

# British American Presbyterian

Vol. 5—No. 1.

TORONTO, CANADA, FRIDAY, FEBRUARY 4, 1876.

[Whole No. 209]

## Contributors and Correspondents.

### DIARY IN THE EAST

NAZARETH TO CARMEL AND BEYROUT.—  
Continued.

Soon we came to the flat across which the Kishon flows into the bay. This flat is very sandy, and in winter was sometimes impassable from the overflow of the Kishon forming shifting swampy quicksands. Across some part of this a sort of causeway is formed, but was in such bad repair that we avoided it wherever the sand was tolerably dry. We had some charming cantering ground. On the sandy dunes thin grass grew, interpersed with some pretty wild flowers, and dotted with wild pomegranates, the splendid scarlet blossoms of which were just coming out. My horse thought the sand tempting, and before I was aware what it was after, was down on its knees, and going over on its side for a comfortable roll. I got off pretty quickly as may be imagined, and used my whip pretty freely to make it jump up, before it went over on its back and broke the horns off Mrs. Vartan's nice saddle which she had kindly lent me.

Soon we got entangled amid intersecting tracks across the flat, and taking the wrong one, lost a good deal of time by going too far inland, where we were at last stopped by coming to a back-water of the Kishon which there was no means of crossing. Then we had to turn away again towards the sea, and after a little came out on the beach near the mouth of the Kishon. When this is in flood it is sometimes very troublesome to pass, but the weeks of dry weather since I left Jerusalem, had reduced the stream to moderate compass. The action of the waves forms a sand bank at the mouth of the river when the stream is not very strong, and keeping along this it is easy to cross. Dr. Vartan's horse made no difficulty about entering the water, but mine was more timid and refused to go in, in spite of encouraging and whipping. Happily there was a man in a boat a little way up the river, and I slipped the most rapid of other garments through without any difficulty. Of course he got a Bakshesh. We now had a stretch of beautiful firm sandy beach between us and Caipha, which was very pleasant to ride along.

We amused ourselves by teaching the horses to go into the sea. There were pretty large waves breaking on the beach, and at first my horse was very nervous about them, and sidled away from them in a funny manner which gave me a good laugh, but soon it got braver, and let me take it in far enough to get it well refreshed by the cool water. Caipha is a small town surrounded by tumble-down walls, and with nothing of any interest in it. We rode straight through it to the southern end where, immediately under the steep promontory of Carmel, there is a cluster of neat houses, surrounded by well-tilled fields belonging to a German colony. These people are of the same peculiar sect as those at Jaffa. They are thrifty and industrious, and likely to prosper if not oppressed by the government. But they were in difficulty when I was there on the matter of the tenure of their land. By the purchase of it they were in danger of putting themselves on the same level as the regular natives, and being thus completely under the Turkish government or misgovernment. This they much dreaded, and were not willing to relinquish their privilege of being able as foreigners to appeal to the German consuls for protection. I could not wonder at their desire to hold on to the foreign power which might save them from the grievous oppression in the matter of taxation, etc., which the native Christians often suffer under. I may give a specimen of the way in which these matters are conducted. In Jerusalem, and most of the towns of Palestine, there is a kind of town council formed of deputies from the three or four sects that number the greatest proportion of the population of the town. These are generally Mahomedan, Latin, (Roman Catholic), and Greek Churches. The Protestants being in small numbers, have no representative in most places. There being a certain sum for which the town is to be taxed, the council proceeds to divide this among the different religious bodies, not according to their numbers, but according to the council's good pleasure. Of course each wants to spare his own purse and those of his co-religionists. The consequence is, that sometimes the taxes in Jerusalem have so been laid on that a Mahomedan would have to pay perhaps sixteen piastres and a Protestant sixty. The proportions may vary, but it is almost invariable that the Mahomedan, backed by his government, can lay the great

burden of every thing on the native Christians, more especially the few Protestants. Not long since when the Mahomedans of Nazareth failed to pay their proportion of government dues, the Christians of the town were called on to make up the sum wanting. On their refusal, some of their principal men were imprisoned till the sum was made up, and they had not even the honour of having the receipt for the money given to them. They paid, the others got the receipt for the sum. Of course had they been English, or still more, German, or Russian, an appeal to their own consulate would have brought them redress, but for native Christians there was no good in appealing, nobody would listen to them.

In the little German colony at Caipha, I was surprised to find quite a nice small shop full of European goods, where I could help Dr. Vartan in choosing various articles that were wanted by different members of the missionary band at Nazareth. The doctor then accompanied me to the convent on the brow of Carmel. The road up the steep hillside was fragrant with the flower of the fine olive grass at the foot. The trees were now in blossom. The road, though steep, and in some places going up by steps, was still very good for Palestine.

The convent is a large building, the best of the kind in the Holy Land. It forms a very comfortable hotel for a traveller, and there need be no scruple about making use of it as, though no bill is presented, it is quite expected that the traveller should pay in much the same way as in an inn. Dr. Vartan commended me to the care of one of the monks, whose duty it was to receive visitors. We were immediately invited to partake of a pleasant cooling drink, flavoured with fruit, which was very refreshing after our long ride.

During the twenty-four hours I spent in the convent, they were continually bringing me tumbler after tumbler of this pleasant stuff, which, being innocent of any intoxicating qualities, I enjoyed very much. Dr. Vartan left me in the convent, as he had business to transact in Caipha. I suppose I was the only female in the big building; at least I saw no other. There was only one other traveller there besides myself, a young Frenchman, evidently a Roman Catholic pilgrim who had been going the round of the Holy places, staying in the different Latin convents. We supped together, waited on by one of the monks. It was Friday, so we had no meat, but good fish was served. My room was very clean and comfortable. After supper I went out to get a view over the Bay of Acoha from a sort of terrace at the side of the convent. I was obliged to take a servant with me, there being a number of large fierce dogs kept about the convent for protection. At night it would scarcely have been safe to go about alone among them. It was a full moon, and the view was very fine. Some lights twinkling in the houses of Caipha looked bright and cheerful, and made the little town very apparent as it lay just below us. The moonshine lighted up the wide bay, and showed the fine outline of the coast northward.

As the steamer to Beyrout was not expected off Caipha till Sunday evening, I spent the most of Saturday in rambling about on the summit of Carmel, that slopes up landwards from the convent. There is very little cultivation, but the rank growth of cistus and other shrubby plants, shows that it might still easily deserve its name Carmel—harvest, or vineyard of God. Flocks of goats were browsing among the scrub, under care of a shepherd lad. A few of the spring flowers still remained in blossom, but most of them had passed away under the heat of a sun which was fast ripening the fields of corn round the houses of the German colonists. Indeed it was either on that day or Monday, May 4th, that I saw barley being cut, and thoroughly ripe too. The view was very grand. Northward the range of Lebanon was in full view, with much snow still on it; Hermon too, was, as ever, a very fine object, and the hills around Nazareth filled up the space between. Looking to the south, there was a long stretch of coast visible, including some points putting out into the sea and covered with ruins of ancient towns.

There is a light house close to the convent, under French superintendance. In the evening I had a pleasant walk on my way to the little hotel of the German colony. The serving monk sent a small boy with me to carry my carpet-bag, and show me the cave where it is said that Elijah held his school of the prophets. The cave has nothing in it at all remarkable. It is in the face of the very steep declivity by which Carmel breaks down to the beach at the foot of the promontory. A steep path down the cliff brought us to a house inhabited by Jews, built on in front of the cave so that we had to walk through among the members of the family, seated on the ground at supper, in order to get into the cave. Of course they make a little money in the form of Bakshesh from the visitors to the cave.

(To be continued.)

### NEW YORK LETTER.

Christmas day in New York was wet and disagreeable, and there was very little demonstration on the public streets. But the churches were not the less crowded, perhaps all the more so because of the disagreeable weather. And especially those churches which, like Trinity, had announced that the services were to be more than usually grand and imposing. The New York people feel that Christmas is a holiday time, and they make the most of it. For some time past the piers were loaded with

overcoats, and at almost every green-grocery you would find wreaths and Christmas trees for sale. And if we may judge by the appearance of the windows all over the city, and the festooning of the churches, notwithstanding the dullness of the times, a large sum of money must have been expended upon them. The boys and girls had a gay time, and, as was to be expected, were loaded with presents.

During these times a kindly spirit seems to pervade the whole of the community. Somewhat about 1000 news-boys sat turkey and enjoyed fruit and cake at the expense of Mr. James Gordon Bennett of the Herald. The Five Points Missions provided in the shape of presents, for upwards of 700 children, but they were not able to supply all that applied. In like manner the House of Industry, the Howard Mission, and the City Mission, provided for a large number. Nor were the Tombs (the city prison) neglected, and the prisoners were supplied in their cells with their Christmas dinner. As was to be expected the churches next day, being Sabbath, were not more than usually filled. And the ministers suffered, as was manifest in the case of not a few, from the bronchial affection of the throat, by their exertions on the day before.

The New Year was ushered in with all honour, and with more than the usual noise. All the bells and chimes of the city, as well as all the steam-boats within reach of port, vied with each other who would make the biggest noise. And those quieter citizens who had gone early to bed, were made aware of the fact that 1875 had expired, by the unusual shout of joy that greeted the birth of 1876. And why not? Uncle Sam is not yet 100 years old! but he has entered the year upon which his 100th birthday occurs. And while amongst the youngest of the nations, he has grown more than perhaps any other; and is still stretching himself out for greater growth in the future. He has not forgot his birth nor the battle which he had for life. And among weaker minds the grudge against his Old Britannic mother seems not as yet to have died out. All have not grown to see to say out of adolescence. But I am glad to say that the greater part has. And, while recognizing the struggle in the past, indulge in no grudge for the present. And perhaps a larger acquaintance with the population of the United States, will reveal the fact, that there is a warmer feeling to Great Britain and her dependencies than to any other people or empire on earth—the noise and the tumult of a certain class notwithstanding.

But this whole affair of Christmas and New Year is occupying the minds of not a few of the most thoughtful—our Presbyterian ministers prominently among the number. And the idea is expressed that the more these festivals are enlarged, that there is a stronger affinity to the superstitions of the pagan world, than the simplicity of a Christian institution. That in respect of date they are all wrong. And that after all the whole affair is not much other than a Santa Claus day—of tending to impress the mind of old or young with anything of Christian truth or character, but training an expectation of being pleased and petted—an expectation among the young that others are bound to please them, rather than for the love of Christ, they, in common with all others, should please one another. That something is to be done to show that the right gifts of Christian affection and love should never train a one-sided selfish expectancy, on the one hand, nor a self-sacrifice on the other; a sacrifice that does not tend to draw forth more than a mere expression of thankfulness because they are made happy in the gifts which they receive, which perhaps, more than we think, goes to train those principles in the young mind, that in more mature life treats the parents as old foggies, and causing them to think so much of themselves, that filial duty and regard are worn out, and behind the a.c.e. Such thoughts as these are talked about in circles where you would not have expected.

And lying in the same direction, not a few of the leaders of the religious world are beginning to get tired of the week of prayer, and all such human appointments. Not because there is any evil in the thing itself, but because they are fast following the foot-steps of another church and religious festivals of another church and other lands. And men and women of no great name for religious character are beginning to get up a religious fervor to last during such times, and then lapse with good grace, back to the world and the things thereof. That in their thoughts, such things are only a diversity of amusement—even though they might be horrified to be told so. Not, it may be, a profane ball, but a concert—they would not call it so—of a religious character. And they must pay attention to such things—they are Christians just as they are polite. And religion has duties that are demanded of them just as society has. And they must pay their debts in this direction just as they must pay them in any other, if they would be thought to be anything at all.

You will not think, Mr. Editor, be surprised to learn that there is more than usual quietness in the city during this season. And little parade is being made about the week of prayer. And many of our best men are quietly dropping it out of sight. And yet I am persuaded that there is more of real life and religious fervor in our midst than we get credit for. We are looking forward with great expectations to the visit of Moody and Sankey

to the city in a few weeks. And many preparations are being made, not merely in respect of the place of meeting, but in regard to the workers that are to engage with them in the enquiry room. The fact is well known that such men as spontaneously rush into such places, are not, after all, the best for the purpose designed. Men of fitful emotion, that flit back and forth from one scene of excitement to another, and who cannot remain long in one place without disturbance of some sort—these men of all others are not fitted to lead others into the quiet harbour of peace. And the peace they have, are the little lulls, which they have in their voyage of life, arising more from coming under the lee of some great rock or head land, where for a little in their exhaustion they have taken refuge, and will surely sail again when they have got a little rested and repaired. And so, for these reasons and others, there is a steady preparation going on. And some of our ministers have opened classes for the study of such subjects as may be required on such occasions. And it is proposed that none should be allowed to enter the enquiry rooms that is not recommended by some pastor or other well known earnest worker in the Lord's work.

In closing I may only say that Gov. Tilden's message to the House in Albany, in its tone and substance, is a source of much comfort to the minds of many, and argues better days, when truth and purity shall put down those oppressive rings that has not only robbed the chest of money but the public of morality.

### REVIVAL.—II.

EDITOR BRITISH AMERICAN PRESBYTERIAN

SIR,—From the testimony of those who have had full knowledge of the movement from the beginning, as well as from a personal observation, I am satisfied that a most interesting and encouraging work of God has been going on in

#### MOOREFIELD AND NEIGHBOURHOOD.

Let me give a few notes of its history and characteristics, that all who read may judge for themselves, and it is to be hoped, "thank God and take courage." In the little Union Church there, Methodists, Baptists, and Presbyterians, have for some years had more or less regular services, but of late coldness and death have reigned, and our church had almost completely lost its hold. One of our students visiting some friends there in the early part of the summer, finding the wants of the place so great, began Sabbath services, and after a few weeks the communion was dispensed to about twenty persons. Sicknes required him to return to his home at Galt, and one of the young men of Knox Church, to whom I referred in the close of my last letter, was asked to take his place. He found a few friends there longing and praying for revival, and prepared to join heartily in special services. A helper was summoned from Galt, and at once it became evident that the Lord was with them to bless His work, and in the course of the few months which followed, many scores of the people in the vicinity, with many strangers from abroad, professed to find Christ, as their Lord and Saviour. As far as man can judge, almost all of these are in their lives manifesting the "fruits of the spirit." I spent two evenings with them, and was struck with the

#### "LOVE, JOY, AND PEACE,"

which seemed to prevail among the converts. The little church was filled with over a hundred of the happiest people I ever had the pleasure of meeting. I was told there was only one in the church who did not profess to know and love the Lord, and certainly they drank in every word about Jesus with the utmost eagerness, and were equally ready to bear testimony for Him. Their love of the

#### WORD OF GOD,

and readiness in using it, and from it giving a "reason of the hope that was in them," were very marked. They seem to have learned to prize it as the "Bread of Life," and to use it as the pilgrim's staff and the soldier's weapon. As I sat and talked with a good friend of the cause in the little room over his store, we could hear Scriptures quoted and earnestly discussed in the shop below. As I expressed my surprise, he told me that for weeks at a time the Bible would never be off the counter—ready at any moment to furnish bread to the hungry, or the cup of water or flagon of wine to the faint, or it might be that the sword was needed for the enemy, for such were not wanting. This gave us a glimpse of how God's people were

#### EARNESTLY WORKING

out of the meetings as well as in them. In the after-meeting I found a very happy couple together, one of whom informed me that they were the first two fruits of the work, one of them the very first night, and the other, through the instrumentality of the first, the night following. So each in turn as he found the Saviour, set himself to bring others.

