

Contributors and Correspondents

EVANGELISTIC WORK, No. 2

In my last communication on the subject of this work, I had occasion to refer to its popularity in some quarters. It were all also to notice

ITS GROWING POPULARITY, which is at present very striking. When was first spoken of in the Courts of the Free Church, about twenty years ago. It was with great and prolonged difficulty they could be induced to consider the subject at all. Mark the contrast now, when last May its importance was fully recognized, and strongly commended to the attention of Presbyteries and congregations by the Assemblies of the Free and Established Churches of Scotland, and of the Presbyterian Church of Ireland, also by the Synods of the U. P. Church of Scotland and the English Presbyterian Church. Let us hope, and indications encourage the hope, that the time is not far distant when it will receive the endorsement and the practical consideration from our own Church Courts which it so well deserves. Let me add a few thoughts in regard to the nature of the work and the great essentials to success in it, and first—

THE WORKERS.

The time may come when we shall have our Church, and under the direction of our Presbyteries, men set apart for this work, and wholly given to it, who have shown a special aptitude for it; but in the meantime, why should not our pastors "do the work of an evangelist," as Paul desired Timothy to do, and also make full proof of his ministry? It may be somewhat "out of season" to the regular "pastor," and may require him for a time to "spend and be spent" in unusual manner and degree; but all this Paul seems to have thought desirable for the minister in his day, and why not in ours? I do not undervalue the services of others not in the ministry. All who have tried the work know how the desire arises, "Let us have all the suitable help we can obtain." But, meantime, I say, let us help ourselves, and I believe, with Dr. McVicar, the thing is quite feasible, as recent experience shows. In listening to the most noted evangelist in Great Britain, and many others, I have ever been impressed with the thought that their work might be done quite as well, if not better, by our trained ministry, if they would just lay aside prejudice, and appreciate the importance and the value of the special means employed; study them and give them a fair trial. Mr. W. Varley, for example, I honour and revere as a faithful and efficient worker in our Master's service, and one from whom I have learned some precious things, yet it must strike many of his hearers in Toronto at present that his exegesis of Scripture and arrangement of matter, hence his efficiency as a teacher and preacher, might have been much improved by college training. It becomes an interesting question as to wherein lies the secret of the success of these men. We can hardly hesitate to acknowledge as its most important element their

SPIRITUAL POWER.

Is not this the same "unction from the Holy One" promised of old, and enjoyed by Peter and Paul, Stephen and Barnabas, and every eminent preacher of the Gospel and winner of souls since their time. By this we understand something quite independent of the intellectual power so highly prized by the churches at the present day. Not that they err in this so much as in overlooking the relatively far greater value of that other power, without which they are taught (Acts i., 4 and 8) not to dare venture into conflict with the world. Well will it be for them when they go back to first instructions, and act upon them, as did the little band in Jerusalem. It does not follow that we despise great gifts. Let us rejoice in them when combined with fervid spirituality, as in Luther and Calvin, Knox and Chalmers. But these are few and far between, and it is a fact that God often uses the weak things of the world to do His great works, that the glory may be more evidently His own. There are thousands of preachers whose names are but little known beyond their own horizon, whose ministry, as far as man can judge, has been far more fruitful in what will appear next glorious in the light of eternity—the salvation of souls, than that of such men as Norman McLeod and Dr. Guthrie, not to speak of poor Beecher. There are scores of men in Edinburgh and Toronto of equal or superior intellect, and far more learning, than Moody and Varley, who have never approached them in the results they have achieved. Why it is so is worthy of careful study. I would venture to suggest that often these very talents are fruitful in a self-confidence which renders their possessors being used of the Spirit as they might otherwise be. Class prejudice against what seem unprofessional methods of work is probably another reason. Command us rather to Spurgeon's disregard of pulpit-conventionalism. "I would not," he says, "hesitate to stand on my head in the pulpit, if it would only help to impress upon the hearts of the people the truth. Or to his greater prototype, who was willing to be all things to all men, if by any means he might save some."

Let none, then, shrink from evangelistic work because they do not possess popular gifts—McCheyne had little acceptance in Edinburgh, and W. O. Evans little in many towns and cities—but let them humbly seek, as the first essential to success, the teaching of God's Spirit, and His swelling and energizing power. Surely this is so clearly promised in God's Word, that even the weakest and most unworthy need not despond of its attainment. In fact, those who are least likely to succeed, are those who are most likely to succeed. The means of its practical application may form the subject of a future consideration. W. M. R. Ashburn, Nov. 10.

NEW YORK CORRESPONDENT.

BY A CANADIAN STUDENT.

Since our last inkings for your paper, the ever varying record of things at New York, and new in New York, has rolled up its usual diurnal quota, which can only be chronicled by the 14 page daily paper, such as the Tribune issues every morning. Just think—3 sheets like the Globe, closely printed in small type, at one edition. The literary and scientific section of the community has been entertained by instructive lectures on "Egypt," by Rev. Dr. Chambers, and the world-renowned Bayard Taylor. Both these gentlemen have recently returned after a somewhat protracted sojourn in that, now, doubly interesting land through the continual resuscitation of its primitive civilization, crystallized in its Mummies, Sarcophagi, Hieroglyphics, Pyramids, &c.

These lectures were racy and entertaining. Your readers will find the best report of Taylor's lecture in the Times, much fuller than that of the Tribune, which usually reports very fully scientific lectures, and publishes them in the form of "Extras." By the way, no more varied and interesting gleanings can be found than those extras, viz., Extra No. 23, containing the Tyndall-McCosh controversy, with lectures by Huxley, Owen, &c., can be got for 10 cts.

There are many lectures and literary meetings every night, but the above are noticed, being of general interest throughout civilization on account of the excavations going on in that land of the Pharaohs.

We hinted in our last the possibility of giving your readers an idea of the sermonizing of the far-famed Beecher. To describe the man, or analyze his doctrines, is given up as a hopeless enigma by the shrewdest critics, at ordinary times, not to speak of the extra complication of the present critical juncture. The weekly prayer-meetings give a decidedly more favorable impression of the audience and the discourses, than the Sabbath services, the former being more respectable than the latter.

The Sabbath audience is truly a "mixta multitudo," to whom Plymouth chapel seems a substitute for the Sunday theatre, a place of amusement rather than worship, at least in the old fashioned sense of this term. No for the sermon or what passes for it—that melange of ethical maxims—or so—sentimental creations—dazzling flashes of oratory—unique illustrations gleaned from the whole universe, &c., &c., making up an address over an hour in delivery. Criticism is out of the question. A column of your paper would not suffice to give a correct idea of it.

Your readers will have a clearer notion of our impressions of both sermon and audience, conveyed by that illiterate but expressive adjective, "bosky." This epithet will apply more pertinently to Beecher's theology, which is served up in Homeopathic quantities. Your correspondent heard Beecher last Sabbath morning, and Dr. Ormiston in the evening, both preaching on the same subject and text, "Learning Christ." The discourse of the former was an ethico-humanitarian prelection about learning and knowing Christ, from sources other than the creeds, church, &c. Such a disquisition as might have been given with slight variation of names, by Plato, or other Egan moralist. It ended with a sarcastic denunciation of creeds in general, and the Calvinistic in particular, in the characteristic style of the free thinker of this country and age. There is no backbone in Beecher's theology. It did us good in many ways to hear Dr. Ormiston after Beecher, restoring us to our original frame of mind. Space does not permit an outline of his able and stirring sermon, whose key-note was the very antipos in point of scriptural soundness—to that of the Plymouth oracle. In a word, those of your readers having heard the Dr. (who, in Canada has not?) have, in the writer's humble opinion, listened to a sounder, abler, safer preacher than the Brooklyn sensational orator, clever though he be. His great failing and forte too, is the persistent effort to cater or rather pander to the popular taste. The comparison may seem irreverent and unworthy, still it faced itself on us, in the similarity in the chief trait of another American whose name is a household word, P. T. Barnum, whose big show occupies a whole block on 6th Avenue. The most successful caterer to the public gratification—the preacher of all opinions, struck us as the Sunday-Barnum. It would be as amusing as selections from Punch, or your Grip, to give some of his life, puns, &c. Some other things I may

send a few specimens of the more clever ones, and there are some really "smart" things said by him. His admirers may think we handle him roughly, especially those aspiring young preachers in Canada who rebash (or some we heard) repeat his sermons. New York, Oct. 21th, 1874.

HOURS WITH A CHURCH COURT.

VII. NOONTIDE.

"Now for the tug of war," one would have felt inclined to say, under other conditions than those existing at the stage in the proceedings at which we have arrived, but, as things have begun to take a turn in the direction of agreement, causing a breaking up of the darker clouds that cast around us their gloomy and bewildering shadows, and a flag of truce has been raised, anguring a drawing closer of the cords of brotherhood, we are all on the qui vivo with expectancy as to the negotiations for peace which may be set afoot. Platform and parlor sentiment about a common brotherhood among Christian men and women of every colour and degree may be very entertaining betimes, and is, no doubt, all as it should be in its own place; at the same time we own to a liking for everything like earnestness in seeking to have the living embodiment of such sacred sentiment, in preference to fruitless lip service about it, in the way of unmeaning conventional courtesy. It is not a matter of creed or no creed: to our mind the no creed cry, of which some writers are rather fond at present, is out of keeping with the genius of the age in which we live, which has some claim to be called a thinking one, and also has a proneness for casting its thoughts into a scientific mould, and can only be explained on the principal of a reaction against the opposite extreme, itself running to an extreme, which all reactions are ever apt to do; but it is the matter of a creed into which has been breathed the breath of a living humanity, rather than one which is nothing but dry bones. The world has had enough of dry bones. Adieu to the John, who, under a laudable impulsion on it, "Peace on earth, good will to men," have as their watchword, "What is to be done with peace." All hail to the setting in of peace and earnestness. The meeting has now fully entered on its weighty work. It has been the subject of many prayers, we cannot doubt, while looked forward to with bated breath. And, as if arising out of this, a general feeling is apparent all around, which strikes us as an index of a general desire to raise no stumbling block in a brother's way, but on the contrary to leave no stone unturned to remove all existing ones wherever seen. Never do we remember of attending any gathering where discordant elements of thought were to be harmonized, where there was a more vivid illustration of the harmonizing power of a living Christianity, which is said on the best of authority to make rough places smooth and crooked places straight. Could anything but the happiest results accrue from such a state of things as this? Most fitting means was it to gain the end desired by every lover of the good cause. Unity in action must ever lead to unity in the end, as it is love expressed in fitting forms that kindles love, and not the attitude more befitting enmity, whose visible form is bickering and uncharitable words. Besides, it is in this element that the mind not only conceives its divinest thoughts, and reaches its most trustworthy decisions, but also has its clearest resolutions of the thoughts of God. And as truth is one, though it has many sides, the clearer the vision the more of seeing eye to eye, and the more of harmony even where differences still remain. Turbid streams are apt to be shallow ones, and very muddy too. History has many a mischievous mistake to lay to the charge of an unpeaceful or unloving state of soul; many a heart-burning, many a tear and scene of desolation to lay to the door of ignorance. In this connexion we are reminded of certain lessons which we have learned, as of the nature of first truths, from that source which all Christians of every name acknowledge as their infallible guide. These at may not be amiss to notice briefly, to refresh our memory a little, and at the same time to bring into prominence in our mind the real meaning of the negotiations just referred to, and the ground on which they rest.

1. We have learned that there is essentially a common Christian brotherhood, involving a common fellowship in spirit and aim. The Christian life is essentially and substantially one, under all types and forms, and conditions, springing in all from one root, maintained by one and the same kind of nature, producing always and everywhere fruits that are one in kind though not in degree. "One is your Master, and all ye are brethren," is the Scripture watchword for the whole rank and file. "I am the vine, ye are the branches," brings all to a common meeting point, as all growing from the same tree. This is all true. Very well, since it is, there is not only some family likeness, which one may recognize in all, but also a certain union of sympathies, on which as a foundation it

is necessary to build, in the whole visible fabric of church life, if we would not mar that deeper fellowship with God and man which such common brotherhood implies—if schism in short is not to have a place with all its attendant inevitable evils.

2. We have learned that diversity is a law of life in this common brotherhood. Though revealed truth is one, it will present itself in different lights to different minds, even when these are all so many blinding lights, only bringing it out into fuller radiance and beauty by their very diversity. If each individual has convictions of his own, rather than such as are not his own, obtained by tradition or otherwise, which he holds to be great essentials as others may, without addition or diminution, just as they have come from a higher mind than man's, the applications which he makes of these essentials, by inference, which he deduces from them will necessarily vary, according to his cast of mind, the state of his religion, knowledge, and experience, his general education and his circumstances. We see this verified in every-day experience, not in separate branches of the church alone, but in the same branch as well, among those who, notwithstanding in sum and substance, are identically one. What is this variety but a sign of life? Monotony is stagnation, and stagnation is death. Diversity, therefore, so long as it grows from the one living root, it is everything but a good ground for separation, or remaining so, when it happens from any cause to have taken place. Diversities of gifts, but the same spirit. Diversities of administration, but the same Lord. Diversities of operations, but it is the same God who worketh all in all. We are thus taught of a unity in difference.

