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THE CITY WHICH HATH FOUNDATIONS.

FOR THE BRITISH AMERICAN PRESBYTERIAN.

It is now some four or five years since the first appearance of the well-known little book, entitled "Gates Ajar," which, from the nature of its subject, and the fascination of its style, has numbered so many readers and excited so much interest, both in Great Britain and America. The dangerous tendency of most of its theories, seductive though they may be, and mingled, as they are, with thoughts both true and beautiful, has excited a good deal of criticism from the Christian Press. As a more permanent reply, or antidote to its subtle dangerous influence, a little volume, called "The city which hath foundations," by Arabella M. James, with an introductory letter by Sir John Coleridge, Attorney General of England, has recently been published by William Macintosh, Paternoster Row, London. Anything from the pen of Sir John Coleridge, is sure to be worthy of attention, and his introductory letter is sound, sensible, and thoroughly Christian in its tone. Of the authoress of "Gates Ajar," he says,—"She is an entire stranger to me, a woman, and an American, she is a person of considerable abilities; and she has written a book some times very touching and tender, and I will not doubt, with the best motives. All these combine to make it painful to say anything which, if she sees it, may give her pain. The fault in her character, as it seems to me, and which I mention only because I see in it, the main source of the faults in her book, is, I will venture to say, a national one—want of reverence. Of course there are many and great exceptions, some remarkable ones. I have the happiness to know well. But I speak of the Americans as a nation, and it seems to me, that their history, their constitution, their wonderful material progress and success, the education of the young, and the domestic habits of their educated classes, all conspire to this result. Unfortunately it prevails, as indeed might be expected, even in regard to subjects and persons whom it is good for those who have to deal with them, that they should approach with especial reverence." He then notices her theory in regard to the occupations, enjoyments, &c., of a future state, as being a mere continuation or amplification of those most congenial to our natural tastes, even "telling 'the little child,' because 'the principle joy in a child's life consists in eating, 'that she will still have her 'ginger-snaps' and her playthings,' and all this because she cannot bear the 'uncertainty of an indefinite heaven, or the monotony of a prayerful one. All must be made definite, and levelled down, as it should seem, to the present capacity or desires of each one of us." To this he replies:—"The spirit living with God, in joy and felicity, is not this enough? Do we require, beyond this, to know where, how, and what, doing, with what tastes, faculties, or powers? If we have not this further knowledge, shall we be bound to consider ourselves, as she terms it, merely 'puffs of gas.' While he rejoices to believe in the communion of Saints, and that "the intimate union of saints with saints on earth, is not separated by death," he strongly objects to Miss Phelps' theory, that a still unbroken, though invisible intercourse, exists after death. "In her theory it seems to be forgotten, that a bereavement by death, is not intended to be only a misfortune under which we are to be consoled, but also a dispensation by which we are to be disciplined, by which we may learn to submit our hearts cheerfully to God's good pleasure." We feel that our separation, if we do but hold to our Blessed Master, is for a time only; that it commences by the will of the most loving Father, and will end by His ordinance when it is good for us; and so comes resignation—more than resignation—perfect peace.

"We would not construe the unbroken spirit into bonds again." And can it be doubted that it is good for us thus to dwell awhile in the house of mourning? Is all that Miss Phelps holds out to us worth this sober certainty of lasting joy? He concludes with a question from a very beautiful letter, by Jones of Nayland, written after the death of his wife, his beloved and constant companion for forty years, which ends thus:—"Nevertheless, if the Word of God be my companion, and His Holy Spirit my guide, I need not be solitary till I shall once more join my departed saint, never more to be separated, which God grant in His good time, according to His word and promise in our Lord and Saviour Jesus Christ."

The little book itself follows up very satisfactorily the keynote struck in the preface. While far from depreciating the good intention of "Gates Ajar," in so far as it seeks to excite a more vivid interest in the "better country," by investing it with attractions, more likely to appeal to the capacities and tastes of people in general than the more Scriptural teaching about "Jerusalem the Golden," the authoress regrets that Miss Phelps should have tried to lower the tone of our explanations to an unscriptural level, instead of teaching that our hearts and powers will, and must be

purified and developed, to fit them for the far higher and purer enjoyments of heaven. Though poor Deacon Quirk is made to come off so much the worse in his argument with Aunt Winifred, is he not strictly in harmony with Scriptural teaching, when he says,—"I expect to be transformed by the renewing of my mind to appreciate the glories of the New Jerusalem, descending out of heaven from God!" We would object—the authoress of "The city which hath foundations," observes—to delude a little boy with the idea that his grown up life would be a mere prolongation of the enjoyments of the nursery. We should feel that to tell him, for instance, that the houses of Parliament and Congress are places where men "joke and play," as they did in their nursery days, would not be likely to raise high aims in his mind, or be a very judicious preparation for the earnest work of life. And as the difference between the capacities of a child and an adult is as nothing compared with the difference between our minds as they are now, and as they shall be developed in the higher life to come; is it not a terrible mistake to try to level our expectations of future happiness, to our present, and it may be very far from spiritual tastes? "Of one thing," says the authoress, "we may feel certain, that in heaven every true aspiration will be perfectly satisfied. Every craving of our nature for beauty or for knowledge, for usefulness or for rest, and above all for love, will find its perfect fulfillment. But need it be in the same ways through which we have been groping here? And is it true that many, even of the most uneducated, or whose time is exclusively given to some one employment now, would really find so much encouragement in the hope that the same occupation, in some form or other, is likely to be theirs for ever? Are not the far greater number of those who 'labour and are heavily laden,' far more attracted by the idea of rest? There are many among us, in every station of life, who find it difficult to press on with their duties from day to day; who have known too much of suffering in connection with the necessary effort of fulfilling those duties, to feel any comfort what ever in the thought that we should find here 'an merely an improved edition of this world.' Rather do we want something wholly different."

The poor Deacon might have urged that the digging of potatoes was in itself sometimes wearisome; and that, when the hour should come for time to cease digging for ever, he had every reason to expect that the nature which had hitherto been so much occupied with his farm-work, would be changed and ennobled; that, in fact, he should certainly not go to join in the song of adoration "just as he stood there in his field." In reference to the theory that we shall "talk and laugh and joke and play," she says,—"It cannot hardly be supposed that any one ever seriously imagined the general belief to be that we shall not have the full use of our powers of speech in heaven; but whether we shall then care to employ them in the way she thus describes is quite another thing. We should say, that unless the interests and pleasures of another world fall very far short of the deepest feelings of this present time, it is altogether improbable that we shall wish to do so. Undoubtedly there are times now, and they are usually the times we love best to remember, the sweetest and happiest moments of our lives, when laughing and talking and joking of this kind would fall upon us painfully. Such hours, or minutes, may not have been very plentiful, but, surely, those passing touches of exceeding sweetness have come far nearer to the joy of heaven than any time of merriment."

Besides, such 'joking' &c., implies a need of recreation and amusement, which "cannot possibly exist where all hearts are satisfied." In regard to children and the supposed gloomy impressions of heaven which they are apt to receive, she observes,—"They receive their impressions much more from our manner of speaking about the 'better country,' than from any particulars of pleasure or amusement that we can promise them there. And it has generally been found by those who dearly love children, and care to direct their thoughts rightly in this respect, that their hearts are far more susceptible of a desire for heaven, than those of older people."

She then proceeds to discuss Aunt Winifred's way of comforting her bereaved niece by her assurances of her dear brother's continued companionship, encouraging her to make the thought of what would please him still the guiding principle of her actions; thus leading her to continue the idolatry which she had lavished upon him, while alive, and on account of which her merciful Heavenly Father had perhaps removed her idol for her greater good. In answer to the idea that because we so long for, and feel or think we feel our need of our lost treasures, therefore they are still, though invisibly, with us, we have the following reply:—"If the strength of our own longing for what we consider to be blessings, is to be taken as a sign that God must grant them to us, where is there to be any real submission to His will? where any yielding of our imperfect judgment to His higher knowledge? Surely the rest and comfort of the words, 'your Heavenly Father knoweth that you have need of all these things,' would be wholly taken away, if we felt that He would be constrained in the use of that knowledge, by our short sighted desires." Ah, says Mary when Aunt Winifred speaks of having consulted them, i.e. her departed husband and her Saviour, about her future residence, "it is simply real to her! Real! thank God, most real is the communion which our Lord holds with those who abide in Him. But if this communion would be divided between Him and the spirits of departed friends, could we be assured of their presence; let us be most deeply thankful that we have no warrant for such belief."

And however this thought may be used to bring about certain results with fictitious characters, there is no doubt that in real life, it must have a practically dangerous and idolatrous tendency, "if we suffer our hearts to rest on the idea of their being always present. It will only be a change, and certainly not an improvement, in the form of our idolatry." Aunt Winifred herself acknowledges that, if the silences were broken, which was the only drawback to the intercourse she believed in, she would enjoy, if she could actually hear her husband's voice, her life would become one long defiance to the first commandment! Does not this show at once, the tendency of her system?

The authoress then earnestly presses home the most important truth, that it is God alone whose invisible presence in the soul can make us strong; that though the mourners may seem to be sooner comforted by thus being led to believe in the continued possession of its idol, we shall make no real advance by assuming so false a position, and attempting to hurry God's gradual work in the soul. She wonders, too, whether the authoress of "Gates-Ajar" ever had "known what it was to feel," after the loss of a dear friend,—"as troubles and difficulties afterwards arise, most deeply thankful that the loved one was at last free from them all; at rest in His presence, where there is fullness of joy.—If so, she would rather bear anything herself than hold them back, much more would she rather 'bear it all' than bring them in any sense into their troubles again. 'Blessed are the dead that die in the Lord,'—that they may rest from their labours."—No! let us rather

"Praise God the Shepherd is so sweet! Praise God the country is so fair! We could not help them from His feet, We can but haste to meet them there!"

One is tempted to make too many extracts from this admirable little book, which we trust, may be reprinted in America, so as to bring the truth which it contains to bear on the hearts of many of that great company of mourners among us, who have found the theme of "Gates-Ajar" so intensely fascinating. In this little book they will find "a better way" of more lasting comfort. The authoress concludes by dwelling on the all-sufficient, all-satisfying love of God, which is as individual as it is extensive;—of which the love that brighten our pathway here are only partial emanations; which can fill, and more than fill, with its infinitely tender consolation, the gap made by the loss of any created being.

And is not Love, after all felt to be the highest happiness of which our human nature is capable. If "a man would give all the substance of his house for love," and "it would utterly be continued," would even the most enthusiastic machinist or artist, who had once tasted it for himself, barter for it the most unlimited success in his favourite pursuits? And so, if Aunt Winifred had shown Abundant Quirk that there was an infinitely higher part of his nature to be satisfied, than that which concerned itself with inventions and patents;—and to "clotily" that her Saviour's love could be more satisfying a possession than a piano, or even a human lover, it might have brought to both a far truer peace. In real life how often has it done so? Even with regard to children, the same rule holds good. We entirely object to the statement of Miss Phelps that, "the principal joy of a child's life consists in eating!" We have known real parents shocked and grieved by such a bold assertion, and real children, very little ones, who would not be bribed by any amount of cakes and candy to leave "mama" for an afternoon, or to give up the society of a dearly loved playmate. We have known infants of less than three years, old whose little hearts broke with grief when separated from a very indifferent mother, though abundance of good things were provided as a consolation! Which is the crossing joy of a happy child's home, or the most sorely felt privation of a neglected one—the presence or absence of the ginger-snaps and "gum drops," or of the love and caresses which are the very sunshine of a child's life? No! it is a slander upon childhood which one cannot but be surprised at meeting from a pen which can paint child-like so tenderly! Even a very young child may be led to feel that there is a high or joy in sharing its cake or candy with another than in eating the part it keeps. Why then can it not be led to think of the perfect love which shall glorify the heavenly country, as its brightest attraction, without the doubtful addition details of "ginger snaps and playthings?"

"I'm apt to think the man That could surround the sum of things, and spy The heart of God and secrets of His empire, Would speak but Love: with him the bright results Would change the line of intermediate scenes, And make one thing of all, Theology!"

CANADENSIS.

Rev. W. C. Van Meter worked a hand-press himself, to print the first 10,000 Testaments in Rome, for which American Sunday schools provided the means. The work is just completed, and now they need funds to print 40,000 more at once.

The London Christian World announces that a munificent offer has been made of two prizes of 250 and 150 guineas respectively for about \$1,250 and \$750 in gold, for the best essay on "The Temperance Reformation, its Claims upon the Christian Church." Essays are to be sent to Hodder & Stoughton, 27 Paternoster Row, London, before December 15, 1872. Dean Smith, Prof. Calderwood, and Rev. G. W. Oliver of Battersea College, are the judges.

STATISTICAL AND FINANCIAL REPORT OF THE PRESBYTERY OF STRATFORD.

At a meeting recently held in Mitchell, the Presbytery of Stratford instructed its statistical and financial committee to prepare for circulation in the congregation under its charge, a synopsis of the annual report, then submitted. In accordance with the instructions then given, the following abstract has been prepared, and is now sent forth in the hope that it will promote acquaintance with, and interest in the work of the Presbytery and church at large, and that the facts which it contains will strengthen the hands of those who are doing well, reneo others to a sense of their shortcomings, and stimulate all to greater efforts and sacrifices in the cause of Christ.

There are in the Presbytery 16 pastoral charges, and these are all provided with settled ministers. It has under its care 1,671 families, 2,646 communicants, 1,066 Sabbath School scholars, and 709 young people in its Bible Classes. Its work is carried on by 16 ministers, 92 ruling elders, 198 Sabbath school teachers, and 161 managers or deacons. Its churches provide accommodation for 7,586 worshippers, 27 weekly meetings for prayer have been sustained during the year, and 9 associations exist for collecting money for the missions of the Church. During the year there has been an increase of 80 families, 128 Sabbath school scholars, 90 Bible class scholars, 2 ruling elders, 2 missionary associations, and 316 sittings in its churches. The number added to the roll of those in full communion was 255, to 208 last year.