Another indication, which struck me as favorable, was

#### SENSITIVENESS TO SIN.

This appeared in their prayers and in some things which were related to me. A young convert inadvertently off his guard, found himself put in a false position, liable to be misunderstood and to bring dishonour upon Christ. Realizing this, his distress of mind was great, and, though he had left the neighbourhood, a petition for special prayer for himself was presented the second evening I was there.

I regret that want of time prevented my visiting any other of the scenes of awakening in the neighbourhood especially Glonallen, where I am told the work has extended

and is progressing with great power. This is all the more remarkable, that at first the ministers and elders of the latter place were at first, and for a long time, more than cold and doubtful about the whole movement, but have since been led to fall in with it most cordially, and have already, some at least, received rich blessing in their own persons and families.

I cannot close without asking attention to what seems so plainly taught.

(1) That this is a "time of vacation for our church and country.

(2) That God is now returning his zeal upon that form of special effort known as "evangelistic work."

(3) That the responsibility of our ministers and sessions under the circumstances is unmistakable.

Praying the great Head of the Church to make the path of duty still plainer,

I am, etc., W.M.R.

Ashburn, Jan. 26, 1876.

### HOME MISSION WORK IN THE NORTH WEST.—LETTER FROM REV. ALEX. STEWART.

The Convener of the Home Mission Committee has sent us the following letter for publication. We are glad the Committee have secured such men as Mr. Stewart for these frontier posts, and that our people will come to their help in supporting our self-denying missionaries.

REV. DR. COCHRANE.—I suppose I ought to have reported to you long ago. The reason why I have not sooner done so is the fact, that I have been only a short while settled in the field, although it is more than three months since I arrived here. I was very much disappointed at finding in the neighborhood of Fort Polly, not only a few Indian and Half-breed huts, in none of which I could venture to pass the winter. The H. Bay officer in charge at the Fort is a staunch Presbyterian and treated me with the utmost kindness; but owing to the stringent rules of the Company, he could not receive me into any of their buildings. I was therefore obliged to apply for shelter at the barracks of the Mounted Police Force, about ten miles to the north of the Fort. There I found myself forestalled by a Methodist minister—the Rev. Mr. Morrison. During a visit some months previous, the Rev. Mr. Young of Winnipeg, made arrangements for the accommodation of a missionary of his own Church, and it was doubtful whether another could be received. Col. French, the Commissioner of the Police, was absent at the time of my arrival, and the matter could not be settled before his return. The officer in charge however, during his absence, received me very kindly, and did all he could to make me comfortable. Col. French, shortly after his return, informed me that he had lately received instructions from Ottawa to supply rooms and rations to one missionary from each of the three churches represented in the force, viz.: the Presbyterian, the Episcopal, and the R. Catholic. None of the men being Methodists, no provision was made for a missionary of that denomination. Mr. Morrison informed me of this decision a short time ago, and immediately returned to Winnipeg, leaving me in the field for the remainder of the winter.

As yet, the members of the Mounted Police Force, and the employees of the Department of Public Works, constitute the whole population of the capital of the North-West territories. A good many of both these bodies of men are Presbyterians, but their residences here is of course only temporary. Not until the Government is actually established can any fixed population be expected.

At the Hudson Bay Fort the average attendance is twenty. More than half of these are Indians or Half breeds, whose knowledge of English is very limited. It is my intention to visit, early next spring, all the forts and posts in the Swan River District. This will require a journey of about six hundred miles, but by travelling along with the Hudson Bay Company's trans it can be accomplished with comparative ease and safety.

Owing to Custom House regulations and delays on the Red River, I was obliged to leave Winnipeg without my baggage, and I regret to say that all Mr. Robertson's efforts to have it forwarded to me have proved fruitless. Now that is winter, there is not the least hope of seeing it till spring. All I succeeded in taking with me was the light summer suit I happened to be wearing, and a few little books and articles of clothing in a valise. This would have been a most serious matter had I not been able to purchase of the Government stores here. The clothing I now wear is the reverse of clerical in appearance—to tell the truth it is police uniform—but it is very convenient, and that is the main thing in this vigorous climate. The books I miss very much, as there is no way of supplying them. There are a good many about the barracks, but very few of them are the kind I need.

I have lately decided to open a little school for the children living in the barracks. Most of them are very young, but about a dozen are able to attend. I think I can devote a part of each day but Saturday to this without interfering with my private work.

If you have any communications to make please use the address at the foot of this letter. No other is safe.

Yours faithfully, ALEX. STEWART.  
Swan River Barracks, Fort Polly, North West Territory.  
Jan. 4th, 1876.

Pastor and People.

REVIVE US AGAIN.

BY THE REV. D. ROSS, D.D., CATHAM, QU.

"Will thou not revive us again, O that Thy people may rejoice in Thee?"—Psalm LXXV. 6.

The great religious movement which has taken place in Britain during the past year forms one of the most wonderful chapters in the history of the Christian Church. The work of evangelization, as carried on by Moody and Sankey, has challenged the admiration, and called forth the gratitude, of the whole Christian world. Not since the days of Whitfield and Wesley has the same wide-spread interest been excited in the subject of personal religion. Tens of thousands, who all their lifetime kept aloof from churches and religious meetings, crowded to hear the simple preaching of the gospel. Multitudes of "such as should be saved" were added unto the Church. Ministers of the Gospel, forgetting their theological differences, and discarding their denominational prejudices, fought shoulder to shoulder "the battle of the Lord against the mighty." In the spirit of Pentecostal times "they all continued with one accord in prayer and supplication." No man can calculate the results of this mighty work of revival in the Church and the world. Only in eternity will they become known. But the Churches have been awakened and inspired with new life. Christian workers have had their souls kindled into a zeal that is consuming them. Many are rejoicing who have been "delivered from the bondage of corruption into the glorious liberty of the children of God."

There have not been wanting those who sneered at this revival. Not men belonging to the brutal, degraded class who throw off all restraint—yet have a latent feeling of reverence for religion—but men who pride themselves on their culture, and regard themselves to be the true apostles of Progress, who banish God from the Universe, and defy Intellect, who scout religion as a superstition. They ridiculed the whole movement; but their scorn could no more check its progress and influence than it could stay the stars in their courses. It had been foretold that in these last days such "scorners should appear." From the beginning of the world religious awakenings have had their detractors; revivalists have had to "endure the contradiction of sinners."

It is to be devoutly desired that a tide of grace like that which has swept over the United Kingdom may flow over our land. We should earnestly pray that similar results may follow the evangelistic labors which are to be commenced on this continent by these eminent revivalists on the last Sunday of this month. Every one who delights to see the kingdom of Christ extending its limits should entreat the Lord "to open the windows of heaven, and pour them out a blessing that there may not be room to receive it." There are tens of thousands throughout the land who are waiting for Christ. Their salvation should be a matter of deep concern to Christians. Whatever efforts are made to rescue them from perdition, to redeem them from their cruel, degrading, bondage, and incline them to live and work for Christ, ought to receive any co-operation we can give. Let us daily plead with God to prosper the work that is to be carried on for His glory.

There is no reference to any particular historical occasion in this Psalm. It is a prayer of the Church for deliverance from present evils. The recollection of former mercies is used as a plea for their renewal. "As thou hast had pity upon thy people heretofore, so have pity on them now. Revisit us again in mercy, raise us from the dead or dying state in which we now are, and give us, as thy people, fresh occasion to rejoice in our relation to Thee, and in our union to Thee."

This is an appropriate prayer in our day. There is much need of a revival of religion. There are gigantic evils obstructing the growth and activity of the Church which we should ask God to remove. There are powerful, active, enemies for whose overthrow we should pray. The Church requires to awake and apply its vast resources for the conquest of the world. There is a lack of earnestness among Christians for the prosecution of the great work of saving sinners. They do not grapple so boldly or heartily with this task as the necessities of the case demand. They have not enough of the spirit of self-denial and devotion to Christ.

1. One of the mightiest of these influences which retard the work of Christ is *worldliness*. No one can be blind to the fact that attachment to the outward, attachment to the Transitory, attachment to the Unreal, is one of the ruling passions of this generation. The lust of the flesh, the lust of the eye, and the pride of life, is controlling the thoughts and the conduct of men. It is annihilating the love of the Usener and the Eternal. It is exercising a powerful spell over all classes of the people. The spirit has penetrated the Church and permeated it. Many professing Christians are under its paralyzing and blinding influence. No wonder that there is a slumber as of a drowsy land, an unaccountable negligence in regard to the spirits of many Christian men, a feeling that we are just at the awful pause before some fearful explosion. Christians take the world's way; they mingle in its strife, blunting the edge of their spiritual nature. They are also mixed up with the world's company, sitting at the world's table, happy with the world's joys and pleasures, singing the world's songs, and their bleeding Lord hanging at their side, a ghastly thought or action doing dishonor to him. The world has said to the Church "Come a little down to us, and we will rise a little up to you, and we can shake hands and agree." This is called *liberality, charity, large-heartedness*, and he who dares to dissent is called a bigot, a man of extreme views. This spirit of the world manifests itself in various forms.

(a) *In the love of riches.* Wealth is the chief end of most men in our day. They regard "treasure on earth" as "the one thing needful." Its possession confers social power and influence. It enables a man to gratify his tastes and appetites. It secures for him the admiration and homage of a cer-

tain number whose sycophancy feeds his pride or vanity. It is the standard by which men are measured and ranked. A philosophical estimate of men and things is not sufficient proof against the inroads of the sentiment which makes the possession of fortune a title to respect and honor. It is the prevalence of this fallacious notion regarding money, taken in connection with its power of gratifying human selfishness and vanity, that makes men so intensely eager to acquire it. The desire to be rich consumes them like a fever. It moon-polishes their thoughts. It tempteth them to sacrifice principle, to fling their scruples to the winds. It is destructive to conscience. It blights the moral nature. Few escape its demoralizing influence. Competition in business and commercial circles has become so close and keen that large profits can be made, generally, only at the expense of integrity. Startling disclosures of dishonest transactions, for the sake of gain, by men who enjoyed the public confidence are being constantly made. Members of the Church exhibit the same eagerness, and stoop to the same tricks of trade and sharp practices, to get rich. They do not purge their hearts from this worldly heaven. It dwarfs their spiritual life. It prevents them setting "their affections on things above." It prevents them from giving liberally and cheerfully for the work of the Church. The Israelites had no sooner been redeemed from Egyptian bondage than "they changed the glory of the incorruptible God into a golden calf, and bowed down and worshipped it. But Christians, who have been redeemed from the curse of sin, present the more degrading spectacle of forgetting Him who bought them, and offering homage to the golden dollar. Invaded by this spirit the Church is exposed to great peril. It is becoming enervated. It is sinking into forgetfulness of its grand purpose of regenerating the world instead of becoming conformed to it. We need to be quickened and revived. We need to be delivered from the bondage of this accursed passion. We need to be rescued from the power of this mighty enchanter. We require to be convinced of our spiritual poverty and nakedness; of the necessity of seeking the enduring treasure of righteousness, godliness, faith, love, patience, meekness. Oh, for times of refreshing from on high! Will thou not revive us again, O Lord that we may cease to set our hearts on getting uncertain riches, and "lay up in store for ourselves a good foundation against the time to come that we may lay hold on eternal life."

(b) *In the love of luxury.* The rapid development of the resources of this country, and the consequent increase of riches have begotten a spirit of luxury which was unknown a few years ago. What shall we eat? what shall we drink? where-withal shall we be clothed? what manner of house shall we dwell in, and after what fashion shall we furnish it? what shall we ride in? what round of pleasure shall we pursue? these are the thoughts which unduly engross people's attention at the present day. "Take thine ease, eat, drink and be merry," is the creed which many believe and practice. They live for animal enjoyment, to satisfy "all the fleshly lusts that war against the soul." They pamper their bodies. This indulgence in luxuries is not confined to people of wealth. The marvellous discoveries of science and the development of the mechanical arts have cheapened many of the luxuries of life, and placed them within reach of people of moderate means. Society in consequence of the luxurious mode of living that prevails, is becoming leavened with a refined sensualism, though it presents so many evidences of being cultured and polished. Though the most skilful and cunning efforts are made to conceal its corruption, the poisonous fester breaks forth here and there and scandalizes us, and fills us with horror. That immorality is frightfully in the ascendant, no one who is watching current events can fail to see; and all who are capable of judging trace its increase to the growing luxury of the age, which emasculates the moral and spiritual nature. It makes men goss. It lowers the tone of their thoughts. It makes them indifferent to religion—first to its spirit and then to its form. I do not advocate asceticism. All the fruits of our progressive civilization are conferred upon us by Providence for our use. "Every creature of God is good, and nothing to be refused if it be received with thanksgiving." But Christians should "use the world as not abusing it." They should be temperate in all things, "as those that strive for the mastery." They should keep under the body, and bring it into subjection to their spiritual nature. "They that are Christians have crucified the flesh with its affections and lusts."

Now, I say that the luxuries and over-refinements of the age—all the manifold softnesses whereby art contrives to make life easy, and to soothe the little wearinesses, and minister to the little whims of the opulent, are seriously affecting the life of the church, and increasing the religious indifference of the community. They are making men worldly-minded, solicitous only about earthly things. They cease from their view the interests of the soul, the higher life of faith, the work of the church, the need of multiplied effort to evangelize the world and crush the powers of evil. Christians have not escaped this withering influence. The love of many has waxed cold. Their zeal has flagged. They have lost the interest they once had in the work of Christ. And have its chilling effects not been visible on us? Have we not been stricken with this spiritual pestilence? Has not the love of ease and enjoyment often hindered you from the performance of religious duties, from attendance at our Sunday service, from giving your money to advance the work of saving sinners and redeeming the world to Christ? I have heard men excuse their absence from church by saying that they were tired. Through love of the world they overtaxed their strength during the week, and on Sunday they yielded to the lust of the flesh for indulgence. Others have urged the plea of a wet day or muddy roads. The flesh lusted for ease and comfort, and they gratified it. If you would get to heaven it must be, not by frequenting the lap of luxury and self-indulgence, but by self-denial, by suffering

for Christ's sake. "He pleased not Himself." Shall His servants consult their own pleasure instead of their duty to Him. You expose yourself to pelting storms and fatigue in minding your own things; are you to do less if you would be, mindful of the things of Christ? There are too many luxuries, ease-loving Christians in the church. We need the fire of the Holy Ghost to purify us from these encraving influences, and inflame us with earnestness and zeal. "Will Thou not revive us again, O Lord, that we may rejoice in Thee."

(c) Another form in which worldliness is seen is *devotion to fashion*. The extravagances of fashion I need not dwell upon. The world has gone mad in this regard. The love of show, of display, is one of the besetting sins of the times. People attempt to outshine their neighbours. They must have the latest style of dress, of carriage, of furniture, of ornament. All this is bad enough, but there is a lower deep still. The observance of the fashion and display of society involves a great expenditure. The gratification of this spirit tempts many to live beyond their means. It leads them into pecuniary embarrassment, or into dishonesty. One of the crying evils of the day is that some in their extravagant, reckless, desire for show, live beyond their income, gratify their vanity at the expense of their creditors, and then rob them by going into insolvency. But worse than all this—God is robbed. The silver and the gold which are His, and which should be cast into His treasury, are misappropriated. The progress of Christ's kingdom is hindered in consequence. The money unnecessarily sacrificed on the altar of fashion and splendour in a single year in our land, would maintain hundreds of missionaries among the heathen. Surely there is need of reformation here. Thousands are groaning and waiting to be delivered from this cruel social tyranny, which, like the Car of Juggernaut, crushes many of its most devout worshippers. This idolatry has its attached followers among us. Some devote too much attention and means to finery and vain show. There are those who profess to be Christians who have yielded homage to this spirit. I tell you it is detrimental to your spiritual life. It is hurtful to the spiritual welfare of others who are kept away from the house of God, because necessity compels them to disregard fashion. We want to be revived, awakened, stimulated to cultivate adornments of character, "whatsoever things are lovely, whatsoever things are of good report," for the fashion and glory of this world are passing away.