3. We have learned that it is the part of all Christians, in whatever they may differ, to co-operate in whatever they stand on common ground. There they ever have a meeting point, as having at least a common end. And we venture to add, as a thing of everyday experience, that where there is such harmony in operation, this expressed sympathy at work individual convictions, though they differ, have more power than otherwise to serve the cause of truth. An opposite course is ever powerful to tender such convictions in their influence on those who differ from them null and void, something even worse than null and void. If men are thoroughly in earnest and love the truth, and welcome her queenly form wherever she be found, they can stand to look their differences in the face, and shake hands over them without compromise, hailing with pleasure their many agreements, and going forward in these in one great phalanx against all that is inimical to the good of our Charity teaches all this.

4. We have still further and lastly learned that oneness already existing in principle makes incorporative an imperative thing. This we take to be one of the plainest lessons taught us from the sacred page. We can no more make churches than we can make the elements, or change the current of the winds, or the ebb and flow of the tides of ocean. When we say this we are simply saying that the laws of the Christian church are not of our formation, and that the relations in which any number of people belonging to it are to stand to each other, are determined by principles immutable as the eternal God himself. If the elements are existing adapted to form in their very nature one organic body, it must ever be regarded as an arbitrary proceeding for any number of Christian people to remain in two or more. Sentiment, tradition, anything else to which the human mind may cling very fondly, is cherished to excess, when it even whispers, "no, it cannot be," in such a case. In this respect we would say, "What God hath joined, let not man put asunder." The Christian is wanting to his creed a little if he does train his sympathies to flow where God in his providence direct.

MEXICANA.

Title Reverend.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—Allow me a small space to review the article contained in your issue of the 6th inst., on the above subject, in response to certain questions propounded by me in a former number. You say, "The matter in itself is too insignificant to deserve attention," permit me to differ with you in that respect. Did not the blasphemous assumption of the Pope and the hierarchy of the Church of Rome take their rise from small beginnings? History teaches us that the first step towards opening the prerogatives of God was the appropriating of His titles. You say "The Hebrews know nothing of the conventional use made of that name." Was it not that the Hebrews held His sacred name in two such a way to make a high use of it? Even in their most degenerate days, when they robbed God of His titles, His sacrifices, and His Sabbaths, yet they did not presume to rob Him of His name. You say "No sensible man will be offended by finding that the prefix is wanting to his name." Why, Sir, was there not one sensible man in the whole Wesleyan Conference of England? The amount of indignation expressed by the whole Conference shows they value the place upon the profit, and it remains to be proven that Presbyterian ministers, if tried in the same way, profess more of the grace of humility than their Wesleyan brethren. To the second question (the most important of the three) your reply is quite besides the question. The question was not whether it was right according to legal or ecclesiastical law, but it was whether the party allowing himself to be called by titles of distinction implying superior holiness, was not violating the law given by Christ to His Church? Permit me to state it again, "Is not the giving or receiving any title of distinction implying superior holiness directly contrary to the commands of the Lord Jesus Christ as contained in Matt. xxiii. 8-10, and xix. 16-17?"

TEMPERANCEVILLE, NOV. 10TH, 1874.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—According to the minutes of the last meeting of the Presbytery of Guelph, the Session of Knox Church, Elora, asked advice of that Court regarding a case of marriage with a deceased wife's sister. I am very much surprised that the above-mentioned Session should have had the least difficulty as to how it should act in the matter. Has not the General Assembly most emphatically declared that such marriages are not to be solemnized? I have heard even ministers say, "I do not approve of such a decision, and, therefore, if I had to do with a case of the kind, I would treat it with contempt." Well, if they were to do so, I maintain that they would break their ordination vows. The command, "Let every soul be subject to the higher powers," is as applicable to the Church as to the State. Our rulers in the former often make laws of which we disapprove, but as we do not believe that it would be sinful to obey them, we obey. We ought to act in the same manner towards our rulers in the latter, in like circumstances. If any evil results follow, they who framed such laws, and not we, shall be held accountable. It would be of no use whatever to make laws, either in the Church or in the State, if the citizens of the one, or the members of the other, were at liberty to obey them or not, just as they pleased. It would be in effect the same as it was in "the good old times," when there was no king in Israel, and every man did what was right in his own eyes. We justly condemn the dishonesty of the Ritualistic and infidel ministers in the Church of England, who teach in direct opposition to the articles which they have described. What better than they would those ministers of our Church be, who should marry men to their deceased wives' sisters? or those Sessions which should allow such as have entered into that relationship to continue to enjoy Church fellowship? If they think that it would be sinful in them to carry out the law of their Church, then, as honest men, they ought to leave her. I know of a minister, a "D. D.," in another branch of the Presbyterian Church, but one which is as much opposed to marriage with a deceased wife's sister as ours. Well, one of his elders once asked him to marry him to his deceased wife's sister. He replied, "I cannot marry you, but if you get married, I will not interfere." The elder and his intended ran off to the States and were married. By and by, they came back. Well, that "D. D.," though he knew the law of his church on that subject, and has solemnly promised obedience to his laws, allows that elder to continue, not only a member of his congregation, but also an elder. I cannot see, Mr. Editor, how a Presbytery can give any advice regarding a case of marriage of the kind referred to. The General Assembly has most distinctly said how those who contract such marriages are to be dealt with. It is the only court which can legislate on that subject. Yours truly, A READER.

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If I understand these passages correctly, have both precept and example against the use of such titles, and any one allowing himself to be called by such titles violates a Divine command. If I am in error, please show it by an exposition of those passages. You say "It is foolish to make a fuss about its use, and to speak of a conventional usage as if it involved some Scriptural principle."

Is not the Saviour's command a Scriptural principle? And of one plain and positive command can be set aside, why not another. Unless you can show that the minister of the present has more liberty than the Apostles your words would imply (although you did not intend it) that the Saviour made an unnecessary "fuss" and "ado" when the man addressed by the common conventional title "good Master."

But we must believe that he who knew the secret working of the human heart, and the danger to be apprehended from spiritual pride, did not give this precept unnecessarily. Such commentators as I have been able to consult, agree that such prefixes are here forbidden. For example Barnes says on the former passage. "The command here is an express command to his disciples not to receive such a title of distinction; they were not to covet it; they were not to seek it, that it should be appended to their name." "It tends to engender pride and a sense of superiority in those who obtain it, and envy and a sense of inferiority in those who do not; and the whole spirit and tendency of it is contrary to the simplicity that is in Christ."

SABBATH SCHOOL TEACHER.

Temperanceville, Nov. 10th, 1874.

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CARDINAL Cullen and the entire Catholic Episcopate have issued pastoral letters denouncing the late address of Prof. Tynan at Belfast, before the British Association, as a revival of Paganism.

Our minds are like all-hung vehicles—when they have little to carry, they make a prodigious clatter; when heavily laden they neither creak nor rumble.—Growell.

Pastor and People.

Eloquent and True.

The sermon of Rev. Arthur Mursell before the recent session of the Baptist Union, held at Newcastle-on-Tyne, England, was a masterly reply to Tyndall. It closed with the following eloquent and tender words: It is, after all, but the flourish of a rhetorical charity to say that the man who works and studies to investigate phenomena is a worshipper in nature's temple, just as truly as we are worshippers in the temples of the creeds. He may, or he may not be, if he accepts God as his starting-point and invites him as his teacher and companion, then he is devoutly studying, and his study is a sacred worship. But if he leaves God out or pass God by, he is a presumptuous Atheist. He may say he is a truth-seeker, but he begins his quest with a lie. The man of faith has the start of him. One is seeking truth, the other is waiting on the truth. One is a peevish vainly cudgelling his own weak brain for light, the other is a child sitting at his Father's knee. One is a would-be wise wise orphan, the other is a trusting son. Truth is not God, not only the emanation of God. To know truth you must postulate God and then ask God to show it to you, not try to find it out for yourself. It is certain that I have a father—there is no need for documents and certificates to verify it—I am myself the living proof. But enough. We have not meant to say a word in disparagement of human inquiry, and might have said much in eulogy of the splendid industry, the heroic intrepidity, and the opulent results of the work of scientific men. We gather up the largesses they have given us, and are grateful. And it is because we are solicitous that they may win wider and yet nobler spoils that we would fain offer them the lamps of faith and of religion to aid them in their search. It did not baffle the genius of Newton to confess a God, it did not narrow the mind or cramp the horizon of Faraday that he believed and prayed. The last sentence of Faraday's address to his students as he closed a course of lectures was to warn them to look higher than the laws they studied—to the Lawgiver who enacted them. But there is a bitter contrast in the final line of the address which has so lately sounded from the learned chair of the parliament of science. A wail of sadness seems to vibrate from it, for it proclaims no finality, no rest from this bloodstained search for truth by the seekers who will not carry with them the candle of revelation and of faith. Having landed himself in a mist, the learned teacher leaves his hearers in the fog to which he leads them, confessing that he must quit a theme too great for him to handle, "but which will be handled by the loftiest minds ages after you and I, like streaks of morning cloud, shall have melted into the infinite azure of the past." Such is the best horoscope which godless science can cast for you, for me, and for itself. To "melt into the infinite azure of the past." This is not thank God the hope set before us in the gospel. We look towards the infinite azure of the future, and in its light we see a new heaven and a new earth, wherein dwelleth righteousness. And envisioned amidst that righteousness we see our ignorant and sinful selves needing no candle of illumination but the glory of the Lord, and with the robes that were doffed made white in the blood of the Lamb. While the seer of materialism describes his successors still toiling in the same darkness, and panting across the same illusory mirage, waving the incense before a deity who still mocks the homage and disdains the censor, the prophet of our faith beholds the children of the regeneration fling their crowns before the living God, and serving him who hath loved them day and night in his temple. Which will you choose, the truth that makes you free, or the slavery of a drudge who is ever learning but never winning knowledge? Which, think you, is the brighter prospect, that of the army of the faithful holding fast the form of sound words amidst the gibes of wittlings and the scorn of scribes, or of a succession of bewildered Pilates, crying, "What is truth?" and quibbling with a Christ they mean to crucify, instead of embracing an Immanuel they mean to love? What need to cry "What is truth?" while the light of the world is blazing, and solving every problem as he brings life and immortality to light? Sad that he should shine before sealed and perblind eyes which cannot see his sheen! Brethren, we despise not learning. We would rot our pilgrim and detain no adventurer through the fastnesses of discovery. We have nothing but a shrill "Excelsior" to shout after the climber who would dare Olympus. But we would say, "Search the world as God's world, and the God who made it shall reveal its mysteries." And we ask you, by the dust which lies upon your sainted fathers' graves, by the blackened stakes which mark the martyr-path behind you, and by the cross which is at once the beacon and bourn of Christian chivalry, shall your children's children be graduated through universities into this commedia of learned gloom, to inherit a bequest of splendid slavery from ancestors who melted into "the infinite azure of the past," declaring, but with polite periphrasis that there is no God? Or, will you, faithful to the traditions in which religion is baptized, teach them to fling the arm of faith round Jesus and his cross, and through the open portal of the open heart to break at once to liberty and light, until the truth hath set them free? O, first let the heart rest in an accepted revelation, and then let the mind strain and speculate if it will with the solid standpoint of a living God behind it; but do not begin from the chaos which is dead, and which man can never quicken, instead of the living voice which cast it into order when he cried, "Let there be light." The inquirer, who begins at matters, twines his useless skein around the white ribs of a corpse; while the starter from the faith which trusts in God winds his throbbing fibres round the beating heart of central life. One is the dull silkworm, spinning its poor cocoon out of itself around the cold body, and drying up and dying in the midst of its own brittle work; the other is a nascent fly lying, waiting for the wings to grow out of the love which shel-

ters it within the nest, and pressing the plummage of its immortal flight through the closeness of its heart to the eternal. I catch a truer and a holier strain from the pinnacled of the post than I do from the chair of the philosopher. While here the wisest sage must live By faith, and not by sight, For duty only heaven will give Enough for guiding light. But when at length, from life's dark road, We climb heaven's heights serene, All light upon the hill of God, In God's light shall be seen. All kingdoms of the truth shall there To tearless eyes be shown, And, dwelling in that purer air, We'll know as we're known. In that serene expectancy I wait and trust. And meanwhile I will not leave the man who mocks my prayers and spurns my faith to be my teacher; but I will swear my truth to him who calls me to his bleeding side, and shows me his pierced hands; who offers me his bosom for a pillow, his smile for my light, his strength for my defence; and who, as he lays his yoke upon my shoulder, gives rest to my soul. The true philosopher will hold a language more like that which false philosophy despises. "I have wearied through the schools, and they have struck more props from underneath me than they have given me hopes to hold by, they have quenched more lights than they have kindled. I have heard the so-called new philosophy, but it is but the echo of the old lie. And now I come back to the sea-shore at Galilee, and the cornfield in the valley of the Kedron. I ask to rest under the jasmine thatch at Bethany, beside the sisterhood, and hear the Master speak again, for 'never man spake like this man.' Yes, Jesus! I come to thee. Thou wilt not spurn me. Thy feet shall be my study; Thy cross shall be my token over I! I will live by this, will die by this, and trust my sin-stained soul to this alone. 'Sentiment! emotion! sneer these schoolmen—yet I love thee still. 'Fool and fanatic!' shouts the wisdom of the world—but still I stand beside the cross, and say the nursery creed, as the creed also of my death-bed at the end, 'I believe in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ his only Son—MY Lord.'"

To-day and To-morrow.

