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## Contributors and Correspondents.

### THE ELDERSHIP.

MR. EDITOR,—I notice in your issue of 13th February, a contribution on the qualifications and duties of the ruling elders, in which, while there is a good deal of sound advice as to the qualifications of those called to this high office, and the duties revolving upon such, I find lurking some errors very generally prevalent in the church on the subject, and I am sorry to say engrafted into its constitution. For instance, your contributor says a session is composed of the Pastor and Ruling Elders, &c., now sir I find in my reading of the Apostolic Epistles, but two classes of office bearers in the churches, viz., elders, bishops or overseers, and deacons. The one class having oversight of the spiritual affairs of the church, the other of its temporal. I find no distinction made in the qualifications required of bishops, and so superiority of rank conferred upon such of their number as by natural gifts or education were better fitted to conduct the religious services of the church than others, true they were devoutly honoured who were able to do so, as were those who ruled well and wisely, but I have yet to learn that this gave them any precedence over their brethren in the government of the church. I say then a session according to the Word of God is composed of the elders of a congregation only.—your contributors theory is only a modified episcopacy.

I also deny that the elders are lay representatives of the congregation. When called to this high office they are ordained into the ministry of the church and are accountable to the great head of the church alone, in fact the terms *clerical* and *clergy* have no warrant in the word of God, but all elders are alike spiritual.

Your contributor from the false views he entertains of the office necessarily limits both the qualifications and duties of the eldership, and gives countenance to the idea that a certain portion of the members of a session are mere satellites revolving round a central sun.—The whole question is one, however, requiring more time and space than I can at present devote to it, involving the germ of priestcraft, and supremacy in the church. I therefore conclude by inviting your contributor to examine once more the New Testament before he prepares another article on the subject.—PRESBYTER.

### AUSTRALIAN PRESBYTERIAN ASSEMBLY.

A correspondent of the St. John Presbyterian Advocate writes as follows on one question which was before the recent Assembly in Australia:—

"The Presbyterian Assembly held its annual meeting in November, and it may be safely affirmed that people of all persuasions of religion and those of no religion were keenly interested in one, at least, of the topics discussed at the sitting. The Deceased Wife's Sister was the person dignified by the notice taken of her by the assembled divines. By one party of the reverend convocation she was accused, and by another excused. One side justified her in like the fair Rebekah, she should say—"I will go with this man;" by the other she was stigmatised as an incestuous person. To the law and to the testimony to settle this matter said the one, to the Confession of Faith said the other. Persons about to marry appeal to another code altogether—to the statute book of this colony, which now permits a man to marry his deceased wife's sister. The Queen sanctions the procedure in Victoria, and also in South Australia, and probably, looking to the direction of public opinion, she will do it at the request of other communities of her royal subjects ere many years. It must be said that the Presbyterian Assembly of November, 1873, in the city of Melbourne, distinguished itself by coming to a vote affirming, by a majority of 61 to 23, that marriage with a deceased wife's sister is wicked and incestuous. All Presbyterian ministers and congregations are warned against countenancing such practices. It is evident, from the martyrlike spirit which was displayed on both sides, that conscientious men are ready to burn others, or be themselves burned at the stake, in the 19th century, for the sake of truth and the Confession of Faith. Speeches have been made, sermons preached, pamphlets printed on this vexed question, and yet, as in the case of the Tielborne trial, people are divided of opinion. One popular preacher in Melbourne has made up his mind to remain in the Church for three years in the hope that her counsels will then prevail; but that if the Confession of Faith is to be set above the Bible, then there must be a disruption. Of course, that is the way to bring about unanimity of views. In the meantime, the majority regard themselves as martyrs, who should that this matter should be one of controversy."

As the Spanish proverb says, "He who would bring home the wealth of the Indies, must carry the wealth of the Indies with him," so it is in travelling: a man must carry knowledge with him, if he would bring home knowledge.

## THE "INFERNAL STUFF."

BY REV. THEODORE L. GALLER.

Our brave brother, Mr. D. L. Moody, threw a well-aimed shell into the great Christian Convention, assembled in the Free Assembly Hall, Edinburgh, a few days since. Several noblemen and hundreds of clergymen were present. Among the practical questions proposed for Mr. Moody to answer, was this one: "What should be done in regard to the intemperance among us?" This touches Scotland right "on the raw, for the national curse is the bottle. Brother Moody gave this condensed reply: "That is a large question, and would take a long time. But as I come from a land where the ministers scarcely ever touch the *infernal stuff*, I think it will be a happy day for Scotland when every minister hurls the intoxicating cup from his own table. Then they would have great influence with their people."

This short, sharp speech produced a prodigious impression. It is already widely published, and commented on by the Scottish press. Had some of the rest of us Yankee teetotallers blurted out so plump a rebuke, it might have provoked some warm retorts. But Mr. Moody is *king* just now in the mighty work God is calling him to, and he has the royal prerogative to speak out his own mind. If that one pithy sentence of his could be heeded, the whole face of Scotland would be changed in a twelvemonth. Hitherto the mass of her churches, and a majority of her ministers, have clung to the drinking usage with a terrible tenacity. Alcoholic drinks have been supplied, in ample quantities, and freely used in the refreshment-rooms of the General Assembly! At the hospitable dinners given in Edinburgh during the sessions of the Assemblies, wine and ales were furnished almost universally. If this glorious revival now in progress shall banish the bottle from the houses of Scottish Christians, the way will be cleared for a thorough reformation among the masses.

There is a moral power gained by calling bad things by their right name. If "intoxicating beverages," and "vicious stimulants," slip into good people's houses, under mild euphonious epithets, they do not excite alarm. But suppose that Rev. Dr. — should offer a glass of Madeira, or of hot toddy to Judge —, with the startling invitation, "Come, Judge, try a glass of the *infernal stuff* with me! Would the tittle taste quite so palatable, and go down quite so smoothly?"

For one, I thank brother Moody for a well-chosen name for the bitterest curse that has ever stolen in, under respectable skirts, to destroy households, and to damn souls. The shot fired in Edinburgh ought to echo over our own land. The "infernal stuff" still nestles in thousands of Christian families in America. Ladies in influential families still offer it at weddings, and at evening parties. It stands on the tables of thousands of church-members. The sons of ministers, elders, deacons, class-leaders, and others who rule in Christ's flock, are often among the victims. Is it not time for a new crusade against the "infernal stuff" within the pale of the Christian Church?

The noble uprising of Western women to assault the dram-shops of Ohio and Indiana with spiritual weapons, is thrilling the nation. God speed them! They are extorting praise from even those secular presses that have never dared to sep a syllable against the rum-power. Although in some places their success may be but transient, yet they gain a temporary respite from the havoc of the "infernal stuff" in the community. They are demonstrating that women can do something besides baking bread and teaching Sunday-schools.

But how many people who applaud the Ohio ladies, will banish the "infernal stuff" from their own houses? During the present revival in my congregation, I have seen what need there is of exercising this demon of strong drink from the homes and the bodies of those with whom God's Spirit is striving. At this moment the noblest revival this nation ever had is just on one question, *Will the Church of Jesus Christ rise up against this "infernal" curse of the bottle and the dram-hop, with the same spirit and the same strength that Martha Luther rose up against Rome?*

### Headship of Christ.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

MR. EDITOR,—That Mr. Walter Inglis may no longer remain in a state of perplexity as to what his Church believes, and what he himself has subscribed as his creed on the Headship of Christ, will you please request him not to read Mr. Stuart's book, but to read Chapters XVIII, XXV, XXVI, XXX, of that much neglected little book, the Confession of Faith.

Let any other Brother should be in a state similar to that of Mr. I. will you be so kind as to print this bit of information.

Yours,  
ANOTHER ELDER.

I have known boys who were the despair of their hundred fathers and mothers, because, forsooth, they had the faculty of writing verses in their youth. They were regarded by these parents with a kind of curiosity, but they had no expectation for them except poverty, instead of purpose, said dependence. I have seen these same parents, many times, depending in their old age upon the same writing boys for comfort and luxury, while their practical brothers were toiling for their daily bread, unable to help anybody but themselves and their families. — J. O. I. —

## Philos and Teetotalism.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

MY DEAR SIR,—The first letter of "Philos" was weak and childish; his second is babyish in the extreme. Like the rest of the tipplers, he abuses what he cannot disprove. He complains that my language is "intemperate," but fails to show it. The fact of the matter is, the truth which my previous communication contained *stung* Philos, and he *winces* under it, therefore he calls it "intemperate." His use of the word of God will convince your readers that his brain is sadly muddled with beer, or something worse.

Towards the latter part of his communication he tries to blacken the character of temperance men by endeavoring to make them responsible for the evil that actually follows his own manner of living and that of his companions. No "views" can be too "extreme" against an evil which takes the fairest in our own land from the family circle, and drags them to a drunkard's grave! Four years ago, in the town of M—, I was called upon to attend the funeral of a man who led a drunken life, and at last hanged himself in a barn through the influence of strong drink. A few days after this, in the town of G—, a miserable drunkard put the muzzle of a gun in his mouth and blow his own brains out. Both these cases were the natural result of tampering with strong drink, and neither of them fifty miles from Toronto. I ask your readers, and I ask even "Philos" himself, can any views be too "extreme" to condemn a practice which *inevitably* leads to this as its *legitimate* result? "Philos" holds up both hands, and says "ah! but such 'extreme views' would drive these men right to the tavern! My good friend was till I in done. Were it in my power, I'd dry every cursed fountain where strong drink is manufactured, and every sink of iniquity where it is sold as a beverage—I'd even go further, and compel the "beloved officials of the U. P. Church" to take the last bottle out of his cellar, and Philos the last drop out of his parlour closet. And, if after all this an occasional drunkard would turn up, I'd be tempted, either to make him spend his time within the walls of the Granite Palace in Kingston, or send him to a lunatic asylum. I rhaps "Philos" will be good to tell us how such "extreme views" will have their "legitimate fruit in the ruin by drink," when they wouldn't *lose a drop* of drink in the land, or a drunkard when he could have access to it? If these views were carried out, there Philos'ous (if he has any) "would rise and call him blessed" instead of cursing his grey hairs, and the day in which they were born, for what they saw in their father's house, and the habit they learnt at his table.

BRUNSON.

Ennisville: 1 Feb., 20, 1874.

## Union Must Go Forward.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In your report of the late meeting of Toronto Presbytery, with respect to the question of Union, you correctly state that 14 voted for Rev. Dr. Topp's resolution, and 8 for Rev. W. Reid's amendment. Though this vote shows decisively how a large majority of the Presbytery feel in the matter; will you permit me to say that having attended the court during the whole day and taken a deep interest in the debate I regretted exceedingly that I was constrained to be absent for a few moments at the very time the vote was taken. Had I been present I would have voted for Dr. Topp's resolution. It is also a fact known to me that there were other ministers and elders of the Presbytery necessitated to be absent who would have voted on the same side. I feel anxious through the medium of your columns to make this known, from the deep conviction I now have that every legitimate influence ought to be brought to strengthen the Union cause. The closer I look at the present object of the movement the more do I feel persuaded that the cause of Union must go forward, it not to an immediate, at least to an early consummation, and to this conclusion I am helped by the contentings of the much respected brethren in our own Church who oppose it. When I read these letters I am constrained to say, surely it must be a good cause when men of such intellect, learning and earnestness of purpose can bring so very little by way of substantial argument against it. Were Erastianism to be dreaded at all in the United Church, I would be afraid, from the way in which some have written, lest it may be found among the brethren of our own Church who oppose. But feeling assured that whatever their theory logically interpreted might lead to, they would be found, as in the past, strictly orthodox in practice. I would not make even this fear any bar to Union. As to the sentimental pleadings, or that based upon the relation in which we now stand to the contentings of the past, if it can be shown, as I think it has clearly been, that no principle would be violated on either side by entering into union on the proposed basis, would it not be well, just at this point, as the lawyers would say, "to apply the statute of limitations" to those contentings, and so far as we are agreed, walk by the same rule and mind the same things. I do think it is too much to expect that those of us who have entered the Church since these eventful days, and who may now see, or think we see, the finger of Providence pointing to us to go forward in this matter or Union, should be content to be told you must wait till the last moment of being existed in these days has died away. Besides, it may be truly said whether the present discussions,

while they have certainly perplexed the mind of some, have done anything to remove difficulties, or to make clear in what position we really are in respect to the all important doctrine of the Headship. I for one, do confess to some sympathy with a brother who asks, "What does the U. P. Church teach on the Headship of Christ?" The basis may not be the best conceivable, but if it were to have specific points of doctrine enunciated I agree with those who say we ought to have *many more*. For important as is that concerning the Headship of Christ which looks at the tenets of religious thought in the present day would not say we ought to have a definite article on the doctrine of inspiration, the supreme divinity of our Lord, the respect of provinces of reason and faith in matters of religion, and others that might be named. I have allowed this communication a little to exceed what my intentions was, in taking my pen, merely to mention how I desired to vote in the Toronto Presbytery.

Yours truly,  
R. EWING.

Georgetown, 17th Feb. 1874.

## Drinking Ministers in the Olden Time.

In the autobiography of Dr Guthrie, from which we made a few extracts a few weeks ago, it is stated that when the doctor was ordained, the fees for the ordination dinner usually given on such occasions at the expense of the young minister, amount to about a hundred and fifty dollars. The following description of what was not uncommon in those days would not be now appropriate even in Scotland, far less in Canada. There is something frightfully audacious, yet, at the same time, inexpressibly saddening the whole scene:—

"On this occasion one or two of the farmers were rather uproarious, and one minister got drunk before leaving the table. Some years thereafter, he was tried by the presbytery, and deposed by the General Assembly for drunkenness and other crimes.

"Nor, I may here state, was that an easy matter in those days. The Moderate party raised every objection to Church discipline, using all legal quibbles and quibbles and their unscrupulous majorities to shield the worst offenders. This person I refer to was notorious both for intemperance and lying, yet, not reckoning his expenses, it cost us, the ministers of the presbytery, about £500, and two whole years before we got him deposed.

"Looking more with pity on the misery to which deposition reduces a minister's wife and children than to the interests of religion and the Church, in such cases people are always slow and unwilling witnesses; and though not prepared to swear to a lie, will so hedge and dodge about, that it is difficult to get at the truth. After we had drawn out of them proof in the case of this man that on such and such occasions he talked arrant nonsense in the pulpit, or reeled in gait, and stammered in speech—exhibited, in fact, all the marks of drunkenness—on being asked whether he was drunk, they slipped out of our fingers like an eel; their answer was this, 'We'll no say, far less swear, he was drunk; he might have been but sick, or something of that kind; what kens?'"

"We were thus losing our case, till we fell on another way of getting at the truth. This was by asking them, not whether he was drunk, but whether, without saying for a fact that he was so, it was their impression that he was drunk. Into this net most of them walked but one, a strong partisan of the offending minister, was clever enough to see that if he gave honestly the impression made on him by his minister's appearance and language in the pulpit on a particular Sunday evening, he would damage the cause he wished to defend.

"Besides other proofs of drunkenness, having drawn this out of him, that the minister, on that occasion, as he lolled over the side of the pulpit—being, in fact, unable to stand upright—said that he loved his people so much that he would carry them all to heaven on his back, I asked him, 'Now, John, when you heard him say so, what impression did so strange a speech make on you?'"

"Others, to the same question, as unwilling witnesses as John, had already said that, though they would not say he was drunk, at the time they certainly thought so.

"But John showed himself to the occasion.

"Well," he replied, "Master Guthrie, I'll just tell you what I thought. There was a great fat wife, you see, sitting in the seat before me, and thinks I, 'My lad, if you set off to the Kingdom of Heaven with that wife on your back, my certion, you'll no be back for the rest o' us in a hurry!'"

"The clever escape, the ludicrous picture presented of — on his way through the sky with this enormous wife seated on his back, and the serious air with which John delivered himself of his reply, were irresistible. We were all convulsed with laughter, the culprit himself as much as any of us. So John left the field with flying colours.

Sabbaths, coming to quiet for a little while all the week-day toil, noise and strife of life, are like islands, green, fruitful and flower-laden, emerging at one from the midst of wild ocean and storm-tossed waves—oases in the sand-deserts, with cooling shade and pure water springing for the weary travellers.

