

British American Presbyterian.

Vol. 3.—No. 12.]

TORONTO, CANADA, FRIDAY MAY 1, 1874

[Whole No. 116

Contributors and Correspondents.

REV. J. LAING ON THE "FOURTH ARTICLE" OF THE BASIS.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—It is a proverb—"one must go from home to get news." It was as great news to the other members of the Presbyterian Church of Canada, in connection with the Church of Scotland, probably, as it was to me, which Mr. Laing vouchsafed through your columns on the 17th inst., to the effect that the Church of Scotland is the owner of the property which we enjoy in this country, and that Imperial legislation must be sought before our present designation can be altered. Those conclusions only afford amusement to those who are most immediately concerned, and who, it may be assumed, are as likely to know the real state of the case as Mr. Laing; but, as many of your readers may not have the means of informing themselves on the question, and yet are deeply interested in everything that relates to union, I ask your indulgence while I offer a few remarks on this formidable thesis on the "Fourth Article in the Basis," to correct the misleading impression which it is fitted to produce. I do not doubt Mr. Laing's desire to throw true light upon the question; but it seems to me that the promises he lays down, even though they were granted, do not warrant the conclusions he arrived at. To take the last of them first: does Mr. Laing mean to say that the mere offering of resolutions in a Synod, when these resolutions were not carried, determines anything? Or that the use of the term "our rights" in a report presented to the General Assembly establishes that the Church of Scotland claimed the possession of "legal" or "constitutional" rights in Canada? If he takes pains to inquire, he will discover that the Church of Scotland, as then and now constituted, cannot be out of Scotland, and can have no corporate or legal rights but in that country. Any rights she has or ever had in the Canadian Church, called by her name, are moral only—of the same kind as those which the "Free Church" of Scotland has in any of the Colonial Churches which have sprung from her.

Mr. Laing thinks he finds in the absence of any mention of the "legal" or "constitutional" rights of the Church of Scotland in those resolutions offered in our Synod in 1844, when the spiritual supremacy of that Church was denied, proof that these legal rights were conceded. But I read the history of these resolutions quite differently. I take it that those who framed these resolutions were men who were thoroughly acquainted with the facts of the case. They were not called upon to say anything as to rights of property, because those rights were not matters of dispute. The matters about which there was a difference of opinion in the Synod were wholly of a spiritual kind, arising out of the relation subsisting between the Church in Canada and the parent Church. There were, indeed, references to troubles that might arise, provided the name of the Church was changed; but as I understand the question, the obstacles apprehended were to arise, not from any action taken by the Church of Scotland, but from the members of the Church in Canada who might resist such legislation as should be sought to legalize the change, and who might give great trouble by bringing questions of Church property before the civil courts.

Mr. Laing endeavors to make a great deal out of the fact that Dr. Urquhart's non-committal motion was carried, and thinks that the Church should rather have courted difficulty, and have tested the questions raised; but I believe he will be singular in his opinion of what was the wise course in the circumstances. No Church that can avoid it is ever anxious to plead for her rights before the civil courts. He also quotes a passage from a report of the Colonial Committee presented to the General Assembly before the Disruption, in which the phrase "our rights" occurs; and from this he infers that legal rights are implied. But the meaning of the passage is obvious enough. The Church of Scotland had rights in the Canadian Church. It was her money for the most part that had built our first churches—it was her licentiates that first filled our pulpits, sent to this country many of them at her expense, and, to a considerable extent, maintained by her; it was through her good offices in large measure that our claim to share in the benefits of the Clergy Reserves was conceded, and surely in these circumstances she was warranted in saying that she had rights in our Church. But these rights were not legal, did not extend to proprietorship, any more than I have a legal right in any gift I bestow upon a public charity. In a sense, they were of a stronger character. She had moral claims upon us, as a parent has upon a child whom she has fondly nursed and protected. She knew that the Church here was being tampered with to subvert us from our allegiance to her at a critical period in her history, when a withdrawal of cooperation and sympathy would be a Brutus-like stab; and, having also full information of the fact that many of the ministers and people in this country were averse to any change in the relations then existing, she was justified in resolving to use all her influence to prevent the perpetration of the talked of "invasion of her rights." But her rights were only moral, as the means she was to employ in defeating the proposed legislation in this country were only moral means. In the very passage quoted by Mr. Laing, she speaks through her Colonial Committee, of the legal rights as belonging to "the recognized branch of the Church of Scotland." Here,

That is to say, all the title-deeds of property were made out in favour of the adherents of the Church of Scotland in Canada; and so long as the people desired to retain nominal connection with the parent church, she declared herself determined to stand by them. But, supposing that the proposed legislation had been carried into effect, the Church of Scotland could, in her own name, do nothing towards recovering property. Any actions taken in the civil courts would have to be entered in the name of persons living in Canada and claiming to have previously had rights in such property. And if they would take no steps to resist legislation to claim the property, she at home would be powerless.

And the same thing may be said now. If the Church of Scotland disapproved of the proposed Union, and if she thought any considerable portion of the people in our Church were opposed to it, she could unquestionably throw great obstacles in the way of Union by giving them her moral support; but the same might be said, I presume, of the "Free Church" of Scotland and the United Presbyterian Church. But the Church of Scotland, while preserving a position of dignified neutrality, as between her children in the Colonies who differ among themselves in opinions, has shown unmistakably that the proposed Union, if consummated in such a manner as to satisfy us, will be abundantly agreeable to her.

As to obtaining Imperial legislation on the question of the property of our Church, I fancy we shall have no more need to do so than the "Presbyterian Church of Canada" had on entering the United Church in 1861. There was a period when all the legislation of the Colonies was done in Westminster, but that period is long since past, and I apprehend our House of Commons is quite competent to grant us all the legislation that is requisite to enable us to take our property with us into the Union. On this point our Synod entertains no fears. If we go to our own Parliament with anything like unanimity, we do not anticipate any serious difficulty in securing a bill that will quiet all titles. It will be as easy to bring our property into the United Church, as it will be for the Canada Presbyterian Church to bring theirs. I have never known more than one person in our Church express the quixotic views which Mr. Laing has recorded on this subject, although it has now been before the Church for nigh fourteen years. Principal Campbell's resolution, offered in 1844, quoted by Mr. Laing, seems to deny to the Church the right to alter her designation. If it means that she cannot of her own motion change the titles to her property, then the position is quite right—Parliament alone can do that—but there is no more limit to the right of the Church to alter her constitution than there is to that of the State, provided it is done constitutionally—that is, all the steps, prescribed by the laws of the Church relating to changes, are taken.

But as I have already written at greater length than I intended when I began, I must reserve what I have to say on other parts of Mr. Laing's article for another letter.

Yours very truly,

ROBERT CAMPBELL.

Minister St. Gabriel Church, Montreal.
Montreal, April 21, 1874.

THE REVIVAL AT MITCHELL.

Editor BRITISH AMERICAN PRESBYTERIAN.

I have thought for some time back of giving your readers some account of the wonderful outpouring of God's blessing which has been going on in Mitchell for over two months. I was forestalled by another correspondent, but there are interesting facts of still later date of which all who truly love the Lord will delight to hear.

Meetings have been held for the most part simultaneously in the Presbyterian, the Wesleyan and the Bible Christian Churches, and in all with the most gratifying results. It is now ten weeks since they began. The number of anxious inquirers has been very wonderful. It has all along seemed as if an epidemic of conviction was among the people, the most unlikely persons were finding their way into the meetings, then beginning to manifest deep personal anxiety, and then readily and willingly waiting to receive direction. One very pleasing circumstance is the fact that no controversy has ever arisen to lead away the interest into a wrong channel. Controversy on such occasions seems to be one of the devil's best artifices to check the Spirit's work.

Evangelistic meetings have been held in the Presbyterian Church every evening from the beginning. At these meetings the singing of Gospel hymns and short pointed prayers by the people present are prominent features. Short addresses by such ministers as may be present, are delivered. Then, at the close, an enquirers' meeting is held, when the immediate acceptance of Jesus is pressed upon sinners by personal dealing. Many prayer-meetings are held at different times in the day, and by different sections of the people.

One interesting feature at all these prayer-meetings is the sending in of requests for prayer for certain persons. It is quite impossible to estimate the number of such prayers which have been answered, but many were manifestly answered within my own knowledge. I had the pleasure of ad-

dressing the boy's prayer-meeting once or twice. A more interesting meeting could scarcely be conceived. Very many of the children are rejoicing in a Saviour clearly found. Their meetings were of their own organizing and conducted by themselves.

I shall give some quotations from a letter from the Rev. Mr. Mitchell. "The work," he says, "has been characterized by much believing prayer. We have a morning prayer meeting, a union noon meeting, a mother's meeting, a boy's meeting, and a girl's meeting. The work has also been characterized by quietness and power. There has been very little physical demonstration—tears often, but no voice, and little surface excitement. The power with which God has accompanied the preaching of the word has been such as to break down all opposition. Very few have been brought under conviction who have not been converted. I do not know of one who has attended the meetings with any measure of regularity, who has not been compelled to yield. A considerable number of strangers or visitors making a passing stay here are among the trophies of divine grace. Infidels, drunkards, and degraded persons have been reached, and rescued. Some of those singled out at first as the most hopeless are now rejoicing in Christ. Several of our professional men and a few of the most prominent business men have received the message of peace. It has reached high and low, rich and poor, the best and the worst. I estimate that there are now upwards of five hundred persons who have come to lay hold of Christ more or less firmly as their Saviour; or, for the first time, to see their security, in him, since the present year began. Another characteristic of late is, the completeness of the work in many of those who have been brought to Christ. Many have cast themselves on Christ fully and now rejoice in the possession of the peace which passeth all understanding."

I should not omit to say that, when in Mitchell, an employer of labour told me that there was the most manifest improvement in the fidelity and trustworthiness of those of his employers who had made a profession of faith. What a grand testimony!

There must be many in Canada who are wondering if this work will not spread. I think a visit to Mitchell would convince any one that all that is required to bring an outpouring of the Spirit in any place is faith on the part of the people. We pray but we do not expect an answer—which shows that our praying is not of faith. The work has already begun in some neighbouring localities for which special prayer was offered at the meetings in Mitchell. It will begin in other places, too, just as soon as the people really ask for it.

W. H. RENSELSON.

Hamilton, April 21st, 1874.

Forms of Procedure.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—A Session Clerk asks for information on several points; and the answers I take to be as follows:—

1. A new Roll of members is not necessary at every purging of the Roll. Four new Rolls would be made up every year in some congregations. The names of communicants who have left or have died are removed from the list, by noting opposite them left or died as the case may be, and the new names are added. At least a year should elapse before removing from the Roll the name of a communicant who has left without a certificate.

2. When a joint meeting of Session and of the Board of Trustees is held clearly the minute of such meeting should not be entered in the Session Book, because such decisions are not strictly the decisions of the Session. Such meeting is a meeting of Elders and Trustees, and not a meeting of the Session and of the Board; for in this latter case there would be two courts in session presided over at the same time the one by a moderator, and the other by a chairman. Such a meeting is impossible. The preferable course is to record the proceedings of such joint meetings in a separate Book or in another part of the minute Book of the Board of Trustees for subsequent reference. Where there is a Deacon's Court, Elders may sit and vote as Deacons, the higher spiritual office, including the lower, but the office of Elder does not include that of Trustee.

3. A Session is liable to censure for cutting out a part of its minute Book, and for very obvious reasons. It might thus destroy the evidence of its own censurable proceedings towards some member of the Church. When an error is found to have been committed a formal reconsideration of the subject should be moved, and the former decision changed or modified, and a new minute to that effect entered; but of course the old minute remains unless the leave of Presbytery be obtained to have the record destroyed for special reasons, in the case.

Yours, &c.,

LEX.

REMARKS ON CORRESPONDENCE.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—A short time since I read with some surprise "A Reader's" remarks on correspondence, a letter in which he takes yourself, "Canadian," and myself to task. On reflection, however, surprise gave way to satisfaction as I thought you might consult him in future in reference to what should or should not appear in your paper, and so save any further mistakes? But while such a thought was filling my mind with satisfaction, judge of my astonishment to find that some one was bold enough to take exceptions to "A Reader's" letter! "Another Reader" even charging him with inconsistency, while Mr. D. Anderson goes so far as to say "A Reader" "has missed the very gist" of a passage of Scripture he refers to. Of course "A Reader" may in his own peculiar language say that those correspondents have "assurance to flaunt" such statements in his face, and that they would be better suited to the *Westminster Review* or some other journal, (although, by the way, he does not deign to notice either letter) but this does not reassure me and I am afraid you must feel as if you had lost your compass. Still there is a lesson to be learned from the circumstance I have noticed, and it is worthy of our attention. It is this, that if your columns were only open to "A Reader" & Company, your paper would not merit the support it is entitled to, as he hospitably his articles too freely with terms which are not very complimentary, nor true either, according to the views of others. I refer to such words as the following "misanthropic," "stupid," "stale," "illogical drive!" "mawkish mind," "reckless statement," "false reasoning," "assurance" "free thinking," "menialing," "satanic talent" "illogical inferences" "rambling letter," &c. all of which are calculated to wound without serving any good end whatever. If there is to be any limit to discussion, Mr. Editor, I trust it will begin here, in throwing out any letter or article that contain ungentlemanly and unchristian language, which can only wound the feelings and sow seeds that will yield a harvest that neither you nor I desire to reap.

Yours very truly,

PHILOS.

April 20th 1874.

[Philos has some ground for complaint. We reject a good deal of "strong" severe language, but what is left is sometimes not altogether what it ought to be. Will our correspondents, both lay and clerical, take the hint?—Ed. B. A. P.]

Case of Mrs. Malcom.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In common with Ministerial Brethren, I lately received a circular from Mr. Boyd, Banker, London, of which the following is an extract:

"I have great pleasure in soliciting your sympathy and co-operation in a scheme which deserves the attention of the whole C. P. Church. In February, 1873, the Rev. James Malcom, became unfit for his ministerial work, and his mental condition now is not such as to warrant the hope that he will ever resume it." (It is well known that, ever since the above date he has been an inmate of the Lunatic Asylum in Toronto.) "He was married to a lady who came out from Cran, in Fifeshire, to become his wife, and she (an orphan with no relatives in this country but a sister) has now to bear the burden of her own support and that of three children, all girls, from 2 to 9 years of age. It is surely not asking much to solicit a contribution from every congregation in the Church to create a fund for the purchase of a homestead or other permanent benefit for such a family.

So soon as Mr. Boyd's circular came to hand, I made an appeal to the congregations of Newton and Newcastle, and speedily succeeded in raising, among a willing and sympathizing people, a little over fifty dollars, which have been transmitted to Mr. Boyd. Now Sir, I mention this fact not by way of boasting; but rather in order to provoke other ministers and congregations to "go and do likewise." If each congregation in the Church were to act in this matter according to its ability, as these two have done, a sufficient provision would at once be made for this deserving, but unfortunate family. This surely is a case that powerfully appeals to the active sympathy of all who call themselves the disciples of Him who has said, "it is more blessed to give than to receive" "Whether one member suffer, all the members suffer with it." "Bear ye one another's burdens, and so fulfil the law of Christ."

Hoping that you will find a niche for this notice in this week's *PRESBYTERIAN*,
I am, yours &c.,

ARCN. CROSS.

The annual statement of Knox Church, Woodstock, shows that for all purposes there has been contributed the sum of Five thousand four hundred and eighty-six dollars and eighteen cents, including three hundred and forty-three dollars seventy cents for the schemes of the Church. The membership is two hundred and sixty-six,

Union.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I see in some of the articles "anent Union" lately published in your interesting paper, there is some anxiety manifested respecting property at present belonging to the Presbyterian Church in connection with the Church of Scotland. I would just remark that for many years past Acts of the Ontario Parliament and the old Province of Canada, have been passed authorising congregations to sell their globes, &c., and I never understood that they required to consult the Scotch Establishment on the subject. I feel confident that the Dominion Parliament, by desire of the several churches, could in like manner transfer their property to the one Body it is to be hoped speedily to be framed under the name and title of the Presbyterian Church of Canada. I don't think either the English or Scotch Establishments are recognised as corporations in any part of the Dominion, but even if they are should the body connected with it so wish, there will be no opposition by the Scotch Establishment to the formation of a great national Presbyterian Church in Canada, and if necessary, (which I don't believe it is) a short act would very soon be passed by the British Parliament sanctioning both change of name and transfer of property, and as Parliament generally sit till August I dare say such an Act could be passed before that time.

Yours truly,

A FRIEND TO UNION.

20th April, 1874.

P.S.—As the Canada Presbyterian Church is a different body both in name and actual composition from the Presbyterian Church of Canada formed in 1844. Now I can see no good whatever in going back to the debates and contentions of those days which ought to be left at rest for ever.

"D" To Mr. Herald.

Editor BRITISH AMERICAN PRESBYTERIAN.

The Rev. Mr. Herald, in his attempt to escape from his own net, has hopelessly entangled himself therein. He asserts that my syllogism violates the rule in logic "that the Major premise must include the Minor." For the proposition, "whoever denies Christ is not a Christian," he substitutes "whoever denies Christ and does not afterwards repent his denial is not a Christian." While I do not accept his emendation, yet to please him, I may grant, though from no necessity in the case, the rule referred to is violated. If it is, Mr. Herald must mean, either that Peter was not a Christian until he repented his denial of Christ, or that he ceased to be a Christian at the time he denied Him. He may choose either alternative, though the latter is not quite consistent with Scripture, and the former not altogether agreeable to the teaching of the Westminster Confession of Faith which I fancy he professes to be the confession of his faith. I think any of your readers may now see that my syllogism violates no rule.

In my former communication, in order to make it plain that Mr. Herald attempted to weaken the force of Mr. McTavish's statements by an "ad captivum vulgus." I found a similar syllogism wherein the same fallacy is more transparent, and so, more easily detected, that of Mr. Herald's is. "All, whether individuals or churches, who deny the Headship of Christ over his Church are not Christian. The Church of Scotland denies the Headship of Christ over his Church. Therefore the Church of Scotland is not Christian." This I imitated by saying, "whoever denies Christ is not a Christian, the Apostle Peter denied Christ. Therefore the Apostle Peter was not a Christian." Since I did not expressly limit the minor premise and conclusion to the period in Peter's life between his call and repentance where he went out of the hall of the Chief Priest, and wopt bitterly for his sin, your correspondent took advantage of the omission, and lauded himself where I expected he would, by virtually denying that Peter was a Christian till that time, or else admitting that he fell from grace, I do not mean to say that he intended either, but this is the position that he now occupies.

Mr. Herald is perfectly correct in saying that I am "afraid to avow the fearful conclusion that the Church of Scotland is not a Christian Church," because I believe that she is, notwithstanding that she has not yet answered the protest of 1813 "for good and sufficient reasons," and that, instead of being guided by the law of Christ, she consented to be guided by a statute enacted by the British Legislature (Lord Aberdeen's Act,) in the matter of the settlement of ministers in congregations. At the risk being charged with "Broad School" sentiments I distinctly assert that Christian individuals and Christian churches have often, and in various forms of opinion and practice denied Christ. If your correspondent thinks otherwise, I fear he cannot find a Christian on earth, not even himself, I venture to say. Perhaps he supposes as it appears others do, that no one verbally professes the Headship of Christ over the Church should be charged with denying that truth however inconsistent therewith their practice and their opinions might be. The Church of Rome professes the same doctrine as clearly as the Church of Scotland, or any other Church, or even Mr. Herald does, but she denies it by her submission to the Pope as her earthly head.

I remain,

Truly yours,

D.

The Pastor and People.

The Sabbath.