To-day and to-morrow are closely related. They are consecutive periods of time; but we set a higher value on the latter, because we look to it as the time in which our hopes shall be realized, and in which we may do what we are reluctant to do now. And yet in reality to-day is of more importance than to-morrow, for it is the present time that gives shape and character to the future. The causes now operating produce effects in the future, the agencies now at work produce results in subsequent time. The thoughts of to-day are the seed from which the deeds of to-morrow grow. In the blossom of the present is concealed the germ of the fruit of the future. We cannot separate these two periods or regard them simply as successive times. We enter each into the other as a part of us. We carry with us our motives, our hopes, our power. We have no power to say to-morrow shall not come, or to hasten its coming, but we have the power, within a certain limit, to determine what it shall be to us. If the character formed now is pure, if the powers we acquire are good, if our purposes are righteous, we have not only made a good use of to-day but secured peace and joy for to-morrow. If our lives are impure, if our powers are perverted, if we are living for unworthy objects, we have wasted the present time and set at work agencies that will bring to us a terrible retribution of sorrow. The opportunities of life are in to-day. To-morrow is not for waiters, but for workers—for those who use the present wisely and faithfully. Every day has its own possibilities for us, and if these are permitted to pass unimproved, they are gone forever. Whatever may be given at another time, these never return. How great the possibilities of each day are we cannot estimate, for we do not know the results of even a word that is spoken. Upon what is seemingly of no importance the great events of life, the eternal destiny may turn. In the right use of to-day's opportunities lies the success of to-morrow and the blessedness of eternity. To this must be added our entire ignorance of what may be to-morrow. We have records of the past; the events of the present are flashed to us on a thousand wires; but of to-morrow, who can speak with certainty on those things which affect us most? We hear the footstep on the doorstep, and the hand on the latch, but what is the message? Even the king's anxious heart must wait for the tidings until the messenger comes. One day may change our relation to everything. He who knows this gulf of uncertainty that is before us very solemnly says, "Boast not thyself of to-morrow, for thou knowest not what what a day may bring forth." He presses our most important interest upon our immediate attention. "Now is the accepted time; now is the day of salvation." To-day!—In one view it is more important than eternity, because eternity will be full of ever-growing blessedness. It is wasted if we live as if this is all, if we allow the fields of life to be unbroken and unown, if we consume the stores given for future use, the eternity that folk will be one of want and misery. Because eternity is so great the present is of unspeakable value. The Spirit of God, therefore, wisely urges us to present duty in order to future glory. To-day, if ye will hear his voice, harden not your hearts.—Pittsburg United Presbyterian.

He who has pursued business in such a way as to have neglected all just moral culture, has sacrificed the end to the means. He has gained money and lost knowledge; he has gained splendor and lost accomplishment; gained tinsel and lost gold; gained an estate and lost an empire.

Brother Moody.

Mr. Charles T. Collins thus writes to an American Exchange: An analysis of Mr. Moody's power over the Scottish people is no easy matter. To say that his power lies in his reputation is no solution. How did he win his reputation? His power lies greatly in the force of novelty—style, language, argument are all novel. The Scots have not been hardened to such preaching, and it storms them where the defenses of sin are weak. But this power consists not merely in the fresh garb of his thought—the thought itself springs out at a vivid, real, fresh apprehension of Christian truth by himself. He talks of the Bible as though he had lived among its personages, been present in its events, and as though every word was a felt word of God. To earnestness and personal magnetism he joins a wonderful insight into human nature, and this gives him remarkable success with inquirers, while it enables him to sway all who labour with him. Where he works, he rules, and the forces concentrate themselves. Forgetful of names, he remembers faces a long time and has a wonderful power of recalling the spiritual condition of those who come to him, so that after months, meeting an inquirer, he astonishes him with a pointed and pertinent question. But all these are secondary causes. The great primary cause of success is that God's spirit is working in him. It rests on the man himself. Those who have been constantly with him do not detect inconsistencies in his life, and universally testify that he bears himself with perfect humility. Fawned upon and flattered, meeting with a success which would intoxicate an ordinary speaker, one can detect no enhancement of self upon this success, nor even the momentary flash of selfish pride. Dr. Andrew Bonar, the gentle biographer of McOheyne—a man whose sensitive spirit would feel intuitively anything springing from pride—spoke to me the other day in great admiration of Mr. Moody's "wonderful humility." It is not possible that one should keep his balance in this way unless God's spirit were upon him. No trickster at words, no hypocrite in feeling, no one working for and out of self, could stand for months in the full light before a whole nation and not fall into contempt. When we turn from the man to the work done by him, the same power is seen. A more excitement would expend itself, but after months of a revival the full deep tide of this religious life still flows on. Both in the work and in the man we see then this power of the Holy Ghost, and are forced to conclude that Mr. Moody is such a power here, because God has raised him up to be his own instrument in blessing Scotland.

Christianity and Self Interest.

Christianity opposes many a craft by which men have their wealth. In proportion as the Gospel prevailed in Asia, the great goddess Diana was despised. No wonder that the thought filled all Ephesus with confusion. To realize the power of this form of opposition, think of the great price that men pay for such pleasures. How they weary themselves to commit iniquity. Truly, the way of such transgressors is hard. Sins of dissipation impair the health, produce pain, and shorten life. And yet how little power there seems to be in these facts to restrain the wicked! The appalling sight of 60,000 men dropping into a drunkard's grave annually does not check the sin of intemperance. Dishonesty results in loss of self-respect and of reputation; often brings upon its victim the punishment of civil law; and yet the confinement and disgrace of prisons fail to deter men from crime. We have another illustration in the struggle within each soul between sin and grace. Grace is given to resist sin, but the will is too weak to avail itself of this help; and until redemption is complete the seventh chapter of Romans is the universal experience of men.—Rev. C. A. Van Ande.

Long Pastorates.

Long pastorates are not as common now as they were formerly in New England. The longest pastorate in New England, if not in America, or anywhere in any age, was probably that of Dr. Samuel Nott, of Franklin, Connecticut—a brother of Dr. Eliphalet Nott, late President of Union College. He was settled in Franklin in 1782, and died in 1852, the period of his ministry being seventy years, two months, and thirteen days. Dr. Ebenzer Gay, of Hingham, Massachusetts, was a settled minister there from June 11, 1718, to March 8, 1787, or sixty-eight years, nine months, and seven days. Thomas Smith, of Portland, Maine, held the pastoral office from March 8, 1727, (O.S.), to May 25, 1795, or sixty-eight years, two months, and six days. He was succeeded by Dr. Samuel Deane, whose ministry lasted for fifty years and twenty-six days; and he by Dr. Ichabod Nicholas, whose pastorate began in 1809 and ended in 1855. The united periods of these three successive pastorates in Portland being upward of one hundred and twenty-seven years, while the total period of their ministries, as pastors and colleagues, covered one hundred and sixty-three years, three months, and two days! Rev. Joseph Richardson, of Hingham, the second successor of Dr. Gay, was settled in 1806, and died in 1871. His pastorate lasted sixty-five years, two months and twenty-three days. Dr. Richard S. Stora, of Braintree, Massachusetts, remained pastor of his church from 1811 to his death, in 1873. In fact, long pastorates are so rare, so much the exception nowadays, as always to excite special remark. The causes of this change it is not difficult to discover. One of these causes, and perhaps the most potential, is the breaking down of the health of city ministers, owing in part to the unreasonable appetite and demand of the people for what is popularly styled "able sermons" twice a day on Sunday. If we could be content with one sermon, and could be persuaded that we might spend the after part of the day in Sunday schools or in social religious meetings, we should not only save the pastor much labor, but benefit ourselves, few

people can digest two sermons or one day, and if we had less preaching and more praying, perhaps we should be none the worse for the change.—Western Christian Advocate.

St. Paul on Marriage.

[In his posthumous volume, *The Tree of the Family*, the late Count Agenor de Gasparin, the well-known French Protestant publicist, deals in an uncompromising spirit with any principle or person that appears to him to undervalue the sanctity of the family relationship, and its power as a safe-guard of society. Even St. Paul himself does not escape. Having ventured, collocate that he was (we are quite aware that Mr. Renan says he married Lydia, the purple-seller of Thyatira), to express an opinion somewhat unfavorable to wedded life, M. de Gasparin attacks him thus:] The passage (1 Cor. vii. 6-10), circumscribed, marked off, the only one in Scripture, so placed by itself, enclosed within bonds that separate the human from the Divine word, and thus marked off in order to prevent the wisdom of earth from being confounded with that from above—this passage is the only one containing, in opposition to the whole Bible, a doctrine which has misled many a conscience and corrupted the Church of Christ—the doctrine of sacred celibacy. All who, since St. Paul's time, have spoken of marriage as an act of condescension to human weakness, as a concession granted to the flesh, a miserable condition not to be continued in eternity—all such persons have quoted, in support of their views, the words which Paul uttered as his own opinion, and not as the result of Divine inspiration.

"He that is unmarried careth for the things that belong to the Lord, how he may please the Lord." Are you quite sure of that, Paul? Have you not often seen unmarried persons—I mean amongst thoroughly Christian people—troubled themselves about their own affairs, seeking to please themselves; paying special attention to their own person, and thus unconsciously displaying great selfishness? "He that is married careth for the things of the world, how he may please his wife!" Are you sure of that, Paul? Have you not seen, on the contrary, married people mutually stirring up each other to duty, to struggle, to self-denial, and showing an example of self-sacrifice, and sealing their union by Christian martyrdom? Have you forgotten Aquilla and Priscilla, and many other married witnesses, who found in the love called forth by the Gospel a motive for loving God more, a zeal that led them to serve Him better?

"He that gives his daughter (our version says *virgin*) in marriage doeth well; but he thatgiveth her not in marriage doeth better." That better which Paul urges upon fathers who do not marry their daughters makes its appearance here—take good note of the fact—for the first time in Scripture. The word of God knows nothing of such *bettors*. The Gospel does not admit of exceptional holiness or of a cheap sort of holiness. Perfection is placed before all, is made obligatory upon all, and to the same degree. I defy you to find anything else in Scripture. And what sort of a God would it be, I should like to ask, who should demand anything less? And what sort of a soul would that be which would be satisfied with anything lower? The Divine seal is seen in this, that, while human religions talk of different degrees of holiness, God, who is perfect, requires perfection. Now, the perfect God ordained marriage, the perfect Saviour restored marriage in its integrity; and Christian marriage and the Christian family, this was the noble and holy lesson proclaimed to the heathen world. If the Gospel, as Pagan socialism, poorly disguised beneath the monk's dress, affirms—if the Gospel established not the family, but the convent; not marriage, but celibacy; not the individual, but the unit (*unicum*), then it has brought nothing, has taught nothing, has changed nothing; no revelation, no restoration, no transformation, has marked or followed the coming of Jesus Christ! Open your eyes, look at the ancient world and look at the modern world, observe in the modern world the two streams, compare the nations that receive the Bible with those that follow the Latin tradition, the Christian stream with the Pagan stream, and decide for yourself.

WINTER MISSION TO INDIA.—The Rev. A. N. Somerville, Free Anderson Church, Glasgow, officiated on Sunday for the last time before his leaving for India. There was a large congregation, and the rev. gentleman preached an impressive and appropriate discourse from 2 Cor. i., 11—"Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf." At the close he referred to the invitation he had received from the London Committee of the Anglo-Indian Christian Union, and adverted to the numbers, need, and occupations of our countrymen in India, he said he was not going directly to the heathen, but to seek out their countrymen there, very much in the same way as our American friends have visited us. Mr. Somerville stated that, while expenses are paid, no salary is given, so that the Free Church and the congregation virtually give a pecuniary contribution to the cause. He intimated that the Rev. Mr. McQueen, M.A., B.D., had been engaged to supply his place during his absence, and he was happy to add that in harmony with the union spirit of his own mission to India, ministers of the various Protestant churches in Glasgow had consented, during his absence, to exchange with Mr. McQueen for one service each Lord's Day. Mr. Somerville adverted to the connection between his going and the times of blessing. At Belfast Mr. Moody had expressed a deep interest and said, "If you find that one is needed to assist you or follow up your work, telegraph to me, and I shall find the man, and money to send him." After some pastoral counsels, a service of no common interest was closed.

It is not enough that we swallow truth, we must feed upon it, as insects do on the leaf, till the whole heart be colored by its qualities, and shows its food in every fibre.

An English View of Mr. Beecher's Preaching.

A writer in the London *Hornet* says in a sketch descriptive of Beecher's style of preaching: "Walking up and down, gesticulating freely, he soon warmed to his work, and lashed himself into an oratorical frenzy. The resources of his vocabulary seemed illimitable. He never paused for a word, but poured forth a flood of glowing sentences with an energy and rapidity perfectly marvellous. With the reporters plying their quick pencils before him, and knowing that his sermon would confront him in cold print on the morrow, he ventured upon the most astonishing extemporaneous illustrations and metaphors, building them up, phrase by phrase, with a dexterity, fluency, and decision which excited admiration and respect. Now he scattered a shower of polished epigrams; now he drew out long, laboured sentences, as a conjurer draws ribbons from his mouth; now he ploded with his congregation, while tears rolled down his cheeks; now he thundered against sin, with flashing eyes, and his whole frame quivering with electric life. As he tossed himself about the platform, his long hair shaking about his shoulders, he irresistibly reminded you of a lion, and he often completed the resemblance by roaring like a lion. No one could see him then without feeling that he was one of the Homeric Kings of men. No one could hear him then without fully appreciating the reason why his followers worshipped him instead of the God whom he professed to preach. It must not be supposed that Mr. Beecher ever condescended to the vulgar tricks which report (we hope falsely) attributes to Mr. Spurgeon. He never slid down the balusters, nor blew out a candle. His tricks were all oratorical, and in a certain sense, legitimate; but you left the church thinking a great deal of Mr. Beecher, but no more of religion. Tillon's charges explain this, by showing that the sounding brass of the preacher's eloquence had no real heart behind it. The sound was loud, because the brass was hollow. Of the popularity of the display, however, there could be no question. In Plymouth Church the congregation affected no religious ecstasy—they left that to their pastor, who was paid for it—but they listened, and looked at the performance admiringly, and when a sentiment pleased them particularly, they applauded by clapping their hands. This was not indecorously, nor did it seem inconsistent with the sort of religion which was being preached, and which the witty Americans have christened "Religion-buffed." Mr. Beecher liked to hear the applause; he encouraged it; he manoeuvred for it. Upon his nervous temperament it acted like a whip and spur; and we know why he needed stimulants and excitement in order to preach acceptably."

