

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | |
|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|--------------------------|
| 10X | 14X | 18X | 22X | 26X | 30X |
| <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12X | 16X | 20X | 24X | 28X | 32X |

British American Presbyterian.

Vol. 2

TORONTO, CANADA, FRIDAY, FEBRUARY 28, 1878.

No. 55.

Contributors and Correspondents.

NEW BRUNSWICK.

CORRECTION—THE LIQUOR TRAFFIC—PROHIBITION 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 here that has adopted the weekly offering system, and I hasten to correct it. I said that two of the members had declared beforehand 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 PRESBYTERIAN some account of efforts put forth in St. John to obtain better legislation on the liquor trade, efforts which I am sorry to say were unsuccessful. So influential is the liquor interest here, having had such a long lease of power that it is quite insolent and not without reason, I suppose, that our House of Assembly actually mocked 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.

Each points as the following will be asked for this Session:—The shortening of the hours of sale, the isolation of the traffic of drink from traffic in other things, the suppression of billiard and other saloons 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 moral and moral calibre of the rank and file of our representatives, but I forbear.

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 scribblers are models in logic as in modesty. I have not seen one letter that stood up right 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 condemn 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 lotteries 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 absurdity 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! 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 past.

The Presbytery of St. John met last week and transacted fully the usual amount 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 descent, and speaks the Gaelic language, though he has not used it in this Province. It is 17 years last September since he was first ordained to the pastorate, and he has been one of the most active and energetic workers in these Provinces. He leaves a blank in the Presbytery that it will not be easy to fill. Besides being Clerk for the last five years, he was ever head and front in every evangelical 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 tempers 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 England 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 larcenies" made by our friends across the border) and he was succeeded by the Rev. Wm. Ferris, also a man of culture and ability. In the quarter of a century existence it has had three pastors, which for length of settlement may be taken as a medium between the frequent changes which are so common in the United States and the life-long pastorates of the Old Country Churches. One good feature too is so 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. Many of 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 our church has hitherto chiefly looked for her supply of workmen. From these 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 to 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 fire, and being at present richly endowed; while prospectively, by means of land grants and money, the wealthiest seminary 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 opportunities are lost, only to be seized upon by others who may be alive to the situation. In view of these facts, we think the Presbyterian Seminary of the North-West has been fortunate in securing the services of the Rev. Francis L. Patton to fill the chair

of "Didactic and Polemic Theology." It will be of interest to our Canadian brethren 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. Kirtidge as special contributors. With such a wealthy 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 age, 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 evil 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 press consecrated to the glorious design of establishing truth and righteousness throughout the earth. We rejoice to see our Presbyterian brethren in Canada laboring in this field through the columns of the *BRITISH AMERICAN PRESBYTERIAN*. We 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 argued 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 pretty 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 matter, is that the man who is most favorably known in the church as a preacher, and who has exerted the widest influence among the people, ought to be selected. Now I maintain that this principle is one 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 University for the preliminary training of our students, we may expect that the proportion of well trained men will rapidly increase. In this matter we must legislate for the future. If then we expect to have University Medallists among our students, we need not imagine that any old minister that turns up will do for a professor. 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 abilities, 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 seems scarcely ever to come into notice in the ordinary talks, in church courts, and out of them, as to who shall be professor. Among ordinary people 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 guarantee that he can even read the Greek

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 cannot 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 previous 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 intellect. As a professor, a man can be nothing but useless unless he has been an extensive and thorough reader, and that, a faithful pastor never can be; so that the very fact that a man has spent his life time in the ceaseless activity of pastoral duties is the next thing to proof positive that he is unfitted 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 professorship 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 men. The late appointments in Glasgow of Profs. Candlish and Murray have inaugurated a new era in that country, and established a 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 projections of a man who has devoted his life to his own department of study, instead 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 know 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 vote for their personal favorites. No method of election could be more objectionable. Why should not a committee be appointed 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 then be likely to secure the best men. Besides it would be a great deal more comfortable, surely, for the candidates. They would not then have to be pitchedforked 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 from 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 of the large and I hope increasing circle addressed by you from week to week, attend them all. You were present at least, as appears from your last issue, at the first lecture given in Shaftsbury Hall. Amid the wide diversity of opinion obtaining as to the merits of the lecture, and the good taste of the lecturer, I was glad to read your discriminating and on the whole commendatory estimate. Could you not have gone a little more into details? or were you afraid with the recollection of the lecturer's satire still vivid, to find yourself in the ranks of the Grumbler?

Dr. Talmage's lecture must be pronounced a success. It thoroughly interested and amused for the time a large proportion of the audience. Many of us had never seen a large audience so general and hearty in its laughter, with out being uproarious. In addition to the eures for asymptotic weaknesses, which the lecturer described at great length and with much picturesque language, including boating, fishing and dining, he might have added, if modesty would have allowed it, his own lecture on Grumble & 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 careful avoidance of all obstructions, to the truly life-like character of his denunciations, 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 drawbacks. 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 rather 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 be permitted to add, was more easily appreciated than the eloquence, the naturalness of the one contrasting strongly with the elaboration of the other. But we must not proceed any farther in this line lest we should be at once uncourteous to a distinguished stranger, and ungrateful for an hour of 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. I refer to the element of mimicry which characterized it throughout. The weaknesses, foibles, 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 delineation in a man whose life-work is to deal 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 mimic one's fellow-men either in their follies or in their virtues implies on the part of the speaker a momentary identification of himself with these; while the prevailing conviction in regard to a minister of the gospel is that his sympathy with what is noble and pure in human character ought to be 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 be the 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 it be said that he does not sin alone in this respect, or so 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?

H.

POOR GIRLS.

The poorest girls in the world are those who have never been taught to work. Rich parents have petted them; they have been taught to despise labor, and depend upon others for a living, 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 deplorable 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 to become poor, and the poor rich. Skill to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do parents must educate their daughters to work; no reform is more imperative than this.

To be without Jesus is a grievous hell; and to be with Jesus, a sweet paradise.

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

If that findeth Jesus findeth a good treasure—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 ourselves.

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

I wish to place on record my conviction that belief cannot now be defended by reticence any more than by railing, or by any privileges and assumptions. Nor, again, can it be defended exclusively by its "standing army"—by priests and ministers of religion. To them, I do not doubt, will fall the chief share of the burden, and of the honor, and of the victory. But we commit a fatal error if we allow this to become a merely professional question. It is the affair of all. It is very difficult in handling such controversies to avoid the tone of assumption and denunciation. I desire, therefore, to abjure all imputations against motives or characters. Equal credit for the love of truth should be allowed by all to all, and the epilogue made, or at least intended, to unite plain speaking with personal respect.—W. E. Gladstone.

Contributors and Correspondents.

THE SABBATH SCHOOL.

ITS PLACE AND PURPOSE.

(For the British American Presbyterian.)

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

1. THE SABBATH SCHOOL.

Mr. Pardo 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 a knowledge of Bible truth, if truly sincere, they are themselves largely benefited, having their own hearts kept alive and refreshed. 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, special 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 Sabbath 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 action, right at home, not away across the mighty deep. 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 it is very noticeable. Robert Raikes's, whose name in connection with this enterprise shall never be forgotten, first idea was to keep the neglected 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 Reading 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, besides 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. ii. 2, we read that "God rested the seventh day and blessed it," and then in Exodus xvi. 23, the day is called "the rest of the Holy Sabbath unto the Lord," and then in the Fourth Commandment we have, "Remember the Sabbath day and keep it holy." At first the aim of Sabbath School teaching was very feeble and indefinite: to keep the children out of mischief, teach them to read the Bible; correct their manners and make them better children—not profane and disobedient. Next the aim was to give them a 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 punishment for trifling irregularities at the common schools. Catechism and hymn recitation engrossed even our Bible classes. But now the Bible is exalted and so applied I trust in our Sabbath Schools as to be the most attractive of all books, and the aim of the Sabbath School is, or ought to be, the immediate conversion of the children to Christ, and giving their hearts early to him; not only the children, but all who attend. Many a Sabbath School Teacher has had his or her 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 His arms while He was on the earth.

ITS PLACE

should be in the bosom of the church. You remember how anxious mothers were to place their children in the Saviour's arms; the good earnest disciples thought it unnecessary, and a waste of His precious time, and so were about hindering the access of these little ones to him. Jesus mildly rebuked them, sweetly 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 giving 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 organize 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. Let 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 Sabbath School.

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 family 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 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 evil, 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 merciful 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 at bringing the children into closer relation 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 slavery 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 many 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 holy influence of the Sabbath 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 Communion 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, impatience should be avoided, because it wastes that time and attention in complaints, which, if properly applied, would remove the cause.

THE BANKER'S REASON.

BY REV. W. JAM. 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 tea 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 already 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 with tremendous effort. "We have a central and commodious church, well warmed, lighted, seated. Our organ and choir 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 me."

It certainly 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 aware.

Mr. Reynolds highly esteems his neighbor, although he rarely enters his church—perfectly comprehends the entire case, so far as causes go.

"If you will allow me to speak with frankness," he begins, for they are alone together 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 greatly you mistake!"

"Allow me," Mr. Reynolds interrupts, with bank precision. "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 a 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 the day simply as friends and neighbors, chatting about small matters, showing an interest in everybody, in little things. Of course, no minister would be respected who made a habit of loafing about here and there. We business men mix very thoroughly among each other without doing that. Yes, doctor, if you associated 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 habit 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 ever hereafter, that you underrate them now and in the body. You good clergymen make yourselves, unconsciously, a caste, a class. Tones, countenance, bearing—a minister. You never lay off your official 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 cordially, led him back into the office and introduced him; had a hundred questions to ask him about his crops and his family!"