## Presbytery of Simcoe.

A special meeting of this Presbytery was held at Barrie on Tuesday, 17th Feb., for the purpose of disposing of an application made to the General Assembly for readmission to the ministry of this Church, and referred by the Assembly to the Presbytery. Six ministers, one elder, and the assessors, Dr. Lopp, Mr. J. M. King, and T. W. Taylor, Esq., were present. The case was at once proceeded with. The relevant papers were read. Mr. Wright was heard in support of the application. After discussion the following motion was made by Mr. M. Fraser, seconded by Dr. Topp. "That the Presbytery feel considerable anxiety in dealing with this application in consequence of the conduct of Mr. Wright in connection with his occupation of the Mission field at Muskoka, which seriously affected the interests of the Church in that district; yet, considering that there is no charge against his moral or ministerial character, or his doctrinal views, and without justifying in the least degree his proceedings since he was separated from the ministry of this Church, and looking to all the circumstances of the case, resolve to grant the prayer of his petition." It was moved in amendment by Mr. King, and seconded by Mr. T. W. Taylor:—"That the Presbytery, while sympathizing with Mr. Wright in the circumstances which have led him to make the application, now before it, to the General Assembly for restoration to the Ministry of this Church, finds itself unable, with proper regard to the interests of the Church, to entertain favourably." The vote being taken, four voted for the amendment, and five for the motion. Mr. W. Fraser from the chair intimated to Mr. Wright the decision of the Court, with appropriate counsel. The clerk was instructed to call for answers to the queries on the state of religion before next meeting.—ROB. MOODIE, Clerk.

## Rev. George Bell L. L. D.

We (Walkerton Telegraph,) clip the following from the Queen's College Journal, published at Kingston. The Presbyterian Congregation in connection with the Church of Scotland in Walkerton have much reason to congratulate themselves on their good fortune in securing for their Pastor such a scholarly and accomplished gentleman as Dr. Bell. His settlement here will be a valuable acquisition to the town, and eminently promises a happy and prosperous career for both Pastor and people. Referring to the close of his lectures to the Students in Queen's College, the Journal says:

Last week the Rev. Dr. Bell concluded his course of lectures on "Science in relation to Revelation." The time at his disposal did not permit him to go over all the subjects which he announced at the commencement of the course, and of which we published a synopsis at the time. The field which he proposed going over was so vast, and the subjects embraced were so interesting, engaging, as they do at the present time, the most serious attention of Scientists and Theologians, that it would require at least a whole session to overtake, in anything like an exhaustive manner, so extensive a course. But the learned Lecturer made the most of his time; and his treatment of the different subjects which came under review and discussion was certainly highly suggestive, and eminently calculated to stimulate thought and enquiry among his students, and this we deem one of the first qualities in a teacher. We think the College Authorities were very fortunate in their choice. Free from a spirit of dogmatism, thoroughly conversant with his subject, and imbued with a profound reverence for, and a strong faith in the Christian Religion, Dr. Bell is well fitted to impart correct and liberal notions on so important a branch of human knowledge as "Science in relation to Revelation." An ardent and cultivated student of Science himself, and acquainted with its latest developments, he is qualified from a Scientific point of view to deal with those so-called objections to Revelation arising from discoveries in Science. It must be admitted that too many Theologians of the day measure lance with Scientists and come out of the lists ignominiously, because, instead of meeting the foe with his own weapons, they endeavour to compensate for the feebleness of their defence by enveloping the subject in a cloud of turgid declamation or flowery rhetoric. In his lectures before the Theological Students Dr. Bell avoided this mistake. He dealt with the objections urged against Revelation in a fair and impartial manner, ignoring no theory supposed fallacious, until he had patiently examined and disproved its claims. Apparent discrepancies between the facts of Science and Revelation he removed, and showed how these discrepancies arise, either from hasty and imperfect generalizations, or from a misinterpretation of the Divine Record. His style is simple, easy, and perspicuous; and his courteous manner made him very popular with his students. We would be very glad to see him a regular professor of the College. The success which has attended the course of lectures just concluded, shows that his ripe scholarship, his critical powers, and good judgment render him eminently suitable for such a position.

Truth, whether a part or out of it, is the measure of knowledge and the basis of understanding; and whatsoever is not of it, however a bold by-product, or recommended by rarity, is nothing but ignorance, or something worse.



The Pastor and People.

The German Watchman's Song.

Hark ye, neighbours, and hear me tell, Ten new strikes on the bell; Ten are the holy commandments given To man below from God in heaven.

Hark ye, neighbours, and hear me tell, Eleven sounds on the bell; Eleven apostles of holy mind Taught the gospel to mankind.

Hark ye, neighbours, and hear me tell, Twelve rounds from the bell; Twelve disciples to Jesus came, Who suffered reproach for their Saviour's name.

Hark ye, neighbours, and hear me tell, One has pealed from the bell; One Lord and Saviour, a friend indeed, Who hears and helps in the hour of need.

Hark ye, neighbours, and hear me tell, Two new sounds on the bell; Two paths before mankind are free, Neighbour, choose the best for thee.

Hark ye, neighbours, and hear me tell, Three new strikes on the bell; Three Persons rule the heavenly host—The Father, Son, and Holy Ghost.

Passage of the Red Sea.

Two hours' ride from Suez is "Ayun Musa, or Moses' Wells, a beautiful little oasis in the desert. It consists of a few springs of limpid but brackish water, small pools with gardens of palms and tamarisks around them, as well as beds of vegetables and culinary herbs.

Here tradition places the sight of the passage of the Red Sea; and certain it is that, at least within the range over which the eye can wander, the waters must have closed in upon Pharaoh's struggling hosts. The miracle of the passage of the Red Sea is so important in its bearings upon the whole question of the exodus that many and various opinions have been advanced both as to its site and character. The obvious route of the Israelites from Egypt would have been by the ordinary road to Palestine through the Philistine territory; but we are expressly told that "God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people report when they see war, and they return to Egypt; but God led the people about, through the way of the wilderness of the Red Sea" (Ex. xiii. 17, 18.) Now this "way of the wilderness" must also have passed round the head of the Gulf, and the two routes must have been at this point coincident.

From the narrative in Exodus xiv., it would seem that the Egyptians came upon them before they had rounded the head of the Gulf, so as to compel them either to take to the water or fall into the enemies' hands, equally fatal alternatives, from which nothing but a miracle such as recorded could have saved them. But natural agencies, miraculously accelerated, are mentioned as the means employed by God in working out this signal deliverance, and we need not therefore suppose anything so contrary to the laws of nature as that the children of Israel crossed between two vertical walls of water, in the midst of the deep sea, according to the popular mode of depicting the scene. Some writers have imagined that a great change has taken place in the level of the sea since the time of the Exodus, but recent examination does not at all confirm this hypothesis, while there is abundant evidence that the northern end of the Gulf of Suez has been gradually silted up, and that in consequence the shoreline has steadily advanced farther and farther southward. It follows from this that if, according to the view held by many modern authorities, the passage took place at the head of the Gulf as it existed at the time of the exodus, the Israelites must have crossed at a point several miles north of its present limits. Then we are told that "the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." This is no sudden division of the waters involving a suspension of physical laws, though to my mind it is much more wonderful as showing how those laws were subservient to the divine purpose and will. A strong wind blowing from the east at the moment of the setting in of the ebb tide might so drive back the waters that toward the sea they would be some feet higher than on the shore side. Such a phenomenon is frequently observed in lakes and inland seas; and if there were, as there would very likely be at the head of the gulf, any equality in the bed of the sea, or any claims of sand-banks dividing the upper part of the gulf into two basins, that portion might be blown dry, and a path very soon be left with water on either side. As the parting of the sea was caused by an east wind, the sudden veering of this wind to the opposite quarter at the moment of the return tide would bring the waters back with unusual rapidity. This seems to have been actually the case; for we find that the waters returned, not with a sudden rush overwhelming the Egyptians at once, but gradually, and at first, as we might expect, saturating the sand so that "it took off their chariot-wheels, that they drove them heavily."

In the hurricane and darkness of the night this would naturally cause such a panic and confusion as to seriously retard them in their passage; but in the mean time the waters were too surely advancing upon them, and when morning broke "Israel saw the Egyptians dead upon the sea-shore." The verse last quoted seems to show conclusively that the wind did veer round to the west, for otherwise, with the east wind still blowing, the corpses of Pharaoh and his host would have been driven away from the Israelites and thrown upon the opposite shore.

The exact spot at which the miracle took place must always remain a matter of mere speculation, but there can be little doubt that at this point, "Ayun Musa, or Moses' Wells," we are upon the track of the Israelites at the commencement of their desert journey. In the Bible narrative, we

ately after the account of the destruction of the Egyptian army, and of the thrilling song of triumph with which "Miriam the Prophetess" and her maidens celebrated Israel's deliverance, it is said: "So Moses brought Israel from the Red Sea; and they went out into the wilderness of Shur" (Ex. xv. 22). The word Shur in Hebrew signifies "a wall," and as we stand at 'Ayun Musa and glance over the desert at the Jebels er Bahah and of Tib which border the gleaming plain, we at once appreciate the fact that these long, wall-like escarpments are the chief, if not the only, prominent characteristics of this portion of the wilderness, and we need not wonder that the Israelites should have named this memorable spot after its most silent feature, the wilderness of Shur, or the wall. The Arabs with their usual inconsistency, adopt two sites for the miracle—here, and at the Harimar Far'un, or "Pharaoh's Hot Bath"—a frowning chalk cliff a little farther down the coast Pharaoh's quiet spirit is still supposed to haunt the deep, and keep alive the boiling, sulphurous spring which started up at his last angry, drowning gasp. The sea at this point is called Birket Far'un, or "Pharaoh's Lake." When asked how they can reconcile their accounts of Moses having crossed the sea at both these spots, the simple Bedawin answer, at least they did to me, "What seems remote to us is near to God Most High."—Palmer's Desert of the Exodus.

The Delusions of Drink.

King Solomon has the credit of being the wisest man that ever lived; and he declared that he who is deceived by wine, the mocker, and strong drunk, the raging, is not wise. The delusions of drink are so old as drink itself, and are as prevalent now as in Solomon's time. There are men who honestly believe that alcoholic drink is good for them; yet there is not one of them who would touch it except as a prescribed medicine if it were not for its pleasant taste. The delusion touching its healthfulness grows out of the desire to justify an appetite which may either be natural or acquired. If a man likes whisky or wine, he likes to think that it is good for him, and he will take some pains to prove that it is so, both to himself and others.

Now, alcohol is a pure stimulant. There is not so much nutriment in it as there is in a chip. It never added anything to the permanent forces of life, and never can add anything. Its momentary intensification of force is a permanent abstraction of force from the drinker's capital stock. All artificial excitements bring exhaustion. The physicians know this, and the simplest man's reason is quite capable of comprehending it. If any man supposes that daily drink, even in small quantities, is conducive to his health, he is deluded. If he possess a sluggish temperament, he may be able to carry his burden without much apparent harm, but burden it is, and burden it will always be.

After a man has continued moderate drinking long enough, then comes a change—a demand for more drink. The old quantity does not suffice. The powers which have been incessantly undermined, clamour, under the pressure of business, for increased stimulation. It is applied, and the machine starts off grandly; the man feels strong, his form grows portly, he works under constant pressure. Now he is in a condition of great danger, but the delusion is upon him that he is in no danger at all. At last, however, drink begins to take the place of food. His appetite grows feeble and fitful. He lives on his drink, and, of course, there is but one end to this—viz: death! It may come suddenly, through the collapse of all his powers, or through paralysis, or it may come slowly through atrophy and emaciation. His friends see that he is killing himself, but he cannot see it at all. He walks in a delusion from his early manhood to his death.

A few weeks ago one of our city physicians publicly read a paper on the drinking habits of women. It was a thoughtful paper, based on a competent knowledge of facts. It ought to have been of great use to those women of the city who are exposed to the dangers it portrayed, and especially to those who have acquired the habits it condemned. Soon afterward there appeared in the columns of a daily paper a protest from a writer who ought to be a good deal more intelligent than he is, against the doctor's conclusions. The health and physique of the beer-drinking English woman were placed over against the health and physique of the water-drinking American woman, to the disadvantage of the latter. The man is deluded. It is not a year since Sir Henry Thompson, one of the most eminent medical men in England—a man notoriously beyond the reach of any purely Christian considerations,—declared against the beer-drinking of England on strictly sanitary grounds. Our literature declares that the Englishman can out-walk her American sister. That depends entirely upon the period of life when the task is undertaken. The typical Englishman who has stood by the beer diet and such is that forty years old, is too fat to walk anywhere easily out of doors, or gracefully within.

During our late civil war this matter of drinking for health's sake was thoroughly tried. A stock of experience and observation was acquired that ought to have lasted for a century. Again and again, thousands and thousands of times, was it proved that the man who drank nothing was the better man. He endured more, he fought better, he came out of the war healthier than the man who drank. Nothing is more easily demonstrable than that the liquor used by the two armies, among officers and men alike, was an unmitigated curse to them. It disturbed the brains and vitiated the councils of the officers, and debilitated and demoralized the men. Yet all the time the delusion among officers and men was, that there were both comfort and help in whisky.

The delusions of drink are numberless, but there is one of them which stands in the way of reform so decidedly that it calls for decided treatment. We allude to the notion that it is a nice thing to drink nice liquors or wines at one's home, to offer

them to one's friends, and to make them minister to good fellowship at every social gathering, while it is a very different thing to drink bad liquor, in bad places, and in large quantities. A man full of good wine feels that he has a right to look with contempt upon the Irishman who is full of bad whisky. It is not a long time since the election of a professor in a British university was opposed solely on the ground that he neither drank wine nor offered it to his friends; and when, by a small majority, his election was effected, the other professors decided not to recognize him socially. There are thus two men whom these sticklers for wine despise—viz: the man who gets drunk on bad liquor, and the man who drinks no liquor at all. Indeed, they regard the latter with a hatred or contempt which they do not feel for the poor drunkard. The absolute animosity with which many men in society regard one who is conscientiously opposed to wine-drinking, could only spring from a delusion in regard to the real nature of their own habits. The sensitiveness of these people on this subject, however, shows that they suspect the delusion of which they are the victims. They deplore drunkenness, and really don't see what is to be done about it. They wish that men would be more rational in their enjoyment of the good things of the world, etc., etc.; but their eyes seem blinded to the fact that they stand in the way of reform. The horrible drunkenness of the larger cities of Great Britain, with which no hell that America holds can compare for a moment, can never be reformed until the drinking habits of the English clergy and the English gentry are reformed. With eleven-twelfths of the British clergy wine-drinkers, and water-drinkers tabooed in society, and social drinking the fashion in all the high life of the realm, the workman will stand by his gin, brutality will reign in its own chosen center undisturbed, and those centers will increasingly become what, to a frightful extent, they already are—festering sores upon the body social, and stanches in the nostrils of the world.

The habits, neither of Great Britain nor America, will be improved until men of influence in every walk of life are willing to dispense with their drinking customs. Hundreds of thousands of English-speaking men go to a drunkard's grave every year. There is nothing in sanitary consideration as they relate to the moderate drinker, and surely nothing in the pleasures of the moderate drinker, to mitigate this curse. It is all a delusion. The water-drinker is the healthy man, and the happy man. Spirits, wine, beer, alcoholic beverages of all sorts are a burden and a bane, and there is no place where a good man can stand unshaded by a fatal delusion, except upon the safe ground of total abstinence. Until that ground is taken, and held, by good men everywhere, there can be no temperance reform. The wine-drinkers of England and America have the whisky-drinkers in their keeping. What do they propose to do with them?—Dr. J. G. Holland; Scribner's for March.

The Religious Movement in Edinburgh.

The religious movement in Edinburgh in connection with the labours of Messrs. Moody and Sankey is of a most extraordinary and promising character. It exhibits none of those outward manifestations, approaching to extravagance, which marked many of the revivals that took place in various parts of Great Britain some fifteen years ago; but it appears to be quiet as it is deep and genuine. Nothing can exceed the unobtrusive earnestness of the vast multitudes that flock to the meetings held daily by the American brethren and the Edinburgh ministers and elders that have associated themselves with them in their work. For many weeks the work of these meetings has gone on without any abatement of interest on the part of the people attending them. Generally there have been two or three meetings every day, and every one of them have been overflowing large. No matter at what hours or in what buildings these religious gatherings are held, the audiences are numerous and deeply interested. This movement, which seems to be at once both wide and deep, cannot be accounted for by such shallow, evanescent things as mere curiosity or the love of novelty, nor yet by such higher means as the eloquence and intellectual power of those who conduct the meetings. Neither is there anything in the shape of sensationalism or professional revivalism that can explain what has taken place. The movement, as well as the blessed results that have already flown from it, are undoubtedly produced by that power from on high which works spiritual wonders unknown to the philosophy of this world.