Though there appears to have been decided progress in the Bible classes, the Sabbath school work remains in an unsatisfactory condition. 7 congregations report an increase of 119 scholars, and 5 a decrease of 116, showing a net gain of 3 for the year. The apparent increase of 123 is due to returns having been received from all the congregations this year, while one failed to make them last. The number of Sabbath school teachers has fallen from 214 to 198, and the number of vols. in Sabbath school libraries from 5,676 to 5,069. These are facts which should arrest attention. Our church has long been distinguished by the attention which she has given, and the success which she has enjoyed in training the young, and her future prosperity depends largely on this department of her work. In the present decline there is a loud call to those who have the work of Christ and of His Church at heart, to give their aid in reviving interest in and promoting the efficiency of our Sabbath schools.

Turning now to the finances of the Presbytery matters are, on the whole, in a very satisfactory condition. In every department there are proofs of progress. For the first time in the history of the Presbytery the average rate of contribution per communicant, for all purposes, exceeds that of the Church. It has risen from \$6.55 last year, to \$10.60 now, while that of the Church is \$9.88. The amount paid in stipend was \$10,740, an advance of \$1,119 on last year. There has been a very marked increase in the expenditure on church and manse building, the amount having risen from \$2,954.88 to \$11,892.73, due largely to the amount expended on the handsome church, now nearly completed in Stratford. The incidental contributions have risen from \$1,885.84 to \$2,788.88, those to the schemes of the church from \$1,921.80 to \$2,267.80, and those for all purposes from \$17,425 to \$28,058. It is very gratifying to find that the contributions to the schemes of the church continue to increase steadily, both absolutely and relatively. All the funds, with one slight exception, show progress. But while it is highly encouraging to find that the Presbytery is advancing in these contributions, it is to be deplored that it still falls considerably below the average of the whole church.

There is no satisfactory ground on which the fact can be accounted for. The district governed by the Presbytery is wealthy and prosperous. It includes several towns and villages of importance, and its congregations are for the most part large and unnumbered. Yet the average rate of contribution a year ago was 68c., while that of the Church was \$1. At present it stands at 85c., while the rate of the Church as a whole remains \$1. This humiliating fact is due to the conspicuous failure of several large and wealthy congregations. Eight charges might be named, embracing more than one-half the membership of the Presbytery, which, taken together, only contribute \$604 of the \$2,267 given within the bounds for these purposes, or in other words, though more than half in number, they contribute little more than a quarter of the amount. The following table shows the rate of giving in the Church Presbytery, and each congregation, for the schemes of the Church, and for all purposes:

Schemes of the Church		All Purposes	
Church	Presbytery	Church	Presbytery
8 c.	100	8 c.	100
1 North Easthope	2 04	1 Stratford	3 69
2 North Church	2 02	2 North Easthope	24 04
3 St. Mary's	1 33	3 Harrington	11 60
4 Shakespear	1 32	4 Burns Church	14 35
5 Millbank	1 28	5 Burns Church	9 76
6 Burns Church	1 28	6 Burns Church	9 76
7 Burns Church	1 28	7 Burns Church	9 76
8 Burns Church	1 28	8 Burns Church	9 76
9 Burns Church	1 28	9 Burns Church	9 76
10 Burns Church	1 28	10 Burns Church	9 76
11 Burns Church	1 28	11 Burns Church	9 76
12 Burns Church	1 28	12 Burns Church	9 76
13 Burns Church	1 28	13 Burns Church	9 76
14 Burns Church	1 28	14 Burns Church	9 76
15 Burns Church	1 28	15 Burns Church	9 76
16 Burns Church	1 28	16 Burns Church	9 76

In comparing these figures with those of last year, it is found that Hibbert and Fullerton are the only charges whose contributions to the schemes of the Church have fallen off. The rest have advanced. In the case of Burns Church, Millbank, North Easthope, Harrington, Mitchell and Biddulph, the gain is considerable. North Easthope, Burns Church, St. Mary's Shakespear and Mitchell contribute to these schemes at a rate considerably above the average both of the Presbytery and Church, while Milvorton, Lastwell, Hibbert, Elma Nissour, Stratford, Wollasey and Avontou sink far below the average of both.

In total contributions for all purposes, Stratford, North Easthope, Harrington, Hibbert, Burns Church, Millbank, Biddulph, Avontou, Nissour and Avontou show a considerable advance on last year, though Fullerton, Nissour and Avontou still continue to occupy a very low place. St. Mary's and Shakespear show a decided decrease, though both still occupy a medium position. The averages in two cases, those of Stratford and North Easthope, are very high, due, no doubt, in large measure to the special efforts in which they have been engaged.

Though there is evidently much work to be done before the Presbytery takes its proper place in the Church, this survey affords ample ground for thanking God and taking courage.

J. W. MITCHELL, Convener.
Mitchell, Jan. 7, 1873.

THAT "POOR PAPIST."

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—When I first read the letter of "A Poor Papist," I laughed and thought that was all it deserved, but on further consideration, I concluded to make a very few remarks on that epistle. (1.) Christ did rake up the ashes of past centuries, for the benefit of a Church who opposed all change on the ground that she could not be wrong. Matthew xxiii. 35. (2.) Christ's Apostles did "unearth the fossils of deeds of wickedness" murder to show up the fruits of a false creed.—Romans i. 18, 32. (3.) It becomes a "poor papist," who bows down, (Ex. xx. 4, 5) to the "images" of canonized murderers, to find fault with us for merely venerating the memory of those great and good men who lived, labored, and died, to secure to us liberty and life. (4.) The Romish, or rather now the Papist Church claims to be, and to have been infallible; and therefore makes herself responsible for "all the ashes of the past centuries," which she was the means of making—and, Oh! she has made much "ashes," for it is matter of historic fact, that the Papist (so called) Church has murdered more than thirty millions of the human race! (5.) We Protestants have "a wider resource to draw from" than the "poor papists" have, for we have all they have, and the Bible besides. I am well acquainted with a Papist Congregation of 2,000 souls, many of whom told they knew of only one copy of the Bible in the whole parish, and that copy it in the possession of one who has lived much among Protestants, and who, but for that fact, would have been as ignorant of God's word as the rest of the Congregation are. That man, who is still a Roman Catholic, told me last summer, that he both keeps and reads that copy of the Roman Catholic Bible, both contrary to, and in defiance of the Priest's expressed orders! While reading it one day in my hearing, a neighbor came in and heard him read Acts iv. 12; 1 John i. 7, when the neighbor, his hands and indignantly exclaimed, with an oath, "that can't be in our Bible!" (6.) Why should the follower of an infallible guide be so much afraid and ashamed to look behind him? What has an unchangeable and infallible Church to fear from those who "rake up the ashes of past centuries." The Church of Rome used to burn people to death, then "rake up their ashes," and throw them into the Rhine; has the unchangeable changed? Has the infallible fallen from her ancient pretences? (7.) We can tell "A Poor Papist" of a large number who left Rome for Reason, Babylon for the Bible, the religion of the "man of sin," for the Gospel of the man "without sin," because he abominations of the Confessional had been fearlessly "raked up," and truthfully exposed to public execration.

Yours, &c.,
A RICER PROTESTANT.

The Council of the religious body which calls itself the Free Church of England has informed a clergyman, who had asked its views on the subject of a supposed choir in its church that they do not approve of such an institution, and will withdraw their sanction both of minister and church; if it should be introduced.

Selected Articles.

NEARER TO THEE

Nearer my God, to Thee,
Nearer to Thee;
E'er though it be a cross
That I must bear;
Still all my song shall be,
Nearer, my God, to Thee, nearer to Thee.

Though like a wanderer,
The sun gone down,
Darkness comes over me,
My rest a stone;
Yet in my dreams I'll be
Nearer, my God, to Thee, nearer to Thee.

Here let my way appear
Steps unto heaven,
All that Thou sendest me,
In mercy given;
Angels to beckon me
Nearer, my God, to Thee, nearer to Thee.

Then, with my waking thought
Bright with Thy praise;
Out of my stony griefs
Bethel I'll raise,
So by my woes to be
Nearer, my God, to Thee, nearer to Thee.

DENOMINATIONAL SELF-RESPECT.

BY THE REV. J. HALL, D. D., NEW YORK.

It is hardly supposed by any one that when the Lord enjoined his disciples to turn the other cheek to him who inflicted a blow he condemned true self-respect. He emphatically commended a forgiving spirit, and strongly condemned vindictive feeling. But his own silence before his judges showed that there is a limit to the insults to which submission is enjoined; and the apostle of the Gentiles exemplified his view of the Master's directions by the employment of a legitimate line of defence against his persecutors. Self-respect is nowhere condemned in the word, and by the common consent of mankind, to be destitute of it is to forfeit the respect of one's fellows.

What we look for in the individual we expect in the family. The man who is silent when the honesty of his father, or the purity of his mother or sister is impugned exhibits weakness of a character so transcendental that few can appreciate its beauty. In these things religion does not extinguish manhood; but it regulates, controls it, and restrains the anger that is not sinful, within proper limits.

The family feeling is extended into societies, parties and communities. A Republican is not expected to listen amiably to imputations on his political friends; if they can be fairly repelled; and it would be unreasonable to require from a Democrat such Christian patience as would seal his lips if he had a competent reply to charges against his associates. No member of a club, or society, or organization of any kind will be held to have done his duty if he permits aspersions on his friends. His silence would be commonly regarded as at least partial acquiescence, and would be evidence of inability to make a defence, pusillanimity, or deficient sense of honor and self-respect. Fancy an American officer or a Republican Foreign Minister sitting still at an entertainment where his country and her institutions were held up to contempt! Imagine a United States Admiral and his officers during the late war enjoying a banquet where "Dixie" and other Confederate airs were in the musical programme! Their apathy would be characterised as unmanly, and their inaction false to their country. They would be rated as something less than gentlemen.

We have been led to these reflections by the notice in the last *Presbyterian* of a slight collision between "the Presbyterians" and Professor Tyndall. That gentleman had heard from some friend that a man of science had been alluded to in one of the Presbyterian pulpits. It did not enter his friend's mind, or his own, that there might be a second man of science; and so he took an early opportunity of telling his audience at the end of one of his lectures, that he meant to follow the Bible and not render "railing for railing" to "the Presbyterians." A Presbyterian naturally inquired in the paper that reported the Professor, what was the trouble. Meantime busy gossip brought to the clergyman the news that he was the supposed railer. Promptly replying that he referred to another and never named or thought of the Professor, that gentleman so informed, and having the *Times* letter before him, published an apology. No one could blame him for defending his class if assailed, provided he had ascertained the facts and proceeded rightly upon them. He omitted, however, to take back his general imputation in the presence of the audience where he had made it, and to explain the process by which an inference, reported by gossip, regarding one man should warrant a reference to a denomination, and the newspaper, in reporting the cordial greeting naturally given the Professor, did not fail to notice the demonstrativeness of the "prominent Presbyterians" present. The reporter probably thought the matter worthy of notice as indicating either their remarkably nice sense of honor and self-respect, or their signal and curious magnanimity.

Without attaching to this affair any special importance, it may well enough suggest the question—is there such a thing as proper denominational self-respect? Should the man who properly resents an imputation on his family, club, or party, hold his peace and make no sign when his church is injuriously presented? and if so, on what principle does the distinction rest? He would argue that if there be no *esprit de corps*, no self-respect in an organization, it will not command the respect of others. Is this principle vicious when applied to his church? Should we look up to a Methodist who silently assented to a contemptuous reference to John Wesley or "the Methodists," in a general scientific meeting? Or to Congregationalists who applauded a lecturer on chemistry, who described them as well called Independents, because they were not to be depended upon? We should be much surprised if they did not call for the reasons of such an indecent attack, and if they were not exceedingly strong, characterize it as an impertinence. And we venture the assertion that Presbyterians have something to learn in this respect.

How can they challenge respect for what is theirs, if they accept in silence any reflections that may be made? How can they expect the general community to value what, tested by the common laws of life, they do not appear to rate highly themselves? To what purpose is it to wish for more tenacity of adhesion to a Church (whose popular influence the present writer wrongly or rightly believes to be bound up with the stability and prosperity of this Union), if we, who know her best, appear not to think her honor worth defending?

We may learn a lesson from the English Wesleyans on this point. Until lately—and we presume, even yet in some quarters—the average English Wesleyan went to "chapel" to be awakened; converted, sanctified. The "preacher" was a valid minister to him for all spiritual purposes; but when he was to be married or buried, "the parish clergyman" was resorted to; and well was it if, in the latter case, it was not necessary to produce evidence of baptism in order to validate his claim for "Christian burial"—whatever that means. The natural consequence followed. When a well-to-do young Wesleyan, inheriting his father's earnings, though not his religion or his brains, wished for an honorable religion, he naturally turned to the Church which he saw employed to do the honorary work. Of course it may be said that a Church is not weakened by such defections—and perhaps that is true; but a Church is not at liberty to forget her duty to every way-faring man, even though a fool.

We venture, therefore, to speak this word for denominational self-respect. We find no fault with it in sister Churches. We shall lose nothing by the increase of it among ourselves; nor will the country. The absence of an intelligent Church preference is not Catholicity. The virtues of manliness and courage are much extolled in certain quarters. Let us call them into requisition in a new field. Let us commemorate John Knox by imitating him. Let us consider whether we ought not to say, "I would not be silent when my family or friend is assailed without my voice being heard in defence; and my Church, with her free gospel, and free government, is too much my friend to admit of indignity to her being other than indignity to me. Where she is assailed in my presence there will be one at least to defend her."