"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 right."

"I began with nothing—of money, education, or friends. It 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, deeper than mine. You are aware I am not a Christian."

But, very skillfully, 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 officers of the churches. It was this bank president himself who related to the writer this conversation of his with the minister in question. By a simple 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. It 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 incidental 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 at tea, and obtained, the banker's reason—so strong is his habit.

A LIE, ZOOLOGICALLY CONSIDERED.

BY REV. T. DEWILF TALMAGF, D. D.

We stand agape in the British Museum, looking at the monstrous skeletons of the mastodon, megatherium and iguodon, and conclude that all the great animals thirty feet long and eleven feet high are extinct.

Now, while we do not want to frighten children or disturb nervous people, we have to say that, the other day, we caught a glimpse of a monster, beside which the lizards of the saurian era were short, and the elephant 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;" polite folks would say it was "a fabrication;" plain and unscientific people would style it a lie. Naturalists might assign it to the species *Tigris regalis*, or *Felis pardus*.

We do not think that anatomical and zoological justice has been done to the lie. 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 climate as another, with perhaps a little preference for the temperate zone. It lives on berries or bananas or corn or artichokes; drinks water or alcohol or tea. It eats up a great many children, and would have destroyed the boy who afterwards became the father of his country, had he not driven it back with his hatchet. (See the last two hundred Sunday school addresses.)

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

ITS LONGEVITY.

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 leap 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 cow since Pharaoh's lean kine. Malaria does not poison it, nor fires burn it, nor winters freeze it. Just now it is after your neighbor; to-morrow it will be after you. It is the healthiest of all monsters. Its tooth knocks out the "tooth of time." Its hair never turns white with age, nor does it limp with decrepitude. It is distinguished for its longevity.

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 despise 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 compared with this for finding carrion. It has scented something a hundred miles off, and before night "treed" its game. It has a great genius for smelling. It can find more than is actually there. When it begins to sniff the air, 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 ear open toward the east and the other toward the west, and hears everything in both directions. All the little-tattle of the world pours into those ears 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 a toad, 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 monster who declined the call to Nineveh, and has swallowed whole presbyteries and conferences of clergymen. A Brobdignagian goes down as easy as a Liliputian. The largest story about business dishonesty, or female frailty, or political deception, slips through with the ease of a homeopathic 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 gullet.

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 detestable. Lies about himself, lies about his wife, lies about his children, lies about his associates, lies about his house, lies about his barn, lies about his store—swarms of them, broods of them, herds of them. Kill one of them, and

there will be twelve alive to act as 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 hide, a sharp claw, and a sting in their tail. They prow through every street in the city, crutch in the restaurants, sleep in the hall of Congress, and in the grandest parlor have one paw under the piano, another under the sofa, one by the mantel, and the other on the door-sill.

Now, many people spend half their time in hunting lies. You see a man rushing anxiously about to carry of a newspaper paragraph, or a husband, with fist clenched, on the way to pound some one who has told a false thing about his wife. There is a woman on the next street who heard, last Monday, a falsehood about her husband, and has had her hat and shawl on ever since, in the effort to correct wrong impressions. Our object in this zoological sketch of a lie is to persuade you of the folly of such a hunting excursion. If these monsters 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 ears, they can hear the hunter's first 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 gun-powder, they use it regularly for pinches of snuff. After a shower of bullets has struck their side, they lift their hind foot 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 avoirdupois weight went splashing into the mud and slime, and was hauled out by his footmen, half dead. And that is the fate of men who spend their time hunting for lies. Better go to your work, and let the lie run. Their bloody muzzles have tough work with a man usefully busy. You cannot so easily overcome them with sharp retort as with a true and yard-stick. All the howlings of Californian wolves at night do not stop the sun from kindling victorious morn on the Sierra Nevada, and all the ravings 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 fox 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 torn and scratched, their wives scarce knew them well;
For 'twas a very great mercy so many 'scaped alive,
For of twenty saddle-bags carried out, they brought again but five."

A SPEECH WORTHY OF HONOR.

Professor Tyndall, before leaving for England, was honored with a public dinner in the city of New York. A large gathering of men of science, of literary 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 profession. Dr. Hitchcock's speech must have been very brief, for the report of it very meagre; but there has been enough of it given to indicate 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 religion, but science, must go down the cliff, for mankind at large manage to get along very well without much science, but mankind at large have never 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 Presbyterian.

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 always 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 mercy 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 Spurgeon, "lie the crucibles and the touchstones. Any hypocrite will come to the Sabbath worship, but it is not every hypocrite that will attend prayer-meetings, or read the Bible in secret, or speak privately of the things of God to the saints."

Our Young 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 sung at the feet of the passover by the Jews as commemorative of the principal events of their history. It is found in Sopher Hagadolah fol. 28. The subjoined is a translation which I found in an old magazine, and the accompanying interpretation is that of P. N. Liebrecht of Leipsic, 1781:—

- I. A kid, a kid, my father bought For two pieces of money.
II. Then came the cat and ate the kid, That my father bought For two pieces of money.
III. Then came the dog and bit the cat That ate the kid. That my father bought For two pieces of money.
IV. Then came the staff and beat the dog That bit the cat, that ate the kid, That my father bought For two pieces of money.
V. 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.
VI. Then came the water and quenched the fire, That burned the staff, that beat the dog, That bit the cat, that ate the kid, That my father bought For two pieces of money.
VII. Then came the ox and drank the water, That quenched the fire, that burned the staff, That beat the dog, that bit the cat, That ate the kid, that my father bought For two pieces of money.
VIII. Then came the butcher and slew the ox, That drank the water, that quenched the fire, &c. &c.
IX. Then came the angel of death and killed the butcher, That slew the ox, that drank the water, &c. &c.
X. Then came the Holy 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 relation to the Hebrew nation.
The two pieces of money signify Moses and Aaron, through whose mediation the Hebrews were brought out of Egypt:—
II. The cat denotes the Assyrians, by whom the ten tribes were carried into captivity.
III. The dog is symbolical of the Babylonians.
IV. The staff signifies the Persians.
V. The fire indicates the Grecian empire under Alexander the Great.
VI. The water betokens the Romans, or the fourth of the great monarchies to whose dominion the Jews were subjected.
VII. The ox is symbolical of the Saracens, who subdued Palestine, and brought it under the caliphate.
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.

T. T. J.

SOMEBODY'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. Clearly the sun was not wanted, and as the afternoon went on he travelled away towards Australia, where were flowers and summer.

In the North of Germany is a queer little old town, with strange crooked streets, and houses with the upper storeys projecting far over the lower ones. In one little street, which was so narrow that opposite neighbours could almost have shaken hands out of a window, lived a shoemaker 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 Eve.

In Germany, however poor people are, they contrive a present of some sort or other and a Christmas tree for the children. All the family were in the kitchen with the exception of the mother; she was in another room preparing the Christmas tree. The

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

All the children were gathered about the stove, some on the seats 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 she sat in the far corner of the stove seat supporting herself by one foot raised to the stove before her. Asleep in her arms was Karl, the youngest child, the Finchen (the baby). But Lieschen was a busy little maiden, and while her arms circled round the sleeping child, her hands were working with her knitting needles, and she was knitting stockings as fast as a little machine.

Gretchen, the next in age, was in the opposite seat, busy with some yet unfinished Christmas present, with her back towards the rest and evidently wishing no one 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 good deal to see Gretchen's work. There were three little girls younger than Gretchen,—Annschen, Klarschen, and Mariechen, and then the two little boys, Ludwig, who was sitting open eyed and open mouthed on the floor beside his father, watching his stitches in somebody's old shoe, and the kindchen in Lieschen's arms.

"There, it is finished—it is finished," cried Gretchen, holding up and waving triumphantly a funny little bit of needle-work.

"Let me see. Oh, Gretchen I 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, where are the warm gloves you made for her? Let us go at once and give them."

"Take the gloves from my blue box, Gretchen, and carry them with your collar to Hedwig, 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 Hedwig," said their father. And Lieschen paused for a moment and evidently was thinking of the pleasure their gifts would afford the little lame girl, for a smile passed across her sweet quiet little face, 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, whilst eager, 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 song.

"See, my children," said the father to the little ones, "what it is to be kind, however small the kindness. There is no one thing in this world that does so much good as kindness; it does good to those who do it and to those who receive it. Yes, Ludwig, my boy, you will always be kind whenever you can, won't you?"

"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, for 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 put down her knitting, 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 asleep again, 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 hurt her foot very severely, so that she could scarcely walk at all. Lieschen and Gretchen had always been very fond of their little friend, and were ever ready to do her any little kindness in their power.

"Only 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 pastorin had been to see her in the afternoon, and stayed a long while with her to talk. She told her all about the prisoners' Christmas tree which they are to have this evening, 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."

At this moment the mother came in, and the children rushed to her, clamorous for news of the tree; but she said she was tired

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?"

"Lieschen! On Christmas Eve, and our own tree just 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 a night; and think what a pleasure it would be to poor Hedwig. Father was talking of kindness to-night and saying it did good to those who did it and those who received it. Do come, Gretchen."

But the idea of being away when their own Christmas tree stood ablaze and brilliant 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 whispered to Gretchen, "Father has very nearly done those old shoes of somebody's—I forgot 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 don'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 Lieschen 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 down the old little 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 tawny 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 dresses contrived 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 sledge. It was like a funny little humpy dumpy deformed chair on rockers. Lieschen knew well enough how it was to be managed, and trotted along the snowy streets in business-like fashion, pushing the little green sledge before her as she went.

