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Contributors and Correspondents

Proposed Basis of Union.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR—It is very noticeable that the brethren opposed to union on the proposed basis do by far the greater proportion of the writing on the subject, both in your columns and in those of the *Globe*. No sensible person will blame you or your conferees for giving them "room and verge enough" to express their convictions and feelings; but not a few readers deprecate condensation in their communications, and would feel a relief were they a less frequent. It is possible they may suppose that their views prevail in the church, because few comparatively have taken the trouble to reply to their statements. But such an inference from the semi-silence of the friends of Union would, it is believed, be a great mistake. The writer has had opportunities of learning the opinions of not a few ministers and intelligent members of the Church in regard to the arguments put forth, and the stand taken by the anti-unionists, and he finds that anything approaching sympathy with them is rare indeed. The prevalent feeling seems to be regret, spiced in most cases with not a little blame.

It may be of service, though perchance thanklessly received by some, to indicate the sentiments, freely expressed in private circles, among the sayings and doings of the zealous opponents of Union. That theirs is a zeal not according to knowledge, "and tallies ill with the spirit they are of," is a common persuasion. Their piety is gratefully admitted by all who know them; but it is thought that, in respect to the proposed union, they afford another illustration of the melancholy fact, viz: that eminent Christians sometimes greatly err in judgment and conduct. It is felt that their contention is about a matter which no one denies or doubts in either Church. Christ's headship is an essential article in the creed of both churches. Were it otherwise the idea of union would not be entertained for a single moment. All parties frankly profess their belief in this doctrine: hence it is pertinently asked, why insist that this doctrine occupy a place in the basis, while as regards other doctrines equally essential it is deemed sufficient that they simply have a place in the Confession? No answer to this question has been given or can be given, at all satisfactory, except to the victims of sectarian and party prejudice. It is deemed most uncharitable and even cruel to suspect the sincerity of our brethren of the Presbyterian Church of Canada, yet this is virtually done by doggedly insisting that the doctrine in question have a place in the basis. Is it the interpretation of the doctrines of Christ's headship for which they contend? If so, they have as yet failed to make their interpretation intelligible to many of their intelligent and reflecting readers. And they must know that in their own church there is great variety of opinion as to what does and what does not interfere with Christ's headship. Some of their brethren once held, and perhaps may still hold, that neither State-patronage, nor State-pay, nor the Queen's commissioner presiding in the assemblies of the Church is incompatible with Christ's headship; while other of their brethren always held that each of these is a daring interference with the rights of Zion's King, and with those of His subjects as well. Happily neither State-patronage, nor State-pay, nor State-control obtains in Canada. Here these are harmless theories; hence people are utterly at a loss to find scriptural or even rational ground for the frantic and bitter outcry raised by the anti-unionists. Were they outrageous and intolerant voluntaries who would not admit to their communion fellow-Christians who hold the principle, (without the practice) of an establishment, even in its most modified form, then people could understand them, however much they pitied them. But they get the credit, rightly or wrongly, of being no voluntaries, but the representatives of those excellent men who were wont to wield that ludicrous and laughable logic that attempted to reconcile the *Twenty-third Chapter of the Confession of Faith*, with the headship of Christ and with liberty of conscience, and who were quite willing to continue in the receipt of State-pay, and would not have demurred to the representative of royalty presiding in their assemblies, provided they were allowed to preach and practice as they chose. Secession and disruption were nobly done in vindication of the headship of Christ. But who does not know that both these honored parties had very limited views of that great and wide-branched doctrine compared to those held by the majority of either party now. The scales have been falling from their eyes the while. With present light, other things besides the mere power of interdict, would prompt secession and disruption had these important acts been postponed until to-day. But that which warranted separation and forbids re-union in Scotland, is utterly wanting here. Our anti-union brethren go thirty years back and travel ten degrees north to the latitude of old Scotia for their cause of quarrel and their weapons of warfare, and fight with a shadow, thus trying to retard the coalescence of two sister Churches righteously sighing for union. They are much blamed for raking up the ashes of the past, and attempting to revive those embittered feelings engendered in disruption days; and the conviction is felt that, unlike their brethren in both Churches, they have made no progress in liberality of sentiment and Christian charity during the intervening years. A heavy responsibility rests on those who strive to prevent the unification of the several households of faith, where the causes of severance and the obstacles of re-union no longer exist. The foes of union appear to court martyrdom, having "nailed their colors to the mast," and published thus early what many believe to be a blind and bragging deed of bravery. Should they carry out

their threat, it is remarked that they cannot expect their future as a body to differ widely from the experience of those sects that have separated themselves for mere shades of sentiment, or at least for the mere pairings of principle. Witness the non-progress and anon the warning of the Old Light's, Dr. McCrie's party, the Protesters, &c. It requires a distinct and vital principle to secure progression or even prolonged existence to a religious sect. Should our brethren really immolate themselves it will be for a feeling rather than for a principle, as they will carry with them no scriptural principle that their discarded brethren will not hold with them in common. The Christian people of Canada, or of any where else, will never be able to discover more than a "distinction without a difference," in regard to the doctrine of Christ's headship as held by the separatists and by the united Church.

Much prayer should be presented by all concerned, that the union, which duty imperatively demands, may be a whole and cordial work. Let everything be done that can be done, without sacrificing principle or humiliating either party, so that the churches may not have to mourn a breach amid the joy of union. Might we not unite on the basis of the Confession, as did the American Churches? Or would it satisfy our opposing brethren were the Act of Independence incorporated in the basis? May the Lord give wisdom, and impart to all a spirit of forbearance and love.

AUDITOR ET TESTATOR.

Ontario, 13th Dec., 1873.

A Plea for Evangelistic Services.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Allow me a brief space very earnestly to invite the attention of brethren in the ministry and out of it to this important subject.

The nature and object of these services is now so well understood as hardly to require explanation. They are simply a series of continuous preachings of the Gospel, very prayerfully and pointedly, from night to night, followed by an after-meeting for prayer and personal dealing with inquirers.

I. They supply a want, felt both by ministers and people. They afford to the former what all earnest soul-seekers must desire, the opportunity of prolonging the attack upon the strongholds of the enemy, and getting into close quarters with him. Who has not wished, after preaching a rousing sermon, to have a few moments' conversation and prayer with some of his hearers, that he might, perchance, roll away the stone from their prison-tomb or strip off their grave clothes and set them free.

(2.) The people in many places and cases greatly need such stirring up to banish formalism and coldness, and desire it, too, for spiritual refreshment and the removal of doubts and fears and difficulties.

II. All other Evangelical Churches are adopting them, including the Presbyterian Churches of Scotland, England, Ireland and the United States. Their value as an aid to the ordinary ministrations of the Church is becoming fully recognized abroad. Why not among us?

III. If we do not this work, others will. This has already been found, to our small shame and loss in some parts of the country, and there is every reason to believe it will be still worse in the future. As a Presbyterian, I wish the prosperity of our beloved Zion, and would rather see the work done "decently and in order," within our own Church system, than by Plymouthists or Evangelists, who own no Church allegiance, however earnest and evangelical such men may be, to the detriment of peace and harmony among our congregations. We would do well to ponder the words of Arnot, of Edinburgh, in regard to this great movement of the day. Quoted from memory they are much as follows: "If a minister be a dry stick in the mud, the rising tide will soon cover him up, but if he be a true boat (a vessel meet for the Master's use), he will float and rise with the rising waters."

IV. Now is a good time to begin. We do not need to wait the action of Synod and Assembly, though that is most desirable for the direction of such work where it does not spontaneously originate. But, as the season of evening meetings is advancing, at once bring the matter before the session and arrange for the meetings in connection with the next communion season, or meet as properly to follow the Week of Prayer.

V. May not this be the very thing needed to save our young people from the evils complained of by a recent correspondent, and bring them to Christ and the Church?

VI. Can any one tell us what has become of the Assembly's Committee on Evangelization appointed so long ago?

VII. A few suggestive notes of counsel and encouragement from those who have had experience of these meetings would be acceptable, I think, to many of your readers, and certainly to

A LOVER OF THE WORK.

Dec. 15, 1873.

A Suggestion.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I beg to enclose my subscription for your paper for 1874. I hope you are meeting with that success which your enterprise so well deserves. It is of great importance to our Church to have an opportunity of knowing the sentiment of our ministers and elders upon the religious questions of the day, and particularly on the contemplated Union. The objections of Mr. McTavish and other worthy men, who have so plainly and honestly stated their difficulties in accepting the basis in its present condition, cannot be lightly set aside.

I can sympathize with them in their opinion that the "Act of Independence" may possibly be construed so as to appear to stultify their position at the Disruption of 1844; but knowing something of the History of the Church of Scotland, and believing that that history reveals an almost uninterrupted struggle for the liberties of the people and for the Headship of Christ, I cannot for a moment doubt that our friends in this country in connection with that Church hold that great principle as strongly as we do, and even at the great Disruption in 1844, the wrong application of the principle of the Headship could alone be imputed to that Church, although followed by such serious but justifiable consequences. Now, allowing that the Church of Scotland did not at that time cling with sufficient tenacity to the great doctrine of the Headship, and the voice of a large majority of the people of Scotland most unmistakably proclaimed that fact, still, not only thirty years' experience of the working of the Presbyterian system in Canada, must lead to the conclusion that in the present day, by universal consent, Christ is the only Head of His own Church, and circumstances are not likely ever to arise here to create a doubt about that principle.

In the meantime, if I could venture a suggestion, I would respectfully say to the Joint Committees, Withdraw from the basis the "Act of Independence," and substitute the "Confession of Faith," which is acknowledged to be in harmony with the "Law and the Testimony," and which has done such good service to the cause of Presbyterianism in times past.

I am, sir, yours truly,

A FRIEND OF UNION.

Whitby, Dec. 16th, 1873.