Random Readings.

They also serve who only stand and wait.

For a dead opportunity there is no resurrection.

Better to be humble with one talent, than proud with ten.

Respect to age and kindness to children, are among tests of an amiable disposition.

He that would be angry and sin not, must not be angry with anything but sin.

Remember you grow older every day, and if you have bad habits they grow old too.

The happiest man is the benevolent one, for he owes stock in the happiness of all mankind.

Never think that which you do for religion is time or money misspent.

The reputation of a man is like his shadow; it sometimes follow him and sometimes precedes him; it is sometimes longer and sometimes shorter, than his natural size.

A good man is murdered; no immediate protest comes from God. Thus Herod and his ambitious councillor lost their thrones and died in obscure exile, but the dancing princess married, first her uncle, then her cousin, and history loses sight of her as the mother of princes. But "that awful day will surely come," when the service of God shall be seen to be honorable and safe, and when destruction shall overwhelm his enemies.

How mournfully we write it or speak it at times, "We have nothing left but God!" As though that were the extreme of destitution, just one spark of hope to save from despair, one faint star only, glimmering through the deep, black, night! Nothing left but infinite power, infinite wisdom, and infinite love! Why having this, we have all the blessedness and wealth of heaven, the full joy of immortals, the glory and peace of the redeemed in the mansions of light.

If thou art a vessel of gold, and thy brother but of wood, be not high-minded. It is God that maketh thee to differ. The more bounty God shows, the more humility he requires. Those stars that are nearest are deepest; those mines that are highest are smallest; the godliest buildings have the lowest foundations. The more God honoreth men, the more they should humble themselves; the more fruit the lower the branch on which it grows. Pride is ever the companion of emptiness.

It is a common and a true observation regarding that sort of gain which the Scripture denunciate "filthy lucre," that those who obtain much, instead of being satisfied, rather than more eagerly for more. The gain obtained in winning souls is in this respect like its carnal namesake, as an angel of light may be in some sense like an angel of darkness. It is true of those who win souls—both of the head and his members—that the more of this gain they get, the more they desire to obtain.—Arnold.

Dr. Woods, in addressing the students at Andover, said that when he commenced his duties as Professor of Theology, he feared that the frequency with which he should have to pass over the same portions of Scripture would abate the interest in his own mind in reading them; but after more than fifty years of study, it was his experience that with every new class his interest increased.

Our Young Folks.

How Long it Takes to Make a Slice of Bread.

"Oh, I'm so hungry!" cried Johnny, running in from play; "give me some bread and butter quick, mother!"

Talks to the Young.

It is a long time since I cast my lot with the temperance movement. I was but a boy then, and now my locks are rapidly turning gray, but I've never regretted or repented of my connection with this good cause.

Sabbath School Teacher.

LESSON XLVIII.

THE BETRAYAL

COMMIT TO MEMORY, vs. 48, 49. PARALLEL PASSAGES.—Matt. xxvi, 47-56; Luko xxii, 47-53; John xviii, 2-12.

(1) The Jews supposed Christ would forcibly set up his kingdom, if he could. What they and all short-sighted persecutors would do, they ascribed to him. See the contrary in John xviii, 30.

"Thou Art the Man"

A young minister was spending a few days in one of our southern cities; while there a young man of fine mind and cultivated manner was thrown much in his society.

Messrs. Moody and Sankey.

These evangelists held their concluding meeting in Londonderry on the 14th ult. This meeting, like all that preceded it in the city, was characterized by intense earnestness and solemnity on the part of that crowded audience which assembled on each occasion in the First Presbyterian Church.

How to Improve the Prayer Meeting.

The Herald has some pertinent suggestions as to the "average prayer-meeting," showing how it may be improved.

Ecclesiastical "Dead Beats."

The commercial world has a significant tie in which it applies, not to the unfortunate and the distressed, but to those who are exertionless in their mishap, and who succumb to adversity, expecting others to do for them what they ought to do for themselves.

Need of a Fresh Religious Literature.

But this is not all. The church and the community are sadly in want of a religious literature for the times. Here the church is not up with the world. The immediate past and the present are specially rich in historical, biographical, archaeological, scientific, missionary, material, which remains unused for the cause of the Master.

Miscellaneous.

It is a bad plan to be always taking medicine; such persons are never well. The Emperor of Austria has confirmed the appointment of two non-Jesuit priests as Professors of the Theological Faculty at Innsbruck. The event is significant, from the fact that these positions have hitherto been exclusively held by Jesuits.

High American Presbyterian.

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British American Presbyterian.

FRIDAY, NOV. 20, 1874.

TWO MONTHS FREE!

In order to secure large additions to our subscription list before the 1st of January next, we have determined to offer the paper for FOURTEEN MONTHS at the regular yearly subscription price of \$2, payable in advance.

The object is well worth the effort; and we ask the hearty co-operation of ministers, elders and others, in the work of extending the circulation of THE PRESBYTERIAN in every congregation throughout the country.

THE REFORMED EPISCOPAL CHURCH.

This new organization is not coming, among us with observation, "but not the less likely on that account is its success. In Ontario comparatively few places are ready for the foundation of Episcopal congregations on the new basis, but because there are no sympathizers with the movement, but because Ritualism has not yet become excessive and intolerable, and hopes are still entertained that the church of England and Ireland may continue in the main Protestant and Evangelical.

but more frequently acknowledging her as an apostate sister, that requires to return to the usages of the fourth century, dropping all subsequent developments, in order once more to be the pure Church of Christ.

The Reformed Church has completely removed all objectionable phrases in the Prayer-book, but has conserved as a whole and adapted to the present time that noble Liturgy which is deservedly dear to those who have from infancy worshipped according to its form.

ONE THING STILL LACKING.

As time advances the fact is becoming more evident that the abolition of patronage is not going to heal the divisions of Presbyterianism in Scotland. Already several Free Church and United Presbyterian Church Courts, have spoken out distinctly on the point.

Thus in 13 separate heads, the General Assembly laid down its complaints not against the patrons, but against the court of Sessions and the Parliament that sustained the court of Session in its illegal encroachment on the freedom of the church.

had reached its height, issues came in of far greater moment than indulgences. When matters reached this height, Luther could not return to the Church, even though indulgences were for ever abolished.

When the trouble began between the Church of Scotland and the State, it was at first, whether the patron of the patron or the minister of the people should be the pastor of the flock, there being no dispute about the stipend, for the patron could keep that or give it to his presbyter if he chose.

In these circumstances, it is clear there cannot be a reconstruction of the Presbyterianism of Scotland on the footing on which Disraeli's Act has left matters.

When the civil rights of Paul and Silas—so reasons disestablished Presbyterianism—were trampled under foot at Philipp by time-serving magistrates, it was not enough for these Christian ministers that the magistrates sent word quietly to allow their prisoners to go free.

ZENANA MISSIONS.

The question, what can the women of our Church do for their heathen sisters in India? demands more earnest attention than it has yet received. It is well known that in India and in other oriental countries, men do not get ready access to the female portion of the population, while Christian women are admitted freely into the Zenanas and are cordially welcomed by their heathen sisters.

The two young ladies, Misses Fairweather and Rodger, who have been sent forth, and are sustained by the Canada Presbyterian Church, have entered upon their work in Central India, under very promising auspices. The missionaries of the American Presbyterian Board, under whose care and protection they have, in the meantime, been placed, write of

them and of the prospects of the work, in very encouraging terms. There is ample field in India for a large body of such labourers, and we understand that several young ladies have recently indicated their desire to labour in the foreign field.

Is not this a department of service in which the ladies of our Church may be expected to take a special interest? In the United States, a Women's Board of Missions has been formed as an auxiliary to the Presbyterian Board of Foreign Missions, and they sustain in the heathen field a large staff of devoted Christian ladies.

The General Assembly some time ago recommended the formation of such an organization. Various causes have delayed action, but we think the time has come when a movement should be made.

We shall only add, that we hope, in view of the approaching Union of the Presbyterian Churches of the Dominion, that should the ladies organize a Women's Board of Foreign Missions, they will do so on a basis wide enough to include all the elements of the church to be.

INSTRUMENTAL MUSIC IN CHURCHES.

The article over the signature "A Reader" in the BRITISH AMERICAN PRESBYTERIAN of the 18th November, betrays an evident soreness on the organ question, and is, at the same time, a confession of the weakness of the position of the anti-organ party, if we are to accept "A Reader" as being a representative of the same.

Spurgeon, Wesley, and Adam Clarke are the authorities quoted: A worthy trio certainly, for a Presbyterian to bring forward. Concede to the great Baptist preacher, genius, eloquence, piety and unsurpassed success as a minister of the Gospel, but he is not an authority in doctrine, nor an example in Church aesthetics.

The man who "smokes to the glory of God," and gives object lessons from wax candles in his pulpit, or has a good time with Chaiillau and his gorilla at the same sacred spot, may not be a safe guide on organs in worship.

Wesley did not object to his own hymns, set, to strange music, taking the place of those Psalms for which most anti-organists have a special veneration.

Is he an authority on Church music? Dr. Adam Clarke can scarcely be esteemed orthodox by those who subscribe the "confession of faith," and his commentary on Amos vi. 5, would not do credit to an average Sabbath School Scholar.

Surely the better way is to leave this question where the Supreme Court of our Church has left it—to the good sense of congregations; but it must argued still, let it be distinctly understood that the Word of God is our only authority, and that the opinions of any man who, not strictly exegetical have no real value, and the appeal to history after the close of the Apostolic age is of use only when we wish to judge the true by its fruits, the practice by its results.

ANOTHER READER.

Deeds not Words.

Sir,—It is all very well for members of different evangelical bodies, to meet together in a friendly manner, yea, to take hold of each others hands and sing, "Blest is the tie that binds" &c. yea, more to sit down at the same Communion Table. But after they have separated, they are apt to forget which they have professed. One way in which this often shows itself, is by one body encroaching on a field already occupied by another, and there is little enough room for one. The former, it is plain—to use the language of Parson—wishes to build itself on the ruins of the latter. Of an instance of this I have per-

sonal knowledge. I live in a small Protestant settlement, in the midst of a large Roman Catholic population. We are far from any other Protestant settlement. The whole of the Protestants would form only one fair-sized congregation; all were at first Presbyterians. Well, another denomination, which had several representatives at the Evangelical Alliance lately held in Montreal, has got a footing among us; of course both congregations are small. The former Presbyterian minister, when he had the field all to himself, had only 322 a year. Of course, neither of the two sets that amount, much less "the noble six hundred." None of those who have connected themselves with the opposition church, has done so after serious consideration and prayer. I know whereof I speak. No members have been added to the new church for some years; one of the ministers who have been here, once said to me, that if he were to carry out the rules of his church, he would not have four members. Now, what is the use of establishing a church in a place, if its rules are not carried out? Are the members to be allowed to do almost just as they please for fear that they will turn back to the old church? The minister referred to, also laughed at his people calling themselves what they do. They said that Presbyterianism is too deeply rooted in them; others who have been here say the same. Yet, the rivalry must be kept up. In the other church the most careless persons, yea, the grossly immoral, can have their children baptized, without having any troublesome questions put to them. Even if the minister should clearly be sent for to baptize a dying child, as the priest would be sent for to administer extreme unction, the ordinance would be dispensed without any hesitation. One of the ministers has said to me, that if an avowed heathen should ask him to baptize his child, he would do it without any scruple. Of course, this swells the baptismal register. But, though the ministers of the other church carry out its rules, when it is for their interest to do so, they sometimes, for the same reason, act in direct opposition to them. Their exercising prudence in this place, means in plain English, keeping up the opposition; usually it is a minister in delicate health who is sent here. Of course he cannot do justice to his people. Never mind the station is kept up. This church is continually calling for ministers for one place and another. The little station here, which has been taken out of the hands of the Presbyterians, must, however, be supplied. Yours, truly,

OBSERVER.

REFORMED EPISCOPAL CHURCH.

A respected correspondent asks us to make room for the following letter which has already appeared in the columns of a city contemporary:—

EDITOR.—Although not for many years connected with the Episcopal communion, I was from infancy brought up in their ranks, and was for several years a Warden, and if they were purified from false teaching gladly would I return to its bosom. With this preliminary, and making it my apology for troubling you, I desire in this manner to appeal to the religious public for their sympathies on behalf of the Reformed Episcopal Church movement already inaugurated in this Metropolitan City.

I have attended two of their services, and I find that their Minister, (the Rev. McWinder), is a man of education and power, who faithfully preaches the word, and is well fitted to maintain the cause he has undertaken.

Its services are free from any assumption of the Priestly office; he stands there as the Minister of Christ, beseeching men to serve the living God. Their prayer book is purged from all those parts on which the High Church and Ritualists base their doctrines, and justify their teachings, and I think the famous and notorious Rubrics are not made an authority soaring above what is human.