(TO BE CONTINUED.)

UNIFORM LESSONS FOR 1873.

Table with columns for date, lesson title, and reference. Includes: Feb. 2. Noah and the Ark. Gen 19, 15-20. 9. The Bow in the Cloud. Gen 9, 9-17. 16. Confusion of Tongues. Gen 11 1-9. 23. The servant with Abram. Gen 15, 1-7.

Table with columns for date, lesson title, and reference. Includes: Mar. 2. Escape from Sodom. Gen. 6, 13-17. 9. Trial of Abram's Faith. Gen. 22, 7-14. 16. Jacob and Esau. Gen 27, 30-49. 23. Jacob at Bethel. Gen 28, 10-22. 30. REVIEW.

Table with columns for date, lesson title, and reference. Includes: Apr. 6. Israel—The New Name. Gen 32, 24-30. 13. The Dreams of Joseph. Gen 37, 3-11. 20. Joseph sold. Gen 37, 23-28. 27. The Lord with Joseph. Gen 39, 1-6, 21-23.

Table with columns for date, lesson title, and reference. Includes: May 4. Joseph Exalted. Gen 41, 37-44. 11. The Report from Egypt. Gen. 42, 29-38. 18. Joseph makes himself known. Gen. 45, 1-8. 25. Joseph sends for his Father. Gen. 45, 13-24.

Table with columns for date, lesson title, and reference. Includes: June 1. Israel in Egypt. Gen. 46, 1-4. 8. Joseph and Pharaoh. Gen. 47, 5-10. 15. Prophetic Blessings. Gen. 49, 15-16. 22. The Last Days of Joseph. Gen. 50, 15-18. 29. REVIEW.

Table with columns for date, lesson title, and reference. Includes: July 6. The Child Jesus. Matt. 2, 1-10. 13. The Flight into Egypt. Matt. 2, 13-23. 20. The Baptism of Jesus. Matt. 3, 13-17. 27. The Temptation of Jesus. Matt. 4, 1-11.

Table with columns for date, lesson title, and reference. Includes: Aug 3. The Ministry of Jesus. Matt. 4, 17-23. 10. The Beatitudes. Matt. 5, 1-12. 17. Teaching to pray. Matt. 6, 9-13. 24. The Two Foundations. Matt. 7, 1-2. 31. Power to Forgive Sins. Matt. 9, 1-8. Sept. 7. The Twelve called. Matt. 10, 1-15. 14. Jesus and John. Matt. 11, 1-11. 21. The Crucifixion. Matt. 27, 45-51. 28. The Resurrection. Matt. 28, 1-8. 30. REVIEW.

STAND UPRIGHT.

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

That was a remarkable command which Paul gave to the poor cripple who was hovering on the outskirts of his audience at Lystra. "Stand upright on thy feet! On whose feet? On those poor dejected and hitherto useless limbs? Yes; 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 faculties of any kind to use than those which God gave you. You have the natural ability to repent and choose Christ. You must do the repenting and believing or else die as you are and be lost. Paul did not hit the cripple; he stood up himself. The poor fellow would stand up, and God gave him the power. He made the effort, and God made the effort successful.

Is not this about the exact 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 meaning there is in the command, "Stand upright!" Stand erect before God and man. Instead of lying in guilt and uselessness, rise up and stand where the Lord would have you! When you give your heart to Christ you have the right to be erect, for you are engaged in the noblest and manliest of all duties—serving God. You have a right to stand, acquitted and unshackled, with the handcuffs and irons of condemnation taken off. 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 back and mumble along—halfhearted which signifies 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 genuine 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 go—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 now; but I am ashamed of myself that I have been ashamed of Him so long."

Nor did the rest of the cripple of Lystra stand up. He absolutely "leaped" out of his infirmity, and walked off joyfully. Good friend, don't be afraid of tumbling to the ground again. Don't be nervous about "holding out." Eternal love will uphold thee if thou only trust it. You will be kept by the power of God, through faith, unto salvation. There is One who is able to keep you from falling. The less you think of yourself, and the more you think of Him, the firmer and the stronger you will be.

There is another application of the word "stand" which we commend to you. Every truly converted man should make open confession of the Saviour. When Jesus gives converting grace, he demands confession of him. The person who expects the Saviour 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 times 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 again. There was pity in that converted negro's description of his decided adherence to Christ when he said, "I as got safe by do go back corner. I mean to go all dejourney home; and if you don't see me at de fust of dem two live gates up yonder jes look to de next one, for I shall be dere."

This is the season when we may hope for spiritual results to follow the Week of Prayer. This is the season when special services are in progress for the awakening and conversion of souls. In our congregations are hundreds of cripples who have never walked—cripples "from their mother's womb," like the sufferer at Lystra. God's voice to them is, "Stand upright on thy feet!" He commandeth them to repent. He offers to them grace. Holding 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 one of these guilty lingers, the voice is to you; and when you obey God, you will be on your feet, healed and happy.

POLITE INSOLENCE.

Polite insolence is an art which is very extensively cultivated in this enlightened nineteenth century. That it is cultivated to some purpose is evidenced by the delightfully graceful manner in which every little Jack-in-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 impertinences to which they have been subjected—impertinences all the more difficult to bear because, being covered by a flimsy veil of mock civility, effective retaliation is 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 disagreeable enough—so much as the manner in which things are so enunciated. The adept in the first place implies that you are too mean and paltry for him to have close intercourse with; and, in the second, that you are guilty of impertinence in approaching him at all. Therefore, if he condescends to hold any communication with you he adopts a supercilious tone, a satirical smile, and completely ignores the major portion of

what you say. In addition, he suddenly brings you up short, and summarily ends the interview. For the rest, without actually saying so, he informs you that you are a fool, a "cad," or something equally degraded. He evades every question you may ask him, and declines to afford you the information required. When you draw near unto him it is his sweet will to keep you waiting until you are thoroughly tired out, and then, perhaps, to walk off as if he were ignorant of your existence. He is equally audacious when he is merely a "go-between." He eyes you complacently as you lack the toes of your boots out at long delay; then, when he 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 scrutinized you, he remarks, with an 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 himself with your petty concerns. As you depart, thoroughly vexed, 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 insolence. 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 elevated 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 blaglor.

To be successfully politely insolent, a man must be tolerably well educated, possess 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 hopeful youths many lessons when the learners 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 politely insolent demeanor of their fellows, and conclude if any one wants to appear a highly-cultured gentleman, he must act likewise. They, perhaps, are, more times than they care to remember, politely insulted themselves, and this, while urging them onward in their upward flights, causes them to vent their rage upon others who come within reach of 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 vitiating 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 homage from others. A third class are simply helpless, 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 better instincts, what 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 riches. 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 ape a splendor 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 matter plainly, cultured snobbery and hollow pretentiousness are the bane of the middle class, and, until matters are remedied, that class can never command the respect which its talents and intrinsic merits deserve, and can never be that compact and united body which it ought. It behoves those who have charge of the education of the youth of England to see to 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 ever learn to reason; and in infancy and childhood no man can reason; therefore, as this intelligence of the objects that surround 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 conveys it to us in a way that puts all upon a level. The information of the senses is as perfect, and gives as full cognition to the most ignorant as to the most learned.

British American Presbyterian

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

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

C. BLACKETT ROBINSON, Publisher and Proprietor. Office—No. 102 Bay Street, Toronto.

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

Single insertion (for less than one month) 10c. per line (non-parted) each insertion. Special rates for quarterly, half-yearly and yearly advertisements.

No double columns cuts 25 per cent. extra; special rates in reading matter 10 cents per line each insertion. Office, No. 102 Bay Street, (Late Telegraph building).

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

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

TOPICS OF THE WEEK.

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."

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.

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 eloquent pleader for ragged schools and every good philanthropic enterprise, and none more generally loved.

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 very 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 intemperance, and the necessity for the suppression of the liquor traffic at the earliest possible day, there really was no difference of opinion at all.

Monday 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 inebriate asylum. Ought an extra tax not to be laid upon all distillers, brewers, liquor dealers and tavern keepers distinctly for the support of such an institution as rendered necessary by their occupation? We most emphatically think so.

REV. DR. WALLACE OF EDINBURGH.

Quite 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 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 interests of religion in Scotland—Because 1st. The presentee having been publicly represented to have made doctrinal statements 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.

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 propriety 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 very

broadest type 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 Edinburgh Scotsman, 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 inst. the Presbyterian congregation of Mitchell held their anniversary tea meeting in the Town Hall, and as far as numbers, eatables, and singing 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 soiree 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 tea, 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 Soiree 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 eatable, 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 surpassed. The tables looked as if spread for some great marriage festival and certainly 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 various clergymen, who, after speaking in the church, had to return to the Hall and address the people there who still crowded every available inch 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 succeeded 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 in a larger church. On the Saturday the children of the congregation and village were entertained in the Town Hall, where a substantial dinner was spread for them, after which they were addressed by the Rev. D. D. McLeod, pastor of the congregation.—Com.

On Thursday eve, 7, 16th February, the Rev. J. L. Murray, Woodville, and four Elders, made a visit to 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 meet in Knox College on Monday evening, 31st March, at half-past 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 date.

WILLIAM COCHRANE, Convener, Home Mission Committee. Brantford, March 1st, 1873.

OPENING OF PRESBYTERIAN CHURCH, HARROWSMITH.—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 surmounted 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 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 steadfast to their principles and church connection for many a long year, and now in the good providence of God they are favored with the services of a pastor 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 friends in Harrowsmith and neighborhood of different denominations is deserving of commendatory notice. The proceedings of this day are not likely to be soon forgotten. It was a season of unwonted interest and pleasure to all parties, but especially to those who had in the face of difficulties and discouragements persevered in their devoted attachment 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 the Kingston Presbytery. Creditable changes have been effected in our houses of worship in Gananoque, Kingston, Belleville, Picton, and Storrington.—Com.