A Correction.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Will you allow me to correct a notable blunder that was made in transferring the remarks I sent you lately on the Union Question, to the PRESBYTERIAN. I have noticed other errors, but as they are trivial and easily accounted for, I pass them by. I refer specially to the sentence under the second particular, that reads thus: "I have often wondered if those who are satisfied with this have ever read the *Seven Notes*." I wish whoever put in the two last words had told us where these Notes are to be found, that we might all read them and be edified by them. But as I certainly did not intend to write them, and hope I did not write them, I don't hold myself responsible for the mystery that hangs about them. I think the sentence in my manuscript will be found to read thus: "I have often wondered if those who are satisfied with this have ever read our protest, &c. I was led to make this allusion to the protest of 1844, by finding the following sentence under the fifth of the reasons on which it was founded, and by which it was justified; a sentence which some aspects of the case even now make worthy of particular attention and consideration. It reads as follows:

"That they have rendered the relation in which they stand towards the Established Church of Scotland, so doubtful and equivocal that even their declaration of spiritual independence is necessarily deprived of all significance and weight."

D. McMILLAN.

Dec 11th, 1873.

Increased Liberality Desirable.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Much has been said and written about the Basis of Union and the relation of the Chief Magistrate to the Church; and the arguments have been spun out so fine that many untutored minds like mine have been unable to follow them. Some have been obliged to give up, content to believe that the Presbyterian form of worship approaches nearer the Scriptural and primitive mode than any other. One thing, however, in the practice of some of our rural and village congregations needs reformation, namely, the Sabbath collections. Is it right to see men in the prime of life, able to earn from six to twelve dollars a week, cast a cent or two into the treasury as a Sabbath offering?

But the example is too often set by prominent members and even elders of the Church, and men who have broad acres and well-filled barns. Surely in such cases the cent is but a mock offering! It is time that the coppers were left for the children, and those who cannot earn to give; and congregational managers will be enabled to meet their increasing liabilities at the year's end.

Truly yours,

A CONSTANT READER.

The Inexpediency of Insisting so much on the Headship of Christ in Connection with Union.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—It is not my wish to enter into the controversy which has been going on for some time in your valuable paper. Indeed I have not had leisure to read all the articles which have appeared on the subject of Union; and I do not wish to write a reply to any of them. Permit me just to say a few words on the inexpediency of insisting so much on the Headship of Christ in this connexion:—

1st. It is not called for at this particular juncture. We must either believe or not believe the sentiments of the brethren of the sister Church, as set forth in the Act of Independence. If we do not believe them, it is not easy to see how expressing them in different words or inserting them in the basis would make them more credible. If we do believe them, then they are substantially the same as our own. We may thus feel confident that if the question were to assume a practical aspect in this country, we would be able to unite in formulating such a declaration as might be required in the circumstances. So that at present we may be content with the statements on this point in the Confession of Faith.

The doctrine of the Headship of Christ was one which had to be contended for at the time of the Disruption; but it is not forced into the same prominence now. The truths which have mainly to be contended for now, are the existence of a Personal God, the Inspiration of Scripture, and the Divinity of our Blessed Lord. It is at these particular points the citadel of truth is attacked, and not the other.

There is no probability that there ever will be any serious attempt to introduce Erastianism into the Presbyterian Church in this country. The whole tone of public sentiment is against it. Indeed, this is rather an age of dis-establishing churches than encroaching on their liberties. And if churches are dis-established, the civil magistrate will not seek to encroach on their spiritual independence; and Christian people will not tolerate such encroachment, or anything approaching to it. It is greatly to be feared that some theory of the desirableness of connexion between Church and State, and some apprehension of the dangers naturally arising out of such connexion to the Church's independence, lie at the root of the anxiety in reference to Erastianism. But if such connexion be one of the legitimate consequences flowing from the doctrine of the Headship as held by some of the brethren in our Church, then it is plain that the enforcing of their view would effect a disruption in the Canada Presbyterian Church, and resolve it into its original elements.

2nd. It is not kind to the brethren of the sister Church to insist with such emphasis on the Headship, especially as we profess to be satisfied with the soundness of their views. It conveys to their minds the idea that we do not trust them, and consequently that there is a want of that Christian confidence and affection which are needed to make Union desirable, and also a source of strength and comfort. It is unkind, too, to seek to revive the bitter feeling which characterized the disruption controversy; especially as there is no apology for it at present. Many things have been said on both sides in the heat of controversy which should now be forgotten. Besides, the brethren of the sister Church are more entitled to have their feelings respected in this matter by us than we are to have our feelings respected by them. They were one of the conflicting parties at the time of the disruption; but the Canada Presbyterian Church never was; it had then no existence. They have thus, as a body, a historical connexion with that controversy, which we have not.

3rd. The brethren who are opposing the Union at present are doing injury to themselves. They are pursuing a course which will inevitably lead to their secession from the Canada Presbyterian Church. This is most unwise, even so far as they are personally concerned. Were they to remain in the Church, they could record their dissent from what they disapprove of. They would also have much legitimate influence in guiding the church in what they consider the right direction. But if they leave the Church they will destroy their influence for good, not only in the Church but also in the country. They cannot revive the disruption controversy. If they had the State for their antagonist as their fathers had, they could do a great deal. But as they will have nothing practical to contend against, they will not be able to carry on war. Their action, if they split the Church, never will commend itself to the Canadian people. They will not be able to make Canadians understand their neo-speculative distinctions. Their secession will be a practical failure. The course they are pursuing is purely judicial. It is simply preposterous to think that they will make martyrs of themselves. No stretch of imagination could make them such.

4th. The conduct of these brethren is doing injury to religion. They are generating ill feeling which will take a long time to subside. They are gratifying those who are opposed to Presbyterianism. They are preventing the consolidation and extension of the Presbyterian Church, and impairing its influence for good. They are gratifying those who are hostile to the precious and living truths, which are the basis of our fellowship, and which are equally dear to us all. They are also doing injury to their own minds. It is sad to think of most excellent men husbanding their strength and nursing their wrath to fight with their own dear brethren, and needlessly to rend the Church. Tell it not in Gath!

Yours, &c.,

"SOMEBODY."

Causes of Vacancies.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I am glad to notice the improved tone and friendly disposition indicated by the Country Elder in his letter of the 7th ult. He acknowledges with commendable candour, if I mistake not, that I was not far wrong in what I said, and had he stopped there, I certainly would have concluded that he changed his crooked gun for a straight one. This, however, he did not do. His improved tone and temper he would fain represent as forbearance on his part towards misapprehensions or omissions on my side. He thinks I make far too little of "wily proselytizers" in considering the "causes of vacancies." To quote his own language, he says that proselytizing "has disgraced the Presbyterian Church," &c. This is certainly strong language, and a serious charge. One also for which, I confess, I was not prepared; for little did I expect to hear, that either, offensively or defensively, proselytizing was the "disgrace of the Presbyterian Church." I did not know which mode he meant. However, as the subject of debate is, "the causes of vacancies," I conclude it is the latter. And as he referred me to the Report of the last Assembly on the State of Religion for confirmation of his statements, I hastened to peruse that document. But the perusal seems to convince me that the "Country Elder" has mistaken again a crooked gun for a straight one. For in the report I find (1) that there is no reference, whatever, to "the causes of vacancies;" (2) that, speaking of the hindrances to vital religion, only one or two causes are mentioned as injurious; and (3) that a session reports in that immediate connection, as if referring to these very cases, and says, "that so far as the number of proselytes made, (by such means) was concerned, their success was very small." Can I then say politely to the "Country Elder," that that report, which he referred to me, does not convince me that proselytizing is the disgrace of the Presbyterian Church, or any essential element in the "causes of vacancies." But the "Country Elder" further says, "if I am not satisfied with the proof afforded by the Report, that I can get his name from you, Mr. Elder, and that he will furnish me with convincing evidence." Thanks to the "country elder" for his offer. But "in vain is the snare laid in the sight of any bird." It is not his name I want but his facts. On no account will I agree to reduce this correspondence to a private character. The "Country Elder" gave publicity to the world what might be well regarded, from his point of view, as an index to the "causes of vacancies." Without imputing motives, or giving any abuse, I have joined issue with him in one point. And in the same way I am ready to join issue with him on every point stated in his letter. Such a correspondence is needed and may do much good. The Bible says much about such matters. Money has more to do with the peace and prosperity of the Church than I fear the "Country Elder" took into account. Congregations are the paymasters of God, and ministers are their servants. As it is true, indeed, that the stipend is a sacred "hire" and a sacrifice on God's altar, and as it is to be given not as unto men, but as unto God. But, nevertheless, we with sorrow maintain that negligence on this point is one of the most frequent "causes of vacancies." I have already asked the "Country Elder," to give us a "Bill of Larceny" such as he considers adequate for a minister in charge of a congregation; and I trust it will soon appear in your paper. I have further to call his attention to the excellent state of matters existing in the congregation of Walkerton, as reported in your paper of Oct. 17th, where it is said that the "congregation have increased the stipend five different times," or every other year "beginning with \$266, and advancing it last winter to \$800 per year." This is another example of what "monetary consideration" can do. There has been no vacancy in this congregation for sixteen years. Will the "Country Elder" tell us how many of the vacant congregations, whose state he deprecates, have acted like the congregation of Walkerton, not only paying the nominal salary, but also, as promised in the call, or bargain with the minister, "adding to it," from year to year "as the Lord prospered them." This is the kind of proof I want from the "Country Elder."

ANOTHER ELDER.

Presbyterian Missions.

The annual Missionary Meeting of the Presbyterian congregation was held in the church, on Monday evening last, the 8th inst. The night turned out very dark and rainy, yet there was a good gathering, and no lack of interest and enthusiasm. Mayor Allan occupied the chair, and opened the proceedings with some very appropriate remarks. Excellent addresses were delivered by the Rev's Messrs Boyd, Demorestville; Clement, Pictou; and Burton, of Belleville, as well as by Mr. Walter MacKenzie, Superintendent of the Presbyterian Sabbath School. The choir rendered several beautiful hymns and anthems at intervals, which were greatly appreciated. After a collection and subscription had been taken, amounting to \$92.00, the successful meeting was brought to a close at 10 o'clock, the Rev. Mr. Clement pronouncing the benediction.—*Pictou Gazette*.

Nine hundred and ninety-three missionaries were employed last year by the American Presbyterian Home Mission Board, at average salaries of \$275. This was supplemented by people on the home field, but it shows that the missionaries are working largely by faith, and not by sight.

Pastor and People.

Sunday Schools and Foreign Missions.