A CHARGE TO RULING ELDERS.

The word which is translated "elder" in our Bible, as the designation of an ecclesiastical officer, is "Presbyter." Hence the word "Presbyterian."

The eldership is the permanent office in the Church of God. It existed in the Jewish society; and from that it passed in the earliest and most natural manner, into the Christian. Hence it is the office which shows the oneness of the organization of the Church in all ages.

The word is appropriated in the Bible not only to those who are now most commonly spoken of as elders, but to pastors or Bishops. Thus in Titus i. 5-7:—"Ordain elders in every city. . . . for a bishop must be blameless," &c. The bishop, therefore, is an elder.

Moreover, the Apostles apply the title to themselves. Peter, in his first Epistle, fifth chapter, and first verse, says—"I am also an elder." John introduces his first Epistle with the salutation—"The elder (or presbyter) unto the elect lady;" and his third Epistle with "The elder unto the well beloved Gaius."

This, therefore, is the common title of all who rule in the Church of God. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." In the division of gifts the teaching and ruling elder in each church is its pastor; the ruling elders are associated with him as assistants in his labors.

The office is a work. Great honor attaches to the office. But the honor is reflected only upon those who are faithful to the work. It is not honorable for those to be in it who are faithless to its obligations. Proportionate to the honor which vests in the position is the responsibility that is imposed upon those who enter it. And the manner in which that responsibility is felt and conformed to has a great influence on the state and progress of the Church.

If we could gather in one company all our ruling elders, magnifying the importance of their position, and the dependence which the Church must place upon them in its work, we would address to them an earnest charge:

"Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers to feed the Church of God which he hath purchased with his own blood."

"Take heed to yourselves." Cultivate a deep toned, fervent piety. Keep your hearts aglow with a burning zeal. Fear God. Be men of truth, honor, honesty, sincerity, unblemished morality. Be liberal minded, liberal hearted, and liberal handed as God gives you the means.

Be diligent in the study of the Bible. Let it be especially your meditation day and night. By your daily devotional reading of the sacred pages, and your more systematic attention to them, united with the pulpit expositions of your pastor, seek to be "mighty in the Scriptures."

Make yourselves well acquainted with the standards of your denomination, so that you may be able, by sound doctrine, both to exhort and convince the gainsayer. Stand up intelligently, firmly, unwaveringly for the great doctrines of our Christian religion.

Be men of prayer—in the closet, at the family altar, in the church meeting. If others neglect family worship, let not that reproach rest upon any of you. If it does, be assured that you are out of place in the eldership until you commence to act as the minister of the church in your house.

Be models of punctilious attendance upon all the services of your particular church. It is as much your duty as it is your pastor's to be present at them, unless God, by his providence, places obstacles in the way. Remember that the conduct of the congregational prayer-meeting will at times fall to you. Cultivate, therefore, the gift of

public prayer. Cultivate the gift of labour, too; for there are many ways in which the church can be benefited by the labors of the Lord.

Everywhere and at all times let your walk and conversation pre-eminently be such as become the gospel of Christ. Strive to be examples to the flock, remembering that their eyes and the eyes of the world are upon you; "in all things showing yourselves patterns of good works; in doctrine showing incorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil things to say of you." Go no where, engage in no matter, of which you doubt the Lord's approval. Be impressed with a sense of the power which attaches to your words and acts; and watch and pray lest ye fall into temptation. Ever act as the faithful, loving, zealous followers of Jesus. On the Sabbath, in the sanctuary, and coming to it and going from it, show by your bearing that the day is holy, and that you feel its peculiar solemnity. Through the work, in your home and social life, be men of whom it can be said, "Behold a Christian indeed, in whom is no guile."

Take heed to the flock over which, with your pastor, you are made overseers. "The elders which are among you, I exhort, who am also an elder, feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; and neither as being lords over God's heritage but being examples to the flock."

Let the spiritual interests of your own congregation lie very near to your heart; always have a place in your prayers; and evoke the choicest of your efforts. Your particular church has the first claim upon each of you in every respect. Keep a careful eye over all that are in it, so as to give help whenever it is needed. You are to watch for souls as they that must give account. Privately and kindly speak words of caution to any that may appear to be going astray. Watch for the first exhibition of thoughtfulness and inquiry in the impenitent, and prayerfully nourish it. Especially look after the lambs of the flock—the baptised children of the church. Win them to Jesus, and keep them in your own fold. Try to cure one of the weaknesses of the day—divided families in different churches.

Devote yourselves to the Sabbath school. It is especially the duty of elders to be engaged in the work of instruction therein.

Visit the families that are committed to your care—particularly when sick or absent from the church. "Warn them that are unruly, comfort the feeble minded, support and weak!" Be kind and gentle in your social and official intercourse with all. Exhibit a mild firmness in the discharge of your duties. Delight in the work of the peace maker when it is needed. Study to be wise and prudent in healing dissensions which may spring up.

Hold up the hands of your pastor. Promote his liberal pecuniary support, and advance his influence. It is your official duty to sustain him in the faithful discharge of his work. He will not always commend himself, in what he says or does, to all the people. It cannot be otherwise, if he is truthful in preaching and in dealing, than that he will offend some carnal hearts, and, in exposing the inconsistencies of professors, arouse their ill will. Unflinchingly and whole heartedly stand by him to shield him from the arrows of the wicked, and to encourage him in his holy labors for Christ.

Consult frequently and freely with him on the interests of your church. Aid him in forming and executing plans for its welfare. Support him with your influence, defend his reputation, enforce his just admonitions. In a word, by every means in your power, minister to his comfort and extend his usefulness.

Be conscientious in attendance on the meetings of your session; and endeavor to make it the centre of a spiritual influence on your congregation.

Remember that though you are each acting elders in a particular congregation only, you are office bearers in a great denomination. Be willing to take your turn as members of the higher courts. Do what you can to make them impressive in their appearance and deliberations. Keep yourselves acquainted with the general work of the denomination and with its progress. Neglect not to keep abreast of its current history. You cannot, with justice to yourselves or with advantage to your people, neglect the reading of the weekly religious newspaper.

Be thorough-going Presbyterians, in doctrine and polity—in belief and practice—among other Christians and before the world.

Let your great aim be the glory of Christ, the salvation of souls, and the enlargement and extension of the church, in which are saved and the glory of the Redeemer is manifested.

STRIKING TESTIMONY.

The *Monthly Record* of the Church of Scotland in Nova Scotia gives the following remarkable account of that Church's experience in missionary work:

"The foreign mission enterprise of the Church has this year been signally favoured of God. It will be remembered by many who advocated the propriety of the development of this part of the Church's work, that very grave, serious, and earnest were the objections raised that a Church, such as ours, should never look to the foreign field till first she was self-supporting at home. Now, what has the history of the foreign mission been? The work was entered on with fear and trembling. A missionary offered his services, and was sent to the field. Another made application. The Church hesitated for a moment, lest liabilities should be incurred too large for the resources of the people to meet. It was feared that the liberality of the Church was not sufficiently developed to meet the wants of two missionaries in the foreign field. The right-minded of the Church saw that refusal could not be given. It was the Lord's work. The Lord had provided the means; so, with

much fear and trembling, a second missionary was sent to the South Seas. And with what result? At the end of the first year, as the Foreign Mission Report shows, not only is there sufficient money to support the two missionaries already in the field, but, without solicitation, the generosity of the Church has been such that three missionaries could be supported instead of two."

"The interesting feature of the matter is this, that we truly see that the foreign mission enterprise of the Church is not an interloping antagonist to the home mission enterprise, but exactly the opposite. It was not till we had a foreign mission to support that our home mission began to flourish; and experience will show us that the foreign enterprise will flourish just in proportion to the energy with which we prosecute our home work. It is so throughout the whole Christian Church, and is not a singular instance at all, but a rule that never admits of exception. While we give of our substance, let us give our earnest prayers to God that he would stand by our friends in heathenism, and that he would raise up more 'labourers' for his harvest."

WHAT THE BIBLE SAYS OF STRONG DRINK.

1. What does the Bible say of strong drink?

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. xx. 1.

2. Has God pronounced any woe upon the drunkard?

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.—Isaiah v. 11, 22.

3. What is said of the drunkards of Ephraim?

Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

Behold, the Lord hath a mighty and strong one, which was a tempest hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

The crown of pride, the drunkards of Ephraim shall be trodden under foot.—Isaiah xxviii. 1-3.

4. Why did God pronounce this woe?

But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; they err in vision, they stumble in judgment.—Isaiah xxvii. 7.

5. What is said about rulers using strong drink?

It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink.

Lest they drink, and forget the law, and prevent the judgment of any of the afflicted.—Prov. xxxi. 4, 5.

What was the fearful writing against an intemperate king?

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

They drank wine, and praised the gods of gold and silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote.

And this is the writing that was written. MENE, MENE, TEKEL, UPHARSIN.

This is the interpretation of the thing; MENE, God hath numbered thy kingdom, and finished it.

TEKEL; Thou art weighed in the balances, and art found wanting.

PERES; thy kingdom is divided, and given to the Medes and Persians.—Daniel v. 1, 4, 25-28.

7. What is said about priests drinking wine?

And the Lord spake unto Aaron saying. Do not drink wine or strong drinks, thou, nor thy sons with thee, when they go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations.—Leviticus x. 8, 9.

8. What was the ancient law of the Nazarene?

He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

All the days of his separation shall he eat nothing that is made from the vine tree, from the kernels even to the husk.—Num. vi. 3, 4.

9. How was wine used in the ancient sacrifices?

And the drink offering thereof shall be the fourth part of a hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering.—Numbers xxvii. 7.

10. What was commanded to be done with intemperate children?

And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice: he is a glutton and a drunkard.

And all the men of the city shall stone him with stones, that he die; so shalt thou put evil away from among you, and all Israel shall hear, and fear.—Deut. xxi. 20, 21.

11. Does strong drink lead to worldly prosperity?

He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.—Prov. xxi. 17.

Do not among winebibbers; among riotous eaters of the flesh.

For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.—Prov. xxiii. 20, 21.

12. What is the New Testament warning?

And take heed to yourselves, lest at any time ye shall be overtaken with surfeiting and drunkenness, and care of this life, and so that day come upon you unawares.—Luke xxi. 34.

13. What are the consequences of using strong drink?

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.—Prov. xxiii. 29, 30.

14. How may we avoid these consequences?

Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

At the last it biteth like a serpent and stingeth like an adder.—Proverbs xxiii. 31, 32.

15. What is said about keeping company with drunkards?

But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one do not eat.—I. Cor. v. 11.

16. What is said about the salvation of drunkards?

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.—I. Cor. vi. 10.

17. What is said of those who tempt others to drink?

Woe unto him that giveth his neighbour drink, that putteth the bottle to him, and maketh him drunken also, that thou mayest look on their nakedness.—Heb. ii. 16.

18. Who is the first person mentioned in Scripture as overcome by strong drink?

And Noah began to be a husbandman, and he planted a vineyard:

And he drank of the wine, and was drunken; and he was uncovered within his tent.—Gen. ix. 20, 21.

19. Who is mentioned in the Bible as taking the pledge of his own accord?

But Daniel proposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself.—Daniel i. 8.

20. What was the result of this temperance?

And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.—Daniel i. 15, 20.

21. When was the first temperance society formed of which the Bible speaks?

But they said, we will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye nor your sons forever:

Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents: that ye may live many days in the land where ye be strangers.

Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters.—Jer. xxxv. 6-8.

22. What blessing was pronounced upon this society?

And Jeremiaiah said unto the house of the Rechabites, Thus said the Lord of hosts, the God of Israel: Because ye have obeyed the command of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you.

Therefore saith the Lord of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me forever.—Jer. xxxv. 13, 19.

23. What does the Apostle Paul say of wine?

And be not drunk with wine, wherein is excess: but be filled with the Spirit.—Eph. v. 18.

24. What should be our position on temperance, for the sake of others?

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Rom. xiv. 21.

25. What was prophesied in regard to John the Baptist?

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.—Luke i. 15.

26. What is said of the prayers of such as injure their fellow-men in making, and selling strong drink?

And when ye spread forth your hands, I will hide my eyes from you; yes, when you make many prayers, I will not hear; your hands are full of blood.

Wash ye; make ye clean; put away the evil of your doings from before mine eyes; cease to do evil;

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.—Isaiah i. 15-17.

To suffer well is as acceptable as to do well.

A righteous man is a happy man; because he is a free man. He treads down Satan beneath his feet, defends his soul, and walks on to salvation.

The little word "father," said Luther, "isped forth in prayer by a child of God, exceeds the eloquence of Demosthenes, Cicero, and all the other famed orators of the world."

One may make a solitude in the depths of his own heart, in the midst of a dissipated and worldly life. He may also, when his isolation becomes oppressive, people that solitude with beings after his own heart, and adapted solely to his purposes.

WORK.

WORK for the night is coming,
Work through the morning hours;
Work while the dew is sparkling,
Work 'mid springing flowers;
Work when the day grows brighter,
Work in the glowing sun;
Work for the night is coming,
When man's work is done.

Work for the night is coming,
Work in the sunny noon;
Fill brightest hours with labour,
Rest comes pure and soon.
Give every flying minute
Something to keep in store;
Work for the night is coming,
When man works no more.

Work for the night is coming,
Under the sunset skies;
While their bright tints are glowing
Work for the daylight flies.
Work till the last beam fades—
Fadeth to shine no more;
Work for the night is coming,
When man's work is o'er.

ASSYRIAN HISTORY FROM THE TABLETS.

The following paper on the subject of the monumental records hitherto obtained in Mesopotamia, from the pen of Mr. George Smith—the decipherer of the now world-famous "cuneiform tablet," which contains the Chaldean story of the Flood—is published in the London *Daily Telegraph*.

