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Contributors and Correspondents.

St. Thomas "Rome Journal," et al , vs. St. Androw's Church, London.

Editor British American Perservernian.

Sir.—As you found space in your issue of 9th inst., for that fout slander on St Audrow's Church, sent you by some correspondent, as clipped from the St. Thomas Home Journal, and thereby being the medium of circulating it nom one end of our Dominion to the other, perhaps you will also find space for a few remarks from a member of said Church, in reference to this unfortunate matter. And, in the first this unfortunate matter. And, in the first place, as regards the Home Journal, it don't look well to call names, so we must only say that the writer deliberately penned what is not true.

Whoever inspired the article, it is quite in accordance with that wonderful amendment moved by Mr. Cuthbertson, of St. Whomes at the meeting of Presbytory, and

Thomas, at the meeting of Presbytery, and said to be duly seconded. It is not often we find in the Record, (as in this instance) a motion and an an endment given in full, ospecially when only the mover and seconder voted for the amendment. It is onder voted for the antendment. It is rather amusing to see such an exhibition of canting hypocrisy as in that amendment, trying to make the Presbytery express their deep felt distress, etc., etc., by bringing the congregation into undue prominence before the Church and the world. Perhaps, Mr. Editor, you would hardly credit the fact, that said amendment was moved during the afternoon sederunt, but did not get a secondor them, and during the recess for the fact, to seemingly anyious was the mover tea, (so seemingly auxious was the mover of it, "not to give unaue prominence," but requite St. Androw's congregation, for the very high esteem in which (he well knows) he is held by, them, that said amendment was actually in the heads of the printer for publication, an hour or two before a second er could be found for it. It was anusing to see the opening of the evening sederunt when things came almost to a stand still when things came almost to a stand still, as the Rev. George could not read his amendment, because the reporter had not brought it back. However, St. Andrew's Church has got the benefit of it, as far as the mover could do, in sending it in full to be published in the Record, and as a matter of course, signed "Geo. Cuthbertson, Olerk."

And now, Mr. Editor, without asking the Church or the voil to necessary our emphatic repudiation of the foul slander oman-ating from St. Thomas, we simply ask for a little space to state the simple facts of the case, and leave those outside to judge for themselves, and in doing so, we will endea-

themselves, and in doing so, we will endea-vor to be brief.

Some years ago, the teachers of the St. An-drew's Sabbath School, were desirous of getting a melodeon, or musical instrument-into the school, and it was the wish of others of the congregation that it might also be used at social meetings of the con-gregation; but '... pastor, the Rev. Mr. Scott, was strongly opposed to it, and there-fore, the matter was allowed to lay in abey-ance for some considerable time, until after ance for some considerable time, until after the action of our Supreme Church Court had colleague being appointed, who had no objection to the use of the instrument, that to meet the wishes of all parties, he could take be present with the children, and hear the sound of an innocent instrument mingling solution was passed requesting the session to take a vote of the congregation, whether it was their wish that a musical instrument might be used in the Sunday school and one year was allowed to pass, and no vote taken as requested by the congregation, who felt rather indignant, being thus treated with sneering contempt. Mr. Scott's reasoning was, that he had forscen this crisis coming for years back, and therefore wished to put it off as long as possible, (which has not turned out to be a wise

Without any fear of contradiction we unhesitatingly say that Mr. Scott has not left because the instrument was wanted for the Sunday School and Sunday meetings, but owing to the way and the policy adopted to defeat it. To explain what is here meant: There were two ways of takof the public to say on whose shoulders est the responsibility of this most unfortepate matter. If in the first place, Mr. Scott, (without any fear of the result) had rankly said to the congregation, " you all now my opinion on this matter, and therebre I request all to ase your freedom in aving this vote; do not lot my opinion illuence you in the least. And suppose a pajority had voted in favour of having the astroment. Then he might as frankly ave fold thom, that with his present con-iclions he could not remain it they wished no use of the justrament. Then Sir, on would have seen a proper vote of St. whiten's congregation whether they would sait with Mr. Scott or the instrument and ustand of a large majority for hims words:

congregation. But unfortunately a different policy was adopted, one something like trying to make water run up hill. "Oo treat parties as if they had no right to an opinion of their own, if they knew these to differ from their pastor's, and if they persisted in them, must be publicly called his onenics and treated as such, thut not in coordinate with the impaction to love accordance with the immerion to love them, etc.,) (what more could be expected from the great city itself), and then the private agencies, "If you are infavour of the instrument then you want Mr. Scott to leave," and so on, and then the very day cerds were distributed for parties to record their votes on. A sermon was preached on the subject, (which un fortunately, we fear, had the opposite effect of what was intended) so that in reality the vote that was taken was no expression of opinion by the congregation on the matter at issue, and thus left matters more un-satisfactory than ever. Then came a threat of leaving, by encouraging a call from North Bruce. Then a deputation from the Presbytery, who did not want to hear anything from those who differed in opinion from the pastor, and therefore may be said to have made no effort to heal the breach. The night of their visit a resolution was carried in the congregation to give Mr. Scott \$1,000 per annum retiring allowance and the use of the house, and let the congregation get another mi sister who would have full power, as Mr. Scott needed rest. During all this time Mr. Scott turned the cold shoulder to all those who did not throw eside their own opinions and coincide with his, and when accused of it, said "they deserved it," so thus you see we presented a sad and lamentable spectacle to outsiders —a pastor not having followship with a part of his congregation, because they differed in opinion from him on some points. After that liberal motion was carried, those who did not vote for it said, "go on and fulfil your promise, we throw no obstacle in the way," the reply was, "we are masters of the situation, if you want another minister get one; we don't want another." Now adunting that his friends meant this for kindness, for there was no the it was cruel kindness; for there was no provision for rest for him. And thus we consider that following their ill-advised and suicidal policy, and Mr. Scott rotaining that coldness towards those who differed from him, notwithstanding the many years of intimacy, and unmistakeable tekens of real friendship, (we did think he might have made a step towards them, but no.) and a separation has been the unfortunate result. As his services were highly appreciated, the provailing feeling has been one of grief under the unfortunate circumstances, for which we are all more or less to blame. A. B. London, April 28, 1875.

Licensing of Students.