Therefore would I commend this movement, especially to those amongst Episcopalians who see the necessity of a thorough change and the danger incurred by remaining under the influence and teaching of a Church honey-combed with High Church principles, inoculated with poison from the fountain head, (I allude to Trinity College,) and whose Ministers (in this Diocese,) with few exceptions, assume to themselves more or less Priestly power, and claim a monopoly in Apostolic succession. I have waited many years hoping for, and expecting such a movement. I have frequently suggested that it would be desirable to form an independent Church free from the trammels which binds the old Church, and keeps it aloof from all other Christian communions.

More than 25 years ago I said that no remedy would be found for the evils existing, but a disruption of the Church which should bear faithful witness to the truth as it is in Jesus, determined to sacrifice all old associations connected with centuries gone by, its sunny memories, its holy records, its beautiful buildings of worship, its Cathedrals so magnificent and chaste, determined to forsake the Church so dear, sprinkled with the blood of Martyrs and Saints, to forsake every association dearest to the heart, if it barred up the progress of Protestantism, and the progress of the blessed religion given to the world nearly 19 centuries ago.

Before closing, I would remark, that the older people and parents may perhaps attend Church with profit and edification; they may go seatless, but their children can hardly escape the sad effects of an education with every precept of their peculiar tenets carefully instilled at their Sunday Schools, and the effects of an influence unseen, but permeating a society so exclusive and reserved as very generally exist amongst Episcopalians.

Toronto, November 10, 1874.

Note.—In speaking of Episcopalians, I intend to include all within its pale, whether in Canada, the United States or England, if the context admits it.

"NO SALVATION AFTER DEATH."

Editor BRITISH AMERICAN PRESBY.
My DEAR SIR,—In my last letter, I presented some reasons for retaining the language of our present authorised version as regards the rendering of the clause "being put to death in the flesh;" inasmuch as, the proposition which is absent in this and other clauses, is supplied by the Apostle himself, in yet other portions of his writings. And not only so; but those who are familiar with the writings of Paul, especially in his Epistle to the Romans, know right well that the phrase "in the flesh" is quite current in them, and that he supplies the proposition, if not universally, at least quite frequently; quite sufficiently for my purpose at any rate. I submit, therefore, that the proposition to be supplied in this passage, is authoritatively determined; and ought not to be a matter of doubt. I further endeavoured to show, that Mr. Welch's translation "put to death for the flesh," is radically defective, in that it omits by omission of a most important cardinal truth; viz., the substitutionary work of Christ, as involved in the words "for us," which form a most important element in Peter's language, and of our faith. I also endeavoured to show, that this proposed translation cannot be received, at least as Mr. Welch would have it, as an exhaustive expression of Peter's thoughts, as arising out of the *dative of purpose*. Not only so—for I admit the purpose—but also, and more correctly, as I think, arising out of the *dative of manner, or instrumentality*. The Lord Jesus was made flesh for the suffering of death; "He took not on him the nature of angels, but was bone of our bone, and flesh of our flesh," that He might "pour out His soul unto death" for men. The *dative of manner or instrumentality*, includes also the purpose; our present translation, therefore, of this clause is not only thoroughly expressive of the mind of Peter, but of the Holy Ghost in other places of the scriptures. Let it therefore be retained. The other clause "but quickened by the Spirit," may not be quite so easily determined; and this, not as arising out of any difficulty as to the proposition to be supplied, for of that I have no doubt at all—but as arising out of the word Spirit. In the Greek, this word has not the initial capital letter; and therefore as far as this is concerned, our translators have not warrant for printing it with a capital letter in the translation, as if it undoubtedly referred to a person and not to a thing; even though that person should be the Holy Ghost. Now, there is no denying, that here the first real difficulty is to be found. What is the nature of the difficulty? It lies here; viz., (a) in that *flesh and spirit* are contrasted; and whatever proposition you employ in the one case, some hold you must also employ in the other, and (b) as there is no capital letter in the word Spirit in the Greek, it is disputed as to what that word involves; does it mean the Spirit of God, the Holy Spirit, as a person; or does it mean the Spirit of Christ, apart from the Holy Spirit? I say, apart from the Holy Spirit; because Trinitarian interpreters do not think the word applies to the human soul of Christ, as I suppose Socinian writers would interpret; but to the *divine nature of Christ*; or (c) does the word Spirit refer to the renewed nature of man, as contrasted with the old fleshy nature, as corrupt and depraved? The interpretation of this word calls for the exercise of an intelligent discretion, just as the word law as used by the Apostle Paul does; as he employs that word in several different senses, especially in Romans. Now, Mr. Editor, in order to be as brief as possible, and to clear the ground as much as may be, let all these things be admitted to which I have made allusion; for there are passages to which they undoubtedly apply. Mr. Welch says, and says rightly, "that the words flesh and spirit, as applied to men, are capable of two explanations. (1) In the first place, they may be understood as denoting the two great parts of human nature, the material, and the immaterial; (2) In the second place, they may be understood as denoting man's unrenewed and renewed natures respectively." He quotes passages which sufficiently prove these points; and then he goes on to say, "some may be inclined to hesitate before admitting that the word Spirit in such passages where written with a small initial letter, means the renewed nature of man. Many such passages as those we have quoted are read by some with a kind of confused idea that the word means the Holy Spirit." Of this number I confess to be; and I find myself in company with the great and good men who prepared our authorised English translation; for they do think that many of those passages in which Spirit is printed with a small initial letter, should have a large capital initial letter; and they have translated accordingly. In proof of this, I can only at present refer to the 8th chap. of Romans; where the passages are so numerous, it would take too much room to quote. I can only say this much, that whereas the word Spirit occurs in the 1st, 2nd, 4th, 5th, and in the first clause of the 9th verses of that chapter, in the Greek it is printed with a small letter, while in our authorised version it is with a capital, showing that the translators understood the word to apply to the Holy Spirit. There are many other passages where the same thing occurs, as in the 10th, 13th, 16th, verses of the same chapter. Now, the question may very naturally be asked, were our translators wrong in so doing? I think not. I may give one example in proof. In the 10th verse of that chapter, we have, "the Spirit itself bore witness with our spirit, that we are the children of God." Here there can be no doubt the Holy Spirit is referred to, in His personal agency, and yet in the Greek it is printed in a small letter. There are other passages equally clear, and to the point; but I forbear quoting them at present. Now, it so happens, that in these verses of

Peter, which we are considering, the same thing occurs. The word spirit in the Greek is printed in small letters, while our translators have printed it in one case with a capital, and in another with a small letter. "Quickened by the Spirit;" Spirit is in a small letter in the Greek, but our translators have given it a capital letter; while, in the 6th verse of the 4th chapter they have printed it as in the Greek, with a small letter. Is this discussion a mere waste of words, and a trifling with time, or is it really of intrinsic importance? On the settlement of this point, the right understanding of the mind of the Spirit depends; and surely that is of importance. In regard to this matter, I would be disposed to lay down this rule; viz., that where, in the Greek, the word Spirit is printed in small letters, it should be in capitals where there is prominent reference to the individual, personal, effective agency of the Holy Ghost; so that the people of God should not withhold from this blessed and gracious one that honour and glory to which He is so much, and so prominently, entitled. I do not think that we shall greatly err in such a course. If in the work, there is an evident and prominent allusion to the worker, let not the worker be lost in the work, but the work in the worker. Or, rather, let both be prominently kept in view, if at all possible. I might illustrate what I mean, from the 8th chapter of Romans, but it would take too much space. Suffice to say, then, for the present, that I am disposed to follow our authorised translation, in the reading "quickened by the Spirit;" as referring to the agency of the Holy Ghost in the regeneration of Jesus Christ from the dead. And to express my conviction, that it not only is in keeping with other parts of the Scripture, but really avoids difficulties. Let me try to show this. And (1) As to its being in keeping with other places of the Scriptures. In my last letter I referred to the prominent part assigned the Holy Ghost in several portions of our blessed Redeemer's life and work; as at his birth, his baptism, his consecration, his sacrifice and death, strange, if this Holy One should have no part in this last, really crowning act of the Son of God. The analogy of faith would lead us to expect that He should have as really prominent a part in the resurrection of Jesus, as he is afterwards found to have with His ascension and session at the right hand of God. And the more I think upon it, the more I am shut up to the conviction, that if no place in the resurrection of Jesus is found for the Holy Ghost, it arises from our misapprehension of the Word of God, and should lead to a more careful and devout study of the language of Scripture. And I am the more fortified in this conviction, when I remember, (2) That the Holy Ghost is expressly, and directly, alluded to in connection with the resurrection of the bodies of Christ's people, as in Romans, viii, 11, which runs thus: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." This is a most suggestive verse. Let it be noticed, not merely that the bodies of Christ's people are here said to be quickened by the Spirit that dwelleth in them; which clearly means that the Holy Spirit has to do with their resurrection from the dead; but I would like that the word quickened here be noted very distinctly, as to its force and power, as it is the precisely same word that Peter employs in the phrase under consideration, "quickened by the Spirit;" which simply means, "life imparting." And not merely so; but there is force in the particle also. As Christ's body was quickened, so also shall be his people's; and by the same power that raised His shall theirs. It is to be carefully noted, that the Spirit, which, in the 9th verse of this 8th chapter of Romans, is called the Spirit of God, is also in the very same verse, called the Spirit of Christ. Is there any grammatical impropriety, therefore, in translating the opening words of the 11th verse in the light of the 9th? which would make it read thus: "But if the Spirit of Christ, that raised Jesus from the dead, dwell in you, he, having raised Christ from the dead, shall also quicken your mortal bodies, by His Spirit that dwelleth in you." As there is a word to be supplied to the Greek article immediately after Spirit in the first four words of the 11th verse, the question naturally occurs what shall it be? Our translator have rendered it "of Him;" which is indeterminate as it may refer to the Father, or the Son. And it is true that the Apostle employs the term in this way, as I have shown in the 9th verse, where the Spirit of God, is also in the same verse called the Spirit of Christ. Either sense, therefore is admissible, by authority of this very Apostle himself. But it strikes me, that there is a force in this expression of the Apostle which even our admirable version, unwilling as I am, even to find fault with it, does not fully bring out, so as, literally and grammatically to show the agency of the Holy Ghost in the resurrection of Christ. Nor is the rendering of the above verse chargeable with tautology. There is a very important canon of interpretation directly applicable to this matter. That canon is, "that the Apostle Paul never repeats an idea simply, or alone; but in order to bring out some additional truth, or phrase of the truth; so that tautology is avoided. One has well said, in reverence to the application of this canon to the verse under consideration: "Here there is no tautology; inasmuch as the Apostle indicates that that resurrection of Christ, effected by the Father, was also effected by the Holy Spirit co-operating; and that this indwelling of the Holy Spirit in believers, is the pledge or earnest that that same Spirit, who co-operated in the resurrection of Christ, shall also operate efficiently in the resurrection of the bodies of the people of Christ." Now, it is to be observed, that those remarks proceed on the assumption, that the resurrection of Christ is directly attributed to the Father. While I have suggested that it may as well directly be attributed to the Holy Ghost, as that the term "Spirit of Christ" is used in the chapter as well as the term "Spirit of God." And that, if so, there is no tautology here either, because that Holy Spirit that is thus said to have raised up Jesus from the dead, is said also to dwell in the bodies of Christ's