PRESENTATION.—On Monday, 17th inst., a deputation from the Craigville, Lefroy, and Central branches of the Innisfil Canada Presbyterian Church, called upon Mrs. Wightman, widow of the late Rev. Thomas Wightman, who had been pastor of said church in Innisfil for some thirteen years; and Mr. Jenkins, after having delivered a feeling and interesting address, referring to the faithful and indefatigable labors of this esteemed and beloved Pastor whose memory is still dear in the minds and hearts of the people of Innisfil, and also to the willing 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 purse 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 4,208, and the number of scholars in Mission Schools 10,581.

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

Table with 2 columns: Description and Amount. Includes: Number of Churches and Stations wholly or partly supplied by our Missionaries, 3,500; Number of Churches organized last year, 123; Number of Members received last year on Examination, 5,676; Number of Members in the Churches connected with this Board, 64,700; Number of Sabbath Schools under the care of the Missionaries of the Board, 1,282; Number of Teachers and Scholars in the Schools, 100,000; Number of Schools organized last year, 307; Number of Stations that have become self-sustaining during the year, 47.

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.

Table with 2 columns: Description and Amount. Includes: Number of Churches making applications for aid last year, 255; The amount called for assistance to the amount of, \$102,540.

These 255 churches are scattered over 26 States and Territories.

Table with 2 columns: Description and Amount. Includes: Aid was granted to Churches, in number, 211; Amount of aid granted, \$113,753; By this aid church property was secured during the year to the amount of, \$1,078,500; Number of persons thus provided with Church Accommodations, 65,000; Number of organized Presbyterian Churches with Houses of Worship, 630.

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.

Table with 2 columns: Description and Amount. Includes: Number of Students aided last year, 722; Amount of aid granted for their studies and entered upon their work, 63; Maximum aid granted to Theological Students, \$200; " " " Collegiate " " \$100; " " " Academical " " \$120.

5. Sustentation Committee. This Committee 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 minimum amount equal to \$750 on each reported communicant.
2. That such churches shall make systematic contributions to all the eight Boards and Committees of the Presbyterian Church.

For example, a feeble church with 60 Communicants asks for aid. They report that they have in accordance with the 1st condition, raised at least \$750 for each of the 60 Communicants.

Table with 2 columns: Description and Amount. Includes: The Committee asks, \$438.00; The salary of the settled Pastor, \$1,000.00.

This being secured, regular reports are required, that there shall be no failure in the 2nd condition.

Table with 2 columns: Description and Amount. Includes: During the year the number of applications were, 156; Number of these applications granted, 111; The amount of obligations assumed to cover these applications, \$45,237.

6. Ministerial Relief. This fund assists the disabled and the aged Ministers, and the destitute families of deceased Ministers.

Table with 2 columns: Description and Amount. Includes: Number of Ministers aided last year, 145; " Widows of deceased Ministers aided last year, 174; Average aid granted to each, about \$200.

7. Freedmen. Seeks the elevation of the colored race in the South, by supplying them with ministers and education.

8. Board of Publication. This board has two branches:

- 1st, Branch of Publication, Printing of Books, Tracts, Papers, &c. This Branch is so conducted that it is SELF-SUSTAINING.
2nd, Branch of Colportage, carrying religious reading and Christian influence into poor and settled in laborious, often before the missionary and after their Sabbath Schools. To pay the salaries and expenses of Colporters, and the cost of books and tracts gratuitously distributed requires the financial aid called for.

Table with 2 columns: Description and Amount. Includes: Number employed as Colporters last year by this Branch, 126; Number of volumes given away by the Colporters and the Missionary count, 71,684; Number of tracts gratuitously distributed, 3,538,311; " families visited, 116,235.

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:

Table with 2 columns: Description and Amount. Includes: 1. Foreign Missions, \$800,000; 2. Home " " 475,000; 3. Church Erection, 200,000; 4. Education, 150,000; 5. Sustentation, 150,000; 6. Ministerial Relief, 100,000; 7. Freedmen, 90,000; 8. Publication (Colportage Department), 85,000; Total, \$1,850,000.

The total number of Presbyterian communicants reported to the Assembly was 463,164. The average sum required from each communicant to raise the \$1,850,000, is nearly \$4.00.

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.

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."

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.

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.

*The statement was made at a recent Missionary Convention of the Episcopal Diocese of New York, that in one county of the United States, twenty-five hundred of the population are ignorant of the Christian religion.

have never heard Christ saying unto them, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Christ had real sympathy for these fainting ones. "When he saw the multitudes he had compassion on them." It was not so much the individual sorrows of the multitude that called forth his pity as the sin that caused the sorrow and filled their life with woe.

Pity and compassion among men is too often a passing emotion confined entirely to the lips. Very frequently it never reaches the heart, even when it prompts to acts of seeming benevolence.

Similar 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.

The true method for the world's evangelization is further taught us in this connection. Laborers must be set into the harvest field. The harvest is great, but the laborers are few.

This divine order, however, does not exclude all Christians from becoming laborers in the world's harvest field. Some may work by the pen—others by speech—others by giving or suffering.

As in the days of Christ, so now the harvest is great and the laborers are few. In his day there were large numbers accessible to the gospel and willing to receive it.

openings for a pure christianity? Never was there a period in the history of our race when the hearts of men were more prepared to give a candid hearing to the claims of truth.

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.

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."

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.

THE GLENGARRY MISSION.

Editor BRITISH AMERICAN PRESBYTERIAN. SIR,—In your issue of the 4th inst. I observe an article headed "Mission to Gaelic Roman Catholics," and bearing the signature of J. W.

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 movement is akin to that which influences the churches in Scotland to care for the Scottish Colony of Saint Martin d'Auxigny, in France."

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.

"J. W." thinks that the ministers of the remote 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 never have made such an assertion.

Sabbath 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; and 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 thou be consumed.

18 And Lot said unto them, O, 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.

23 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 grew 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, 17, 18, 22, 23, 24, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39.

PARALLEL PASSAGES.—2 Cor. vi. 2; Luke xvii. 28-30.

CENTRAL TRUTH.—Regarding God, "There is one law-giver who is able to save and to destroy" (James i. 12); regarding man, Luke ix. 62.

The points of this lesson can be clearly put in the following order:

I. A MERCIFUL GOD.—Verse 16, "the Lord being merciful unto him." The mercy 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."

Learn, (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.

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

(4) Mercy urges us even with violence into that way. Luke xiv. 23.

(5) If we have any hope, it is in God's mercy: Ps. xxxiii. 22.

II. MINISTERING ANGELS.—When reading this passage, we must not miss the change of persons. In v. 15, "the angels hastened Lot." In v. 16 the men (angels like men) laid hold of his hand. When they had brought him out, their work, so far, was done.

A divine person now comes in, v. 17, "when they had brought them forth abroad, he said." It is the Person Lot makes request. It is he that grants it, and saves Zoar. He is the same who heard Abraham, ch. xviii.

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 set 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 way—out of Sodom!"

III. LINGERING LOT.—What cause was there for haste? God's angel was about to descend; the angels had their work of judgment to do, and were in haste to do it. The natural conditions were being miraculously used for punishment, and, speaking after the manner of men, the wife 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 sin of Sodom (2 Peter ii. 6-8); was vexed 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 sons-in-law certainly did.

(3) Possibly he might have hoped 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 when in danger before. However it was, he lingered. He needed firmer faith.

Objection: "But Lot was a righteous 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 Lord 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 as to the mountains, begged (vs. 18-21). Then "the Lord rained" (&c. v. 24); the ground likely sunk ("flee to the mountains"); and a complete overthrow 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.

This part of the story being finished, the sacred writer returns to the fleeing party. At son a part of the way, before the accused spot 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 Uddam, as the place (Sodom) is still called.

See in this awful judgment the meaning of Luke ix. 62; the force of Rev. xvii. 14, 15; Luke xvii. 31, 32; Heb. x. 38, 39.

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 flee; 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 engaged, 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 messengers 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—why bidden to flee to the mountain—whether 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. RANKIN, D.D.

Oh, ha'e ye then nae knee-bairn. W' d'oupy, d'oupy bairn. W' it w'ld' be a' m' h' boots, An' d'oupy like a m' h'?

—Christian Weekly.

THE CULTIVATION OF HOME FEELING.

O ye fathers and mothers who have sons and daughters growing up around you, do ye ever think of your responsibility in this regard—your responsibility for keeping alive the home sentiment in the hearts of your children?

MONEY FOR CHRIST.

There is an inseparable connection between spiritual prosperity and Christian liberality. "Ho that watereth shall be watered also himself."

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.

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 every one.

Give to the poor, and he will give you again. Give strength, give thought, give deeds, give pain, give love, give tears, and give thyself.

—Christian at Work.

GOING HOME TO BE FORGIVEN.

Some boys were playing at ballia at a retired place one afternoon when they should have been at school.

While thus engaged Mr. Anon came along. "What are you doing here?" said he.

He passed on and the boys stopped playing. What was to be done? He would be sure to tell their parents.

"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.

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 forgive.

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.

TRY AGAIN.

"How I should like to get up there!" sighed the ivy, gazing wistfully upwards from the foot of an old castle.

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 manner: "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 persevered day after day, until I at last reached the summit of my expectations.

"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. Ivy."

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

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

"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.

