet all the week. Prices are rather easier but holders are firm and the actual fall insignificant. Stocks on the 24th inst. were :-Flour, 22,970 barrels; wheat, 355,907 busness, oats, 6,431; barley; 52,967; peas, 35,768; rye, 700 and corn, 550.

There were in sight on the 15th inst., 6,380,000 bushles of wheat and 1,667,-000 of barley, against 10,356,000 of wheat and 1,977,000 of barley in 1872.

FLOUR.—The demand has been confined to lots to supply orders and local wants. Fancy sold freely last week at equal to \$5.90 here and No. 1 super at \$5.00 f. o. c. and equal to \$5.54 here. English advices have since rendered the market inactive, but prices close steady for the higher grades. For extra \$6.50 has been refused. Fancy is scarce; \$5.90 was repeatedly refused yesterday. No. 1 super is weak, but sold at \$5.55 on Tuesday.

OATMEAL—IIas been quiet but firm; car-lots would probably bring \$4.50 to \$4.75. Small lots sell at \$5.00.

BRAN-Is quiet; latest sales at \$13.00.

WHEAT—Has been quiet; spring closes rather easy. No. 1 spring sold at \$1.25 on the track and No. 3 fall at \$1.35 in store last week. On Tuesdaya car of No. 1 treadwellbrought \$1.38 on the track. A lot of 5000 bushels of No. 1 fall sold yesterday on p. t. For spring, buyers are not inclined to pay over \$1.23, but fall is firm. On the street, fall sells at \$1.18 to \$1.55, and spring at \$1.23 to \$1.24. spring at \$1.23 to \$1.24.

OATS—Have been quiet and almost unchanged. Car-lots of eastern sold last week at 40c. and western at 41c. on the track. On Tuesdaya car of eastern sold at 401/2c. delivered. Yesterday one of western at 421/2c. delivered. Street price, 42

BARLEY .- The movement has declined but the enquiry issteady at firm prices. No. I sold has week at 70c.; No. 2 at 66c, and rejected at 62c, on the track. On Tuesday No. 2 again changed hands at 66c, and rejected sold at 61c. on the track; yesterday No. 2 sold at 66c, and No. 1 at 70c. on the track. Street price 69 to 70c.

PEAS.—There have been no lots offered; from 66 to 67c, would be paid for them; on the street prices have risen to 68c. for shipping and 70 to 72c. for barrelling.

CORN.—A car sold at 49c. on the track on

SEEDS .- Lots of clover are worth \$5.40 to \$5.50, and of timothy \$3.60 to \$3.70. Dealers sell clover at \$5.60 to \$5.75 and timothy at \$3.80 to \$3.90c.

### PROVISIONS.

BUTTER-Is decidedly active at steady prices Considerable quantities of inferior have been sold at 5½ to 8c., and of medium at 8½ to 11c. Of choice there is none.

EGGS-Are very scarce, and are wanted at 23 to 25c. for good packed.

PORK—Is active; a lot of 96 bls. of mess sold at \$14.50, but none can now be had under \$14.75; small lots have sold at \$15 and over.

BACON-Ton lots of Cumberland are sold at 71/4 to 71/2: hams are moving freely at 11 to 111/2.

LARD-Is quiet and unchanged.

Hogs—There are but few offering; 2 car sold on Monday at \$5.60, and another on Tuesday at

HOPS-Small lots have sold at 35 to 37c.

### Larliamentary Aotice.

PARLIAMENTARY NOTICE.



House of Commons, The Clerk's Office,

OTTAWA, 30th JAN, 1873.
Pursuant to the 50th Rule of the House, notice is hereby given that the time for RECEIVING PETITIONS for PRIVATE BILLS will expire On Wednesday, the 26th day of March next.

ALFRED PATRICK, Clerk of the House.

All newspapers will please insert above until the meeting of Parliament.

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