In all Mr. Moody's addresses there seems to be that quiet realism which is usually far more impressive and powerful than any thing of a more demonstrative kind. He speaks like a man who truly realises the power of divine presence. He also avoids the stiffness of the pulpit style and of ordinary theological terms, while he draws his lessons fresh from the fountain of Scripture and speaks in language that is plain, direct and intelligible to all classes. He uses often a business style of speaking when dealing with sinners, a style which, while it is not vulgar or familiar, is full of that point and earnestness which fail not to arrest the common mind. To illustrate and apply his instructions and warnings he brings quietly, but skillfully, into requisition a copious store of anecdotes which he has gathered mostly from his own large and varied experience. These anecdotes are usually as plain and to the point as his language, and, as might be expected, they add greatly to the effectiveness of his appeals. But the thoroughly Scriptural character of his teaching constitutes its great power. The Word of God, opened up and applied in a plain, direct manner, and in a realizing spirit of prayer, always asserts its might to convince, convert, and comfort.

Not a little of the interest excited and the impression made in certain quarters is certainly due to the consecrated musical powers of Mr. Sankey. That evangelistic singer has a remarkable fine voice, which has been carefully cultivated. He also sings his Gospel hymns with great distinct-

ness, and with that indefinable unction which is as powerful in sacred music as it is in sacred oratory. Many a spirit has been moved and many an eye bedewed with tears while he has been singing with heart and voice his sweet Gospel strains. The excellent effects produced by this fine Evangelistic singer should make the Churches consider more than they have yet done the power of sacred song in the service of the sanctuary and the work of conversion. Why should the world monopolize the highest musical genius? It is a sad fact that the great majority of the best composers and singers have ministered to the tastes of the world, not to the services of the Church of Christ. We must be on our guard, of course, against everything that might introduce or encourage mere sensuousness in religion, and yet we may sincerely lament that the fine powers of harmony and song are not made more subservient to the progress of the Gospel and the spiritual enjoyments of believers.

One great auxiliary in this successful evangelistic and reviving work in Edinburgh is beyond a doubt the power of earnest and united prayer. Before the series of meetings to which we have been referring was commenced, much prayer had been made for a special blessing on the movement. In the midst of prayer Messrs. Moody and Sankey went to the Scottish capital, and in an element of prayer they have since been living and labouring. Mr. Moody perpetually appeals to the necessity and power of prayer, and his own realistic way he is ever ready to illustrate its benefits. The religious men and women with whom he and his fellow-labourers are surrounded participate largely in that prayerful spirit which is so mighty when summed up to be converted and believers revived. We all know that in these days the nature and use of prayer have been largely discussed, not only among scientific and quasi-scientific men, but also in quarters where Christian sentiments are supposed to prevail. It is well known that modern scepticism and latitudinarianism have dealt with prayer in a peculiarly offensive manner, and have thereby disturbed the faith and comfort of some good Christians. But here we have an answer from heaven to the cavils and speculations of philosophy falsely so called. Confidence in the wonderful power of prayer has been immensely revived in Edinburgh and other places by the manifest fruits of the movement originated and fostered by these American evangelists. This is a matter of great thankfulness at the present moment. It is a seasonable watering of God's heritage that may indicate the approach of a plentiful rain.

It has been remarked that hitherto the movement has chiefly been among the higher or educated classes in Edinburgh. But some very large meetings of working people have of late been held with promising results, and the awakening spirit has been spreading over the whole city. It is desirable that every class, from the highest to the lowest, should participate in the blessing, and that the spiritual harvest to be reaped should be not only as large but as varied as possible. We expect to hear that there is a good prospect of such a blessed result. Meanwhile we do not regret that the religious awakening has been going on chiefly in the higher regions of society. That circumstance has evidently helped to give it an aspect of sobriety which is a commendable thing in itself, and is fitted to disarm hostile criticism. It would appear also that the two chief labourers, far more concerned about their work than about themselves, have been quite willing to follow the counsel and accept the co-operation of experienced ministers of all Denominations. In this way they have been enabled to avoid mistakes, and to commend the good will of not a few who were at first disposed to regard their labours with suspicion and dislike. Altogether this movement in Edinburgh, so intelligent, so spiritual, and so promising, is one of the most remarkable evidences of the power of the Gospel that we have had to chronicle in modern times.—London (Eng.) Weekly Review.

Epistles.

Every one's life is an open letter. Every man, whether he is Christian or not, is written and read. Some are epistles of Christ; some are epistles of vanity; some are epistles of covetousness; some are epistles of selfishness; some are epistles of the wicked one. The main features of the father of lies are written largely on the life of some of his followers. The secret that reigns within is more or less visible in the outward conduct. In some countries, the master's name is branded in the slave's face, so that if the slave would run away, every one would know to whom he belonged. The captive may indeed be bought with a price, and then he receives the mark of his new master. Thus, whether we like it or not, people may read in our lives with a considerable degree of accuracy whose we are and whom we serve. The surest way to make people, when you go out, take knowledge that you have been with Jesus, is really to be with Jesus.

Considering how defective most readers are, either in will or skill, or both, the living epistle should be written in characters both large and fair. Some manuscripts, though they contain a profound meaning, are so defectively written that none but experts can decipher them. Skilled and practical men can piece them together, and only unconnected scrawls appear. Such should not be the writing on a disciple's life. If it be such, most people will fail to understand it. It should be clear and bold throughout, that he who runs may read it.

Benevolent ingenuity in our day has produced a kind of writing that even the blind can read. The letters, instead of merely appealing to the eye by their color, are raised from their surface so as to be sensible to touch. Such notations, should be the writings of Christ's mind on a Christian's conversation. It should be raised in characters so large, and sharp, and high, that even the blind, who cannot see, may be compelled, by contact with Christians, to feel that Christ is passing by.—Arnott.

Hasting to be Rich.

My own observations in mercantile life, of more than half a century, have convinced me:—

1. That engrossment to amass property usually robs a man and his family of much rational enjoyment; tempts to doubtful and disreputable acts; enslaves a man to business and corroding care; injures his disposition and temper; makes him selfish, un-social, mean, tyrannical, a bad neighbor, and but a nominal Christian.

2. That it destroys that calmness of mind and that sound judgment which are requisite to success in business; that it tempts men to take hazardous risks which often involve themselves and others in perplexity and ruin; that it leads to suretyship, which produces inquietude and often results in bankruptcy.

3. That it leads to neglect of domestic social and neighborly obligations; neglect of children, neglect of prayer and the Scriptures, and neglect of one's health of body and soul.

4. The men of this description are seldom, if ever, spiritual Christians, however talkative they may be on the subject of religion, or however lavish they may be in occasional charities; and, on the other hand.

5. Men of modern views, as it respects business, and diligent withal; men of caution, industry, economy, contentment; men who are faithful in all the relations of life, as husbands, fathers and church members; men who seek first and habitually the Kingdom of Heaven, and give freely and cheerfully to good objects, as the Lord prospers them, in obedience to His commands and in faith in His promises of the life that now is and of that which is to come.—Tappan.

Brief Readings.

I know of but two uninterrupted successions—first, of sinners since the fall of Adam; second, of saints; for God always had, and will always have a seed to serve him. I would not understand the Scripture. Luther.—I cannot be poor as long as God is rich, for all his riches are mine. Bernard.—If thou desire the love of God and man, be humble, for the proud heart, as it love none but itself, so it is beloved of none but itself. The voice of humanity is God's music, and the silence of humanity is God's rhetoric.

A devoutly pious old man, who lived some six miles from the house of worship, once complained to his pastor of the distance he had to go to attend public worship. "Never mind," said the good minister, "remember that every Sabbath you have the privilege of preaching a sermon six miles long—you preach the gospel to all the residents and people you pass."

There may be a furlough from our customary work; there can never be any lawful vacation from doing good. There may be change of place, and scene, and fellowship; there must be none in the spirit and self-sacrificing beneficence.

Most people drift. To do this is easy. It costs neither thought nor effort. On the other hand, to resist the tide one must watch and pray continually. And yet no theoretical person, who cares for his own soul, who will dare to dare to drift.

Silent People.

We all reckon among our friends or acquaintances some silent man or woman whose influence is felt, whose rarely expressed opinion carries weight, whose words, few indeed, but well chosen, spoken in clear harmonious tones, go to the point and decide it. We have all met with quiet, well-read, and well-bred women, whose society we have sought and found an ever increasing thirst for—women whose minds unfolded, leaf by leaf, rare beauties, which made one feel better for every hour spent with them. To know such women is to study them, to study them is to love them, to hunger for their society, to prize their presence, to regret their absence, and to mourn them for or when they have passed into the "silent land." To such women the world owes much, far more than to those who speak; these are the women who make home happy and life beautiful; to whom the cross word, the impatient tone, are strangers, whose children are surprised at a harsh tone, and who never fear the blow they have no knowledge of; these are they who, saying nothing of women's rights, think the women's duties, the chief of which is a woman's highest privilege, making home happy.

Flank Them.

Christian, you often have had battles with Satan; do you always conquer? If not, do not retreat, yet are you not often compelled to lie on your arms, because the enemy has not been defeated? Would you drive him from the field? Flank him! Don't wait for him to attack; do not attack him, but flank him, by trying to take from him those already in his power, and he will soon leave you to keep those whom he has already conquered.

Do besetting sins, special temptations, trouble you? Do not stop to fight them, but cast them on Jesus, and work; work for souls; take them from Satan, and you will find no time to be tried by besetting sins, and no time to listen to temptation. Pray for others more, and you will see prayers for yourself are often answered. It is the idle Christian who has the most doubts, fears, and temptations. Were all Christians at work, the devil would be kept busy with his own, and have little time for new conquests.—Christian at Work.

The intellect of man sits visibly enthroned upon his forehead and in his eye, and the heart of man is written upon his countenance. But the soul reveals itself in the voice only, as God revealed Himself to the prophets of old in the still small voice, and in the voice from the burning bush.—Longfellow.



Sabbath School Teacher.

LESSON IX.

THE RED SEA.

{ Exodus xiv. 16-21.

March 1, 1874.

COMMIT TO MEMORY, v. 30, 31.

PARALLEL PASSAGES.—Neh. ix. 11; Ps. lxxvi. 6.

With v. 19, 20, read 2 Cor. iv. 3; with 21, 22, Ps. cxi. 9; with v. 23-26, Ps. lxxviii. 16-19; with v. 27, 28, Matt. vii. 2; with v. 29, 30, Deut. xi. 4; and with v. 31, Ps. cxi. 12.

CENTRAL TRUTH.—The Lord shows mercy and judgment.

LEADING TEXT.—By faith they passed through the Red Sea as by a land; which the Egyptians assaying to do were drowned.—Heb. xi. 29.

CONNECTION.—Our last lesson left the Hebrews at Etham or Pithoum (Jud. 20), from which they were commanded to turn southward, which led them to a point at which the Red Sea, then (it is proved) extending farther north than it is now, and the "bitter lakes," as they are now called, stopped their way further. In a district of water and sand three thousand years have made such changes that for the present the exact place of encampment can only be known as probable; but on the information now had the Hebrews had the hills on the west and south and the sea on the east. Pharaoh, coming from the north, saw nothing possible for them but their falling into his hand.

The dead in Egypt were now buried; the people had had time to think. It seemed as if the Hebrews had feared to face the wilderness, and the land was still keeping them. Opportunity is a strong temptation. "We can compel them to return," thought Pharaoh and his advisers (v. 5).

Horses (we know from the monuments) were then used in Egypt, and his own and the national chariots were called out (v. 7) in pursuit (v. 9), coming up with the Hebrews by the sea (v. 10), terrifying them (v. 10) exceedingly. Moses had assurances of safety with which he quoted the people (v. 13), after which the Lord gave directions befitting the occasion. The object is the same as in the plague, (v. 18).

I. EXAMINE WHAT IS NATURAL in this transaction. In the open wilderness an army like Pharaoh's would have every advantage against the Hebrews. If they could get the sea between him and them, they would have a real barrier against his attack. But how to do that?

But the bottom of the arm of the sea being left dry (how, we see afterwards, the people could have, say from nine in the evening till four or five in the morning for crossing. If the army of the Israelites is carried over in this way (which may have been, for anything that appears, the flocks, &c., being scattered over the country), a still shorter time would be required.

The bottom of "the sea," with stones and inequalities, might be traversed by men on foot, moving in the light, very easily; while it would be difficult and slow to chariots and horses in the dark (v. 20).

God wastes no power. He takes things as they are, and builds the miraculous upon them. To feed the multitude Jesus took the loaves and fishes, though he could, disregarding them, have created all out of nothing. So here God avails himself of existing natural facts. The result is that men like the Hebrews, who were willing to see God's hand, would see it. But the rationalists of that time, School of the Magicians, wishing to evade the force of the miracle, might set it down with some colour of reason to a remarkably high wind and low tide, and rule God out. His word and works seem to be so arranged that, in the same parts, "the neck" are taught his way (see Ps. xxv. 9) and the proud are handed (v. 23).

II. THE SUPERNATURAL. (1) The pillar of cloud and fire, itself supernatural, changed its look, the side to the Hebrews being light; to their pursuers, darkness (v. 20). The two bodies of men were parted in this way.

(2) The drying up of the water was timed so as to suit the Hebrews, and the return so as to drown their enemies. If the one or the other knew of this, the Hebrews would not have despaired (v. 12), nor the Egyptians ventured (v. 23). Both movements were at the stretching out of Moses' rod by God's command (v. 21, and v. 27 comp. with v. 16).

(3) An ebb-tide even aided by a strong wind would not have been as a wall on both sides ("the water split itself"), nor would its return have been so rapid, unlooked for, and terrible in its effects.

(4) Nor would any action of the tide account for the facts of v. 21—"the Lord looking upon the hosts" so as to trouble them, perhaps recalling to them the thunder and lightning, nor the taking off of the chariot wheels (v. 25), forcing them to see God's hand against them; nor the completion of the overthrow, as in v. 23. In a word, if the language used does not describe an act of the Almighty out of the common course of nature, it is impossible to find language for such an event; and the Scripture references to the fact are stronger surely than would be made to a happy escape through a natural event.

III. THE SPIRITUAL in this miracle: for God is always looking to moral and spiritual results. (a) Pharaoh and the gods that were supposed to sustain him are completely overthrown (v. 17), and the supremacy of Jehovah established.

(b) The Israelites feared the Lord. They obtained a just impression of the power and greatness of Jehovah, of which all their history showed their need (v. 81). Such fear is "the beginning of wisdom."

(c) They believed in God as able to protect and deliver them, and in Moses as employed and guided by him (1 Cor. x. 1, 2),—believed for the time, for alas! how soon they changed their minds! According to Josephus they obtained armour from the bodies washed upon the shore, and Moses regarded this also as of God. However this may have been, they would have been "strong for war" if they had only carried with them the impressions of this mighty act.

(d) They must have learned, as we also should, that God's guidance is always safe. To turn toward the sea at Etham might have seemed sheer folly, but it was real wisdom. Their place was perilous; but he put them there. So the end he effects always vindicates the steps by which it is reached (James v. 11). "God moves in a mysterious way," &c. We ask "why," in vain, till he in his own time interprets. So faith and patience are exercised.

(e) In the greatest dangers, saints see most clearly the Lord's wonders. The disciples in the storm—the Hebrew confessors in the furnace—Daniel in the lions' den—Noah in the deluge, &c.

(f) They must have seen that God never gives a command, without giving the power to obey. If he says "go forward," we are to go, and even the sea will open a way for us!

SUGGESTIVE TOPICS.

Change in plan of journey—from what place—to what—by whose command—Egyptian feeling—effect of appearance on Hebrews—God's command—the change in the pillar of cloud—effect of it—change in the sea—natural fitness—supernatural power—evidence of—time of passing—look of the waters—feeling of the Egyptians—how dismayed—their fear—their flight—their overthrow—their bodies—the effect on Israel—to God—as to Moses—the lessons we ought to learn concerning divine guidance—lack of providences—and the "end of the Lord."