A bright spot, an oasis
Aunt Sarah's dearest dream,
The sweetest bud that blossoms
Upon the rose tree of the year.

Beecher's Yale Lectures on Preaching.

DEVELOPMENT OF THE CHRISTIAN LIFE.

I propose to speak to you this afternoon on repentance, conversion and sanctification; the three steps in the Christian life. What is it to be a Christian? It is to undertake to live as Christ commanded.

It is not right for one to give a full definition of faith, looking only at it as it appears in mature and ripened Christians, and then say one is not converted till he has such faith, for we are not to test the beginnings of life by the phenomena of its maturity.

You must not mistake my meaning and suppose that I mean to say that the transition from a worldly character to a Christian one is very slight. There are no two things so different as the character of a man of the world and the character of the one under the Lord Jesus, but the beginnings of the change are small and must be accepted in hope of the end.

You will ask, "Is not this doctrine of yours the doctrine of gradualism in conversion? Do you not advocate immediateism?" Yes, with all my heart. See that slip tacking on the East River as she beats against the wind.

the New Testament—or practice, rather—is to bring men promptly to the renunciation of every known wrong thing. But its solution is to stop sinning is not necessarily entrance upon the Christian life.

It may be asked, also, in advocating this method of introducing men into the Christian life, I set aside all dramatic experiences. Not by any means. I look upon such experiences with admiration. I strove after them myself for a long time, but never got them.

If it is asked, "How much feeling is necessary that conversion be genuine?" the answer must be, "What is necessary to turn men from wrong to right, and no more." The amount of steam that will carry along a small yacht is not enough for an ocean steamer.

Some seem to think there is a want of dignity, a want of respect for a person's individuality in insisting on immediate conversion. They say that a minister should present his arguments ethically and ethically, laying them at the feet of men and allow them to excuse their own feet will in applying the truths.

After men get into the Church, ministers are apt to think they are safe, and look out for more. They are always dragging their net and never packing down the fish. Yet we are more responsible for men after their conversion than before.

Service for God Rewarded.

There are many things we can do for God. We can publicly declare we are on His side, and show that we are in all appropriate ways. We can commend and associate His truth, support His worship, minister to the wants of His needy friends, lead sinners from the error of their ways to Him, reclaim the vicious, and advance the interests of His kingdom, and if we do so He will surely recompense us.

Too Much Muscle.

The death of a brilliant young Edinburgh doctor, John L. H. M. Farlane, who has passed away within a few months of taking his degree, and at the early age of twenty-three, would seem to furnish a new illustration of the danger of excessive devotion to athletic sports.

Communion with God.

The knowledge of God is gained as the knowledge of man is gained, by living much with Him. If we only come across a man occasionally and in public, and see nothing of him in his private and domestic life, we cannot be said to know him.

Seek their Conversion Now.

The great business of the Sabbath-school teacher is to labor and pray for the immediate conversion of his scholars.

- 1. Because now is God's time, and therefore the best. He says "now is the accepted time; behold now is the day of salvation."
2. Because the thought that this work is to be done now, will act as a stimulus to teacher's efforts to his prayers which will insure the divine blessing.
3. Because if not done now it may never be done.
4. Because all things are most favorable to the scholar's conversion now.
5. Because, for the reasons just mentioned, the difficulties of reaching his heart and the obstacles to his conversion are daily increasing; and the probability also that he may never be converted.
6. Because every scholar converted will act as an incentive to seek the conversion of the rest, be a help and example to them, and an encouragement to the whole school.
7. Because it will be greatly more for the scholar's own comfort and advantage to be converted early than at any other time hereafter.
8. Because his conversion now will be a great gain to the Church and the world.
9. Because by every scholar converted early the teacher multiplies his own joys, his own usefulness in the world, and the glories that shall at last adorn his crown.
10. Because, for all the reasons mentioned, the early conversion of scholars will most conduce to the glory of him "of whom and through and to whom are all things."

A Contented Farmer.

Once upon a time, Frederick, King of Prussia, surrounded "Old Fritz," took a ride, and espied an old farmer ploughing his acre by the wayside, and cheerily singing his melody.

"You are well off, old man," said the king. "Does this one acre belong to you, on which you so industriously labor?"

"No, sir," replied the old farmer, who knew not that it was the king; "I am not so rich as that, I plough by the day for wages."

"How much do you get?" asked the king.

"Eight groschen (about 20 cents) a day," said the farmer.

"That is not much," replied the king, can you get along with this?"

"Got along, and has something to spare."

"How is that?"

The farmer smiled, and said, "Well, if I must tell you, two groschen are for myself and wife, with two I pay my old debts, two I lend away, and two I give away for the Lord's sake."

"This is a mystery which I cannot solve," replied the king.

"Then I will solve it for you," said the farmer. "I have two old parents at home who kept me when I was weak and needed help, and now they are weak and need help, I keep them. This is my debt towards which I pay two groschen a day. The third pair of groschen, which I lend away, I spend for my children, that they may receive Christian instruction. This will come handy to me and my wife when we get old. With the last two groschen I maintain two sick sisters, whom I would not be compelled to keep; this I give for the Lord's sake."

The king, well pleased with his answer, said,—

"Bravely spoken, old man. Now I will also give you something to guess. Have you ever seen me before?"

"Never," said the farmer.

"In less than five minutes you shall see me fifty times, and carry in your pocket fifty of my likenesses."

"This is a riddle which I cannot unravel," said the farmer.

"Then I will do it for you," replied the king. Throwing his hand into his pocket, and counting fifty brand new gold pieces into his hand, stamped with his royal likeness.

Family Worship.

To observe stated times of daily devotion is the duty of each and every ego. In some retired place where there can be freedom from interruption and observation, each should read the Bible, pray to God, and, if possible, sing a psalm or hymn of praise. This is called private devotion, and it should be engaged in twice a day, morning and night. And many have found great advantage also from stated seasons of mid-day private devotion.

The pious of all ages have likewise concluded that as the family is the greatest of our social blessings, so it becomes the family, as such, to moot and acknowledge this blessing, and thank God for it. This would seem to have been the custom of Abraham, the father of the faithful, of Job, of Joshua, and of David. And the prophet Jeremiah denounces a heavy judgment on those who wholly neglect family religion.

Such meetings of the family for prayer, praise, and the reading of the scriptures can hardly fail of receiving the Divine blessing, and of being, in the highest degree, useful. To be thankful for any blessing is the surest way of getting from that blessing all the good that is in it, and of securing the continuance of it. And what ground has any one to expect the continuance and well-being of the household to which he belongs, when that household never meets to beg the Divine guardianship, to be thankful for blessings, and to ask to know and be helped in the doing of duty? It would seem, then, one has just grounds to fear that God will pour out His fury on the families that call not on His name. It may be expected that in such families the servants will be wicked, the children profligate, and property a curse. Such heads of families are also justly chargeable with the guilt of all the evils which follow, since the curses which result of family religion bring could all be averted not only, but the contrary blessings be secured, if the family altar were reared and the mercy of God humbly asked for.

It is said that religion is much revived in many parts of our Church and land. How is it, we ask, in respect to family religion? Is that also revived? Where the form of it was, is there now more than a form? Is it more than the reading of the shortest psalm and the uttering of the short service? Is it felt that household religion is indeed a great privilege and a source of unspeakable good? Then, indeed, there has been a revival, and God be thanked for it. But it is to be feared that there are yet among us many heads of families who neglect family religion: whose children, in the most improvable time of life, are growing up without receiving from a father's prayers for and with them, those solemn lessons which, if learned, would never be forgotten. Nowhere more than at family prayer has Serpiero that eminent characteristic which St. Peter ascribes to it—"Being born again, not of corruptible seed, but of incorruptible by the Word of God, which liveth and abideth forever." Scripture, read at family worship, liveth and abideth forever in the soul, and becometh the incorruptible seed, by which children and servants are born from above and become the children of God.

A man who had ague for a long time, and had become so reduced by it that his life was despaired of, was advised to read his will. One of his bequests was: "I give and bequeath unto Mr. —, the parson of this parish, these plagues fits of the ague. This legacy so tickled his fancy that he burst into a loud and long-continued fit of laughter. From that time the ague left him."

Business and Religion.

It is a mistaken idea that a consecrated religious life is not favorable to business success. God's methods never conflict with each other. Business and religion have intimate relations, and in the life of Christian men especially, they cannot be disjoined. Yet Christian business men too often make business a mere plea for non-attendance upon the weekly social services of the Church. It is true that prompt and continued attention to business is one of the elements of its success. But business is not outside of God's providence or care. With religious men, we believe that religion has something to do with their worldly prosperity. The true Christian man has religion in his business, and business in his religion.

Active business men are among our most efficient Church workers. We know of brethren full of worldly cares and enterprises taxed incessantly with business pressure, yet they have time for an hour in the weekly prayer and class-meeting, and are ready to strike strong blows in time of revival. Such men bring life, and power, and energy into the work of the Church. The sacrifices they make for the cause of Christ is seen and felt. It carries conviction to men. These men honor the cause of God, and God in return honors them with positive rewards even in temporal things. Consecration to God is not a source of business failure or of poverty. Satan not only cheats thousands of men out of their spiritual inheritance, but he leads multitudes to bankruptcy. Sad mistakes for business men, when business is allowed to appropriate that which ought to be given to God and his service.

Business men go to the club rooms and onto late and costly suppers, and influence themselves with wine. Many such go down. Dissipation is costly business. It takes much time, it steals away the choicest energies of mind and body. The fascinations of the theatre tell on business men. Young men especially come to disaster in business from loose habits engaged by this practice. Alas, how many go to the great cities with fair prospects for wealth and eminence, and enter the countless list of business failures.

The world almost altogether overlooks the fact that wealth is one of God's great provisions for men. He meant it for a blessing. The Gospel of his Son is calculated to increase its facilities and multiply its benefits. He has put its growth and development under positive law. The true attainment of wealth is not a grab game. It is a grand business process under a great practical law, which, if observed, brings its great general results. Fortune building may be a religious work; more, it should be such. Consecration to God entire, is no drawback to a business man; it may be the means of his more rapid success. The prayer-meeting brings no danger to the business man. The true Christian will find time in the pressure of daily life to honor God, and to help his cause. The Harpers, the Lawrences, the Wolcotts and the Hemingtons, present noble instances of success in Christian men. God is honored in the use of wealth that is wrought out by men who recognize him, and do not fail to identify themselves with his evangelical work.

Consecrated business life is one of the great needs of the Church. It is an age of business. The business man is really the prince of our times. From business ranks come most of our public men. They make good congressmen and senators. Our practical age has need of them everywhere. So the Church needs her business talent brought into earnest consecration to Jesus. We need our business men at our altars, we need them in our Sunday-school, teachers-meetings, at our missionary gatherings, and in every place where strong hands, vigorous brains, and warm hearts may give help to our Christian work.

In fact our great evangelism is emphatically business. It is systematic work for God and souls. We need in it such dispatch and skill. History is making faster. The world accelerates. Satan multiplies his agencies. If Christ is to take the world, and he will, then must the Church summon her strong, her brave and true men from the hot haste of the market, the warehouse, the shop, the mill, and the store, and they must join hands and hearts for Christ. God waits even now to show what he can do with consecrated men of business. Christ wants the best talents for his cause. He chooses the best orators. He calls the best writers. He has drawn the world's best scholars into his service. He has a special demand now for the men who stand at the very forges of the world's power and progress.

If the Church can have the advantage of her business endowments, she need not fear for the future. Her business men must tell how slow or rapid shall be her victories. We have to thank God for many noble examples of consecrated business. The time and the gain of these men are laid under contribution to Jesus. They speak and give for God. Their consecration has not made them poor but the God of all bounty, and has crowned them with success and honor.

The relation of business and religion presents an interesting subject of study. If they were better understood, the Church would be the gainer in financial and spiritual power. Our brethren in the heat and care of business life, would find the joy of Divine help, and discover new secrets of success and lessen the charms of failure. We greatly desire to see the business power of the Church more fully utilized for God.

A man who had ague for a long time, and had become so reduced by it that his life was despaired of, was advised to read his will. One of his bequests was: "I give and bequeath unto Mr. —, the parson of this parish, these plagues fits of the ague. This legacy so tickled his fancy that he burst into a loud and long-continued fit of laughter. From that time the ague left him."

Sabbath School Teacher.

LESSON XVIII.

THE FIVE SUFFERINGS.

COMMIT TO MEMORY, v. 87, 38.

PARALLEL PASSAGES.—Mal. i. 11; Rom. xli. 1.

On the burnt-offering, read ch. i. 1-8; on the sin-offering, ch. ii. 1-8; on the trespass-offering, ch. vi. 1-7; of the consecration, Ex. xxix. 1-35, and of the peace-offerings, ch. iii. 1-6.

CENTRAL TRUTH.—"We are not our own."

LEADING TEXT.—So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Heb. ix. 28.

We now enter on a new section of the Book, occupied mainly with the service of the sanctuary, containing besides only short histories, the consecration to the priesthood and the proof of God's holy action in the death of Nadab and Abihu, and the blasphemer. Of those who deny that Moses is the author, there is no agreement among themselves. No systematic order is followed after the first five chapters; and finally the book has a close and natural connection with Exodus, and with the following Jewish history.

In accordance with the title of our Lesson we confine our attention to the substance of the five chapters with which the book opens, for the sake of unity and simplicity, taking no note of the "consecration," of which we have a full account in ch. viii.—compliance with the directions of Ex. xxix. The following points will aid both teachers and pupils in giving a definite order in the mind and rendering the Lesson manageable: for the Hebrews having the service in actual progress among them, did not need, and so did not receive, a methodical statement.

(a) The sacrifices interested both the people and the priests, the former in bringing, the latter in offering them. The people were of more importance in this matter than the priests, and so their part of the directions comes first and is most full. We have it up to ch. vi. 7. The part for the priest is from this point to ch. viii. 21.

(b) The direction to the priests to go over the same ground and in the same order as for the people, burnt-offering, meat-offering, peace-offering, sin-offering, trespass-offering.

(It is a help to memory to note that the initials of these, as they lie in the book, are in the order in which they lie in the alphabet, B, M, P, S, T.)

(c) Of the five three were animal, and two vegetable offerings, and the distinction is kept between the slaughtered animal (zebach), and the bloodless offering (mincha). The burnt offering, meat-offering and peace offering of ch. i.—iii., are (unlike the Passover), private and voluntary (ch. i. 3) offerings. Examine:

I. THE SUBSTANCE of the offerings. Instead of burdening the lesson with formal details regarding each, the following further points may be noted:

(1) All the animals allowed were clean according to the old custom (Gen. vii. 2; and to the law (Lev. xiv., and ch. xi.); they were man's most useful animals; and they were available property. They were all designated to Abraham by God in the solemn sacrifice which ratified the covenant. See Gen. xv. 9.

(2) They were perfect of their kind, any exception (like that of Lev. xii. 28), not referring to any of these. See Mal. i. 12, 13.

(3) They were graded, to suit the conditions of the people. One man could bring a bullock from the "herd," ch. i. 3; another less wealthy, a sheep from the "flock" (v. 10), a third still poorer could bring a pigeon. So with the vegetable offerings, bowls of fine flour, cooked cakes from the oven, the pan, or the frying pan (ch. ii. 1-7) were admissible. Every family however lowly, must possess one or other of these simple appliances, the pan being only an earthen plate.

(4) Salt was included in all offerings, ch. ii. 13, not only meat-offering, but all others. It was the "salt of the covenant;" see Num. xviii. 18; 2 Chron. xiii. 5.

(5) On the other hand honey and leaven were carefully excluded. Chap. ii. 11.

II. THE SIGNIFICANCE. Men could not come before God "boldly," because they had sinned. God is not "near to them," until, in the way He appoints, they are "made nigh." Eph. ii. 13. Only at an appointed place, through the medium of appointed persons (themselves needing to be made fit in appointed ways), with appointed sacrifices, could they draw near to God, and have acceptance only with blood. (See Heb. ix. 22.) In the animal offerings the blood was carefully sprinkled (ch. i. 5, 11; iii. 2, 9, 13).

In the burnt-offerings, the whole, and in the other animal offerings, the appointed parts, were consumed with fire on the altar. Two theories are held regarding the significance of the burnt-offering. It is neither desirable to burden this lesson with minute details, nor with arguments, so we simply state these views, which perhaps do not radically differ.

(1) The Hebrews being already a covenant people, united to the Lord, expressed in the consuming of their offering the entire dedication of themselves to Him. So in the peace-offering. In the sin offering they made confession as a child of God does in prayer, in the trespass-offering, a fine in money being also enjoined. They who take this view make the natural order to be sin offering, burnt-offering, peace-offering.

(2) The burnt-offering represented atonement, the faultless victim being slain and its blood sprinkled and its flesh burned with fire, the symbol of God's just anger. It was first, because pardon through atonement must go before all communion and fellow-

ship, as shown in the meat-offerings, &c. The view of the sin and the peace-offering is the same as above. They who take this view count the natural order, the grouping of Leviticus.

Referring to the points made under the "substance," we now see:

III. THE SPIRITUAL USES. (1) We are to glorify Him with all that belongs to us. We are to glorify Him with all. He accepts us in the covenant, which expresses to us the way in which we are to come. In any other than God's way we have no right to expect favour. We only serve Him when we come in the appointed way, and do His revealed will.

(2) We serve God truly when we serve Him with our best. He requires integrity of heart, and the complete putting away of sin.

(3) All men, of every class and condition are to serve God, and a man is accepted, according to that he hath. 2 Cor. viii. 12. The priest hath directions for the turtle-dove and the cake of bread, no less than for the bullock or the bowl of fine flour.

(4) It is as in the covenant, joined to the Lord, altogether his, that we come. The "salt of the covenant" must never be wanting. "For Christ's sake" expresses this idea to us. Mark ix. 50.

(5) But all that corrupts, and deceives, as honey fermented (leaven) must be kept away. "God regardeth the heart." Matt. xvi. 6; 1 Cor. v. 7.

The Hebrews did not probably understand all that we do, concerning the sacrifices. God teaches the church as a whole. The little boys in day-schools learning grammar by memory, do not understand the principle of it, as they will afterwards. Nevertheless they must learn it for the purpose of rising to the higher comprehension. The Epistle to the Hebrews, written by a converted Jew, under the inspiration of the Holy Ghost, brings out the meaning of the sacrifices; and every one should study it carefully, especially the ninth chapter, so as to see the bearing of these services on the teaching of the church, as one body.

No doubt men's views of sacrifices varied with their spiritual knowledge, but all saw that they could not atone for themselves. A priest must do it with blood. So Christ's atonement was foreshadowed, and a careful examination of the New Testament will show that he is sin offering, 2 Cor. v. 21; peace-offering, 1 Cor. v. 7; meat offering, Eph. v. 2; burnt offering, Rev. xiii. 8. A sinner was come through him; as a holy priesthood we feed upon him.

SUGGESTIVE TOPICS.

The number of voluntary offerings—where they are described—by whom presented—where—of what kind—division of them—the choice in animal offerings—in vegetable—the reason of this—the method of the burnt-offering—the blood—the flesh—of the meat-offering—of the peace-offering—of the sin-offering—of the trespass-offering—its peculiarity—what must always be included—what always kept out—meaning of these—the idea of the blood—how atonement made—our priest—sacrifice, the food of our souls.

LESSON XIX.

THE THREE GREAT FEASTS.

COMMIT TO MEMORY, v. 4-6.

PARALLEL PASSAGES.—Ex. xxxiv. 18; Acts ii. 1; Ezra iii. 4.