"As for that, you are quite welcome," was the reply, "and if you ever meet with other difficulties, which it is not impossible that you may, do not forget that the easiest way to overcome 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.

INDIVIDUAL POWER.

The greatest works that have been done have been done by the ones. The hundreds do not often do much, the companies never do; it is the units, just the single individuals, that, after all, are the power and the might.

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 men about us, and in our world, "became 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.

VALUE OF SALT.

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.

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.

Beneath the moonlight and the snow I heard my latest year; The winter winds are calling low Its steps in my ear.

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.

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 bruised.

Scientific and Asefal.

EXCELLENT INTEREST RULES.

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

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.

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 and cough.

"Your feet and legs are very cold." "Yes; but how did you know it?" "By these troubles about your throat and lungs. 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 ever 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 knit woollen drawers, very thick stockings, and broad, strong shoes. Your legs will be warm enough perhaps. If not, then put on a pair of wash leather drawers over the knit 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 throat, lungs and head from many common troubles."—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 effectual remedy for them, by some person. It was to bathe the feet in tepid water, to soften them; then pare them off very closely with a sharp knife; then rub on well, green pomphrey leaves; when, after continuing the rubbing once or twice a day, the corns will entirely disappear, and not return, without the cause which first occasioned them. I have often tried the remedy, and never found it to fail yet. It seems to be the prussic acid in the pomphrey leaves, that takes them away.

British American Presbyterian FOR 1873.

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

LIST OF PREMIUMS.

PREMIUMS TO CONGREGATIONS. For 10 subscribers and \$40, we will send strongly bound PULPIT BIBLE worth \$10. For 22 subscribers and \$64, we will send on eight day clock, suitable for the interior of a church, worth \$16.

For 40 subscribers and \$80, we will furnish an Electro Silver Communion Set, worth \$20. For 40 subscribers and \$90 we will furnish an Elegant Parlour Clock, worth \$20.

For 60 subscribers and \$120, we will furnish a beautiful Electro Silver Tea Service, worth \$30.

For 60 subscribers and \$120, we will furnish an Electro Silver (extra quality) Communion Set, worth \$30.

PREMIUMS TO SABBATH SCHOOLS.

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

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

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

For 18 subscribers and \$36 we will furnish 10 vols. Select Sunday School Library, worth \$9.00.

For 12 subscribers and \$24 we will furnish the Old Humphrey Library worth \$6.00.

For 160 subscribers and \$320, we will furnish a Melodeon worth \$30.00.

BOYS' AND GIRLS' LIBRARIES.

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

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

For 7 subscribers and \$14, we will furnish Chambers' Library for Young People, 12 vols., cloth, worth \$3.60.

BOOKS FOR EVERYBODY.

For 2 subscribers and \$4 we will furnish objects for the Microscope, Illustrated with beautiful plates, worth \$1.

For 4 subscribers and \$8, we will furnish D'Aubigne's History of the Reformation, worth \$2.

For 6 subscribers and \$12, we will furnish the Bible Manual; an expository and practical commentary on the books of Scripture, worth \$3.00.

For 8 subscribers and \$16, we will furnish Chambers' Cyclopedia of English literature, Vols. Royal 8vo., worth \$4.00.

For 13 subscribers and \$26, we will furnish Cassell's Bible Dictionary, with nearly 600 engravings, worth \$6.50.

For 30 subscribers and \$60, we will furnish Cassell's Popular Educator, 3 vols, half cloth extra, worth \$15.

* * * Any young man who receives this premium will be extra well rewarded for his labour.

GOLD AND SILVER WATCHES.

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

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

For 30 subscribers and \$70, we will furnish one of Russell's Silver Hunting Watches, worth \$17.50.

For 100 subscribers and \$200, we will furnish a lady's Gold Hunting Watch, manufactured by Russell & Son, worth \$50.

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

Special Notice.

MANSON HOUSE HOTEL, BALTIMORE, Md., 20th October, 1871.

Mr. JAMES I. FELLOWS—Dear Sir: I have just finished the tenth and last bottle of your estimable Syrup of the Hypophosphites. To its use I ascribe cessation of cough, of sharp pains in my back and chest, and of copious expectoration; also, return of appetite, buoyancy of spirits, increase of flesh and strength to perform my daily duties with a degree of pleasure unknown to me for a long time. The good I have experienced from it is beyond description, and I advise all persons afflicted with consumption not to delay a day in taking it. Feeling sure that were it not for your Hypophosphites, I could now be in my grave.

Yours truly, GEO. C. FOUT.

Travellers' Guide.

GRAND TRUNK EAST

Table with columns: Depart, Arrive, A.M., P.M., P.M., P.M.

GRAND TRUNK WEST

Table with columns: Depart, Arrive, A.M., P.M., P.M., P.M.

GREAT WESTERN RAILWAY.

Table with columns: Depart, Arrive, A.M., P.M., P.M., P.M.

NORTHERN RAILWAY.

Table with columns: Depart, Arrive, A.M., P.M., P.M., P.M.

TORONTO AND NIPISSING RAILWAY.

Table with columns: Depart, Arrive, A.M., P.M., P.M., P.M.

TORONTO, GREY, AND BRUCE RAILWAY.

Table with columns: Depart, Arrive, A.M., P.M., P.M., P.M.

New Advertisements.

JUST OUT! "CANADA PRESBYTERIAN CHURCH PULPIT," Second Series. Price One Dollar, JAMES CAMPBELL & SON.

WANTED, A MISSIONARY

For the Upper Ottawa, in connection with Canada Presbyterian Church, ordained or preparing for ordination.

Salary \$300.00 and Dwelling House.

Applications to be forwarded to REV. W. BURNS, Perth, who will furnish any information desired.

JUST PUBLISHED,

A NEW EDITION OF DR. ANDREW THOMSON'S

Sacramental Catechism.—For young communicants. Price 10 cents per dozen post paid.

Nearly all the Ministers of the Canada Presbyterian Church recommend its use. Over 500,000 copies have already been sold.

The Rules and Forms of Procedure.—In the Church Courts of the Canada Presbyterian Church, a new edition of the useful book is now ready.

It has been adopted and recommended as a useful guide by the General Assembly. It is invaluable to every office-bearer. No head of a household should be without it. Send for a copy. Price in paper 25 cents by post 40 cents, in cloth 50 cents by post 60 cents.

The Scriptural Form of Church Government.—By the Rev. C. G. Stewart, of Owen Sound, very highly spoken of by the British Press. Second edition, just out. Price \$1.00 by post \$1.12.

Bateman's Hymns.—The new edition, containing 200 new and Melodious, now to hand. Price 60 cents per dozen, also The Harmonized edition for Teachers, containing words and music, in cloth price 30 cents post free 36 cts.

The Millennium Reign.—The Reign of Heaven upon Earth by Rev. Andrew Brown, Holywell, Ireland. Price 50 cents by post 60 cents.

The Apostolic Church.—Which is It?—An enquiry into the origin of God as to which is the Divine Form of Church Government by the Rev. Thos. Witherson, Londonbury. Price 15c. by post 18c.

Scriptural Baptism:—Its Mode and Subjects.—By the same Author. Price 15c. by post 18c.

Life and Times of the Rev. Dr. Burns.—Edited by his Son. Price \$1.50 by post \$1.80.

Memoir of Rev. W. C. Burns.—Missionary to China, by Prof. Islay Burns. Price \$1.50 by post \$1.80.

Life of Rev. James Hamilton, D.D.—Of London, England, by Rev. W. Arnott, Edinburgh. Price \$2.00 by post \$2.30.

Memoir and Remains of Rev. R. McCheyne.—Price \$1.25 by post \$1.50.

The Story of the Kirk.—Being a History of the Presbyterian Church from the earliest times, by Robert Nalson. Price 30c. by post 35c.

On the Use of Instrumental Music.—In Public Worship by Robert Johnson. Price 25c. by post 28c.

Hodge on the Confession of Faith.—Price \$1.00 by post \$1.15.

Paterson on the Shorter Catechism.—For the use of S. S. Teachers and others. Price 45c. by post 55c.

Sabbath School and congregational Libraries supplied on the best terms.

COMMUNION ROLLS

BAPTISMAL REGISTERS

SESSION RECORDS &c. &c

JAMES BAIN,

Bookseller and Stationer,

46 King Street, East

TORONTO.

W DAVIDSON,

BARRISTER, ATTORNEY, SOLICITOR,

CONVEYANCER, &c.

OFFICE—SOUTH SIDE OF COURT STREET,

Two Doors from Toronto Street,

Toronto.

PIANOFORTE.

Miss C. Inglis gives lessons in Instrumental Music, either at 68 Elm Street, or at the houses of the pupils.

Terms &c. may be learned on application at the above address.

THE GREAT

English Quarterlies

AND

Blackwood's Edinburgh Magazine

REPRINTED BY

THE LEONARD SCOTT PUB. CO.,

140 FULTON STREET, NEW YORK.

At about one-third the price of the originals.

THE EDINBURGH REVIEW,

THE LONDON QUARTERLY REVIEW,

THE WESTMINSTER REVIEW,

THE BRITISH QUARTERLY REVIEW.

Published Quarterly—January, April, July, October, AND

Blackwood's Edinburgh Magazine.

A fac-simile of the original. Published monthly.

TERMS OF SUBSCRIPTION.

Table with columns: Per Annum, For any one Review, For any two Reviews, For any three Reviews, For any four Reviews, For Blackwood's Magazine, For Blackwood and one Review, For Blackwood and two Reviews, For Blackwood and three Reviews, For Blackwood and the four Reviews.

Books.

BARNES' NOTES,

ON THE NEW TESTAMENT,

Complete in 11 Volumes.