LESSON X.

BITTER WATERS SWEETENED.

March 1, 1874.

COMMIT TO MEMORY, v. 26.

PARALLEL PASSAGES.—Ps. lxxvi. 10; Deut. vii. 12, 15.

With v. 22, read Gen. xxv. 18; with v. 23, 24, Ex. xvii. 9; with v. 25, Ps. l. 16; with v. 26, Judges ii. 22; with v. 27, Ps. cxlviii. 5.

CENTRAL TRUTH.—Tribulation worketh patience.

LEADING TEXT.—And the leaves of the tree were for the healing of the nations.—Rev. xxii. 2.

This is a compact and easy lesson; but its simplicity must not tempt any teacher to forego thorough preparation. Where the facts are obvious and memorable, the strength of the teacher should be laid out in showing and applying the practical points.

We shall make out the historical connection, and see the bearing of this incident by looking at

I. THE BEGINNING OF A JOURNEY.—The Red Sea, whose waters looked so terrible to Israel, as barring the way of escape, has become the means of deliverance (Job. xiv. 9). The people sang their song (which we shall study hereafter) at the spot (probably) now called in books of travel *Ajza Masa* (the springs of Moses), on the way to it. They were setting out for Sinai to be formally consecrated to God, and placed under his law.

The district through which they pass I have been carefully examined by Burckhardt, Robinson and the Palmers. Though sandy soils change, great rocks and lime stone beds remain; and these determine where water will spring up, and the fixed springs fix the places. The wilderness, a region with scanty herbage, but unfit for tillage, has been long and widely known as *Sinai*, sometimes called the desert of Etham (Num. xxxiii. 8), because that town was on its border (ch. xii. 29).

The people were also beginning their education. They have to find out what is in themselves, as they had been shown what God is, in contrast with heathen deities. They have to be "proved." They have to learn dependence on the Lord for all good; that even liberty without him is not happiness. In making the best kind of steel, it is not only necessary to have iron free from dross and compact (the furnace of Egypt did that for Israel), but to have it "tempered." They needed to be tempered, trained to bear extremes, as healthy bodies have to learn to endure heats and colds. At the Red Sea it was "too much water": now they go three days without. In Egypt they did eat to the full (xvi. 3); the face of the wilderness shall prepare them to value Canaan. This is the moral use of such incidents as we study at

II. THE WATER WATERS.—It was now the third day from *Ajza Masa*, through a dry and dusty land; their supply of water, carried along, would be exhausted, when, at the end of thirty-three miles, they come to a fountain. There grow around some stunted palm trees and the thorny shrub known as *gharab*, with a small acid berry, that ripened two months later than this visit.

"Mara," said Wollstead to himself, as he tasted the water. "You speak the word of truth," said the Bedouin attendant, "they are indeed mara," i. e., deadly or bitter (Ruth i. 20), words of the same import in Arabic and Hebrew. The Arabs pronounce this water the worst in the district. There is a basin six or eight feet in diameter, in which Robinson reports two feet of water. It varies with the season. The place is now called *Huwara*, and the evidence for its identity satisfies the best-informed writers. How did the people feel? Let us next examine

III. THE UNHAPPY RESULT TO THE PEOPLE. They "murmured against Moses." How unreasonable! He gave up good prospects for them. He shared their hardships. He did not lead them but as God's officer. The pillar-cloud led them. But this is the way of men (see Ps. xi. 3, 4). "It is the hard condition of authority that when the multitude fare well they applaud themselves; when ill they reprove against their leaders." All former help from him is forgotten. They treat him as if he had contracted for supplies for them and failed. Egyptian taskmasters were not more unreasonable with them (ch. v. 11) than they with him. (See John v. 35). See how the Redeemer was treated (Matt. xi. 10). Let us see how wisdom is justified of her children.

IV. MOSES' CRY AND THE ANSWER.—They cry to him; he cries to the Lord (v. 25); as

parents must do for wayward children, or children in want; as teachers must do for their classes; as ministers must do for the people to whom they call in vain (Rom. x. 21). See Ps. cix. 4.

God showed a healing tree. The Apocrypha (not inspired) seems to say that this tree had "virtue" in it for this purpose; but no one in the East knows of such a tree. The work was supernatural—our more proof God gave men that their life must come from something outside themselves. There is no evidence that it was of a tree growing in the neighborhood that the "wood" came. It was the word and will of God that gave the healing property to it. Sweet Egyptian water was made undrinkable in anger; bitter wilderness water was made sweet in mercy—both for Israel's good, which leads us to look at the

V. MORAL USES TO ISRAEL AND TO US.—God is physician as well as deliverer to Israel. He uses what means he will—*meal* (2 Kings iv. 39), *olive honey* (Isa. xxxviii. 21), *salt* (2 Kings ii. 24, 25), or as with Christ, *clay*, &c. (John ix. 6).

He had a design in leading the people to the bitter water that they could not drink, and then sweetening the water. This was to be an "ordinance," a *word principle* with the people, that he would sweeten any bitterness that came to them in following him, and that his grace gave them a right to expect this at his hand. And in teaching this lesson—for God teaches by deeds as well as words—he "proved" the people showing their natural heart to themselves. This is the bearing of the words in v. 26, in which there is no difficulty requiring explanation. It is as if God said: "I punished them for disobedience: you shall have health and safety in obeying." There may be an allusion in the mode of deliverance to the tree of life, of which delightful traces occur throughout the Scriptures (see Gen. ii. 9, x. 11; Ez. xlvii. 12; Zech. iv.; Prov. iii. 18; Rev. ii. 7, and xxii. 2).

This lesson was surely made yet clearer to them at their next stopping place, *Ehm*, six miles south, with its delights, with palms for shade and wells for water (Is. xxxii. 1, 2). This is still the principal station for travellers between Suez and Sinai, as called *Wady Gharab*, containing, says Palmer, "a considerable amount of vegetation, palm trees in great numbers among the rest, and a perennial stream."

Let us learn from this—

(1) God puts the bitter at the beginning of our journey—the devil puts the sweet (Luke xvi. 25). God teaches us through such experiences.

(2) When he leads us all bitterness will be taken away, if we will only look to him. He has a "balm for every wound."

(3) Our hearts are all too like this bitter water, "O blessed Saviour, the wood of thy Cross, that is the application of thy sufferings, is enough to sweeten a whole sea of bitterness."

ILLUSTRATION.

MARA.—The identification of Mara with the fount of *Huwara*, first proposed by Burckhardt, is now generally accepted. The fountain rises from a large mould, a whitish putrefaction, deposited by the water. At present no water flows, but there are traces of a running stream, and in the time of Moses when the road was kept by the Egyptians, and vegetation was more abundant, the source was probably far more copious.—*Speaker's Commentary*.

SUGGESTIVE TOPICS.

The starting place for Mara—the distance—the wilderness—its name—aspect—the distance—whether the journey was to lead—the discouragement to the people—their conduct—unreasonable—why—what Moses had been to them—his plan—the result—character of this act—why believed supernatural—the lesson to Israel—what God is to them—their need of learning—how the people proved—to ordinance and statute—the promise—the next place of halting—its character—the lesson to the people—and to us.

Scandal.

The story is told of a woman who freely used her tongue to the scandal of others, and made a confession to the priest of what she had done. He gave her a ripe thistle top, and told her to go out in various directions, and scatter the seeds one by one. Wondering at the penance, she obeyed, and then returned and told her confessor. To her amazement, he bade her go back and gather the scattered seeds; and when she objected, that it would be impossible, he replied that it would be still more difficult to gather up and destroy all the evil reports which she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle seed before the wind in a moment, but the strongest and wisest man cannot gather them again.

Tongueless Speech.

The reported miracle wrought in the case of the African Bishops and certain other Christian martyrs, who retained the power of speech after having their tongues cut out, has lately been the subject of a somewhat heated controversy. The fact of their being able to speak after they had lost their tongues was not questioned; it was only claimed that there was no miracle in the matter, or anything to warrant the Divine interposition. They may have been most worthy characters, but their tongueless speech was no proof of such a fact, since the same phenomenon had been observed where there could be no claim to saintliness.

An interesting illustration of the truth of the latter position has just occurred in the Royal Free Hospital in London, the case being reported in the *Lancet* for November 6. To remove a cancerous ulcer, a patient's tongue was wholly cut out, leaving the floor of the mouth entire. Recovery was rapid, and within a week the patient could speak with sufficient distinctness of articulation to make himself understood, saying: "I feel easy," and "I should like some more beef tea."

Our Young Folks.

Ready Obedience.

If you're told to do a thing,  
And mean to do it really,  
Never let it be by halves;  
Do it fully, freely!

Do not make a poor excuse,  
Whining, weak, unsteady,  
All obedience worth the name  
Must be prompt and ready

When father calls, though pleasant 'twould  
The play you are pursuing,  
Do not say, "I'll  
Have finished what I'm doing."

A Crooked Path.

One day Archie's father sent him on an errand, and as the place to which he was to go was some miles off, he was allowed to have the horse. It was a fine sunny morning, and Archie enjoyed his ride, as you may well suppose. He made the good old horse go fast or slow, just as he liked; and the spring birds were singing on every tree he passed. His father told him not to stop by the way. So he went and did what he was told to do, and was trotting home with a merry heart, when he caught sight of some boys in a farmyard. He knew them, and what should he do but ride into the yard, just to say "Good morning" to them. The boys were playing at marbles. Archie watched them from the horse's back, until he got so interested that he slipped off the saddle, took his turn in the game, and played, and played again, until two whole hours were gone.

He was quite frightened when he found how much time had passed. He jumped on "Charlie's" back, and away he went. But nothing looked so pleasant as before. The fields were as green, and the sky as blue, and the sun as bright, and the birds as gay; but Archie—*he was not as happy*. He had stopped by the way, all the while knowing his father was waiting for him.

"O, dear, what excuse can I make?" thought he. "Excuse?" it might have been replied, "why, none. There is no excuse to make. Speak the truth like an honest fellow." Soon Archie spied father coming down the road to meet him, afraid least some accident had happened. "I am glad you have reached home safely, my son. What has detained you?" asked his father.

"I lost my way," said Archie, "and it took me some time to get right again." His father, of course, believed him: he had never detected Archie in a lie. The culprit went home and said the same thing to his mother. Do you think he now felt happy? No, no. He was in a crooked path, and could not find peace in it. He tried to appear easy and cheerful; but he was uneasy and miserable, and did not really like to look his parents in the face.

He did not sleep well that night: no one sleeps well on a lie. He did not wake up bright: no one wakes up bright on a lie. He was not comfortable all day; no one is comfortable with a lie for a long companion.

So it went on several weeks, and Archie was almost forgetting the sin he had committed; almost, I said, for there was still a sore spot whenever he thought of it, one that his memory would never get rid of. By-and-by the gentleman at whose house he had stopped came to see his father. As soon as Archie set eyes on him his heart beat violently, and he turned pale.

In a few minutes the gentleman looked at Archie, and asked, "How did you get home the other day, my boy? Our boys had a very pleasant visit from you." How do you think Archie felt? Mr. M then turned to his father and said, "You must tell your son come again. When I was there a few weeks ago, he only stayed about two hours. We hoped he had come to spend the whole day."

There, Archie's guilt was a'out. His father and mother had found him out in a direct falsehood. He felt both ashamed and sorry; and yet it was a relief that his parents knew it, and to ask their forgiveness. Nor was that all. He knew that he had grieved his Heavenly Parent. He knew that "lying lips are an abomination to the Lord." An "abomination!" Think how God must hate liars. He was troubled and humbled, and prayed God to forgive him this great sin for Jesus' sake.

Not long after his mother sent him to buy her something at the shop. Archie did so, but did not bring home as much change as she had expected.

"Is this all the money, Archie?" asked his mother, looking him full in the face.

"Yes mother."

"I hope, my dear son, you are not deceiving me again," she said.

Archie was honest this time, and it almost broke his heart to be thus suspected; yet he felt it was just, and went away sorrowful. These are the consequences of falsehood; it is a crooked path, and hard to get out of. A boy who has been a liar cannot be immediately believed. It takes time to restore confidence in his word, even when he speaks the truth.—*Early Days*.

Parish and Preacher.

The Congregationalist thinks that even for the fables of ministers parishes have a responsibility:

If your minister, then, does not seem to be quite perfect, consider whether you are perfect yourself; whether you have done what you might easily have done to make him less imperfect; whether, under all the circumstances, he is not quite as good a man, as faithful a minister, as you yourself would apt to be if you were to take his place and try your hand at his duties; and whether, on the whole, instead of going to your neighbours and getting up a cause of disaffection against him, wouldn't it be much better to go to him, speak to him frankly and kindly of the things which grieve you—and considering yourself lest you also shall be tempted—thus seek to help him and to help himself, and to help you all, up and on toward heaven.

Dr. Cairn's on the Revival in Berwick.

The following interesting letter on the religious movement in Berwick-on-Tweed, from the Rev. Dr. Cairn, appeared lately in the *Daily Review*.—

Sir,—May I ask you to insert a few lines as to the progress of the religious awakening in this place, in which I know that many are interested? Since the visit of Messrs. Moody and Sankey, on Tuesday (January 14), which was followed by so profound and universal an impression, there have been in the large room Jay prayer-meeting, meetings for addresses, and prayer every night (with the exception of Saturday) in the Corn Exchange, which has been filled. On Sabbath evening it was filled notwithstanding the storm to a degree only short of the meetings of Tuesday, whilst last night it was again full; and at every one of these meetings there have been many inquirers who wanted to be converted with, and of whom many profess to have found peace in the Saviour. The meetings have been of the most ardent, solemn, and unobscured character, and with the exception of the acceptance of the testimony of the speakers and hearers, and the interesting nature of requests for prayer and thanksgiving (many of the most affecting character), and greater fervour in singing, with musical accompaniment, could hardly be distinguished from ordinary Sabbath worship. There is not the slightest trace of physical excitement, except what is inseparable from the realization of the awful and joyful truths of the gospel of Christ. A marked feature is the crowd of young persons of both sexes who are in attendance, and many of whom profess to have experienced a saving change, which every individual, as far as can be judged, of sincerity. Last night, thanks were returned for seventeen young men who, besides others, had waited to be conversed with after the meeting on the Lord's day evening. From conversation with many inquirers—most of them young men and women—I can attest the intelligence and visible deep earnestness of those who come forward. The movement has extended to our Sabbath schools, in one of which a brother minister told me he had conversed separately with sixteen scholars, who desired to find salvation on that Lord's day. In my own congregation, besides the largest number of applicants ever publicly received for the first time during the day—giving token of an earlier revival movement—there was an evening meeting of the Bible class, which produced on those who attended it an impression of mingled solemnity and gladness such as I have never witnessed in the whole course of my ministry, or in any exercise of worship before. I cannot describe it further in a public journal. This is but a sample of the experiences of other ministers at this remarkable time. We greatly need the sympathies and prayers of our fellow-Christians, while they rejoice in our joys and give thanks with us to God for His abundant mercies. Let me add that the movement is assisted by ministers from a distance—the Rev. H. J. Pope, of Newcastle, in addition to the Rev. R. Leitch and D. Lowe, of that town—having visited us; while Messrs. Morgan and Wilson, of Edinburgh, are expected this week.—I am, &c.

JOHN CAIRN.

Berwick, Jan. 29, 1874.

The Persistence of a Name.

A curious illustration of the living force of a name is to be seen in the title given to the Virgin Mary by the people of the Basque Province. In the most ancient records of Chinese history (the annals of the *Bamboo Books*, lately translated by Dr. Legge), the name *Ishtar* appears as one of the titles of the Queen of the Stars. Among the ancient Assyrians, *Ishtar* was their chief female divinity, the celestial virgin mother. In Solomon's time, the Syrian equivalent of the name was *Astarte*; and in H. Kung's, the wise man himself is charged with having set up an altar to this fascinating goddess. In the Hebrew record, the spelling is *Ashoreth*. By Milton the name is given as

"... *Ashoreth*, whom the Phenicians called *Astarte*, Queen of Heaven."

Whether Phœnician voyagers left the name in Spain, or whether the Basques brought it with them in their original migration westward, it is impossible to say, nor does it matter. It is there in common use to this day, a living name with a history of at least five thousand years.