people from the dead. The two affirmations are perfectly distinct, and yet they are inseparably connected. If I am right in these remarks, then has the Holy Ghost indeed to do with the resurrection of Christ, and that very directly. And that the argument of the Apostle has all the greater weight, viz.: That the people of Christ, having the Spirit of Christ dwelling in them, have the Blessed One as the pledge and earnest of the resurrection of their mortal bodies in due time, as He who raised up Jesus from the dead shall also infallibly raise up theirs. And I do not think in coming to this conclusion I have in any way done violence to grammatical propriety, or to the scope of the Apostle's teaching. The truth, therefore, taught by Paul as by Peter is, that the Lord Jesus Christ took unto Himself a true human body, and that "for the suffering of death;" that he really died as to this human body as part of the penal infliction imposed on him by the Father for the sins of his people, and that the Holy Ghost, as well as the Father, and even the Lord Jesus Christ Himself, had to do with the re-animation—the quickening—of this human body. This is what I believe to be the plain, direct, and undoubted teaching of Scripture; and need no circumlocution at all, in order to bring it out. And, if so, thus far we need have no great difficulty in the interpretation of Peter's words, on which so monstrous notions have been so unwarrantably based. Before concluding this letter I desire to notice in a one or two certain remarks by a layman, in your paper of September 25th. I may say, that I rejoice if this discussion should lead laymen to take interest in theological matters. Our friend, however, will at once see that, while there is a certain amount of truth in his remarks and in which I agree, there is also a certain amount of misapprehension of the Apostle's words which he quotes. If he reflects a little more, he will see, that "to live in the flesh," does not mean in the passage he quotes, "living to the lusts of men." That is true elsewhere but not in the passage to which he refers. When the Apostle says: "He that hath suffered in the flesh, hath ceased from sin," he means, he that hath suffered in his human body; so suffered as to die the death of the body; "has by thus dying, ceased from sin." It was for this purpose the Son of God came into the world, that he might die a bodily death; and that is what Peter affirms. Paul's expression, in the words he quotes, are entirely different. And yet Paul affirms the same thing as Peter, when he says that "Jesus took not on him the nature of angels, but the seed Abraham." "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." "He that hath suffered in the flesh," therefore means, suffered as to his body even unto death." And so likewise with that other member of the verse, "that he no longer should live the rest of his time in the flesh to the lusts of men, but in the will of God." Our friend will see, if he reflects, that "to live the rest of his time in the flesh," simply means, "what remains of his mortal life in the body" should not be spent in living "to the lusts of men, but to the will of God." As the Apostle elsewhere says: "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, scenes of wine, revelling, and abominable idolatries." In a similar manner, while I admit, "that what Christ hath done, his people are exhorted to do," I differ from our friend in thinking that all that involves is "ceasing from sin, and living to the will of God." That is true, but it is only a part of the truth. Our friend does not see that the apostle also aims at is, that "if we arm ourselves with the same mind that was in Christ Jesus," we are not to love ourselves even unto death, even as Jesus did. In one word, as Jesus Christ died a bodily death, truly and really, we, as his disciples, and as inspired by his illustrious example, are to be stimulated to die the death too, if the interests of truth and righteousness demand the sacrifice. This Jesus plainly requires of all his true disciples, and the apostle is only re-echoing the same precious truth. Our friend will therefore see, that, so far, he has missed, as well as Mr. Welch, the very gist of the apostle's argument. When, therefore, he closes his letter with the following words: "Mr. Welch is so far right when he says it does not express the death of his body at all." I repeat that both he and Mr. Welch have very signally failed to notice what is one of the leading and most important elements in the expression of the apostle; and that Mr. Anderson desires to give the prominence and place to the truth which the apostle unquestionably assigns it—no more, but no less. When our friend, therefore, makes his application of his criticism, thus: "Apply this to the passage in question, and it becomes plain: 'Put to death in the flesh—that is, dead as to the flesh.'" I submit that only so far has he made the meaning of the apostle plain. That Jesus "ceased from sin" is true; but he only ceased from sin by dying a bodily death, is the truth the apostle here asserts; and which both "A Layman" and Mr. Welch fail to notice. And when our friend further says, "but quickened by the Spirit,—that is, alive to the Spirit—I do not see that he has mended the matter, but rather obscured it, as I hold these last words as referring not to the human spirit of Christ, but to the direct, personal, efficient agency of the Holy Ghost. And for the proof of this, I refer 'A Layman' to the discussion in the previous part of this letter. I have been very desirous, it will thus be seen, of vindicating for the Holy Ghost that part of His work which, it seems to me, has been denied Him in the resurrection of Jesus Christ. How far I have succeeded in this, my earnest endeavour, the attentive reader must determine. It has, at least, been a refreshing exercise for my own soul. Yours very truly, D. ANDERSON.

Ministers and Churches.
We are glad to learn that the Rev. R. Rodgers, of Collingwood, is recovering from a somewhat serious accident, which happened to him during a recent missionary tour in the Muskoka District.
On Tuesday evening of last week, the interesting ceremony of ordaining and inducting the Rev. S. W. Fisher, pastor elect of Knox church, Watford, was held in the church, and in the evening a service was held in the Town Hall, at which there was a very large attendance. In the evening the church was occupied by the Rev. D. H. Fletcher, Moderator of the Hamilton Presbytery. The church of Macnab street church, under the leadership of Mr. J. Wilson, supplied excellent music. The Rev. Messrs. J. McColl, Hamilton; R. N. Grant, Ingersoll; T. McGuire, Jarvis; J. Black, Cadonia; Dr. James, Albany, N. Y.; Rev. Mr. Portous and S. W. Fisher, delivered very interesting addresses. The proceeds, which were large, are applied in repairing the manse.
This neat and comfortable residence for the clergyman of St. Andrew's Church, Huntingdon, has been completed during the past season by the erection of outbuildings. The grounds have also been attended to, the Rev. J. B. Muir displaying unusual taste and much energy in laying them out and seeing that the work is done. In a year or so, there will be nothing in this vicinity superior, if equal, to them. The congregation have assisted in a willing manner, there having been several bees, and they have the satisfaction of knowing that their labor has been spent to good purpose. Indeed, the manse and all its belongings is in the highest degree creditable to St. Andrew's congregation. The outlay has been very great, approaching, including the building that was burned down, \$4,000, so that no common sacrifice is required off the congregation to meet it, but we are pleased to say there is every prospect that they will be equal to the obligation. The attendance was never larger, nor a greater spirit of unanimity shown.—Huntingdon Gleemer.
Presbytery of Manitoba.
AFTERNOON SESSION.
The Presbytery met on October 27th at 2 p.m., in the Presbyterian Church, High Bluff. Present, Rev. Messrs Black, Robertson, Fraser, Donaldson and Mr. Fraser, elder. The Presbytery having previously asked Mr. McKellar to go to Prince Albert, urged on him to accept the call, and when he had reluctantly agreed to do so, proceeded to hear his exercises and examine him, after which he was licensed to preach the gospel. Mr. Currie was sent to Portage la Prairie, and Mr. D. D. Fraser to Palestine, at the next meeting of Presbytery.
EVENING SESSION.
The Presbytery having adjourned met again at 7 p.m. It was agreed that Mr. McKellar's examination for license be sufficient for ordination. Rev. J. Robertson preached to a large and attentive congregation from Isaiah, 4 ch. 6 v. "Not by might nor by power, but by my spirit, saith the Lord of Hosts."
Rev. A. Fraser moderator explained the circumstances which led to the present course of procedure on the part of the Presbytery. The Rev. Mr. Vincent had left the field, and the health of the Rev. Mr. Nesbit, and Mrs. Nesbit failing, they came to Red River, and their both died. This field cost the church two valuable lives, and a great sum of money, and now it could not be abandoned even temporarily without very great disadvantage. Thanks were due to the Head of the Church, who, while he had taken to himself former labourers had now provided a successor. The Presbytery then proceeded to ordain Mr. McKellar, the Rev. John Black leading in prayer. When the right hand of fellowship had been given to Mr. McKellar by the members of Presbytery, the Rev. John Black proceeded to address him. "You are going on a mission for which I have laboured and prayed much, and hold a great deal of intercourse with your predecessor, who was a friend of thirty years standing, and a choice man of God. At the beginning, eight years ago, there was nothing around but the bare prairie, but now, besides the Indians, for whom the mission was first instituted, there is settlement with a population of more than three hundred souls. For these you will have to do what lies in your power until you are formally appointed or relieved. You will minister to them in all the various ways of pastoral duty. The Rev. speaker thus minutely described the nature of these duties, and exhorted the ministers to be courageous and faithful in the discharge of them. Rev. Samuel Donaldson addressed the people, and in the course of his address explained the purpose of mission, and the way in which they may be successfully carried on. He exhorted them to pray for the success of the newly ordained minister, and to promote the success of missions by contributing to them, and working for them. The benediction.
Induction of Rev. J. McAlpine
The Rev. Mr. McAlpine was inducted by the Presbytery of Stratford, into the pastoral charge of the Wilder St. congregation, St. Marys, on Wednesday of last week. The Rev. Mr. Scott, of Cromarty, preached the practical discourse, from Matt. xxviii, 20 "Lo, I am with you alway, even to the end of the world," after which the Moderator, Rev. J. E. Oroly, M. A., put the usual questions to the minister and congregation, and after engaging in solemn prayer, gave him the right hand of fellowship. The Rev. Mr. Hamilton then proceeded to the pulpit, and

read an excellent address to the minister, fraught with sage counsel and practical advice. The Rev. Thomas Macpherson next addressed the people, in his usual practical and happy manner. On Mr. McAlpine's expressing his readiness to sign the formula, his name was added to the roll of the Presbytery. In the evening of the same day, a meeting of welcome was given to the new pastor, at which addresses were delivered by Rev. Messrs. Macpherson, M. A., McAlpine and Scott of Canluene, interspersed with some excellent music by the choir of the church. A very interesting episode occurred during the evening, by Mr. McAlpine presenting the Rev. Mr. Hamilton with a beautiful silver tea service and a purse of money as an acknowledgment of his efficient services as moderator of the session during the vacancy.—Cont.
Canadian Authorship—A New Algebra.
In a recent issue of the Globe we find the following complimentary notice of a new and valuable work by a young Canadian University man, who is well-known to many in this town and neighborhood:—
We have received from the publishers, Messrs. Adam, Stevenson, & Co., a batch of school books, comprising (1) "The Elements of Algebra," by James Loudon, M. A., Mathematical Tutor, and Dean of University College, Toronto. This work is written for the use of schools and colleges, and is intended to develop in natural order the general laws that govern the operations of real quantities in algebra. Illustrative of the high value of this Canadian text book of algebra, we find it amongst the publications of the eminent school publishers of Glasgow—Messrs. W. Collins, Sons, & Co., and we learn that it has been introduced into many English and Scotch educational institutions. Mr. Loudon states that if the present work be received with favor by teachers, a second part will be brought out, in which the higher parts of the subject will be treated.
We understand that Mr. Loudon's Algebra has been very favorably criticized, both in England and Scotland by the highest educational authorities, and the author very justly praised for his acuteness and originality as a mathematician, as well as for the admirable method of his whole work. The present edition has already been adopted as a text book in University College, Toronto, and in time, as its value and usefulness become better known, will no doubt supersede in other institutions the fagged-out treatises on the same subject by Toddhunter and Colenso. It is in the highest degree creditable to Canada that a native born Canadian, trained in her national University, and one of her own scholars, should thus have early distinguished himself so signally in a very distinct department of study: Mr. Loudon is a graduate of comparatively recent standing. Although a Mathematical Gold Medalist, he has not, like many other Medalists before him, been content to rest upon his University laurels and the reputation gained by him in his college career. He has turned his ability to practical account, and given us, as the result of his varied experience and scholarly research, a work that must prove of inestimable service to the students, on a subject that has always held a foremost place in all our institutions of learning. Canadian authorship has too often not being rewarded according to its merit, and has, as a rule, met with scant praise. This is little to our credit, but whatever may be its cause there is no reason why a Canadian production of real excellence, whether it be in the shape of a poem, a magazine article, or, as in the present case, a mathematical text book, should not receive the warmest commendation and the greatest possible encouragement. In things like these we are "Canada First" strong, believing, as we do, that national life and vigor and national distinctiveness must be born almost altogether of a national literature.—Berlin Telegraph.
Book Notices.
BRITISH AND FOREIGN EVANGELICAL REVIEW.
Last year, by special arrangements with the London publishers, Messrs. James Bain and Son, of this city, were enabled to offer this valuable periodical at the exceedingly low price of \$2 per annum. By circulars just received we learn that the favourable terms of the past year will be continued during 1875, providing names and money are sent in before the 10th of December next. It is quite unnecessary that we should say a single word in favour of the Evangelical Review. Its reputation is established; and we bespeak for it a widely extended circulation among the ministers, elders, and members of the Presbyterian Church in Canada.
MARRIAGES.
At Guelph, on the 24th inst., by the Rev. V. S. Hall, Mr. James Nowblying to Isabella, eldest daughter of Mr. John Anderson, of Armstrong, McCrack & Co.
In Guelph, on the 10th inst., by the Rev. Thomas Wardrop, Mr. John Beckman, to Miss Mary Dano Hall, both of Guelph.
At the residence of the bride's father, on the 11th inst., by the Rev. R. Roberts, assisted by the Rev. W. Bennett, the Rev. Isaac Campbell, of Kilbride, to Francis A. eldest daughter of James Stratton, Esq., editor and proprietor of the Peterborough Examiner.
At the Manse, Brussels, on Nov. 3rd, by Rev. E. Jones, Mr. John Richardson, to Jane, only daughter of Mr. John Kerr, of Morris.
On the 24th ult., at the residence of the bride's father, Sunnyside Farm, by the Rev. Walter K. Ross, William D. Gordon, Esq., Daifia's Creek, to Maggie, daughter of James McQuay, Esq., all of Peterborough.
At Ottawa, Thursday, November 12th, at the residence of the bride's brother, Hugh Street, by the Rev. D. M. Gordon, B. D., Mr. Andrew Muir, of the Bank of British North America, Ottawa, eldest son of Mr. James Muir, of Saint-James, Ontario, Scotland, to Miss A. M. Gordon, only daughter of Mr. Charles Gordon, Esq., of the Civil Service.
At Seaforth, on the 4th inst., by Rev. Mr. Goldsmith, Mr. William Watson, of Seaforth, to Miss Mary Jane Rogers, of Elberton.
At the residence of the bride's father, on the 11th inst., by the Rev. Robert Hall, Mr. D. W. Parker, of Dawn, to Violet, third daughter of Mr. Wm. Muir, of St. Mary's.
At Woodstock on the 27th ult., by the Rev. W. T. McMillan, Mr. John K. Burgess, of North Norwich, to Miss Catherine A. Burgess, of Woodstock.
At Mitchell, on the 10th inst., by the Rev. W. Mitchell, M. A., Mr. Geo. A. Knox, of Clinton, to Miss A. M. A. Knox, of Stirling, Iowa, U. S.
At Mitchell, on the 11th inst., by the Rev. W. Mitchell, M. A., Mr. Robert Campbell, of Hamilton, to Mrs. Margaret Wilson, of Logan.

The Presbyterians in Harrison have taken steps towards the erection of a new brick church on the same site as the old one, and the subscriptions already taken up for the purpose amount to the neat sum of about \$2,000, which is a good beginning.

Poetry.

Sleep.

[From Dr. Holland's new poem, "The Mistress of the Manor"]

Oh blessed sleep! in which exempt, From our three sorrow-long hours we lie, Our wretchedness undreamt, And our poor spirits saved thereby From perishing of self-contempt!

We weary of our petty aims; We sicken with our selfish deeds; We sicken and shrivel in the flames That low desire ignites and feeds, And grudge the debt that duty claims.