2. Another influence which obstructs the work of Christ is *intemperance*. This is the most terrible curse that desolates the country, the source of nine-tenths of the crime and misery and ruin that stare you in the face wherever you go. It is the most effective agency which the Evil One wields for the preservation of his empire on the earth. Tens of thousands go down every year into the drunkard's grave, and into eternal perdition, yet the army of intemperance maintains its numbers. It is largely recruited from the class who pride themselves on being moderate drinkers. They find prohibition to the service extremely easy. Happily public sentiment is growing stronger year by year in favour of total abstinence, and the young and rising generation are largely abstainers from what intoxicates and poisons and demoralizes. Those in advanced life among us who are addicted to strong drink, are the victims of the circumstances of their youth, or of early training. They acquired the habit when popular opinion was still unenlightened regarding its moral delinquency. What a grand moral triumph would theirs be, if they denied themselves, and no more touched the noxious thing! What a happiness to their families, what a blessing to all, not even excepting the liquor-sellers, would it be! Intemperance is one of the most serious hindrances to the progress of religion. Generally a man who indulges in the vice keeps aloof from all religious influences. The services of religion can have no attraction for him. The rebukes of conscience in the House of God make him uneasy. His feelings are brutalized. You require him first to become sober and temperate before he can become religious. Self denial is the law of the Christian life, and a man cannot continue to indulge what is a positive vice and be a Christian. It is impossible while still in bondage to a fleshly lust to be the servant of Christ. "No man can serve two masters. His servant you are to whom you give obedience. Members of the Church, are you doing your duty unless you wholly renounce this habit? We need to be awakened to a true sense of the merits which this evil lays upon the religious life of individuals and of the Church. Temperance organizations are accomplishing much, but we ought to look for an outpouring of the Holy Ghost upon ourselves and upon all the churches and the country, till multitudes of those who are stricken with the leprosy of drunkenness, may be quickened with new life, and made new men in Christ Jesus. Lord wilt thou not revive Thy work everywhere, that men may be called out of drunkenness into sobriety, and that Thy people may rejoice in Thee?"

3. Another influence which obstructs the work of Christ is *scientific materialism*. The study of science has assumed a prominent place in our day. It has made wonderful discoveries in the heavens above, in the earth beneath, and in the depths of the sea, for all of which we are profoundly thankful. Many would have us suppose, from their vain boasting, that science is to be the regenerator of mankind, and that it will give the religion of the Bible into the region of superstition. God is superseded by force—blind, impersonal, force by which all things were created, which produces thought in the human brain. Miracles are impossible, prayer is of no avail, the immortality of the soul is not to be a conscious immortality. This is the cold, checkered substitute which scientific materialists would give us for the blessed Gospel which teaches us that we have a Father in heaven whose image we bear, who has loved us with an everlasting love, who has sent His Son into the world in the likeness of sinful flesh and for sin, and who has brought life and immortality clearly to light. The irreligious views of these men, so eminent in the scientific world, are sown broadcast in every Christian community through the

newspapers and magazines. They are staggering the faith of many, and confirming many in their indifference and worldliness and sin. Like a fatal blight they are affecting the vitality of the Church. In Britain the high priests of science from their lofty thrones proclaimed with loud swelling words their anti-religious dogmas, and called upon all Christian nations and peoples to fall down and worship the image that they had set up. But "our God whom we serve," "chose the foolish things of the world to confound the wise." He made two men of simple education the instruments of his power, and by them stirred the kingdom to its very heart and centre, and proved to high and low, rich and poor, that "effectual, fervent prayer availed much," and that the preaching of a crucified Saviour is mighty in redeeming men from iniquity, and transforming them into wicker and nobler members of society. The Lord has revived the nation, and the Churches and his people are rejoicing that the cloud of scientific materialism has been dispelled. We need to be delivered from its paralyzing influence. We need to have the simple Gospel preached with greater earnestness and faithfulness. We want to have Christ, the power of God and the wisdom of God, held up to the admiration and the faith of a world lying in wickedness. We want professed Christians to be living Gospels, adorning and commending the doctrines of religion to sinners; above all we want to be visited with the reviving power of the Divine Spirit; quicken and purify all classes and Churches, that glory may dwell in our land.

Were the power of these mighty influences to be broken, were the Church to be delivered from the curse which these terrible evils are laying upon its energies, were a widespread interest in things pertaining to God and holiness, to be awakened, and a revival of pure and undefiled religion to take place throughout the land, what cause for rejoicing in God His people would have. It would be an assurance to us that He cherisheth "the Church which He has purchased with His own blood," and will never leave it to be overthrown, however much it may be buffeted and assailed; that He is not unmindful of His covenant, "I am with you always, even unto the end of the world;" and that the whole world which groaneth and travaileth under the cruel and degrading dominion of sin shall yet be delivered from this bondage, and the cry of them that are in darkness or oppressed, shall no more be heard in it at all, and "all things shall be subdued unto Christ," "that God may be all in all."

Let me say a word or two to you who are praying people. Earnestly and without ceasing entreat God to revive His work among us, to help us throw off the religious torpor into which we have fallen, to seek after greater personal holiness, to be filled with anxiety for the salvation of our families, our neighbours, our friends. Wrestle with Him; do not let Him go until he send us these blessings. He has pledged us His word that He will do so. He desires His conversion of the world. He sent His well-beloved Son to die for its redemption. He wants you to labour for His glorious consummation. He will send you help from on high for this purpose. Let your help ever be in the name of the Lord. "Not by might, nor by wisdom, nor by power, but by His spirit" will you achieve this result.

You who "are of the world" surely want to be revived. You do not want to "continue in sin," "dead in trespasses," unregenerate "without hope." You must pray for the quickening Spirit. Seek Him who has come into the world that you "might have life." Give no rest to your soul until you have found Him. Our heart's desire and prayer is that you may be saved. We wish above all things that you may be quickened together with Christ. Covet earnestly this best gift. Trust in Him. Be His. Work for Him. Bring forth fruit for Him. Bear witness in the world that you have "become dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Church Debts.

The way in which church edifices are built now-a-days really necessitates a new formula of dedication. How would this read?—"We dedicate this edifice to Thee, our Lord, and Master; we give it to Thee and Thy cause and kingdom, subject to a mortgage of \$150,000. We bequeath it to our children and our children's children, as the greatest boon we can confer on them, (subject to the above mortgage aforesaid), and we trust that they will have the grace and the money to pay the interest and lift the mortgage. Preserve it from fire and foreclosure, we pray Thee, and make it abundantly useful to Thyself—subject, of course, to the aforesaid mortgage."

The offering of a structure to the Almighty, as the gift of an organization of devotees who have not paid for it, and do not own it, strikes the ordinary mind as a very strange thing; yet it is safe to say that not one church in twenty is built in America without incurring a debt, larger or smaller. A more commodious and a more elegant building is wanted. A subscription is made that will not more than half cover its cost, and money enough is borrowed to complete it. The whole property is mortgaged for all that it will carry, the financial authorities are saddled with a floating debt, which they can only handle on their own personal responsibility, and then comes taxation for interest, sufficient to keep the church always in distress. This sort of church enterprise is so common that it has become commonplace. The children of this world do not build railroads with capital stock paid in, but they build them with bonds. The children of light really do not seem to be less wise in their generation, in the way in which they build their churches. Indeed, we think the latter can give the former several points, and beat them; for the paying success of a church depends upon more contingencies than the success of a railroad, and its bonds really ought not to sell for more than fifty cents on the dollar "flat."—Scribner.

QUARRELS would be short if the fault was only on one side.

Faith is in Christ Alone.

You must by all means remember this. You must not put your trust for salvation in your conversion, or in your church, or in your religion, or in the opinion of others, or in the "way you feel," but only in Christ. Faith in the best of these will not save you—only faith in Jesus.

Many people have faith in themselves: they believe they are Christians; but that is not true faith. Many have faith in their feelings: "they feel all right;" but that does not save sinners. Many have similar feelings concerning their Church; they think it is the "true church," and they have joined it; but no true church can save a soul without Jesus. All these things may be good and proper, but nothing ever saves except faith in the Lord Jesus Christ.

And now, if you feel that you have this faith but partially developed, let your prayers be, "Lord, I believe; help thou mine unbelief." And may Jesus, who is the "author of your faith," be also its "finisher."—*More Light*, by Rev. David R. Breed.

Random Readings.

It is a fearful thing when a man and all his hopes die together. But "the righteous hath hope in his death."

The Jesuits, said Boileau, "are a people who lengthen the creed and shorten the decalogue."

A MODERN essayist defines gossip to be the "putting of two and two together and making five of them."

THE moment one's eternal Christian activity out runs the life grown within, that moment he becomes hollow, insincere and in a degree hypocritical. He is playing a part, he is "acting," and not really working.

THAT instrument will make no music that hath but some strings in tune. If, when God strikes on the string of joy and gladness we answer pleasantly, but when he touches upon that of sorrow and humiliation we suit it not, we are broken instruments that make no melody unto God.—*Dr. Owen*.

COMPARATIVELY few are destroyed by outrageous and flaming vices, such as blasphemy, theft, drunkenness, or uncleanness; but crowds are perishing by that deadly smoke of indifference which casts its stifling clouds of carelessness around them, and sends them asleep into everlasting destruction.

THE leanness of the earthen vessel which conveys to others the Gospel treasure, takes nothing from the value of the treasure. A dying hand may sign a deed of gift of incalculable value. A shepherd's boy may point out the way to a philosopher. A beggar may be the bearer of an invaluable present.—*Cecil*.

IN the moral training of the young, we need more attention paid to what may be called Christian civility. Child to be taught that the social status and integrity, honesty, and the knightly qualities are not unimportant. —are better and needed as much as ever.—*David Malice*.

MAN'S material frame is adapted to his inward nature. His upward look and speaking eye are the outlet of the soul. As the soul grows nobler it lets itself be seen more distinctly, even though features that have sprung from the dust of the ground. It thins and makes transparent ever more its walls of clay. There is a struggle of the inner life to assimilate the outer form to itself, which is prophetic of something coming.—*Rev. John Kerr*.

How full of meaning is the fact that we have nothing told us of the life of our Lord between the twelfth and thirtieth years! What a testimony against all our striving and snatching at hasty results, our impatience, our desire to glitter before the world, against the plucking of the unripe fruit of the mind and the turning of that into a season of stunted and premature harvest, which should have been a season of patient sowing, of earnest culture, and silent ripening of the powers.—*Trench*.

THESE FOLK, if you aspire to be a son of consolation—if you would partake of the priestly gift of sympathy—if you would pour something beyond commonplace consolation into a tempted heart—if you would pass through the intercourse of daily life with the delicate tact which never inflicts pain—if, to that most acute of human ailments, mental doubt, you are ever to give effectual succor, you must be content to pay the price of the costly education. Like him, you must suffer—being tempted.—*F. W. Robertson*.

"EDUCATION does not commence with the alphabet. It begins with a mother's look, with a father's nod of approbation or a sigh of reproof, with a sister's gentle pressure of the hand, or a brother's noble act of forbearance, with handfuls of flowers in green and daisy meadow, with birds' nests admired but not touched, with creeping ants and almost imperceptible ommets, with humming bees and glass beehives, with pleasant walks in shady lanes, and with thoughts directed in sweet and kindly tones, and words to mature to acts of benevolence, to deeds of virtue, and to the sense of all good, to God Himself."

THE church needs a change in quality as well as quantity of membership. One-half the professed Christians amount to nothing. They go to church. They pay pew rents. They have a kind regard for all religious institutions. But as to any firm grip of the truth, any enthusiastic service for Christ, any cheerful self-denial, any overmastering prayer, any capacity to strike hard blows for God, they are a failure. One of two things these half-and-half professors ought to do—either withdraw their names from the church-roll, or else go so near the fire as to get warm. Do you not know that your present position is an absurdity? You profess to be living for God and heaven, but all the world knows you are lying. Wake up! Do something before you are dead. Either help pull the Lord's chariot, or get out of the way.

Our Young Folks.

Harmony.

Booze water and oil,
One day had a broil,
As down in a glass they were dropping;

The Priest and the Boy.

A parent asked a priest his son to bless,
Who, forthwith told him he must just confess.

Do Something.

"Don't be impertinent!" said a toad to a grasshopper that hopped unceremoniously over his back.

A Science Lecture for Boys and Girls.

On Tuesday afternoon, the 1875-76 session of the Royal Institution, London, began with the delivery of the first of the annual Christmas series of six lectures.

Professor Tyndall said it was fifty years since the managers of the Royal Institution proposed to give a course of Christmas lectures on astronomy.

Human life is not usually along the high plane of dignified leisure, or scientific proficiency. It has its hills and its valleys, its days of light, and its days and nights of gloom.

Christ and Current Controversies.

A significant anecdote is related of the celebrated Bishop of Leighton, which belongs to the earlier period of his ministry.

This anecdote has been brought to mind by a discourse by Rev. R. W. Dale, successor of John Angel James, of Birmingham, England, republished here by T. Whitaker.

Among the controversies of the day which challenge attention, he names those excited by the materialist unbelievers in Christianity; those which originated in Romanism; and those which concern the relations of the labouring classes to political institutions and social organizations.

We are not prepared to insist as strenuously as the author of the discourse, on the limitations to pulpit liberty or discretion, which he would impose. But the general truth which he emphasizes, is unquestionable.

But there are limits to opportunity as well as capacity, and the attempt to acquire universal knowledge, is sure to break down somewhere. A man wants knowledge outside of his proper profession, as he wants tools, to have them at command when the occasion requires.

The sum of £20,000 has just been given by Mr. Francis Wyse, a wealthy Cork merchant, to the Protestant cathedral at Cork, which was built, all but the three towers, five years ago.

The sum of £20,000 has just been given by Mr. Francis Wyse, a wealthy Cork merchant, to the Protestant cathedral at Cork, which was built, all but the three towers, five years ago.

Sabbath School Teacher.

LESSON VII

SAUL AND HIS SONS SLAIN. 1 Sam xxix. PARALLEL PASSAGES.—1 Chron. x. 1, 14; Judg. ix. 54.

SCRIPTURE READINGS.—With v. 1, read 1 Sam. xxviii. 4, 11; with v. 2, read 1 Chron. viii. 33; with v. 3, read 1 Sam. xxviii. 25; with v. 4, read Lev. xxvi. 36; with v. 5, compare 1 Chron. x. 5; with v. 6, compare 1 Sam. xxviii. 19.

GOLDEN TEXT.—The wicked is driven away in his wickedness.—Prov. xiv. 32.

CENTRAL TRUTH.—Transgressors' ways are hard.

In this concise account of the close of Saul's life there is not much that demands explanation, and the main efforts of the teacher ought to be directed to the character of Saul's life and the great lessons from it, and from its tragical close.