Ruskin on Perversion.

No man has better appreciated church art—even pre-Raphaelite art—than Ruskin. No man has written more eloquently about it; yet no man has written more strongly of conversions to Romanism through its sensible attractions. All who run to Roman Catholic churches and surrender their religious conscientiousness and manliness to these seductions, should ponder the following indignant words from this greatest of our art writers. He says that "of all futilities, the basest is the being lured into the Romanist Church by the glitter of it, like larks into a trap by broken glass; to be blown into a change of religion by the whine of an organ pipe; stitched into a creed by gold threads on priest's petticoats; jangled into a change of conscience by the chimes of a bell. I know nothing in the form of error so dark as this, no imbecility so absolute, no treachery so contemptible." He adds that the longer he lives the less he trusts "the sentiments excited by painted glass and coloured tiles."

The conduct of a hero is Christianity in action; and so far, one is Messianic in influence and aim. To write the history of civilization without regard to the Cross, is as if an astronomer should compose a planetary system without regard to the sun, by whose light alone the planets can be seen, and by whose attractions they are held in their course. True religion is the master inspiration of true greatness, being overmore both constructive and enabling. It builds the beautiful gate of knowledge, the entrance to the supreme temple, wherein it kindles the glory of divine adoration.

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FRIDAY, FEBRUARY 27, 1874.

TOPICS OF THE WEEK.

The Pope has summoned all the Bishops to Rome. He wishes to see them all before he dies.

The local House of Parliament moves along very slowly. Whatever is done is done very leisurely.

It is still doubted in some quarters if Dr. Livingstone is dead. On the other hand it is said his body will soon be in Zanzibar.

The Carlists are rather gaining in Spain, and Marshall McMahon's authority in France has every appearance of becoming permanent.

The Dominion Parliament meets on the 26th of March. Ministers have too great a majority to make the Session a very exciting one.

The weekly meeting for prayer held under the auspices of the Evangelical Alliance, in Shaftesbury Hall, Toronto, every Monday afternoon, at 4 o'clock, grows in interest, and in the numbers attending.

Very keen discussions are going on over the proposed modification of the Education office book depository. We cannot see why the map department should not be opened to public competition as well as that of the books.

As intimated last week, Mr. Gladstone has resigned and Mr. Disraeli reigns in his stead. The Conservatives have a good working majority, but they cannot undo what has been done, nor help going forward in the same line as their predecessors have followed.

THE NEW BRUNSWICK SCHOOL BILL.

Both sides seems gathering their forces for the battle over the New Brunswick School Bill. The Roman Catholics and their supporters are anxious to have a modification made at the coming Session of the Dominion Parliament of the Confederation Act, so as to secure Separate Schools not only in New Brunswick but in all Provinces that may hereafter be formed in the North West.

The committee of the Presbyterian Synod of the Lower Provinces on education, has issued a very able circular to the friend, of free schools and unsectarian education in the Maritime Provinces.

Presbyterians of Ontario are not going to sit with their hands folded and leave their friends in the Maritime Provinces to maintain this struggle alone. They might surely at any rate be giving their representatives a hint that they had better take care how they meddle with the private affairs of New Brunswick, simply to please the Romish hierarchy who are apparently determined to rule in Canada, just as they are trying to maintain or regain their power in other lands.

THE REVIVAL IN SCOTLAND.

Among the latest reports from Scotland, respecting the revival several times noticed in these columns, is the following:—"Special meetings for young men have been held; also one for Sabbath school teachers and one for students. Professors from nearly all the faculties of the University were around the platform, and two thousand young men of culture filled the hall.

Induction at Latona.

The congregation of Latona, is the south section of what was formerly known as the congregation of Sullivan and Glenelg. Over this congregation the Rev. James Cameron was settled in 1859 as the first pastor. At that time the congregation was connected with the Hamilton Presbytery and there was no Presbyterian minister, south, between that congregation and Fergus, a distance of over fifty miles.

Presentation, Address and Reply.

On the evening of the 14th instant, two of the elders of Knox's Church, Ekfrid, together with G. J. Coulthard, Esq., Reeve of the Township, and J. W. Campbell, Esq., Deputy Reeve, and about fifty of the young people of the congregation, waited upon the Rev. W. R. Sutherland, pastor of Knox's Church, and presented him with a beautiful cutter, and Mrs. Sutherland with a purse containing what is valuable anywhere, accompanied with the following address:

Ekfrid, Feb. 14, 1874.

DEAR FRIEND,--On behalf of the congregation of which you have been the respected pastor for over a quarter of a century, within which period the great changes that have taken place should certainly afford each of us subjects for serious consideration, knowing that we have a mission to perform. We are happy that in all these years, your intercourse with us has been of the most agreeable character.

Book Notices.

THE NATIONAL SUNDAY SCHOOL TEACHER. Sabbath-school teachers who got the March number of The National Sunday School Teacher will be rewarded with an excellent map of the Exodus and Wanderings: an illustrated article of Sinai, giving views of and from that mountain: a contribution by Prof. Joseph Haven, L. L. D., who ranks as one of the best Egyptologists, on "The Peninsula of Sinai"; one by Rev. W. S. Palmer, with the title, "Why Moses Was Great and another on "Bread from Heaven," by Rev. J. C. Taylor.

SCHEDULES MONTHLY.

The mountains of Western North Carolina are the subject of Mr. Edward King's graphic "Great South" contribution to Scribner's March; which is accompanied by a profusion of illustrations from sketches by Chatterbox. Dr. Robinson's discourses in the same number of the Women of the Arabs; and there is a brief account of "The Heroism of Washington," a very interesting little bit of history.

Ministers and Churches.

The congregation of St. Andrew's Church, Galt, on Sabbath last, rejected the Basis of Union by a majority of 87 to 30. In our notice of the presentation to Rev. Mr. McLennan, from the Little Toronto congregation, instead of purse we should have stated donations at different times amounting to \$70.

On Friday evening last, the members of the Bible Class, Bolgrave, gave an agreeable surprise to Rev. Mr. McLean, at the Manse, in Blyth, presenting him with \$97.50, with an address expressive of their feelings toward him.

"La Crema de la Crema" is the title of a collection of music for advanced players, published in monthly parts by J. L. Peters, New York. The parts we have received (Nos. 1, 2, 3,) contain selections from Mendelssohn, Thalberg, Lichner, Oesten, Schyoll, F. Liszt, Carlo Moza, S. Heller, G. Lange, and others.

Rev. A. W. Waddell, of the Presbyterian Church, met with quite a pleasant little surprise on Tuesday evening. He was waited on by Mr. John Cameron, who, on behalf of himself and a few friends, presented him with a couple of very fine buffalo robes, lined and trimmed in the most comfortable style.

The annual congregational meeting of Knox Church Parkhill, was held on Monday the 9th inst. Wm. Caw, Esq., M. D. occupied the chair. The proposed "Basis of Union" was considered and approved of. Mr. J. M. Gibbs read the financial and Sabbath school reports which brought out the progress and increasing prosperity of the congregation.

The Rev. Dr. Bell, who has just completed a highly successful course of lectures to the students of Queen's College, Kingston, has accepted a unanimous call from the new Presbyterian congregation at Walkerton in connection with the Church of Scotland, and his formal induction will take place with a little delay as the required formalities of the Church Courts will permit.

A meeting of the congregation of Erskine Church was held on the evening of the 18th inst., at which there was a large attendance. The object of the meeting was to consider certain resolutions which had been passed at a meeting of the elders, trustees and Managers, on Monday evening last.

The annual Soiree of the C. P. Church Alberton, was held on the 17th. Rev. W. P. Walker, Pastor, of the congregation occupied the chair. Interesting and instructing addresses were delivered by the Rev. Messrs. Porteous, Beverley, McLeod, Ancester, Fletcher, Hamilton, and Young, Alberton.

The congregation of Chalmers' Church, Kingston, Tuesday evening, agreed to the Basis of Union which has been sent down to Presbyteries, sessions, and congregations by the General Assembly. The question of union was ably discussed, and was ultimately agreed to without a division, a rider being added suggesting that the Headship of Christ should be more clearly defined.

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Our usually well informed cotemporary, the London Advertiser, says:—"It is rumored that the Rev. John Scott has reconsidered his decision relative to the call from the congregation of North Bruce, and now intends to resign the charge of St. Andrew's Church in this city and accept the invitation of North Bruce. Should this prove correct the action of the rev. gentleman will be received with extreme regret by a large number of his friends, but he, doubtless, feels his physical inability to cope with the increasing pressure of his ministerial duties in presiding over so large a congregation as that with which he has been so long identified.

St. Andrew's Church, Blenheim, in connection with the Church of Scotland, was opened for Divine Worship, on Sabbath 8th instant. The Rev. R. Burnett, of Hamilton, preached in the morning, the Rev. Mr. Waits, the pastor, in the afternoon, and the Rev. Mr. Burnett in the evening, though the Rev. J. B. Muir, M.A., of Galt, was expected. The Church at all the diets was well filled, and in the evening it was crowded to excess.

On Wednesday evening last quite a number of the friends and adherents of the Rev. Mr. Black, in Caledonia, invaded his dwelling, when Mrs. McCargow presented him with a purse containing \$155.50; which had been collected by herself and Miss Walker. Mr. Black in receiving the purse, thanked the donors in a very eloquent and appropriate speech. After partaking of refreshments furnished by themselves, and a couple of hours spent in social enjoyment the party broke up, and departed for their respective places of abode, feeling satisfied that a kindly act had been performed to a worthy, well-deserving and faithful soldier of the cross.

The Sabbath school in connection with the Thames Road Church, held a soiree on the evening of Wednesday the 11th inst. The evening proved extremely favourable to such a gathering. Tea was served in the basement of the Bible Christian Church opposite, which was kindly given for the occasion. After tea addresses of a very interesting and instructive character were delivered by Mr. Laud, W. M. F. vector, Mr. Danley, of Varua, Mr. McCheral, B. C., and Mr. Mitchell, of Mitchell. Mr. Gracey, the pastor of the congregation, and superintendent of the Sabbath-school, occupied the chair.

On the evening of Tuesday, the 10th inst. an exceedingly successful soiree was held in the Barrie Presbyterian Church. About four hundred persons must have a present, and all seemed to enjoy themselves very much. After partaking of a sumptuous tea, provided by the ladies of the congregation, and served in the basement of the church, a migration was made to the body of the building, where Wm. Boys, Esq., the Mayor of the town, and a member of the Episcopal Church, was called to the chair, who made a few introductory remarks congratulating the pastor and congregation on their past success, and their present cheering prospects.



Revival of Religion in Edinburgh.

We have been favoured with an extract from the forthcoming number (for February) of the British American Presbyterian Record, in which an estimate of the present religious movement in Edinburgh is given, we believe from the pen of its editor, the Rev. Dr. Hamilton MacGill. We gladly anticipate its publication in the pages for which it was prepared.

THE NATURE AND EXTENT OF THE MOVEMENT.

During the past few weeks a remarkable series of meetings have been held, with the professed view of awakening a more earnest interest in spiritual things. Men, women, and children of all classes in the community, the most educated and the least, the richest and the poorest, the young and the old, the heathen; and, the unbelieving, decided Christians and hardened sinners, have been profoundly moved to regard the "one thing needful." The means employed for this end have been as simple and intelligible as they have been earnest and Scriptural, and, under God, extensively successful.

Two men, Mr. Moody and Mr. Sankey, neither of them ordained ministers, but clear-headed, warm-hearted Christians, with burning zeal for Christ, and love to souls, mighty in the Scriptures, and mighty in prayer, having been invited to come from the city of Chicago, in the United States, for evangelistic work came to this country some months ago. After beginning their services in York, without much apparent fruit, they came to Newcastle and Carlisle, where they made a profound impression, many of God's people having, through the means employed, been awakened by God's Spirit to a deeper sense of the value of Divine things, not a few having been savingly converted to the Lord. They then came to Edinburgh and in a brief space of time the city was moved, we may almost say to its very centre. We know of no grade of society in which the work was not the subject of daily conversation. From the first the services were universally recognized as standing in an equal relation to all the Churches. The three buildings belonging respectively to the three largest denominations in Scotland were successively filled to overflowing with eager crowds desiring entrance to the meetings. First, the United Presbyterian Synod's Hall was filled within a few days to overflowing. The meetings, which were held each day at noon, were then transferred for the sake of more room to the Free Church Assembly Hall; and the crowds who could not find accommodation there overflowed so as to fill the neighboring hall of the General Assembly of the Church of Scotland. Nor was this all; afternoon and evening meetings were held in different parts of the city, when Mr. Moody gave Scriptural addresses and "Bible readings," containing full, clear, direct, and vigorous Gospel statements, and filled with touching appeals to believers and to sinners.

These discourses abounded with nothing so much as with Scripture. They were illuminated with familiar illustrations, glowing expositions, and pathetic incidents, delivered with naturalness and melting force by a man who never lost for a moment the thread of his discourse, and who seemed unconscious of everything else, even his own tremendous earnestness, in dealing with God's truth and with immortal souls. People did not talk to one another of his mode of speaking, but of what he said. At midday, at any hour, morning, noon or night, when it was announced that this plain, unlettered American was to give a Bible reading or an address the place chosen was usually crowded for an hour before the time, his separate services amounting to nearly a score each week. The largest building in Edinburgh—the Corn Exchange, with a capacity equal to that of four ordinary churches—was crowded with six thousand men, who occupied the spacious floor without seats, and who presented from the platform something like a pavement of turned-up solemn faces. In one instance an open-air meeting was extemporised in the quadrangle of the Free Church College, the neighbouring spacious hall having been previously filled.

THE MEANS EMPLOYED.

These statements may seem to indicate a belief that a peculiar human instrumentality goes to explain this remarkable movement. No inference could possibly be more wide of the truth, or less in harmony with the pervading spirit of those addresses to the people and their prayers to God which were uttered day by day from first to last. If one thing was more constantly and conspicuously than another kept before the minds of all it was the utter and absolute incapacity of any human being to change the heart of another. It is, however, a very important question. What special circumstances connected with the means are worthy of being noted, for the guidance of those who desire to see a genuine religious awakening in their own localities and through all the land? We think this question can be answered without the smallest hazard of putting the human agents in the place of the Divine.

First of all, as already stated, Divine grace, and the sovereignty of that grace, was one cardinal point which seemed never absent from the thought of Mr. Moody in his appeals to men, in his prayers to God, and in his suggestions to brethren as to the spirit and topics of their brief supplications. We would mention, secondly, another thought which gave character and complexion to all the expositions and devotions of that simple-hearted, clear-minded, and devout man; we mean his obvious confidence in the power of the Christian remedy, and its fitness by the power of the Holy Ghost to meet any case. This thought was omnipotent in the preaching and the prayers, and was uttered with a boldness in the face of sceptic or profligate well fitted to strike them with submission and awe.

Another notable element in this whole movement was the Scriptural pronouncement given to the blood of the Cross. The Gospel preached by Mr. Moody is that of the whole Bible, from Genesis to Revelation—the Gospel of substitution, the blood shed for the remission of sins. Nothing is more remarkable in the mode of his address than the affection and tender-

ness with which he speaks to all classes of persons—slaves, mechanics, Christians, Christian workers, parents, children, young men, and young women. While he "speaks boldly as he ought to speak," and in a way that is a commentary on these words, he sometimes utters himself through sobs and tears; and in this way, as well as by narratives of touching paths, from the army hospital or from the death bed, in which he describes those who died in triumph, or passed away crying "Too late!" he stills his audience with his rapid pictures, set forth in words as simple and unadorned as they are touching and melting.

In connection with all this we must not fail to notice the unique and effective variety imparted to the services by Mr. Sankey, who "sings the Gospel," studiously timing and adapting the words and music of his simple hymns to the mood of mind he wishes to create or sustain. His little harmonium, which has been happily introduced into all the churches he has especially visited, is the richest and most picturesque of instruments; absolutely subservient to the touch of its master, and seldom heard except in the most subdued of tones. Mr. Sankey's voice is one of great power and melody, which enables him to render his childlike hymns with a suitableness of expression, and distinctness of articulation, which carries every atom of their meaning to the extremities of the largest building. The service of song, as he conducts it, is in some form a service of preaching. He can introduce without impropriety hymns not suited to an ordinary hymnal for congregational use; but which are well adapted to produce a deep impression, in the form which seems to be intended by Paul when he encourages Christian to "teach and admonish one another in psalms, and hymns, and spiritual songs, singing with grace in their hearts unto the Lord."