Editor BRITISH AMERICAN PRESDYTEMAN

Sir,-When the Synod of Toronto was sitting last week, a reference was brought up from the Presbytery of Toronto, which solutely necessary to the existence of the organization and the maintenance of the is not unlikely to appear in your newspapar. I allude to the case of a student of theology Here let it be distinctly understood, that the following members of the seeing the series and on no present the seeing Mr. Scott's time). And as the seeing that such grants are made." If your correspondent will take the trouble to go out, for two years at least, to British conce, whatever, to be thought of in the church during Mr. Scott's time). And as the seeing the seeing that such grants are made." If your correspondent will take the trouble to go over the trants made distinctly understood, that could be a deficiency in the funds, seeing that such grants are made." If your correspondent will take the trouble to go over the trants made distinct the seeing that such grants are made." If your correspondent will take the trouble to go over the trants made distinct the seeing that such grants are made." If your correspondent will take the trouble to go over the trants made distinct the seeing that such grants are made." If your correspondent will take the trouble to go over the trants made distinct the following members of the seeing that such grants are made." If your correspondent will take the trouble to go over the trants made distinct the following members of the seeing that such grants are made." If your correspondent will take the trouble to go over the trants made distinct the following members of the seeing that such grants are made." If your correspondent will take the trouble to go over the trants made distinct the following members of the seeing that such grants are made." If your correspondent will take the trouble to go over the trants made distinct, and the present the following members of the seeing that such grants are made." If your correspondent will take the trouble to go over the trants made distinct, and the following members of the seeing that such grants are made." If your correspondent will take the trouble to go over the trants made distinct. For London — Rev. R. H. Warden, Warden, Warden, Warden, Warden, Warden, Warden, W who has finished his curriculum at Knox ferred to the Synod, divided that house; and when put to the vote, it was decided not to sanction the course proposed. Now I don't wish to raise the question whether the decision adopted by the Synod was a the decision adopted by the Synod was a the decision adopted by the raise the decision adopted by the Synod was a the decision adopted by the raise the decision adopted by the Synod was a the charge of the Sunday-school; and, perhaps the decision adopted by the Synod was a tight or a wrong one. But I do raise the ingressional mistakes But of a sarray, when, thinking that if a colleague was at liberty to countenance, and league was at liberty to countenance, and one of our ministers, whether the law of dence of the church, for their devotedness. our Church is a good one which requires to duty, and their unwearied efforts to overleave from the Supreme Court before stutake the spiritual destitution that abounds denis can be taken on trial for liceuse. sing, that there could not be much sin in Prior to the Union of 1861 there was no So at a congregational meeting, a re-such law in the Church with which I was lion was passed requesting the session then connected, and I am pretty sure there is no such law in the United Presbyterian Church to the present hour, when students | have finished their theological curriculum, Social meetings, or not. Out of deference and can furnish testimonials to that effect, to the wishes of the pastor, by the session, they are taken on trial for license by any and can furnish testimonials to that effect, Presbytery. And why should it not be so in the C. P. Church? It is proper enough, it is very wise, when students come from other Churches, to submit their cases to the General Assembly; just as we do, and do wisely, when licentiates or ministers apply to be received from other Churches. But our own students who are certified by our our own professors, and can easily be certified by our own ministers-is the law referred to necessary in their cases? If it is so, I should like to be informed of the ground of it. By all means, let us see to the soundness and purity both of our students and probationers. But a highly ro spectable young man, known to be right in all respects, who is urgently needed for ing the vote on Instrumental Music, and all respects, who is urgently needed for on showing these, we leave it in the hands mission service thome of foreigns, surely one showing these, we leave it in the hands mission service thome of foreigns, surely ought to be rende, ed available without any needless loss of time. And the law which is needless in that one case is equally needless in all such cases, namely in the case of all our certified students. Lot our Presbyteries have leave, without asking for it, to take them on public trial for hoonse. May 10, 1875. Yours truly Yours truly, C. P.

> THE Presbyterians of Lynedoch intend building a very nice brick church during the present summer. It is to be finished and ready for occupation by the 1st of November.

The many friends of the Rev. R. Ewing, of Georgetown, who has been spending the water in Florida, will be pleased to learn not believe that a single new out in the part that he was benefited considerably by his stepping would have reach their voice visit to the South the will return shortly visit to the South the will return shortly light that he would have steed their south the South the will return shortly higher than appear to the continuous steed the south that appear in the continuous steed the south that appear is the continuous steed the south that the south that appear is the south that the tient he ras benefitted considerably by his Visit to the South, He will return shortly

Home Mission Grants to Churches Having Organs.

LETTER FROM THE CONVENER.

Editor Buttish Americas Presouterian.

Sir -A letter in your last Issue asks me, as Convener of the Home Mission Committee, to explain upon what conditions grants are obtained, and why a certain congregation that has placed an organ in their church, has received a supplement of \$150.

I know nothing of the congregation in question, nor is it within the jurisdiction of the Home Mission Committee, before making a grant of money, to ask whether the church has or has not an organ. Should the General Assembly instruct the committee, to give support to weak congregagatious, in accordance with the opinion of your correspondent, the thing will assurred ly be done. I have no doubt but others may have the same feeling, "that the very fact of a congregation being able to purchase an organ, (may it not have been given them?) is a sufficient cause for the committee withholding or withdrawing supplement. But the opinion of any member does not make law by which the Home Mission Committee are guided in their acts.

I presumed that the way in which grants are made was very generally known. A makes application to the Presbytery of the maines. bounds; the case is investigated by the Mission Committee, as a case, in the judgstatistics must accompany every application, containing information as to the number of families and dherents, the attendraise for the support of ordinances. The ease thus presented to the committee, is Presbytery's Home Mission Committee at the half-yearly meeting in Toronto, and the grant given, or withheld, as the majority of the committee may decide.