The pupils will notice that this chapter is the same—with a very slight change—as 1 Chron. x. 1-12, which shows that records were kept of great public events, and that the inspired writers were directed of the Holy Ghost to avail themselves of them where they were suitable.

THE SITUATION.

V. 1 takes up the record from 1 Sam. xxx. 11—"the Philistines went up to Jezreel"—which had been interrupted to give an account of David's course.

Seven or eight miles from Gilboa, to the north of the Philistines camp, was a village, the name of which, Endor, Robinson found still in use. It belonged to Manasseh (Josh. xvii. 11). In this place was a priestess—a ventriloquist, who lived on the superstitious fears and hopes of the people, as the zeal has always done.

Saul's position—enemies—fears—expedient—the which—her character—power—place—message to Saul—how gained probably—(the) on Saul—the battle—(the) Saul's condition—fear—wherefore—quest—result—his own action—the other story—probable history of—the complete overthrow—the lessons of Saul's life—and death—his natural qualities—his defects—one thing lacking—his place—duty in consequence—laurel—willfulness—evil of ruin—visible and real, though invisible.

THE TRAGEDY.

The facts are few and sad. The battle clearly went against Israel from the beginning. The men fled and fell. In all ancient battles it was an object to capture or kill the leaders, who sometimes turned the fortunes of the day by their single valor.

(V. 2) followed hard upon Saul and his sons, three of whom being in the fight, including the good and chivalrous Jonathan, they slew. Over him we may well, like David, drop our tears. (See 1 Chron. viii. 33, and 1 x. 2.)

V. 3 contains words capable of a double rendering. Either he was hit or found wounded, as in the text—or, as high authority renders it, "he was sore afraid." It is impossible not to pity him, great as his sins had been. His terror is explained in

(V. 4) The natural pride shrinking—in a warrior's mind—from the humiliations of the victorious enemy. So he begged his armor-bearer to kill him. But he would not—partly from his own terror, partly from deference to his dignity. Saul fell on his own sword, and died by his own hand; for while it is possible that the story of the Amalekite, in 2 Sam. i. 8-10, may have been true, and that he despatched the wounded king, it is far more likely that he was an adventurer—one of those human vultures that follow an army and strip the slain—and coming on Saul's body, he hoped with his story to magnify and ingratiate himself with David. He could get the particulars from an Israelite prisoner, as an excited rumor of battle details.

V. 5 shows us how much David escaped by being in exile from Saul's court at that time. His life would have been in danger. This incident is quite in keeping with the methods of ancient war, and the bonding together feudal chiefs and their retainers.

V. 6 describes the decisive character of the defeat—the death of Saul, his three sons, his armor-bearer, and "all his men," i.e., either of his immediate retinue, or a general strong expression of complete destruction, so that no organized force remained.

The life must have been singularly unworthy that God marked by such a disastrous close. Let us turn to

ITS LESSONS.

(1) The substance of it was ungodly.

One can point to many evil deeds in David's life, but as a king he distinctly felt that God's will was to be done, and his penitential sorrow is keen and sincere. Both these elements are wanting in Saul. He had good, amiable, strong qualities. He was at first simple, modest and brave. But these merely natural qualities failed him, so soon as temptation began. So long as natural inclination ran with duty, he did duty; but as soon as duty opposed natural inclination, he disregarded it.

His life never was good at its heart. He was known to be not a religious man. "Is Saul among the prophets?" expressed the popular feeling, and became a proverb. He only thought of Samuel at the beginning as a diviner, who could be fed with a trifle to tell about the a-ses; and he ended his public life, as he began, consulting a "diviner" again.

No reliance can be placed on what is born with us. We must be "born again." Boys and men may be brave, courageous, handsome, amiable, popular, but led by circumstances, passions, temptations, into terrible sins and terrible ruin.

(2) Religious light is one thing. Religious principles another. Saul had light. He prophesied. But this made his end the worse. So it is now. Many "enemies of the cross of Christ" were instructed in the truth.

You may find wicked men who were once teachers, public speakers, ministers, sometimes, too, lifted to a high place, and popular; then becoming vain, arrogant, off their guard; then falling into temptation; then trampling on the truth that condemned them, and sparing the former friends whom they have driven off by their sins. Hence the danger of premature elevation of those who begin well. (See 1 Tim. vi. 6.)

(3) There are virtues of one's time or class which one may have and yet be bad. A gentleman may be high-toned, honorable, incapable of a lie, generous, courteous, and yet lack the one thing before God.

A merchant may be honest, upright, punctual, industrious, and yet be very wicked.

A boy may be "sternly" courageous, and above meanness, and yet be ungodly. A girl may be gentle, kind, modest, and yet be a "careless daughter."

(4) There are two plans of life. The right one is doing the will of God. The wrong one is willfulness, or doing our own will. Saul took the latter. Run it flows in. And this run would be just as real, if we did not see it in present disaster. (See Ps. l. 16, 22.)

(5) There are us in the more sinful by our nation. As king of Israel Saul was bound to honor God, do His will, respect His service and precept, and obey His Word—the very thing he did not. So we are all the more responsible from having the word, teachers, ministers, and other advantages. Let us remember John iii. 19: "The condemnation."

SUGGESTIVE TOPICS.

Saul's position—enemies—fears—expedient—the which—her character—power—place—message to Saul—how gained probably—(the) on Saul—the battle—(the) Saul's condition—fear—wherefore—quest—result—his own action—the other story—probable history of—the complete overthrow—the lessons of Saul's life—and death—his natural qualities—his defects—one thing lacking—his place—duty in consequence—laurel—willfulness—evil of ruin—visible and real, though invisible.

Things that Last.

Let us now look at those things that "will never wear out."

I have often heard a poor blind girl sweetly sing, "Kind Words will never Die." Ah! we believe that these are among the things that "will never wear out." And we are told in God's tender book to be "kind to one another, tender-hearted, forgiving one another."

The Word of the Lord will never wear out. Though the grass shall wither, and the flowers fall away, the Word of the Lord endureth forever, (1 Peter i. 24, 25).

The life of the righteous will never wear out. They will live in the world to come as long as God shall live; but the death of the wicked will last forever.

The joys of the kingdom of heaven will never wear out. The people of this world soon die; but the enjoyments of that world will never end.

The crown of glory will never wear out. The crown of the winner in the Olympic games soon faded; the crowns of kings all wear out; but the crown of glory will never fade away (1 Peter v. 4.)

The "new song" will never wear out. We hear sometimes that some of our tunes are worn threadbare; but that will never be said of the new song.

Which will you choose? The lasting, or that which wastes away? The things of life, or eternity? Will you choose wealth, honor, fame? or the joys of heaven, eternal life, the crown of glory, and the "new song."

May God enable us to make a wise choice; and, with Joshua, may we choose to serve the Lord.—Christian Treasury.

God's Care Over Us.

The Lord is good and merciful. He watches over us, and guides us in the way we should walk. If we obey him, he will protect us in the midst of dangers. How he keeps us through trials and afflictions. Sometimes he lets us see, after it is passed, how he had been with us, and protected us. Perhaps, like Christian, in the "Valley and Shadow of Death," we were not at the time fully aware of the real dangers through which we were passing, but God knew all, and by his own hand, led us safely through. He is continually on the look-out for our welfare, and why, then, should we not follow him where he leads us?

Be what you are; this is the step toward becoming better than you are.

To Adam, paradise was a home; to the good among his descendants, home is a paradise.—Julius Hare.

Use of Wine.

A gentleman, who came to me for a long talk, said, "I have a conscientious objection to total abstinence, and it is this: our Saviour made wine at the marriage of Cana in Galilee."

"I know he did."
"He made it because they wanted it."
"So the Bible tells us."
"He made it of water."
"Yea."
"Will, he performed a miracle to make the wine?"
"Yea."
"Then he honored and sanctified wine by performing a miracle to make it. Therefore," said he, "I feel that if I should give up the use of wine, I should be guilty of ingratitude, and would be reproaching my Master."

"Sir, said I, 'I can understand how you should feel so; but is there nothing else that you put by, when our Saviour has honored?'"

"N, I don't know that there is."
"Do you eat barley bread?"
"Yea," and then he began to laugh.

"And why?"

"Because I don't like it."

"Very well, sir," said I, "our Saviour sanctified barley bread just as much as he ever did wine. He fed five thousand people on barley loaves manufactured by a miracle. You put away barley bread from the low motive of not liking it. I ask you to put away wine from the higher motive of bearing the infirmity of your weaker brother, and so fulfilling the law of Christ. I wish to say that the man signed the pledge three days afterward.—John B. Gough.

BRITISH AND FOREIGN NEWS.

The Bishop of Gloucester has inhibited the Rev. Mr. Mackenzie from officiating in his diocese.

The new press law passed by the French Assembly is so liberal in its provisions that several prominent papers which were suppressed have resumed publication.

Forty-two tons of beef shipped from New York were sold in London a few days since. The meat was in good condition and sold at an average of six pence per pound.

The Sultan of Turkey has 800 wives, and devotes to his own and their use £2,000,000 out of the £7,000,000 that constitutes the whole income of the Turkish Empire.

The rich and powerful Rajah of Gwalior is on his way to England to marry the daughter of Colonel Decker, his former minister. The children are to be reared in the Brahmin religion.

The Prince of Wales has carried with him to India eight fire-engines, and presents to the native princes whom he expects to visit. The Prince of Wales will be as great a spender of cold water as if he were the prince of whales.

Nubar Pacha, financial minister of the Khedive of Egypt, and one of the ablest members of that Government, has resigned his position. He is but fifty years of age, but has for many years been prominent in public affairs. He is an Armenian Christian, and was educated in England.

Two nuns at Breisach, in the Grand Duchy of Baden, accused of having attempted to prepare a young lady for the fraudulent exhibition of the Saviour's wounds, have been forbidden by the Baden government to act as nurses or to attend upon invalids.

The Scotch Church at Rome, Italy, will be supplied during the ensuing winter by the Rev. Alexander Cusin, of Lady Glenorchy's, Edinburgh, for the first three months, beginning in November, and the Rev. Dr. Hugh Macmillan, Glasgow, for the quarter commencing in February.

CANON LIDDON lately said: "I should be the last to deny that no Scotch churchman only, but Christendom at large, is morally indebted to the splendid example of self-denying energy which has been set before them by the Free Church of Scotland."

The term for which Archbishop Ledochowski was imprisoned for disregarding the German ecclesiastical laws terminates on the 3rd of February. The Catholics are preparing to celebrate his release in "an appropriate manner." He is still obstinate, and it is probable will be favored with still further "persecution" by the Government.

It having been asserted by semi-official German newspapers that the Ultramontane opposition to the ecclesiastical laws of the Government was abating, the organ of the Ultramontanes declares that "submission to the State in the sense demanded by Prussia is contrary to the fundamental principles of the Church, and can never be accorded."

The Jews and Christians in European Turkey are exempt from military service, and pay a tax for the privilege from a very early age, but it is a great boon to them nevertheless. The recruiting of Mahomedan troops only from Mahomedan subjects, is sensibly diminishing the Moslem population in some Provinces.

GREAT STAGNATION prevails in the grain trade in northern Russia. Russian agriculture and commerce are threatened with a collapse. Chief among the causes is the keen competition of America. In 1867 Russia sent out forty-four hundredths of the total British import, and the United States only fourteen. In 1873 the United States sent out forty-four hundredths, and Russia only twenty-one.

The Turkish Government is foundering about in an awkward and fruitless manner in endeavoring to suppress the Herzegovinian revolt. It has requested the Pope to lend it a helping hand, in the way of moral suasion, of course, but declines to consent to intervention by other European Governments. It seems quite likely that the latter will be the upshot of the matter yet. It is said that Austrian occupation of the territory has really been determined upon, and that it is absolutely necessary to prevent a massacre of the Christians.

British American Presbyterian. FRIDAY, FEBRUARY 4, 1875.

Owing to the pressure on our columns this week we have to leave our editorial on "Archbishop Lynch and Mr. Mackenzie," "The New License Bill," Notices of Periodicals, and other articles.

THE LAST WORD—THE CONFESSION OF FAITH.

We have been induced to grant a last word to "The Presbyterian" and "Lay Presbyterian" upon the Westminster Confession. Both now are willing to make a truce in this warfare. We could not follow either, especially the latter, into all the questions raised by the series of articles now closed. We would merely remark in the first place, that in dealing with such a subject, one in which the vast majority of thoughtful people in our church feel the deepest interest, the utmost precision and definiteness are indispensable. Many, we are sure, would insist upon knowing precisely what are to be regarded as "major differences," "matters of detail," and purely "speculative and abstruse points." We suspect that any careful comparison of opinions on these questions, with a view to practical action, would disclose a very wide divergence. Until this be done, discussion must be, to a great degree, aimless.

Again, though we would not for a moment charge "Lay Presbyterian" with intentional disingenuousness, the anxiety of the writer to make out a case, leads to such a persistent representation, by implication rather than distinct statement, of what our church requires of ministers, office-bearers, and others in relation to the Confession as really amount to misrepresentation, and has the same effect as disingenuousness. Duty to our church requires that we point out such statements, and put those who may not know better upon their guard against accepting them as being the relation the church actually requires all her ministers, office-bearers, and members to stand in towards the Confession. The impression is sought to be conveyed, or at least, would most naturally be made, that the mass of our average congregations are required rigidly to hold to all the dogmas—as the writer likes to style them, of the Confession. No such thing is asked of the mass of our congregations. All that is required is the acceptance of a few of the leading doctrines of the Scriptures—a simple faith in the Lord Jesus Christ, attested by a Christian life corresponding to such a profession.

"A Lay Presbyterian" writes as if our Church required of her ministers the acceptance of every "minute detail" of the Confession, and hold it over them "in terrorem" to bring them to task for the slightest deviation: the representation is implicitly made that ministers whose views do not coincide with the subordinate standards in "some abstruse metaphysical point" must sever their connection with the Church. She is represented as pursuing the "exclusive" policy unwarranted by Scripture, of nominally at least, closing her pulpits against all who cannot endure every statement or theoretical opinion of those who have lived when men had less sense of the incompetency of the human mind to deal with subjects in which few would care definitely to dogmatize now." Lay Presbyterian knows perfectly well that these representations are not correct. No minister of our Church regards himself as being in such a position; and we cannot but say that one who allows anxiety to make out a case so to distort the truth is not qualified to be a guide or to enlighten public opinion upon so important a subject.

It appears to us in the last degree strange, if "Professor Young" speaks for many of our excellent ministers as Lay Presbyterian "knows." All these excellent ministers, zealous as they must be for the prosperity and purity of the Church they love, having access to all her courts, and able to bring such a weight of influence to bear upon the Church as such excellent men must command, should not as yet have taken the first step to bring this all important subject in a regular way before the Church. We fear that in this case the wish is father to the thought. We have only to say on the other hand that we have not yet met with a single minister of the Church who does not deeply regret Professor Young's letter, and condemn both its matter, the time of its appearance, and the new and strange course of procedure, which, although a member of the Presbytery of Toronto, he has thought fit to take.