The subject of Assyrian discovery is so wide, and the results are so numerous and important, that it would be impossible to dispose of the whole question even in a dozen articles. Instead of wandering over the large range of Assyrian literature, I will therefore take, to illustrate the theme, some of the main results as regards history. Considerations of space prevent my entering into details as to the discoverers themselves and the methods by which they arrived at these facts. It must suffice to say that all Assyrian scholars have had their share in the work. The earliest date yet verified is that of the conquest of Babylon by Kudur-nahundi, the Elamite, B.C. 2280, more than 4000 years ago. Kudur-nahundi carried off from Babylon an image of the goddess Nanna, much venerated by the Babylonians. This captive goddess was set up in the city of Shusan, and remained there for 1680 years, when it was retained by the Assyrians and restored to its place.

From the twenty-third to the sixteenth century B.C., or from about 4000 to 3400 years ago, the Babylonian inscriptions supply us with the names of many monarchs who ruled in the Euphrates valley. These monarchs built great cities, excavated canals, and reared magnificent temples, the ruins of which exist to this day. Want of the records of the period prevents us from knowing their exact chronology, or even the succession of their names; but, in some few cases, their inscriptions have come down to us, and prove of remarkable interest.

One of the most famous of these monarchs was Sargon I. Of him the inscriptions tell an extraordinary tale. He is said to have been of royal descent; his mother gave birth to him in obscurity, placed him in an ark of rushes daubed with bitumen, and exposed him on the river Euphrates, as Jochebed did the infant Moses on the Nile. Sargon was rescued by a man named Akki, who brought the child up as his son. He afterwards became a husbandman, and by good fortune rose to be king. During his reign Sargon engaged in extensive wars, and carried the Babylonian arms from the Mediterranean Sea to the Persian Gulf. Another renowned warrior and builder was Hammurabi, who founded the greatness of the city of Babylon. Before Greece and Rome were thought of, and while most of the peoples of antiquity had not emerged into national life, the first Babylonian Empire had already become old, its power had decayed, and its dominion was fast passing into the hands of the younger and more vigorous kingdom of Assyria, then rapidly rising at the side of it. The history of the early Assyrian monarchs, so far as it is known from the inscriptions, shows them warring against their neighbours on every side, and gradually welding together a nation destined to overshadow the Eastern world.

One of the greatest of these early kings was Tiglath Pileser I., who reigned B.C. 1120, a few years after the Trojan war. Tiglath Pileser claims to have conquered sixty kings during the first five years of his reign, and in the intervals he found time to engage in hunting expeditions and to slaughter many lions, wild oxen, leopards, and other fierce animals. Wild oxen he hunted on the slopes of Lebanon, and he killed a porpoise in the Mediterranean. At home he reared the great tower of the city of Assur, which is marked by the ruins of Kalah Sherghit. One disaster, nevertheless, marks the reign of this prosperous monarch: he was defeated by the Babylonians who captured the Assyrian city of Ekali. Tiglath Pileser, however, next year avenged this defeat, and ravaged a large part of Babylon. In those days the two great Powers—one on the banks of the Nile, the other on the banks of the Tigris—established what are called in political language "friendly relations," and the King of Egypt sent to Tiglath Pileser the present of a crocodile. Passing over the history of many monarchs, including Assur-nazir-pal, called "the great conqueror,"—so many of whose memorials are in the British Museum—we arrive at the time of Shalmaneser II., who reigned 801 years before the Christian era. The exploits of this monarch are recorded on the famous black obelisk and the monolith from Kurkh, both of which are in the British Museum. This king in the sixth year of his reign invaded Syria; at the time when Ben Hadad, so well known to us from the Bible, was on the throne at Damascus. Shalmaneser entered Hama, and on the banks of the river Orontes fought a battle with Ben Hadad, who was assisted by several other monarchs: amongst these by Baasha, King of Ammon, and Ahab, King of Israel. The text of the Book of Kings relates the story of the illness of Ben Hadad, and his murder by his servant Hazael, who then usurped his throne. After the accession of Hazael, Shalmaneser again invaded Syria, and de-

feated Hazael at Samir, in the mountains of Lebanon, with heavy loss. Hazael fled from the battle pursued by his victorious foe, and was besieged in his capital, Damascus. The Assyrian monarch, unable to take the city, ravaged the district of Hama, and marched to the sea coast. Here Jeho, who now occupied the throne of Israel, and the Kings of Tyre and Sidon, gave him tribute. Towards the close of this monarch's reign, his son Assur-dan-pal, impatient to grasp the crown, raised a revolt against his father. Nineveh, the new capital, Assur, the old capital, and twenty-five other leading cities of Assyria, joined the rebellion, which was ultimately put down by Samaspul, another son of Shalmaneser.

Tiglath Pileser II., who reigned B.C. 746 is well known to us from the Biblical story. His memorials, although very imperfect are perhaps, the most important in the Assyrian series. Tiglath Pileser was not of royal descent, and he ascended the throne during a popular revolution. He defeated the Armenians and many other nations, and conquered the people of Hamath, who had revolted and allied themselves with Azariah, the warlike king of Judah. To Tiglath Pileser, Menahem, King of Israel, gave tribute. This Assyrian monarch pushed his conquests as far as Egypt, and engaged in war with the Queen of the Arabs, named Siamia. In the time of Tiglath Pileser large portions of Syria were incorporated into the Assyrian dominions, and many of the Israelites were carried captive to those regions. Towards the close of his reign, Tiglath Pileser mentions the murder of Pekah, King of Israel, and the accession of Hoshea. After the death of Shalmaneser, the successor of Tiglath Pileser, Sargon, who is mentioned by the Prophet Isaiah, ascended the throne B.C. 722. Sargon captured the city of Samaria, and carried the ten tribes of Israel into captivity. He also defeated the famous Ethiopian, Sabaco, mentioned by Herodotus, and took the city of Ashdod, as related in the twentieth chapter of Isaiah. Another exploit of Sargon was the conquest of Merodach Baladan, the Babylonian monarch who sent an embassy to Hezekiah. Sargon built the city of Dur-Laurin, from which many of the sculptures in the Louvre come.

Sennacherib, son of Sargon, is perhaps the best known by stone and tablet of all the Assyrian monarchs. He began to reign B.C. 705, and his annals, carved on the great winged bulls which adorned the entrance of his palace, record the various incidents of his campaign in Palestine; the submission and tribute of Hezekiah, King of Judah; the defeat of Pharaoh and the King of Ethiopia, and numerous other matters. One of the most splendid palaces in Nineveh was built during his reign. The sculptured halls of this edifice were adorned on either side with scenes from the wars and triumphs of the monarch, and representations of the architectural works of his reign. Sennacherib was the contemporary of Isaiah, the most sublime of the Hebrew prophets and writers, and some of the finest passages of Isaiah's writings were directed against this Assyrian monarch, when Sennacherib's host came up against Jerusalem. Of the overthrow of this great ruler, the inscriptions give no information, and we learn very little with respect to his tragical death. Sennacherib was murdered by two of his own sons while worshipping in the temple at Nineveh. The civil war which commenced on his death ended at length in the triumph of Esarhaddon, a younger son of that monarch, who entered Nineveh in the early part of the year B.C. 680, and was crowned King of Assyria. To Esarhaddon tribute was paid by Manasseh, King of Judah. Esarhaddon destroyed the city of Zidon, the great emporium of eastern trade, and he extended his power over the island of Cyprus, ten kings of which submitted to him. Later in his reign he attacked Tihakhi, the Ethiopian, and drove that monarch out of Egypt, which country he now added to the Assyrian dominions. Esarhaddon is also famous for his expedition into Arabia. The arid deserts of Arabia have formed a barrier through which few of the conquerors of antiquity ever ventured to pass, so that this campaign of Esarhaddon has few parallels in history.

Esarhaddon avoided any strife at his death by himself crowning his son Assurbanipal, celebrated as the Sardanapalus of the Greeks. The pride and pomp of Sardanapalus, and the luxury of his court, have been described by many writers. The inscriptions and sculptures of his epoch bear out those descriptions in all respects save one—for the king himself was not the effeminate monarch the Greeks describe him, but a warrior and hunter whose deeds rival those of his long line of predecessors. In the time of Sardanapalus reigned Gyges, King of Lydia. The romantic story of Gyges and the woe of Candantes forms almost the opening passage of the history of Herodotus; and some of his statements regarding Lydian history are well confirmed by the Assyrian inscriptions. Sardanapalus tells us that Gyges was warned by Assur, the national deity of the Assyrians, to submit to the King of Assyria, and thereupon he sent an embassy to Nineveh, and presented to Sardanapalus, along with his tribute, two Cammerian chiefs, captured in battle. Sardanapalus engaged in wars in Egypt, he defeated Tihakhi who had again invaded that country, and he restored the twenty kings of Egypt who had been set up by his father. The annals of Sardanapalus also record the successful revolt of Psammetichus, who conquered the other petty kings of Egypt, and freed the country from the Assyrian yoke. The palace of Sardanapalus, at Nineveh, was adorned with a bas-relief which depicted the wars and hunting expeditions of the king. Some of these are executed with great spirit and finish, and are the finest Assyrian sculptures which have yet been discovered.

The inscriptions are too imperfect to give us any information as to the closing scenes of the Assyrian empire; but we know that the Babylonian power under the revival after its long period of depression, and Nabopolassar and Nebuchadnezzar rose to almost universal domination. The history of Nebuchadnezzar, the destroyer of Jerusalem, the rebuilders of Babylon, has not been recovered; and the inscriptions of his reign which have been found, relate exclusively to his architectural works. The palace, which Nebuchadnezzar built at

Babylon has for centuries formed a quarry of building materials for the people of the district. Various other inscriptions have been discovered, relating to the histories of Nabonidus, Belshazzar, Cyrus, Darius, and many other monarchs; but, in spite of the great accessions to our knowledge derived from the cuneiform inscriptions, there are still long blanks in the history, and many important questions pressing for that solution which a search in the rich dust of the Mesopotamian mounds would no doubt furnish.

THE PASTOR'S ASSISTANT.

A young minister was once called to a young and plastic church. One of the first questions which he asked was, "Do your people take good religious papers?" The elder scarcely knew. He was unwilling to accept their call unless they would see that the congregation was well supplied with that sort of literature. They liked his proposal. The people began to read more upon Church and Christian affairs, and he began to arouse them to earnest working and generous giving. The contributions increased wonderfully, for the people were learning of the real wants of the Church. The preaching was blessed. Press and pulpit lent a force to each other. Pastor and editor were mutual helpers in the same good work. And here is the real design of an earnest, thoroughly Christian paper. It is not to draw dividends upon the large investments, not to wage controversy, not to deal out the mere news of the day, not to publish brilliant essays; its leading design is to do what the pastor should be doing, if they knew everything, and could be taking and teaching every week in every house. It is his assistant and vicar in the parish. It supplements his work. It goes on wings, while he must walk. It sees when and where he cannot go. It makes a Sunday call on his people, and fits them to hearing the next day's sermons. It follows up his preaching, whispering again to the conscience and the heart. It is the unique supply in vacant churches. It is never down with a cold, nor absent on a vacation. Fifty-two times a year it brings happiness into the homes of thousands, and in every house tells the same "old, old story of Jesus and His love," of the Church and her conquests, of holiness, and of heaven. Let every church have a devoted pastor and a Christian paper, and the Gospel will move the world.—*Interior*.

JEWISH BIGOTRY.

We extract a remarkable paragraph from a recent report given in the Bible Society by Dr. Thompson of Constantinople.

"At Zeptsieh, I found a number of Spanish Jews, with whom I had a good deal of conversation, and whom I consider to be amongst the most deplorably ignorant and fanatically bigotted individuals I ever met. From my knowledge of Hebrew and Spanish they insisted for a time that I was a Jew; but on my professing my faith in Jesus, as the promised Divine Redeemer, they regarded me with something like horror. And when I rejected several of their answers to my arguments, as being founded, not on the Word of God, but on the traditions of men, they boasted that they held the written and oral laws as of equal authority; that such nonsense as I was uttering would not go down with the Bosnian Jews; and that if I ventured to talk in this way in Sereievo, the Jews there would kill me as they nearly did a Jewish missionary, (Mr. Palotta) some six years ago; and then loaded with insult the name of our blessed Lord Jesus. I confess this was hard to bear; but I felt it was best to follow the example of Jesus himself, and observe perfect silence, as these unhappy men seemed actually incapable of discerning whether an objection had been properly answered or not. It is now a long time since I have heard Jews boasting, as they did, that their fathers had slain that Holy and Just One, and I could not but feel that their words amounted particularly to a repetition of the imprecation, 'His blood be on us and on our children.'"

REDEEM THE TIME.

All our time here ought to be made the most of, because it is precious. But we ought jealously to save and use those special seasons and occasions which, rightly used, may help us in our spiritual work.

Christmas is such a season. In danger of being overlaid with festivities and made more than a mere children's holiday, its solemn memories rightly used may stimulate our faith, deepen our consecration to Him who was made flesh and dwelt among us, and bore our sins in His own body on the tree, and so mightily enrich our spiritual life.

New Year's is such a season. Its essential solemnity is unapproached by its social holidays. But it is an act of moment to clear up the account of one twelvemonth and open that of another; and the more we are compelled to look back over fields strewn with the wrecks of good resolutions, and embowered with the deplorable demonstrations of forgetfulness and folly and backsliding and guilt.

The first week of the year is a solemn one to all, and especially now to all pastors and churches. It is a week of prayer to the world over. Let the time be redeemed. Let every Christian be much on his knees at home in his closet. And then prayer-meetings will be full and fervid. And then a blessing will descend. The path of the Lord will drop fatness. The New Year will indeed be a happy one.—*The Congregationalist*.