With v. 4-6, read 1 Cor. v. 7, 8; with v. 15-17, read Num. xxviii. 26; with v. 18-21, Heb. x. 25; with v. 23-26, Isa. i. 18, 14.

CENTRAL TRUTH.—The Lord is the master of assemblies.

LEADING TEXT.—Now about the midst of the feast, Jesus went up into the temple and taught.—John vii. 17.

The religion of the Lord, unlike the religion of man, or of the priest, is in a high degree social. It knows nothing of tall cell or the hermit life. Sinners, true religion brings together, men as members of one family. (See 1 John i. 7.)

The union of men in religious service, binds them together as a people. The Hebrews were so united. Hence the year of Jeroboam (1 Kings xii. 26-36), and the effort of Hezekiah (2 Chron. xxx. 1).

The rules for public worship among the Jews were very full. There were the continual burnt-offering, morning and evening, the weekly Sabbath, the new moon, the five set feasts of the year, all named in Num. xxviii. and xxix. At these times, as well as on the weekly Sabbath, there was "holy convocation," or religious meeting, for edification and common worship.

The "festivals" we have to consider to-day, and to which so many references are made throughout Scripture as to render some knowledge of them most desirable, are three in number, Passover, Pentecost, and Tabernacles. They differ from the other two "set feasts," Num. xxix. 39, in that the males of Israel were required to "appear before the Lord," that is to go to the sanctuary of the nation. See Ex. xxiii. 17, xxxiv. 23, and Deut. xvi. 16. Women might go if they pleased, and some did, 1 Sam. i. 7, and Luke ii. 41.

But what a tax on the time of the people! Travelling was not rapid, and the people were largely living by the land which requires steady and regular labour. True, this service demanded some sacrifice, but it brought great gain, as we shall see, and the times of these journeys were adjusted to the farming seasons, and none of them fell in winter. The order is settled for us:

I. THE PASSOVER, (v. 4-6), instituted in Egypt, Ex. xii. 6, 15, the first named of the "feasts," i.e., appointed times of the Lord. (It has already been explained, Lesson VII.) It began on the evening of the 14th day, the Jewish way of beginning the 15th day, on which day the use of unleavened bread began. This was, in fact, separate from the Passover, but coming so close upon it in time, the two are combined in ordinary language, and the Hebrews of our time call the unleavened bread "Passover bread."

This feast kept alive the memory of the bondage and deliverance. It was part of a continuous national education, Ex. xiii. 8. The immediately following "unleavened bread" was a means of teaching, that a redeemed people is to be a holy people, righteous, not on account of holiness, but in order to make holy, (Eph. i. 4; ii. 8, 10.)

The Passover came immediately before the work of harvest began. Men returned from the sanctuary through the sowing crops, to gather the good fruits of the land. See the connexion in Ps. lxxv. 5-7.

II. THE PENTECOST, v. 15-21. It came after the grain-harvest and before the vintage. It was the first day after the seventh Sabbath (or seven weeks) from the Passover, v. 15; was celebrated by new meat-offering, v. 16, in which leaven was used, v. 17, and which were first fruits; burnt-offerings accompanied this meat-offering, v. 18; also a sin-offering and a peace-offering, v. 19; these being formally lifted up ("waved") and presented before God, v. 20, and all being rendered instructive to the worshippers by the services of a "holy convocation," v. 21.

In the Scriptures "Sabbath" often stands for week, Lev. xxv. 8; Matt. xxviii. 1. Of course this feast was the first day after a week of weeks, and the counting began from the offering of the sheaf, probably the 15th day of Abib (called Nisan after the captivity), though that point is disputed.

This feast is called "Pentecost" in the New Testament, and in the Apocrypha, when Greek was spoken, meaning "the fiftieth day," but it has other names in the Old Testament, as you see, Ex. xxxiii. 16. The fifty days from the offering of "the sheaf," covered all the time of grain harvest, and at the end of the harvest this feast was for "thanksgiving" and fitting offerings for the harvest just reaped. It lasted only for a day. The offerings are "waved," offered before the Lord, as distinguished from offered on the altar. No leaven could be had on the altar. Laying animals of a "wave-offering," it is said, were led to and fro before the Tabernacle, in a solemn form. By this service gratitude was stirred up and expressed, the first fruits given to God sanctified all the rest. Hence Christ "the first fruit," gives a character to all the rest, 1 Cor. xv. 20, 28. See also, Rom. xi. 16; James i. 18; Rev. xiv. 4. From Num. xxviii. 26, 27, it appears that yet other sacrifices were offered on this day, as additions to the daily sacrifice.

III. THE FEAST OF TABERNACLES, v. 33-36, began at full moon, like the Passover, v. 33; lasted seven days; had a holy convocation on its first day, and after it, came another such, v. 36; the days between being each marked by "an offering made by fire unto the Lord." This eight day had a peculiar name among the Hebrews, meaning probably, "closing festival," rendered "solemn assembly" in our version. That phrase might describe any final meeting, but especially that of the year.

The details of sacrifices for this week are given in full in Num. xxix. 12-38. The mode of keeping the feast by the people is described in v. 40. The people took the boughs of such trees as were employed for covering huts or sheds, and carried them in their hands and dwelt under them seven days, in remembrance, as v. 43 shows, of the dwelling in booths after their deliverance from Egypt. True, the people lived in tents in the wilderness, not booths, but the idea in both is, the unsettled wandering life, and Hosea xii. 9, fixes this connexion.

The question will arise "of what use can these details regarding the Jewish feasts, be to us?" Various replies may be given, such as:

1. The continuous observance of these feasts is a proof of the truth of Old Testament Scripture. It is hard to think how they could have been begun, except by a people who felt that God was speaking to them, and truly. (Imagine the difficulty of getting all the people of a state to go for a week to the capital to commemorate an event of which they never heard, such as a victory over the Russians.)

2. Many points in the New Testament turn on knowledge of Jewish feasts. See Acts ii. 1.

3. God's will always has been that his people should remember his mighty acts, Passover, Tabernacles. See Eph. ii. 11.

4. His goodness is to be praised and enjoyed with general cheerfulness. His service is not a hard yoke, nor a gloomy bondage. See the stranger's treatment at the harvest home of Pentecost. Deut. xvi. 11, 14.

5. The Passover showed the people, as divided off from all nations, God's redeemed family; Pentecost, as under law to him, and living by his goodness, and the feast of Tabernacles, as led by him, and in a true sense always pilgrims and strangers on the earth.

SUGGESTIVE TOPICS.

The number of "set feasts"—the difference between these three and the other two—names—why—so called—when the Passover instituted its uses—its time—as to field labour—as to the season—Pentecost—how the name comes—its meaning—old Testament name—its uses—the offerings—the period as to labour—the feast of Tabernacles—why so called—why kept—in what way—the time—meaning of "holy convocation"—use—how the stranger affected—influence of these feasts—tone of Jewish religion—their interest to us—lessons they illustrate.

Each moment of time is one of the successive and separate letters of the alphabet which go to make up the great book of eternity. And eternity being the sum of all moments, and therefore the residence or locality of God in the higher sense, we are thus learning the letters of that book in which will be written out all truths and destinies for ourselves. To lose a moment by being out of harmony with the facts and requisitions of the moment is to lose a letter of the great book, and thus to lose something of its infinite and eternal meaning.

Our Young Folks.

The Little Cheat.

BY ELIZABETH OAKES SMITH.

Now, Kitty, look up in my face,
I've something grave to say;
The little mouse-hole is a place
Where you delight to stay.
You sit there blinking in the light,
And never stir a paw.
To cheat, Miss Kitty, is not right,
It is against the law.

You think your mouse will not know
That you are sitting there;
To cheat a dear little mouse, indeed,
Is hardly fair.
You need not look so sleek and nice;
Your naughty ways I know:
You sit whole days and watch for mice;
Go, little cheater, go!

—Our Doubt Animals.

Do You Hear That.

A New Orleans paper tells us of a printer who, when his fellow-workmen went out to drink beer, put in the bank the exact amount he would have spent if he had gone with them to drink.

He did this for five years. He then looked at his bank account, and found that he had laid up five hundred and twenty-one dollars and eighty-six cents.

In five years he had not lost a day because of sickness. Three out of five of his fellow-workmen had in the meantime become drunkards.

The water-drinker then bought out the printing office; and in twenty years from the time he began to put by his money he had laid aside a good many thousands of dollars. The story teaches a lesson which every little boy should lay to heart.—Youth's Companion.

Amy's Composition.

"Our teacher gives us such absurd subjects for composition," said Amy with a pout, as she opened her portfolio one evening in a very dissatisfied manner. "What do you think she has given us this time, aunt Edith? It is just 'shoes.'"

"A very good subject, I should say. The only trouble will be in bringing your materials into a small enough compass."

"Why, I am sure I cannot write a dozen lines on it. What is there to tell, except the different kinds that are made, and what they are used for?"

"Well, just sharpen your pencil, and begin to set down those we can readily think of."

"First then, I will put down leather shoes, for these are the most common, and would you mention the different sorts of leather, morocco, kid, goatskin, and all those?"

"Yes, I think so, and you must not forget calf and cowskin too. Our farmer folks would be badly off without them. There are various imitations of leather also, made into shoes which look very fair until worn. You had a pair of baby shoes once, which were very pretty, but proved to be made of paper. You kicked the side off from one the first afternoon you wore it."

Amy laughed, but said she guessed she would not put that incident in; then she went on with her heads "India rubber shoes, and satin, and velvet, and cloth, and carpet—why I did not think there were so many kinds."

"You have not mentioned wooden shoes."

"Are there such things?"

"O, yes, they are very common all over Europe. Poor people usually wear them there, they are cheap, and light and durable. Many people have urged the poor in our country to try them. Wooden shoes with enormously thick soles are worn in the great heat, and even those are quickly destroyed."

"Then there are iron shoes for horses, and sled runners, and other things, I dare say." So they went on until they had quite a long list of the different sorts of shoes.

When enumerating their uses, Ann Edith made them all laugh by her description of old Mrs. Morgan's shoes for her heels. All summer long the poor things trotted around in the garden with little bags of soft leather on their feet, so they could not scratch up the vegetables. It must have been very aggravating; but I guess, on the whole, they enjoyed themselves as well, if not better than they would shut up in at close pen all summer.

"I saw some rubber shoes last fall put to a use you would hardly guess," said aunt Edith. "I was in the Mercantile Library, and saw that all of the chairs had on rubber shoes to keep them from shuffling about and disturbing people who were reading. It was a very comfortable arrangement too, and saved a great deal of wear and tear in the course of a year. I have frequently thought of it since, when I have been in some places, and have heartily wished the same fashion might spread into private households."

"I think I shall make out a composition, after all," said Amy, quite good humoredly, as she folded up her paper and laid it carefully away. "Many thanks to you all for your suggestions. No I have the bones it will be quite easy to build the bird."

And so she found in the end that she had too much, rather than too little to say on the dry subject, and concluded in future not to find fault with her teacher's choice until she had turned the subject well over, and looked upon it on all sides.

I am of opinion that the Bible contains more true sensibility, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may be written.—Sir Wm. Jones.

Select Reading.

When a Christian dies, he does not enter into the joy which God gives, but the joy which God enjoys. It is not a gift but a partnership which the Lover receives.

Dutch bulbs are still in the front ranks. Hawera florists are exhibiting in Bremen, with great acceptance, their blooming hyacinths and crocuses, among them many varieties and colours never before seen in Germany.

Infinite toil would not enable you to sweep away a mist; but by ascending a little way you may often look over it into the light. So is it with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.—Arthur Helps.

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony to the soul, and is a perpetual song without words. It is tantamount to repose. It enables nature to recruit its strength; whereas worry and discontent debilitates it, involving constant wear and tear.

The University Library of Strasburg has received an augmentation of 80,000 volumes during the past year, and now numbers about 300,000 in all. One half of this large increase has been obtained through public and private donations. The library is twice as rich as before it was burned.

As one sensibly remarks, Making a profession of religion is like enlisting in the army. It is very easily done, and is at the most only a promise. Whether the promise is kept depends on how the recruit behaves, whether he endures hardships as a good soldier, and fights bravely, and follows whosoever his Captain leads.

The Presbyterian Church of Amherstburg held its annual meeting on the 6th instant. The Treasurers report read to the meeting showed the sum of \$322.85 had been paid or strictly congregational purposes, and for the Schemes of the Church the sum of \$39.75. Making a total payment of \$362.60 by a congregation of 21 members. This is at the rate of \$17.22 per member.

The genius of the Gospel is liberality. Itself the most amazing instance of the divine munificence, its advent into a human soul is marked by an instantaneous expansion of its feeling and affection. When it comes in its fullness and tells in its power, the churl becomes bountiful, and the miser turns out a philanthropist, and the sluggish issues forth a sleepless evangelist.—J. Hamilton.

BRING THEM TO ORDER.—One of the sins of parents that will be visited on their children on the third and fourth generations is the prevailing license given them to slight the services of the sanctuary. Unless our children are brought into the house of God, they will not be likely to resort to it as they advance in years, and losing the advantages of early impressions from the Gospel, it will not be strange if, later in life, they become inaccessible to its appeals.

An honest desire to know the way of life is the best qualification to learn of Him who speaks as man never spoke. Because as a little child, conscious of weakness, and willing to be instructed, as you will learn from the divine Teacher a higher wisdom than was ever taught in the most renowned schools of human philosophy. Receive the word of Christ as a personal message to your heart; appropriate to yourself the merits of His death as fully as if you were the only sinner in the world for whom He died, and you will easily learn how to be saved.

DON'T GIVE LIQUOR TO CHILDREN.—One of the first literary men in the United States said to a writer, after speaking on the subject of temperance:—There is one thing, which, as you visit different places, I wish you to do every where, that is to entreat every mother never to give a strong drink to a child. I have had to fight as for my life all my days to keep from dying a drunkard, because I was fed with spirits when a child. I acquired a taste for it. My brother, poor fellow, died a drunkard. I would not have a child of mine take a drop of liquor for anything. Warn every mother, wherever you go, never to give a drop to a child.

At the ordinary meeting of the Established Presbytery of Glasgow, recently the Clerk said that after last meeting he wrote out reasons and dissent and complaint from the decision of the Presbytery. Since their last meeting he had thought seriously over what had fallen from the Professor of Divinity on that day, giving great weight to the opinion he then expressed. He had since then learned from the newspapers that the same sermon, at least a sermon preached from the same text, though very much modified, had been preached by Dr. Caird in Edinburgh. On these grounds, after mature deliberation, he had made up his mind not to prosecute Dr. Caird and to withdraw the reasons which were then on the table.

MANNERS for the household, and manners for the public; all sweetness for the stranger, but carping, and complaining, and fault-finding for those at home—the very ones whom we should look for care and help in case of sickness and dangerous accidents. Out upon such double characters—such unmanly, such unwomanly, such miserably mean hypocrites! If you have one spark of love cherish it as you would an expiring life; kindle it into some holy flame, and come out in the magnanimity of your nature into the sunshine of a more loving heart, of a more kindly countenance, of a more smiling face, and eyes all twinkling with fun and merriment; joyous sunshine will then dissipate the sombre clouds of the household, the children, and servants, and you yourself will be a thousand times happier. Try it for a week, be more an angel in spirit, and as like a demon at heart, and you will be so pleased with the change that you will ever thereafter try to be an angel still.

PIANOS AND ORGANS.

THE OLDEST ESTABLISHED HOUSE IN CANADA.

We are the sole and exclusive agents for the following celebrated Pianos.

QUICKERING & BONS, SEYMOUR & BONS, BUNHAM & BONS, HAINES BROS.

And for Organs: MASON & HAMLEN Organ Co., Boston. GEO. A. PRINCE & Co., of Buffalo, N.Y.

We also keep in stock a large assortment of Pianos by other well-known makers, which we offer at lower rates than any other house in the Dominion.

Second-hand Pianos from Fifty Dollars upwards. Sent for catalogue, price list, terms, etc. before purchasing elsewhere.

A. & S. NORDHEIMER, 15 King-st. East, Toronto, and 25 Sparks-st., Ottawa

British American Presbyterian

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance. Postage by Mail, 50-cent per year, payable at the office of delivery.

Subscribers and Lists of Promoters furnished on application. All who are desirous to aid in extending the circulation of the PAPERMAN should send for the List of Promoters at once, as now is the time to secure new names.

Charges and Post Office Orders should be drawn in favor of the Publisher. Address: C. BLACKETT ROBINSON, P.O. DRAW 2181 Publisher and Proprietor

HAMILTON AGENCY.

MR. JOHN GREIG. Bookseller and News Agent, No. 2 York Street, Hamilton, has consented to act as Agent for the

BRITISH AMERICAN PRESBYTERIAN

our friends in Hamilton may find it more convenient to pay Mr. G. than to remit their subscriptions to this office. Toronto, 12th March, 1874.

MARRIAGE CERTIFICATES.

Blank Marriage Certificates neatly printed in blue and carmine, can be furnished from this office at 50 cents per dozen. We will send 25 copies to any address, and prepay postage, on receipt of \$1.00. Address: C. BLACKETT ROBINSON, Drawer 2181, Toronto.

British American Presbyterian.

FRIDAY, MAY 1, 1874.

TOPICS OF THE WEEK.

The new Election Bill has been discussed in the House at Ottawa with a good deal of spirit. Generally its provisions have been very much approved of, and there seems every likelihood of its passing into law very much as it stands.

The veto by the President of what is called the Inflation Bill, or that which authorizes the issue of a large additional amount of legal tender notes, is generally approved of by all really sober-minded people in the United States. It is not generally thought that the Senate will seek to set aside the veto by a two-thirds vote, or that if the attempt were made, the requisite majority could be secured.

The Riel excitement has greatly subsided. It is said that Archbishop Tache produced before the Committee appointed to investigate the North-West matter, a letter from Sir John Macdonald, distinctly stating that he could not ask for an amnesty, but enclosing \$1,000 for Riel, and recommending that person to take himself off to the States. If this has actually been the case, and if, after acting upon the suggestion, and so far influencing Riel as to induce him to leave the country, the Archbishop produces Sir John's private letter, then, certainly, the ecclesiastic beats the civilian out of sight in infamy.

The lock-out of large numbers of agricultural labourers in the English Eastern Counties will likely be attended by important results. The wages in those districts are very low, and the demands of the labourers are exceedingly moderate. The average pay, it seems, is \$3.25 per week, and all that was asked was an additional quarter. Not only was this refused, but the farmers over a wide district combined and turned off all their labourers, whether asking for increased labour or not, while they have further declared that they will never employ any labourer who belongs to any society for mutual help or protection. This sort of work will never succeed. Well may the Bishop of Manchester ask if the farmers are mad. Let the labourers emigrate in thousands, and the wages question will soon be settled.

SYNOD OF HAMILTON.

Members attending the meeting of this Synod, in Guelph, will find a Committee of Reception awaiting them in Mr. Torrance's Church, to direct them to their temporary homes.

An adjourned meeting of the Presbytery of Guelph will be held (D.V.) in Chalmers' Church, Guelph, on Tuesday, 5th May, at 9 o'clock a.m. Next ordinary meeting is appointed to be held in Chalmers' Church, Guelph, on the second Tuesday of July, at 9 o'clock a.m.

OMISSION.

In the list of scholarships of the third year awarded at the closing of Knox College, we omitted the Lindsay Scholarship to Jomloties, Pastoral Theology and Church Government, which was awarded to Mr. S. W. Fisher.

SYNOD OF LONDON.

Certificates entitling the holders thereof to a ticket from their respective stations to London and return, at one and a third fare for the double journey, per the Great Western and Grand Trunk Railways, have been forwarded to members of the London Synod.