Neither can we agree with "Lay Presbyterian" that notwithstanding all the practical difficulties in the way of revision of the Confession by our Church—the newly united Church to be consolidated, forms of procedure to be settled, the subject of ministerial education, home and foreign mission work pressing their claims constantly and increasingly, ministers of the lately different bodies not yet well acquainted, much less having acquired full confidence in each other—we cannot, we

say, agree with no correspondent that, in spite of all these and many other obstacles in the way, this would be a good time to begin so delicate, arduous and protracted a work as the revision of the Confession will be whenever it is undertaken. Least of all can we fall in with the opinion that, because this question has been raised incidentally, and as is said without any "premeditation," the providence of God is obliging us to do this work just now. Nor can we believe that many would agree with "Lay Presbyterian" in this view. Had this question been raised not merely incidentally, but with much anxious, thoughtful, and prayerful premeditation, had it been before the Church, which it is not at all at present, in the regularly appointed way, we should have been much more disposed to see in it a call in the providence of God to undertake the work of revision of the Confession. Important as this work in the estimation of many may be, we have not the least doubt that the overwhelming majority of our ministers and zealous workers will regard the spread of the Gospel at home and abroad, the consolidation, and bringing all the schemes and machinery of the United Church into the most efficient working condition, as far more important than the revising the Confession, and sufficient profitably to occupy all her energies for some years to come.

THE DEBATE ON THE LICENSE BILL.

This bill came up for a second reading on Monday night. While many found fault with it as not going far enough, especially in not dealing with saloons, it was generally accepted by the House as a "step" in the right direction. If the Government carries out faithfully the provision of this bill it will prepare for going farther at no distant day. The member for North Norfolk who was so loud and eloquent when presenting the petitions of the ladies showed his zeal for this good work by being amongst the most easily satisfied, and was well described as having backed down and fizzled out of the position he had formerly taken.

The former system of licensing was all but universally condemned as an utter failure, and the House generally agreed in the wisdom of the proposed new mode. The only fear on this point was founded upon political grounds; namely, the increased patronage it puts into the hands of the Government. It will we hope show its sincerity in going so far as it has done by appointing only men of character and reliability for the offices of licenser and commissioner, the more especially as they admit this provision to be the point upon which the whole bill depends.

It seems strongly to be supposed that this measure, and carrying it out, are the special business of temperance men. We contend it is one in which the welfare of the whole country is deeply concerned, and that therefore it is the duty of all to see that it is fairly carried out. As the Government declared their intention to accept of no amendment of any importance, none were offered, and the bill was read a second time.

Ministers and Churches.

At a meeting of the Presbytery of Montreal, held there on the 11th January, the Presbytery, at his own request, dropped the name of the Rev. Gavin Lang from their roll of membership.

On New Year's eve, the Rev. R. Rodgers, and family, of Collingwood, were agreeably surprised by being waited on at the manse by two young lads, who, in the name of the congregation, presented them with a purse of money and other valuables to the amount of over \$100, as a token of kindly remembrance.

The Presbytery of Montreal has arranged to hold meetings next month in the various congregations within its bounds, when deputies will speak on the blessings of the union so happily consummated in June last, and on the importance and necessity for greater liberality to the funds of our Home and Foreign Mission Boards. Great good will accrue from such meetings, at least such is the mind and prayer of the Presbytery.

During the last three weeks special services have been held in the congregation in Collingwood. The pastor has been assisted by the Rev. R. Scott and the Rev. John McLean, who rendered very valuable and efficient services. Meetings were held every night, which were largely attended, and occasionally prayer meetings were held during the day. Many of the Church members have felt it to be a time of refreshing from the presence of the Lord, and a goodly number of the young and others, have been gathered to the fold of Christ.—Con.

On the evening of the 24th ult., Mrs. White, Mrs. White and Mrs. Frazier, surprised their pastor, the Rev. J. Eadie, of

Knox Church, Milton, and his wife, by presenting Mrs. Eadie with a handsome china tea set, and the sum of \$30 cash, as a token of good will and sympathy from themselves and the friends in town connected with the congregation. This is the fourth time in so many years that these friends have devised "liberal things" for their minister and his wife, and encouragement. It is also worthy of notice that this congregation, as well as the sister charge, contributed to the list in contributing to missionary purposes.—Con.

On the 26th ult., the Rev. Edward Vincent was inducted into the pastoral charge of East Seneca and Blackheath, by the Presbytery of Hamilton. The Moderator of Presbytery presided and put the usual questions, which were satisfactorily answered by Mr. Vincent. The Rev. George Bruce, M.A., of St. Catharines, preached an excellent sermon from 2 Cor. v. 14, "For the love of Christ constraineth us." The Rev. James Black, of Caledonia, gave the charge to the young minister, and the Rev. Mr. McGuire addressed the congregation. There was a large attendance and the whole service was very impressive. The young minister received a cordial welcome from the people, and enters on his charge with every prospect of success. He was paid in advance a half-year's stipend.

The members and adherents of the "First Presbyterian Church," La Chute, P. Q., met at the residence of their pastor, Rev. Mr. Mackie, and presented him with a very large supply of provisions, etc., along with a purse; and also a purse to Mrs. Mackie. At the same time his friends from East Settlement presented him with a beautiful fur coat, worth about \$35. Mr. Mackie returned thanks in a very affecting and appropriate manner. The time passed very pleasantly till about eight o'clock, when a good and substantial tea was served to about eighty guests, the furnishings of it coming from numerous baskets which the friends brought with them. All seemed to enjoy themselves. Such occasions are useful, as they create a good feeling between ministers and the younger members of their flocks, and show the ministers that their labors are not without at least some good results.—Con.

On Sabbath, the 23rd inst., the Rev. R. Campbell, A.M., Montreal, preached in St. Andrew's Church, Huntingdon, to large audiences. His sermons were received with great acceptance. On Monday evening, the 24th, a missionary meeting was held, when the Church was crowded. The pastor, the Rev. Mr. Muir, occupied the chair. Addresses bearing on Home and Foreign Mission work were delivered by the Revs. Messrs. Philip, Watson, Morrison and Campbell. Mr. C. gave the speech of the evening. At intervals during the meeting the choir, under the able leadership of Daniel Shanks, Esq., (Mrs. Shanks with her usual ability presided at the organ,) gave some pieces with fine effect, and which were much admired by the large audience. The collections amounted to \$44. It may not be out of place to notice that since Mr. Muir's return from Scotland in July last, the congregation has contributed \$120 to the schemes of the Synod and Presbytery.

On the 4th inst. a very pleasant and successful tea meeting took place in connection with St. Andrew's Presbyterian Church, Delaware. The Town Hall was filled with an exceptionally orderly and appreciative audience. The London St. Andrew's choir, under the able leadership of Mr. Banon, discoursed thoroughly good music to the entire satisfaction of the audience, which was expressed in frequent applause and *encores*. The chair was happily and efficiently filled by Rev. Mr. Hay, pastor, who has reason to congratulate himself on the success of the entertainment. The speakers present were Rev. Messrs. Fancher and Chambers, and Mr. John Donaldson, teacher, all of whom seemed in happy humour, both to their own enjoyment and that of the audience, and spoke well. The young ladies of the congregation and the young men did their duty nobly, for which they received a cordial vote of thanks. Heartly votes of thanks were also given to the choir, speakers, and chairman; and the success of the entertainment is indicated by the fact that the interest did not flag for a moment, though the "wee sma' hours" were nigh at hand when the benediction was pronounced.—Con.

A pleasant and profitable evening was passed by the Presbyterians of Prince Arthur's Landing and vicinity on the 20th ult. The Ladies' Sewing Society had been making preparations for a bazaar, in aid of the manse building fund, for some months previous. This in connection with a social festival was held in the lecture room of the Church on the evening in question. From the articles sold and the festival a considerable sum was realized towards the object in view. In this connection it may be mentioned that the building of the manse (which is now occupied by the missionary) cost nearly \$800, and receives the Home Mission Committee of nearly \$200 a year, they having gener-

ously decided to pay his house rent from Oct. 1st, 1875. Another event of the evening, not less encouraging than pleasing to the missionary and his wife, was the presentation to the latter of beautiful and valuable china breakfast and tea sets, with other useful articles. This episode in the proceedings took both Mr. and Mrs. McCrae completely by surprise, they being totally unaware of the pleasure that was in store for them. Altogether the evening was spent most pleasantly and profitably.—Con.

The annual meeting of the Montreal Stanley Street congregation was held on the evening of the 12th ult., and the report which was presented by the managers of the proceedings of the past year was highly satisfactory, indicating a degree of progress in the new congregation, which speaks much for the energy and fidelity of its management, as well as great liberality in the members. The fact that the membership of the congregation has nearly doubled since the advent of their pastor—the Rev. J. C. Baxter—amongst them, is indicative of the appreciation of his ministrations as well by them as by those who are in the way of hearing him.—One week later, on the 19th inst., the annual meeting of the Congregational Missionary Society was held to receive the annual report of the missionary committee, and apportion to some of the many mission schemes of the church the funds which had been collected during the year for missionary purposes. The following is a summary of what has been contributed by this congregation during the year:—Revenues for the support of Ordinances, \$3,143; for Building Fund, \$11,971; Proceeds of Soiree, \$247; for Missions and College, \$1,982; in Sabbath School for missions, \$43; total, \$27,386.

A THANKSGIVING meeting was held in the Motie Manse on New Year's day. After devotional exercises, and a few remarks with reference to the season, the pastor stated that \$4.50 had been raised by the young people for benevolent objects during the past year. Of this, they had given \$2 to the China Mission of our Church, and \$2.50 to Miss Macpherson's work. He then presented rewards to fifteen young people for proficiency in Scripture history, all of whom with scarcely an exception, manifested a thorough knowledge of the lesson assigned them. He next returned thanks for a handsome New Year's present—a fur coat which he had received the evening before—the gift of a few friends, partly residents, and partly summer visitors. A collection in aid of the Presbyterian College, and the "Washing by the River" was sung, and the blessing pronounced. Thereafter there were exhibited to the assembled friends, in the parlour, which was gaily decorated, several interesting works of art, and other curiosities, all of which were highly enjoyed. Owing to the state of the roads by reason of the late mild weather, the attendance at this was not so large as it has been on some similar occasions.

The annual meeting of the Norwood congregation was held on the 18th inst. The Treasurer's report showed the exceedingly satisfactory state of affairs which the adoption of the monthly contribution system always produces. Instead of being in arrears with their pastor's stipend, they are now able to pay him monthly in advance, and have a balance on hand besides. Notwithstanding the large amount expended on the Church property with the fresh setting up house after their ecclesiastical wedding last July, the whole has been met (except about \$25,) by the ordinary collection on Sabbath. On the following evening the annual tea meeting was held, an entertainment which the ladies have made famous by their taste and skill, and the crowded house testified to the public enjoyment of former occasions. The pastor, the Rev. T. F. Fotheringham, occupied the chair, and addresses were delivered by Rev. Mr. Clarke, (Wesleyan,) and by Rev. Messrs. Duncan, of Colborne, and Sutherland, of Warwick. Other Protestant denominations were well represented in the audience, and even some Roman Catholics were not afraid of heresy in Presbyterian tea and cakes. Several anthems were sung by the choir, accompanied by their fine organ, and were rendered in a style which few choirs could rival. The net proceeds from sale of tickets was \$37, devoted to the extinguishing of the debt still remaining on the manse.

We call attention to the letter and speech of the Rev. Mr. Chiniquy, also the list of names published in another column. This work is still extending and attracting widespread attention. Russell Hall is filled to overflowing morning and evening of Sabbath, and over 300 attend the weekly prayer meeting. Another congregation has been opened in the west end of the city in St. Joseph's St. Dr. McVicar informs us that on the last two Sabbaths he was present in the pulpit with Mr. Chiniquy, and counted between three hundred and four hundred French people present, all listening most attentively to the preaching of the word.

Sabbath School Conference.

The Presbytery of Guelph held their annual Presbyterian Sabbath School Conference in Melville Church, Fergus, beginning on Tuesday evening and closing on Wednesday evening. Dr. Hogg, Moderator of Presbytery, presided and opened the Conference by an excellent sermon from Hebrews viii. 10. Mr. Smith then read an account of the Statistical reports he had received from Sabbath Schools in the bounds. A Committee on Resolutions was then appointed, and the services were closed for the day.

The following morning the Conference again met at nine o'clock. After devotional exercises verbal reports were received from Superintendents regarding the schools under their charge, and a free conversation held upon these, after which addresses were given by Dr. McKay, Rev. J. K. Smith and James Ross, Esq., upon the extent to which each teacher is responsible for the success of his class and school.

In the afternoon an hour was spent in hearing addresses on the best manner of securing qualified teachers. At 3 o'clock a mass meeting of Sabbath school children was held. A large number assembled, but in consequence of the severity of the cold, several, especially from the country, were prevented from attending. Interesting addresses were given them by speakers appointed for the purpose. The remainder of the afternoon sederunt was occupied with considering the best manner of interesting the children in the schemes of the Church.

The Conference did not meet again in the evening. The subject for discussion was the relation between parental and Sabbath school instruction, and this was discussed by Mr. Millican before the close of the afternoon sederunt.

All the services were deeply interesting, and we trust that teachers will return to their different localities instructed, and incited to greater earnestness and faithfulness in the discharge of the work to which they have consecrated their energies, and that the Presbytery will feel encouraged in holding such Conferences, in watching over the spiritual interests of the young throughout their bounds, and promoting their religious education through the institution of Sabbath schools.—Guelph Mercury.

Presbytery of Kingston.

The quarterly meeting of this Presbytery was held in St. Andrew's Hall, Kingston, on the 11th and 12th days of January. There were present eighteen ministers and five elders. The following were the chief items of business transacted. The following draft minute was submitted by Mr. Gray and adopted:—Intelligence of the death of the Rev. James McIntosh, late of Amherst Island, which took place on the 3rd Dec., having been communicated by the clerk, the Presbytery desire with the notice of his demise, to place on record their high estimate of their venerable brother. He belonged to a family of the name of McIntosh, of the name of McIntosh, which has been the name of the family for many generations, and was a faithful, conscientious pastor, dwelling among his own people in humble and unwearying assiduity, labouring for their good as God gave him ability; unumbringly bowing to the will of God in the befallings of life, the grace of God in the gospel, was his stay and joy in life's last struggle. The Presbytery condole with the aged sister of their deceased brother, now separated from her life-long companion, and commend her to the love and companionship of the friend who sticketh closer than a brother. Mr. Maclean reported that Mr. Cook and he had visited Melrose, etc., as instructed, and that the people there had agreed to raise in future \$400 per annum. The deputation were thanked for their diligence, and the hope was expressed that the increased amount of grant previously recommended would be paid for the half year ending the 30th Sept. The committee formerly appointed to visit the Ridge and Carlow stations was continued, with the addition of Mr. Smith as convener. Arrangements were made for moderation in calls at Stirling and Amherst Island. A paper purporting to be a call from Napanea, was set aside on the ground of irregularity. A report was given in by the committee appointed to make additional inquiries in relation to the condition of the church property within the bounds. Mr. Wilson was empowered to look after the church property at Bath. Messrs. Wilson and MacKerras, ministers, and Mr. MacAlister, elder, were appointed a committee to confer with the congregations of Camden, ancient certain property there respecting which a difficulty had arisen. Missionary meetings were arranged for. Attention being directed to the desirability of establishing stations at Morton and other places in the township of Leeds, it was resolved to take this step next summer, a gentleman from England having made a liberal offer of assistance. It was agreed to make application on behalf of the stations in Hinchinbrooke for a grant of \$2.50 per Sabbath from the central fund, to date from the first day of May last. Messrs. Wilson and Gallaher, ministers, and Mr. McAlister, elder, were appointed a deputation to visit these places, and urge the people to increased liberality. It was decided to secure the services of fourteen missionaries for the ensuing summer. It was resolved that public devotional exercises be conducted at the opening of the next quarterly meeting in lieu of the customary sermon, arrangements to be made therefore, by the ministers and representative elders of our congregations in Belleville.