TURKISH PROVERBS.

"When we asked the Armenian brother of the Convent of St. Lazarus, in the heart of Venice, for a specimen of the printing done at the establishment, he put into our hands a little pamphlet entitled *Turkish Proverbs Translated into English*. The Armenians are subjects of the Sublime Porte, and these brethren of St. Lazarus, though living under the shadow of the

winged Lion of St. Mark still fly the Turkish flag. The Turks are a sentimental people, and it might therefore be expected that they would make use of those trifling sayings in which so much of the wit, wisdom, and imagination of mankind is condensed. We did not find this collection waiting in either of these essential elements of the proverb; and as our gondola floated lazily over the still lagoon toward Venice, we extracted much amusement from its pages. The proverbs are given in most inimitable characters, accompanied by the English translation, which is not always so clear as it might be.

On the very first page we find evidence of the low esteem in which women are held by the Turks: "Whoever does not beat his daughter will one day strike his knee in vain." What a glimpse does this give of the domestic discipline of the Turkish household! "The genius, wit, and spirit of a nation are discovered in its proverbs," says my Lord Bacon, and so are its prejudices, weaknesses, and vices. This is exemplified in the following which reveals the Oriental prejudice against red hair, as well as the buying and selling of human beings: "Do not buy a red-haired person; do not sell one either; if you have any in the house drive them away." And how much of Oriental duplicity is expressed in this: "Kiss ardently the hand which you cannot cut off."

We find evidences here of the resemblances observed in the proverbs of all nations. We say in English, "The pot calls the kettle black;" the Italians, "The pan says to the pot, 'Keep off, or you'll smother me!'" The Spaniards, "The raven cried to the crow, 'Aunt, Blackamoor!'" The Germans, "One ass nicknames another 'Long Ears!'" the Catalans, "Don't talk to the men with his throat cut, 'How ugly you look!'" and here we find the Turks saying, "The kettle calls the saucepan smutty." Dr. Franklin says, "Keep the shop, and thy shop will keep thee;" and the Turks have it, "It is well for a shopkeeper to be lame of one foot." We say, "The drowning man catches at a straw;" the Turk, "He that falls into the sea takes hold of the serpent to be saved." "God tempers the wind to the shorn lamb," said Sterne; the Turks have it, "The nest of a blind bird is made by God." "Never look a gift-horse in the mouth," is a familiar saying; the Turks put it in this form: "The teeth of a horse of which a present has been made are not observed." "Out of the frying-pan into the fire," is rendered by the reverse figure, "Avoiding the nose to spit the face," finds a different rendering in "Wanting to make right the eyebrow, put out the eyes." "He who dances must pay the fiddler," has an equivalent in "Wine and roast, yes, yes: count the bills; woe! woe!"

There is much condensed wit and wisdom in some of these proverbial sayings. The unbecomeliness of truth is thus wittily suggested: "He that speaks truth must have one leg in the stirrup." And how true is this. "Every fish that escapes appears greater than it really is." Many will agree with the Turk that poverty is a shirt of fire. Here is a slight hint at the generosity of some people: "Generosity from the purse of another." And the hypocrite is told, "The prayers that are forced do not penetrate into heaven." The caution inculcated in "Look before you leap" is more forcibly expressed in "Measure a thousand times, and cut once." And how subtle a truth is conveyed in this: "The dying man regards not death, but asks if his coffin is made of walnut."

Poetic imagery and striking comparisons are not wanting, as for instance: "The appetite is concealed under the tooth; dig a well with a needle; though they are brothers, nevertheless their pockets are not sisters. Parents will appreciate this: 'If you have wicked children, of what use is money; and if good, again of what use is it?'" This reveals a national characteristic. "Who has no beard has no authority." Here is the grumble of ill-luck: "We were hardly gone out to sell pine wood (for torches) than the moon rose." The dissatisfied are told "The camel went in search of horns, and lost his ears." The upshot of dishonesty and cunning is foretold by "The fox goes at last to the shop of the furrier." We conclude with a shrewd hint to young men about to marry, which is as applicable to Yankee land as in Turkeydom: "Observe the edge, and take the linen; observe the mother and take the daughter."—*Portland Transcript*.

GEORGE MACDONALD AS A PREACHER.

This celebrated Scottish novelist and poet preached in Association Hall, Newark, N. J., on Sabbath afternoon, December 29th, to an immense throng of people who filled every available spot of sitting and standing room in the spacious building. The only other sermon which he has delivered since his arrival in America was in Boston when also a great multitude crowded the Music Hall to hear him. In Newark all the exercises of the occasion were conducted by the preacher. His reading of the Scriptures and hymns and his prayer were remarkable for that peculiar earnestness which he throws into every utterance. The sermon, which was delivered without notes, and occupied about fifty minutes, was from the words of Christ to the young man (Matthew 19:21), "If thou wilt be perfect." It embraced an interesting and minute exegesis of the whole narrative to which these words gave the clue.

We do not propose to analyze or sketch the discourse. In many respects, it was a fine specimen of the oratory method, giving most interesting turns to its words and phrases, evolving suggestive trains of thought, and oftentimes making some sudden practical appeal which went right home to many hearts. There was no attempt at oratorical manner or "swoon-wrought" expression. But the deepest earnestness and reverence, mingled with great simplicity, and beautiful expressions, alternated with homely ones in a way that showed him to be a master of public speech, to the mixed multitude. His voice is clear, musical, capable of much variety of expression, and adapted to all the changing moods of

thought and feeling that marked the whole discourse. Looking his hearers full in the face, gesticulating with easy propriety, drawing his whole soul and body into his thought, as if often adopting a familiar conversational manner, how could the people help listening to a man who thus brought tribute to their hearts?

That there was a general feeling of deep pointment as to the preacher's style and delivery is unquestionable. Yet throughout it was a unique and characteristic effort, free of all attempts at greatness, and yet great in its very simplicity and originality, combined with exquisite touches of tenderness and keen searchings of human hearts.

Of the preacher's theology we cannot speak so favourably. It certainly lacked the savor of the old-fashioned Scriptural doctrine of men like Chalmers, Candlish, and Guthrie. Here and there certain phrases indicated the views which are more distinctly stated in the author's *Robert Falconer* and *Wilfrid C. Albermarle*, respecting the final restoration of the wicked to eternal life. They were only glintings toward those sentiments, not open declarations, and possibly may not have been noticed by the mass of his hearers. But not a few recognized them distinctly, and expressed their dissatisfaction in strong terms. To us it was evident that Mr. Macdonald seemed to feel under the restraints of his position; and that the discourse, which was in many respects so admirable, was marred by failure to bring out distinctly the essential gospel principles which underlie and permeate the narrative. He did not clinch the nail.

The only direct reference to the Saviour's sufferings and death, as the foundation of our salvation unto "eternal life," was in a single paragraph toward the close of the sermon. It is critically true, indeed, that Jesus himself made no allusion to them in his interview with the young man, and Mr. Macdonald might say in self defence that he went only as far as the Master himself did in this interview. Yet when preaching to such a multitude respecting perfection and eternal life, it surely seems hardly necessary, upon merely exegetical grounds, to shut almost out of view the great truths without which there can be no salvation. "Other foundation can no man lay than that which is laid, which is Jesus Christ."

We add but one more reflection. Personally, we were quite prepared for just such a sermon as we have described. Any one who has read Mr. Macdonald's two volumes of poems *Within and Without*, and *A Hidden Life*, and especially the poem called *The Disciple*, will heartily appreciate our criticism. Only one who has struggled long with torturing doubts, and to whom Christ is a living presence, could have preached that sermon, notwithstanding its defects.

In person, and somewhat in manner, Mr. Macdonald reminded us very much of John B. Gough. He is apparently about fifty years old, wears a full-crown, dark, shaggy beard, and has a pleasant face, speaking features, and a tough, very firm. He speaks with a decided Scotch accent, and possesses a wonderful magnetism of voice, countenance and manner, which is better felt than described. His ecclesiastical relation is with one of the Scotch Presbyterian churches, in which he was very popular as a preacher until ill-health induced him to retire from the pulpit. Since then he has devoted himself to popular literature. His prose and poetry have a strong religious cast, while in genius, originality, pure-mindedness, and genuine power, they entitle him to a high place in the first rank of living writers of his class.—*N. Y. Christian Intelligencer*.

"CHEER HIM."

In one of our large cities, a fire broke out in a lofty dwelling. It was near midnight, and the flames had made headway before they were discovered. The fire companies rallied; the inmates escaped in affright; and the fireman worked with a will to subdue the flames. The smoke had become so thick that the outlines of the house were scarcely visible, and the fiery element was raging with fearful power, when a piercing cry thrilled all hearts, as they learned that there was one person unsaved within the building.

In a moment a ladder was swung through the flames, and planted against the heated walls, and a brave fireman rushed up its rounds to the rescue.

Overcome by the smoke, and perhaps daunted by the hissing flames before him, he halted and seemed to hesitate. It was an awful scene. A life hung in the balance, and each moment was an age.

"Cheer him!" shouted a voice, from the crowd; and a wild "Hurrah!" burst like a tempest from the beholding multitude. That cheer did the work; and the brave fireman went upward, amid smoke and flame, and in a moment he descended with the rescued one in his arms.

Friend, brother, when you see a brave soul battling with temptation, struggling under the cross, rushing forward to rescue dying men, and yet faltering in an hour of weakness, or a moment of peril, then "cheer him!"—*Seiler's Magazine*.

Remember what we have before shown, that regular exercise of our spiritual powers is as necessary to our spiritual health as our bodily exercise is necessary for the right and sound use of our physical functions; that revealed truth, received into the soul by faith, and nurtured by Christian companionship, must also be used in positive Christian activity toward others, if Christ is to be completely developed in us; and this, if we are Christ's, should be our aim.

"Obtained promises." This cannot mean obtained their fulfillment; but they are here spoken of by their faith in God's promise to make promises to them. He was pleased with their spirit and behaviour, and in consequence promised them surprising blessings. Witness Abraham, Jacob, David, Solomon, Hannah, and others.

Circulation.

PRESBYTERY OF CHATHAM.

This Presbytery met in Adelaide street Church, Chatham, on Tuesday, 7th January. There was a good attendance of ministers and elders. Among the more important items of business transacted were the following:—

Mr. G. M. Milligan was elected moderator of the Presbytery for the ensuing six months. The clerk was instructed to assess the congregations with the bonds for the Presbytery fund for 1873, according to a ratio adopted by the meeting. Mr. W. Reid, of Toronto, was unanimously nominated as moderator of the next General Assembly. Mr. R. H. Warden, of Belleville, was unanimously nominated as Mission Secretary of the Church. The Presbytery took into consideration the propriety of altering the bounds of the Ridgeway charge. Commissioners from the several districts of congregation were heard; and after discussion, the Presbytery resolved to hold a special meeting in the Ridgeway church, on Thursday, 23rd January, at 11 a.m.; for the purpose of more fully discussing, and deciding this matter. The clerk was instructed to cite to this meeting the session and congregation of Ridgeway, the Haggart's Settlement Station, the congregation of Duart, and also the session and congregation of Harywich, with instructions to the Haggart's Settlement, Duart, and Ridgeway congregations, to be prepared to state what amounts respectively they can raise towards the support of ordinances. It is confidently anticipated that the result of this meeting will be the increasing of the stipend in two charges, to at least \$600 per annum each, in both of which it has heretofore been under this sum.

A letter was read from Mr. Lafontaine, St. Anne's, Ill., stating that Mr. C. Chiniquy was seriously ill, and asking at his request, an interest in the prayers of the Presbytery. An informal report was received from the congregation of Tilbury East, to the effect that said congregation were at present putting forth an effort to increase Mr. Forrest's stipend to \$600 per annum. The clerk was instructed to learn the result of this effort, so as to be able to report to the next regular meeting. Messrs Simpson and Stanforth, elders, were appointed a committee to visit Botany, and the Indian Reserve Congregations, with a view of securing from them an increase of their ministers' stipend. Mr. A. McCall reported, having administered in conjunction with Rev. A. Sutherland, of Elfrido, the ordinance of the supper at Dover, at which place Mr. Robert Angus was ordained as an elder. Mr. W. King presented the claims of the Presbyterian population of Belle River, who are anxious to have regular preachings there. Mr. Chisholm addressed the court, offering to give gratuitously several eligible lots in the village for the purpose of having a church, &c. erected there. He also volunteered to canvass the surrounding district for funds with which to build the church. The thanks of the Presbytery were tendered Mr. Chisholm, his liberal offer accepted, and the matter of building left in his hands and those of Mr. King. Interesting reports were given by several of the brethren, who had recently visited the Sombra field. A number of elders have recently been elected, and Messrs. Waddell and McColl were appointed to ordain these elders as follows:—Sombra Village, Tuesday, 4th February, at 7 p.m.; Black Creek, Wednesday, 5th February, at 7 p.m.; Bear Creek, Thursday, 6th February, at 7 p.m. A scheme of Missionary meetings was submitted by Mr. J. Beckett, which was adopted, and instructions given to have the scheme printed and distributed on an early day. Mr. R. H. Warden read an essay on the "Statistics and general working of Home Missions in the various Canadian Churches. On motion of Mr. Forrest, the thanks of the Presbytery were tendered Mr. Warden, who was requested to have two thousand copies of the essay printed in pamphlet form, at the expense of the Presbytery, for distribution among the congregation within the bounds. The Presbytery agreed to hold its next regular meeting in Wellington Street Church, Chatham, on Tuesday, 25th March, at 11 a.m., and was closed with the Benediction.—Com.

SABBATH SCHOOL LESSONS.

INFANT CLASSES.

I am sorry that I was unable to fulfil my intention to have a few hints each week for Infant Classes on the basis of the "International Series."

I take it up, however, at the 4th Lesson—"Cain and Abel"—Gen. iv. 3-10.