Just received a large supply of the above-named popular works.

And for Sale to the Trade on the most liberal terms.

ADAM MILLER,

11 Wellington Street West,

TORONTO.

INTERNATIONAL SERIES OF LESSONS.

Schemes.—50 cents per 100 Copies.

S. S. World.—Containing Dr. Hall's Notes on Lessons. 60 cents per copy per annum.

Presbyterian at Work.—Containing J. B. Tyler's notes on lessons, 60c per copy per annum.

Westminster Lessons Series V.—Contains Notes by Dr. Jacobus, on Genesis.

May be had at the Depository of the Canada Sunday School Union, Montreal, Thomas Muir, General Agent.

Send for Specimen Copies.

THE LIFE AND TIMES

OF THE REV. ROBERT BURNS, D. D.

Agents are requested to send in their orders to the publisher, who will execute them in the order they are received.

All orders from agents with whom the publishers have no account, must be accompanied with a remittance for the amount, or a satisfactory reference, or will be sent by express "Collect on Delivery," if desired.

JAMES CAMPBELL & SON,

TORONTO

VOLUMES FOR 1872.

TUST RECEIVED.

BAND OF HOPE REVIEW, 30c.

BRITISH WORKMAN 45c.

CHATTERBOX, 90c.

CHILDREN'S FRIEND 45c.

INFANT MA. N. 45c.

LITTLE FOLKS, 90c.

QUIVER, 30c.

SUNDAY MAGAZINE, 52

JOHN YOUNG,

U. C. Tract Society Depository, } 102 Yonge Street.

THIS DAY PUBLISHED,

The Canadian Edition (Author's Own) of Stanley's

HOW I FOUND LIVINGSTONE.

Royal 8vo, 716 Pages, 29 full page Illustrations, 25 smaller cuts, 6 Maps, with Appendix, Glossary, Index etc. full Morocco Cloth Extra, price \$5.00—See it, to admit it to be the most complete, and the most beautiful edition published.

Sold by Subscription.

* * * Give your order to Local Agent.

JAMES ADAM & COMPANY.

Subscription Publisher, 36 King Street East, Toronto

P. O. Drawer 846.

N. B.—Intelligent energetic persons desiring an agency for the above should apply at once to the Publishers.

"A Repository of Fashion, and Pleasure Instruction."

Harper's Bazar.

Notices of the Press.

The Bazar is edited with a contribution of tact and talent that we seldom find in any journal; and the Journal itself is the organ of the great world of fashion.—Boston Traveller.

The Bazar commends itself to every member of the household—to the children by dress and pretty pictures, to the young ladies by its fashion-plates in endless variety, to the provident matron by its patterns for the children's clothes, to the paternalist by its tasteful designs for embroidered shawls and luxurious dressing-gowns. But the reading matter of the Bazar is uniformly of great excellence. The paper has acquired a wide popularity for the domestic enjoyment it affords.—N. Y. Evening Post.

Harper's BAZAR, one year.....\$4 00

An Extra Copy of either the MAGAZINE, WEEKLY, or BAZAR will be supplied gratis for every Club of Five Subscribers at \$1 00 each, in one remittance, or Six Copies for \$2 00, without extra copy.

Subscriptions to HARPER'S MAGAZINE, WEEKLY, and BAZAR, to one address for one year, \$10 00; or, two of Harper's Periodicals, to one address for one year, \$7 00.

Back Numbers can be supplied at any time.

The five numbers of HARPER'S BAZAR, for the years 1868, '69, '70, '71, '72, elegantly bound in green Morocco cloth will be sent by express, freight prepaid, for \$7 00 each.

The postage on HARPER'S BAZAR is 20 cents a year, which must be paid at the subscriber's post-office.

TERMS OF THE DAILY TRIBUNE

To Mail Subscribers: \$10 a year

The TRIBUNE AMERICAN for 1873 will be ready about New-Year's. Price 20 cents; 7 for \$1.

Always send a draft on New-York or a Post-Office Money Order, if possible. Where neither of these can be procured I send the registry, but always in a Registered Letter. The registration fee has been reduced to 10 cents, and the present register is so arranged as to have been found by the postal authorities to be nearly an absolute protection against losses by mail.

Address THE TRIBUNE, New-York

Periodicals, &c.

"A Complete Pictorial History of the Times" "The Best, Cheapest, and most successful Family Paper in the Union."

Harper's Weekly.

SPLENDIDLY ILLUSTRATED.

Motives of the Press.

The Weekly is the most and most powerful illustrated periodical published in the country. Its editorial are scholarly and convincing, and carry much weight. Its illustrations of current events are full and fresh, and are prepared by the best artists. With a circulation of 60,000, it is read by at least half a million persons, and its influence is of a positive and simply tremendous. The Weekly maintains a positive position, and expresses decided views on political and social problems.—Louisville Courier-Journal

Subscriptions.—1873.

TERMS: HARPER'S WEEKLY, one year.....\$4 00

An Extra Copy of either the MAGAZINE, WEEKLY, or BAZAR will be supplied gratis for every Club of Five Subscribers at \$1 00 each, in one remittance, or Six Copies for \$2 00, without extra copy.

Subscriptions to HARPER'S MAGAZINE, WEEKLY, and BAZAR, to one address for one year, \$10 00; or, two of Harper's Periodicals, to one address for one year, \$7 00.

Back Numbers will be supplied at any time.

The annual number of HARPER'S WEEKLY, in neat cloth binding, will be sent by express, free of expense, for \$7 00 each, in one remittance, or, if preferred, by mail, on receipt of cash at the rate of \$5 25 per vol., freight at expense of purchaser.

The postage on HARPER'S WEEKLY is 20 cents a year, which must be paid at the subscriber's post-office.

Address HARPER & BROTHERS, New York.

NEW-YORK TRIBUNE.

1873.

Now, as heretofore THE TRIBUNE strives to be first of all and preeminently a newspaper.

It traces a Republican policy—Spain swaying in the merciless grasp of a ruler too good for a King and too weak for a Republican, who is unable to govern the great island that blocks the entrance to our Gulf of Mexico and equally unable to give to the German-speaking West a commerce to be the pride of the continent.

It follows the struggle for freedom, sees over the whole continent pervaded by the intellectual ferment that comes of the conflict between old ideas, philosophies, and the new, and the advance of physical Science—Russia and Great Britain running a race for the mastery that shall determine Asiatic supremacy—China venturing ready to abandon her advances and recede her half opened gates—Japan abolishing feudalism and inviting Western civilization to irradiate Western commerce to enrich her long hidden empire—such are phases of the news from abroad which the Tribune covers all continents and the wires under all seas are daily bearing to us.

With able and trusted correspondents in the leading capitals, and wherever great changes are in progress, THE TRIBUNE, as a volunteer, goes to be the first to report, to comment, and to give popular presentation of these diverse and conflicting movements, through all of which, as it fondly trusts, the toiling masses are everywhere struggling up toward larger recognition and a brighter future.

At home the struggle for freedom seems over. The last slave has long been a citizen, the last opposition to emancipation, the last opposition to equal rights, is formally abandoned. No party, North or South, longer disputes the result of the War for the Union; all declare that these results must be made good, and with a whole people thus united on the grand platform of All Rights for All, where our bloody struggle, and the prolonged civil contests that followed, have led us, the Republic closes the records of the bitter, but full Past, and turns peacefully, hopefully, to the less alarming future.

It will candidly elucidate the general discussion or action on these, THE TRIBUNE gives ample space and most impartial record. Whatever parties may propose, whatever political leaders may say, whatever officers may do, is fairly set down in its columns, whether this means help or hindrance to the voters. Its readers have the right to an honest statement of the facts; and this they always get.

THE WEEKLY TRIBUNE, now more than thirty years old, has endeavored to keep up with the progress of the age in improvement and enterprise. It does so in the choice of its columns to Agriculture as the most essential and general of human pursuits. It employs the ablest and most successful cultivator to set forth in brief, clear essays their practical views of the Farmer's work. It reports public discussions which include that work, and from every source gathers reports of more permanent interest. Imaginative literature also claims attention; but in a subordinate degree. "Home Interests" are discussed weekly by a lady specially qualified to instruct and interest her own sex, and the younger portion of the other. No column is more eagerly sought or perused with greater avidity than that which, in the course of the Day, elucidated by brief comments, is so condensed that no reader can deem it diffuse, while given sufficiently in detail to satisfy the wants of the average reader. Selections are regularly made from the extensive correspondence of THE DAILY TRIBUNE from every country, and the editorial of more permanent value are here reproduced. In short, THE WEEKLY TRIBUNE commends itself to Millions, by ministering to their intellectual wants more fully than they are met by any other journal, while its regular reports of the Cattle, Country, Produce, and other Markets, will, if neglected, give the farmer who regularly notes them far more than his journal's price.

For the family circle of the educated farmer or artisan, THE WEEKLY TRIBUNE has no superior, as is proved by the hundred of thousands who, having read it from childhood, still cherish it as the price and on the ground of their own life. We respectfully urge those who know its worth to commend THE WEEKLY TRIBUNE to their friends and neighbors, and we proffer it to clubs at price which barely pay the cost of paper and press-work.

TERMS OF THE WEEKLY TRIBUNE.

TO MAIL SUBSCRIBERS.

One copy, one year—52 issues.....\$2 00

Five copies, one year—52 issues.....7 50

TO ONE ADDRESS, all at one Post-Office.

10 copies.....\$1 25 each

20 copies.....1 10 each

30 copies.....1 00 each

And an extra to each Club.

TO NAMES OF SUBSCRIBERS, all at one Post-office.