If your correspondent has any grievance, it is with the Presbylery within whose bounds the church referred to is located, and act the Home Mission Committee. It and act the Home Mission Committee. It was declared elected, is not for the committee to lord it over The retiring Moderator then introduced Presbyteries, but to co-operate with them him to the Synod, after which the newin the great Home Mission work of our church. It is presumed that in every application made for aid to a mission station, or a weak congregation, the Presbytory has came to the conclusion that the aid is ab-

minister.
In the communication referred to, the remark is made, "that it is no wonder there should be a deficiency in the funds,

norts of our land

I am glad to know that the congregation with which your correspondent is identified, so heartily responded to our appeal last year for funds. I trust it may do so again It would, however, add very much to the weight of such communications, if the names of the writers were attached. To attempt to answer all the anonymous letters that have appeared in your columns during the rest year, advisory or otherwise. in addition to the regular correspondence of the committee, would be a hopeless task.
I am, Sir, Yours, faithfully,

WILLIAM COCHRANE Convener, Home Mission Committee. Brantford, May 7th, 1975.

Were the Egyptians Immersed in the Red Sea?

Editor BRITISH AMERICAN PRESETTERIAN.

Sin,-In the Presbyterian of April 23rd, you, in effect, say that it was the Egyptians who were immersed in the Red Sea. This is a remark which is commonly made in roply to the interpretation which our Baptist brothron put on the passage in which l'aul speaks of ancient Isiael having been paptized unto Moses in the cloud and in the soa. If any oun at all be said to have been immersed on the occasion referred to, it was the Egyptians. I do not think, however, that they can properly be said to have been immersed in the sense in which the Baptists uso that word, that is, dipped. The water was put on them, they were not put into it. This is plain from the following passages. Stretch out thine hand, that the waters may come again

npon the Egyptians, "etc., "And the waters returned and covered the charlets," etc., (Exedus xiv. 26, 28.) "The Lord brought again the waters of the sea upon them," (xv. 19). "The Lord brought the seaupon them (the Egyptians), and exveed them." Joshun xxiv. 7). It is true that in Exedus.

xv. the Lord is said to have thrown, and to have east the horse and his rider into the sea. This, however, is poetford language, which can be interpreted in harmony with the plain language of the historian. In the same chapter, it is said that "they saik into the bottom as a stone," and "sank as lead in the mighty waters," They were not rooted to the ground when the waters came on them. Men and horses, therefore, as is usual in cases of drowning, camo for a time to the surface, during which they strove to reach the shore, but at length,

Subdued by toil, they dran's The stifling wave, and then they sank "

It is also said that we have an instance of immersion in the destruction of the old world by the flood. What has been said about the destruction of Pharoah and his host in the Red See applies equally well here. The flood came on it. "I, even I, do bring a flood of waters upon the earth, (Genesis vi. 17). "The flood came and took them all away," (Matthew xxiv. 33). Yours respectfully, T. F.

SYNOD OF LONDON.

The Synod of London, in connection with the Canada Presbyterian Church, met in the Rev. Dr. Proudfoot's Church, London, on Tuesday evening. The Mod-orator, Rev. A. A. Drummond, of Shake-speare, preached an excellent sermon tof which we shall endeavour to publish a pretty full synopsis next weeks, after which the Synod was duly constituted, the Moderator in the chair, and Rev. J. Fother-ingham, clerk. The roll of members was church or mission station needing aid, called, and about 100 answered to their

The Moderator then addressed his brothren, in the course of which he remarked Presbytery, and reported to the Home that the time had now come for him to retire from the position in which they had ment of Presbytery, descrying aid. Full elected him one year ago. Before doing so. however, he desired to express his heart-felt thanks for the courtesies and kindnesses which had been extended to him during that term. It now was their duty ance, and the amount they can themselves, to proceed to the appointment of his suc-

Rov. Mr. McQuaig, of Clinton, moved, case thus presented to the committee, is seconded by the Rev. Mr. McLean, of generally supported by the Convener of the Blyth, that the Rev. Thomas Goldsmith, of Scaforth, be appointed Mederator. Rev. J. Mr. Macpherson, of Stratford, nominated the Rev. J. Dancan, of Forest, seconded by the Rev. John Thompson, of Sarnin. Rev Mr. Goldsmith in a graceful manuer, asked the withdrawal of his name, as he

him, and for the kindness and confidence his brothren had manifested in electing him to fill such a responsible position. He felt that the duties would be rendered pleasant by the courtesy and self-control which would be accorded him by his brothren.