We take pleasure in directing attention to the card of the only temperance hotel in Toronto. It is very centrally situated, the charges are moderate, and the proprietor, Mr. James Matthews, is unwearied in his efforts to promote the comfort of guests. Our readers who may prefer patronizing a temperance house will do well to "make a note of it."

The Westminster Confession.

part of his fellow-Christians, and so far from scowling execration upon them because of it, he waited in hope and charity the progress of a more enlightened conviction in their minds, Phil. ii. 15, 16. Thus he would not have said of the doctrine of salvation by grace alone, "This, for aught that is known, he might have said of the doctrine of predestination." Now, why should the Presbyterian Church be less indulgent and liberal than "the Apostle Paul?" What right has she, from her ultimate standard of Scripture, to decree that of such error and unavoidable "varieties of conception," only one shall be tolerated among her office-bearers, or to denounce as "error" among her own children that which she would not denounce as "error" in the pious and faithful minister of sister churches, which she recognizes as equally with herself branches of the Church of Christ? The minor differences already alluded to proceed chiefly, doubtless from differently constituted minds, and these differences of mental constitution are found in every church. By what right, then, should any church refuse to accept as her ministers any but those whose mental constitution makes it possible for them to conform, in the most abstruse points, to the views which she favours? To say that she will authorize no man to preach the gospel who is not in all points a Calvinist, or a Wesleyan, or, as the case may be, seems to me to be very much like saying, "I am of Paul," and "I of Apollos," instead of, "I am of Christ."

that of rigid speculative adherence to a human system of philosophical theology, instead of the more simple and Apostolic test of love to Christ, and to human souls, and willingness to preach the great doctrine of the Gospel—justification by faith, which has been truly called—the article of a standing or falling Church? Is there really any warrant for so weighting our minds with traditional tests which many have long felt to be burdens too heavy to be borne, and freed from the pressure of which, I believe many of our number would preach with far more power and force, feeling more free to search the Scriptures for themselves, and bring forth from its treasures "things new and old"—to feed their people with, as the Spirit of the Lord may guide them.

warm advocates of "the Confession of Faith," to teach the same concerning God's object in the creation of man that the Confession does. The latter says that "the chief end of man is to glorify God, and to enjoy him for ever," and the former says substantially the same—"It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good." Conf., Chap. ix. 1.

have his name published in the press, and that in the face of the Bishop and priests—in the face of his friends, of his father and mother, or sister or brother, he must be earnest. (Applause.) When this poor man comes to give his name that way, when he expects to be thrown out of his house because he is a Protestant, or to be abused, and insulted, I say that it is not to be commended as a hypocrite, for he commits a grand and noble deed. (Applause.) I fear many of you do not understand the muddy action of the French Canadian who comes to me and says, "Sir, I am ready to eat all the dirt which falls on me, my father, my mother or friends, and give up all that is dear to my heart, and come to follow Christ." If you do not understand that that is the work of God, I have nothing to say. Only the other day while I was speaking to two young ladies against confession and purgatory, a young man came in looking pale. I said, "You are sick." "I have come to the conclusion," said he, "that my Church is not that of Christ, and I have come to give up the religion of Rome in order to follow Christ. My father has cursed me, and my wife says she will desert me if I would do it, but this morning I decided that to save my soul I would have to give up father, mother, and wife." I asked, "Are you quite ready to take up such a cross?" he answered, "With help of God I am." I said, "I hope your father and mother and wife will not desert you" and this afternoon he came again with the tears on his cheeks and said, "It is too bad; the priest came to my house when I was absent, and persuaded my wife to desert me, and she said at dinner she should leave my house, and my dear child is to go too." This is one case among hundreds. This afternoon I saw four young men pale and faint, they said, "We have been turned out from the house of our father; we have been cursed because we gave up our names." There they were on the highway without employment and left to starve. I asked, "Do you regret what you have done?" They replied no, they did not. Seeing they were starving, though it was late in the afternoon I gave them dinner, and sometimes Mrs. Chiniquy is not very well pleased with me about this. (Great laughter and applause.) What must these noble men do? Go to beg? No. Will they starve!—Yes, unless help comes, unless you can employ them. I have more than 300 men who are starving—noble men who never beg, who prefer to faint than to ask for bread. Where will they go? They have lost their employment. The greater part of them had good positions, but the day they left the Church of Rome, they were turned out of them, and in some cases with wages unpaid. People, in the name of God I ask you to come to their help. In the name of Christ do something for these sufferers. (Applause.) I have no less than forty clerks and over 100 more of different trades who have no employment because they left the Church of Rome. This is a serious matter. After speaking of how remarkably his health was sustained in his arduous labors, he referred Mr. Court and the noble band of friends who have stood by the cause, as well as the pioneer missionaries, Oliver, Tanner, Vernon, Amaron, Doudet, Ressler, Charbonnel, Ladeur, etc., who had, as it were, prepared the way; they had sown the seed and he had come to reap.

Editor BRITISH AMERICAN PRESBYTERIAN. SIR,—A good many years ago, two men differed upon a question of so much importance to themselves at least, that nothing would do but to settle it by a public discussion. They agreed that the decision of the controversy should be left to a jury, equally chosen by each of them. All arrangements having been duly made, at the time and place appointed, they presented themselves before a considerable audience, brought together by interest or curiosity. According to solemn agreement, each was to speak so many minutes, say fifteen. The first delivered his oration, and his opponent followed with his reply, and so on alternately for a couple of hours. At last the jury deliberated, but their great difficulty was that there was nothing to decide; for the disputants did not even attempt to confute each other's statements.

Confession of Faith.

Editor BRITISH AMERICAN PRESBYTERIAN. SIR,—A good many years ago, two men differed upon a question of so much importance to themselves at least, that nothing would do but to settle it by a public discussion. They agreed that the decision of the controversy should be left to a jury, equally chosen by each of them. All arrangements having been duly made, at the time and place appointed, they presented themselves before a considerable audience, brought together by interest or curiosity. According to solemn agreement, each was to speak so many minutes, say fifteen. The first delivered his oration, and his opponent followed with his reply, and so on alternately for a couple of hours. At last the jury deliberated, but their great difficulty was that there was nothing to decide; for the disputants did not even attempt to confute each other's statements.

Editor BRITISH AMERICAN PRESBYTERIAN. SIR,—A good many years ago, two men differed upon a question of so much importance to themselves at least, that nothing would do but to settle it by a public discussion. They agreed that the decision of the controversy should be left to a jury, equally chosen by each of them. All arrangements having been duly made, at the time and place appointed, they presented themselves before a considerable audience, brought together by interest or curiosity. According to solemn agreement, each was to speak so many minutes, say fifteen. The first delivered his oration, and his opponent followed with his reply, and so on alternately for a couple of hours. At last the jury deliberated, but their great difficulty was that there was nothing to decide; for the disputants did not even attempt to confute each other's statements.

Editor BRITISH AMERICAN PRESBYTERIAN. SIR,—A good many years ago, two men differed upon a question of so much importance to themselves at least, that nothing would do but to settle it by a public discussion. They agreed that the decision of the controversy should be left to a jury, equally chosen by each of them. All arrangements having been duly made, at the time and place appointed, they presented themselves before a considerable audience, brought together by interest or curiosity. According to solemn agreement, each was to speak so many minutes, say fifteen. The first delivered his oration, and his opponent followed with his reply, and so on alternately for a couple of hours. At last the jury deliberated, but their great difficulty was that there was nothing to decide; for the disputants did not even attempt to confute each other's statements.

Choice Literature.

Still and Deep.

BY F. R. SKENE, AUTHOR OF "TRIED," "ONE LIFE ONLY," ETC.

CHAPTER XXIV.

As Mary walked away through the garden (after the conversation with Bertrand)...

When the family came out on the lawn, after dinner, that day, Mr. Wyndham, drawing Laura forward, placed her hand in that of Bertrand...

It was far otherwise, however, in the case of one who was much more truly Lureline's victim than high-toned Mary Trevelyan...

After a time Mr. and Mrs. Wyndham sauntered away, Mary having already disappeared; and when John Pemberton saw Bertrand drawing Laura closer to him...

"But, my own Laura, I cannot leave you with that insolent man! By what right does he—"

"Hush, hush!" she interrupted; "you do not know what you are saying; wait till you understand it all."

"That is right; then leave me now altogether, and trust to me to make everything plain to you."

His faith and loyalty towards her were so entire that he obeyed at once. He pressed her hand tenderly, turned, and walked into the house; while Laura flew back to Bertrand as if she were a bird released.

"That poor old fellow," she said laughing like a happy guileless child, "I shall have to train him into better habits—he is so used to being always with me."

Bertrand had witnessed her short interview with Pemberton in no very serene mood, and he said, frowning darkly, "Laura, tell me the truth, have you ever given that young man reason to think you would marry him?"

"Mary had adopted brother" how is it possible, Bertrand? It is unkind of you to say that; she added with a charming look of petty vexation; "if you loved me as well as I love you, I do not suppose you would fancy I could ever be so silly as to let that of any one but your self."

while the pure silvery light from without struggled with the red glare of the flames within the room. Lureline began with many expressions of endearment to her beloved adopted brother. She liked to think, she wrote, how certain it was that their sweet fraternal affection could never diminish or fail—how entirely they were one in thought and feeling—how sure she was now, and always, of his sympathy and approval in all that she thought and did.

Twice John Pemberton read this cruel and heartless letter through to the very end, then he let it fall from his grasp to the floor, and sitting down on the side of his bed, he buried his face, white and cold as with the chill of death, within his trembling hands. He felt that he must think the matter out till he had arrived at a complete comprehension of what the words written on that paper meant for Laura and for himself in connection with all his existence, both here in this mortal world and in that which was to come.

This for Laura Wyndham, well named after the beguiling siren of the legend; but what of John Pemberton—John Pemberton, once dedicated to the ministry of Christ?—once, with the pure enthusiasm of a true devotion, anxious to offer up his whole life and strength and power in willing sacrifice to bring the light and knowledge of his Master's name to those who sat in darkness, and who had cast away all the noble purpose of his highest love to spend year after year in demoralizing worship at that false woman's feet—what of him?

(To be continued.)

The Evils of Dissent.

It would appear from a quotation recently made by a local paper from a little work used in the parochial schools at Richmond, of which the Rev. C. T. Procter is vicar, that the children there are taught very strange views with regard to Dissent. The book is entitled "Some Questions of the Church Catechism, and the Doctrines involved Briefly Explained, for the Use of Families and Parochial Schools," by the Rev. Frederic Aubert Grace, M.A., vicar of Great Barling, Essex. Turning to page 17, question 85, the following occurs:—"We have amongst us various sects and denominations, who go by the general name of Dissenters. In what light are we to consider them?" A. "As heretics, and in our Litany we expressly pray to be delivered from the snare of 'false doctrine, heresy, and schism.'" (83) "Is, then, their worship a laudable service?" A. "No, because they worship God according to their own evil and corrupt imagination, and not according to His revealed will, and therefore their worship is idolatrous." (87) "Is Dissent a great sin?" A. "Yes; it is in direct opposition to our duty towards God." (89) "How comes it, then, in the present day that it is so lightly thought of?" A. "Partly from ignorance of its great sinfulness, and partly from men being more zealous for the things of this perishing world than for the Lord of Hosts." (91) "But why have not Dissenters been excommunicated?" A. "Because the law of the land does not allow the whole-ome law of the Church to be acted upon; but Dissenters have vitally excommunicated themselves by setting up a religion of their own, and leaving the ark of God's Church." (95) "What class of Dissenters should we be most on our guard against?" A. "Those who imitate the most nearly the true Church of Christ." (96) "Why so?" A. "Because we are more liable to be deceived by such, the points of difference being apparent, bold and unimportant, whereas the very circumstance of their being Dissenters shows that they have fallen from the unity of the Church Catholic, and consequently are not in a

state of salvation.' (97) But are they not some Dissenters who use the same form of prayers as ourselves?" A. "Doubtless; but the prayers of the church being, for the most part, for the priest to offer up in behalf of the people, it must be sinful and presumptuous for those persons who are called Dissenting teachers to address the Throne of Grace, usurping the priestly office." (98) "Is it wicked, then, to enter a meeting-house at all?" A. "Most assuredly; because, as was said above, it is a house where God is worshipped other wise than He has commanded, and therefore it is not dedicated to His honour and glory, and besides this, we run the risk of being led away by wicked enticing words; at the same time, by our presence, we are witnessing our approval of their heresy, wounding the consciences of our weaker brethren, and by our example teaching others to go astray."

Roman Catholic Church Statistics.

The "Catholic Directory" for 1876, edited by the Rev. W. A. Johnson, secretary to Cardinal Manning, and published under the sanction of the Roman Catholic authorities, gives the following information and statistics of the Roman Catholic Church in Scotland:—In Scotland the ancient hierarchy ended with James Beaton, Archbishop of Glasgow, who was exiled, and though reinstated by James VI. never returned to his see, but died in Paris in 1603. The Scottish mission afterwards remained entirely under the care of the English arch priests and vicars apostolic till 1603, when Pope Innocent X. incorporated the Scotch priests into an independent body, and freed them from English superiors. The first vicar apostolic of Scotland was appointed in 1619. In 1781 the country was divided into two ecclesiastical districts, and in 1827 was further partitioned into three, which still exist, and are governed by an archbishop and two bishops with foreign territorial titles. There are in the three districts 244 priests and 238 churches and chapels—a slight increase upon the figures of last year. The whole British empire, including dependencies and colonies, consists for the purpose of the Roman Church of twelve Archiepiscopal Sees, seventy-three Episcopal Sees, thirty-five Apostolic Vicariates, and seven Apostolic Prefectures governed from Rome. At the present time there are twelve Romanist Archbishops and Bishops holding office in the British empire. The Peerage contains the names of twenty-six members of the Roman communion, including the name of Sir Robert Gerard, whose promotion to the House of Peers was announced on Tuesday; and the Baronetage, forty-seven. There are seven Roman Catholic members of the Privy Council. Fifty Roman Catholics have seats in the House of Commons. It is worthy of note that the name of Lord Camoys, which subsequently to the newspaper discussion last year about the Papal Infallibility was excluded from the list of Catholic Peers in the "Catholic Directors," is now restored to its place. The total number of sees throughout the world which acknowledge the jurisdiction of Rome is 889, and the total number of bishops, according to statistics published in January, 1875, was 1105.

Christians Awake!

What earnest Christian can fail to be ashamed of the weakness and changeableness of the love which is all that Jesus has ever received at his hands—of the unheartiness and interquency of the services he has rendered to His kingdom—of the slow and inconstant steps with which he has followed His example—and the much want of faith and fervency wherein he has failed to cultivate as he ought a holy and joyful fellowship with Him in all his sorrows? Were Christians more with Jesus in the garden of Gethsemane—more studious to enter into the mind and love of a suffering Saviour—more given to cultivate the "fellowship of his sufferings," and to realize the deep glories of their own redemption as upspringing endlessly from the unathomable abysses of the anguish of the Son of God, and boundless and secure to them only because his anguish was so great and all-sufficient—they would be far more awake to the things that are unseen and eternal, and live both more holy and more blessed under the powers of the world to come. Awake, then, ye children of God, to a livelier faith and a more penitent and grateful love to him who died for you and who rose again. It is high time to awake out of sleep, for now is your salvation nearer than when ye believed. He who lay prostrate on the ground in Gethsemane will soon come to sit upon his great white throne. Awake, and serve Him in faith and love. Serve Him, and fight for Him, under the banner of His own most free and forgiving and sanctifying love—the love that saved Gethsemane and the cross for you. And ever tasting that the Lord is gracious, serve Him with godly fear, remembering that the Lord our God is holy. So shall you not be ashamed before Him at His coming.—The Shadow of Calvary, by Dr. Hugh Martin.