It was recently stated by George H. Stuart, in a public address, that eleven foreign missionaries had gone forth from the Sunday School of the First Reformed Presbyterian Church in Philadelphia. A. W. Corey, who has been in the missionary work of the American Sunday-School Union for over forty years, has observed its close connection with foreign work, and says he is persuaded that if the world is ever to be converted, we must raise up an army of missionaries in our Sunday-schools, which is a strong argument for employing Sunday-school missionaries to gather all the children into them. He is personally conversant with several cases of foreign missionaries who were converted in Sunday-schools, and these first led to consecrate their lives to their present work. Among these are a missionary to China, one to the Pawnee Indians, one to Africa, and one who has been many years a missionary in Syria, whose feet have stood on Mount Zion, and who has taught a mission school on Mount Lebanon, and has preached on the ruins of Nineveh. More than forty years ago he came a little boy without shoes or coat, wearing a walk of four miles, into a small school organized by a missionary of the American Sunday-school Union on an Illinois prairie, and was then converted and conceived the idea of preaching the gospel.

Do superintendents and teachers sufficiently urge upon the hearts of their scholars the claims of the kingdom of Christ, and of a world lying in wickedness and moral ruin—Sunday School World.

Priestly Arts.

Miss Ronzone, missionary at Milan, relates the following incident:—

"Allow me to relate to you what happened a short time ago at the hospital of this city. An evangelical woman was there sick. She had been assailed by the priests at times, but always in vain. At last the time of her death approached. She was very feeble and low when the priest went to ask her if she believed in Jesus Christ. As she answered yes, he said that was the confession, and returned with the so-called consecrated water, and administered the communion. Had she died, every one would have been told she had returned to the mother Church. This was all the priest cared for. But fortunately, she recovered her strength for a while, and in the morning, when Mr. Turin called on her, she was able to tell him all. She was distressed and weeping over her weakness in not having resisted the priest. The nuns for revenge had refused water to drink to that poor dying woman for more than twelve hours. Mr. Turin was so put out that he told them they were more cruel than beasts; and at his word, priests and nuns ran away. He reported the matter to the director of the hospital, who did him justice and gave up the corpse of the woman to him for the funeral. But as long as the priests are priests, and nuns are nuns, such things will happen. So, some good Christians are endeavoring to have a hospital for Protestants in Milan, that the poor of the church may depart in peace also."

The Bible in Bengal.

A decision of the Bengal Government in favor of Bible circulation in that immense presidency, numbering some 65,000,000, has just been given by the Lieut.-Governor, Sir George Campbell. It is addressed to the convener of the committee of the Calcutta Bible Society, and is to the following effect: "Sir, with reference to the Rev. J. E. Carlyle's letter, dated July 10th, 1878, offering to supply copies of the Bible to the libraries of all the schools and colleges in Bengal, I am to convey the thanks of the Lieut.-Governor for the society's offer. The Bible is already in the library of some Government schools and colleges; but as Government has no specific information whether it is supplied in all, the Director of Public Instruction will be requested to assist you in distributing English and vernacular copies of the Bible to all Government schools and colleges, if you think proper to supply them. The despatches of the Home Government quoted by you plainly lay down that the Bible should be kept in the libraries of Government schools and colleges." The only exception made to this general principle by the Government is in reference to the village pathshalas or primary school, where "it is feared" by the Government that a general distribution might "arouse suspicion, and do little good."

The Worst Infidelity.

It is not the learned skepticisms of our times that are troubling the masses of the ungodly. They know little and care less for what the unbelieving scientists are teaching. Natural selection, evolution, and their kindred theories, are out of sight, above and beyond the thought of the most determined popular infidelity of the age. Modern worldliness, modern pleasure-seeking, modern fast life, modern recklessness of all that pertains to another life, are doing more to destroy faith in God, and to hinder the Gospel of His grace than all the atheistic materialists of Christendom. "This is the condemnation, that light has come into the world and men have loved darkness rather than light, because their deeds were evil." When a man's deeds are evil he hates the light. "Neither cometh to the light lest his deeds should be reproved." There is moral cowardice and a depraved willfulness in all this which are hard to explain upon ordinary principles of self-respect and self-preservation. But the sad fact remains, that the most debasing and prevalent infidelity is that of a bad life. Theoretical infidelity slays its thousands, but the practical atheism which grows out of corrupted habits and manners numbers its victims by millions. The one is learned, intellectual and moral, but the other is "earthly, sensual, devilish."

Civility and Success.

Is it true that it costs some men a much greater effort to be polite than others. It was said with bitter spleen of an English statesman, "Canning can never be a gentleman for more than three hours at a time." It is true, too, that there are times in every man's life when to be even coldly courteous makes an exhausting draught on one's patience; but silently to devour the many chagrins of life, and to maintain a respectful bearing towards others, even under circumstances of vexation and trial, is not only a Christian duty, but worldly policy. Dr. Valentine Mott said wisely to a graduating class, "Young gentlemen, have two pockets made, a large one to hold the insults, and a small one to hold the fees." Hundreds of men have owed their start in life wholly to their winning address. "Thank you, my dear," said Lundy Footo to a little beggar girl who bought a pennyworth of snuff. "Thank you my dear, please call again," made Lundy Footo a millionaire. Some years ago a dry-goods salesman in a London shop had acquired such a reputation for courtesy and unobtrusive patience that it was said to be impossible to provoke from him any expression of irritability or the smallest symptom of vexation. A lady of rank, hearing of this wonderful equanimity, determined to put it to the test by all the annoyances with which a veteran shop visitor knows how to tease a shopman. She failed in the attempt, and thereupon set him up in business. He rose to eminence in the haberdashery trade, and the mainspring of his later as of his early career was politeness. It is related of the late Mr. Butler, of Providence, Rhode Island, that he was so obliging as to re-open his store one night solely to supply a little girl with a spool of thread which she wanted. The incident took wind, brought him a large run of customers, and he died a millionaire, after subscribing \$40,000 toward founding a hospital for the insane, a sum which he was persuaded to give by Miss Dix, whom he was too polite to shake off, though almost as penurious as he was persevering.—From Prof. Mathews' "Getting on in the World."

Words Spoken in the Family.

In families where absolute falsehoods would be rebuked, there will often grow up a propensity to idle and frivolous conversation; a fondness for the marvellous and sensational; a censorious spirit in regard to the actions and characters of others, that imperceptibly exert a deleterious influence upon all the members. One neighbor is spoken of with contempt. The sincerity of another is doubted. The feeble intellectual abilities of another are dwelt upon. Even the generous deeds of the liberal are sharply criticized, and the motives of the worthy and pious are impugned. Thus children grow up in the exercise of an uncharitable spirit that destroys all true kindness of feeling, incapacitates them from any real friendship, and renders them very disagreeable objects in society. A life that might have been inspired with noble sentiments, and generous impulses, degenerates into a protracted sneer. A habit is formed of speaking disparagingly of others, and detracting in every possible way from their merits, while at the same time, a selfish spirit is manifested that is disgusting to every high-minded beholder. Many of the gossiping tendencies that are so fatal to social confidence and friendship, and destroy the happiness of social intercourse, are cultivated in the family. They descend from parents to children, and blight whatever they touch. Few adults are aware how very early children understand their words and imbibe their spirit. Under the impression that much that they say and do is not noticed by the little ones, there is a freedom of utterance that has a corrupting influence before they are aware of it.—S. S. Times.

Tact in Little Kindnesses.

I spent a few days on a steamboat journey last Spring, and in the evenings the passengers would gather in the cabins, and each contributing something to the general entertainment, we had very pleasant times. One young man gave a recitation, not much of a piece, perhaps—one of the old time school-boy declamations—and in the midst of it he forgot how it went, got confused, and broke down, feeling immensely mortified. But one of the ladies sitting near him spoke: "Thank you for that piece. It was particularly pleasant to me to be reminded of it, for I used to hear it years ago, and it brings to mind those pleasant old times when I went to district school in the country. But I have not heard it, nor thought of it, for a long time." The man's embarrassment was half taken away by such thoughtful acknowledgment that he had given pleasure by his attempt, and the lady proved herself a "real lady." But, unfortunately, nine out of ten would not have thought to say anything of the kind.

If the man who happens to sit on the same seat with you in the cars has not the morning paper, and you have, don't read it through and put it in your pocket, but offer it to your neighbour. And, in offering a kindness, if you can put it into shape of asking one, so much the pleasanter. A lady said to me, "I hate to carry round a subscription paper and go begging, but when I do go, there is just one man I like to go to. Mr. A. always thanks me for coming, just as if I had done him a favor by giving him a chance to subscribe. Sometimes he says he can't give me anything, but he always thanks me for coming." How easy for Mr. A. to do so; yet, in one point at least, it makes him regarded as the most agreeable person whom she knows.

The impressions left by these little things last so long, too. I remember well how an old gentleman, a stranger to me, gave me a luscious-looking pear one day, when I was an errand boy in Boston. I was waiting in one of the banks, and he slipped it through the wire-grating to me without saying a word. Why, that little thing has been a pleasure to me, every time I have thought of it, all these years.—Advances.

Broad-Churchism.

What is Broad-Churchism? That it is something which is heterodox is generally admitted, but what it really means is to most people a puzzle. As we understand it, we find that the very essence of Broad-Churchism is negative rather than positive—it decries truth because it is too rigid, yet never committing itself to any statement of what is right and true, and what is to take the place of that which is wrong and false. Whence the difficulty that is felt in giving a definition of what it really is. Any attempt to convert Broad-Churchism into a system, to attribute to it definite doctrines which may be deferred or impugned, is always more or less unsuccessful, for the simple reason that is the very essence of Broad-Churchism to avoid dogmatism. It claims to have reached a level at which all logical distinctions are valueless; the distinctions of parties have lost all significance, and the colours which mark the different aspects of religious thoughts and truth have melted into a uniform grey. The founders of the Broad-Church school, if we take it as consisting in an indifference to all definite beliefs, is not any one of the Apostles, but, if we may hazard an opinion, rather the Roman Governor, Pilate, who asked the question which he thought to be unanswerable—What is truth?

Broad-Churchism is not then a system, but a tendency which is fruitful in evil; a faith which leads to loss. But let us not make a mistake. There is a Broad-Churchism which arises from an indifference to truth, but there is also a Broad-Churchism which loves the truth for its own sake, and holds it to be greater than human systems; and the one in the present day is often mistaken for the other. The Broad-Churchism which is the result of indifference, and of which we hear so much, assumes the garb of charity, catholicity, and liberality, by simply putting aside all definite beliefs, and calls the state thus reached—peace.