Elders Certificates have been sent to their respective ministers. Should any member of the Synod not have received a Certificate, he may obtain one by sending his address to the Rev. R. H. Warden, Bothwell.

SOCIAL INTERCOURSE.

A good many in Ontario would be all the better for reading attentively, and inwardly digesting the following remarks by Dr. Robert Chambers on "Social Intercourse." The evil may be worse in the old country, but in this new land we are hurrying or very fast in the same direction. There is among us the same spasmodic aiming at what is fashionable, and therefore what is cold, formal, stiff and stupid. Let us hear what the Dr. says:—"In this matter there is apparently something wrong, perhaps too much expense, too much finery, too much eating and drinking, too much driving, or too late hours—all for the sake of being fashionable. The following has come within my own knowledge. Mr. Martin, the eminent painter, was accustomed at one time to have conversations at his house, at which there never was any person who was not eminent in some department of literature or art. They generally consisted of about seventy persons and they were remarkable for their pleasant character. On thing also remarkable was that there was extremely little eating and drinking at them. At length it began to be thought that men should be allowed to bring their wives, and that, in the few instances where married women of eminence had been admitted, they should be at liberty to bring their husbands. In a little while after the wives of the literati and artists pleaded for permission to bring with them their female friends who happened to be staying with them. Thus a large infusion of commonplace mortals took place. The consequence was that the meetings fell off very much in attractiveness, and that a great deal of more eating and drinking was observed. So much was the latter circumstance remarked that the host found it necessary to give up the use of wine; then he gave up everything like supper. The commonplace people being thus disgusted, and the elite having meanwhile ceased to feel any pleasure in attending, these conversations were at last entirely given up after they had run with more or less success for about six years. "On the same subject," adds the Dr. "I am tempted to make the following quotation from Bently's Miscellany:—"Why London is unsocial it is difficult to say, though every body says it. Every one pines for visiting on easy terms, but no one makes any attempt to facilitate the matter. Invitations at a month's end, seem like insults upon our sublimity state, our uncertain health &c.; but nevertheless we like unexpected visits? Extempore tea drinking is esteemed a liberty; and if you venture upon it the whiffs of the visits is apt to be occupied in reflections whether or not it really is acceptable. A vain, though well meant attempt was made last season to revive the simple enjoyable supper at nine o'clock, but the Londoners would not understand it. They have no notion of anything that is not in every way full dressed. With all our luxuries, the luxury of easy visiting is not to be ours. We must be half ruined to be in society at all; and we are growing obtuse to the real vulgarity of all the display and expense which we thrust upon our tables and mingle with our nocturnal greetings."

To a great extent the same may be said of Toronto and every other Canadian place of any size. Extravagance in entertainments is the order of the day, and hence a continued effort to excel or equal one's neighbor though that neighbor may be three or four times as wealthy. The great party must be made up to its full complement, and then by and by comes the inevitable confusion and bankruptcy. What is the result? Companies that are dull as they are grand, with anything like friendly intercourse an utter impossibility. One extravagance leads on to another and the result is worry, a sense of poor, dishonored vulgar significance, but little heart, less refinement, and almost no affection. Who will introduce the wholesome custom of parties breaking up at eleven at the very farthest? Is it necessary in order to have social intercourse with our friends to half ruin ourselves in vulgar finery and anything but edifying display?

MISSIONARIES FOR LAKE SUPERIOR.

As already announced in our columns the Home Mission Committee at its last meeting, appointed three of our Probationers in the Lake Superior District Mr. McKay goes to Sault Ste Marie, Mr. D. J. Caswell to Silver Islet, and Mr. D. McKerracher to Prince Arthur's Landing. Mr. Kay is to be ordained and designated to his field on the evening of the first Wednesday of May, in Guelph, during the Session of the Hamilton Synod. At the request of the Presbytery of Guelph the Rev. Mr. Cochran, as Convener of the Home Mission Committee, will give the address to the Missionary. We hope that the Presbyterians in and around Guelph will turn out in large numbers on the occasion, and at the same time give a liberal collection to our Home Mission funds. All interested in the spread of our common Presbyterianism must rejoice at the prospect of having these localities permanently supplied with Presbyterian ministers.

The Presbytery of Hamilton had charge of the arrangements for the ordination of Mr. Caswell, and that of Toronto for Mr. McKerracher. We shall in due course notify our readers of the days appointed.

FUNDAMENTAL VIEWS OF THE NATURE OF THE CHURCH.

The difference of opinion which exists as to the proper functions and relations of the Church, and regarding many practical questions of a social and political as well as ecclesiastical character, is owing to a large extent to the fundamental views that are entertained as to the nature of the Church. When that is intelligently settled other questions are at once decided as a matter of course. Without meanwhile pointing out the bearing in practice of the several theories we shall enumerate and state those theories.

1. There is the Erastian view which holds that the Church is dependent and subordinate. This assumes the supremacy of the Civil Ruler, the existence of the Church by his good pleasure, its subjection to him and regulation by him. According to this view the Church is the creature of the State; has no powers beyond what has been secured to her by Statute, and is in duty bound to be and do neither more nor less than the State decrees she is and must do. This is the simplest view and always commends itself to legal minds which are not alive to spiritual considerations. No imperium in imperio, is admissible, and the Church is regarded as a State Institution for the teaching of morality, with certain other functions of a social character, which make her very useful as a kind of moral police.

2. There is the Ultra-montane view, according to which the Church is independent and supreme. The Church is regarded as the repository of divine authority, and it is held as the vicar of God. Established by God for the very purpose of holding natural principles in check, and controlling the action and destiny of man, the Church claims Sovereign superhuman authority. By her King's rule, and at her will they are set up or dishonored. The laws passed by a Legislature have no validity, if condemned by the Church; she can put rulers under interdict, make a rebellion a duty, enforce the obedience of subjects in defiance of the powers that be. The Church as the vice-gerent of Heaven is supreme, infallible and omnipotent, and to gainsay or oppose her dicta is to be guilty of sin as well as to incur danger.

3. There is the intermediate and constitutional view of the Church. According to this view the Church is an institution established by God, not the creature of the State, endowed with certain powers and functions by God, for the exercise of which she has no need of civil authorization, but her sphere is limited to the spiritual and ecclesiastical, and she has no call to interfere with the civil administration of a country, and is subject to the civil ruler in all temporal concerns. A co-ordinate jurisdiction is claimed for the Church, not a subordinate, so that while as citizens every member of the Church in particular and in civil matters the Church as a whole, are subject to the powers that be, on the other hand every magistrate, ruler, and King in particular is subject to the Government, and discipline of the Church as Christians, in all matters purely spiritual and ecclesiastical. The civil and Church spheres are distinct, limited by their respective objects, viz., the temporal and spiritual well being of men; and the jurisdiction is separate and co-ordinate.

The Church is in her own sphere a monarchy, independent and supreme. Christ is her Head and King; His law is her only statute book; and her function to do His will as revealed, not in acts of Parliament, but in His word and by His Spirit. Faithfulness to her King requires that she add nothing to those laws and take nothing from them, either at the bidding of other powers without her, or at the solicitation of those who as members profess subjec-

tion to the Great King.

4. There is the Democratic view, according to which the Church is a voluntary association of individuals, having power to enact their own terms of membership and laws for their guidance, a self-governing community responsible to no higher power. We ought to have and the churches, for every Society is quite independent and has a right to say whether it will fellowship with any other Society and if so on what terms. A Church of this kind can be dissolved and cease to exist by a vote of its members; and another can as easily come into existence by the organization of a religious society with constitutions and by laws. This view is opposed to the monarchical which claims for the Church a divine origin and divine rule for the Kingdom of God, and asserts a continued existence and organic unity from age to age and in different localities. It also logically denies any jurisdiction properly so-called, or rights as an institution co-ordinate with the civil Government—nothing is binding save what has been agreed to; withdrawal or expulsion from the Society, as the case may be, is the only question that can be raised in connection with the Church, as a majority may change the constitution and laws as they see fit; or dissolve the Society by a vote. No higher law can be invoked; the voice of the members, expressed in meeting, is Sovereign and binding on every member, no matter what her their decisions conflict with the Statute law of the country or the law of God as laid down in His word.

It is easy to see how these several views will sway the judgment of those who hold them, leading either to Erastian submission, ultramontane arrogance, evangelical independence, or radical relaxation of law and enfeebling respectively as supreme of civil law, or the church, or the scriptures, or the people. Hence it is not more important in the discussion of religious-political questions to determine in the first place what is the true nature and what the proper claims and rights of the Church. Is it of God, or of men? and whom shall it obey and whom command? and in what matters is the church to interfere?

RUMOURED MOVEMENT IN THE CHURCH OF SCOTLAND

We have already called attention to the rumour, that in the interests of political conservatism, a proposal will be made by the British Government, to make sundry changes in the present position of the Established Church of Scotland that a portion of the Free Church at last may find their way back to the place they occupied before 1843. In another place we give the overture on the subject, which has been transmitted to the Free Church Assembly by the Presbytery of Edinburgh. It met with the support of all parties, although in the speeches there was manifested great difference of sentiment as to what the Free Church might or should do in certain circumstances. It seems far from probable that the rumored proposals will be made. But the party represented by Sir Henry Moncrieff, Professor Rany J. McGregor and Dr. Smith seems satisfied that a return to the Establishment, in any circumstances is out of the question. Legislative action such as would have prevented the destruction cannot bring the Free Church man back back again. The position now attained by the Church and their trust committed to her cannot now be cast aside, and as Dr. Rany puts it.

"For my part I can conceive nothing more irrational than that our people should be allowed to take up an impression that conceivable Acts of Parliament must necessarily determine our procedure and destiny. Were an act of parliament passed to-morrow invalidating every principal we ever contended for, I should regard it with satisfaction as a tribute to what we have maintained. But I should regard it as nothing but a dereliction of our duty to Scotland and to ourselves to do anything but go on with redoubled vigour, if possible, in the very path in which we are now. To have stayed in the Establishment thirty years ago, if it had been made possible for us, is one thing; to go back to it now after thirty years would be, in my view, to let go all our substantial duties and all our substantial interests for the sake of an arrangement which presents us with only the ghosts of both."

On the other side Mr. W. Balfour, contended as follows in view of the two positions at the conclusion of the "Claim of Right" viz that God might inspire them with zeal and energy to promote the advancement of His sons Kingdom, and that in His own good time He would restore to this Church those benefits which were the fruits of the struggles of their fathers in past time. If the one petition had been presented, and they believed answered in the prosperity of the Church, was there any man in that Church would stand up and call him that the other petition, which had been prayed for by a past generation, was to the generation that followed to be spoken of as a thing that was not desirable to possess, and something the Church would be better without—that it was not a benefit at all, but that it could only hamper their action, and be in every way detrimental.

Dr. Begg also opposes all ideas of Disestablishment and would regard such a step as a national calamity. He desired to see the Church of Scotland improved and particularly to have the nefarious act of Queen

Anne sent to the tomb of all the Culpable. And there could not be the slightest doubt that the removal of that Act would alter the position of things so far at least. It depends entirely, of course, on how it is done, but when the late Prime Minister of this country represented to a deputation from the Established Church his anxiety in allowing of abolishing Queen Anne's Act, it struck me as being about the quaintness of something that was not very amusing because the late Prime Minister was one of the Government that drove us out of the Established Church. (Hear, hear) And if it is for you to solve the question, for you are one of the parties who brought about the disruption, I say on general grounds, as a patriot, a Scotchman, and a Presbyterian, I would rejoice exceedingly to see that Act rescinded, but what the result of that might be, and what the position of the Free Church might be is a totally different question. I know the difficulties which Dr. Rany points out, but I do not anticipate anything like a sudden amalgamation of the Churches. I know that to unite Churches is an extremely difficult matter, (Laughter) We have had a great deal of experience among ourselves. (Renewed laughter) It is not an easy thing to amalgamate bodies which have been separated; for the tendency of bodies separated is to go farther and farther away from each other. But I will say that in the future I would contemplate with great complacency an amalgamation of the Presbyterians of Scotland."

In reference to the permanent character of the principles on which the Free Church left the State connection, Sir H. Moncrieff said. Of course we know what these principles were. The main and leading principle, was that the Church possessed inherently a spiritual independence or a spiritual jurisdiction which she was bound to exercise in obedience to the commands of the great Head of the Church, and that she was not to be controlled by any external authority. Upon the ground of that great leading principle the Disruption took place. No doubt there was associated with the maintenance of that some other things of consequence. We maintained at the time the bounden duty of the State to recognize that spiritual independence in connection with the Establishment, and we maintained that we were in the exercise of that spiritual independence bound to protect the rights of the people in the appointment of their ministers, and that the State ought to recognize it to be our duty so to do. We held that these views were of permanent and vital importance.

Thus we find even in Scotland a tendency to battle the great disruption movement, and to call in question its necessity and wisdom. It is very difficult now to realise the deep feeling of that period, and it would be foolish to attempt a vindication of all that was said and done by the disruption party. Still we may be sure that an act which took worldly-wise men and politicians by surprise, and evoked the sympathy and approval of all churches not immediately and directly interested in it, must have been based on true principle. The experience of thirty years also has shown that it was of God, for "it has not come to nought," but has proved a blessing in many ways and in many lands. Nor has anything since occurred to change the relations of the Established Church to the state. Hence unless principles change and become diffused through lapse of time, there is the same impossibility now as in 1843 for men holding Free Church principles to acquiesce in what they have done, a simple subordination in Legislative and judicial functions of the Church to the State.

OVERTURE ANENT RUMOURED CHANGES IN THE CHURCH OF SCOTLAND.

"Whereas the principles which in 1843 determined the action of this Church in severing her connection with the State are of permanent obligation and of vital importance; whereas the passing away of a generation and the changes in the condition of the country during thirty years call for special effort to have these principles fully appreciated by the existing membership of the Church; whereas, although the blessing of God rested on the Disruption of 1843 in a remarkable manner, and there was much reason to own in it His guiding hand, endeavours are now actively made in quarters external to this Church to persuade our own adherents as well as the general population that that Disruption was a mistake, and involved a needless schism, and that the position of the Free Church cannot now be defended, whereas there is reason to believe that proposals may be made in Parliament affecting ecclesiastical matters in Scotland in connection with which it may highly concern the Free Church of Scotland that the integrity of the ground assumed by her in 1843 should be duly guarded and vindicated; and whereas the practical position of influence and usefulness now attained by this Church through the gracious providence of God is a great trust, and one the advantage or obligations of which she cannot throw aside but must strive to maintain and improve to the utmost in all circumstances: It is humbly overtured by the Free Presbytery of Edinburgh to the ensuing General Assembly of the Free Church of Scotland that they take the premises into their consideration, with a view to secure that the foresaid principles of this Church and the great religious interests entrusted to her be effectively protected and advocated as well as clearly represented to all parties.

We beg to call the attention of our readers to the Tract which appears on another page, of which twenty-five thousand are being printed, and will be divided proportionately to the congregations, and sent in parcels to the various ministers, who are expected to see that they are circulated among the people. Mr. Warden King, of Montreal, may be addressed in this connection. The tract will repay careful perusal.

THE NEW MARRIAGE LAW

For the information and convenience of our readers we give below the text of the Act as finally passed, respecting the solemnization of marriage:—

AN ACT RESPECTING THE SOLEMNIZATION OF MARRIAGES—1874.

Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Ontario, enacts as follows:—

MARRIAGES TO BE VALID ONLY OF THIS ACT

1. All marriages which have before the passing of this Act, been celebrated within the Province of Ontario or within Upper Canada, by any person legally authorized to marry, between persons not under any legal disqualification for entering into the contract of matrimony, are hereby declared to have been and to be lawful and valid so far as respects the civil rights, in this Province, of the parties or their issue, and so far as respects all matters within the jurisdiction of the Ontario Legislature, notwithstanding that the banns were not published for the number of times, or at the place or time, or in the manner required by law, or that there was any other defect in the publication of the banns, or that no banns were published; or, notwithstanding that there was any defect in the marriage license, or that the marriage was celebrated without license: Provided that the parties hereafter lived together, and cohabited as husband and wife, and that the validity of the marriage has not hitherto been questioned in any suit at law or in equity, and provided further that nothing in this Act contained shall extend or be construed to extend to make valid any marriage illegally solemnized where the parties to such illegal marriage or either of them has since contracted matrimony according to law.

ONE PUBLICATION OF BANS SUFFICIENT.

2. In case of an intended marriage after publication of banns, or without a license or a certificate under this Act, it shall not henceforward be necessary that banns be published on more than one Sunday; and it shall be sufficient, if the intention of the two persons to intermarry be proclaimed once, openly, and in an audible voice, either in church, chapel, or meeting house in which one of the parties has been in the habit of attending worship; or in some church, chapel, meeting house, or place of public worship of the congregation or religious community with which the minister or clergyman who performs the ceremony is connected, in the local municipality, parish, circuit, or pastoral charge, where one of the parties has, for the space of fifteen days, immediately preceding, had his or her usual place of abode; such proclamation to be on a Sunday, immediately before the service begins, or immediately after it ends, or at some intermediate part of the service.

CERTIFICATE INSTEAD OF LICENSE.

3. A certificate in the form given in Schedule A to this Act may, at the option of the applicant, be substituted for the marriage license heretofore required; and a certificate under this Act shall have the same legal effect as a license.

MARRIAGE LICENSES TO BE ISSUED BY PROV. SEC. AND SIGNED BY LIEUT.-GOV.

4. Such certificate or license shall hereafter be issued from the office of the Provincial Secretary, and shall be furnished to persons requiring the same by such persons as the Lieutenant-Governor in Council shall name for that purpose. A license shall be under the hand and seal of the Lieutenant-Governor.

AFFIDAVIT OF PARTY BEFORE LICENSE IS GRANTED.

5. Before any certificate or license is granted by any person so named, one of the parties to the intended marriage shall personally make oath before the person who is to grant the certificate or license, that he or she believes there is no affinity, precontract, or other lawful cause, or legal impediment, to bar or hinder the solemnization of the marriage, and that one of the parties has for a space of fifteen days immediately preceding the issue of the certificate or license, had his or her usual place of abode within the judicial district or county, in which (for either municipal or judicial purposes) the local municipality in which the marriage is to be solemnized lies, and, in case either of the parties, not being a widower or widow, is under the age of twenty-one years, that the consent of the person whose consent to the marriage is required by law, has been obtained thereon. Provided always, that if there is no person having authority to give such consent, then, upon oath made to that effect by the party requiring the certificate or license, it shall be lawful to grant the certificate or license notwithstanding the want of any such consent. The affidavit may be in the form set forth in Schedule B to this Act.

PERSONS WHOSE CONSENT TO MARRIAGE OF A MINOR IS TO BE OBTAINED.

6. The father, if living, of any party under twenty-one years of age (not being a widower or widow), or, if the father be dead, the guardian or guardians of the person of the party so under age, lawfully appointed, or one of the guardians, if there are more than one; or in case there is no such guardian, then the mother of the minor, if the mother is unmarried, shall have authority to give consent to the marriage.

ISSUER HAVING PERSONAL KNOWLEDGE OR REASON TO SUSPECT THAT AFFIDAVIT IS OBTAINED.

7. In case the person having authority to issue the certificate or license has personal knowledge that facts are not as the fifth section of this act requires, he shall not issue the certificate or license; and if he has any reason to believe or suspect that the facts are not as aforesaid, he is, before issuing the certificate or license, to require further evidence to his satisfaction in addition to the said affidavit or deposition.

FEES.