10 copies.....\$1 35 each

20 copies.....1 20 each

30 copies.....1 10 each

And an extra to each Club.

For Clubs of Fifty THE SEMI-WEEKLY TRIBUNE will be sent as an extra copy.

NEW-YORK SEMI-WEEKLY TRIBUNE is published every Tuesday and Friday, and being printed twice a week it contains nearly all the important News, Correspondence, Reviews, and Editorials of THE DAILY, including everything of value in the subject of Agriculture, and much interesting and valuable matter for which there is not sufficient room in THE WEEKLY TRIBUNE. THE SEMI-WEEKLY TRIBUNE also gives, in the course of a year, THREE or FOUR of the

BEST AND LATEST POPULAR NOVELS, by living authors. The cost of these alone, if bought in book form, would be from six to eight dollars. Its price has been lately reduced, so that Clubs can now secure it at little more than the cost, to single subscribers of THE WEEKLY, Nowhere else can so much current intelligence and permanent literary matter be had at so cheap a rate as in THE SEMI-WEEKLY TRIBUNE.

TERMS OF THE SEMI-WEEKLY TRIBUNE

One copy, one year, 104 numbers.....\$2 00

Five copies, one year, 520 copies.....7 50

And an extra to each Club.

TERMS OF THE DAILY TRIBUNE

To Mail Subscribers: \$10 a year

The TRIBUNE AMERICAN for 1873 will be ready about New-Year's. Price 20 cents; 7 for \$1.

Official Announcements.

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times severally mentioned, viz:—
CONCORD.—At Fort Hope, on the last Tuesday of March, at 11 a. m.
MONTREAL.—At Montreal, in Erskine Church, first Wednesday of April at 11 a. m.
PATER.—At Knox Church, Ingersoll, on Tuesday, 17th March, at 4 p. m.
MANITOBA.—At Winnipeg, on the 2nd Wednesday of March.

Commercial

B. A. PRESBYTERIAN OFFICE.

Toronto, Feb. 27th, 1873.
PRODUCE.

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, 355,967 bushels; 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 bushels of wheat and 1,667,000 of barley, against 10,350,000 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 \$5.60 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.—Has 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 Tuesday a car of No. 1 treadwell brought \$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.

OATS.—Have been quiet and almost unchanged. Car-lots of eastern sold last week at 40c. and western at 41c. on the track. On Tuesday a car of eastern sold at 40 1/2 c. delivered. Yesterday one of western at 42 1/2 c. delivered. Street price, 42 to 43c.

BARLEY.—The movement has declined but the enquiry is steady at firm prices. No. 1 sold last 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 Friday.
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 5 1/2 to 8c., and of medium at 8 1/2 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 7 1/4 to 7 1/2; hams are moving freely at 11 to 11 1/2.

LARD.—Is quiet and unchanged.

HOGS.—There are but few offering; a car sold on Monday at \$5.60, and another on Tuesday at \$5.67 1/2 c.

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

Parliamentary Notice.

PARLIAMENTARY NOTICE.



HOUSE OF COMMONS, THE CLERK'S OFFICE, OTTAWA, 30th JAN., 1873.
Pursuant to the 26th 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.

NOTICE.

APPLICATION will be made to the Parliament of Canada at its next Session for an Act to incorporate "The Goldsmith's Company of Canada" for carrying on the Watch and Jewellery business generally, and for manufacturing goods usually so in such business—with offices at Toronto, Montreal, Halifax, St. John, N. B., and other places in any Province of the Dominion.

New Advertisements.

WILLING &

Dr. Thomas' The Practical Philosopher. \$3 50.
Thomas Cooper's Plain Polity Talk. \$1 50.
Dr. Glasgow on the Apocalypse. \$3 75.
Principles of Rational Theology. 2 vols. \$3 50.
Dr. Vaughan's Two Great Temptations. \$1 00.
Martin's Hain on the Mown Grass. \$2 25.
Spurgeon's Feathers for Arrows. 70c.
Stanley's How I Found Livingstone. \$5 00.
The English in Ireland, by J. A. Froude. \$2 50.
Some Elements of Religion, by Canon Liddon. \$1 25.
Darwin's Expression of the Emotions in Man and Animals. \$3 00.
Life of Thomas Brassey, by Sir Arthur Helpce. \$3 25.
Sermons on Living Subjects, by Horace Bushnell. \$1 50.
The Fountains of Water in Clouds, &c., by Prof. Tyndall. \$1 50.
Dollinger's Lectures on the Reunion of the Churches. \$1 50.
Dr. Guthrie's Works, Man and the Gospel, Our Father's Business, Out of Harness, Speaking to the Heart, Studies of Character, The Parables, Sundays Abroad. Price \$1 00 per volume.
Dean Stanley's History of the Church of Scotland. \$2 25.
Taine's Notes on England. \$1 50. Alfie Gilroy. \$1 00.
Forster's Life of Charles Dickens, Vol. II. \$2 00.
Christ in Modern Life, by Rev. Stopford Brooke. \$2 00.
Taine's History of English Literature. \$6 25.
Miscellaneous Writings of Prof. Conington. 2 vols. \$8 50.
English Writers, by Henry Morley. 3 vols., \$10 00.
Selections from Ruskin's Writings. \$1 75.
Autobiography of Lord Brougham. 3 vols., \$6 00.
And many other Recent Works of Ac
12 KING STREET

MASON & HAMLIN
CABINET ORGANS

For Churches and the Family Circle.

THE ONLY American Musical Instrument of such extraordinary and recognized excellence as to command a wide sale in Europe, notwithstanding competition there with products of cheap labor.

ALWAYS awarded highest premiums, including the MEDAL AT THE PARIS EXPOSITION, besides having been preferred above all the other Organs at the Industrial Exhibitions in America.

UNIVERSALLY recommended by eminent Musicians, as possessing excellence not attained in any others. See opinions of ONE THOUSAND MUSICIANS in Testimonial Circular.

EXCLUSIVELY employing several important inventions, and embracing every real improvement.

THE MOST EXTENSIVE and complete factories in the world, producing better work at less cost than otherwise possible.

PRICES as low as consistent with scrupulous employment of only best material and workmanship. Ministers and Churches liberally dealt with.

ILLUSTRATED CATALOGUE and TESTIMONIAL CIRCULAR, with important information about ORGANS, which may save purchasers from disappointment in purchase of inferior or worthless instruments or payments of high prices, sent free.

MASON, RISCH & NEWCOMBE,
General Agents for Canada,
81 KING STREET EAST, TORONTO.

TRUST FUNDS I

BLAIKIE & ALEXANDER

HAVE TRUST FUNDS ON HAND FOR INVESTMENT on farm security. Interest 8 per cent. Existing Mortgages purchased on very advantageous terms.

BLAIKIE & ALEXANDER,
20 KING STREET, TORONTO.

CABINET ORGANS.

FOR CHURCH, SCHOOL OR PARLOR.

Now that the law of the Canada Presbyterian Church permits the use of INSTRUMENTAL MUSIC, we beg to call attention to the
TAYLOR & FARLEY ORGANS
FOR SWEETNESS AND PURITY OF TONE
and as accompaniments to the

"SERVICE OF SONG."
they are admitted by professional men to be unequalled

The subscribers are General Agents in Ontario for the above celebrated Organs, and they are prepared to offer

LIBERAL TERMS

TO CHURCHES AND S. SCHOOLS.

Already many of the C. P. Churches and Ministers have selected them over all others, and the satisfaction afforded is perfect.

Descriptive Catalogues with prices sent on application.

HEINTZMAN & CO.,
115 and 117 King Street,
TORONTO.

J. YOUNG,

Late from G. Armstrong's undertaking Establishment Montreal.

UNDERTAKER,

581 YORK ST. TORONTO.

Funerals furnished with every requisite! Agent for Pick's Patent Metallic Sewing Machine

New Advertisements.

WILLIAMSON,

Lectures and Essays, by Mr. and Mrs. Henry Fawcett. \$3 00.
Poeps at Foreign Countries, by Dr. Norman Macleod. \$1 50.
The Wars of the Huguenots, by Dr. Hanno. \$1 50.
Freeman's Growth of the English Constitution. \$1 50.
Light Science for Leisure Hours, by R. A. Proctor. \$1 50.
Faith and Free Thought. \$2 00.
Cox's Expositors No. 6 Book. \$1 50.
Lango on the Psalms. \$4 00.
Killen's Old Catholic Church. \$2 25.
Table Traits, by Dr. Doran. \$1 75.
Wise, Witty and Tender Sayings of George Elliot. \$1 25.
The Manners of Modern Society. 75 cents.
Bampton Lectures, 1871, by G. H. Curtis. \$2 50.
Three Books of Song. By H. W. Longfellow. \$1 00.
Loane Lovi's History of British Commerce. \$4 50.
Thoughts for the Times, by Rev. H. R. Hawtels. \$1 50.
Character Sketches, by Dr. Norman Macleod. \$1 50.
The Story of the Plebiscite. \$1 25.
Morley's Voltaire. \$2 00.
Handbook of Social Economy, by Edmond About. \$1 00.
Contributions to Molecular Physics, by Prof. Tyndall. \$5 00.
Palmer's The Desert of the Exodus. \$3 00.
From London Bridge to Lombardy. 75 cents.
Four Phases of Morals, by Professor Blackie. \$1 75.
Wonders of Electricity, by J. Bailie. \$1 50.
Yesterday, To-Day and Forever, by Bickersteth. \$1 50.
Aspects of Authorship, by Francis Jacob. \$2 25.
Trades Unions, by the Comte de Paris. \$1 00.
And many other Recent Works of Ac
12 KING STREET

NOTICE OF REMOVAL!