In the Infant Class know every one by name. Recognize each one by a shake of the hand, if possible, as they come into the room. Every once in a while something of this kind might take place in the case perhaps of some boy who has given trouble. Thus:

"Well, John, have you the words of that verse I gave you last Sunday? Yes, sir. That's a splendid boy. If you have one like that every Sunday, you will know a great many by next Christmas, if you are spared."

I want to ask you a question: Are you ready for it? Yes, sir (with wondering suspension).

You know there are some boys here who don't listen well, and give me a good deal of trouble sometimes. I want you to help me have a nice quiet school by listening and keeping very quiet yourself to-day. Won't you try, like a good boy? Yes, sir. (Goes off very proud and resolved to be a model boy.)

Such a quiet scene as that, which takes a goodly space in writing, but only the work of a few moments, in fact, works wonders on the worst of boys, if skillfully followed up. And even if they forget, very few boys but can be brought at once to the strictest attention by a look from you, or the lifting of your finger. (Teach every one of your class, separately, if necessary, to obey a look, or the lifting of your finger. It can be done.)

During the opening services (if connected with the whole school by folding doors or otherwise) your class takes a part, as part of the school.

When alone with your class. Now, boys, are we all ready to begin? Yes, sir. But I can only know that by seeing every one sitting up, looking at me, listening and keeping your hands and feet perfectly quiet.

Fold arms! Now, instead of being here, and so comfortable, some of us might be sick or hurt, and not able to come. Don't you think that we ought to be thankful to God that we are well and here to-day? Yes, sir.

Well, let us all tell our Heavenly Father that we are thankful. Let us pray. Then solemnly but simply offer up a prayer of thankfulness to God. I am supposing that you have already taught your children what prayer is, and to engage in it with bowed head and closed eyes. Have them all repeat the words over with you, thus teaching them that it is their prayer, as well as yours.

Now let us sing these words:

"I know I'm weak and sinful, but Jesus will forgive,
For many little children have gone to heaven to live."

Now for the Lesson! (In the preceding lessons they have learned of the world, Adam, Eve, Eden, and Adam's sin, &c.) Bring to remembrance by a few questions what you need of what has been gone over.

There are three things which may be made simple and very useful to very young children from this lesson?

I. "We may do things for God and give thanks to God."

Now we must try and learn something from this lesson. Cain and Abel were the sons of — Cain was a — Abel was a —

Tell me some of the things a farmer would have? And what does a shepherd own? Cain brought some of "the things that grow on his farm," and Abel some of his "sheep," to give them to God, as an offering or gift.

Why do we give presents to our friends? Because we love them. Why did Abel bring fat sheep to God? Did God accept what he offered? There was a poor little girl in a Sunday School, who brought a piece of ribbon she had cut from the ribbon on her hat to the superintendent, who had been telling the children to save their coppers to buy Bibles for the poor heathen. She wanted him to sell the ribbon and get what it would sell for, to help. Now that was bringing something as an offering to God like Abel. Wasn't it? God accepted that offering, just as he accepted Abel's, because He knew that in her heart she loved God.

What did Cain bring? Did God accept it? God saw into Cain's heart, and knew that it was not like Abel's. Suppose you had struck your little sister, and she was going to tell your father or mother on you, and you try to please her, to keep her from doing it, by giving her an apple. That would be giving a present from a wrong motive; and if you bring anything to God from wrong motives, God will know it, because he knows our hearts; and He will not take it, as he would not take Cain's. Now I want you to remember this:

I. We may all do things for God, and bring things to God.

If we bring a new boy to the Sunday School, that is doing something for God, is it not? And if we do as that little girl did, or save our coppers for the missionary box, who are we giving them to?

Now tell me what I want you to remember?

All ready! Fold arms! Stand up! Hands down! Hands behind! Fold arms! Let us all sing,

"Lord, a little band and lowly, we are come
To sing to Thee!"

Sit down! Now look at the blackboard and read over these words with me:

Bad hearts, bad feelings, bad thoughts,
Bad actions!

How did God treat the two offerings of Cain and Abel? Why did God reject Cain's gift? Because his heart was not right. Now see what Cain did, and you will see how well God knew his heart was wicked.

Instead of asking God to give him a good heart, he got angry. He got jealous of his brother Abel, and began to think how he might hurt him; and one day, when he was out in the field with Abel, he took up a big stick, or in some way knocked Abel down, and killed him. And he did all that because he had a bad heart. Now, don't you think that God was right in thinking that Cain's heart was not right?

If Cain had asked God for a good heart, he wouldn't have had bad feelings. And if he had good feelings, he wouldn't have had bad thoughts. And if he had good thoughts, he wouldn't have done bad deeds and murdered his brother.

John, what do bad actions come from? (pointing to the board) Bad thoughts. And what do bad thoughts come from? Bad feelings. And what do bad feelings come from? Bad hearts. Remember, then, that whenever you do bad deeds, think bad thoughts, or have bad feelings, it is because you have bad hearts. And the only way you can get good hearts, is by asking God for them.

John Monroe will now, please, collect the missionary money. I hope every one will be as willing to give as the little girl I told you about was to give her ribbon. James Grant will, please, count how many are here to-day. Now let us sing a verse of that beautiful hymn,

"There'll be something in heaven for children to do."

I want now every one to look straight at me. I'm going to show you something. But first I want you all to promise that you'll try and remember the lesson it teaches. Will you try? Yes, sir.

I have it in my pocket; but I want you to answer a few questions, so that you may understand it better. Who met Cain after he had killed Abel? What did God ask Cain? What did Cain say? Did Cain know where Abel was? What had Cain done, then, did Cain do, besides kill Abel? Now look at all that came from having a bad heart.

Cain got angry, jealous of good Abel, had bad thoughts, killed his own brother, and then told a lie to God, thinking he could deceive God. But see how well God knew everything, from the very first, for he would not accept his offering, as he did Abel's.

Now what is this I hold in my hand? A bottle. And what is in it? Something black. Now I am going to turn the bottle upside down, and on every side, so that you may not see the black ball inside. Have you seen it all the time? Yes, sir. You can see through the glass, and I can't hide anything from you in the bottle.

Now, you are just like that bottle to God. You can't hide any thoughts or feelings in your hearts that God can't see. And the lesson I want you to remember is

We cannot hide anything from God's eye.

Moreover, you see because the ball is black it is making the bottle all dirty and black like itself, so if you have bad thoughts or feelings in your hearts, they will make your hearts bad like themselves.

TEACHER.

NATIONAL BIBLE SOCIETY OF SCOTLAND "TEACHERS' BIBLE."

"A cheap pocket Bible, with references, marginal reading, accurate maps, a good index of subjects, and carefully condensed historical and chronological tables, is the most important and necessary of all the helps called for by Sunday school teachers. We are unable to direct the great number constantly inquiring for such a work, to any that is satisfactory. The only one which is partially adapted to meet this want, is published in England, and cannot be obtained here, except at a price that practically puts it beyond the reach of the majority of our Sunday-school teachers. The wide distribution of such an edition of the Bible as we have indicated, would render an exceedingly valuable service to the cause of Scriptural education in this country. Several prominent Sunday-school workers have expressed the opinion, that if the American Bible Society was not restricted to publishing and distributing "the Bible without note or comment" even then the American Sunday School Union would generally be regarded as the society best fitted to prepare and distribute a Bible of this kind. In order to furnish a work requiring so much care and expense in its preparation, at a cheap price, so that all teachers, even those of the most moderate means, might own a copy, it would be necessary to have the cost of preparing and stereotyping such a Bible provided for by special funds. No doubt there are many large-hearted Christians, to whom the Lord has given wealth, which they delight to use in His service who would cheerfully contribute the funds necessary to publish a Sunday-school Teachers' Bible. It would be difficult to indicate any other way in which they could as effectually and permanently promote the Redeemer's kingdom on earth."

—Sunday School World.

We can tell where just such a Bible can be found. It is printed by the NATIONAL BIBLE SOCIETY OF SCOTLAND.

In the Summer 1871 this Society sent to the Presbytery of Owen Sound, and we suppose to other Presbyteries, an offer to send a box of Bibles as specimens. The Presbytery accepted the offer. 926 vols. were sent, and though we were a little afraid at the first, our fears were at once "chased away" when we saw the invoice and the Books. We were able to put them on sale about a year ago, and never was anything brought into the market which sold faster or gave such good satisfaction. They were beautifully bound, extraordinarily cheap and had what is indispensable to all Presbyterians; the Psalms in metre, and the Paraphrases. So popular were they that the Presbyterian congregations in Owen Sound formed themselves into a Bible Society in connection with the N. B. S. of Scotland, and we have since ordered and got 1,497 vols. more. We have depots for the sale of these Bibles in Owen Sound, Paisley, Port Elgin, Southampton, Chatsworth, Latona, Keadie, Leith, Kilsyth, Dundee, Bell's Corners, Big Bay, and Meaford.

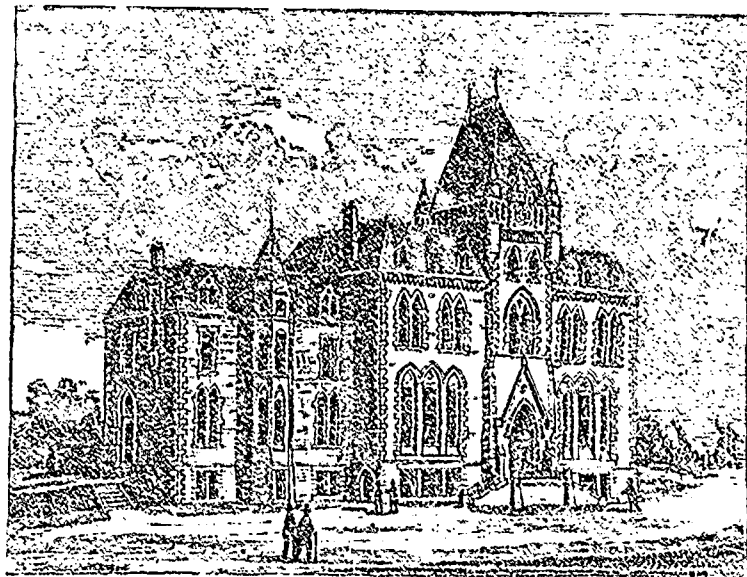
With respect to price, they are pronounced by everybody to be the cheapest that they have ever seen. They sell very rapidly, being scarcely laid down in some places until they are half gone.

The variety is very great. We have the Sabbath School Teachers' Bible with marginal references, beautiful maps, and an Index of Subjects, bound in good morocco, with gilt edges, for \$1.05. There are complete Bibles bound in coloured sheep, with Psalms and Paraphrases for only 25 cents. We do not write these things to advertise our Bibles in Owen Sound, because ours is a work and labour of love; we do not pay any agents, nor do we make any profits, and we can sell as many as we are able to look after without puffing. But we wish to let our brethren know what a great advantage it would be to them to order a supply from Scotland. If any wish to do so they can communicate with William J. Sloan, Esq., 60 Virginia St. Glasgow, Scotland. I am sure he will send to any Presbytery a specimen box, and wait for the pay until the Bibles are sold, and once you get the specimen box you will never again be without the Bibles of the National Society.

If any further information is asked either privately or through you Mr. Editor, I shall be happy to furnish it. The prices given above are the selling prices in Canada.

Yours truly,

C. C. STEWART,
Sec. of O. S. Aux. in connection with N. B. S. of Scotland.



PRESBYTERIAN COLLEGE, MONTREAL.

PRESBYTERIAN COLLEGE MONTREAL.

This institution is established by charter obtained from the Parliament of Quebec, is affiliated with McGill University, and under the control of the General Assembly of the Canada Presbyterian Church. Its work is limited exclusively to the training of candidates for the holy ministry. In June, 1868, the Rev. Dr. D. H. MacVicar, then minister of Cote street Church, in this city, was placed at the head of the institution as Professor of Systematic Theology and Apologetics, by appointment of the General Synod. It was then destitute of resources and appliances of all sorts, but has already accumulated assets amounting to over seventy thousand dollars, and has over forty students upon its roll. Four of these are Gold Medalists in Arts, two from the University of Toronto, and two from McGill College, Montreal; and two of these are preparing for Foreign Mission work. Six of its graduates are settled pastors—two of them in the Province of Quebec and four in Ontario. Ten students will graduate next spring. The library, numbering over ten thousand volumes, is select and valuable; and twenty scholarships are offered for annual competition, and a gold medal founded by the students. This medal is awarded on special and extensive examinations in theology, and limited to the graduating class of each session. Full provision is made for training French-speaking students with a view to missionary service among Roman Catholics. This is the only institution in the Dominion that offers such facilities.

The staff of instructors for the present session are Rev. D. H. MacVicar, L.L.D., Prof. of Systematic Theology, &c.; Rev. D. Coussirat, B.D., Prof. of Polemics, &c., lectures in French; together with the following lecturers, viz.: Rev. J. M. Gibson, M.A., in Exegesis; Rev. Wm. McLaren, in Apologetics; Rev. John Campbell, M.A., in Church History; Rev. Wm. McKenzie, in Pastoral Theology; Mr. G. Gibson, M.A., Classical Tutor; Mr. J. Andrews, Elocutionist, who lectures twice a week, all students being required to attend his class.

NEW COLLEGE BUILDINGS.