8. No fee shall be payable for any license or certificate, except the sum which the issuer of marriage licenses has heretofore

been entitled or allowed to return for his own use in respect of a marriage license; and the issuer of the license or certificate shall be entitled to retain the said sum for his own use as heretofore; but the Lieutenant-Governor in Council may from time to time reduce the sum so payable.

EXPENSE OF PROVIDING LICENSES.

9. All expenses incident to providing licenses and certificates, are to be paid by the issuer of the licenses and certificates.

LIABILITY TO PROTECT MINISTER FROM DAMAGES WHEN HE IS UNAWARE OF THE DEFECT.

10. No minister when he performs any marriage ceremony after banns published, or after a license or a certificate issued under this Act, shall be subject to any action or liability for damages or otherwise by reason of their being or having been any legal impediment to the marriage, unless, at the time when he performed the ceremony, he was aware of the impediment.

11. This Act shall go into effect on the first day of July next, after the passing thereof, except as to the first section which shall go into effect forthwith.

Here follow forms of Schedules.

Henry Ward Beecher.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—As criticisms have appeared in your columns of the utterances of Dr. Card and others in regard to matters that have no mean importance either in them as such, or in their consequences, would you allow me to offer a few remarks on the utterances of Henry Ward Beecher, which have also had a place in your columns. I do so, because I know Mr. Beecher to hold a high place in the estimation of not a few in connection with the Canada Presbyterian Church; and yet his views, as thus expressed are certainly not above serious question. Take for instance, his lecture on *sin and sinfulness*, as it appeared in your issue of last week. His lectures are on preaching; and to students, whose work, presumably, is by and by, to be preaching. Now, Sir, I do not know if ever there was a time when students would need to have the discriminative faculty more in operation, than when listening to such statements as fall from such men as Beecher and Card. They would not need to swallow them unquestioningly. And why? Simply because, while they appear to be fresh and original, as the Sensational School aims at; they are the most notoriously partial, and one-sided; and that while they claim to be broad and comprehensive, and denounce the narrowness and contractedness of what they are pleased to call the theology of the schools, and of the Confessions. In order to exhibit this one-sidedness of Beecher, and to do him justice, I would need to quote his words; but your space will scarcely admit of that, at least to any great extent. He says—"It is worthy of remark, that our ideas of sin, for the most part, have been derived, not from the Scriptures, nor from a scientific observation of facts, but they have come down to us from the discussion of the schools, such as I remember to have been given to us in the seminary." If he here refers to the lectures of his predecessors in Yale College, then certainly his hearers would be able to receive such a statement with large deductions. It surely could never be held that such language applies to Dwight's Theological Lectures. But whether I am right in supposing his reference to be as I have said, I am not so much concerned as with his following statement; viz.: "Christ never, in a single instance that I can find, defined the nature of sin. Never did he declare that the race was universally sinful. The forms of statement regarding sin so commonly used, and supposed to be Scriptural, are nowhere to be found in the teachings of Christ. He did not preach about abstract sinfulness, but about particular sins; nor about the philosophical condition of human nature, but the peril of wrong doing." Now, it seems to me, that this statement is hasty, and undigested. What is a definition of sin? If to discriminate between partial and erroneous views of sin, and, as contrasted with these partial and erroneous views to state it more fully, and extend the range of its influence, is not a definition, and that of the best kind too; then I know not what a definition is. As, for example, in the Sermon on the Mount. Does not our Lord, in all His teaching, lay down general principles, which He afterwards applies? The breach of the commandments he shows to be, not only, or exclusively, in the outward covert act; but also in the inward principle the moving spring of the act. Surely this is a definition of sin as well as an extension, and particular application of it. For, he shows, that murder, in the view of God and His law, is as truly to be commuted in "being angry without a cause," as when life is taken away. So likewise, the teaching of the beloved disciples—"Whosoever hateth his brother is a murderer. In like manner, our Lord's dealing with the seventh commandment, is to make the look of lust a violation of the precept. And so on, with respect to profane swearing; of retaliation for injury sustained; and of love for our neighbour extending itself to love of our enemy. Surely the golden rule, as enunciated by our Lord, is an abstract principle—"therefore, all things whatsoever ye would that men should do to you, do ye even so to them." And that other—"ye shall know men by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them." Do not these quotations contain a definition of sin? Suppose we apply it. Our Lord says to His disciples who have told Him that the Pharisees were offended, when he had said, "Hear, and understand: Not that which goeth into the mouth, defileth a man; but that which cometh out of the man, this defileth a man." "Those things which proceed out of the mouth, come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." Now, if according

a statement as this, that Mr. Beecher himself either does not understand, or has singularly forgotten that in which total depravity consists. And the examples to which he alludes, and on which he lays so much stress, in illustration of the statement I have now quoted, furnish a ready means of exposing the transparent fallacy of his words. He says—"We cannot make a mother, who is devoting her days and nights to her sickly babe, believe that the perfect, disinterested, and self-forgetting love, is a part of her total depravity." Why not, if that mother, who has so much room in her heart for her sickly babe, has none for the Great God who made her, and has given her "the fruit of the womb" over which she is thus intently watching? but is thereby displacing, and dethroning, from her heart the love due to her Maker? Again—"You can never make that man, who works and perils himself for a friend, think that his generous self-sacrifice is but an evolution of total depravity." Why not? If that man has greater love for his earthly friend, than for his heavenly. And by the very works, and perils he is thus enduring for his earthly friend, is thereby displacing, and dethroning, the greater love which he should have to God the Father, the Son, and the Holy Ghost. Why not insist, that even in and by these very things Mr. Beecher has used as illustrations, we have the most complete proof of this very total depravity. Beecher's father was undoubtedly right, which he said to him, "My son, these are only natural affections. They must be inspired and qualified by Divine inspiration before they will be good." And the son was just as undoubtedly wrong, when he says—"But I hold that the divine inspiration is universal; that moral and spiritual men always derive to the statement thus given, we have a correct description of sin, and we are to apply the rule, "a tree is known by its fruits," and we have such fruits as our Lord Himself indicates, when he speaks of "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;" and when we find such things so universal over the face of the earth; we have, surely, a very graphic description of the sinfulness of the race, or at least of the means of detecting it. Similarly, one cannot help remarking, the very shallow nature of the teaching to so students are receiving at Yale College, on the subject of total depravity. Beecher says—"To preach a truth so as to cast a shadow of a lie on the minds of men, is to mis-preach. If I say 'men are totally depraved,' I shall be misunderstood, and shall run the risk of almost effacing the distinction between good and bad men, and of violating a common moral consciousness." Now, Mr. Editor, one is almost tempted to believe, in reading such inspiration from the divine soul, and that the over-present spirit." Surely in such a statement as this last, Mr. Beecher cannot mean to be serious, but is speaking with poetical license. Natural affection is a Divine inspiration! Well, I suppose in a certain sense it may be allowed; but in that sense, it has no bearing on the question of total depravity. Total depravity, as I understand it, consists in the entire exclusion of God from the thoughts, desires, and actions of men; but this is perfectly consistent with the play of all our merely natural affections towards our fellows. It is enough to constitute an action or state, totally depraved in the Bible sense, to exclude God from having anything to do with it whatever. Men being thus "without God," "God not being in all their thoughts." But as I have already exceeded due limits, I conclude.

D. ANDERSON.

Rothsay.

Free Church View of the Headship and Union.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—Writers belonging to the Free Church of Scotland uniformly represent the dispute between themselves and the Established Church as turning on the question of Christ's sole Headship over His body, the Church. The theory maintained by them before the Disruption of 1843 has been stated thus:—"If the Church invade the functions of the State, that leads to Popery, if the State invade those of the Church, that is Erastianism; and in either case both Church and State inflict and sustain mutual and heavy injury. But the Church of Scotland occupies the medium between these two extremes, and in her connection with the State, neither encroaching upon its functions, nor surrendering her own spiritual independence as a Church of Christ. True, through the policy of the Moderates, she has been induced to abate somewhat of her claims, but now Evangelism being in the ascendant, she is on her way to the full enjoyment of all her rights and immunities. What the Non-Intrusionists avowedly aimed at then was undisputed, uncontrolled self-government. "To the law and the testimony," said they, "we make our appeal: to that Divine Word, in which we find clearly revealed those great essential principles respecting the Church of the living God which we have been called to vindicate, and in the vindication of which the identity of the Church of our fathers has always consisted. From generation to generation since it was reformed from Popery, that Church is to be traced and known by its adherence, more or less faithfully, to one great testimony for the crown rights of his people under Him. A free gospel to be preached in the world, and a free government to be exercised in the Church—a gospel free from all human inventions, and a government free from all secular interference; these have been the symbolic words of the Reformed Scottish Church from the beginning; and by these is its identity proved, whether sheltered under the shade of royal favour or hunted as a partridge in the mountains."

This fact, then, Mr. Editor, should be distinctly marked and seriously considered. That the ten year's conflict was a struggle for Free Government, and the Disruption took place because free government was found to be incompatible with the terms of the Union between Church and State in Scotland as interpreted and understood by the highest civil authority.

But Mr. Editor, the Presbyterian Church of Canada in connection with the Established Church of Scotland, although in communion with the Established Church of Scotland *quoad sacra*, is not held in bondage by the State, *quoad civilia*. She is not a State Church, she is not part of our Her Majesty's establishment, neither by State law, nor by patron presentations to benefices. She is both *de jure* and *de facto*, a Free Church. Hence, if she do not ask us of the Canada Presbyterian Church, to approve of the policy of the Established Church of Scotland as compared with our own, or that of the Free Church of Scotland, among the Presbyterian Bodies in the Dominion of Canada, appears to be practicable and inevitable. Is not this a token for good?

JAMES WATSON.

Devotional Meetings at Church Courts.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—The words of "Alter Amicus" in your issue of April 8th, respecting the attendance at devotional meetings during the sitting of our Church Courts, are both very timely and much needed. The numbers who attend these meetings are not very creditable to, and I should hope are not a true index of the piety of the ministers and elders of our Church. However the law applies to them as to others, "By their fruits ye shall know them." It ought not to require any great inducement to prevail upon ministers and elders to attend meetings for devotion, but since they are not nearly so largely attended on the occasions referred to as they ought to be, perhaps something might be done to make them more attractive. They are usually conducted in the most staid and formal style, plenty of reverence and solemnity, but with very little of warmth, liveliness or spirit. Here is the way. The moderator gives out sixteen or twenty lines of a psalm. No one in particular is appointed to lead the singing and so there is an awkward, chilly pause. Somebody at length starts the tune and the singing is done, generally in the most approved and time honoured drawing fashion. Then a whole chapter is read. Two brethren next engage in prayer if there is not the same kind of singing again. The prayers are a good length, from seven or eight minutes to quarter of an hour or more. The first prays for the assembly, the moderator, the ministers, the elders, the members and office-bearers of the Church. The second prays also for the assembly, the moderator, and so on varying with the College, the professors, students and youth generally. When this drawing singing and these long prayers are ended people feel the hour must be already nearly up, get uneasy and look round at the clock. Sixteen lines more are drawn. There would be time for another short prayer perhaps, but as short prayers are not the rule, the benediction is pronounced and the thing is done. In all this there has been much that is very good in the matter, but the manner has been painfully stiff and formal, nothing like spontaneity. Surely something better than this could be attained if we would just get out of our ruts a bit. Might not a small committee be charged with the devotional exercises? Let them procure one of the best singers in the assembly always to be present at the meetings and lead the praise. Why might not a couple of hundred hymn books be distributed in the seats, and the singing of some of those sweet and cheering hymns which have produced such effect in the revivals lately be blended with the voice of psalms? Would it not also have a good effect to appoint special and definite subjects for prayer at each devotional meeting, and let the prayers be brief, intense and straight to the mark? Dr. Chalmers remarked of Doddridge's prayers, "that they had an intensely business-like spirit." Why should not ours? The portions of Scripture could in this way also be selected and appropriate to the subject, and thus stimulate and aid devotion. It would also be a help to study a little variety in the manner. After the meeting had been opened why not, sometimes at least, leave it to be carried on by the spontaneous promptings of those present. In this way one might contribute a psalm or hymn, another a few earnest words of address, one a short portion of scripture, another a prayer.

We come lamentably behind our American brethren in the devotional spirit which they succeed in infusing into their business meetings. Why should it be so? We are straitened in ourselves. Their devotional meetings, conducted with more spirit and animation than ours, are often delightful, and wonderfully smooth the way for business being carried on in the most brotherly and Christian spirit. Ministers and elders return home with their hearts aglow and filled with a higher spirit of consecration. Such cases I am afraid are not very common amongst us. It is a beautiful custom with them at these meetings to celebrate the Lord's Supper and sometimes the quickening given to the spiritual life, the feelings of solemnity and holy joy, the realization of brotherhood in Christ and oneness with him are such as never to be forgotten. Would it not be worthy of our Assembly to consider, whether such a practice might not with the greatest profit be introduced among ourselves? It is certainly most devoutly to be wished that our ecclesiastical gatherings could be relieved somewhat of their hard purely business-like character, and that our next especially, should be the means of bringing down upon all our churches the blessing which God is pouring out on other lands, partially upon upon our own and for which so many are watching and praying.

I am yours, B.

Rev. John McNabb having accepted the call to the C. P. Church, Bonaverton, his induction is appointed for Tuesday, May 5th. Services to begin at one o'clock p.m. Rev. Mr. Pantou, Lindsay, to preach; Rev. Mr. Pantou to preside and address the minister and Rev. Mr. Thom, Port Perry, to address the people.

Total Abstinence and the Church

Editor BRITISH AMERICAN PRESBYTERIAN.

Thanks are due to "A. C. P. Minister," for his narrative, as given in your paper of the 20th of March. It is a humbling record, yet the truth must be told. The Church ought to have given more earnest attention to this subject long since. I have especially watched the different articles which have appeared since my short communication on the subject, but I have failed in finding any one wrapping with the real difficulties of the case. What I thought formerly was that, that the Church petitioning the State to pass a prohibitory liquor law is thereby shut up to prohibition, within her own pale. Now if this position be not tenable, or if as a C. P. Minister put it. It would not be right, for our Church to make total abstinence a term of communion in this should be clearly made out, and till this is done a C. P. Minister, and such as hold with him, must be charged with incoherence. I stand upon the ground our Church has already openly taken and from this I pass logically to the conclusion, that our Church ought to pass a prohibitory law which her own pale makes total abstinence a term of Communion. A "C. P. Minister" says No, it would not be right for our Church to do so. Is he right in saying so.

Yours &c
PROHIBITOR.

"Speaking the Truth in Love"

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—In renewing our subscription for another year, and presenting our best wishes for the continued and increased prosperity of the Presbyterian perhaps you will permit a few short words of friendly criticism. Of course it is impossible to conduct a paper or anything else in a manner to suit everybody, nor would it be advisable if you could, in the present case. However, while the editorial part of your work as been all that could be desired, it has been to us, and your other readers in this neighbourhood a year long regret, renewed nearly every week that so few of your correspondents have learned how to "speak the truth in love."

Till we reach that blissful shore where they "see eye to eye" there will always be differences of opinion; but does not Christian charity demand, that we believe those who cannot think as we do, are as honest in differing from us, as we are in differing from them? And when it is necessary to dispute their opinions, should it not be done (to say the least) in a courteous and gentlemanly manner.

Instead of this in almost every question practical, or theoretical, that has been discussed in your pages, more or less of what angry bitterness which is bad enough in political warfare, or local squabbles, but it is very disgraceful and very saddening in religious controversy of any kind. It is still more so when we remember that the disputants are not only brethren in Christ but brethren in Church fellowship, and also our spiritual teachers and guides. This is not a pleasant theme, but it is pressed upon our notice every week, by the tone of so many of your correspondents who seem to feel a sort of pride in saying sharp things to one another, and fail to perceive that they are lowering themselves in the estimation of our own people, as well as other denominations, besides giving the outside world ample and abundant reason to say "see how these Christians snarl and growl at one another."

If any one thinks this too severe, let him look over his file of the PRESBYTERIAN for the last year, and see how much of the correspondents breathe that spirit of love which ought to characterize everything we write from the "Organ Question," down to the last "Basis of Union," there is the carping hair-splitting tendency evinced. Of course, there are honorable exceptions, but generally speaking, there is such a lack of brotherly feeling, as no amount of learning and wisdom can compensate for. The master's last great command should actually shut out this style of writing from a religious paper, and we cannot hope to see our church blessed with any mark of God's favour, in reviving and quickening those who are within its pale, or an ingathering of those who are without while this spirit prevails. Who can tell the influence, the power our ministers and elders would be if the time, the energy, the talents, now flittered away over non-essential, and often trifling things, were steadily directed against the strongholds of a real enemy. How many victories they would gain; how many souls would be rescued; and how the Lord's work would revive and prosper;

We are in a hostile country (though it seems so friendly) and it is no time for the officers in our army to indulge in personal squabbles. To be good soldiers of our Lord Jesus should they not unite as one man against the common foe, willing to sink every personal feeling for the good of the common cause, and holding up each others hands in every good word or work.

We have great need to be much in prayer, that the few gracious drops, of which we hear with thankful hearts, may be the beginning of a plenteous rain, that shall water all this thirsty, and too barren heritage. Then, in that better atmosphere, how easily all these little differences will adjust themselves. When the charity that thinketh no ill prevails, and an earnest love for perishing souls is increased, there will seem to be no time for petty disputings in the household of love.

EDITION.

The proposed measure for healing the breaches in the Kirk of Scotland by abolishing Patronage and endowing the Free Church Circuitry out of the unexhausted tithes, does not meet with much favour from those specially sought to be thereby secured. The Edinburgh and Glasgow Presbyteries, two of the largest in the Free Church, have both repudiated by anticipation any sympathy with the movement.

The Rev. G. J. Robb E. A.

The above named gentleman having accepted a call from Cook's Church Toronto was released from his charge on the 10th March, a copy from the *Thyrses Independent*, the proceedings of the Cloghor Presbytery.

A Meeting, called by circular, issued by the Moderator, met in the Presbyterian Church, Carleton, on Monday, 16th ult., at 10 o'clock, to take into consideration a call from Cook's Church, Toronto, Canada, presented to Rev. J. Gardner Robb, B.A. Cloghor.

Present—Rev. J. G. Robb, (Moderator); Rev. David Clements (Clerk); Rev. Wm. McIlwaine, Rev. D. G. Smith, Rev. James Malcolmson, Rev. David Groer, and Rev. Thomas Graham.

The Clerk called the roll of Ministers, and took the name of the elders present.

The ex-Moderator having then taken the chair, explained to those present the nature of the call, and the necessity of such ministers as Mr. Robb being chosen to such a church as Cook's of Toronto, and from what he knew of the people of that city, Mr. Robb would find a welcome accorded to him such is seldom witnessed on this side the Atlantic.

The Clerk was asked to read the call which was a voluminous document, and having 251 members names affixed thereto, with 94 adherents and signed in the presence of the Rev. Mr. Reid, Moderator of Canada Presbyterian Church. He also read minutes of congregational meeting, and committee of Cook's Church, promising to contribute 3,000 dollars stipend to Mr. Robb. Reasons of translation were also read, and those entrusted to prosecute the call were Dr. Watts, Belfast, Rev. Mr. McIlwaine, Auguocoy, and Rev. David Groer, Cavannock, Fivomletown.