VEVENS is expected to have an eruption of long duration. Fire has appeared in the interior of the crater.

THE Egyptian contribution to the Centennial Exhibition is the first which has arrived in New York.

THE fog was so dense in Paris on the 16th ult., that policemen were stationed with lights in the middle of the principal traffic.

THE general reform movement has reached Switzerland. In St. Gall, the costs of burial are to be borne by the municipal commune.

THERE is a rumour that Mr. Disraeli intends to make the older Rothschild a Peer. There is no Jew, and there never has been a Jew, in the House of Lords.

BISHOP'S College, Lennoxville, was burned on the night of Jan. 6th. The college library was burned. The grammar school, dining hall, chapel, and Principals' house were saved.

"Li-Attah."

Menochius' translation of Isaiah xliii. 1, as cited by Dr. Addison Alexander is: "I have redeemed thee, I have called thee by thy name, Li-attah." The English of Li-attah is, 'To me art thou—a beautiful name for the whole Israel of God, and for every believer. One of the grand hymn-writers has made much of that wonderful name, Jehovah Tsiddken. Bunyan made much of Beulah. The Bible makes much of those names, and of such others, as Jehovah nissi and Jo amm; and there is much in Li-attah—thou art mine.

It is our glory and joy. My relations to God—that I am His that He has redeemed, called me by my name; so now made me that I am to show forth His praise—all this, so independent of all merit in me, is endowment so rich, honor so high, love so surpassing, that I can learn what it means only at the cross, and in the covenant of grace, and in the exceeding glory of heaven, and in the inspired words, "The love of Christ which passeth knowledge." It means, glory in the highest to my God, and to me, joy ineffable and everlasting. "Li-attah! to me art thou."

It means a sacred safety. He who has chosen me for himself will preserve me. He has promised, "When thou passest through the rivers they shall not overflow thee, for I am thy Saviour." Dangers environ the brethren; temptations urge them; Satan casts forth the drag-net; around us are its entangling meshes; but lo! there stands the One whom we have believed, His great pity, His sure salvation, His perfect love. Who shall separate us from the love of Christ, or pluck us out of the Father's hand, or reverse the decree sealed with a "Li-attah"—thou art mine? Hath He spoken, and shall He not make it good?

It means a monitor—the monitor of our best Friend; Beware; thou art mine! He who, with such outlay of love, has made His children what they are, will take effective methods to make them what they are yet to be. He will make them faithful, will chastise their unfaithfulness, and at length present them unto himself, "a glorious church, not having spot or wrinkle, or any such thing." For it stands on record, Li-attah, to me art thou—mine, my witnesses, my ransomed, my servants, my sanctified, my glorified—"mine in that day when I make up my jewels." And so, judgment must begin at the house of God. We must walk humbly with Him; the whole soul must be transformed, and the whole body dedicated, and sin mortified, and grace must grow unto glory. The vocation wherewith we are called is monitory.

It is a sweet chime to cheer us onward. Step by step we march to triumphal music, under His leading who hears our groans, and "who always causeth us to triumph." Stop by step, holding in our heart's our Lord's sweet words, "Thou art mine," and begging Him to seal us as His own, with the Holy Spirit of promise, we come nearer and nearer to Him. At length, in death's cold, "Thou art mine," flood, heart and flesh. "Thou art mine," unceasing chime of God's love, and for us out so clear—heard only in the heart, as the river—Li-attah, thou art mine! thou art mine! and there He is to welcome us home!—Phil. Presbyterian.

THE EARTH VIEWED FROM THE MOON.—A writer in the British Quarterly indulges in a glowing description of the appearance of our earth to an inhabitant of the moon. He says: At last night's turn. Gradually it comes, after the sun has gathered up its smiting beams and gone down to rest. All at once we are plunged into comparative obscurity, for again there is no twilight to stay the steps of the departing day. But looking up into the sky, we behold a vast orb which pours down a milder and more beneficent splendor than the great lord of the system. It is such a moon as our terrestrials cannot boast of, for it is not less than thirteen times as large and luminous as our own. There it hangs in the firmament without apparent change of place, as if "fixed in its everlasting seat." But not without change of surface. For this great globe is a painted panorama, and turning round majestically on its axis, presents oceans and continents in grand succession. As Europe and Africa, looking the Mediterranean in their embrace, roll away to the right, the stormy Atlantic offers its waters to view, then the two Americas, with their huge forests and vast prairies, pass under inspection. Then the grand basin of the Pacific, lit up with island fires, meets the gazer's eyes, and as this glides over the scene, the eastern rim of Asia and the upper portion of Australia sail into sight. The Indian Ocean and afterwards the Arabian Sea, spread themselves out in their subdued splendor, and thus in four and twenty hours the great rotundity we tread turns its pictured countenance to the moon and grandly repays the listening lunarians by repeating, to the best of its ability, the story of its birth. Nor is the sky less marvellous in another respect. For the absence of any atmospheric diffusion of light permits the constellations to shine out with a distinctness which is never paralleled on earth. They glitter like diamond points set in a firmament of ebony. Stars and clusters which we never see with the naked eye flock into view and crowd the lunar heavens.

LIEUT. CAMERON was eighteen months travelling from Ujji to Loanda.

IN Spain, in spite of many Roman Catholic archbishops, ninety-three bishops, 100,000 priests, 11,000 monks, and 19,000 nuns, out of 15,000,000 less than 1,000,000 are able to read and write.

THE growing wealth of Liverpool and of its citizens is exemplified by the sums bequeathed by some of the leading men of the town who died during the past twelve months. It will be seen from the following that the legacies of eight of these gentlemen represent in the aggregate upwards of £4,000,000:—Robert Gladstone, £300,000; James Houghton, £300,000; Richard Houghton, £500,000; Charles Turner, M.P., £700,000; James Tjrer, £200,000; R. L. Jones, £350,000; J. J. Rowe, £400,000; and H. Dawson, £1,500,000.

Scientific and Useful.

KEEP all lights as far from curtains as possible.

SALTPETRE AND SCURVY.

A French chemist asserts that salt alone answers all purposes for packing pork, provided all animal heat has left it before salting. No saltpetre should be used as it induces scurvy. The brine should be as strong as possible, and cold water is capable of dissolving more salt than hot water.

DROPPED EGGS.

Have ready the skillet half filled with salted water scalding hot, break each egg into a cup, and slip it carefully into the hot water, so as not to break the yolk. While the eggs are boiling throw the water over the yolks with a spoon. When the whites look firm take them out with a perforated skimmer. Trim them neatly, place each on a piece of buttered toast, and send to the table hot.

HORSE-STALLS

are usually made too narrow. A tired horse needs room to turn and stretch his tired limbs; fatal injuries come from confining spirited horses in short, narrow stalls. A friend had the best one of a valuable span kicked by a strange horse in a short stall, which broke a leg. A pair of handsome western horses were brought to take the place of the boys, and one of them in one year knocked down a kip, perhaps by the narrow stall, and is now of trifling value.

TO BREAK GLASS.

An easy method of breaking glass to my required form is by making a small notch by means of a file, on the edge of a piece of glass; then make the end of a tobacco pipe, or a rod of iron about the same size, red hot in the fire, apply the hot iron to the notch, and draw it slowly along the surface of the glass, in any direction you please; a crack will be made in the glass and will follow the direction of the iron. Round glass bottles may be cut in the middle by rapping round them a worsted thread, dipped in spirits of turpentine, and setting it on fire when fastened to the glass.

CELERY.

The habitual use of celery is more beneficial to us than is commonly supposed. A writer who is familiar with its virtues says: "I have known many men, and women too, who from various causes had become so much affected by nervousness that when they stretched out their hands they shook like aspen leaves on windy days, and by a moderate daily use of the blanched foot-stalks of celery as a salad, they became as strong and steady in limb as other people. I have known others so nervous that the least annoyance put them in a state of agitation, and they were in constant perplexity and fear, who were cured by the use of celery." "The habit of using celery daily in the season, and onions in its stead when not in season."

HOW TO HAVE BEAUTIFUL HYACINTHS IN WINTER.

Late in December, after our fall stock of bulbs was disposed of, we found a dozen or more hyacinths of various colors which had been overlooked. To keep them from spoiling they were hastily planted in four or five large pots, and these set away in an outbuilding, where they would be free from frost and have very little light. There they were for three months, and nothing done except to water the occasionally. Expecting little or nothing from them, they were not noticed till leaf and flower-stalk were both perfectly developed. The light had not been sufficient to color the flowers, and these were all of a dirty pale green. The pots were now brought to the sitting-room and placed in the full sunshine, and in a few hours each spike had assumed its natural tint. The effect was very beautiful. Not a bulb had failed—red, purple, yellow, blue, and white were all large and perfect.

EFFECTS OF BEER DRINKING.

The Sanitarian for January says: "The worst results from accidents in the London hospitals are said to be among draymen. Though they are apparently models of health and strength, yet, it one of them receives a serious injury, it is nearly always necessary to amputate, in order to give him the most distant chance of life. The draymen have the unlimited privilege of the brewery cellar. Sir Astley Cooper was once called to a drayman, who was a powerful, fresh colored, healthy looking man, and had suffered an injury in his finger, from a small splinter of a stove. The wound, though trifling, suppurated. He opened the small abscess with his lancet. He found, on returning, he had left his lancet. Returning for it, he found the man in a dying condition. "He man died in a short time." Dr. Gordon says: "The moment beer-drinkers are attacked with acute diseases, they are not able to bear depletion, and die." Dr. Edwards says of beer-drinkers: "Their diseases are always of a dangerous character, and in case of accident, they can never undergo even the most trifling operation with the security of the temperate." They most invariably die under it." Dr. Bachan says "Malt liquors render the blood sly and unfit for circulation, hence proceed obstructions and inflammation of the lungs. There are few great beer-drinkers who are not phlegmatic, brought on by the glutinous and indigestible nature of ale and porter." "These liquors still waste the blood and tear the tender vessels of the lungs to pieces." Dr. Masson says: "Intoxicating drinks, whether taken in the form of fermented or distilled liquors, are a very predisposing cause of disease." The hospitals of New York show an equally unfavorable record of the intemperate, and private practitioners everywhere have the same experience.



is to visit Berlin in the... FOR SIBILLOT the celebrated... has lately died.

MAN has offered £1200 a year to... a bishopric for Cornwall.

MISSISSIPPI a large quantity of cotton... for want of persons to gather it.

THE ARTISTS in Great Britain number... 10,502.

THE principal mercantile failures for 1875... according to the London Times amount to more than \$1 millions sterling.

THE clause in the Supreme Court Bill... debarring the right of appeal to the Privy Council of England has been disallowed by the Imperial government.

THE British Government has ordered... H. M. Steamship Sirius from Ascension Island to Loanda to take on board Lieut. Cameron and his party.

ENGLISH papers fond of hoaxing talk of secret negotiations between extremists in the English Church and the Vatican, looking to the secession of the whole body of Ritualists to Rome.

SPANISH advices state that the Royalist army in the north is closing in on the Carlists and a decisive battle is expected.

A MASS meeting at Montreal recommends the United States tariff to be adopted in Canada as a necessary means of protection.

COL. GORDON is said to have reached some rapids on the Nile, impassable by his steamer. The surgeon of the expedition had died and he was the only white man remaining.

MANY of the Christians in Asiatic Turkey are said to be professing conversion to Islamism, in order to avoid oppression from the Turkish rulers, and the unrestrained rapine of the Kurds.

THE Turks are said to have gained a signal victory over their opponents at Radovan, forcing the road from Trebinge to Ragusa.

PUNCH says that the following is a fair summary of ritualistic practices, here, there, and everywhere:

- Floral decorations; Early celebrations; Silly innovations; Local irritations

THE Rev. Mr. Punshon uttered a sharp thing lately. When speaking of the passionate longing of Chinamen in America to be buried in their native land, he said, having no parish churchyard, they were better off than Wesleyans in England, who, when they asked for bread, could not even get a stone.

THE FUGITIVE SLAVE LAW circular gives no better satisfaction than the former one. The alterations made seem even more displeasing to the British public than the original, as the latest intelligence from England states that the agitation on the subject is increasing. Numerous meetings are held in different parts of the country, at which strong protests are raised against it. The circular differs in one particular from its predecessor. In September, officers in command of Her Majesty's ships were instructed that on the high seas a slave should be retained on board, on the ground that the British vessel was part of the dominions of the Queen; but that if the vessel returned into the territorial limits of the country from which the slave had escaped, he might be surrendered if a demand were made, supported by the necessary proofs. But according to the recent instructions he is to be retained, if he so desires, till he can be transferred to a country or a ship where his liberty will be respected. It will be seen that in this respect, a Queen's ship is considered as having to the fullest extent, the liberating properties of the British soil, as expressed by Cowper:—"They touch our country and their shackles fall." But the case of slaves seeking refuge in our ships when in territorial waters is neither considered to be equally capable of solution, nor is it treated in the instructions with equal simplicity. The September circular directed that the fugitive should not be retained on board after proof that he was legally a slave. The amended instructions say that when the danger to his life has passed away, he is not to have permission to remain on board; although an appearance of favor is made by requiring that no demand is to be entertained for his surrender, and no examination is to be made as to his position. It is remarked by the English press that the distinction is one which may be perfectly clear to lawyers, and may satisfy what are called legal quibbles; but in some cases out of ten, the fugitive slave will find no practical difference.

Special Notices.

Mable Grove, Ancaster. Messrs. W. G. Chute & Co.

GENTLEMEN,—I feel bound by a sense of duty, and a desire to benefit my fellow-beings, to make known the wonderful effect of your Indian Rheumatic Cure has had in my case. I suffered from rheumatism for six years, and tried everything said to be beneficial without obtaining relief, and I came to the conclusion to try nothing more; but my husband hearing of your medicine wished me to try it, and with a doubting heart I tried one bottle, and I was so much relieved that I tried another, which completed the cure. I hope you will publish these facts, as many in this neighbourhood testify. Hoping your medicine will reach every one afflicted, I remain, yours truly, Mrs. W. G. CHUTE.

Sold by all Medicine dealers, Price, per bottle, \$1.50. Manufactured only by W. G. Chute & Co. Hamilton, Ont. [Auct.]

A DOCTOR'S OPINION. Messrs. Craddock & Co., 1082 Race Street, Philadelphia. You will perhaps remember that I sent for three bottles of East India Hemp about ten years ago, when I had a severe cough, and every one thought I was fast going into Consumption, especially as my physician told me I could never get well. After taking your medicine I found myself cured. Lately I have not been feeling well, and, having good faith in the Cannabis Indica from what it did ten years ago, I again order three bottles.

Respectfully, HENRY B. SPANGLER. MONTROSEVILLE, Lycoming Co., Pa., Sept. 20, 1875.

N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. There is not a single symptom of Consumption that it does not dissipate. \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment, \$1.25 each. Sent at our risk. Address Craddock & Co., 1082 Race Street, Philadelphia.

Births, Marriages and Deaths.