As we have said, it is possible to be Broad Church in a good sense as well as in a bad sense—broad in comprehensiveness of view—broad in sympathy—broad in tolerance of convictions earnestly come by and earnestly held. It must be admitted that, even in doctrine, all the great truths of a theological system may be believed in with the utmost definiteness, and yet to declare these truths in a different order from that commonly received; to follow less the exactitude of any particular school than the freedom and fullness of the Bible; and in practice to admit the existence of various types of Christian life, varying with individual temperament, and yet every one of them genuinely Christian. The Communion of Saints is becoming more and more a feature of Church-life in the present day. Christians have been finding to their great surprise the marks of the Christian brotherhood where they have never expected to find them. The different theological types in the Scriptures—Paul, James, John, Peter, are found reproduced in different Churches—one in heart and spirit as these Apostles all were—building on the One great foundation, and each bringing into prominence some different aspect of the truth.

The Broad-Churchism, then, which would obliterate the distinction between the true and the false, which makes light of principles, and shapes the doctrines of the Word to suit the taste, and the law of God to suit the practice of a particular age, is the worst enemy of Christ and His Church. Against this error we must oppose that Broad-Churchism which will fight the new enemies of the truth with the newest weapons, and like the Children of Isaac— "hath understanding of the times to know what Israel ought to do."—Weekly Review, London, England.

How I Was Saved.

To every wife whose husband is the slave to liquor, I say hope and pray! Do not give up to despair, and if your husband has any sense of religion or affection for you, he will, by the grace of God, reform.

For ten years alcohol was my master, and for seven years I battled fiercely to overcome him. Sometimes I would abstain for several months—once for six—then, trusting in my own strength, would fall.

My angel wife bore her troubles without a murmur, and, though delicate and nervous, never gave way to despair; and was always most kind and affectionate, and clinging to my neck, would say, "Poor dear, John, how I pity you, but let us hope and pray, and you will yet conquer." We did hope and pray, and God in His mercy answered our prayers, and a happier home on earth than ours cannot be found. We are now old and gray, and are looking forward to that happy home above. No memory of the past is ever allowed to mar our perfect peace, for we knew that the blood of the Lamb cleanseth from all sin. My wife says, "I love you all the more, John, for I know how you struggled, and I feel proud that I was the instrument in God's hands of saving you. I never, even in the darkest moments, regretted manning you, for I thought if I had not you would have been lost."

O, if all wives were like mine, how many more might be saved, if they would adopt her course instead of a harsh one.—Montreal Witness.

Search the Scriptures daily. Let error alone; look for truth. Do not allow yourself to play around a book, which dangles before you, though it may be baited with very flattering doctrine. They used to call in derision Tottenham Court Chapel in London, "Whitefield's soul-trap." Other soul-traps there are in this world, which may be seriously named. Glorious captivity is that when the soul is truly caught for Christ; awful slavery is that, when the soul is in bondage to Satan. "O, never mind them," said the reviled Venn to his Bible class, when the saints told them his religion was all extravagance; "never mind them; never answer them; read your Bibles; press forward, dear lads, and you cannot miss of heaven with a lamp at your feet.—Robinson.

Pocket-Book Logic.

It is a good time to examine some of the notions that are put forward as an excuse for extravagance. It is no news to most people that it is the "little things that count." Nevertheless, there is universal difficulty in stepping the small leaks from the family purse. Each one seems so small, and is so small, that not to indulge seems parsimony. Supposing we represent expenditure by the one article of cigars, while we ask liberty to waive all discussion of the influence and utility in general, of tobacco. A man's expenditure for cigars may seem small as a daily item, or as a per cent. of his income for the year. But it may represent, nevertheless, just that fraction of each day's wages, or just that per cent. of the annual income, which would, otherwise, be a surplus. The surplus, or the savings of most men—that they lay up—is necessarily in itself, a small per cent. of their total income. Extravagant outlays should, therefore, be computed, not as a per cent. of the total income, but of the probable surplus. Supposing a clerk with a salary of \$1,000 a year to spend \$50 in cigars and to save, from his entire income, \$200. His extravagance should be measured, not by the fact that he spends 5 per cent. of his income needlessly, but by the fact that he thus cuts down his savings 20 per cent. It makes a great difference which 5 per cent. it is that is thus dissipated. If it is the last one, the one between 95 and 100, it is evidently the one which will have to be reformed before the young man will save anything at all.

There are a good many current traditions of the pocket-book, and particularly of the pocket-book that is trying to keep up an air of gentility that are open to some criticism. We fear that the motto of our dictionary friends is responsible for some domestic bankruptcies. "Get the best" must always be interpreted with strict regard to the relativity of all human things, as Sir William Hamilton calls it. "The best" has come to mean the most expensive, which may be the best, indeed, for people who can afford it, and the worst for those who cannot. Of similar character is the despotic dictum that "the best hotels are always the cheapest." We have heard this opinion advanced with an air that was intended to brand any one who doubted it as a mean and vulgar fellow. If the cheapest hotel is that which surrounds its guests with the vainest luxuries, such as most of them do not enjoy or ask for at home, undoubtedly our so-called first-class houses deserve all the cast.

Who is there that has not puzzled himself with the soothing speculation as to whether, in the event of a certain questionable expenditure, he will "be any poorer ten years from now?" The remoteness of the era, the infinite complexity of possibilities entering into the computation of the results, the utter ridiculousness of supposing that a paltry five-dollar dissipation to-day will affect anything so far down the stream of time, make this a most dangerous issue to raise. The bare suggestion of it generally outweighs all considerations of economy, and down comes the money. We have often wished that somebody would try this interesting but impossible experiment—"both ways," and inform an erring world whether the man who spends five dollars foolishly to-day will be just five dollars poorer when he dies, say fifty years hence, or not. And yet there are a good many people in the world who have solved the problem, and some of them can be interviewed at the alm-house.

But it is not this expenditure or that saving that makes a man poor or beforehand—it is the habitual carelessness regarding expenses, or the habitual scrutiny of them, that determines this result. And we wish to say a word here about the relations of economy and charity. Many people have a great contempt for "scrimping," but like to see "free-heartedness." We have space merely to observe that the people of economy and judicious expenditure are, as a rule, the people who maintain our great charities with their timely and systematic contributions. The "free-hearted" fellows, on the other hand, don't amount to much for the practical alleviation of real suffering. They have spurs of giving, and often give where it were better to withhold, or where there is a large per cent. of social pleasure returned for their money, but they are not the class who put down in their estimates an annual contribution to the home for the friendless. The charity has a large dross of selfishness in it, and is not the true metal.—Springfield (Mass.) Republican.

Only a Grain of Sand.

A man who for years carried an old and cherished watch about him, one day called on its maker and told him it was no longer useful, for it would no longer keep time correctly.

"Let me examine it," said the maker; and, taking a powerful glass, he looked carefully and steadily into the works, till he spied just one grain of sand.

"I have it," he said; "I can get over your difficulty."

About this moment, by some powerful unseen power, the little grain, suspecting what was coming, cried out,—

"Let me alone; I am but a little thing, and take up so little room I cannot possibly injure the watch. Twenty or thirty of us might do harm; but I cannot, so let me alone."

The watchmaker replied: "You must come out, for you spoil my works, and all the more so that you are so small, and but few people can see you."

Thus it is in the home. One cross feeling or one hasty word, one angry look, may mar and hinder the running of the perfect machinery. We may go alone, and with God set again the timepiece; but if we do not trust in His keeping power, how soon the old enemy is on hand to thrust in again the little grain which will impair the works and hinder the wheels and present a false face to all who are around! Let us then look to our "behaviour as one who is able to 'keep us from falling,' and trust Him as the God who will deliver in the temptation, and keep the home watch running perfectly.

A View of Hell.

Hell is the infinite terror of the soul, whatever that may be. To one man it is pain. Did him of that, he can bear all degradation. To another it is public shame. Save him from that, and he will creep and crawl before you to submit to any rotable meanness. "Honour me now, I pray thee, before the people," cries Saul, till Samuel turns from the abject thing in scorn. To others, the infinite terror is that compared with which all these would be a bed of roses. It is the hell of having done wrong—the hell of having had a spirit from God, pure, with high aspirations, and to be conscious of having dulled its delicacy and degraded its desires—the hell of having quenched a light brighter than the sun's—of having done to another an injury that through time and through eternity never can be undone—infinite, maddening remorse—the hell of knowing that every chance of excellence, and every opportunity of good, has been lost forever. This is the infinite terror; this is wrath to come.

Have you ever marked that striking fact, the connection of the successive stages of the soul? How sin can change the countenance, undermine the health, produce restlessness? Think you the grave will end all that—that by some magic change the moral being it shall be buried there, and the soul rise again so changed in every feeling that the very identity of being would be lost, and it would amount to the creation of a new soul? Say you that God is love? Oh, but look round this world. The aspect of things is stern—very stern. If they be ruled by love, it is a love which does not shrink from human agony. There is a law of infinite mercy here, but there is a law of boundless rigor too. Sin, and you will suffer—that law is not reversed. The young and gentle, and the tender, are inexorably subjected to it. We should shield them if we could, but there is that which says they shall not be shielded. They shall weep, and fade, and taste of mortal anguish, even as others. Carry that out into the next world, and you have "wrath to come."

One there was in whom human nature was exhibited in all its elements symmetrically complete. One in whom there met all that was manliest and all that was most womanly. His endurance of pain and grief was that of the woman rather than the man. A tender spirit dissolving into tears, meeting the dark hour not with the stern defiance of the man and the stoic, but with gentleness, and trust, and love, and shrinking, like a woman. But when it came to the question in Pilate's judgment-hall, or the mockeries of Herod's men of war, or the discussion with the Pharisees, or the exposure of the hollow falsehoods by which social, domestic, and religious life were sapped, the woman has disappeared, and the hardy resolution of the man, with more than manly daring, is found in her stead. This is the "patience" for us to cultivate: To bear and to persevere. However dark and profitless, however painful and weary existence may have become, however any man like Elijah may be tempted to cast himself beneath the juniper tree and say, "it is enough; now, O Lord!" life is not done, and our Christian character is not won, so long as God has anything left for us to suffer, or anything left for us to do.