In closing these remarks on a movement which cannot fail to enlist attention and excite inquiry among all interested in vital religion, we would refer to the wide experience of Mr. Moody in the right management of such religious services. His long personal training in Sabbath school tuition, on a scale seldom paralleled, in the management of young men's Christian Associations, and in connection with the American Christian Commission, of which he was one of the main agents during the war between North and South, have all tended to develop that promptitude, tact, and practical wisdom with which he presides over meetings so as to prevent mere physical excitement, and so to let the Word of the Lord have free course, without the obstructions and perversions of nervous feeling or prostration.

To be "wise" in "winning souls" is a high gift, deserving and demanding recognition, wheresoever and howsoever it has been acquired. The urgency of these American evangelists while dealing with sinners in warning them against a single hour's delay and in pressing upon them the necessity of immediately closing with Christ, and of instantly ceasing to withstand the promptings of the Holy Ghost, is nothing now indeed in theory; yet the intensity and the evident success with which it is put into practice carry a lesson and an encouragement well worthy of serious study on the part of all. It is believed that at the present time a certain susceptibility and expectancy in reference to promised blessing have been diffused through many parts of our country. In the days of Jonathan Edwards, and according to his testimony, tidings of revival became largely the means of revival; and this consideration has mainly prompted the preparation of this paper. An inspired writer, speaking of the revival of the Church, has said:—"Who so is wise, and he shall understand these things, prudent, and he shall know them, for the ways of the Lord are right, and the just shall walk in them."

Home Education.

"The domestic fireside is a summary of infinite importance. It is important because it is universal, and because the education it bestows, being woven in with the woof of childhood, gives form and color to the whole texture of life. There are few who can receive the honors of a college, but all are graduates of the heart. The learning of the university may fade from recollection; its classic lore may moulder in the hall of memory, but the simple lessons of home, enshrined upon the heart of childhood, defy the rust of years, and outlive the more mature but less vivid pictures of after days. So deep, so lasting are the impressions of early life, that you often see a man in the imbecility of age holding fast in his recollection the events of childhood, while all the wide space between that and the present hour is a forgotten waste." From "Salad for the Solitary and the Social," by Frederick Saunders.

Victoria Harbour, has been occupied for several years by the Students Missionary Society of Knox College. During the Christmas holidays Mr. Achison returned to the field and formed a committee for the purpose of building a Presbyterian Church, open to all evangelical bodies, in aid of which a tea meeting was held on the evening of the 18th inst., which was the first of the kind held at the Harbour. The evening being fine and the sleighing good it was well attended, and the result a complete success. The tables were of the first order and would have done credit to a place of more pretensions. After tea Mr. John Kean Esq. called the meeting to order, when interesting addresses were delivered by Mr. Achison their former missionary, Rev. Mr. Saoden (Westlyman) and Messrs. Broadfoot (teacher) Stewart (elder) B. F. Kean (a reading). The attention during the evening was good. Mrs. Ball gave a choice selection of vocal and instrumental music. Net proceeds \$100.00. The proceedings were brought to a close by the usual round of thanks.—Com.

Works of God.

We should live as though doing day's works for God. There is no contract for long service. It is day by day, and day by day. Our Master may have need for us further on; he may not. It is not ours to question. Good and faithful service now, is the thing asked. And to strengthen us for the day's work we should to give our daily bread. The prayer so simple covers every human need. It means bread for the body and for the soul, physical and spiritual nourishment. Is our prayer answered and how often? Do we really crave of God our daily food? Or are we seeking to satisfy human cravings from other sources? "Give us this day our daily bread." How many pray thus in the truest sense, as Christ taught?

The truly beneficent man is the happiest man. He deserves a purer and deeper joy from the luxury of giving to make others happy than he does to receiving from others.

Congregational Singing.

Congregations often make complaint about the singing when they will neither take time nor use means to improve it. They seem to look at it as of but little importance, and will give it no other attention than to find fault. Choirs sometimes, but more frequently Church members, are to blame that the congregational singing is no better. The members of a choir take the time to meet one or two evenings in the week, to select music and practise it, so that they can sing to advantage; while most of the congregation take but little interest in this part of Divine worship, and would much prefer to listen than to join. Some who once sang well are burying their talent, and the Lord is "taking from them that which they had." A great change has taken place as to the custom of singing. Nothing used to be more common in the family circle, in many worship, in the social gathering, in the prayer-meeting and in the congregation. It was not only a part of entertainment, but enjoyment. All the singing element in the church should be employed, controlled, and used to the very best advantage. It cannot, it must not, be given to the world. And to do this requires time, talents, patience, labour, and prayer.—Weekly Review.

"I Can Never be a Drunkard."

In our youth we had a very dear friend who often used this expression. He was a proud boy, and a prouder man. He was fond of what the world calls pleasure, and finally rushed into the vortex that leads to ruin. Social in his nature, he was often tempted at parties to take wine, and berated his friends who refused when he accepted. And when in his calm moments, these very friends would warn him of his danger, he would reply, "I can never be a drunkard." The habit grew upon him, and after a while he commenced taking his dram regularly. Ashamed of his habit, and fearful that his friends would discover it, he used gloves and other articles to destroy the smell of his breath. Often remonstrated with by watchful friends, he would deny that he had gone to excess.

The writer removed to Texas, and returning to his old home, where his friend lived, about seventeen years afterward, and the first time he saw him he was down on the sidewalk drunk, and a year afterward he was found dead in the same street.

Young men, beware! There is not one in ten thousand that can be always moderate in drinking. If you touch it at all you are in danger. The ingenuity of man has truly given you the means of destroying the smell of liquor upon the breath, but not of saving you from a drunkard's fate.

The actions of men are like the index of a book; they point out what is most remarkable in them.

It is said that the Sustentation Fund for the English Episcopal Church is assuming a practical form. The Daily News, speaking on the subject observes:—"A Church whose property the Chancellor of the Exchequer has said is worth £90,000,000, ought not to be asking for means to 'place it on a level with other Christian bodies in this country so far as the provision for its clergy is concerned. Why are not some of the funds of the Ecclesiastical Commission—at present often used to augment the incomes of clergymen who are emptying churches in populous neighborhoods—available for this purpose? It is strange that the Bishops do not see that one of the arguments for the maintenance of an Establishment is defeated when poverty-stricken numbers are left dependant on the grants of a Society sustained by voluntary contributions."

Sir Bartle Frere adds his testimony to the wonderful hold Christ unity has taken of Madagascar, in a striking illustration. While sailing, before his return to England, along the northern coast of that island on a Sunday morning, he went on shore to visit a native town. He was surprised to find the streets deserted, and asking an interpreter the reason of it, he was told that the people were praying. In proof of this, he was shown to a large shed, where he found the inhabitants, some two thousand in all, devoutly engaged in worship. He listened attentively and became deeply impressed with the manner in which the exercises were conducted. At the close he was informed that the inhabitants were about to join in a communion service. He accordingly sat down with them at the table, when the worshippers produced a beautiful silver communion service, all wrought by native silversmiths. "Never in all Christendom," says Sir Bartle Frere, "had I seen a communion service conducted with such propriety." This town was fully 200 miles from the nearest European missionary station; and when it was asked how the people there came to the possession of the truth, the English explorer was told that it had been conveyed thither in 1846 by two native slaves, who were sold at the capital, and who had previously been under missionary influence.

Miscellaneous

We learn from Pison that exhortations to hold out to the death have been received by the archbishop from members of the English aristocracy, including the Duke of Norfolk and several ladies.

The new church in course of erection for Dr. John Hall, of Fifty-fifth street, New York, is to cost eight hundred and fifty thousand dollars! It will be the largest Presbyterian Church in America—probably the largest in the world.

There are four hundred religious journals in the United States. The Methodists have 47, the largest number; then comes the Catholics who number 41; the Baptists, 35; the Presbyterians, 29; the Episcopalians, 21; Lutherans, 14; German Reformed, 11; Congregationalists, 8; H. H. C. W. 6.

The organ presented to St. George's Established Church by Mr. James Clark, and which will cost about £750, is nearly ready, and the alterations in the church are now going on to accommodate it. The organ which has been placed in the Abbey Church is also nearly ready for use.

From morbid Christians, good Lord, deliver us! Cheerfulness should pervade all our religious worship, whether of week day or Sunday. It is not good to be an one's knees all the time. We can keep our souls in a prayerful mood sitting, standing, kneeling, walking. A good Christian brother once said, "Why should I not be cheerful?"

A company is being formed, called the "Protestant Newspaper Company, Limited," for the purpose of starting a newspaper in Manchester, England, the object being to have in Lancashire an organ to uphold "Evangelical" principles in opposition "Ritualism." The Manchester Protestant Standard is to be the title of the new journal.

A strange mistake occurred a few days since at a funeral in Sunderland. Deceased was a Roman Catholic, but, through a mistake in the order, the grave was dug on the Protestant side; and the consequence was that after the officiating priest had performed the service, the remains had to be in the dead-house from Sunday till Monday, when the coffin was duly deposited in a grave on the Roman Catholic side.

The news from Bengal is of terrible significance. A few brief lines inform us that while 25,000,000 natives are in positive distress, and 11,000,000 bordering on destitution, the transport of grain has partially broken down. It is probable that by the end of January 40,000,000 starving peasants may be entirely dependent on the Government for subsistence during four months.

The Rev. P. S. Merzies, D. D. of Glasgow, left that city a few years ago to undertake the charge of a Presbyterian congregation at Melbourne. The state of his health has compelled him to desist from preaching. By the last Australian mail we learn that the rev. gentleman has been offered and accepted the principalship of the Presbyterian College for Ladies, about to be established in Melbourne.

Whilst we are trying to put down the African slave trade we must find a spare moment to look at home. Here is an advertisement from a Liverpool paper:—"A clergyman desires to receive a boy in exchange for his daughter, aged thirteen." Surely this kind of traffic in children is illegal! But perhaps the receiving gentleman means for the purposes of education. If so, then he should say so, as there are a great many nervous old ladies about.

On Wednesday week proof was led in the Court of Session, Edinburgh, before Lord Ormisdale, in an action at the instance of the Rev. Charles Naismith, some time minister of the United Presbyterian Church, Pitlochry, Perth, and now residing in Glasgow, against Jane Morgan, his wife, lately residing in Newburgh, Fife-shire. The ground of the action was incompatibility of temper. There was no appearance for the defendant, and Lord Ormisdale intimated that he would give judgment at next sitting.

That which is called union in the body politic is a very equivocal thing; the true union is a union of harmony, which causes all the parts, however opposed they may appear to us, to concur in the general good of society, as some discords in music tend to a complete harmony. There may be union in a state where there only seems trouble—that is to say, a harmony whence result happiness, which alone is true peace. It is like some parts of this universe, eternally bound together by the action of some and the reaction of others.—Montesquieu.

On Wednesday week a meeting was held in the Steeple Church, Dundee, for the purpose of hearing Messrs. Moody and Sankey. Over two thousand tickets were issued for the meeting, and long before the hour announced for the commencement of the proceedings the church was crowded. Messrs. Moody and Sankey were accompanied to the platform by a number of ministers of different denominations. Mr. Moody presided. The Rev. Mr. Lang read several requests for prayer, after which Dr. Caird, engaged in prayer, and the Rev. Mr. Moody addressed the meeting at considerable length in his usual pointed and earnest style.

We regret to have to record the death of Mr. Thomas W. McPherson, son of Rev. Thos. McPherson, of Stratford, which occurred at Montreal on Tuesday last at the residence of Mr. Mooney, formerly of Stratford. His decease was caused by severe inflammation of the bowels, followed by an abscess of the liver, and was extremely sudden. His parents, on hearing of his serious illness, immediately left for Montreal, but were unable to reach there in time. Mr. McPherson has been for some time in the employ of the Canadian Express Company, and enjoyed the fullest confidence of his employers, who regarded him as one of their most useful officials. He was a great favorite with all who enjoyed his acquaintance, and his untimely demise is widely lamented.—Beacon.

He that hath a trade hath an estate, and he that hath a calling hath a place of profit and honor. A ploughman on his knees is higher than a gentleman on his knees.

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man should keep his friendship in constant repair.—Dr. Johnston.

To those persons who have vowed out of their souls all remnants of goodness, there rest a certain pride in evil; and having cast no shadow of glory left them, they glory to be consistent in iniquity.

A Conservative young man has wound up his life before it was unrolled. We expect old men to be conservative, but when a nation's young men are so, its funeral bell is already ringing.—Becher.

Dr. Cumming has given the world a new book on Revelation. He has one new idea in it; the Number of the Beast, 666, he makes it out to be the number of persons who voted, or had a right to vote, at the Vatican Council!

When a Socrates is put to death, wisdom and truth seem to suffer; and when an Aristides is exiled, justice appears to be in disgrace. But virtue is its own reward, and depends not on the fluctuating opinions of mortals, nor on the breath of popular applause, which is often on the side of error, and entirely opposite to the real interests of its votaries.

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 debilitate it, involving constant wear and tear.

Mr. McClure convener of the Irish Presbyterian Assembly's Mission, writes:—"Almost every mail from the Southern Hemisphere brings me letters from different parts of Australia and New Zealand, begging for more ministers. We are assured that those we send will meet a hearty welcome wherever they go, plenty of employment, and remuneration considerably above the average at home."

Dentistry in Japan does not seem to have attained a very high point of perfection. The dentists are said to travel from town to town, carrying with them their awful instruments of torture. They consist of small mallets and wedges, and in operating upon their patients they drive the wedges under the tooth until it is forced up from its socket and can be removed by hand. They occasionally break a jaw, but the invariably extract the tooth.

It is no disgrace for such as have the gift and grace of extemporary prayer sometimes to use a set form for the benefit and behoof of others. Jacob though he could have marched on at a man's pace, yet was careful not to over-drive the children and oxen. Let ministers remember to bring up the rear in their congregations that the meekest may go along with them in their devotions.

Every religious sentiment, every act of devotion which does not produce a corresponding elevation of life and practice—which does not, for instance, insist upon the most scrupulous honesty, the most chaste sobriety, the widest charity; which does not, in short, result in some Christian grace of act and conduct—is worse than useless; is simply pernicious and depreciating, as ministering to self-deception, with its consequent train of ills, intruding an evil under the name of good.

Mr. James Gordon Bennett has done a noble service in giving the sum of \$30,000 for the purpose of feeding the homeless poor. The benefice is to take the form of soup-houses, at accessible points. This is a noble and practical charity, and in connection with this, Mr. Bennett is also doing good service in the Herald, in making known the different phases of destitution in the city, and thus directing attention to the urgent need for relief.—Christian at Work.

Writing to The Advance as to evangelizing efforts in behalf of the foreign population of Chicago, the pastor of the Tabernacle church says:—"For the children the Sunday-school is our main reliance. In our school of about a thousand probably three-fourths of the number are of foreign birth. They represent fourteen or fifteen races (nationalities?). Their parents represent all shades of religious belief, but do not prohibit their children from attending our Sunday-school. Indeed, some foreign churches have given up their own schools, to send their children to ours." As a result of this Sunday-school work, it is said: "Hundred have been converted. Some have joined our own church; others the churches of their parents."

"LET US NOT,"—said Dr. Bonar, speaking of the great Edinburgh revival,—"look at the work from without, but from within. Let us throw ourselves into it and then form our judgment." An important principle is here enunciated. Nothing is properly seen from the outside, especially nothing that takes hold of the profounder facts of human nature. What a mistaken view outsiders have of the character and spirit of an earnest evangelical church. They wonder that the hot spot they send does no more execution. The fact is it hits nowhere near the mark. Many orthodox objectors to certain evangelists would judge more wisely and charitably, and with good to their own souls, if they would look at the work being wrought under their labors not from without but from within. There is especially needed full sympathy with Christian earnestness—with the violent who are taking the kingdom of heaven by force. A worldly standard is infinitely low, and we all need to be careful how we measure spiritual things by it.

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Religious Accommodation in England and Wales.