Oh sweet forgetfulness of sleep! Oh bliss, to drop the pride of dress, And all the shame of which we weep, And, toward our native nothingness, To drop ten thousand fathoms deep!

"What Can It Matter?"

BY THE HON. MRS. GREENE.

PART I.

"Mary, Mary! listen, I have a piece of news for you!" cried Willie Leonard, as he entered the cottage door, and looked round for his sister. "Ah, there you are at that everlasting washing-tub! I suppose you'll say now that you can't come with me?"

"What's your news, and where do you want me to go with you?" asked Mary, raising a pleasant smiling face from the tub over which she was stooping. "If you can wait until I wring these couple of dresses out, and hang them on the wall to dry, I'll go with you wherever you like."

"Why not leave them where they are, and come out at once?" urged Willie. "What can it matter whether you do them now or when you come home? A fellow can't have a morning to himself every day in the year; and, only think, I'm almost certain I've spotted a wren's nest in the glen this morning, besides a goldfinch's and a linnet's; so I want you to look sharp and have a good egg-hunt with me. I would have stopped to bag a few of them on my way to Farmer Stack's with the dairy cart, only I was late already."

"I am quite sure you were late; you need not tell me that as news," replied Mary, laughing, as she drew a long lilac skirt out of the tub, and began twisting it round and round in serpent-like coils, allowing the soapy water to stream into the wooden vessel beneath. "I'd go with you now, and welcome, only I promised mother I would not stir out of the place until I had these two skirts hung up to dry. Suppose you go and hunt for the egg-basket, Willie, while you are doing nothing, for there is no other way one can carry them safely home."

"Not I; I am far too tired to go hunting over the place for it, or anything else. And what can it matter whether we have the basket or not? I can carry the eggs in my hat, which is just as good a place, if not better."

"That's all very well; but you know they fell out of your cap the other day when Sprat jumped suddenly up at your arm, and, only it was in the field, they would have been all smashed and ruined. And if I were you," added Mary, shaking her head at the little rough-haired terrier who followed at her brother's heels, "I would not have you bring Master Sprat with you egg-hunting; he frightens the birds off their nests, and does no good."

"What a Solomon you are, to be sure!" sneered Willie, sitting down, and rocking himself to and fro in the low kitchen chair, while he watched with feverish impatience for the tub to be set aside, and his sister at liberty to join him. "Here, let me squeeze out those rags, Mary; you go up, and put on your hat. I am sure I could do it as well as you." And Willie, standing up again, took off his coat, and began to roll up his shirt-sleeves preparatory to the attempt.

"Indeed you could do nothing of the kind. If you have only patience to wait for five minutes more, I'll have everything finished, and be ready to go with you. There now, don't go off in a rage, that's a good fellow!"

Willie put on his coat again, and strode out of the cottage, followed by Sprat; but he was too fond of his own pleasure to set off really without his sister, for Mary was far too pleasant a companion and too clever a seeker to be left behind. She had small hands, which could find their way through thorns and briars to the coveted nest; and besides, she had never been deceived as to the eggs themselves. She knew by the touch and the weight whether the tiny bird was nearly hatched, or even partially so, in which case the egg was always replaced in the nest; for Mary and Willie were not nest robbers in the true sense of the word—they did not rifle the fledglings, or deprive the mother of her expectant brood—they were only egg-collectors, taking one here, another there, whose hollow shell contained no promise of a bird, and adding each new-found treasure of pale-blue spotted with maroon, or emerald-green dotted with brown specks, to those already in their possession, and never returning to any nest the second time, lest the timid mother might be frightened from her charge, and desert it altogether.

So Willie sauntered out into the lane, switching at the dandelions, and shying pebbles at the ducks, who, terrified by Sprat, waddled to and fro across the road, till at length Mary appeared in the doorway, with her large sun-hat on her head, and the linen dresses in her arms which she had been so industriously washing for her mother.

"That will do now," cried Willie, turning at the sound of her step; "can't you throw those wretched things on the hedge, and not wait to climb up to the top of the wall? If there is a short way and a long of doing things, you always choose the long one. I declare you are the most perverse creature that ever lived! What can it matter whether a thing is dried on a hedge, or on a wall?"

"It matters a great deal," replied Mary, good humouredly. "A nice row you made the other morning because your shirt was torn on a thorn, which was sticking somewhere out of sight in the hedge! And, besides, the fowl fly up on the hedge, and ruin the clean things with their dirty feet."

"Oh, of course, you'd have an excuse ready for walking on your head, if you choose to do so; you girls always will have your way in everything."

Mary made no reply, but, running along the side of the lane, soon reached the bleaching wall; she threw the dresses over her shoulder while she climbed the stile, and then, standing on the uppermost step, she shook them out and laid them along the top, the bricks being specially rounded for the purpose, so that no angles or rough corners might tear the linen.

"Hand me up a couple or so of good heavy stones, that's a dear boy," she cried to her brother beneath, "or they may slip off when they dry, and tumble into the field."

"Now Mary, what can it matter whether you put stones on them or not? I believe you are worrying me on purpose."

"No indeed, Willie, I am not! But if you would only let me do as I ought to do at first, I should be ready in half the time; if you don't hand me up the stones, I shall have to go down and get them for myself."

Willie, seeing that Mary was resolute, and that nothing save the stones intervened between him and his promised pleasure, handed them up—somewhat sullenly, it must be confessed—and the dresses being securely fixed on the wall, he followed his sister over the stile into the field beyond.

The way to the glen for which they were bound runs through a series of pasture grounds, deliciously green, soft to the feet, and pleasant to the eye, so Willie's temper soon recovered itself; and, leaning on his sister's arm, he discussed with her the merits of various eggs, their size, colour, &c., while both ardently looked forward to the chance of finding the wren's nest—a golden-crested wren, too, as Willie described it—whose eggs were, to say the least, uncommon.

The first few fields were truded through almost unconsciously, so interested were they in their speculations, and no stiles or gates having so far obstructed their way, each pasture being only separated from the other by a row of trees, and never used for any other purpose but sheep-grazing; but now, as they came to the middle field, a large stretch of pasture ground surrounded on all sides by a stone wall, they beheld to their dismay that the gap which had been open all the winter was filled up with stones, and no way of entrance left save by climbing the gate, which was an unusually high one and devoid of cross-bars, while the spikes at the top made it difficult for a man to cross, and almost impossible for a girl.

"Here's a pretty go!" cried Willie, angrily, as he gazed alternately at the newly-built gap and the high iron gate. "I'd like to know what they have done this for! Filling up a fence that's useful to everybody, and sticking a gate in one's field that no one can climb over—such tom-foolery. But it's just like Farmer Stack, throwing stumbling-blocks in every one's way."

"He must have some good reason for doing it, I suppose," observed Mary, quietly; though the bright glow of expectancy faded from her face, as she looked hopelessly at the high granite wall before her.

"Some good reason for fiddsticks!" replied Willie, contemptuously. "But that's just the image of you, Mary—when a fellow is vexed, always trying to prove that there's nothing on earth to make him angry. We may just as well turn round and go home now, for you could as soon think of climbing that gate, Mary, as I could climb over the moon."

"Suppose we walk round by the road," suggested Mary, in a very humble voice; for when Willie was angry he generally found something to carp at in her remarks.

"Go round by the road! why, I think you are just a simploton, Mary, and nothing else; it's a good hour's walk round by the road, as you call it, to the place we are aiming for; and as I've walked that way once already this morning with the dairy cart, and shall have to go over every step of the ground again this evening, I've no mind to give my legs all this additional work. No, let's go home." And Willie whistled to his dog, who, having slipped through the offending bars, was standing on the opposite side, barking energetically at them, to show the thing could be done, if they only chose to follow his good example.

"Did you try the gate to see whether it was locked?" asked Mary, who did not like the idea of giving up the expedition; besides, she knew Willie had only proposed it because he was angry.

"What's the use of a gate, you stupid, unless it is locked?" But though Willie said this, he walked over and examined it with both eyes and hands.

"I don't believe it is locked," he said, prettily; "it seems to open and shut with some kind of a spring, for there is no padlock or keyhole of any kind; some new dodge, I suppose, of old Stack's. I never met such a fellow for dodges in all my life."

Willie worked, and fiddled, and pressed at the spring with all his force, but it gave no promise of yielding; he was obliged presently to call Mary to his aid, who had— for all he pretended to look down upon her—clever hands and clever brains, and very often Willie had found them of service to him before now.

"Come on here, you silly!" he cried, testily; "why do you stand gaping there, as if you expected the gate to walk open at word of command? one can't force open a spring all by oneself that would take a Goliath to move it. Here, do you press against this tongue of iron, while I try to push it up out of the place it has got latched in."

Mary pressed with all her force against the spring, while her brother shoved, and kicked, and shook the gate in his vexation; but it was all in vain, till at last one kick, more vicious than the rest, freed the latch from the bar in which it was caught, and the gate immediately flying wide open, sent Mary sprawling on her face upon the ground.

She was not much hurt, however, and the relief of having conquered the great difficulty which lay in their path prevented her from thinking of the few scratches she had received; she soon scrambled to her feet, once more the bright smile of anticipated joy beamed over her face.

"Come on now!" cried Willie, taking her by the arm. "I'm glad I conquered the brute, though I'm trembling all over from the force it took to open it. I thought I should never have done it, and that last kick I gave was more in a rage than anything else."

"But you'll shut it again, won't you?" asked Mary, anxiously, for her brother had already begun to drag her forward.

"I shut it! Don't you wish you may catch me doing it! I've just as much notion of bothering myself to fasten Farmer Stack's gates as I have of doing anything else to please him."

"Indeed, Willie, you must go back and close it; they would not have taken so much pains to fasten it unless there was some reason for it."

"There you go again with your 'reason'; but I tell you there is neither right nor reason in the matter; it's simply one of old Stack's whims, like his lawn-mowers, and steam-ploughs, and the rest of his new inventions, robbing people of their right of way. Come on, Mary, I say, and don't drag away from me so, for I won't shut the gate, and there's the end of it."

"Then I will try myself and see if I can't do it," replied Mary, firmly; "for I am certain we ought to fasten it; they may be going to put the black bull into the field for all you know; they kept him here all last summer; and, whether or not, I'm certain, as we found it shut, we ought to fasten it."

"Very good; do as you like," replied Willie, turning on his heel, and whistling. "You know you are simply shutting it out of obstinacy, for what on earth can it matter whether the gate is fastened or not?" and Willie, not deigning to look behind him, walked straight on across the field.

(To be continued.)

Hair, Hats, and Hideousness.

We begin to despair of ever again seeing—in public—the natural beauty of woman's head. When unadorned, this, pre-eminently, is adorned the most. Nothing can exceed the sweet gracefulness of the curve lines which contour many and many female faces and figures, when left to themselves, to be as God made them to be; or when treated simply, and in that most exquisite of all tastes, which neither neutralizes nor over-rides, but just suits and heightens, every natural trait, and beautifies all inborn and characteristic seamliness, without introducing any alien gold or glare. How refreshing it is now and then to come upon some woman who has wit and culture enough to know that nothing can make her so beautiful as to part her hair naturally, and sweep it back from her forehead either in loosely flowing simplicity, or coiled and twisted in careless grace into one of those honest knots which painters love; and courage enough to do as she likes with her hair, and her head, whatever others may think, say, or do.

It would be bad for those who trade in dead locks, and in those pitiable shams of the hair, which some women besides our Irish female fellow-citizens are wont to tie, or tuck, in greasy, nasty heaps, upon the back part of the head; but what a gain it will be to cleanliness and comeliness alike when the wind of fashion changes, and it is no longer "the style" for a woman thus to overload and disfigure herself.—The Congregationalist.

The Difficulties of the Chinese Language.

An able writer in the Chinese Recorder, treating of the Chinese language says: "I need not mention that the Chinese language for an European mind is the most difficult in the world. It is generally believed in Europe, that this language is a very rich one (the number of characters being estimated at 80,000, of which the great Dictionary of Kaighi explains about 40,000) and that every conception is expressed by a separate character. This view is not correct. The number of characters we meet in Chinese books is limited; some estimate them at 5,000 only, and most of the characters have numerous meanings, which depend upon their combination with other characters, upon the branch of science of which the book treats, and often also upon the time at which the book was written. The character shi, for instance, means really, but in botanical works the Fruits of Plants are designated by this hieroglyph. For the understanding of Chinese books, it is therefore not sufficient to know the meaning of the single characters, but their position must be taken into consideration, as well as their combinations with other characters. In translating from the Chinese, the principal question is the understanding of groups of words in their connection, or phrases, not of single words; for very often the single characters in a phrase lose completely their original meaning. In the dictionaries for example, you find fu to assist, and ma horse. But fu-ma is not 'an assistant horse,' but is used in Chinese historical writing always to designate the son-in-law of the Emperor. Chinese literature is very rich in such combinations, and phrases formed by two or more characters; and the original meaning of the characters, in most of the cases, does not serve to explain the phrases. It is in vain that you look for them in the dictionaries; the greater part, although often unknown to our European sinologists, have come down by tradition to the Chinese of the present day, and they are so familiarized with these terms, that they consider it superfluous to incorporate them in the dictionary."

Moderation in Exercise.