BIRTH. In this city, on the 31st January, the wife of Mr. James Murray, Presbyterian Printing Office, of a son.

MARRIED. At the residence of the bride's father, on the 25th Jan. Mr. Robt. Boals, to Miss Lydia Waldrop, by the Rev. Hugh Lamont, M.A., D.D., of Finch.

At the manse, Finch, by the Rev. Hugh Lamont, M.A., D.D., on the 24th January, Mr. Silas P. Shaver, to Miss Mary Elain, of Oxburgh.

On the 19th ult., by the Rev. Thomas Wardrop, Mr. William Foster Laver, St. Catharines, to Miss Mary B. Liller, of Fergus.

On the 19th ult., by the Rev. Thomas Wardrop, Mr. Neil Marshall, to Miss Rebecca Inolis, eldest daughter of John Innes, Esq., Wellington Foundry, Juelph.

In Arthur, on the 5th ult., by the Rev. D. McDonald, Mr. David Fowles, of Luther, to Miss Mary McTavish, of Arthur.

At the residence of the bride's father, on the 26th ult., by the Rev. Thos. MacGuire, DANIEL KENN, to MARGARET, third daughter of George Williamson, Esq., all of Walsloe.

At the residence of the bridegroom, by the Rev. B. Thynne, of English Settlement, on the 26th January, Mr. Gordon Wood, to Miss Jane Dood, all of the Township of London, Ont.

DEATHS. In London, on the 16th inst. WILLIAM CAMERON, Sailor (father of the proprietors of the London Advertiser), aged 66 years.

Of typhoid fever, on the 24th ult. DONALD JEFFREY, son of the late Andrew Jeffrey, Esq., of Cobourg, aged 20 years.

THE PRODUCE MARKETS.

Table with columns for TORONTO and LONDON, listing various commodities like Wheat, Flour, and Hops with their respective prices.

Table with columns for LONDON, listing various commodities like White Wheat, Red Winter, and Flour with their respective prices.

Table with columns for OTTAWA, listing various commodities like Wheat, Flour, and Hops with their respective prices.

Table with columns for MONTREAL, listing various commodities like Wheat, Flour, and Hops with their respective prices.

Table with columns for MONTREAL, listing various commodities like Wheat, Flour, and Hops with their respective prices.

WHEAT.—Fino at \$1.15. OATMEAL.—Per bbl. of 200 lbs., \$5.00. CORN.—Last sale at 50c.

WHEAT.—Fino at \$1.15. OATMEAL.—Per bbl. of 200 lbs., \$5.00. CORN.—Last sale at 50c.

WHEAT.—Fino at \$1.15. OATMEAL.—Per bbl. of 200 lbs., \$5.00. CORN.—Last sale at 50c.

WHEAT.—Fino at \$1.15. OATMEAL.—Per bbl. of 200 lbs., \$5.00. CORN.—Last sale at 50c.

WHEAT.—Fino at \$1.15. OATMEAL.—Per bbl. of 200 lbs., \$5.00. CORN.—Last sale at 50c.

WHEAT.—Fino at \$1.15. OATMEAL.—Per bbl. of 200 lbs., \$5.00. CORN.—Last sale at 50c.

WHEAT.—Fino at \$1.15. OATMEAL.—Per bbl. of 200 lbs., \$5.00. CORN.—Last sale at 50c.

WHEAT.—Fino at \$1.15. OATMEAL.—Per bbl. of 200 lbs., \$5.00. CORN.—Last sale at 50c.

WHEAT.—Fino at \$1.15. OATMEAL.—Per bbl. of 200 lbs., \$5.00. CORN.—Last sale at 50c.

STRATFORD.—In St. Andrew's Church, Stratford, on the 1st Tuesday of March, at 11 a.m.

KINGSTON.—The next meeting to be in John Street Church, Belleville, on the second Tuesday of April ensuing, at seven o'clock p.m.

WATSON.—At Ottawa, on the second Tuesday of March, at 11 o'clock, a.m.

ROBINSON HOUSE, TEMPERANCE HOTEL, VERY CENTRAL ON BAY STREET, a few doors north of King. Only Temperance Hotel in the City.

TERMS, \$1.25 per day. J. MATTHEWS, PROPRIETOR.

MORVYN HOUSE, NO. 348 JARVIS ST., TORONTO. BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

Conducted by Miss HAIGHT, (successor to the late Miss SKINNER). This school will be re-opened (D.V.) on Wednesday, Jan. 5, 1876.

N.B.—There will be a few vacancies for boarding pupils.

JUST PUBLISHED. PP 238, Cloth \$1. CHRIST AND CHRISTIAN LIFE.

SERMONS PREACHED IN ZION CHURCH BRANTFORD, DURING 1875. By the Rev. Wm. COCHRANE, D.D.

Toronto: ADAM STEVENSON & CO. Brantford: JOHN SUTHERLAND, and all booksellers.

NOW READY. CHURCH MEMBERSHIP OF CHILDREN, By REV. JOHN MUNRO, WALLACE.

Three cents each, or \$2 per 100. James Bain & Son, Toronto.

THE BRITISH AMERICAN Commercial College, DESIGNED TO Educate Young Men, Middle-aged Men and Boys in Commercial Branches.

Special attention is given to the science of Book-keeping as applied to every department of Trade and Commerce; also to Practical Penmanship, Commercial Arithmetic, Commercial Law, Business Correspondence, Spelling, etc. etc.

Its graduates are competent accountants, and are sought for by merchants and business men, in want of help, from all parts of the Province.

There are no vacations. Students may enter at any time with equal advantage. Address ODELL & TROUT, Toronto.

GUELPH Sewing Machine Co.

From the unprecedented success of our Machines in competitions, and innumerable testimonials in their favor by those using them, we are satisfied that the time and money spent in their improvement has accomplished what we desired.

A FIRST-CLASS MACHINE IN EVERY RESPECT.

Examine and try them.

WILKIE & OSBORN, MANUFACTURERS, Guelph, Ontario, Canada.

READ THIS. J. Davids & Co., Chemists, etc., 171 King St. East, Toronto.

GENTLEMEN.—I have great pleasure in certifying from personal experience to the genuine quality of your "LIEBIG'S EXTRACT OF MUTTON." both as a portable food for the loss of energy, and all unbalanced states of the nervous system. It is produced in me the most marvellous results, and brought me by God's assistance to a state of physical strength and mental ability of which, twelve months ago, I never dreamed of enjoying.

I would wish to say far more than either space or time will permit me; but you can make any use you wish of this testimonial, referring any enquirers to me. I shall be much happy to give them any information I may possess on the subject. Hoping the remedy will get a world wide reputation, and that it may be the means of closing the food-gates of the devil, by enabling us to fortify the flesh, so that we may be able to possess a healthy will which we should use in subjugating the body to its influences for the glory of our Creator and for the benefit of mankind. You may, if you think proper, send both name and address on bills and wrappers of remedy, as I care not what man may think so long as the motive lies in promoting the welfare of men's souls for the great end of our existence.

Yours truly, JOHN THREMWITH, 95 & 96 Queen Street East, Toronto.

J. YOUNG, UNDERTAKER, 861 YONGE STREET, TORONTO.

ROSES, BLOOMING, Plants, etc., sent singly by mail 2000 miles, postage free. 12 Plants, \$1.00. 20 Plants, \$1.50. 30 Plants, \$2.00. 40 Plants, \$2.50. 50 Plants, \$3.00. 60 Plants, \$3.50. 70 Plants, \$4.00. 80 Plants, \$4.50. 90 Plants, \$5.00. 100 Plants, \$5.50.

BLUMER MANUFACTURING CO., 617 West Eighth St., Cincinnati, O.

BUCKETE PELL FOUNDRY, 100 West Eighth St., Cincinnati, O.

M'SHANE BELL FOUNDRY, 100 West Eighth St., Cincinnati, O.

Manufacture those celebrated Bells for Churches, Academies, etc. Price List and Circulars sent free.

Address: HENRY M'SHANE & CO., BALTIMORE, MD.

Legal Cards.

DUGGAN & ROBINSON, BARRISTERS, ATTORNEYS-AT-LAW Solicitors in Chancery, CONVEYANCERS, &c. Office—Provincial Assurance Buildings, Court Street, Toronto. JOHN DUGGAN, Q.C. JOHN G. ROBINSON, M.A.

Business Cards. ESTABLISHED 1854. A McDONALD, Renovator and Dyer, of Gentlemen's Wearing Apparel, No. 24 Albert Street, Cor. of James, TORONTO.

MERRIFIELD, Boots and Shoe Maker, 180 YONGE STREET. A large and well assorted Stock always on hand.

Medical and Dental. R. G. TROTTER, DENTIST, 63 King Street East, Opposite Toronto Street Toronto, Ont.

J. W. ELLIOT, DENTIST, Uses his own new PATENT FILLERS, EXTRACTORS, and MOULDING-FLASKS. 43 and 45 King-st. West, over Cooper & Co. Druggists.

R. A. REEVE, B.A., M.D., OCULIST & AURIST, 22 Sauter Street, corner of Victoria, TORONTO.

CANADA STAINED GLASS WORKS, ESTABLISHED 1856. FIRST PRIZE PROVINCIAL EXHIBITION 1871-72. Ecclesiastical and Domestic Stained Glass Windows executed in the best style.

BANNERS AND FLAGS PAINTED TO ORDER. JOSEPH MCCAUSLAND, PROPRIETOR.

D. S. KEITH & CO., LUMBERS, GAS & STEAM FITTERS BRASS FOUNDERS AND FINISHERS, Manufacturers of PETROLEUM GAS WORKS.

Engineers and Plumbers' Brass Work, &c., Conservatory and Green House Heating. Importers and Wholesale Dealers in Iron and Lead Pipes and Plumbers' Materials. 109 KING STREET WEST, TORONTO.

YORKSHIRE CATTLE FEEDER. Is the best food known for fattening HORSES, COWS, CALVES, SHEEP AND PIGS, with great saving of time and money.

IT GIVES STRENGTH AND LIFE to Horses even during hard work.

COWS FED WITH IT produce more MILK and BUTTER, at the same time increase in flesh, and for stall-feeding its effect is marvellous. PRICE 25 CENTS AND \$1.00 PER BOX. A Dollar Box contains 200 feeds.

HUGH MILLER & CO., Agricultural Chemists, 167 King Street East, Toronto.

CHINA HALL, 71 King Street East, Toronto.

CHRISTMAS GOODS JUST OPENED: French Flowers and Plants, French China Dinner and Dessert Sets, French China Breakfast and Tea Sets, French China Toilet Sets, French China Flower-pots, French China Vases, French Glass Flower Stands, French Glass Shades and Mirrors, Silver-plated Knives, Forks, and Spoons, Silver-plated Cruets and Butter Coolers, Rogers' Knives and Forks, Tea Trays and Servers.

GLOVER HARRISON IMPORTER. MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N.Y. Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. See Illustrated Catalogue sent free. No duty on Church Bells.

BUCKETE PELL FOUNDRY, 100 West Eighth St., Cincinnati, O.

M'SHANE BELL FOUNDRY, 100 West Eighth St., Cincinnati, O.

Manufacture those celebrated Bells for Churches, Academies, etc. Price List and Circulars sent free.

Address: HENRY M'SHANE & CO., BALTIMORE, MD.

1876. JUST PUBLISHED 1876. THE PRESBYTERIAN Year Book & Almanac

FOR THE DOMINION OF CANADA & NEWFOUNDLAND, FOR 1876. Edited by REV. JAMES CAMERON, CHATEWORTH, ONT.

"The Year Book for 1875 is marvellously full and correct."—Montreal Presbyterian. "We congratulate Publishers and Editor on the result of their enterprise."—Record of C. P. Church. "This is a very handy, complete and excellent work."—Presbyterian Witness.

FOR SALE BY ALL BOOKSELLERS. PRICE 25 CENTS. C. BLACKETT ROBINSON, Publisher, Toronto.

TWENTY-FIFTH ANNUAL STATEMENT OF THE UNION MUTUAL LIFE INSURANCE CO'Y. ESTABLISHED 1848.

Canadian Branch Established 1850. DIRECTORS' OFFICE: 153 Tremont Street, Boston, Mass.

HON. H. S. WASHBURN, President. For the year ending December 31, 1874.

TOTAL RECEIPTS \$2,408,509 74 TOTAL AM'T returned Policy-Holders \$1,119,282 88 GROSS ASSETS \$8,744,858 46

INSURANCE ACCOUNT. Policies Issued and Reinstated. 6,182 Insuring \$11,505,980 Numbering in Force Dec. 31, 1874 21,758 Insuring \$49,907,370

RECAPITULATION. Interest Receipts during 1874 \$593,538 74 Death Losses paid during 1874 453,531 00 Excess of Interest Receipts over Death Losses \$104,907 74 For every One Hundred Dollars of Death Losses paid, the Company receives in Interest \$133 13

Gross Assets, Dec. 31, 1874 \$8,744,858 46 Gross Assets, Dec. 31, 1873 7,825,057 62 Increase of Assets during 1874 \$1,040,800 84 Percentage of Increase 13 33

Premiums received from New Business during 1874 \$488,229 48 Premiums received from New Business during 1873 323,432 38 Increase in 1874 \$164,797 10 Percentage of Increase 51 51

Total Premium Receipts for 1874 \$1,955,161 00 Total Premium Receipts for 1873 1,325,363 62 Increase for 1874 629,797 38 Percentage of Increase 47 52

POLICIES ISSUED IN CANADA. 1871 238 1872 350 1873 568 1874 1015

The UNION MUTUAL, proffers entire exemption from forfeiture by means of paid-up policies, cash surrender values or extended insurance non-forfeiture law. Ordinary life policies may in this Company become endowments. Premiums reduced annually by surplus distribution.

J. H. McNAIR, General Agent for the Provinces of Ontario and Temple Chambers, Toronto Street, Toronto, Ont.

STOCK'S Extra Machine Oil.

Office of the Joseph Hall Manufacturing Co., Ottawa, Ont., July 17, 1874. GEORGE STOCK, Esq., Toronto.

DEAR SIR,—We have been using your oil on our machinery for some years, and have no hesitation in saying it is the only good oil of the kind we have ever used, and it is the very best machine oil we have ever used. We recommend it to all our farmer customers as the best oil they can possibly buy. We suggest that you put it up in 5 gallon cans for their use, and we feel sure it will sell freely. Any one who gives it a trial will continue to use it.

Yours truly, P. W. GLEN, President. As foreman of the above works, I beg to say I would rather have Stock's Extra Oil than any other oil I have ever used.

Address: A. HENDERSON, STOCK & WEBSTER, 65 Colborne St., Toronto.

ALCIN GOLD AND SILVER CASES. MATCHES. WHARIN. WEST TORONTO ONT.

AGENTS WANTED for the fastest selling book ever published. Send for circulars and extra terms to Agents. NATIONAL PUBLISHING CO., Phila., Pa.

WESTERN ADVERTISER AND WEEKLY LIBERAL.

The most Family Newspaper. 24 years, from its passage. 12th Annual Report published. Published twice a week. Price of 10c per copy. From Jan. 1st to every subscriber. Valuable and useful. Advertiser a Provincial Liquor Law. Advocates an Abolitive Senate. And every good and progressive measure. For Sale by W. F. Clarke, Toronto, Ont. and Children's Department. Good paper—Clear Print. Circulation, Fifteen Thousand. Sample free. Agents wanted.

Address: JOHN CAMERON & CO., London, Ontario.