The Nonconformist has published a final supplement to the above subject. In addition to the cities and boroughs already dealt with, including nearly all which have more than 20,000 inhabitants—84 in number—statistical tables are supplied, containing details of the places of worship and their sittings in 41 more towns of England and Wales, with populations between 10,000 and 20,000. These towns are:—Banbury, Barnstaple, Barrow-in-Furness, Bedford, Berwick, Beverley, Boston, Bridgewater, Bury St Edmunds, Carmarthen, Chesterfield, Christ-church, Clitheroe, Congleton, Durham, Folkestone, Hartlepool, Hereford, Kendal, Kidderminster, King's Lynn, Kingston-on-Thames, Loris, Longton, Louth, Margate, Newark, Penryn and Falmouth, Penzance, Peterborough, Reigate, Ryde, Salisbury, Stafford, Taunton Tiverton, Warwick, Weymouth, Whitby, Whitehaven, and Wycombe. The aggregate population of these boroughs is 550,536; the number of places of worship, 747; the total sittings, 306,271, being in proportion to the population 65.8 per cent, which is 2.2 per cent in excess of the standard of sufficiency accepted by Mr. Horace Mann. But while some of these towns have a surplus of religious accommodation, owing to the decrease of the population, others fail to come up to the required standard. Of the aggregate number of sittings in these towns, the Established Church provides 164,205, or 49.8 per cent, the Non-Established Churches 202,066, or 55.2 per cent. In the case of 35 of these boroughs the returns for 1851 are given. The comparison between the two periods show that during the intervening 22 years there has been an increase of 215 places of worship and 88,593 sittings, or at the rate of 4.1 per cent. The relative growth of the Established Church in these towns, as expressed by sittings, is 81.1 per cent; of the other religious bodies combined 50 per cent. In 15 of these 41 cities and boroughs the Established Church furnishes more than half the religious accommodation—viz., in Bury St Edmunds, Christchurch, Durham, Folkestone, Hereford, Kingston, Margate, Reigate, Ryde, Salisbury, Stafford, Tiverton, Warwick, Weymouth, and Whitehaven. In Bedford, Boston, Carmarthen, Hartlepool, Longton, Louth, Penzance, Falmouth, and some other places, Nonconformity is greatly in the ascendant. Barrow-in-Furness, which in 1851 had a population of only 500, and no regular place of worship, has now 30,900 inhabitants and 19 places of worship, and several more in course of erection. Having completed the statistical information relative to the religious means provided among our town populations, the Nonconformist, in this final supplement—sums up the entire results. The number of cities and boroughs dealt with in the five supplements which have been published is 125, with an aggregate population of somewhat more than six and a half millions. In these towns 5590 places of worship (including about 600 mission rooms), with 3,010,788 sittings are accounted for; being in the ratio of 46 per cent to the population. But for the towns with more than 100,000 inhabitants that proportion is only 35.5 per cent, and in those over 50,000, 37.8. It appears therefore that spiritual destitution, so far as it is represented by the means of public worship, is largest in the greatest centres of populations. In 112 of these towns (no 1851 returns being given for the remainder) the increase of places of worship during the last twenty-two years has been 1721, and of sittings, 915,686; or at the rate of 48.2 per cent, being 11.9 per cent more than the increase of population. For the whole of the 125 towns the Established Church provides 1745 places of worship, with 1,204,877 sittings, or 40 per cent of the whole. The Non-Established Churches supply 3345 places of worship, and 1,805,911 sittings, or 60 per cent of the whole. In other words, the Church of England provides two-fifths and the Free Churches three-fifths of the religious accommodation in these 125 towns. This result has been reached after the revision of a considerable number of the statistical tables published last year. The comparison with the 1851 returns is for a reason already stated, limited to 112 towns. It is shown by the Nonconformist that in these places the Church of England has increased its provision for public worship during the last twenty-two years at the rate of 35.1 per cent, and the Free Churches 58.2 per cent, while the latter actually provide 60.1 per cent of the entire accommodation at the present time. Taking a wider view of the case, the Nonconformist says:—"In 1865 we published returns of the places of worship and sittings for the whole of the metropolis, giving these relative proportions—Established Church, 57 per cent; Non-Established Churches, 43. If we assume that this is the present proportion, and add the result to the provincial towns, it will be found that for a total population of 9,797,803, the Church of England provides 1,725,776 sittings, and the Non-established Churches, 2,202,978, that is, that in about 44 per cent of the entire population the proportions are about 44 Church and 56 Dissent respectively. To the inquiry whether the Church of England comprises a majority of the entire population of England and Wales, the Nonconformist thinks there is a good reason for a negative answer. It is contended that the many smaller towns from which no statistics have been obtained would not show a result very different from those already dealt with; and that in the country districts where the Established Church is in the main unquestionably predominant, Nonconformity has made more rapid strides since 1851 than the Church of England. In that year, according to the Census returns published by the Registrar-General, the Established Church provided only 52 per cent of the entire religious accommodation in England and Wales. But in the 112 towns referred to, the other denominations have in the aggregate increased their sittings 24.8 per cent more than the Church of England. The Nonconformist therefore draws the inference that the relative numbers, so far as religious accommodation can be taken as an index, are now reversed; and that, at all events, the Church of England is the church of a clear minority of the population. The subjoined summary shows the aggregate religious

hospitals of the one hundred and twenty-five towns which have been under review:—

Table with 3 columns: Denomination, Sittings, and Increase per cent in 22 years. Includes Church of England, Wesleyans, Congregationalists, Baptists, etc.

The relative increase of the 12 principal religious bodies as compared with 1851, can only be stated in the case of 112 towns, the other 13 being without any returns for that year. The following is the result:—

Table with 3 columns: Denomination, 1851, 1872-3, Increase per cent in 22 years. Includes Church of England, Wesleyan Methodists, Congregationalists, etc.

Bismarck and the Pope.

A meeting was held in London on the 27th of January of English Protestants to express sympathy with the German government in its struggle with the Ultramontane faction. A letter written by Earl Russell, to be read at the meeting, has been published, in which the eminent statesman heartily approves and forcibly defends the policy pursued by Prince Bismarck and the Emperor. He declares it to be necessary and fully justified by the situation. Using expressions which may be too strong, but which illustrate the strength of his conviction, he pronounces the cause of Bismarck that of freedom, the cause of the Pope that of slavery. These views, and the sentiment with which the meeting was held, are the contents of those which have been generally expressed by the leading newspapers and speakers of Europe and America. The utterance of them in so plain spoken a manner shows the existence of a stronger sympathy and greater boldness among those who entertain them than a reader of the journals would have been led to expect. It is evident that Bismarck is not likely hereafter to want defenders, and that they will not be afraid.

The German contest with the Roman Catholic ecclesiastics has been falsely colored to the public mind by the papers and speakers treating it as a conflict of opinion, as a contest of the civil power with a religious body, as a war upon the rights of conscience. It is nothing of the kind. If in one sense the Roman Church is a religious body, it is most distinctly and in a more important sense a political organization, of unlimited ambition, and totally unscrupulous as to its means. It is, in fact, a ring, aiming at universal control. It does not undervalue its spiritual authority, but makes it a means to an end—the support and extension of its temporal influence.

The Pope has been in his day the supreme temporal sovereign of the world. He has claimed and received the homage of the rulers of nearly every State on the continent. He has set up kings and put them down. He has made an Emperor of Germany undergo penance and do him personal service. Bismarck remembers this, and is determined that it shall not happen again. He believes, no doubt, that the Pope looks regretfully back to the old times when he exercised these autocratic prerogatives, and would be glad to have them restored if he could. The promulgation of the dogma of infallibility, and the acts done in pursuance of it, are of a character to strengthen such a opinion.

The London Spectator, which is by no means favorable to Bismarck's policy, puts the case in its true light when it says, that "the Chancellor believes himself not in collision with the Pope, but at utter war with the Papacy, and at liberty to use any expedient authorized by war." The Pope is fighting as one claimed to be a temporal sovereign, using the peculiar methods of warfare and weapons which are in his power; the Chancellor in return deals with him as he would with a hostile temporal sovereign, with the difference that he has to vary and adapt his methods to suit the circumstances of the case. The Spectator is wrong in intimating that Bismarck mistakes in imagining "that he can fight a spiritual power by mechanical force." Having to contend against the most wily of foes, who employ the most subtle of agents, he has to use the forces which are at his disposal. That they are inferior, and a high, is a feature of the case which cannot be controlled. That some of the measures bear with undeserived severity upon parties who are not in conflict and are loyal to the State, must be regarded partly as one of the misfortunes of war under which all have to suffer, and partly as growing out of the character of the commander-in-chief who is doing his work thoroughly. The application of the policy in this direction is not open to detence, but it should be regarded as a military rather than a civil excess.

The Roman Catholic Church has proved an element of political mischief and a stirrer up of disloyalty in every country in which it has obtained a foothold. From the earliest times it has been its custom to release from their allegiance the subjects of those kings who would not obey its behests; and it would enforce such releases by excommunication and interdict. To-day it sets up the Carlists against order and liberty in Spain, and intrigues to destroy the French Republic. Bismarck's measures are mild and constitutional acts to those which have been inflicted by contemporary Roman Catholic governments. Italy has taken from the Church millions of property. Mexico has confiscated the religious estates and banished the religious orders. Brazil is enforcing measures of personal prosecution and arrest of offending bishops precisely similar to those which Germany has hesitatingly adopted against Archbishop Ledochowsky.

It is frequently said that our country is free from the danger of such difficulties as

afflict others, because Church and State are separate here. The remark is as fallacious as were the boasts of the old Fourth of July orations. The Roman Catholics accept the disavowance of Church and State because it is a temporary advancement to them and they will use it; when they think it is time they will call for something else. Already politicians consult their wishes and pay deference to them, while they habitually disregard Protestant sentiment. They have for years intrigued against our common schools. They had, only three years ago, advanced so far towards being supported by the public in this city, that they were commonly referred to as "our established Church." Their priests grow bolder in uttering their claims, their press becomes every day more insolent. If they ever feel that they have strength enough, they will attempt to deal with us as they have dealt with others, and our politicians may be weak enough to permit them. Happy will we be if we always escape such conflicts as vex Germany and Italy and Brazil.—N. Y. Methodist.

The Darwinian Theory.

We (Galipani) find in the Augsburg Gazette three long Articles by M. Moritz Wagner, from which we glean the following arguments against Darwin's untenable but widely circulated theory that we are descended from apes. He and his adepts have, with much cleverness, outwitted the reasons that tell against them, limiting their replies to the minor ones. But they have never answered the objection that if, by constant election in the battle for life, new species had arisen, no matter in what enormous lapse of time, we should by this time see such a confusion of forms as would defy classification. But this is evidently not the case. The transitions from one species to another could not be so abrupt as they are; there would be an innumerable number of nicer differences, which might lead us to mistake one animal for another, whereas the limits between one species and another are on the contrary distinctly marked, at least in the immense majority of cases. Nowhere do we see any commencement of transition from one to another. The plea of the necessity of untold thousands of years for such changes from species to species has no foundation whatever. The Egyptian ibis has been the same for the last 6000 years. Our reindeer, our elk, horse, chamois, wolf, fox, &c., had their skeletons constructed in exactly the same way as now, at a time when the glaciers of the Alps extended far into the plains; notwithstanding the 100,000 years and more that have elapsed since then, they do not display the slightest tendency to any "transmutation." This invariability of shape is infinitely more perceptible in the invertebrates. Many gastropoda and accephala of the present day are found unaltered in the strata of the tertiary period. To this powerful argument the Darwinians reply that not only selection, but also a change in the conditions of life, is requisite to the produce transmutation. But can there be more colossal changes in the conditions of life than there were between the tertiary and the glacial, and the diluvial periods? "But," says the Darwinians, "selection can only operate when an occasional variety occurs." Well, we have seen varieties and even deformities, occur and pass down to one or two generations, but they have invariably disappeared in subsequent ones. In short, stability of form in each species is an invariable law of nature. Even as the individual grows old and dies, so does the species, after it has run out its career, gradually dwindle away and disappear from the earth; it does not merge into another. We omit many other arguments adduced by the author as being too scientific for the general reader. As for the descent of man from the ape, we need only add that between the skeletons of the two genera there is such an immense difference that it would require hundreds of intermediate links to make one merge into the other, and that all these links are notoriously wanting.

Purchasing by Weight.

It is important for farmers and dealers in grains, &c., to remember that with the becoming of the new year, an Act passed last session provided that the following articles shall be bought and sold by the cental and parts of the cental, viz: Wheat, Indian corn, rye, peas, barley, oats, beans, clover seed, blue grass seed, castor beans, potatoes, turnips, carrots, parsnips, beets and onions, salt, dried apples, dried peaches, malt. For the convenience of those who may wish to turn centals into bushels, and vice versa, we append the following table of the weight of a Winchester bushel of the articles affected by the change: Wheat.....Sixty pounds. Indian Corn.....Fifty-six pounds. Rye.....Fifty-six pounds. Peas.....Sixty pounds. Barley.....Forty-eight pounds. Oats.....Thirty-four pounds. Beans.....Sixty pounds. Clover Seed.....Sixty pounds. Timothy Seed.....Forty-eight pounds. Buckwheat.....Forty-eight pounds. Flax Seed.....Fifty pounds. Hemp Seed.....Forty-four pounds. Blue Grass Seed.....Fourteen pounds. Castor Beans.....Forty pounds. Potatoes, Turnips, Carrots, Parsnips, Beets and Onions. Sixty pounds. Salt.....Fifty-six pounds. Dried Apples.....Twenty-two pounds. Dried Peaches.....Thirty-three pounds. Malt.....Thirty-six pounds. To find the price of a Cental when the price of a bushel is known, all that is required is simply to multiply the price of a bushel by one hundred, and divide the product by the number of pounds in the bushel, and to find the price of a bushel when the price of a Cental is given the operation is reversed.

In Nottingham, England, out of every twenty candidates for membership in the Baptist Church, seventeen were induced to become religious through the training they received in the Sunday school.

Darley on Modern Work.

The following unpublished letter from Mr. Thomas Carlyle to Sir J. Whitworth, regarding the announcement made some months ago, of the latter's intention to supplement the savings of his workpeople by a bonus, was read on Monday night by the Hon. and Rev. W. H. Lytton at a meeting of the Scourbridge School of Art.—"I have heard your offer on behalf of the thrifty workpeople of Darley, and of the thankful acceptance of it by the district authorities of the place. I cannot resist the highly unvoiced desire that has risen in me to say that I highly approve and applaud the ideas you have on the subject, and to declare in words that, in my opinion, nothing wiser, more beneficent, or worthy of your distinguished place as a master of workers has come before me for many a year. Would to Heaven that all or many of the captains of industry in England had a soul in them such as yours, and I could do as you have done, or could still further cooperate with you in works and plans to the like effect! The look of England is to me at this moment abundantly ominous of the question of capital and labour growing more anarchic, insoluble altogether by the notions hitherto applied to it—pretty sure to issue in petroleum one day, unless some other gospel than that of the 'Dismal Science' come to illuminate it. Two things are pretty sure to me. The first is that capital and labour never can or will agree together till they both first of all decide on doing their work faithfully throughout, and like men of conscience and honour, whose highest aim is to behave like faithful citizens to this universe, and obey the eternal commandments of Almighty God, who made them. The second thing is that sadder object than ever that of the coal strike, or any other conceivable strike, is the fact that—loosely speaking—we may say all England has decided that the profitablest way is to do its work ill, slurrily, swiftly, and mendaciously. What a contrast between now and say only a hundred years ago! At the latter date, or, still more conspicuously, for ages before that, all England awoke to its work—to an invocation to the Eternal Maker to bless them in their day's labour, and help them to do it well. Now, all England—shopkeepers, workmen, all manner of competing labourers—awaken as if with an unspoken but heartfelt prayer to Beelzebub.—"Oh, help us, thou great Lord of Shoddy, Adulteration, and Malfeasance, to do our work with the maximum of the slurriness, swiftness, profit, and mendacity, for the Devil's sake. Amen."

Earl Russel on the Pope's Claims.