The Christian at Work has tried it and ought to know:—Gymnasiums are grand things; but let common sense dictate quantity, and quality, and do not allow the dumb-bells to drag down the shoulders, or had you better hang by your feet to a ring till you get black in the face. Fencing is good; but do not be rough, nor play with loafers. Pedestrianism is healthful; but do not forget that the road back is a little further than the road out, though it may be the same road. . . . When we forsake the fitful and extravagant use of gymnastics, and came to their gradual and intelligent use, we found them, next to religion, the best panacea for all earthly ills. We have put down all the burdens of the last fifteen years at the door of the gymnasium, or hung them on the horizontal bars, or demolished them with the butt end of dumb-bells. . . . Do not take so much of anything at once that you cannot take any more of it again. Moderation is a Lig-word, which it takes some of us a long time to learn how to spell.

Rustic Baskets.

Shall I tell you about the rustic basket I made yesterday, and with which I was well pleased?

First came the ground-work, which was half an old paint-keg, soaked in hot water and ashes until most of the paint could be easily removed. I first attempted to weave a kind of basket of weeping willow, but found it too brittle. By the way, this willow can be made into beautiful baskets in February and March, when the sap begins to flow. Failing in this, I found long, straight shoots of the willow as large round as my finger. These, when stripped of the bark, which came off very easily, were of a beautiful greenish white. A blow or two with a butcher knife separated these into pieces a little longer than the height of my half-keg. Then, with my penknife, I split them in two. The willow cuts and splits quite easily if used when first cut from the tree, but becomes brittle as soon as dry.

I tacked these little pieces, the round side out, closely across the bottom of the keg. That was because it was to be hung up, and the bottom would show. Then, I tacked my pieces to the side of my keg, placing them up and down, like the staves of a pail, and fastening each piece firmly near the top and bottom. With my knife, I rounded the upper end of each stave, and my old keg was changed into a neat white pail.

But it looked unfinished. The tack heads showed, and it needed hoops. Our yellow willow furnished just what was wanted. Its long twigs proved to be capable of being twisted into any shape, and without breaking the bark. Three strong twigs, twined nicely together, and nailed very strongly to the inside of the keg, made a splendid handle. Other twigs, tinned into thick rustic hoops, slipped on, and fastened, nearly covering the tacks, and gave the basket the finish it needed. They prevented the staves from springing off, while the golden green of the yellow willow contrasted beautifully with the clean, white staves. When varnished, my basket was all ready to receive the Koniworth ivy, which I have been getting all summer. It draped it perfectly, and I would not ask for a prettier ornament than it will be, when hung between the fringed white curtains, over my fernery.—N.E.T. in The Advance.

First Efforts.

It is curious to observe the first efforts of the child to exercise his powers and enlarge his range of experience. He begins to manifest his innate wish to do something, and to connect his little intelligence with things around him, by inarticulate crowing, and by vague, unsteady motions of limbs and body. His tiny fingers are always busy. He soon exhibits curiosity, and picks and pries into everything. His first attempts to walk are most awkward, feeble, and ludicrous. His activity is incessant. He rolls and tumbles and babbles for hours together. After hundreds of falls he learns to stand. How little control he has over his own motions. He starts to go forward, and staggers backward or to one side.

His first attempts to utter words are as wide of their aim as his first attempts to walk. He has no distinct idea of what he wants to do. His organs of speech are unformed. He makes the oddest approximations to correct articulation. The strong tendency to imitate everything he sees and hears continually incites him to make new trials of his powers. He mimics everything. Almost the whole of primary education is imitation. Therefore what little children most need are good models and examples.—National Teacher.

Primary Instruction.

It is not uncommon to hear young teachers complain that they are obliged to instruct beginners in the elements, while they would prefer to teach the higher branches to scholars of considerable culture. This complaint may arise from a total misapprehension of the nature of the teacher's vocation. The best teacher has in view not his own education, but that of his pupils. His chief interest centres in the art of instructing and developing—not in the matter imparted. He takes peculiar pleasure in the building to be erected rather than in his lumber and tools. The primary teacher who is really master of his profession, discovers perhaps more intricate problems to solve, greater demand for consummate skill, and higher triumphs of educational genius, in his apparently humble position, than are possible in the advanced grades. Too much importance can scarcely be attached to elementary teaching. Too much credit can hardly be given to the successful primary teacher.—National Teacher.

It Has Two Ends.

Did you ever see a person carry a ladder? He puts it on his shoulder; or, it may be puts his head between the rounds and has one of the sides resting on each shoulder, and having it nicely balanced walks along. A man with a ladder is an interesting object in a crowded street. He looks at the end before him, but the end behind him he cannot see. If he moves the front end to get out of the way of a person, away goes the rear end just as far in the opposite direction, and the slightest turn of his body, only a few inches, will give the end a sweep of several feet, and those in the way may look out for bruised hats and bumped heads, while the window glass along the street is in constant danger from the unseen rear end of the ladder. When a small boy, I was carrying a not very large ladder, when there was a crash. An unlucky movement had brought the rear end of my ladder against a window.

Instead of scolding me, my father made me stop, and said very quietly: "Look here, my son, there is one thing I wish you always to remember; that is, every ladder has two ends." I never have forgotten that, though many, many years have gone, and I never see a man carrying a ladder or other thing but what I remember the two ends. Don't we carry things besides ladders that have two ends? When I see a young man getting "fast" habits I think he sees only one end of that ladder, and that he does not know that the other end is wounding his parents' hearts. Many a young girl carries

a ladder in the shape of a love for dress and finery; she only sees the gratification of a foolish pride at the forward end of that ladder, while the end that she does not see is crushing true modesty and pure friendship as she goes along thoughtlessly among the crowd. Ah! yes, every ladder has two ends, and it is a thing to be remembered in more ways than one.—Selected.

The Roman Forum.

An important step has been recently made towards the more perfect elucidation of the topographical and archaeological history of ancient Rome by the complete uncovering of the Forum, the true dimensions and exact site of which have hitherto remained a matter of discussion. At the close of the last month the excavations of the Colosseum and the Forum were resumed with great energy, under the direction of Signor Rosa, whose well-directed and unremitting efforts have been rewarded by important results which have definitely determined the limits of the Forum of ancient Rome. In 1848 the first real advance to this discovery was made by Canina's detection of the site of the Basilica Julia, which stretched its entire length on the southern extremity of the Forum, from which it was separated by only a narrow road. After a temporary resumption of the works in 1852, nothing more was attempted in this direction till 1870 and 1871, when the true pavement of the Forum, with its many-sided large stones, was laid bare, and followed eastward toward the left, till it was found to be intersected by four lines of similarly paved roads. The south side of the enclosure was then clearly defined with its seven pediments, on which an equal number of votive statues had stood. One enormous columnar shaft was found shattered and split beside its base, both alike covered with the accumulated debris of ages. In 1872 the question of the extent of the Forum was decisively settled by the discovery of a traverse road, paved like the others, which formed a right angle with the front of the temple of the Dioscuri, and thus proved that the Forum did not extend towards the arch of Titus, as older topographers had assumed. At this point the workmen came upon the bas-reliefs which commemorate Trajan's erection of schools and asylums for orphans and outcast children in Rome and other parts of Italy, and his remission of all arrears of certain taxes. Although these tablets, which have been replaced on their original site, are unfortunately much injured, enough has escaped mutilation to show the beauty and harmony of the design. Near these bas-reliefs the eastern boundary of the Forum has been traced by the travertine stones of the pavement, and the line of pediments which skirted it. Among these is a columnar base, inscribed in still legible characters, and proclaiming its dedication by the prefects L. Valerius and Septimus Bassus to the three emperors, Gratian, Valentinian, and Theodosius, and belonging, therefore, to the period between 379 and 383 A. D. An enormous mass of broken architectural fragments has been brought to light in the process of clearing out this sacred spot, but few perfect remains have been recovered, which perhaps can scarcely be wondered at when we bear in mind that at one extremity of the Forum the superincumbent mass of debris, has risen to a height of more than twenty-four feet. Yet in the year 1627, not three and a half centuries from our own times, the German and allied troops of the Emperor Charles V. were able with small labour to clear the Via Sacra from the arch of Titus to the Forum, for the triumphal passage of the conqueror of Rome.—Academy.

Putting out the Goos.

During the singing of the first psalm in the parish church of Birsay some years ago, a goose entered and quietly "waddled" up the passage toward the pulpit just as the preacher had got out of the tune and almost come to stand still—a not very unusual occurrence at that time. "The minister, observing the goose, leaned over the pulpit, and, addressing the church-officer, said, 'R., put out the goos.'" That functionary, not observing the presence of the feathered parishoner, and supposing that the minister's direction had reference to the preacher, marched up to that individual, and to the no small amusement of the meagre congregation, collared him, saying at the same time; "Come out o' that, follow."

Austria, Germany, and Prussia have united in a diplomatic note to the Sublime Porte, asking the consent of the Turkish Government to negotiation of commercial treaties with Roumania, which was refused by the Sultan as suzerain of the province under the Treaty of Paris.

The trial of Dr. McKaig for alleged heresy is not likely to result as did that of Professor Swing. At the recent meeting of the Presbytery of Sacramento, Dr. William McKaig communicated, by letter, his desire to withdraw the first of his offensive sermons. He professes his acceptance of the "plenary inspiration" of Scripture as taught in the Presbyterian confession of faith. He expressed also a purpose not to touch anything contrary to the standards of the Church. It is now anticipated that all disagreements between him and the Presbytery will soon be reconciled. Dr. McKaig is still serving in the Ninth Presbyterian Church of Chicago.

Speaking of "undermining the foundation of religion," the Watchman and Reflector says: "When we build our churches by faith; sweep off great debts by men hired, at a great price, to manipulate an audience under circumstances of tremendous pressure; sustain public worship by the sensationalism of the pulpit, or the artistic attractions of the choir; fill up our Sabbath Schools by pious and prizes; raise money for the various benevolent objects in all sorts of ways, we are weakening the legitimate motive that should govern us, and which it is the very purpose of God to develop within us; and without which the religion we would sustain is not worth sustaining—viz: the simple sense of duty."

Scientific and Useful.

Formosa and its People.

RIGHT WAY TO REMOVE GREASE SPOTS. In taking out grease from clothing with benzole or turpentine, people generally make the mistake of wetting the cloth with the turpentine, and then rubbing it with a sponge or piece of cloth.

PRESERVED VEGETABLES. The Port Hope Times says:—"On Wednesday of last week, G. H. G. McVity, Esq., Manager of the Ontario Bank, called at our office to show us a couple of beets he had just taken from his cellar, and which had been placed there last fall.

SCOLLOPED OYSTERS. This name, at first given to oysters cooked in their own shells or small scolloped tins, is now applied in general to all baked oysters, and is one of the most delicious ways in which they can be prepared.

SINGULAR SUBSTITUTE FOR THE COMPASS. The Great Dismal Swamp is partly in North Carolina and partly in Virginia. It is 40 miles long and 15 to 20 wide.

THE HEAD OF A WHALE. The head is one-third the entire length of a sperm-whale, and in obtaining the valuable spermaceti which it contains the whalemen divide it into three parts—the "case," the "junk," and the bone.

WARM FEET. Many of the colds which people are said to catch commence at the feet. To keep these extremities warm, therefore, is to effect an insurance against the almost interminable list of disorders which spring out of a "slight cold."

An unusual attention has been directed this year to the island of Formosa by the complication respecting it which has broken out between the Japanese and the Chinese. It is a country concerning which little is said, and as little is known.

"As the gigantic laurels from which the camphor is obtained are found only on the mountains in the possession of the aborigines, the acquisition of a constant supply is somewhat difficult.

PROFESSOR BLACKIE, of Edinburgh, delivered a lecture in Inverness recently on Gaelic in schools and universities to an appreciative audience. He first spoke of the great antiquity of the language, its important relation to other tongues, and the richness of its literature.

New Advertisements.

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Official Announcements.

TORONTO. - In the Lecture Room of Knox Church on Tuesday the 1st of December, at 11 a.m. OTTAWA. - At Ottawa, in Bank St. Church, on 3rd Tuesday of Nov. ...

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalties Board and Sustentation Fund - James O'Neil, Montreal. Ministers, Widows' and Orphans' Fund - Archibald Ferguson, Montreal.

INSOLVENT ACT OF 1869.

In the matter of EDWARD FRANKLIN, an Insolvent. The Creditors of the above-named Insolvent are hereby notified that he has deposited with me a Deed of Discharge, purporting to be executed by a majority in number of his Creditors, for sums of \$100 and upwards, and representing at least three-fourths of his liabilities, subject to be completed in ascertaining such proportion, and should no objection be offered thereto by a creditor within three judicial days after the last publication of this notice, by filing with me a declaration in writing that he objects to such discharge, I shall act upon the said Deed of Discharge, according to its terms and the said Act.

INSOLVENT ACT OF 1869.

In the matter of JAMES LIVINGSTONE MILLER, an Insolvent. The Insolvent has made an assignment of his estate to me, and the Creditors are notified to meet in the office of the Assignee, No. 93 Toronto street, in the city of Toronto, on Monday the seventh of December next, at two o'clock in the afternoon, to receive statements of his affairs and to appoint an assignee.

Miscellaneous.

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Symptoms of a Diseased Liver. PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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Statement for the year ending Dec. 31, 1873. RECEIPTS: Premiums \$1,670,205 12- Interest 601,791 51 Total Receipts \$2,271,996 64

DEBITMENTS: Death Losses \$416,800 00 Paid for Surrendered Policies 189,368 24 Paid Return Premiums 345,191 17 Paid Matured Endowments 7,900 00 Total amount returned Policy-holders \$959,468 41

Assets, \$8,000,000; Surplus at 41 per Cent, \$1,358,871.

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