These are being erected on the lot in McTavish street, in close proximity to McGill College. They stand fronting toward Sherbrooke street, on a line somewhat in advance of McGill College, and upon a higher level. They are to be four stories high, including the basement, which in front will be above ground. The entire length of the building is 112 ft., with a depth of 41 ft. The Principal's residence is to be in the west end, opening on McTavish street. The centre of the front of the main building is broken by a tower which projects three feet beyond the line of the wall, and the upper portion of this tower has turrets on the angles, in the Scottish baronial style of architecture. The centre of the western portion of the front is relieved by a projection in the form of a bay window, commencing at the basement, continuing through each story and terminating in a pointed roof. The entrance to the main building is through the tower, and is approached by a double flight of stone steps. On passing through it you enter a wide hall, containing the main staircase. On the left is the large Examination Hall, in which the library is to be temporarily placed; on the right a lecture room and a student's reading-room. On the next story above this there are classrooms and retiring rooms for the professors to the right and left of the hall; and in front, immediately over the entrance, the Principal's office or study. The whole of the fourth story is divided into studies and dormitories for students; and the basement contains janitor's residences, &c., and a large retiring room for students, with separate entrance from McTavish street. The whole building is to be of Montreal stone, the surface of the walls being rock faced, and the doors, windows, angles, &c., having outstone dressings. The roof is to be slate. The foundation has already been laid preparatory to an early commencement of the work next spring, so as to have it completed before the opening of next session. It will command a delightful view of the University grounds, the city, the scenery of the St. Lawrence and the country to the south of it. The building is being erected under the superintendence of A. C. Hutchison, architect.

Studies and dormitories will be given to students free of charge, thus reducing the cost of living to the minimum. Young men intending to join the college next session should make early application for rooms as these will be granted in the order in which applications are received. Copies of the annual calendar, containing full information regarding the course of study, scholarships, &c., may be procured from Dr. MacVicar.

INDUCTION OF REV. J. THOM.

The Presbytery of Ontario met at Prince Albert on Tuesday, 7th January, 1873, for the induction of Rev. James Thom, late of Enniskillen. A very suitable and excellent sermon was delivered by Rev. J. L. Murray, of Woodville. Dr. Thornton narrated the steps taken in regard to the call and then put the questions in the Formula for ordination or induction of ministers to Mr. Thom, which being satisfactorily answered, he was then in prayer solemnly set apart to the work of the Lord in his new sphere. Very appropriate addresses were then delivered to minister and congregation, the former by Rev. W. D. Ballentyne, of Whitby, and the latter by Rev. J. Smith, of Manville. At the close of the public services, the now minister was conducted to the entrance of the church by Mr. Edmondson, (late Moderator of the Session of Prince Albert), where a happy welcome was given to Mr. Thom by the congregation on retiring. Mr. Thom enters upon his new field of labour with encouraging prospects, in reference to which it is fondly hoped he will not be disappointed. He has shown great disinterestedness in relinquishing his former charge, in which he had the cheering sympathies of an attached people in his work, for a field which demands much hard work, and the exercise of ministerial qualities which many excellent men do not possess, and in some spheres do not so much require. Although the cause in Prince Albert and Port Perry is yet weak, the rapidly increasing population in the latter place gives ground to hope that ere long Mr. Thom will see "the work of his hands established;" and have an ample reward for any sacrifices he has made, in accepting the call to display there his "banner in the name of the Lord.—Com.

MINISTERS AND CHURCHES.

On the last day of the old year, a deputation consisting of the Trustees and other members of the Thamesford congregation, waited on the pastor, Rev. K. McDonald, and presented him with the following address, accompanied with a purse containing nearly \$180.

To the Rev. K. McDonald, minister of the Thamesford congregation, of the Presbyterian Church:—To usher in the New Year with expressions of thankfulness, is for as a pleasing duty, but to be able to accompany those expressions with a substantial proof of gratitude, and to have the consciousness of a worthy recipient on which to bestow a free will thank-offering, more pleasing still. We desire to present to you our congratulations upon the favourable indications which have attended your ministry hitherto, and the accompanying purse as an earnest of our appreciation of your faithfulness in the work of the ministry, and as a practical expression of acknowledgment of our obligations to the Giver all good, for the degree of prosperity which He has vouchsafed to us during the past year. That the New Year may be as glorious to you in the pursuit of your high calling, and more so in material prosperity and that many happy returns of the year may greet you in the unanimous desire, your parishioners, towards yourself and family. Signed on behalf of the congregation,

JAMES PATTERSON
GEORGE WRIE.

In a sermon preached by the Rev. Wilson, of Kingston, on the occasion of the 19th anniversary of his pastorate of the Brock street Presbyterian Church, in November; it was stated that during the 19 years 450 persons were admitted to communion, among whom were a few baptized by him in infancy, about 25 on an average per year—470 children were baptized on an average per year of 24—that there are now 140 families and 208 communicants in the congregation—that he had preached 2,090 times during these 19 years. Hence was made to the loss sustained during the last five years by removals from place, and to the fair prospect now of increase and progress in the future, also recent material improvements on the part of worship by which it has been made of the most comfortable in the city.

Death of a School Teacher.

EMERSON IV.

Jan. 20, 1878.

CAIN AND ABEL.

Gen. iv. 3-10.

Commit to memory verses 9, 10.

Parallel Passages.—Hab. xl. 4; 1 John iii. 12; Num. xviii. 17; Acts x. 45; Rom. ii. 11; 1 John iii. 16; Psalm ix. 12; Rev. vi. 10.

Control Truths.—Hate of a brother is murder begun.

STUDIES.

Explain meaning of "fruit of the ground," (v. 3); "fraternal," (v. 4); "accepted," (v. 7); "his death at the door" (v. 7). (See illustrations.)

We can easily follow this sad history, if we divide it into three parts, of which the first shall be

1. The Occasion of Quarrel.—Read the verses 3-7. The following faces appear in them:

(1) *Worship of God was established at this time* including thanksgiving and sacrifice. The origin of this latter rite—which is not of a kind that man would of himself be likely to fall upon—is not directly revealed. God made, i.e., by teaching men how to do it, cants of skins. Animals then must have died. If in sacrifice, their skins made into garments may well stand to us—whether Adam saw it or not—as a sign of the covering we obtain through the slain Lamb. God usually accepts only what He has ordered. He accepted sacrifice. Probably He ordered it. See that.

(2) *It consisted outwardly in giving to God.* Of course this was not all, but it was a part of the service. Not that He has need, but He is to be owned as giving all. Adam took from God what God kept, and fell. He learns to give to God what God gave to him. Giving is to be a part of our worship still. See Hosea xiv. 2; Heb. xii. 15; Psalm lxxiii. 16.

(3) *The two brothers brought separate and different offerings.* Each must deal with God for himself. Cain was a farmer. Adam was directed to the ground for his food, chapter ii. 17, 18, and his eldest son turned to it. Abel was a shepherd. Each could help the other, and both their parents—as all good children should. Their offerings were not different on this account simply. *The offerings differed in themselves.* See Prov. xxi. 27.

The usual statement is that the fruits of the ground meant only thanks to God for preserving, and did not imply any divine grace, or sin to be pardoned; while the offering of animal life was an admission that the offer deserved death and could only live through a sacrifice. This is true; but we, with later and fuller light, can perhaps see more distinctly than did the persons themselves. There was something in Cain's self which God did not look on with favour. There was that in Abel himself on which he did look favourably. See "to Cain and his offering" and "to Abel and his offering." The person in before the offering, v. 4, 5.

How God showed his regard to Abel we may be curious to know, and by fire from heaven is the common guess; but we are not told. We can conceive of it as being harvest, or the end of the year. Cain brings ripe fruits or corn ears, Abel the firstborn of his flock—which he kills and offers, for "the fat" is mentioned, as in later sacrifices.

(4) *The sign of God's favour was intelligible,* whatever its form may have been, for Cain knew it, v. 6, and his downcast and angry look showed his anger at God, and envy of Abel. This was the Eastern and is still a common way of showing ill-temper. (See Job xxix. 24).

God notices looks, though he sees the intents of the heart, "why is thy countenance fallen?" He sees our expressions of face, of scorn, or hate, or lightness, or irreverence.

He had not now given any Scripture, and he made his will known to men in other and fitting ways. So he asked Cain "why, etc." v. 5. He even reasons with him, as with Israel at a later time (Isa. i. 18, 19, 20, which see, and compare with Cain's admonition and condition).

His appeal respects two points—Cain's standing before God, and his relation to Abel. (1) "If thou doest well, in heart and life, shalt not thou be regarded as he is? But if thou doest not, sin, or its punishment, crouches at thy door, waiting to spring on and destroy thee." Others take this as a sign to a sin offering which he might bring. But this is not in the language nor for no offering avails for a man coming to do wrong.

And as for thine anger against Abel, thou doest well, he will look up to thee as a brother to the elder; and thou hast thy place of superiority. See the sign of "desire" in iii. 16.

For brothers should be looked up to, could deserve to be. But though God dealt with him it was all in vain. The Lord saw in his heart already, reasoning showed, broke out. This

is the Crime.—Cain told his brother to follow him to the field, that is, away from home and parents; or while away he altercation with him, and his evil getting the mastery over him, he, against his brother and slew him. That is all. Two brothers in the field, and the one kills the other! The story is repeated in another form. The man should have defended Abel killed at the occasion of dispute is religion, and of martyrdom for one—a sacrifice for the other; and the punishment falls on Abel, and early admits the joy of heaven. The seed of the serpent is illustrated in Cain. The serpent is good as died, for the covenant, and Abel entered heaven through it, xiv. 22. Death had no sting. The serpent was none the less; as we

see, the criminal found out, and as the chapter shows, punished. God

comes with a question (v. 9) as to Adam (ch. iii. 9, 11), and Eve (iii. 13). "Where is Abel thy brother?" "The words might well touch him—"thy brother."

But it does not. Another fruit of sin is born. He lies, and sin and folly go hand in hand. God, who might have known, must understand it all. "I know not." And he is arrogant and insolent. "Am I my brother's keeper?" Not a word of penitence, or sorrow, or shame, any more than from Adam and Eve. Sin by itself only embitters and hardens the soul, and fear of punishment, without the Holy Spirit's work, appears only to make it angry with the Judge. (See illustrations.)

There is no evidence that Abel resisted, or even reproached his brother with his dying breath. But his blood—his unconscious blood had a voice for God, v. 10. It is murder—a crime of deepest dye—with a cry that reaches God's throne!

Among many other lessons to be learned in this lesson, note the following:

(1) *The progress of sin from father to son.* Cain is in Adam's image. Sin against God leads to sin against one another. See its progress in one heart, will-worship, envy, anger, murder!

Beware of beginning this course. Strive against bad temper, envy, revenge, passion. Do not quarrel with thy brothers and sisters. How often in his story comes "thy brother," "his brother."

(2) *Its incurable nature.* They were not boys, but men. This event occurred when they had many brothers and sisters, and no doubt they again had children, for Cain says "they that find me shall slay me." And God had warned Cain.

(3) *Sin and misery go hand in hand.* The first family in sorrow—the first death a murder. Passion blackening the face, spoiling the life, then prompting to bloodshed. Imagine Eve's feelings! Her Cain—her possession—come to this!

(4) *It is not enough that one has religion.* Cain had. Is it of the right kind? What are we in ourselves? Like wicked Cain or "righteous Abel?" See Matt. xxii. 85. What are we offering? How do we regard our brethren? Are we dwelling in love with them?

THE BIBLE AS A READING-BOOK.

In favour of the use of the Bible as a reading-book in schools, Professor Huxley gives his testimony in language of unusual warmth, which may surprise those of his critics who accuse him of discarding the religious sentiment altogether. "I have always been strongly in favour of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, is to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and colour, and even the noble Stoic, Marcus Antonius, is too high and refined for an ordinary child! Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors (etc.) eliminate, as a sensible lay teacher would, if left to himself, all that is not desirable for children to occupy themselves with—and there still remains in this old literature a vast residue of moral beauty and grandeur. And then consider the great historical fact, that, for three centuries, the book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is familiar, to noble and simple, from John-a-Groat's house to Land's End, as Dante and Tasso were once to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the vilest kind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the farthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in that historical procession fills, like themselves, but a momentary space in the interval between two entries; and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work."—*N. Y. Tribune.*

THE PAPACY IN SWITZERLAND.

Latest intelligence from Switzerland indicates that the movement against the "infallibility" dogma is gaining strength and coherence throughout that republic. In almost every district of importance Liberal Catholic societies are either in existence or in process of formation. The Catholic parish of Aarau, in a large assembly, has unanimously resolved not to recognize the dogma, and the parish of Ober-Mumpf, also in the canton of Margau, has expressed the same resolution. It is also said that the greater part of the population of the canton of Lucerne have joined the Old Catholics. A Bern telegraph states that the Roman Catholic Liberals in the National Council propose that the Federal Council should guard against the pretensions of the Pope, and inquire into the question of the withdrawal of the exequatur from the Papal Nuncio. The "Old Catholics" of Geneva, have decided that, should the Grand Council pass a bill for the appointment of pastors by the Communes, an attempt will be made to elect Father Hyacinthe as Cure of Geneva.

In addition to this movement in Switzerland, it is an interesting fact that the Senate of the Ruperto Carolina University, at Heidelberg, has allowed the "Old Catholic" Professor, Michels, to deliver theological lectures in its colleges. Professor Michels settles in Heidelberg, not merely to read "Old Catholic" theology, but chiefly with the object of organizing the "Old Catholic" movement throughout the Grand Duchy of Baden, which will acknowledge him as its head. The professor's presence is expected to exercise a most beneficial and encouraging influence on the Badenese. "Old Catholicism."—*N. Y. Christian Intelligencer.*

Our Young Folks.

CREEP BEFORE YOU GANG.

Creep away, my bairns,
Creep before you gang;
Listen with both ears
To your old granny's sang.
Better creeping careful,
Than falling with a bang;
Hugging all your wee brow;
Creep before you gang.

The little bridle falls
When it tries too soon to fly;
Folks are sure to tumble
When they climb too high.
Those who do not walk aright
Are sure to come to wrong;
Creep away, my bairns,
Creep before you gang.