Rev. Wm. McIlwaine—I look forward with regret indeed to the departure of my esteemed brother from amongst us. No man knew the law of the Presbytery better than he did, and especially his experience of Ecclesiastical law, and his ready and willing mind to defend the principle of the Presbyterian Church, his amiability and kindness to his brethren during the last 15 years; and especially if we look back, how proud we should be of having to record this day, that no unbrotherly word was ever spoken by him capable of giving offence to any of his co-Presbyters. This makes me deeply sorrow for losing such a kind friend and brother, and I do regret we should lose him, yet the call which now lies on the table if sustained leaves an opportunity for such men as Mr. Robb to work out a better feeling between the two Churches; and I now think under the Providence of God, this call should be sustained, and that Mr. Robb should accept same. I ask you to look round the assembly, and can you find any such call reaching any other congregation, and should we not be thankful that we enjoyed his wise counsel and talents so long. I have letters in my possession from personal friends in Toronto breathing the warmest and most affectionate kindness for Mr. Robb, which ensures him on landing many friends. Look at that call as now before us, the unanimity of it, the vast amount of signatures attached to it, the prayerful spirit it is concluded in, and then again, look at Toronto (not much behind Belfast) having its Universities and Theological College, the seat of the Local Provincial Government. Taking all these things into account, he knew Mr. Robb would occupy a wide-spread celebrity in this new Church, and prove an additional source of good to our Presbyterian Zion. I know, whatever little difficulties exist between the two countries, Mr. Robb was the man to remove them. He now applied to Mr. Robb in the name of God to accept this call.

Mr. William Barnett, on the part of the congregation, said he could not agree with all that had been said on the removal of Mr. Robb, and he was sorry the call had come, but as a last effort to keep him, he was authorized by a goodly number of the congregation to state they would double their stipend, and he was sure when the congregation was applied to, they would spontaneously increase their pew-rents.

Mr. Robinson (Elder), in a lengthened speech paid a high compliment to Mr. Robb's talents as a preacher, debater, and sound adviser to the members of his congregation, and concluded by an eulogistic expression of the good will which existed between Mrs. Robb and all the congregation. Mr. Robinson was much affected during the delivery of his speech.

The ex-Moderator then called on

Mr. Robb, who said—Moderator, I never had at any other time such trouble to express myself as just now. I have spent many years in this congregation, and it now comes on me with great sorrow to say good bye to it. (Here Mr. Robb was deeply affected, and for more than ten minutes could not articulate a sentence). During the continuation of his reply he shed tears on several occasions, and with great difficulty he said:—I accept this call and respectfully ask you to accept my resignation of the charge of this Church, and set down most sorrowfully looking. Several members of the congregation, as well as some of the ministers were deeply moved, and shed tears.

Mr. McIlwaine brought the meeting to a close by prayer.

Rules for Daily Life.

Say nothing you would not like God to hear.

Do nothing you would not like God to see.

Write nothing you would not like God to read.

Go to no place where you would not like God to find you.

Read no book of which you would not like God to say, "Show it me."

Never spend your time in such a way that you would not like God to say, "What art thou doing?"

How We Treat Our Clergymen.

Montreal is about losing one of its hardest working and most successful clergymen the Rev. Mr. Gibson. Toronto has lost some of its ablest men, Hamilton has suffered the same way, and Britain has suffered not a little. Britain and Canada are fast becoming the theological training schools for the United States, and filling American pulpits at the expense of their own. It is a serious question for those interested in British and Canadian Church matters, how long this system is to last; and we write these words to bring the subject before the public generally.

From an American standpoint, we can easily see the reason for the demand. With the advance of education and refinement, the standard of clerical efficiency is fast changing. Our cousins are getting tired of what is styled "ducent preaching." Flashy and ornate declamation is losing its hold on the educated American mind, and Presbyteries and Vestries are striving to fill their churches with earnest thoughtful preaching, coupled with earnest practical efficiency. The Rev. John Hall, the ablest preacher in New York, is a calm, plain, thoughtful preacher, and one of the ablest organizers of the day. Dr. Ormiston, late of Hamilton, is an eloquent preacher, but he is more remarkable for his depth of thought than for his eloquence. Mr. Sullivan, late of Montreal, is eloquent, and calm and earnest. Mr. Gibson, about leaving us, is a cold, incisive preacher,—plain and pointed, and a model of parochial ability. These are the men chosen by the American Churches to fill their vacant charges, and no one we think can go over the names of these representative gentlemen, without feeling that our American cousins, ever wise and wary, are getting wiser in this our day and generation, as far as filling their pulpits are concerned.

Until America has time to mould herself men of this stamp, we may expect that she will reap down our Canadian harvests. Such men grow more naturally in Canada and Britain, than in America. America drives along at fever rate, and the flush of the fever is on the cheek of the calmest of her children. It will take years before America can rear up men like John Hall, or Mr. Sullivan.

Next to rearing, comes Selection and Importation; and America is determined to select and import from the representative pulpits of Canada and Britain. It would be folly to blame her. If she cannot create men suited to her needs, the world is before her, and she has a perfect right to pick and select for her own benefit. If she thinks that one John Hall would do New York more good than twenty home-made pastors, she has a right to leave nothing undone to turn John Hall, of Dublin, the appreciated, yet by no means, marvellous preacher, into a great national power, such as he now is, for there is no doubt of it that John Hall would be one hundred fold a greater power in New York, than he ever would, or could wield in Dublin. Yes, America will import, and has a right to import, at any expense, intellectual power, and she is bold enough to do so in a straightforward way.

But should not Earnestness and Intellect, and Religion, resist her persuasive blandishments? Certainly, provided Canada and Britain are contented to accept Earnestness and Intellect and Religion, as the sole characteristics of her clergy. If it is an understood thing, the Canadian clergy are to live in the cheapest houses and dress in a cleanly manner, and nothing more, and send their children to third class schools, and keep miserably deficient libraries; if these things be understood and recognized, as forming part and parcel of clerical destiny, why then offers of large salaries appear decidedly carnal and worldly. The man who under such recognized circumstances, would leave a sphere of ill paid duty for one of well paid duty, would be rushing into the face of clerical destiny and doing a most inconsistent act.

But how does the case actually stand? Our best Canadian and British men, expected to mix with the professional and mercantile members of their congregations, are paid about one-half the income of a fairly successful professional man. They are expected to live in respectable houses, always to appear as if above care, to send their children to popular schools, to maintain good libraries, and keep themselves posted in the literature of the day. They are expected to live as well as the lawyer, who has twice the income, and in some cases as the merchant who has five times the income. Of course they are to keep out of debt, to run no store or shop bills, to pay as they go, and to fulfil in their cash transactions, the sacred command of "owing no man anything but love." High rents, high prices are to make no difference, they are to glide on, whether in Canada or Britain, in the smooth calm current of questions, how to do good to their parishioners, and how to make both ends meet.

If, under such circumstances, America steps in and says, "Here is as good, if not a better field of labor than you have, and here is enough to support you in living as we expect you to live," we can certainly lay no blame if the offer be accepted either by an Englishman or Canadian. The unjust expectations of congregations absolve the clergyman of all odium. He has a right to say to his congregation, "Tone down your expectations, let me live in a small cottage, and apprentice my children to decent trades, and I'll stay with you, but surely you cannot expect me to run in harness with the lawyer when you only give me half the oats. Let me do your work as a recognized poor man and I'll stay with you. Let it be known that nothing is expected from me, but earnestness, intellect, and religion, and I'll stay in Britain, or I'll stay in Canada." The fact is, that America is setting both England and Canada a good example. She has left both countries behind in the home and mission field. In the past she has absorbed the noblest types of British manhood, and if we are not careful she may absorb the highest types of British and Canadian intellect.—*Montreal Gazette.*

Physical Culture of Children.

The most important requisites for raising a healthy child, or restoring one that is sickly, are: pure air, pure water, simple, nutritious and wholesome food, plenty of out-door exercise, scrupulous cleanliness, cheerful companionship, plenty of sleep and plenty of play, with perfect freedom of movement—which is perhaps synonymous with perfect freedom from fashionable dress.

How many of these blessings can a town bred child enjoy? Pure air? Certainly not. Pure water? Possibly; but more probably the reverse. Simple and whole some food? Let us consider this point. Bread and milk are, or ought to be, the staple articles of a child's diet. In most families the bread is probably bought of a baker, and contains who knows what amount of adulteration? or may be made from weevilly flour—weevils when taken into the human stomach are similar in their effects to the Spanish blistering fly. Or the bread may be made at home, still with the risk of weevilly flour, and eaten hot at every meal, and with plenty of what they call shortening in it; that is, some kind of fat, which, when baked, is about as effectual an article for deranging the stomach and liver as it is possible to procure.

Now for the milk. Do you usually get pure milk in large towns? Pure, wholesome milk can be yielded only by healthy cows; and cows cannot be healthy if they live in dark, dirty stables and feed on unwholesome food, as is the case with most of the cows that are kept in towns. These remarks are not of course applicable to all towns, but the newspapers assure us that they are quite true of many, and notably of New-York.

Does the town-bred child get plenty of light and sunshine? It is quite impossible that it can, unless there is a garden attached to the house in which it lives; and the very fact of there being such a garden belonging to it takes that house out of the category of what we understand by a town house. We may take it for granted, then, that a town-bred child cannot have a sufficiency of light and sunshine under even the most favorable circumstances; and that quantity is unusually reduced to a minimum by the practice of keeping the blinds closed in order to preserve the carpet, or from a mistaken idea that it will preserve the feminine complexion. Any lady who labors under this delusion should obtain a lump of unbaked dough, and divesting her mind as far as possible of all prejudices, sit calmly down to its contemplation. If she can find any beauty in it, beyond its undoubted usefulness when properly cooked, let her forthwith shut herself up to the health giving and beautifying rays of the sun, and at the trifling cost of health—would she but believe it—of beauty also, her cheeks will soon rival the requisite no color of the dough.

To this pernicious habit of hiding from the sun in summer, and the use of stoves and exclusion of fresh air during the winter, may be attributed the diminished stature, feeble health, and faded, pallid skin so generally remarked among some classes of American women.

Does any town bred child, except the very poorest that runs wild in the alleys and gutters ever get enough exercise? Not any of them while they are so young as to require the care of a nurse; though when the boys are old enough to go to school they will have it. Bless them! they tear their clothes; they will come home all covered with mud; they will get into scraps of every kind, thereby indicating the full enjoyment and freedom of their young limbs.

Clothing should invariably be as light as possible, perfectly easy and loose, and carefully adapted to the season. But, unfortunately, mothers too often study nothing but the prevailing fashion when regulating the dress of their children—especially of their girls—and think very little of the effect it may produce upon their health.

It is scarcely an exaggeration to say that every extreme of female fashion is, without exception, an outrage upon good sense and good taste. Witness the enormous hoops, the high heels, the masses of frills and furbelows, the paddings, the bustles, the chignons, the waterfalls, (Heaven help us!) and how many more such like monstrosities with which women have for years past disfigured themselves. And it is sad to think that many of these enormities are inflicted upon little girls who have the rather questionable advantage of belonging to the fashionable circles.

The little girl accustomed to hear these things among whom she is brought up discussing the whimsical and capricious vagaries of fashion as a subject of great importance, naturally regards them in the same light. She yields to the restraints imposed by fine dress and company manners, and the result is a wretched little puppet, stiff and angular in her movements, with feeble health and narrow chest, instead of the elastic, graceful, free limbed, healthy creature that a young girl ought to be. And in course of time she develops—if such a half-growth can be called development—into a puny woman with a Grecian bond.—*Mrs. Byrd, in Herald of Health.*

The late Professor Sedgwick, the distinguished geologist, shortly before his death wrote thus—"If a long life has been given me, and I murmur because the infirmities of old age are beginning to press hard upon me? God forbid that such should be my bearing while under my Maker's hand. Nay, I'll let me laud His Holy name for the countless and ill-deserved blessings He has showered upon me, and humbly ask him, for Jesus' sake, his anointed Son, to pour into my heart the grace of thankfulness, and to cheer the remnant of my fast waning life with hopes becoming my gray hairs and my Christian profession." His dying words, uttered at intervals, were these: "Wash me in the blood of the Lamb;" "Enable me to submit to Thy holy will;" "Sanctify me to thy Holy Spirit."

A Delicate Duty.

If any considerable number of a Church or a Society have been led to the conclusion that—for any reason—it would be better for their pastor to leave, it is unkind to him, and unjust to the best interests of the cause of Christ among them, not at once to apprise him of the fact. This can be done and ought to be done, with so much of cordial kindness, both of spirit and manner, as to rob such a procedure of much of its inevitable pain to both parties; and the result of such a conference can hardly fail to bring to light that which was dark. If the people are in fault, they will be likely to be led to see and feel it, and, while if the pastor be a real Christian, and, ought to leave, for the best good of all, he can hardly fail to be led to see and feel that. So says the *Congregationalist*.

Taking off the Shoes.

In Syria the people never take off their caps or turbans when entering a house or visiting a friend, but they always leave their shoes at the door. The reason is that their floors are covered with clean mats and rugs, and in the Moslem houses the men kneel on the rugs to pray, and press their foreheads to the floor, so that it would not be decent or respectful to walk in with dirty shoes and soil the sjadly on which they kneel to pray. They have no foot mat or scrapers, and it is much cheaper and simpler to leave the shoes, dirt and all, at the door.

It is very curious to go to the Syrian school-rooms and see the piles of shoes at the door. There are new bright red shoes, and old tattered shoes, and kob-kobs and black shoes, and sometimes yellow shoes. The kob-kobs are wooden clogs, made to raise the feet out of the mud and water, having a little strap on the toe to keep it on the foot. You will often see little boys and girls running down steps and paved streets on their kob-kobs. Sometimes they slip, and then they go, on their noses and the kob-kobs fly off and go rattling over the stones, and little Ali or Yusuf, or whatever his name is, begins to shout, "Ya Imme! Ya Imme!" "Oh my mother!" and cries just like little children in other countries.

But the funniest part is to see the boys when they come out of school and try to find their shoes. There will be fifty boys and of course a hundred shoes, all mixed together in one pile. When school is out the boys make a rush for the door. Then comes the tug of war. A dozen boys are standing and shuffling on the pile of shoes, looking down, lugging away the other shoes running their toes into their own, stumbling over the kob-kobs, and then making a dash to get out of the crowd. Sometimes shins will be kicked, and hair pulled, and tarbooshes thrown off, and a great screaming follow, which will only cease when the teacher comes with "Aa," or a stick, and quells the riot. That pile of shoes will have to answer for a good many school boy fights and bruised noses and hard feelings in Syria. You will wonder how they can tell their own shoes. So do I. And the boys often wear off each other's shoes by mistake or on purpose, and then you will see Solim running with one shoe on and one of Ibrahim's in his hand, shouting and cursing Ibrahim's father and grandfather until he gets back his lost property.—*The Women of the Arabs.*

Sedentary Habits.

A man may be healthy without being strong; but all health tends more or less, towards strength, and all disease is weakness. Now, any one may see in nature that things grow big simply by growing; this growth is a constant and habitual exercise of vital or vegetative force, and whatever checks or diminishes the action of this force—say harsh winds or frost—will stop the growth and stunt the production. Let the student, therefore, bear in mind that sitting on a chair, leaning over a desk, poring over a book, cannot possibly be the way to make his body grow. The blood can be made to flow, and the muscles to play freely only by exercise, and if that exercise is not taken, nature will not be mocked. Every young student ought to make a sacred resolution to move about in the open air at least two hours every day. If he does not do this, cold feet, the clogging of the wheel of the internal part of the fleshy frame, and various shades of stomachic and cerebral discomfort will not fail in due season to inform him that he has been sinning against nature, and if he does not mend his course as a bad boy, he will certainly be flogged, for nature is never like some soft-hearted human masters—over merciful in her treatment. But why should a student indulge so much in the lazy and unhealthy habit of sitting? A man may think as well standing as sitting, often not a little better; and as for reading in those days, when the most weighty books may be had cheaply in the lightest form, there is no necessity why a person should be bending his back and doubling his chest merely because he happens to have a book in his hand. A man will read a play or poem far more naturally and effectively while walking up and down the room than when sitting sleepily in a chair. Sitting, in fact, is a slovenly habit, and ought not to be indulged. But when a man does sit, or must sit, let him at all events sit erect, with his back to the light, and a full free protection of the breast. Also when studying languages, or reading fine passages of poetry, let him read as much as possible aloud; a practice recommended by Clemeat of Alexandria, and which will have the double good effect of strengthening that most important vital element, the lungs, and training the ear to the perception of vocal distinction, so stupidly neglected in many of our public schools. There is, in fact, no necessary connection, in most cases, between the knowledge which a student is anxious to acquire and the sedentary habits which students are apt to cultivate.—*On Self-Culture, by Prof. Blackie.*

Early Gladness.

So much of our early gladness vanishes utterly from our memory. We can never recall the joy with which we laid our heads on our mother's bosom, or rode on our father's back in childhood, doubtless that joy is wrought up into our nature, as the sunlight of long-past memories is wrought up in the soft mellowiness of the apricot, but is gone for ever from our imagination, and we can only believe in the joy of childhood. But the first returns to us in first love is a vision which re-enters in us to the last, and brings with it a thrill of feeling intense and special as the recent sensation of a sweet odour breathed in a far-off hour of happiness. It is a memory that gives a more exquisite touch of tenderness, that feeds the madness of jealousy, and adds the last agonies to the agony of despair.—*Geo. Eliot.*

Egypt Revived.

Dr. Charles Beke, writing to the *Athenaeum* (Jan. 24) from Cairo, speaks of the striking improvement in the face of Egypt since his last visit in 1866. There are now at least five millions of acres under cultivation against half that number in 1850. "Green crops of various kinds are growing luxuriantly, and it is pleasing to see the animals, black cattle, asses, sheep and goats grazing in the rich pasture without stint. Trees are not only line the road on both sides, but have been planted so extensively that many parts of the country have the appearance of being well wooded." Here and there, too, the traveller sees "tall factory chimneys rising out of the midst of the villages or from among the trees." Already there appears to have been a change of climate in consequence of the increased tillage of the land and forest culture. "Egypt is fast losing its proverbial rainless character." Rain has begun to be felt as an annoyance at Alexandria, and is markedly increasing in frequency at Cairo, where Dr. Beke, who had perhaps got tired of the "blowly blue sky" of the Mediterranean as another English traveller (once said), enjoyed "four and twenty hours of rain, as heavy and continuous as any in London; in fact a regular English wet day." The condition of the people, though servile, is on the whole mending. Cairo the Khedive is bent on making the Paris of the Levant. He is said to have expended two million dollars on Sir Samuel Baker's expedition, and to have been somewhat disappointed by the results; but to maintain what Baker secured, as well as to extend his conquests, he has called into his employ that remarkable character, Col. Gordon, of the British Engineers, better known by his sobriquet of "Chinese Gordon" and for the exploits which won him that distinction.

A handsome marble monument is in course of erection over the grave of the late Dr. Guthrie, in the Grange Cemetery, Edinburgh.

FAITH—A little girl was once asked the following question? What is faith? She replied, "Doing God's will and asking no questions."

CHRISTIAN work is more than furnishing food and raiment and shelter. It is also teaching men of God, of Christ, of heaven, of sin, of love, of justice, of brotherhood.

It is understood that Mr. Knight and his congregation intend to seek admission to the Established Church of Scotland, and that it is probable an application with this view will be considered at a meeting of the Presbytery of Dundee to be held on Wednesday next.