MACORQUODALE & BROTHER.

PHOTOGRAPHIC ARTISTS, TORONTO.

Having Removed to their New Large

COMMODIOUS PREMISES,

Built expressly under their supervision, claim to have an atelier second to none in the Dominion, for producing

PHOTOGRAPHS

In all the varied and pleasing styles in the beautiful and elevating Art of Photography, and with a due sense of the importance of securing the happy smile and simple grace of our infinite community, use of their

LIGHTS

is particularly adapted.

NOTE THE ADDRESS,

THE NEW IRON FRONT,

31 KING STREET WEST,

BETWEEN JORDAN AND BAY STREETS.

ALEX. GEMMELL,

BOOTMAKER,

Sign of the "Golden Boot.

97 KING STREET, WEST,

Has in Stock a very large assortment of Gentlemen's Sewed Boots, Home Made. First-class English Boots at reasonable prices.

Boots of best quality of all kinds made to order.

MARRIAGE LICENSES.

GEORGE THOMAS, ISSUER.

OFFICE-40 CHURCH STREET,

West side, two doors south of King street. TORONTO.

REVERE HOUSE,

LONDON, ONTARIO.

Nearly all of the clergy of different denominations stop at this house when visiting the city.

A. W. BARNARD, Proprietor

ST. LAWRENCE HALL,

ST. JAMES STREET, MONTREAL.

Long Established—Well Known.

Visitors are, as far as possible, provided with the comforts of home life.

ST. CLOUD HOTEL,

BY RAND BROTHERS,

NEBADA WAY AND 4th STREET, NEW YORK.

Only three blocks from Grand Central Depot of the New York and Boston Railroads.

This favorite establishment is now and conducted on an European system. Visitors to New York from Canada pronounced it to be the most desirable institution of the kind in that city.

J. BRIDGMAN, M. D.,

134 Duke street, Corner of Berkeley street, TORONTO.

Special attention paid to the treatment of Diseases of the Throat and Lungs by Inhalation.

BOOK SENT FREE.

Books.

R. MARSHALL,

Books respectfully to inform persons residing at a distance that he sends Books, Stationery and Periodicals, to all part of the Country; also Parlor Croquet at \$1 00 and \$2 00 a set, sent free on receipt of price.

Special Notice. Any enquires respecting articles connected with the above business promptly replied to. Catalogues sent free to any address. Liberal discounts to Agents and School Teachers.

R. MARSHALL, 47 King St. West, TORONTO.

Periodicals, &c.

THE FIRST OF JUVENILE PERIODICALS

GOOD THINGS

FOR THE YOUNG OF ALL AGES.

EDITED BY GEORGE MACDONALD,

AND ILLUSTRATED BY THE BEST ARTISTS.

* This Magazine has hitherto been issued under the title of "GOOD WORDS FOR THE YOUNG." To mark the important changes and improvements which have been introduced, it has been thought well to alter the name to the simpler and pithier one given above. Good Things will address itself to the young of all ages, from the little beginner, who can just read a picture, to the big boys and girls who study at the desk or sit in the playground, and so onwards up to the veterans who, after all their learning, turn to the children for a fresher wisdom, and after all their work, sit in the shady corner and play the old games over again in their hearts. "GOOD THINGS" hopes, as a periodical, to have its margins well thrumbed and dog-eared, and when the binder has rimmed hose and made it fit for the library, the volume will find for a fixed place there in good company. The avers of a multitude of assorted "goodies" cannot be put into a prospectus, but the

NOVEMBER PART

WILL SPEAK FOR ITSELF.

For sale by all Booksellers and Periodical

Dealers.

TERMS.—Yearly Subscription, \$2.50. Single Number 25 cents, with Lippincott's Magazine \$5.50. Liberal Clubbing Rates. SPECIMEN NUMBER mailed, postage paid, to any address, on receipt of 20 cents.

J. B. LIPPINCOTT & CO., Publishers.

715 and 717 MARKET ST., PHILADELPHIA.

"Unsurpassed, in its typography and wood engraving by any periodical in the world." Christian Union, New York.

THE

Illustrated Christian Weekly,

FOR 1873

Will continue to merit its claims of its titles to be the "handsomest illustrated paper in the world." New portraits of eminent men equal to those already given of Beecher, Spurgeon, Low, Mason, and others, are in preparation. Religious war at home and abroad, social and domestic life scenery, topics and other lands, events of the day, are among the topics which will be illustrated in the best manner by such artists as Darley, Herrick, Beard, Dixon, and others. Each number of the paper will contain seven or more finely executed engravings.

In the literary department, Dr. G. S. Holman, whose oriental sketches have been an acceptable feature of the paper the present year, will furnish a new series, descriptive of life and customs in the East. On the conclusion of John S. C. Abbott's fascinating "History of William the Conqueror," other historical sketches from the same masterly pen will be forthcoming. S. E. Tosta will give us delights of medicine, priced houses, and show how to build them cheaply. Contributions may also be expected from Rev. Drs. Theodore, L. Cuyler, Howard Crosby, J. G. Craighead, Cyrus Hamlin, J. E. Rankin, Prof. H. M. Baird and W. C. Wilkinson, Jacob Abbott A. L. Noble, Mrs. E. L. Biers, Mrs. A. E. Hart, Mrs. M. E. Miller, Mrs. M. A. Denison, and other popular writers.

TWELVE PAGES WEEKLY. TWO DOLLARS A YEAR.

The Cheapest Family Paper in the World.

Agents Wanted. Specimen copies free.

AMERICAN TRACT SOC., Publishers,

150 Nassau Street, New York.

THE

Scientific American,

FOR 1873.

BEAUTIFULLY ILLUSTRATED.

The SCIENTIFIC AMERICAN, now in its 25th year, enjoys the widest circulation of any analogous periodical in the world.

Its contents embrace the latest and most interesting information pertaining to the Industrial, Mechanical, and Scientific Progress of the World; Descriptions, with Beautiful Engravings, of New Inventions, New Implements, New Processes, and Improved Industries of all kinds. Useful Notes, Facts, Recipes, Suggestions and Advice, by Practical Writers, for Workmen and Employers, in all the various Arts.

Descriptions of Improvements, Discoveries, and Important Works, pertaining to Civil and Mechanical Engineering, Milling, Mining and Metallurgy; Records of the Latest progress in the Applications of Steam, Steam Engineering, Railways, Ship-building, Navigation, Telegraphy, Telegraph Engineering, Electricity, Magnetism, Light and Heat.

The Latest Discoveries in Photography, Chemistry, New and Useful Applications of Chemistry in the Arts and Domestic or Household Economy.

The Latest Information pertaining to Technology, Microscopy, Mathematics, Astronomy, Geography, Meteorology, Mineralogy, Geology, Zoology, Botany, Horticulture, Agriculture, Architecture, Rural Economy, Household Economy, Feeds, Lighting, Heating, Ventilating, and Range.

In short the whole range of the Sciences and Practical Arts are embraced within the scope of the Scientific American. No person who desires to be intelligently informed, can afford to be without this paper.

Farmers, Mechanics, Engineers, Inventors, Manufacturers, Chemists, Lovers of Science, Teachers, Clergymen, Lawyers, and People of all Professions, will find the SCIENTIFIC AMERICAN to be of great value. It should have a place in every Family, Library, Study, Office and Counting Room, in every Reading Room, College, Academy, or School.

Published weekly, splendidly illustrated, only \$3 a year.

The Yearly Numbers of the SCIENTIFIC AMERICAN make two splendid volumes of nearly one thousand pages, equivalent in contents to four Thousand-dollar publications weekly. An Official List of all Patents issued is published weekly. SPECIMEN COPIES sent free. Address the publishers, Munn & Co., 37 Park Row New York.

PATENTS.

In connection with the SCIENTIFIC AMERICAN, Messrs. Munn & Co. are Solicitors of American and Foreign Patents, have had over 25 years' experience, and have the largest establishment in the World. If you have made an invention, write them a letter as a send a sketch; they will promptly inform you, free of charge, whether your device is new and patentable; they will also send you, free of charge, a copy of the Patent Law in full, with instructions how to proceed to obtain a patent. Address Munn & Co., 37 Park Row, New York.

Typography.

BOOK

AND JOB PRINTING

AND BOOK - BINDING

OF ALL KINDS.

DONE AT THE

British American Presbyterian

OFFICE,

102 BAY STREET,

TORONTO.

Remember the above announce-

ment and favour us with your patronage.

ACCURACY,

NEATNESS,

PROMPTNESS,

assured to all.

Proofs carefully read, work done

quickly, and your package sent by

the First Train.

Cards,

Tickets,

Circulars,

Pamphlets,

SERMONS,

CATALOGUES,

MINUTES OF PRESBYTERIES

SYNODS,

AND

BLANKS,

LETTER HEADS,

BILL HEADS

ILLUSTRATED, EMBELLISHED,

OR PLAIN.

Particular attention paid to

BOOK WORK!

ALSO TO

PRINTING IN COLOURS.

We ask our friends, far and near, to

give us their patronage.

Our facilities enable us to do the

work on TERMS AS FAVORABLE as any

parties can give you

Work sent to any place, however

distant.

We will pay Express or Freight

charges to any place where there is

an Express or Railroad Office. We

will send to any Post-Office.

Write the matter to be printed on

only one side of the paper, and in plain

letters and figures.

Give your directions in plain lan-

guage, stating whether or not you

wish the proof sent to you for cor-

rection.

Send orders to

C. BLAKETT (ROBINSON),

102 BAY STREET,