Pembroke Lodge, Richmond Park, Jan. 19, 1874. Dear Sir John Murray,—I have already informed you of the cause which will prevent me from presiding at the meeting of the 27th of January. Let us now consider what is the object of the meeting. Archbishop Manning states his doctrine very clearly and very boldly thus:—"The Church is separate and supreme. Let us then ascertain somewhat further what is the meaning of supreme. Any power which is independent, and can alone fix the limit of its own jurisdiction, and can thereby fix the limits of all other jurisdictions is ipso facto supreme. But the Church of Jesus Christ, within the sphere of revelation, or faith, and morals, is all this, or is nothing, or worse than nothing, an imposture and a usurpation, that it is Christ or Antichrist. Archbishop Manning goes to say—"If it be Antichrist, every Caesar from Nero to this day is justified." So we may say, on the other side, if the Church of Rome be Christ every Pope from Romo to Borgia to this day is justified, and must be accounted Christ. For my own part, many years of my career in Parliament were devoted to the promotion of religious liberty. From 1813 to 1829 I constantly voted for the admission of Roman Catholics to Parliament and to office. In 1823 I took the foremost part in relieving Protestant Dissenters from the Disabilities of the Corporation and Test Acts. For many years afterwards I laboured for the liberation of the Jews. But neither for Roman Catholics, or Protestant Dissenters, nor for Jews did I ask for more than equal privileges and equal laws. Archbishop Manning says of the Church, "If it be Christ, it is the supreme power among men, that is to say, first, it holds its commission and authority from God; second, it holds in custody the faith and the law of Jesus Christ; third, it is the sole interpreter of the faith and the sole expositor of the law. It has within the sphere of the commission a power to legislate with authority, to bind the consciences of all men born again in the baptism of Jesus Christ. This is not liberty, civil or religious. It is to bow the knee to a despotic and fallible priesthood. The very same principles which bound me to ask for equal freedom for the Roman Catholics, the Protestant Dissenter, and the Jew, bind me to protest against a conspiracy which aims at confining the German Empire in chains never, it is hoped, to be shaken off. I hasten to declare with all friends of freedom, and I trust with the great majority of the English nation, that I could no longer call myself a lover of civil and religious liberty were I not to proclaim my sympathy with the Emperor of Germany in the noble struggle in which he is engaged. We have nothing to do with the details of the German laws—they may be just, they may be harsh—we can only leave it to the German people to decide for themselves, as we have decided for ourselves. At all events, we are able to see that the cause of the German Emperor is the cause of liberty, and the cause of the Pope is the cause of slavery.—I remain, &c., RUSSELL.

Education begins the gentleman, but reading, good company and refinement must finish him. A pure soul acts in simplicity and without certainty, being persuaded that what is good comes from God, and what is not good comes from self.—Guyon. Violets do not open once a day and let out their little prayer of perfume. They exhale all the while, at some times more than at others, but always more or less.

The Irish Parliament.

It cannot be denied that England expressed the Irish Parliament—that body of patriots, the immaculate 600, of whom 200 were the nominees of private individuals, 40 sat for constituencies of not more than 10 persons, and 104 were placemen and pensioners. Such as it was, it was an Orangemen's Oligarchy, yet our Home rulers depict its suppression as a thing for Catholics to deplore. It cherishes feudalism to the full, yet its fall is represented as a blow to freedom. Its laws against the Catholics—laws inspired by fear and revenge—are interesting to the student of history as curiosities of barbaric and revolting rigor. These are not dreams, but hard facts recorded by writers of credit; yet our Home rulers would fain persuade an imaginative and hot-blooded people that the anti-national thing which they persist in calling "the National Parliament" placed Ireland on the topmost pinnacle of prosperity, and made her the envy and admiration of the civilized world.

Mild Winters.

The Pall Mall Gazette says the mildness of the present season, though unusual, bears no comparison to that of some winters "long gone by." In 1773 the temperature was so high that leaves came out on the trees in January, and birds hatched their broods in February. In 1280 the winter was equally mild, and the fields of Cologne wore wreaths of violets and cornflowers at Christmas and on Twelfth Day. In 1421 the trees blossomed in the month of March, and the vines in the month of April. Cherries ripened in the same month, and grapes appeared in May. In 1672 the trees were covered with leaves in January, and the birds hatched their young in February, as in 1772; in 1583 the same thing was repeated, and it is added that the corn was in the ear at Easter. There was in France neither snow nor frost throughout the winters of 1533, 1607, 1609, 1617, and 1659; finally, in 1692, even in the north of Germany, the stoves were not lighted, and trees flowered in February. Coming to later dates, the winter of 1846 to 1847, when it thundered at Paris on the 28th of January, and that of 1866, the year of the great inundation of the Seine, may be mentioned as exceptionally mild.

The Negro Race in the South Increasing.

In 1860 there were 3,958,760 slaves in the Southern States. In 1870 the census returns showed a population of 4,880,070 coloured citizens. This increase of 20 per cent, is a sufficient rebuke of the contemptuous predictions of the black man's decay. The negro is also developing the resources of the country. In 1869 the cotton crop reached 3,450,000 bales; in 1866, the war having just closed the yield was only 1,900,000; but in 1872 the voluntary labourers, once slaves, but now freedmen, sent to market 8,000,000 bales. As an evidence that the negroes at the South are improving morally, let me quote from reports touching the condition of thirty-one counties of Mississippi, which in 1865 had but nineteen coloured schools, and in 1872 no fewer than 148. In 1865 only 501 marriage licenses had been issued to the blacks. In 1872 the number had increased to 3,959. I have great hopes for the negro. To be sure, the system of slavery was not the best school in which to learn the science of government, but we have not yet heard that a negro Congressman was in any way implicated in the Credit Mobilier scandal, and I do not believe that the negro Legislature of South Carolina, was any more purchasable than the New York Assembly during the days of the Ring. What the negro wants is, a chance to advance with the rest of mankind. In the North, the theatres, the hotels, even the churches are closed to him, and when he dies, prejudice actually denies the equality of the grave.—From Address of Gen. B. A. Prior.

If the American Presbyterians occupy Teheran in Persia, as a mission station, as they propose, a Scotch paper believes it will be an important move toward the evangelization of Central Asia. There is no station in Persia west of Teheran nearer than Tabreez—more than four hundred miles distant—none to the eastward nearer than India; and Teheran is the only tenable ground for missionary labour designed to reach either Eastern Persia, or the Tartars of Turkestan. The city has a population of 130,000, of whom 100 are Europeans, 2,000 Jews, and 1,000 Armenians.

No man can be a true minister of Christ without the element of humility. To be strong at all times, he must win his people; must have a magnetism which can attain only by being their servant, like his Master when He washed His disciples' feet. What an appeal St. Paul made when he said, "Now I Paul myself beseech you by the meekness and gentleness of Christ!" That same meekness and gentleness should pervade a pastor's life. Our Saviour had true humility; and yet not at the expense of strength and boldness of speech and character whenever the occasion called for it. Is not this one of the greatest secrets of successful evangelizing work?

"LET US NOT," said Dr. Bonar speaking of the great Edingburgh revival,—"look at the work from without, but from within. Let us throw ourselves into it and then form our judgment." An important principle is here enunciated. Nothing is properly seen from the outside, especially nothing that takes hold of the profounder facts of human nature. What a mistaken view outsiders have of the character and spirit of an earnest evangelical church. They wonder that the hot shot they send does no more execution. The fact is it is nowhere near the mark. Many orthodox objectors to certain evangelists would judge more wisely and charitably, and with good to their own souls, if they would look at the work being wrought under their labours not from without but from within. There is especially needed full sympathy with Christian earnestness—with the violent who are taking the kingdom of heaven by force. A worldly standard is infinitely low, and we all need to be careful how we measure spiritual things by it.

Scientific and Useful.

SORENESS IN THE EAR.

As soon as any soreness is felt in the ear, let three or four drops of the tincture of arnica be poured in, and the orifice be filled with a little cotton to exclude the air, and in a short time the soreness is forgotten.

TREATMENT OF GOLD FISH.

In cases where gold fish are kept in vessels in rooms, etc., they should be kept in spring water. This will require to be changed according to the size of the vessel or the number of fish kept therein, but it is not well to change the water too often.

BORAX FOR COLDS.

A writer in the Medical Record cites a number of cases in which borax has proved a most effective remedy in certain forms of colds. He states that in sudden hoarseness or loss of voice in speakers and singers, from colds, relief for an hour or so, as by magic, may be often obtained by slowly dissolving and partially swallowing a lump of borax the size of a garden pea, or about three or four grains, held in the mouth ten minutes before speaking or singing.

DUCKS AS EGG PRODUCERS.

The number of eggs laid by a duck depends very much on the breed to which she belongs. In all poultry the non-sitters are more than those who are concerned in the rising generation. Thus the Aylesbury will lay a greater number of eggs than any other duck. The black duck, called the Labrador, the East Indian or Buenos Ayres, is a good layer. The Rouen is an average layer, and the wild duck lays few compared to these.

SALT IN SCIENCES.

Dr. Scudder remarks: "I am satisfied that I have seen patients die from deprivation of common salt during a protracted illness. It is a common impression that the food for the sick should not be seasoned, and whatever sloop may be given, it is most innocent of this essential of life. In the milk diet that I recommended in sickness, common salt is used freely, the milk being boiled and given hot. And if no patient cannot take the usual quantity in his food, I have it given in his drink."

This matter is so important that it cannot be repeated too often, or dwelt upon too long. The most marked example of this want of common salt I have ever noticed has been in surgical disease, especially in open wounds. Without a supply of salt the tongue would become broad, pallid, puffy, with a tenacious pasty coat, the secretions arrested, the circulation feeble, the effusion at the point of injury serous, with an unpleasant watery pus, which at last becomes micro-fanics or ichor. A few days of a free allowance would change all this, and the patient get along well."

AMMONIA ICE MACHINES.

It is a well-known fact that when a liquid is converted into gas it abstracts a certain amount of heat from the surrounding objects, and hence liquids which volatilize readily are said to produce a certain amount of cold. Ether, when placed on the skin, evaporates so rapidly as to produce the sensation of extreme cold. Gases, like sulphurous acid, nitrous oxide, carbonic acid, and ammonia, which may be liquefied by pressure, produce very intense cold if allowed to evaporate rapidly, which is done by removing the pressure. The apparatus invented by C. F. Carre, of Paris, for freezing water by means of ammonia, consists of a generator and a receiver made of iron boiler plate, and connected by means of a strong iron tube. In the generator is placed a solution of ammonia saturated at 2 deg. Fahrenheit, which is heated by means of a suitable furnace, while the empty receiver is immersed in cold water. On heating the solution of ammonia the gas is driven off and collected in the receiver, where it is condensed to a liquid as soon as the pressure passes ten atmospheres. The receiver is constructed with a cylindrical space, into which a closely fitting vessel filled with water is now placed, and the apparatus is reversed, the generator being immersed in the water. The liquefied ammonia, having the pressure removed, passes again into the gaseous state, and is re-absorbed by the water in the generator. By this means large quantities of ice are produced in tropical countries at a reasonable price. None of the gas is wasted, and the only expenses are for labour, apparatus and fuel. -Edward J. Hallock, in Journal of Applied Chemistry.

Mr. Whalley, the Tichborne champion and no leader of the rabid Anti-Papists in England, was sent to jail the other day for contempt of court. He had written a letter calculated to influence the jury in the Tichborne case, expressing his confidence in the vindictor Lurie. His counsel could offer no other plea in mitigation of the sentence except that his client was almost a fool. His master paid his fine of \$1,250, and got him out of quod, and he has just been re-elected to Parliament.

Miscellaneous.

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THE BRITISH AMERICAN PRESBYTERIAN has not yet reached a paying point, although it has been received with a good deal of favour, and, if we may judge from frequent expressions of approval, has given very general satisfaction. There is no good reason why we should not commence the third volume—1st February next—with at least 3,000 New Subscribers, an average of ten new names from every Congregation of the Church will more than accomplish the object we have in view, and will enable us to continue our work with increased vigor, freed from financial responsibilities which are at present onerous and pressing. In order to this end let no time be lost in commencing a special canvass in every locality. There is a wide field in which to labour. In many congregations, we have yet only one or two subscribers, and where there should be one hundred we have only twenty or thirty names. While anxious to make large additions of new names to our list, we don't want to strike off a single old subscriber. Every one who has been getting the paper during the current year, is cordially invited to renew. The enrolling of new names will not prevent us warmly welcoming subscriptions from those to whom we have made frequent visits in the past, and with whom we wish pleasant intercourse in the future. We say then, Renew promptly.

Desirous to aid our friends in extending the circulation of the BRITISH AMERICAN PRESBYTERIAN, as a means of increasing its usefulness, we offer the following inducements in the way of PREMIUMS and Club Rates, which we trust may have the effect of stimulating the efforts of every one who would like to see the paper widely circulated throughout the Church:

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Any one who prefers to receive money in payment for obtaining new subscribers, can learn our terms by writing to this office; and any person who wishes to engage in the work of soliciting subscriptions, is requested to address us, giving proper references. We are ready and desirous to employ an agent in every congregation who will be expected to make an immediate and systematic canvass.

SPECIMEN PAPER.

Persons wishing to obtain copies of the Presbyterian as specimens for their own information and for others, are requested to send in their names and P. O. address, and we will send the paper, postage paid.

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La Grace.

THE MATERIALS for this Elegant Game consisting of four Boards, 100 and 200 Rings, are being manufactured and sold for 60c. by R. MARSHALL.

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At Toronto, on the 18th inst., the wife of Rev. H. Gracey, of a daughter.

MARRIED. At the Manor, Darro, on the 4th inst., by the Rev. M. Fraser, Archibald Ross, to Martina A. Bell, both of Oro.

On Wednesday, at the residence of the bride's father, by the Rev. R. D. Fraser, Mr. Joseph Bell, of Warzshator, Ontario, to Sara Ellen, daughter of Thomas Macdonald, Esq., Lsaa.

At Woodstock on the 3rd inst. by the Rev. W. T. McMillan, Mr. Alexander McPherson, of Welles, to Miss Margaret Sim of E. Zorra.

At Woodstock on the 17th inst. by the Rev. W. T. McMillan, Mr. Malcolm McIntyre, to Miss Isabella M. Armstrong, both of Burford.

In Woodstock, on the 13th inst., at the residence of the bride's father, by the Rev. John McFarlin, Mr. Henry Ross, of West Zorra, to Miss Lucy Ross, of Woodstock.

At Martintown, Ont., at the residence of the bride's father, by the Rev. Mr. Burnett, minister of St. Andrew's Church, Hells G. Muir, farmer, St. Laurent by Montreal, to Miss Mary Ross, eldest daughter of Finlay Ross, Esq., of Martintown.

DEATH. At Montreal on the 17th instant, Thos. William, second son of the Rev. Thos. McPherson of Stratford, aged 20 years.

Official Announcements.

MEETINGS OF PRESBYTERIES.

OTTAWA.—At Ottawa, in Knox Church, on Tuesday, 26th of April, 9 p.m.

TORONTO.—In Knox Church, Toronto, on the second Tuesday of March at 11 a.m. Commissioners to the General Assembly to be appointed at 1 p.m.

SIXCO.—At Darro, on Tuesday 24th March, at 11 a.m. Sessions which have not sent in returns to the Board on Union are enjoined to send them in at this meeting. Session records will be called for.

PANAS PRESBYTERY.—Meets in Ingersoll, and with in Erskine Church there, on the last Tuesday of February, at 2 p.m. Conference on the state of religion in the evening.

ONTARIO.—At Port Perry, on second Wednesday of March, at 11 o'clock, a.m.

HAMILTON.—At Hamilton, in the Central Church, on the 2nd Tuesday of April, at 11 a.m.

OWEN SOUND.—At Owen Sound, on the second Tuesday of March, at 10 a.m.

HURON.—At Clinton, on the second Tuesday of March, at 11 a.m.

KINGSTON.—Adjourned meeting in Napanee on 2nd December, at 7 p.m. Next meeting in Belleville, on second Tuesday of April, 1874, at 7 p.m.

CHATHAM.—In Wellington Street Church, Chatham, on Tuesday 24th March, 1874, at 11 a.m. The Union question will then be discussed, and Commissioners to the Assembly elected.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

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

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THE ALDINE.

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Canada, Province of Ontario, } In the County Court of the County of York. In the matter of James Lenihan, an Insolvent. Take notice that on Wednesday the fourth day of March, A.D. 1874, the undersigned will apply to the Judge of the said Court for a discharge under the said Act. BIGELOW & HAMILTON, The Attorneys ad litem Toronto, January, A.D. 1874.

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