Will you say that there are no real stars, because you sometimes see meteors fall, which for a time appeared to be stars? Will you say that blizzards never produce fruit, because many of them fall off, and -and because fruit which appeared sound is rotten at the core? Equally absurd is it to say there is no such thing as religion, because many who profess it fall away, or prove to be hypocrites in heart. Or will you say that medicine does no good, because though it moves the fever, it does not restore the patient to perfect strength in an instant? Equally groundless and absurd is it to say that religion does not make them perfect as the angles of God.—*Payson.*

There is now in course of erection a handsome marble monument over the grave of the late Dr. Guthrie, in Grange Cemetery, Edinburgh. Built into the south wall of the cemetery, and standing out from a background of polished freestone, the structure consists of three large slabs of blue-veined marble, resting upon a base-ment of the same material, and surmounted by a cornice and pediment—the whole rising to the height of nearly ten feet. On the upper portion of the central slab, which projects a few inches beyond the others, has been sculptured a bass-relief of Dr. Guthrie, over-arched by two palm branches, that droop down on either side, and having underneath a short inscription setting forth the dates of the doctor's birth and death.

"It makes a good deal of difference," said Mr. Moody, in the Chicago noon prayer-meeting, "whether you take hold of God or He take hold of you. My little girl refused to let me take hold of her hand when we were walking together. She thought she could go alone. But when we came to a place that was slippery she took hold, first of my little finger, and then, as it grew more icy, of my whole hand. As we went on, and it was growing worse, she let go entirely and said, 'Papa, take hold of me.' She knew I was strong, and that she could not fall unless I fell. 'Now,' said she, 'I have been slipping, slipping, for the last eleven years, and the reason is that I have not put my hand into the hand of God. I have been trying to take hold of Him, but not asking him to take hold of me. As long as He has hold of my hand I can't fall. He would have to be disenthroned first. If our hands are placed in His whose throne is in Heaven, we never can fall down into hell!'"

Scientific and Useful.

PERMANENT WHITENESS.

With the return of spring comes the usual inquiries for a good whitewash. We have only to repeat the following directions given before, as follows: Take half a bushel of unslacked lime, slake it with boiling water, covering it during the process to keep in the steam; strain the liquid through a fine sieve or strainer, and add to it a peck of salt previously well dissolved in water; three pails and a half of water; a thin paste, and add it in boiling hot; add a pound Spanish whiting, and a pound of clean glue which has been previously dissolved by soaking it first, and then hanging over a slow fire in a small kettle inside a large one filled with water; add five gallons of hot water to a mixture, stir it well, and let it stand a few days covered from the dirt. It should be put on quite hot; for this purpose it can be kept in a kettle on a furnace. A pint of this mixture will cover a yard square of the outside of a house, if applied with a large paint-brush.

FECUNDITY OF FISHES.

It is said that probably about 60,000,000 or 70,000,000 codfish are taken from the sea annually around the shores of Newfoundland. But even that quantity seems small when we consider that the cod yields something like 3,500,000 eggs each season, and that even 8,000,000 have been found in the roe of a single cod! Other fish, though not equalling the cod, are wonderfully productive. A herring six or seven ounces in weight is provided with about 80,000 ova. After making reasonable allowances for the destruction of eggs and of the young, it has been calculated that in three years a single pair of herrings would produce 154,000,000. Buffon said that if a pair of herrings were left to breed and multiply undisturbed for a period of twenty years, they would yield a fish bulk equal to the globe on which we live. The cod far surpasses the herring in fecundity. Were it not that vast numbers of the eggs are destroyed, fish would so multiply as to fill the waters completely.—Scientific American.

MAKING BREAD.

A housewife writes: "I have been making such good bread lately that I concluded not to hide my light under a bushel, so I will let you into the secret. For two ordinary loaves I boil about six white potatoes, with the skins on. When they are done, I take them out, skin them and mash them nicely with a small piece of lard, then add to them about half a pint of flour, and pour the boiling water on the mess. Beat it until it is smooth and white, and when cool enough add a cake of yeast well dissolved in a little water, with a lump of white sugar in it. Stir it in well; cover up and set in a warm place until morning, when it ought to be very light, then add a little warm water and enough flour and salt as usual. I use all the sponge at one baking. Well, the bread will get very light; then grease your pans and form the loaves, and when light, bake them. When the bread is done, I simply turn it upside down until it is cool, then wrap it up; it will be very soft, and I think you will like it.

"While on the subject, perhaps another receipt would be acceptable during the high prices: Sift so much corn-meal as you think sufficient, add a little salt, and pour boiling water on it, beat it until smooth, grease a hot griddle, and put on the cakes with a spoon; do not have the batter stiff or too thin. When done, spit and butter; we like them very much for a change. Yellow meal would probably be as good for those who like it."

HOW THIMBLES ARE MADE.

The manufacture of thimbles is very simple, but singularly interesting. Coin silver is mostly used, and is obtained by purchasing coin dollars. Hence it happens that the profits of the business are affected instantaneously by all the variations in the nation's greenback premises to pay. The first operation strikes a novice as almost wicked, for it is nothing else but putting a lot of bright silver dollars, fresh from the mint, into dirty crucibles, and melting them up into solid ingots. These are rolled out to the required thickness, and cut by a stamp into circular pieces of any required size. A solid metal bar of the size of the intended thimble, moved by a powerful machinery up and down in a bottomless mould of the outside of the same thimble, bends the circular disks into the thimble shape as fast as they can be placed under the descending bar. Once in shape, the work of brightening, polishing, and decorating is done upon a lathe. First the blank form is fitted with a rapidly-revolving rod. A single touch of a sharp chisel takes a thin shaving from the end, another does the same on the side, and a third rounds off the rim. A round steel rod, dipped in oil and pressed upon the surface, gives it a lustrous polish. Then a little revolving steel wheel, whose edge is a raised ornament, held against the revolving blank, prints that ornament just outside the rim. A second wheel prints a different ornament around the centre, while a third wheel with sharp points makes the indentations on the lower half and end of the thimble. The inside is brightened and polished in a similar way, the thimble being held in a revolving mould. All that remains to be done is to beil the completed thimbles in soap suds, to remove the oil, brush them up, and pack them for the trade.—Exchange.

New Advertisements.

BOOK AGENTS.

Agents wanted for The Heavenly Vision AND OTHER SERMONS, BY THE REV. WILLIAM COCHRANE, M.A., Zion Presbyterian Church, Bradford. Apply at once, stating territory desired to CLEVER & ROGERS, PUBLISHERS, 10 King Street East, Toronto.

Furnishings.

GENTLEMEN

Visiting the city either from Town or country are requested to call at the

MAGLEAN HOUSE,

FOR THEIR

Hats, Caps, Shirts, Ties, and Underclothing.

10 per cent Discount off all Purchases.

M. A. MACLEAN, 51 King Street West.

(Adam's late stand)

Miscellaneous.

R. A. REEVE, B.A., M.D., OCUList & AURIST, 23 Shuter Street, corner of Victoria, TORONTO.

ALEXANDER & STARK, WILLIAM ALEXANDER JOHN STARK, 10 KING ST. EAST, TORONTO. Members of the Stock Exchange.

STOCK BROKERS & FINANCIAL AGENTS

Stocks, Bonds, Debentures, &c., bought and sold.

MONEY

Loaned on good Farm security at eight per cent.

Existing mortgages bought, on very favourable terms.

Agents for Canada Guarantee Co., and Scottish Amicable Life Insurance Co.

D. S. KEITH & CO.,

PLUMBERS, GAS & STEAM FITTERS BRASS FOUNDERS AND FINISHERS,

Manufacturers of

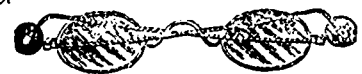
PETROLEUM GAS WORKS,

Engineers and Plumbers Brass Work, &c., Conservatory and Green House Heating.

Importers and Wholesale Dealers in Iron and Lead Pipes and Plumbers' Materials.

109 KING STREET WEST, TORONTO

GRAND DESIDERATUM.



A NEW, LIGHT, DURABLE, AND DESIRABLE

SPECTACLES,

Long practice in the sale of Spectacles has convinced me that the want of a fine article, viz. A and durable frame, especially for Ladies' wear, long been felt. The undersigned has the pleasure to offer at a reasonable price this combination in a Spectacle set with Lenses, manufactured from Minute Crystal Pebbles melted together, producing a clear and distinct vision. The extensive assortment enables me to suit all sights and are fitted on the most scientific principle. A call is most respectfully solicited and satisfaction guaranteed by W. WHARIN, Jeweller and Optician, King Street West Toronto.

SPRING FASHIONS, 1874.

NEW YORK PATTERN HOUSES, 110 and 281 Yonge Street, Toronto.

MILLINERY, DRESS MAKING,

And Ladies' Outfitting Establishment.

Mantles, Staple and Fancy Dry Goods, Berlin Wool, &c.

UNDER-CLOTHING MADE TO ORDER.

J. SUTHERLAND, Agent for Mme. Demorest's Reliable Pattern

The assortment comprises all the standard and useful Styles, together with New and Elegant Designs in Spring Goods.

SCOTCH LAMB'S WOOL

UNDERCLOTHING!

CRAWFORD & MITH

Reg to intimate that they have received, or steamship Polynesian, direct from the manufacturer,

ONE CASE VERY FINE

LAMB'S WOOL SHIRTS & DRAWERS,

Also special lot very

Scotch Winter Merino Shirts, Drawers and Socks.

Manufactured especially for this market. The attention of gentlemen is directed to this lot, as they are not to be found elsewhere.

91 KING STREET EAST.

Groceries.

JAMES SHIELDS & CO.,

IMPORTERS OF

GROCERIES,

And Manufacturers of

BISCUITS AND CONFECTIONERY.

Corner of Yonge and Temperance Sts.,

TORONTO.

Music.

MASON & CABINET

For Churches and

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

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

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

ILLUSTRATED CATALOGUE and TESTIMONIAL ORGANS, which may save purchasers from needless instruments or payments of high prices.

MASON, RISCH, & NEWCOMBE

GENERAL AGENTS FOR CANADA,

PIANOS.

THE MATHUSHEK

Is endorsed by the most noted artists of the day as the BEST PIANO MADE.

THE FISHER,

Is thoroughly made, and a most delightful Parlour instrument.

THE BEAUTY

Seven octave, overstrung, rosewood, all round corners, three mouldings, back finished like front, carved legs, at \$325. Endorsed by Jules Bonald, Pianist to the Queen, Thalberg, &c., and awarded gold medal at the Renoulat Institute

PRINCE ORGANS,

The best in the market. All Instruments WHOLESALE AND RETAIL, and warranted five years. We are in a position to supply local dealers in every part of the Dominion at manufacturers' lowest wholesale prices.

NORRIS & SOPER

ADELAIDE-ST., TORONTO.



For fattening and bringing into condition Horses, Cows, Calves, Sheep and Pigs—used and recommended by first-class Breeders. Milk Cattle produce more milk and butter.

It fattens in one fourth the usual time, and saves food. A DOLLAR BOX CONTAINS TWO HUNDRED PHEBS.

HUGH MILLER & CO.,

Agricultural Chemists, 167 King St. East, Toronto. For sale by Druggists everywhere.

TICKS ON SHEEP

Miller's Tick Destroyer promotes the growth of the wool, destroys the Ticks, and improves the condition of the animal. A 3c. box will clean 20 sheep or 30 lambs. Sold by Druggists and Storekeepers.

HUGH MILLER & CO., Proprietors, Toronto.

CANADA

STAINED GLASS WORKS,

ESTABLISHED 1850

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1871-72.

Ecclesiastical and Domestic Stained Glass Windows executed in the best style.

BANNERS AND FLAGS PAINTED TO ORDER

JOSEPH McCAUSLAND, THORNHURST,



Fine-toned low price. A. warranted; of value sent free.

BLMYER MANUFACTURING COMPANY

Successors to Blymyer, Norton & Co., Cincinnati, O

Office and Works 44-46 West Eight St

Dyer.

ESTABLISHED 1854.

A. MACDONALD,

Renovator and Dyer,

Of Gentlemen's Wearing Apparel.

No. 21 Albert Street, Cor. of James, TORONTO.

HRDWARE.

RODGERS' Ivory handled Table and Dessert Knives

RODGERS' Setts, Carvers and Stools.

ELECTRO-PLATE

Table, Dessert, and Tea Spoons. Table Mats, Tea Bells, &c., &c., &c.

RICE LEWIS & SON, HARDWARE MERCHANTS, TORONTO.

Music.

HAMLIN ORGANS.

The Family Circle,

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

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

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

CIRCULAR, with important information about appointment in purchase of inferior or worthless free.

& NEWCOMBE

81 KING STREET EAST, TORONTO.

Books.

BEAUTIFULLY ILLUSTRATED

MONTHLY MAGAZINES FOR THE YOUNG

THE ADVISER—Religious and temperance

THE BAND OF HOPE REVIEW—Religious and temperance.

THE CHILD'S OWN MAGAZINE—Religious.

Each of the above costs 25 cents per annum for single copy; ten copies and under 100, 15 cents per copy; 100 copies and over, 14c per copy, including postage.

THE S. S. MESSENGER. 12c cents per copy to schools, when no less than 10 copies are taken. Send for Specimens.

F. E. GRAFTON,

DOMINION SUNDAY SCHOOL DEPOT, Montreal.

The "British Workman," "Cottage" "Child's Companion," "Children's Friend," "Infant's Magazine," and a variety of others at 4c. single

Undertaking.

H. STONE,

UNDERTAKER,

347 Yonge Street, Toronto

Funerals furnished to order. Fisk's Metallic Burial Cases always on hand. REFURGERATOR Coffins supplied when required.

J. YOUNG,

Late from G. Armstrong's undertaking Establishment Montreal.

UNDERTAKER,

1361 YONGE ST. TORONTO.

Funerals furnished with every requisite

Agent for Fisk's Patent Metallic Burial Cases

Medical and Dental.

R. G. TROTTER, DENTIST,

63 King Street East, Opposite Toronto Street

Toronto, Ont.

J. W. ELLIOT, DENTIST,

Uses his own PATENT FILLERS, EXTRACTORS, and MOULDING-FLASKS.

43 and 45 King-st. West, over E. Hooper & Co. Druggists.

JAS. BASTEDO, SURGEON DENTIST,

34 King Street West, Hamilton, Ont. RESIDENCE—73 Bay Street North where appointments can be made.

\$5 TO \$20 per day. Agents wanted! All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address TINSON & CO., Po. Thom, Maine.

Typographical.

BOOK

AND

JOB PRINTING,

BOOK - BINDING

OF

ALL KINDS.

DONE AT THE

British American Presbyterian

OFFICE,

102 BAY STREET

TORONTO.

Remember the above announcement and favour us with your patronage.

ACCURACY,

NEATNESS,

PROMPTNESS,

assured to all.

Proofs carefully read, work done quickly, and your package sent by the first train.

CARDS,

CIRCULARS,

TICKETS,

[BIL

SERMONS

CATALOGUES,

MINUTES OF PRESBYTERIES

SYNODS,

AND ASSEMBLIES

BLANKS,

LETTER HEADS,

ILL HEADS

ILLUSTRATED, EMBELLISHED

OR PLAIN.

Particular attention paid to

BOOK WORK,

ALSO TO;

PRINTING IN COLOURS.

Every description of BOOK-BINDING executed promptly, and at the usual rates.

We ask our friends, far and near, to give us their patronage.

Our facilities enable us to do the work on TERMS AS FAVORABLE as any parties can give you.

Work sent to any place, however distant.

Write the matter to be printed only one side of the paper, and in plain letters and figures.

Give your directions in plain language, stating whether or not you wish the proof sent to you for correction.

Send orders to

C. BLACKETT ROBINSON,

102 Bay Street,

Toronto Ont,

THE DUTY OF GIVING.

BY THE REV. PROF. CAMPBELL, M. A., MONTREAL.

The action had begun. A brick was kept up without intermission by the skirmishers on both sides. In rear of one of the skirmishing lines, a company of Rifle-Acting as support lay flat upon the ground. To the left of the company in the rear rank, a tall and strong but young-looking soldier showed unmistakable signs of fear, as the bullets of the enemy whizzed over his head or spent themselves in the turf around him. But the bugle sounds "Relieve-skirmishers," and, at the captain's word of command, every man starts to his feet. Extending into skirmishing order, with trailed arms, they hurry forward. The retiring company give a cheer as their comrades dash through their open files, and endeavor to lessen the distance between themselves and the dark broken line that faces them some five hundred yards distant. The cheer soon dies away, and nothing is heard but the soft footfalls on the grassy ground, and the whistling of old fashion bullets with the sharp ping of the comical ball. The young recruit's courage was well-nigh gone before the advance; now it utterly fails. Nerves and muscles relax and the rifle falls from his grasp. He is moving mechanically forward without arms, when the sergeant's voice orders him by name to halt, return and pick up his piece. Trembling with excitement he raises the fallen rifle and takes a few steps forward, when again it drops from his nerveless hand. The sergeant is a humane man. He picks up the rifle and carries it himself as he moves quickly forward side by side with the poor lad. Time is precious, but in the few words that he utters, he tries to reassure the young soldier and bring his lost courage back. He tells him how much greater than his is the danger of a front rank man; that the enemy shoots too high to do any execution; that a man's weight in bullets is expended for every one who is shot; but all to no purpose. The sergeant appeals to pride. Will he disgrace his company, his friends, himself? He cares nothing for pride; his thoughts are of mother and sisters in a far off home across the distant sea. Hatred of the enemy, love for the good cause and the necessity for every man's effort, are urged in a few words, but urged in vain. Almost in despair and somewhat angrily as they reach the skirmishing line the sergeant says, "Well, it is your duty to Queen and country—aye, and to God too—to go forward and do the best you can to day." The recruit is staggered by this appeal. "Duty?" he replies, as if some old lesson had come back to mind; "give me the rifle, sergeant, you have hit the right word now. I will do my duty whatever happens and God will take care for the rest." And he did. Two days later, of parade, when men that had never faltered were passed by, the lagging private of the rear rank received a honorable mention, that made his cheeks burn with mingled shame and pride.

This is a true story of the power of a word that stands for a great principle. There is a grander army than any that fights the world's battles against flesh and blood, that wars incessantly for the integrity of a greater monarch's dominions than any who sits upon earthly thrones. It is the Church militant, and that is the whole body of the faithful here below, divided into battalions and companies of varying strength, our Christian communions and congregations. This is not the place to speak of the full accoutrement of the Christian soldier; one weapon only need be mentioned that plays a great part on both sides, in the divine conflict with the powers of evil, a weapon that is put into the hands of all the rank and file of the Lord's host more or less, and that is *MONEY*. There is many a nerveless lagging rear-rank man in every company who fails to do his duty with this weapon, and if we can act the sergeant's part to such an one, we shall do good service with our words.

You are not giving as you should for the cause of Christ. As far as the service of the King is concerned, your purse might as well be lying on the ground like the recruit's rifle. You have never fired a shot yet in the good cause, for all your little pretenses of giving are so many flashes in the pan. Yet you are a loyal true man for all this, and would take to the hills, rally around the blue banner, or go to torture and stake for Christ's Crown and Covenant to-morrow. How are these two things to be reconciled? The motive explains it all; you have not got the right one. The right music has not been played in your ear, or if it has, the ear has been stopped in some way, so that it is no wonder your step is a faltering one. What is the key-note? It is *not* personal advantage. That is the glorious ending of the true psalm of life, not the beginning. The martyrs faithful unto death received a crown, but they did not lay down their lives for its sake. "Give and it shall be given you," really declares a consequence rather than a motive. As he is no honest man that acts on the principle of honesty being the best policy, so he is no true support to the cause of Christ who gives solely for the sake of rewards here and hereafter. On such service no dependence can be placed; for circumstances are continually arising in life that make the brief moment of the present seem far more important than all the interests of the future. If he consulted personal advantage, the soldier would be tempted to throw down his arms and turn his back upon the foe. Neither is the key-note *beneficence*. The cause is good, its wants are many, the Church is languishing, and *we* are perishing. All this is true, and at times it will touch the heart. Men like also to exercise the authority of the purse over the needy, and to be called benefactors. "But it shall not be so among you," says Christ. This second motive is a nobler one than the first, but little stronger. It is a charity that has a thousand opportunities of failing. If I am to give for the support of the Church, it must be because it is Christ's Church; if I am to devote my substance for the conversion of the heathen, it must be because they are given to Christ for His inheritance. The motive must regard the King, and be the duty of a loyal subject. Nothing less than this will suffice; and this, if firmly lodged in the breast, will be sufficient for every emergency. Christ must be appeased. If we honour Him, He will honour us; if we love Him, we will love the souls He came to save; and these considerations may at times aid us in our efforts for His cause. But even if our path be like that of John the Baptist, one of decrease for His increase; if the Church's needs, and the claims of perishing souls lose for a time their value in our eyes, the loyal principle of duty will still remain to nerve the hand that cuts the purse strings.