Thousands more would find it easy to love God if they had not such miserable types of him in the self-seeking, unpulse-driven, purposeless, faithless beings who are all they have for father and mother, and to whom their children are no dearer than her litter is to the unthinking dam.—George Macdonald.

A good mother made several attempts to bring her stubborn little son to obedience by chastisement; but at last grieved by his obstinacy, she burst into tears. At once subdued, the little one threw his arms around the mother's neck and cried, "sorry mamma; sorry." Are there not some fallen ones whom our tears might reclaim, who seem to be hardened against what we call "plain dealing?"

It is written upon the heart,—and nothing but a long process of vicious indulgence can cover or efface it; it is written upon the social system under which men live safely and happily; and it is written more legibly and impressively on the inspired page,—that every one of us must give an account of himself unto God. Happy the individual or the community, who moves under a felt sense that the Great Searcher of hearts is in heaven and looks down upon men, and that he will hereafter judge the world in righteousness, and render to all according to their works.—Rev. Thos. Parson.

We never could succeed in weaving a wedding garment such as would allow of our sitting down at our Heavenly Father's banquet. We must receive it from the Redeemer's hand, and this robe is His own royal robe, which He has dyed in the crimson of His own blood. We cannot appear before God except as we are clothed in His righteousness. But He will not clothe us in it until we have approached Him with an ardent desire to receive His grace, and until, like the poor daughter of Israel who met Him one day, we have soiled with a trembling hand that holy robe with which we must be covered. In other words, we can only share in His merits through the faith which unites us to Him. What He did for us eighteen hundred years ago is of no value without this faith, this personal adherence to Him.—Pressense.

No one loves because he sees why, but because he loves. No human reason can be given for the higher necessity of divinely created existence. For reasons are always from above downwards. A man may just feel this necessity, and then questioning is over. It justifies itself. But he who has not felt has it not to argue about. He has but its pantoim, which he created himself a vain effort to understand, and which he supposes it to be. Love cannot be argued about in its absence, for there is no reflex, a symbol of it near enough to the fact of it, to admit of just treatment by the algebra of the reason or imagination. Indeed, the very talking about it raises a mist between the mind and the vision of it. But let a man once love, and all those difficulties which appeared opposed to love, will just be so many arguments for loving.—George Macdonald.

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NEW SUBSCRIBERS.

Now is the time to subscribe for the PRESBYTERIAN. We shall mail to all who now send in \$2 a copy of the PRESBYTERIAN from this time to the end of 1874.

OUR GENERAL AGENT

The Rev. A. Milne, M.A., has, we regret to say, been compelled to sever his connection with the PRESBYTERIAN. The changeable and very often inclement weather which he had to encounter in prosecuting his labours, especially at this season of the year, was too much for a delicate constitution, and he could no longer continue the work.

OUR CANVASS.

The Rev. Mr. Milne, in resigning his position as General Agent for this Journal, says: "My idea is that the circulation could be greatly increased if the minister of the congregation would appoint a local agent. In that way the country congregations could be worked up, and that is where your greatest increase must come from."

In view of Mr. Milne's experience, would it not be well for our ministers to aid us in securing for the PRESBYTERIAN a more extended circulation by appointing a suitable person in each congregation to act as agent. Some have already done so with the best results. In several places clubs have been started; in other localities ministers have canvassed for 40 or 60 subscribers to secure a Communion Service, as a premium, and in some instances, Sabbath-Schools have increased their Libraries by sending twenty, thirty, or forty names of new subscribers.

TOPICS OF THE WEEK.

The rumour went some short time ago that the Emperor of Germany was so ill that he could not survive for any length of time. The old man has, however, apparently recovered. His death would favour greatly the progress of Liberalism in Germany.

The war on the West Coast of Africa progresses slowly. We rather fear the British Government has in hand a more difficult matter than was reckoned upon. The native allies are altogether worthless, and the General has not sufficient troops to advance. In the meantime the deadly coast climate may tell with terrible effect upon the unacclimatized Europeans.

A dreadful famine is threaten in Bengal in spite of all that has been done by Government to provide against such things by irrigation, and that always securing a crop, we have every now and then an Indian famine, which seems to say that much more still requires to be done.

Marshal Bazaine has been found guilty of treason to France, and was sentenced to death. This sentence has been commuted to twenty years' imprisonment, with degradation from his rank. Upon the whole, the evidence seems to show that no other finding or sentence was possible.

The excitement in the States over the seizure of the Virginia has entirely cooled down. Indeed the whole thing is settled, and no one now dreams of war, however much a certain class of fire-eating politicians may bluster. The people of the United States have in general no strong predilection for war.

There is a large amount of comparative destitution in Toronto and other places at the present time. Business is dull, and employers of labour are reducing their operations as far as possible. This, with large numbers coming from the States, on account of the hard times there, will make the winter a trying one for a much larger class than usual.

Mr. Disraeli has been causing a good deal of talk in Britain by his appearance in Glasgow on the occasion of his being installed as Lord Rector of the University of that city. However much Mr. D. may be admired, yet there is a ring of insincerity about all his utterances, which is far from being attractive. No doubt he is a man of very great ability, but withal, he has in his whole bearing a large amount of the political charlatan.

The election of Mr. Thomas Moss for West Toronto has been an exciting and significant incident of the past week. Old party ties in Canada are evidently breaking up, and things are on the eve of a "new departure." Yet this "new departure" can, in the nature of things, amount to very little more than simply managing public affairs with honesty and prudence, the best of all "departures."

THE QUESTION OF UNION.

We hope that all the Presbyteries, Sessions, and congregations of the contracting Presbyterian churches will see to having the question of Union freely and fully endorsed in connection with the Basis sent down by the Supreme Courts for their consideration. The opponents of Union affirm that there are large numbers hostile to its consummation on the present basis. Let this be made manifest by the utterances and votes in the several Church Courts and congregations. Surely, in such a case, none will allow judgment to go by default. Let them speak out now, or be for ever silent. On the other hand, the friends of Union affirm that there are very few parties hostile, not many more lukewarm, while the overwhelming majority are not only willing but anxious that the Union should be consummated at the earliest possible date. Let them also show that what they profess is in accordance with fact, by a full and indisputable vote being taken and given in every Presbytery and Session throughout the whole of Canada. The zeal for Union must not be what could be desired, if it shall be found that while some give returns in favor and some against, a very considerable number have not taken the trouble either to discuss or vote upon the subject at all. Should this be actually found to be the case, we frankly acknowledge that all the non-voters cannot be taken as favorable to the proposed movement; and that it would be inexpedient and unsafe to proceed with a matter so important, when encumbered with a formidable dead-weight of indifference. To overcome the difficulties in the way, and make the proposed Union a decided blessing to the people, and a gain to the cause of Christ, there must be decided, if not enthusiastic zeal for it on the part of the overwhelming majority of all concerned. Indifference in such a case is tantamount to hostility. Silence is not to be construed into consent, but rather into its opposite.

On dit that the Rev. Robt. Evans, D.D., will be called from Calvin Church, St. John, N.B.

The stipend of the Rev. James Breckenridge, of Streetsville, was recently raised to \$1,000.

In Mr. Kennedy's letter of two weeks ago, he is made to say: "Preaching alone can never make a religious people. Mr. K. wrote 'intelligent' instead of 'religious'."

When will the Dean of Canterbury cease shocking the Ritualists? Before he went home, he preached in the chapel of Yale College, President Porter and Dr. Woolsey conducting the introductory exercises. The Dean wore no robes of any kind, but preached in an ordinary English clerical coat.

THE AUSTRALIAN BASIS.

In our issue of the 6th inst., we gave the Australian Basis, and in our last a letter from Rev. W. Bennett, of Springville, on the subject. From these sources we learn that the Free Church in 1858 "entertained a lively hope that a United Church would speedily be raised up... on such a basis as that which has been adopted in the negotiations of the Free Synod of 'Victoria' and that in 1869, in accordance with that action, 'the Assembly declined to recognize Mr. Miller and these 'Brethren as the Free Presbyterian Church of Victoria in ecclesiastical fellowship with the Free Church of Scotland.'"

Mr. B. thus comments on the above facts: "We see from the foregoing that the Free Church of Scotland has unanimously recognized a Union on a basis in which no distinct article on the Headship is found."

We cannot concur in this view. Has Mr. Bennett overlooked the fact, that so far from having no distinct article on the Headship, that Basis adopts as one of the "Standards and Formularies" of the United Church, a thorough and full exposition and assertion of that doctrine, in the Second Book of Discipline? We are of opinion that if that Book were put into the Basis at present before the Churches in Canada as one of our Standards, all differences on the question of the Headship would be at an end. We cannot allow ourselves to think of discontents separating from either of the negotiating Churches, or appealing for recognition to the Mother Churches, in case of Union being accomplished, and still hope that efforts being made to secure harmony and preserve unity will be successful.

YOUNG CANADA.

A new party in Canadian politics has been putting in an appearance. This movement, when looked somewhat closely into, is simply an attempt to realize Goldwin Smith's idea of altogether putting an end to political parties and having all to think of the country's interests, and less of their party's advancement, than, it is alleged, has been the case. A rather uproarious meeting of those in favour of this idea was held a short time ago in the Agricultural Hall, Toronto. The speakers showed that they were neither wise nor eloquent. If they mean that they are anxious for the good of Canada, in what respect are they better than others, seeing all say the same thing? If they mean any thing like Canadian Know Nothingism they are even more foolish than their worst enemies believed them to be. If they are restless young men that are seeking Government situations, or such as are anxious to keep themselves before the public, then we can understand their movement, but are far from admiring their wisdom. Mr. Goldwin Smith has managed to say a number of very foolish things on the subject of non-partyism, and has succeeded in saying them remarkably well. His disciples have improved upon the folly of his utterances, but they are very far, indeed, from improving upon the manner in which that folly has found embodiment and voice.

Book Notices.