BOYS, LEARN TRADES.

Farming is a trade, and a well educated boy will find on the farm an ample field for the exercise of all his faculties. He will study the experience of intelligent farmers which he will see spread in the agricultural journals, and he will find ample food for thought while engaged in his duties on the farm. Farming ought not, must not, in this advanced age, be held to be a hum-drum business, requiring no mind, no aiming for a higher life. The well educated mind must direct the labors of the hand and then the sons of the farm will take the positions that God and nature intended for them. The movements of colleges to educate the farmer—to give him just the education he needs—is a feature of the times. It bodes good to the man of the tanned brow and hard hand.

A recent event in our city has strongly impressed us with the profound judgment and energy of parents in giving their sons mechanical trades. Now, required to make the struggle of life alone, with their trades they go forth into the world with a feeling of independence that ensures success. When the sons of other parents, too proud to secure their boys trades—who would prefer to see them cutting tape, or weighing out butter—are in time without employment—too frequently loafing in saloons and kindred places, how will they lament the infatuation of their misjudging parents! While those young men who left home, took up the saw, and the plane, and the sledge, secured to themselves valuable trades, will rise up in their hearts of hearts, think of their parents and call them blessed!

Boys! the days of youth are intended to fit you for your manhood—to fit you to take the places of those men now passing before you, on whose shoulders rests the great superstructure of civilized and christianized society. Will you by breaking the yoke in your youth, will you by improving the days more valuable to you than the richest diamonds—fit yourselves for the performance of the earnest duties which will come upon you, as you soon must take up the struggle of life alone?—*Pacific Advocate.*

THE TRAP-DOOR SPIDER.

BY REV. JOHN TODD, D.D.

I sometimes hear it said, "Such a young man is skeptical," or, "He is trying to be an infidel."

I inquire, "Was he instructed in religion when a child?"

"Yes, he had a very faithful, pious mother."

"Then I am not worried about him; he will come all right before long."

And so such usually do. They are held by unseen cords, and cannot break away. There is a very wise period in the life of every young man, when he "knows all about it," and, taking counsel of his own heart, is ready to believe as much or as little as he pleases. But I have been amazed and delighted to see how easy it is for God to take such in his own hand, and bring them out in his own light. I have lately had such a young friend, who had too much conscience to fool easily while neglecting his eternal interests, and yet loved sin too well to yield his heart to reason, to conviction, or even to love. But one day I saw he was in trouble—distress—and yet was trying to conceal it, and shut his soul away from the light. So I said to him, "Look here, George; here is something which a friend has sent me from California."

"What is it? It looks curious."

"It is the home of the trap-door spider. Now, just examine it. Here is a lump of the yellow soil of California cemented together, so that it adheres firmly. It is about eight inches long and three in diameter. You see on the bottom the silken bag that hangs down. That bag is the home of the spider. But look carefully at the top. You see a circular top perhaps three quarters of an inch across it. You see nothing but this covered top. Now, with the point of my knife I just arise this top. It has a regular hinge, and shuts down so snugly that you would never dream that it could open. But you see it does open, and the spider—a huge fellow he must be to fill that hole—can run in and out just as he pleases. Now, under the lid, the lower side of it, you see some little holes. The creature when pursued leaps into this hole or house, draws the door down over him, and then, thrusting his front claws into the lid, and bracing himself against the sides of his house, he holds it down fast, and no there in the dark he feels safe. The harder he holds on the safer he feels, and the darker it is the more secure he thinks himself. But mind you, man is wiser, stronger, and greater than the spider. He comes and digs down, and takes up houses, trap-door spiders, and all. He is his master now. He can kill him or save him alive. Now, my dear George, you are just like that spider."

"Pray, how do you make that out?"

"Why, don't you see, you have a certain dark place in your heart, where you retreat every time the truth of God, or love of

Christ, or the influence of the Divine Spirit, seek you. You run into your place of doubts and unbelief, and, like the spider, draw the door and hold on to it, and tighten your hold the darker it is; and there you are, and there you intend for the present to remain. But there is a powerful hand that is digging down below all this, and will soon, I do believe, lift you and your retreat out into the light."

"There is another resemblance. This trap-door spider is very poisonous in his bite, but he is powerless when man has taken his strong-hold. So you would be poisonous among your companions and the boys who are looking up to you should you communicate your notions. But God won't let you. He opens your eyes to the light, and he holds you in his hand, and he won't let you poison others."

"O, sir, I see it, I see it all!" and he burst into tears; his heart was softened, his refuge was gone, and thus the trap-door spider preached a sermon more powerful than I could do. I shall keep the spider's home, and who knows how many sermons it may yet preach. All who see it pronounce it a wonder, and so is the hiding-place in the sinner's heart a wonder; but a greater wonder far is the mercy which can open it, and pour into it the beams that come from the Light of the world.—*S. S. Times.*

ARCHIBALD CAMPBELL, MARQUIS OF ARGYLE.

At the head of the Scottish reformers stood Archibald Campbell, Marquis of Argyle. His gravity, his prudence, the purity of his life, and the ardor of his zeal had made him the chief agent in all the religious changes that had passed over his country since the famous rising of 1667; his scholarship was considerable, his courage, though sometimes wavering, had often been displayed in the field as well as in council; his territories had been ravaged by the predatory bands of Montrose and the Irish invaders. Yet his loyalty to Charles II. had been as conspicuous as his pious zeal, and when the youthful prince was proclaimed king at Scone, the Marquis of Argyle had placed the crown upon his head. When Charles was driven from Scotland, he acknowledged the faithful services of the marquis, and promised, on the word of a king, that should he ever be restored to his throne, he would repay with gratitude the favours he had received and the large sums of money for which he was indebted to Argyle. The Restoration came. Charles was King of England. One of his earliest acts was to direct the trial and execution of his benefactor. The faithless Stuart remembered the bold words in which Argyle had reproved him; he resolved to strike down the most powerful of the Scottish Presbyterians, and intimate its doom to the unsuspicious church. The marquis, who had gone up to London, with some misgivings, to welcome his early friend and sovereign, was at once thrown into the Tower. He was afterward sent to Scotland, and confined in the common prison at Edinburgh. He was condemned to die. He parted from his faithful wife with words of resignation. "I could die," he said, "like a Roman; I would rather die like a Christian." He put on his hat and cloak, and followed by several noblemen and friends, went down the street and with great solemnity mounted the scaffold. He knelt down, he prayed, gave the signal, and his head was severed from his body. It is easy to conceive with what indignation and what grief the Scottish Covenanters beheld the fate of the wise and generous Argyle, the first martyr of the new persecution; nor could presbyter or layman any longer doubt that the unsparing tyrant who sat on the English throne had resolved to repay with no less bitter ingratitude the early devotion of the Scottish Church.—From "The Scottish Covenanters," by EUGENE LAWRENCE, in *Harper's Magazine* for December.

MISERIES OF SELF-IMPORTANCE.

Observe how self-importance makes a man nobody and unhappy. He who is always thinking of his own excellences renders himself thereby unfit to enjoy the good of others, and is prone to imagine that every token of affection given to another is an insult offered to himself. Hence he is touchy, sensitive, irritable and envious. He takes offence when none is meant, and even when those around him are not thinking of him at all he interprets their conduct as if it were studiously discourteous, and goes through the world smarting from wounds which have sprung not so much from neglect of others as from his own overweening self-conceit.

There is no surer way to make ourselves miserable than to think of ourselves more highly than we ought to think. It isolates us from all about us. It cuts us off alike from human sympathy and Divine assistance. It makes us very Ismaels with our hands against every man, and every man's hand apparently against us. It gives a jaundiced hue to the behaviour of those who, so far from meaning to do evil from us, have our best interests at heart, and love us with self-sacrificing affection. The man who has a wound about him, no matter where it be, feels it to be always in his way. Let him do what he will, or go where he may, he cannot move himself but he is conscious of its pain. In like manner he who has his feeling of self-importance continually smarting. Somebody has always been slighting him. He is constantly complaining of having been insulted, and when honour is given to another he feels nothing but that he has been overlooked. Thus he shuts himself out from every festival, and mopes most of all when others are merry. May God deliver us from this idolatry of self, on whose altar all true nobleness and real happiness are completely immolated.—*Rev. W. M. Taylor.*

The less the temptation to sin the greater is that sin.

Murmuring is a black garment, and it becomes none so ill as saints.

Patience is not great which trifles can disturb.

Scientific and Useful.

COLOURED GOLD.

"Of late years a variety of gold jewelry called coloured has come into fashion. It is a rich deep yellow, and the surface is slightly frosted; in fact it is to plain gold what dipped and lacquered brass is to the original article. On account of the gorgeous appearance it presents it commands great favor in the market, especially as the notion is pretty prevalent that coloured gold must necessarily be pure, or at least of very good quality. Popular opinion is right for once, and, singularly enough, both of these alternatives are true. The quality must be good to begin with, and the surface which meets the eye is perfectly pure. The process of producing what is called colored is very simple, and is nearly identical with that of "dead-dipping" in brass work. The articles when finished are immersed in a bath of muriatic acid, which eats away the alloy, and leaves a thin crust of genuine gold, very finely granulated in texture, and its natural color heightened by the disposition of its particles. If the quality were too low, the large quantity of base metal or alloy that would be eaten away by the acid, would leave the gold in a honeycomb state, besides destroying the structure of the work; no gold is therefore subjected to this process that is not at least fifteen-carat standard. A sharp line of division has been created in the trade by the introduction of this method, and the manufacturers of colored jewelry are considered to follow a distinct branch, higher than that followed by the makers of plain gold work, which may be of any standard, down to nono-at all."—*Cassell's Technical Educator.*

WARM FEET.

To go with cold feet is to undermine the constitution and this half of the women and girls are doing. They have a habit of cold feet, and an accompanying habit of ill-health. Thick, home-knit woolen stockings are not very fashionable. Once no country girl was fit to be married until she had knit her pillow case full of stockings, but it is not so now. I do not regret that less hand-knitting is done now than formerly, but I hope we shall not give up warm woolen stockings for winter until we can replace them with something better. Merino, or common "boughten" white wool stockings, are rather thin, but some of us supplement them with an additional pair of stockings, wearing the cotton or the woolen pair next the feet as individuals prefer. Cold feet are often caused, at least in part, by too tight elastic or bands at the tops of the stockings, or by tight shoes, or by shoes tight in the ankles. These interfere with the circulation of the blood, and there can not be a comfortable degree of warmth without a good circulation and aeration of the blood. My last lesson in this matter came from baby's experience last September. Suddenly she contracted a habit of having cold feet, and when I warmed them the skin seemed hard and inactive, suggesting the need of a bath, when a bath did not seem necessary except for the feet. At length it occurred to me that her "ankles had been too loose, and just before we came home from our visit a young lady cousin had set the buttons back farther, to make the slippers stay on better. Ever since that change the slippers had been too tight around her ankles, especially after I put on woolen stockings. I changed the buttons again, and her feet no longer got cold, except in consequence of actual rigors of the climate. Some well-informed persons object to congress garters, the elastic are usually so firm and close about the ankle. Only very loose garters are allowable, and these may not be necessary when the stockings are worn over under-drawers. Garters in the shape of straps buttoning to both waist and stockings are most sensible for women as well as children.

NEW HEELS IN OLD SOCKS.

I like to darn stockings, but sometimes the heels of my husband's socks give way before his rough boots in such a shocking manner that I had no heart to undertake their repair, and was fain to provide new socks instead. The heels of these I lined with strong cloth. Once, before the use in our family of farmer's "stoga" boots, I thought it enough to run the heels with double yarn like the socks. In spite of even the lining the heels would all wear out too soon, and a day came when my stocking-bag was no longer a pleasure, but just a reproach to me, and I dreaded nothing more than the call for clean socks.

One night, when the baby was restless and prevented my sleeping, light broke upon my mind. Eureka! I was impatient for morning to dawn, and at the earliest convenient moment I set down to make those socks "almost as good as new." I took strong cloth, new denim, hickory, drilling, or ducking, and cut out heels large enough to cover all the ragged portion of the sock-heel. All this ragged part I cut away, and put the new heels in double, the outer cloth being larger than the inner, in order that there might be no bungling place where the new heels joined on the old socks. I turned in the edge of the outer heel and hemmed them down neatly, but the inner cloth I only cross-stitched on. It all took but little time, not one-quarter so long as it would to knit in new heels, as some good knitters do, and I think the cloth heels will wear much longer, as none of these double cloth heels have worn out yet. I do not doubt that many and many a smart woman has made this discovery for herself long ago, but she failed to report it for the benefit of the sisterhood of stocking darners.—"Hence these tears," and hence the delight I found in the invention.

Our sanctification must come not from our spiritual fathers, but from God.

No one is so entirely surrounded by labor but that he can talk with God at the same time in his heart.

"Sleep in Jesus." Beautiful words. The blessed do not sleep in their winding sheets, in their grave, but they "sleep in Jesus."

DIED.
At Wick, Ontario, on the 14th inst., Rev. Robt. MacArthur, aged 84 years.

MARRIED.
At the residence of the bride's father, on the 14th ult., by the Rev. A. G. Forbes, Mr. Donald McFarlane to Christina Macdonald, daughter of Alexander Macdonald, Esq., Kingston.

CHATHAM.—In the Ridgetown Church, on Thursday, 14th of January, at 11 a.m., and in Wellington St. church, Chatham, on Tuesday, 15th March, at 12 a.m.

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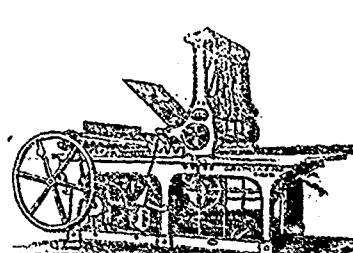
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