It is our duty to give, and give liberally for the cause of Christ. It is the duty of every man, woman and child in the church. Under the old Jewish economy, every Israelite, equally with the son of Aaron and the Levite, was made to understand that this was required of him, and to consecrate himself and his substance to God. The New Testament law, far from abrogating this obligation, lays it yet more imperatively and comprehensively upon every conscience. The conscious renunciation of personal rights and property was from the beginning and must ever be the condition of discipleship. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." We need not wonder that the law of the new dispensation calls for so complete a service, when in it the voice of the apostle is able to give thanks to God for His unspeakable gift, and make mention of the grace of our Lord Jesus Christ, who though He was rich became poor, as no prophet could have done. A greater than Paul seems to say, as he urges the duty in his words, "Albeit I do not say to thee how thou owest unto me even thing myself besides." The duty has been recognized in every age of the Church history. The rich young man might go away grieved when told to sell all that he had and give to the poor, but Levi at the publican's stall, James and John in the fisher's boat, rose up, left all and followed Jesus. None of the early disciples said that ought of the things which he possessed was his own; but all first gave their own selves to the Lord and to the Church by the will of God. The Lord and His Church have to-day as strong claims upon the means and effort of every individual within that Church as they ever had. It is not as those that are without, who contribute to a distant cause and may give or withhold at will, that the members of the Church bestow their goods. But it is as themselves soldiers under the great Captain of Salvation, bound to His service by sacramental oath, that they are to employ ever talent he has furnished as a weapon defensive or offensive in His glorious war. A holy life, devout attention to religious duty, pious conversation, are not enough for action, though sufficient for parade. They are the soldier's uniform and discipline, necessary but valueless when the recruit advances without arms. If you are not giving, and that liberally for Christ's cause, your effective weapon is on the ground, and the great enemy is not to be lightened with mere uniform and drill. You are failing in duty. Halt, pick up your purse, and then move on. But suppose, one may answer, that I have no more than enough for my wants. This is a case that very rarely appears, although it is often supposed. Even should such a case present itself, however, it does not set aside the duty. A man who had performed a dishonest action for the sake of reward, by way of excusing his crime said to Dr. Johnson "One must live." The Dr. replied "I see no necessity for that." The only thing that can absolve you from the duty of contributing to the cause of Christ is the having absolutely nothing to give. The Roman father did not excuse his son from fighting because his sword was short. "Add a step to it," was his good advice. So when you are ready to complain of the inadequacy of the means God has furnished you with, learn that duty is not to withhold, but rather by zeal and fervour, compensate for their lack. Let this Bible truth be well impressed upon the mind and heart and as an obligation on the conscience, "It is my duty to give, as much as it is my duty to keep the Sabbath, or pray, or live a life of honesty and faith. Men have suffered great losses, even to life itself, for loyalty to these duties. There is no Bible teaching that, in face of poverty, torture or death, releases the Christian from the obligation to give to the cause of Christ. It is a duty.

Giving from a sense of duty will be *conscientious giving*, for that sense of duty is the response to God's own voice in the conscience. Mere sentimentalism and low motives will find no place for themselves where it reigns. The blessing of the single eye and obedient heart will therefore accompany the act, and multiply the value of the gift. Giving from a sense of duty will also be *systematic giving*, for the sense of duty is a steady abiding principle, not a thing dependent upon feeling and circumstances. Sporadic giving is better than withholding, but the benefits it confers both on the giver and his object are far inferior to those which flow from systematic beneficence. A sense of duty is the only principle that will lead to systematic giving, the laying apart for the service of God in His Church of a definite proportion of the means with which His people have been blessed. Giving from a sense of duty will be *loyal and hearty giving*. "Stern daughter of the voice of God" is a name that has been applied to duty but wrongly applied. For duty is the immit of the loyal heart, and loyalty is a thing of the heart. Loyalty cannot grudge or give niggardly. It cannot patronize or bestow a favour. Fancy giving alms to the King? Yet it is thus that some gifts are thrown into the Lord's treasury. These are not given from a sense of duty, for duty regards the King alone, and lovingly acknowledges his unlimited claims. Giving from a sense of duty is the only *satisfactory giving*. "Thank God I have done my duty," was the exclamation of a dying hero. It is a thing worth giving thanks for, rather than to be proud of or to make the ground of boasting. Thank God that His hand has rested so strongly yet so lovingly upon me as to make me true to Himself. Loyal hearts make empty scabbards when the King's trumpets sound the call to war. Thank God for the empty purse, when the full heart pours its treasure upon His altar. There is more satisfaction in that full heart than in all riches of the world of sense.

But, say what we may concerning the nature of the obligation and the act that discharges it, this remains, in a duty. To all loyal subjects and soldiers of the King of Kings, who are failing in it, comes the exhortation "It is your duty to God and His Church to withdraw a fair proportion of your means from the commensurations and business and luxury and every other position in which it is doing nothing for the cause of Christ, and dedicate it to His service." May you be prepared to find in July the right word, cheerfully to do it, and let God take care for the rest.

Issued by the Committee of the General Assembly on Systematic Beneficence.

LETTERS ON
Union With the Church of Scotland,
AND ON
CHURCH INDEPENDENCE.
BY THE
REV. JAMES MIDDLEMISS, ELORA.
Reprinted, with notes, from the BRITISH AMERICAN PRESBYTERIAN.
Single copy (mailed free) 15 cents. 100 copies to one address \$12, mailed free. 50 copies to one address \$6.50, mailed free, 5¢.

JAMES BAIN, TORONTO.

MARRIED.
At 68 Elm Street, Toronto, on the 23rd ult., by the Rev. Walker Inglis, A.M., assisted by the Rev. J. M. King, Toronto, Thomas Gilroy Anderson, to Christina Agnes, eldest daughter of the Rev. Wm. Inglis.

Official Announcements.

MEETINGS OF SYNODS.
MONTREAL.—With the Knox Church, Montreal on first Tuesday of May, at 7.30 p.m.
LONDON.—At London, on first Tuesday of May, at 7.30 p.m.

MEETINGS OF PRESBYTERIES.
SIMCOE.—A special meeting of the Presbytery of Simcoe will be held at Barrie Tuesday, May 5th, at 11 a.m.
MONTREAL.—At Montreal, in Presbyterian College, on the 8th day of July next.

LONDON.—At London, by adjournment, in 1st Presbyterian Church, on 1st Tuesday in May, at 11 a.m. Next ordinary meeting in Barrie, on 2nd Tuesday in July, at 7.30 p.m.

BROCKVILLE.—At Prescott, (when Synod assembled) on the 4th Monday of May, at 2.30 p.m.
TORONTO.—At Toronto, on 1st Tuesday of May, at 11 a.m.

ONTARIO.—At Port Perry, on 18th of May, at 11 a.m.
HURON.—At Goderich, on the 1st Tuesday of July at 11 a.m.

GUELPH.—Next ordinary meeting at Guelph, in Chalmers Church, on 2nd Tuesday of April, at 11 a.m.
MANITOBA.—At Eildonan, on 18th of May, at 10 a.m.

STRATFORD.—At Stratford, on 1st Tuesday in July, at 11 a.m.
OWEN SOUND.—At Owen Sound, on Monday after 2nd Sabbath in May, at 10 a.m., by adjournment; next ordinary meeting at same place, on 2nd Tuesday of July, at 10 a.m.

BRUCE.—At Eureka, on the last Tuesday of June, at 2 p.m.
DURHAM.—At Durham, on last Tuesday of July at 11 a.m.

SMYTH.—At Barrie, on Tuesday 7th of July, at 11 a.m.
PARIS.—In Dumfries street Church, Paris, on Monday 14th April, at 11 a.m.

HAMILTON.—At Hamilton, in the Central Church, on the 2nd Tuesday of April, at 11 a.m.
HAMILTON.—The next meeting in ordinary of the Hamilton Central Church, Hamilton, on the 2nd Tuesday of July, at 11 a.m. This meeting to ordain Mr. Cowell, in Central Church, Hamilton, on the 7th of May, at 7.30 p.m. The meeting to induct Mr. McGuire into the pastoral charge of Jarvis and Walpole, in Jarvis, on the 12th of May, at 11.30 a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporaries Board and Sustentation Fund—James Crell, Montreal.
Ministers' Widows' and Orphans' Fund—Archibald Ferguson, Montreal.
French Mission—James Crell, Montreal.
Juvenile Mission—Miss Maohar, Kingston, Ont.
Manitoba Mission—George H. Wilson, Toronto.
Scholarship and Bursary Fund—Prof. Ferguson, Kingston.

VICTORIA WOOD YARD,
Order Office 40 VICTORIA STREET.
Directly Opposite
AND
COR. QUEEN and BRIGHT STREETS

All kinds of Coal and Wood on hand and for sale at lowest rates.
Narrow-gauge Wood by the car-load. Orders promptly delivered.
J. & A. McINTYRE.

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangers, for Churches, Schools, Fairs, Fictoria, Court Houses, Fire Alarms, Tower Bells, Chimes, Etc. Fully Warranted.
Illustrated Catalogue Sent Free.
VANDUZEN & TIFT,
102 and 104 East Second Street, Cincinnati.

NO DUTY ON CHURCH BELLS

R. MERRYFIELD

Boot and Shoe Maker,

190 YONGE STREET.
A large and well assorted Stock always on hand.

ALEX. GEMMELL,

BOOTMAKER,
Sign of the "Golden Boot."
97 KING STREET, WEST,
Has in Stock a very large assortment of Gentlemen Sewed Boots, Home Made. First-class English Boots at reasonable prices.

Clothing.
GOLDEN GRIFFIN.
THE LARGEST
FIRST-CLASS CLOTHING HOUSE
IN TORONTO.
CLERGYMEN'S SUITS AND READY-MADE
TEN PER CENT. DISCOUNT ALLOWED
128, 130, and 132
PETTLY & DIN

R. J. HUNTER & Co
CLOTHING MERCHANTS, &C.
WE KEEP ONLY
GOOD SOUND GOODS

All orders receive our personal attention, and are executed PROMPTLY AND PROPERLY. Gentlemen in the country should call upon in Toronto and leave their measure, from which they could order at any time.

We also keep on hand a complete stock of
Shirts, Collars, Cuffs, Scarfs, Hosiery &c., &c., &c.

Ready-Made Clothing
R. J. HUNTER & Co.,
COR. CHURCH AND KING ST
TORONTO.

THE ALDI!
Subscriptions for the *Aldine* receive Agent,
W. N. FITTS,
50 King Street, East, or Drawer 855
TORONTO.

THE BEST PAPER TRY IT!
BEAUTFULLY ILLUSTRATED.

The SCIENTIFIC AMERICAN now in its 29th year enjoys the widest circulation of any weekly newspaper of the kind in the world. A new volume commences January 3, 1874.

ENGRAVINGS, illustrating Improvements, Discoveries, and Important Works, pertaining to Civil and Mechanical Engineering, Milling, Mining, and Metallurgy; Records of the latest progress in the Applications of steam, steam engineering, railways, ship building, navigation, telegraphy, telegraphic engineering, electricity, magnetism, light and heat.

The SCIENTIFIC AMERICAN is the cheapest and best illustrated weekly paper published. Every number contains from 10 to 15 original engravings of new machinery and inventions.

A years number contains 822 pages, and several hundred engravings. Thousands of volumes are preserved for binding and reference. The practical receipts are well worth ten times the subscription price. Terms \$3 a year by mail. Pleasant to Clubs. Specimens sent free. May be had of all News Dealers.

PATENTS. In connection with the SCIENTIFIC AMERICAN, Messrs. Munz & Co. are Solicitors of American and Foreign Patents, and have the largest establishment in the world. More than fifty thousand applications have been made for patents through their agency.

Patents are obtained on the best terms. Models of New inventions and sketches examined and advice free. All patents are published in the Scientific American the week they issue. Send for Pamphlet in paper containing laws and full direction for obtaining Patents.

Address to the paper, or concerning Patents, MUNZ & CO., 37 Park Row, N.Y. Branch Office cor. E. and 7th Sts., Washington.

Littell's Living Age

A weekly magazine of sixty-four pages, THE LIVING AGE gives more than THREE AND A QUARTER THOUSAND double-column octavo pages of reading matter yearly, forming four large volumes. It presents an inexhaustive fund, considering its great amount of matter, with freshness, owing to its weekly issue, and with a satisfactory completeness attempted by no other publication the best *Essays, Reviews, Criticisms, Tales, Poetry, Scientific, Biographical, Historical, and Political Information*, from the entire body of Foreign Periodical Literature.

A NEW SERIES
Was begun Jan. 1, 1873, with entirely new Talents already embracing Serial and Short Stories by distinguished English, French, German, and Russian authors viz., *Lord Lytton (Hulwiler), Erckmann-Chatrian, Jean Leger, Mrs. Parr (author of "Dorothy East"), Sulla Kavanagh, &c.*

During the coming year, as heretofore, the choicest serial and short stories by the leading Foreign Authors will be given, together with an amount unapproached by any other periodical in the world, of the best literary and scientific matter of the day, from the pens of the above-named and other eminent *Essayists, Scientists, Critics, Discoverers and Editors*, representing every department of knowledge and progress.

The importance of THE LIVING AGE to every American reader, as the only complete as well as an indispensable and generally inaccessible but indispensable current literature, *indispensable* because it embraces the productions of THE ALLEST LIVING WRITERS in all branches of Literature, Science, Art, and Politics, is sufficiently indicated by the following

OPINIONS.
"Reproduces the best thoughts of the best minds of the civilized world, upon all topics of living interest."—*Philadelphia Quaker.*
"In no other single publication can there be found so much of sterling literary excellence."—*N. Y. Evening Post.*
"The best of all our eclectic publications."—*The Nation, New York.*
"And the cheapest. A monthly that comes every week."—*The Advance, Chicago.*
"The ablest essays, the most entertaining stories the finest poetry of the English language, are here gathered together."—*Illinois State Journal.*

"With it alone a reader may fairly keep up with all that is important in the literature, history, politics, and science of the day."—*The Methodist, New York.*
"In view of all the competitors in the field, I should certainly choose 'The Living Age'."—*Rev. Henry Ward Beecher.*
"The best periodical in America."—*Rev. Dr. Cuyler.*
"None so equal in any country."—*Phila. Freeman.*
"Indispensable to every one who desires a thorough comprehension of all that is important and noteworthy in the literary world."—*Houston Post.*
The LIVING AGE is sent a year (12 numbers), for \$3.00, on receipt of \$3; or, six copies for \$1.00.

EXTRA OFFERS FOR 1874.
To new subscribers, now commencing \$3 for the year 1874, the last six numbers of 1873 will be sent gratis, if they so desire, to begin with the NEW SERIES, the numbers of 1873 and 1874 (101 numbers), will be sent for \$13; or, to those preferring the publishers make the following

Club Prices for the best Home and Foreign Literature.

Clothing.
GOLDEN GRIFFIN.
THE LARGEST
FIRST-CLASS CLOTHING HOUSE
IN TORONTO.
CLERGYMEN'S SUITS AND READY-MADE
TEN PER CENT. DISCOUNT ALLOWED
128, 130, and 132
PETTLY & DIN

China and Glassware.
CHINA HALL
71 King St. East, Toronto.

A full assortment of Glass, China, and Crockery now in stock

China Breakfast and Tea Sets, Dinner and Dessert Sets, Chamber Sets and Bottles, Fancy Table Jugs, in Stone and Terra Cotta, Fancy Chess Covers and Biscuit, Bohemian Ornaments, Victoria Vases and Lustres, Paris Statuary and Busts, Cut Glass Table Glass, Crystal Trays, &c. &c. China

GLOVER HARRISON.

Engraving

Groceries.

IF YOU WANT THE BEST AND CHEAPEST

GREEN AND BLACK TEAS,
Sold in Canada, call on or send your orders to the

VICTORIA TEA WAREHOUSE
The oldest and most reliable Tea Store in the Dominion

93 King Street East, (SIGN OF THE QUEEN),
And Yonge Street, Corner of Trinity Square.

Where you can select from a Stock of over 3,000 packages, comprising over 50 varieties, grades and mixtures, put up in 5, 10, 15 and 20 lb. Cansisters and Caddies, at the prices given in list, and also in original packages of 25, 40 and 60 lbs., at the

LOWEST WHOLESALE PRICES

GREEN TEAS.

No.	per lb.
1 Hyson Twankay	40c.
2 Fine Moyano Young Hyson	50c.
3 Superior do	60c.
4 Extra Fine do	70c.
5 Curious do	80c.
6 Extra Curious do	10c.
7 Fine Old Hyson	60c.
8 Superior do	70c.
9 Extra Fine do	80c.
10 Finest do	90c.
11 Superior Gunpowder	60c.
12 Extra Fine do	70c.
13 Extra Curious do	80c.
14 Fine Imperial	90c.
15 Superior do	10c.
16 Extra Moyano Imperial	70c.
17 Very Superior do	80c.
18 Natural Japan	90c.
19 Fine Cultivated Japan	50c.
20 Superior do	60c.
21 Extra Fine do	70c.
22 Finest Imported	80c.
23 Finest Scented Capers, for flavouring	60c.
24 Fine Orange Pekoe	90c.
25 Finest do	70c.

BLACK AND MIXED TEAS.

26 Fine Breakfast Congo	40c.
27 Superior do	50c.
28 Extra Keisow do	60c.
29 Extra Fine do	70c.
30 Insect do do best imported—the Prince of Teas	60c.
31 Good Souchong	40c.
32 Fine do	50c.
33 Superior do	60c.
34 Extra do	70c.
35 Extra Fine do	80c.
36 Finest Assam	90c.
37 Fine Oolong	50c.
38 Superior do	60c.
39 Extra Fine do	70c.
40 Finest Imported	80c.
41 Fine Mandarin Mixture	90c.
42 Superior do	40c.
43 Extra do	50c.
44 Extra Fine do	60c.
45 Finest Imported	70c.
46 Fine House as Curious Mixture	80c.
47 Superior do	90c.
48 Extra do do	50c.
49 Choice do do	60c.
50 Choice upon Choice, which has no equal	90c.

R. I. also calls special attention to his far-famed

SOLUBLE COFFEES

Made in one minute without boiling, put up in 2, 10 and 20 lb. tins, at 25 and 50c. per lb.

Guaranteed superior to all others.

All orders by mail and otherwise punctually attended to. 25 lbs. of Tea and upwards shipped to one address to any Railway Station in Ontario free of charge.

EDWARD LAWSON,
The Picnic Tea Merchant of Toronto

Don't fail to procure **MRS. WINDLOW'S** SOOTHING SYRUP for all diseases incident to the childhood of teaching in children. It relieves the child from pain, cools wind colic, regulates the bowels, and by giving relief and health to the child, gives rest to the mother.