LITTLE'S LIVING AGE FOR 1874.—The fact is becoming more generally recognized every year that Little's Living Age affords the best and, all things considered, the cheapest means of keeping well informed in the most valuable current literature; a literature that embraces the productions of the best writers in science, fiction, poetry, history, biography, politics, theology, philosophy, criticism and art. A list of some of the distinguished authors represented in its pages will be found by reference to the prospectus of the magazine published elsewhere in our columns, and an unequalled array of names it is. The new series, which was begun Jan. 1, 1873, already embraces serial and short stories by eminent French, German, Russian, and English novelists; and during the ensuing year, as heretofore, besides the choicest fiction by the leading foreign authors, the usual unequalled amount will be given of the ablest essays and reviews, the best poems, the finest sketches of travel and discovery, and the most valuable historical, biographical, scientific and political information from the pens of the foremost living authors. The extra inducements to subscribers for the ensuing year are worth noticing. The amount of the best current literature of the world, thus offered, certainly cannot otherwise be obtained so economically. The highest critical authorities pronounce The Living Age the "best of all eclectics," presenting, as it does, with freshness and thoroughness what is essential to American readers, a great and indispensable literature. In the multiplicity of quarterlies, monthlies, and weeklies, all of which it represents with a satisfying completeness not elsewhere attempted, it has become almost a necessity to every person or family of intelligence and taste, and especially so to those who must limit the number of their periodicals. The prospectus should not be overlooked by our readers in making their selections of periodicals for the new year.

Ministers and Churches.

The Presbytery of Paris has nominated the Rev. W. S. McPherson, M.A., of Stratford, for the Moderatorship of next General Assembly.

The Rev. J. B. Mair, M.A., of Galt, has been appointed by the Kirk Synod a delegate to the General Assembly of the Presbyterian Church of the United States, which meets in St. Louis early next summer.

Knox Church, Dundas, was badly injured by the recent severe storm, and the congregation, instead of repairing the damaged structure, will erect a larger building than the present one, with a basement for lectures and Sunday school.

The Galt Reformer says:—A meeting of the congregation of St. Andrew's Church, Guelph, was held after service on Sunday, at which resolutions were passed in favor of union with the Canada Presbyterian Church. There was one dissentient.

The Rev. A. B. Simpson, of Knox Church, Hamilton, who has accepted a call from Louisville, Ky., was the recipient of an address from the Ladies' Association of his Church, accompanied by a gold watch and locket. Mrs. Simpson was also presented with a beautiful pearl and emerald ring.

At a congregational meeting held last Wednesday in Central Presbyterian Church, Hamilton, it was decided to purchase a splendid organ. A committee was appointed to take immediate steps in this matter. Over six thousand dollars, (\$6,000) is already subscribed.

We learn from the Rev. Mr. Cochran, Convener of the Home Mission Committee, that the Rev. James Robertson, of Murriok, Ont., has accepted the appointment, for 6 months, to Knox Church, Winnipeg. We congratulate the friends in Manitoba upon such a valuable accession to the Presbyterian ministers in that Province.

We understand that on the night of Wednesday, 10th Dec. cur., the Presbyterian manse at Camlachie was taken possession of by a large party of young people belonging to the congregation there, and during the evening a short address was read to the minister's wife, and a handsome purse containing \$48.00 was placed in her hand, as a token of esteem and affection for her personally, and as a co-worker with her husband in the Gospel of the Lord Jesus. It is but right further to notice the fact that Mr. Scott's south congregation, in a very generous manner, and with expressions of the most cordial attachment and esteem for him, presented him with the result of a "thank-offering" which they collected on the late Thanksgiving day, amounting to a very considerable sum. These things indicate a very happy state of things, and must be very cheering and encouraging to Mr. Scott as pastor of such a people.

The Rev. Mr. Fraser, of Barrie, has been lecturing at Orillia, on "Reminiscences of an Old Church trip, in aid of the Presbyterian Church Fund in that town. Rev. Mr. Gray, occupied the chair. The Packet says:—"The lecture was full of love for Scotland, mingled with the refrain, 'There is no place like (Canada) home.' There was also a strong undercurrent of that genuine wit for which the Reverend gentleman is noted, hereabouts at least. It may be noticed as a sign of the times, that at almost every place where he stayed in the old country, he put up at Temperance hotels, and appears to have been equally as well cared for as at the best of those where intoxicating liquors form part of the stock-in-trade. His mention of what the woman told him of the work the Good Templars are doing in Scotland was encouraging to those who hope and labour for the overthrow of the drink evil."

The annual meeting of the C. P. congregation, Aucasier, was held last Thursday. The finances were reported to be in a more favourable condition than in any previous year. The drain on the resources of the people during the year, made by the building of a new church and the purchase of a manse, prevented so much being contributed to the general funds of the Church as may have been contributed formerly, but it is hoped that in a short time more will be able to be done for the various collections throughout the year. These unusual expenses did not, however, lessen the liberality of the people towards their minister, as it was unanimously agreed at the meeting to add a hundred dollars to his salary. This is only another of the many tokens of their kindness and appreciation which he has received during the past year, and it would be well if many congregations would in this matter follow their example.—Cox.

The number of ships belonging to the British Navy actually at sea is about 200. These are divided into eleven squadrons, independently of vessels placed on special service. The number of ships laid up in the dock yards and reserves of England at the present time, besides the above, is given at 6,000, 400 and 600.

Surprise Party and Presentation.

A number of the members of the Rev. Mr. Torrance's congregation, along with a few invited friends, made up a surprise party on Tuesday evening and took possession of his house. Very soon the ladies, who came provided with all the creature comforts, had a most tempting table, and the company, whose appetites had been sharpened by the keen frosty air, did ample justice to the sumptuous repast. This evening, preparations were made for presenting to Mrs. Torrance a very elegant and costly silver tea-set, which the ladies of the congregation had been instrumental in getting up, and which was to be presented as an evidence of the regard entertained for her by those connected with the congregation over which her respected husband has so long held the pastoral oversight. After the articles had been arranged on the table, Mr. D. Savage read the following address:

DEAR MRS. TORRANCE: It is with feelings of very great pleasure that we have assembled here this evening, on behalf of the congregation of which your husband is the esteemed pastor, and you an honored member, to present you with this address, expressive of our kind regard for you, and with the accompanying gift, which we hope you will accept as a small token of that regard. Although debarred, in some measure, by household cares and the duties of hospitality, from engaging very actively in congregational work, your influence has not been the less for good that it has been of that quiet, unobtrusive kind which, exercised more by example than precept, sinks deeper into the heart. In evidence of that influence and of the respect we entertain towards you, we are here to-night—recalling many happy hours spent here before—looking forward to much pleasant intercourse in the future—and cherishing the hope that when all our meetings here are over, we shall assemble yet again in our Father's house above. That God may spare you long in usefulness, to guide your family, to encourage your husband in his pious labors, and to adorn the G. spel of the Saviour by your conduct and con. ersation, is the fervent prayer of the donors of this token of esteem.

ON BEHALF OF THE CONGREGATION.

Guelph, 20th Nov., 1873.

Mr. John Ludlow, in the name of the ladies, made the presentation, after which Mr. Torrance made the following reply:

MR. SAVAGE, AND DEAR FRIENDS: In the name of Mrs. Torrance I thank you most heartily for the valuable and beautiful gifts you have been pleased to present, and which, as the address you have read states, I take to be an expression of the esteem you entertain for her. You have devised liberal things, and in carrying out your purpose, you have been liberally supported by the friends to whom you have applied, for this magnificent tea-service must represent considerable money value. On this account alone Mrs. Torrance must value it highly, but her valuation of it must be immeasurably enhanced—and may I join my name with hers in this statement—by the consideration that it is a token of your regard for her, and of your desire for her welfare. Accept our united thanks, too, for the address with which this gift is accompanied, and believe us, both will be carefully preserved and handed down as an heirloom in the family, so that in years to come our children will be reminded of the kind hearts and liberal hands to which we are indebted for this token of respect and affection. Permit me to say that we have in this a proof of what determination and effort can accomplish. May the determination and effort of each one of you be directed to the working out of your personal salvation and the glorifying of God by the salvation of others. So engaged, your labor will not be in vain now; and in the Great Day each of you will hear the voice of the Author and Finisher of Faith say:—"Well done, good and faithful servant; enter into the joy of your Lord." That you here present, that kind friends who heartily sympathize with you in this movement, and who cannot be present this evening, and that all belonging to the congregation may be fitted for a crown of joy and rejoicing in the day of the Lord Jesus, is the fervent prayer of both Mrs. Torrance and myself. Again allow me to thank you most heartily.

Short speeches were then made by Prof. McCandless, Messrs. D. McCuaig, Ferguson, and Innes, expressive of the pleasure they felt in being present on such an interesting occasion, and bearing testimony to the worth of Mr. and Mrs. Torrance, and the esteem in which they are held not only by those belonging to the First Congregation of the C. P. Church in Guelph, but by the community at large.

The tea set is one of the most elegant, as regards pattern, we have seen for a long time. It is of American manufacture, and was procured by Mr. D. Savage. The set consists of tea urn, coffee pot, two tea-pots, sugar bowl, slop bowl, and cream jug, and each of these are tastefully chased, frosted and unbranded. On the tea urn is the following inscription, which was very neatly engraved by Mr. Oldham, of Guelph:—"Presented to Mrs. Torrance by the members of the First Congregation of the Canada Presbyterian Church, Guelph, Nov. 20th, 1873."

The rest of the evening was most pleasantly spent, social intercourse and music being the chief features of enjoyment, and at a seasonable hour the party broke up, bearing with them happy memories of the pleasing event which brought them together.—Guelph Mercury.

[The above should have appeared two weeks ago but was mislaid.—E. B. A. P.]

It is a significant fact that the representative of the English Church to the recent Council of All-Gath. lies at Colono was the Puseyite Wordsworth, Bishop of Lincoln. His address, as is well known, was not well received by the assembly, and a Bonn Professor, in accounting for the fact, stated that it was not because the Bishop's speech was not too Protestant, but because it was not Protestant enough. "We go farther," continued he, "than the Vatican Church."

Ordination and Soiree at Lindsay.

The ordination of the Rev. E. W. Pantou, and his induction to the charge of Knox Church, Peel Street, took place in the church last Tuesday afternoon. Previous to the ordination the Presbytery met to hear the trials previously assigned, which were sustained. The edict was then read for the last time, and no opposition being offered the regular proceedings were commenced. The sermon was preached by the Rev. Hugh Currie, of Cannington, who chose for his text, Matt. xxv., 14-18—subject, the parable of the talents. The exposition was very lucid, and the application earnest and practical. The Rev. Dr. Thornton, of Oshawa, put the usual questions to the pastor and people, after which followed the ceremony of the laying on of hands, and the giving of the right hand of fellowship. He then addressed the minister from Timothy i., 16, in his usual clear, forcible, and happy manner. The charge to the people was given by the Rev. J. L. Murray, of Woodville. His remarks were peculiarly appropriate and practical, exhorting them to extend to their minister their cordial sympathy and love, and while sustaining him in his temporal needs, not to neglect to uphold his hands by their constant prayers in his behalf. The benediction being pronounced the Rev. H. Currie introduced the Rev. Mr. Pantou to the congregation, and the ceremony was brought to a close.

On Tuesday evening last, according to announcement, a soiree under the auspices of the Canada Presbyterian Church on the occasion of the ordination and induction of the Rev. Mr. Pantou as their pastor, was held in the Town Hall. The attendance was large, and we learn, greatly exceeded the expectations of the Committee. After tea the Rev. Mr. Pantou was called to the chair, and in a short address assured the audience that it was a very eventful day to him. He was glad that after years of hard study he was permitted to labor as a pastor in the cause of Christ. He concluded by apologizing for the absence of the Rev. Messrs. Murray and Brook, who were unable to attend. The choir then gave a selection, after which the Rev. Mr. McLellan came forward. He stated that the chairman had been his companion in youth and manhood, and that they attended college together, therefore it gave him infinite pleasure to be present on the occasion of his induction. He might say a great many good things about him, but he considered it unnecessary as the position he now held was sufficient evidence of his character. He considered that the spread of the Gospel was more desirable than the advancement of railways, &c., in a temporal point of view. He counselled the congregation to avoid all unnecessary controversies, as oftentimes a careless word was the means of destroying a young minister's usefulness, and to consider that he was but mortal and liable to error. He hoped Mr. Pantou would receive a hearty support. "The Beautiful Isle of the Sea" was admirably rendered by Miss Galbraith. Rev. Mr. Gunn stated that he also was closely associated with Mr. Pantou for a number of years. He considered this the most pleasant day he had ever spent in his company, as he had the pleasure of seeing him inducted into the charge of Knox Church congregation. He wished him a happy pastorate. Mrs. J. McCammon sang "Nobody's Child," and was loudly applauded. Rev. Mr. Roberts said there was great need for workers in the cause of Christ, hence he was glad to welcome Mr. Pantou to their midst. He considered there was a great dignity in humanity notwithstanding the efforts of some scientific men to lower man's origin and to place him on the same level as a beast. He considered knowledge was very essential, and that all needed instruction. He hoped the congregation would not expect too much from their new pastor, but would treat him liberally. He advocated plain preaching, and condemned the so-called "deep sermon." The whole of his address was interspersed with illustrative anecdotes, which were admirably given and were much to the point. A solo, "The Land of the Leal," by Mr. Skinner, was well received. Mr. Grooner gave a graphic description of his residence in Lindsay when it was in its infancy, and of a very interesting sketch of the religious work that was then going on. He remarked that he was at the induction of Mr. Binnie, and he hoped soon to be at the wedding of the Presbyterian bodies. He dwelt upon the harmony that existed between the different religious bodies in the town, and was pleased to see things in such a prosperous state. Miss Galbraith again sang two solos which gave good satisfaction. Rev. Dr. Thornton apologized for the non-appearance of other representatives of his Presbytery. He counselled the young pastor to take the same course in the beginning as the one he would wish to end with. He hoped his pastorate would be a long one, and would be productive of unusual good. He was glad to see so many members of other congregations present, and that the time was going when pastors upheld themselves by lowering others. A duet by Miss Hunter and Miss Cassie Smart was very well rendered and elicited an encore. Prof. Kerber presided at the organ with his usual skill. "The Blue Bells of Scotland" was next sung by Miss Galbraith. After a vote of thanks for the choir, committee and chairman, and the usual closing ceremonies, the meeting dispersed.—Lindsay Post.

On every Monday evening following communion, Dr. John Hall, of New York, gathers the teachers of his home and mission schools for special conference relative to their work. Point by point their duty is taken up, and counsel, comfort and encouragement given, as the case may need. What a help such a meeting must be! What a control such a pastor must have of his schools!

Presbytery of Paris.

The Presbytery met on Tuesday in Zion Church. There was a very full attendance of members. Among the most important items of business transacted were the following:—The Presbytery Treasurer was instructed to pay the Rev. Mr. Glendonning \$12—being arrears due to him from the Beachville congregation. Leave was granted to the Tilsonburg congregation to mortgage their property to the extent of \$1,200, to enable them to erect a manse. The Rev. Mr. Alexander having intimated that the Burford congregation had subscribed \$420 towards the erection of a church, the moderator and clerk were instructed to give Mr. Alexander an extract of Presbytery certifying that the Burford congregation have the approbation of the Presbytery in their efforts to raise funds for the erection of a church building. The clerk then read returns made from Kirk Sessions and congregations to the remit on Union, as sent down from last General Assembly. A committee was appointed to tabulate the returns and report to next meeting of Presbytery. Messrs. Grant and Wright, of Ingersoll, with their respective elders, were the committee named. The Presbytery then proceeded to discuss the "Basis of Union." It was moved and seconded:—"The Presbytery of Paris having taken into consideration the Basis of Union and deliverances, as transmitted by the last general assembly, approve of the same, and express their earnest desire that Union may be effected on said Basis." It was moved in amendment and seconded, "That the Presbytery, while desirous of Union between the several negotiating churches and while recognizing the substantial harmony which exists among them with regard to important points of faith and manners; yet, in view of the fact that many sessions and congregations within our own bounds and that many esteemed and reverend ministers and members of the Canada Presbyterian Church are so strongly opposed to Union on the present Basis, that they cannot conscientiously enter the proposed United body, this Presbytery recommend delay, until a Basis be obtained more satisfactory to the ministry and membership." It was moved in further amendment and seconded, "That the Presbytery having taken up the remit from the General Assembly, agree to adopt the 1st, 2nd and 3rd articles of the Basis, and recommend that an article on the Headship of Christ be inserted instead of the 4th." After long and earnest reasoning the vote was taken as follows:—For the second amendment, 11. For the first amendment, 7. The second amendment, recommending an article on the "Headship of Christ," was then put against the original motion, when 12 voted for the motion approving of the Basis of it stands, and 10 for the amendment. The Presbytery accordingly approved of the Basis of Union and expressed their desire that Union may be effected on such a Basis. The Rev. Thomas McPherson, of Stratford, was nominated as moderator of the next General Assembly. The Presbytery appointed its next meeting to be held in Ingersoll, and within Erskine Church there, on the last Tuesday of February, 1874, at 2 p. m. A conference on the state of religion was appointed for the evening of that day, and the ministers and elders of Woodstock and Ingersoll congregations appointed a committee to make the necessary arrangements.—Com.

"The Settlement of Upper Canada"

BY DR. CANNIFF.

(From The Mail, Nov. 23.)

Our readers will remember that a few years ago an account of the first settlement of Upper Canada was published by Dr. Canniff. The last of the edition of 2,000 copies was disposed of about a year ago. Since then repeated calls have been made for the work. Although it sold rapidly in the hands of a competent agent, the author who incurred the expense of publishing, suffered a financial loss. Notwithstanding this he desires to issue a second edition; not merely to meet the public demand, but to place in the hands of the public a revised and corrected edition. He wishes to leave a record of facts only respecting the important events of which he has written. To this end, he solicits information from persons who may have perused the book, and who may have discovered any errors, or noticed important omissions. Several gentlemen have already responded to the request privately made, and furnished valuable information. A Canadian by birth, and a descendant of the U. E. Loyalists, Dr. Canniff wrote with much fervour on behalf of his native country, and those refugees who formed the pioneers of Upper Canada. His book, no doubt, did much to arouse a feeling of Canadian nationality in this Province, and a desire to promote Confederation, whereby to perpetuate that nationality, and render annexation impossible. We would ask our contemporaries to make known this request of Dr. Canniff to their readers, and would urge those competent to assist him in his national work to do so.

In the course of 1872 the Mission Board of the United Presbyterian Church (Scottish) says *The Missionary Record*, exclusive of \$1,250 remitted since the 1st of January, 1873, to the *Mission Populaire*, Paris, conducted by Miss Monod, has voted the following grants: To the Union of the Evangelical Churches in France, \$2,500; to the Evangelical Society of Lyons, \$750; to the Evangelical Society of Geneva, \$1,250; to operations at Sancerre, \$250; to the Scotch colony at St. Martin D'Auxigny, \$250; to the Belgian Missionary Society, \$1,000; to evangelical work in Bohemia, \$1,500; to the Waldensian Church, more than \$1,600; to the French Canadian Missionary Society, \$500. Under the Theological Hall Missionary Society \$1,800 have been raised and voted for Italian-missionary work; all of which, with some minor grants, makes a total of over \$15,000 for continental and colonial missions.

Miscellaneous.

Coal has been discovered in the diamond field of South Africa, and is sold there at \$11 per bag of 200 lbs.

Last year there matriculated in Heidelberg University 803 students, of which number 32 were from North America and 17 from Britain. Among the number were one prince, eight counts, thirteen barons, and seventy-two whose names bear the prefix Von.

In a touching letter to his people, Dr. Wm. Adams resigns the pastorate of the Madison Square Presbyterian Church. He has held this position for forty years, and in it has acquired national fame. And now, at the ripe age of sixty-six, he goes, not into retirement, but to a professorial chair in the Union Theological Seminary of New York. Some men are made for long endurance, and Dr. Adams is one of them. His graceful culture and firmly balanced character will make him an invaluable instructor of young men.

The Royal Geographical Society, the British Association, and several Chambers of Commerce, in Great Britain, are uniting to favor Arctic exploration. A new expedition to the North Pole will probably start from England shortly.

Some workmen, in lately making excavations in the Ruldo Ronnes, Paris, near the Pantheon, discovered an ancient tomb, and in the mouth of the skeleton was a Roman obolus, buried with the body, according to custom, for the purpose of paying Charon for ferrying the deceased across the River Styx.

There is one universe in which each separate star differs from another in glory. One church in which a single spirit—the life of God, pervades each separate soul; and just in proportion as that life becomes exalted, does it enable every one to shine forth in the distinctness of its own separate individuality, like the stars of heaven.—Robertson.

Mr. Charles Northoff states that attendance upon schools is more general in the Sandwich Islands than anywhere else in the world (6 to 15 years of age) 8,287 are in actual attendance at the 2,355 schools. The schools are under the supervision of the Government. Attendance is enforced by law; and, as a result, scarcely a Hawaiian can be found who is unable to read and write.

Quite a lively correspondence appears in the London Record about the office of god-father and god-mother which is not very respectful to those household worthies. One writer claims that the original function of such sponsors, namely, the exercise of a religious supervision over their god-child, is obsolete, unscriptural; and another wishes it abolished as useless in these days, since no god-parent pretends to interfere with a child's natural parents in their care and instruction of it.

An exchange, under the caption, "Is it possible?" says:—"J. A. Froude, the great historian, gives it as his belief that the Church of England is now the chief source from which the Papal Church is recruited. The ascendancy which it enjoys through its connection with the State; the exclusive possession of the Old Catholics and parish churches; the tradition that hangs about it that Dissent is vulgar, and that to be an Anglican, is not a Papist, is essential to being a gentleman, are weapons in its hands which it uses with a fatal ingenuity. The youngest curate affects the airs of the priest. He revives a counterfeit of the sacramental system, in which he pretends to have a passionate belief."

There has been some correspondence in the Methodist newspapers in reference to the little interest taken in the meeting of the Alliance by that denomination, which was evinced by the small part taken in the proceedings by the Methodists. The *Christian Advocate*, one of their leading newspapers, give a very candid explanation, which may be summed up in one word—a most unworthy reason—jealousy. It says that the "whole affair assumed a Presbyterian character from beginning to end." It adds that perhaps this was well, for "certainly they made a good job of it, and brought a large and difficult enterprise to a splendid success." "As they had the laboring oar in getting up the matter, so they had, perhaps not unjustly, the post of honour all along the line." It confesses also, and this seems to us to be a very candid and proper confession, that the "Methodists of not only New York, but of the whole country to a great degree, ignored the Conference until it had become an assured success." If it fell into Presbyterian hands, therefore, it was chiefly because there were no other hands stretched out to give it an impulse. From what I have learned I presume that it is true that the money of Presbyterians paid largely the expenses of the Conference. No matter; it was money well expended.

SERMONS FOR SALE.—In one of the Church of England newspapers there was recently found an advertisement to the following effect:—

SERMONS.—Good, sound sermons by an experienced clergyman, adapted to the Church's year. Subscription, 18s. 6d. per quarter. Single MS. for any Sunday, fifteen stamps. S. P. G., Confirmation Hospital, &c., 2s. 6d. each. Clergy only.—Address, &c. SERMONS.—Sound, practical, and original. Edited by an Oxford graduate. Strictly confined to the clergy. MSS. for the season and S. P. G. (2s. 6d.) now ready. A specimen is 6d.—Address, &c. SERMONS.—Earnest, original, practical, upon the Sunday Gospels, Epistles, and Old Testament Lessons, by an experienced priest. Specimens free on approval to Clergymen. Sermon for an Assize, Volunteer Corps, &c. Strict confidence. N. B.—These sermons have been highly commended by many eminent and earnest clergymen.—Address, &c.

This is surely cheap in these dear times, but it intimates, to say the least of it, a very curious state of things.

The Rev. W. Cochrane, M.A., lectured in Palmer's Hall, Brantford, last week, on "Manitoba." The audience was large and respectable. Of the lecture itself the *Coastier* remarks:—"It would be an act of impudently on our part to attempt anything like a report of the lecture, as it would simply be impossible to do either the lecture or the lecturer justice. Those who did not attend certainly missed an intellectual treat, and we would advise them not to let another opportunity to gain so much information pass unimproved. We would suggest the propriety of having the same lecture delivered in the same place some time during the winter. We are sure a very large audience would be present. It took two hours and a half for the delivery of the lecture; and the scenes alone which the Rev. gentleman exhibited were well worth the price of admission."

Commercial.

PRODUCE.

The market has been quiet but steady both in trade and in prices all week. Stocks continue on the increase, and were on the 15th inst. as follows: Flour, 7,190 barrels; wheat, 144,429 bushels; oats, 5,233; barley, 25,920; peas, 14,901; rye, 4,000, and corn, 17,990. There were in sight on the 6th December 8,497,000 bushels of wheat, and 1,850,000 of barley, against 4,378,000 of wheat, and 2,401,000 of barley in 1872.

FLOUR.—A steady enquiry has prevailed all week at firm but unaltered prices. Sales have been made nearly every day at \$5.60 to \$5.65 for extra, \$5.25 for spring wheat extra and \$5 to \$5.10 for superfine. Superior extra sold on Tuesday at about \$6. The market yesterday was steady, with sales of extra at 5.62½ and \$5.05, and of spring wheat extra at \$5.25 f.o.c.

OATMEAL.—Is generally unchanged, a car sold at equal to \$4.75 here, small lots sell at \$4.90 to \$5.25.

WHEAT.—Prices have continued to be firm but very little movement is reported. No. 1 fall sold on Tuesday at \$1.28; No. 2 fall brought \$1.24 and No. 1 treadwell \$1.22 f.o.c. last week. Yesterday unspectated fall sold at \$1.23 f.o.c. Nothing has been done in spring all week, but it is worth \$1.13 to \$1.16. Street prices \$1.25 to \$1.26 for fall and \$1.12 for spring.

OATS.—Have been rather scarce and firmer. Car lots have been selling at equal to 38 to 39c. in bulk on the track which would still be paid. Street prices 39 to 40c.

BARLEY.—The demand is active; the supply small and prices are higher. No. 2 sold last week at \$1.14 and No. 1 inspected at \$1.20 on Saturday; closed on Tuesday. The market yesterday closed firm with sales of No. 1 inspected at \$1.20 on the track and of No. 2 at \$1.18 f.o.c. Street prices have risen to \$1.23 to \$1.24.

PEAS.—The market remains nominally unchanged, but holders seem to be firmer. Car lots are worth 60c. to 62c. Street prices 60 to 63c.

RYE.—Sells at 70c. on the street.

PROVISIONS.

BUTTER.—Some movement has occurred in consequence of an enquiry for New York, sales of dairy have been made at 21c. to 24c. and of pop. at 17c.

CHEESE.—Is easy; a lot of 50 boxes sold at 11½c.; small lots unchanged at 13 to 13½c.

EGGS.—Are abundant and weak in price.

PORK.—Is nominal at \$17 to \$17.50.

BACON.—Cumberland is very quiet at 8½c. for lots for future delivery 7½c. is refused. Hams are fairly active at quotations.

LARD.—Is active and firm, tinnetts have sold in lots of 25 at 9½ to 10c.

HOGS.—Are scarce and firm; lots for December delivery are selling at \$6.

SALT.—Liverpool and Cagliari are offering at quotations.

HIDES, SKINS AND WOOL.

HIDES.—Receipts have fallen off somewhat, and farmers have advanced to 5½ to 6c, other sorts unchanged.

SHEEPskins.—These are not very many offering; prices are unaltered at \$1 to \$1.10, unless for a choice "Christmas skin."

WOOL.—Is almost nominal, there is none offered or wanted and prices are weak.

FREIGHTS.

GRAND TRUNK R. R. RATES.—Winter rates from Toronto stand as follows:—To Halifax, \$1.10 for flour and 55c. for grain; to St. John, \$1.02 for flour and 51c. for grain; to Montreal, 50c. for flour, and 25c. for grain; to Portland, 50c. for flour and 43c. for grain; to New York, 90c. for flour and 45c. for grain; to Boston, 90c. for flour and 45c. for grain.

MARRIED.

At Hawthorn Glen, East Oxford, by the Rev. J. L. Murray, of Woodville, assisted by the Rev. W. T. McMullen, of Woodstock, E. M. McKay, M.D., M.R.C.S., Eng., L.R.C.P., Edin., to Mary, eldest daughter of the late Henry Peers, Esq., of West Oxford.

At Morvyn House, Jarvis-st., Toronto, on the 4th, by the Rev. Principal Green, of Knox College, the Rev. John M. King, M.A., Minister of Gould-street Church, to Janet M., daughter of the late Hugh Skinner, Esq., Hamilton.

DIED.

At the Prince Albert Mission, Saskatchewan, on October the 14th, Thomas James, infant son of the Rev. E. Vincent, aged 4 months and 10 days.

New Advertisements.

VICTORIA WOOD YARD, 25 and 25, VICTORIA STREET, AND COR. QUEEN AND BIGHT STREETS. All kinds Coal and Wood on hand and for sale at lowest rates. Narrow-gauge Wood by the car-load. Order promptly delivered. J. A. MCINTYRE.

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Official Announcements.

MEETINGS OF PRESBYTERIES.

SIMCOE.—The Presbytery of Simcoe will meet at
Barris, on the 1st Tuesday of February, 1874, at 11
a.m.

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

ONTARIO.—At Port Perry, on Tuesday, the 13th day
of January, 1874, at 11 o'clock, a.m.

TORONTO.—In Knox Church, Toronto, on the 1st
Tuesday of December, at 11 a.m., when Session
Records will be called for

CAHOON.—At Peterboro, on the third Tuesday
of January, 1874, at 11 a.m.

QUEBEC.—In Knox Church, Acton, on the 15th
January, 1874, at 11 a.m.

PARIS.—The Presbytery of Paris will meet in
Zion Church, Brantford, on Tuesday, 9th Decem-
ber, at two p.m.

CAHOON.—At Peterboro, on the 3rd Tuesday of
January next at 11 a.m.

CHATHAM.—In Adelaide Street Church, Chatham
on Tuesday, 23rd December, at 11 a.m.

BURTON.—At Fatsley, on the last Tuesday of De-
cember, at 2 o'clock, p.m.

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

ADDRESSES OF TREASURERS OF
CHURCH FUNDS.

Temperance Board and Sustentation Fund—
James Croil, Montreal

Ministers', Widows' and Orphans' Fund—Arch-
bald Ferguson, Montreal.

French Mission—James Croil, Montreal.

Juvenile Mission—Miss Machar, Kingston, Ont.

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