The Clerk then read the following recom-

That the following members be a committee on Elders Commissions, viz. -- Roys. Geo. M. Mithgau, Dr. Proudfoot, John Loss, G. G. McRobie, and Elders W. Grieve and R. A Donaldson, the first named of each to be conveners.

The Presbyteries have leave to meet on the call of their respective Moderators during the intervals of the meetings of

Ray, Mr. Cuthbertson moved the adop-

tion of the recommendations.

The motion carried without dissent. Roy. Mr. Goldsmith moved, seconded by Rev. Mr. Rennie, that a hearty vote of thanks be tendered the returng Moderator for his dignified and courteous bearing, and also for the excellent sermon preached by him this evening. Carried unanimously. The Foll wing is the committee on Bills and Overtures — London—Rev. George Sutherland and Hon. A. Vidal. Chatham —Rev. John Grey and David Taylor. Stratford—Rev. P. Musgrave and Andrew Riddell. Huron—Rev. John B. Scott and James Elliott.

On Wednesday the report from the Committee on Elder's Commission was read and

The treasurer's report was read and adopted, and a hearty vote of thanks was tendered to the Hon. Mr. Valal for his valuable services as Treasurer.

The result from the committee appoint ed by the General Assembly to consider the bonds of Syncds in view of the union of churches, was then taken up, and after discursion was agreed to leave the matter

in abeyauce for the present.

A report relating to the boundaries of Presbyteries was adopted.

A discussion on the relative inadequate support of the Christian ministery was then introduced by Rev. Dr. Proudfoot, who said the ministers were the only pro fessional men who did not receive an oquivalent for their labours. The salary of

should have enough to keep him comfortably and raise him above the gravelling cares of lite; as a servant of the Lord Jesus Christ he should have an independent apirit, not tied down by the anxieties of family support, he also should be able to stock well his library; his people can not expect learned discourses unless they furnish him with the means to provide books, His knowledge should increase with the service of the age, and he should at all times be able to combat with opponents. The congregations also suffer in a spiritual sense in withholding from God his fither and of wines. It chees beaters and deand offerings. It closes heaven and de-prives them of many needed blessings. The Dr. closed by submitting a memorial on the subject to be forwarded to the General

Assembly.

The Roy. J. Thompson, Sarnia, said that no class of men were so poorly supported as ministers. Clerks in second-rate establishments had better salaries. No profession enlists so much talent at the ministry, which is clearly shown in the competitive examinations of our universities and colleges, and yet their poverty in after life prevents them from bringing it out that the public may be profitted thereby, whist others in of her professions, not hampered by the lack of means, have an opportunity of greatly benefitting their follows. The fault lies principally with the ministers and olders, in not bringing the matter duly be-fore the people. Giving is commanded as well as preaching, and forms no small part in the worship of God. In our church it costs more than in any other to get an efficient education. It is anomalous for one man to get \$4,000, whilst mother, not head and shoulders below him, gets only \$1,200. There should be a sustentation fund that the salaries of ministers might be equalized to some extent. A salary of \$700 eight years ago was more than \$1,500 now, on account of the increase of cost in living.

The Rev. J. Ross, Brucefield, objected to.

omparing ministers with mon of the world who have only money for their aim.

Dr. Proudfoot explained that it was the salaries he was comparing, not the men.

Mr. Ross said he would not permit the world to put a money value on the Christian ministry, but appeal to the Christian

liberality of the people, and if we do our duty, the Master will not let us want, Rov. Mr. Macpher, on, Stratford, contended that the memorial would not discourage ministers nor tend to lead them to the world, but as many ministers are in poor circumstances, it is our duty to place the asked the withdrawal of his name, as he had no aspirations for the position, and would be pleased to see his friend, Mr. Duncan chosen Moderator. Mr. Duncan was declared elected.

The retiring Moderator then introduced him to the Synod, after which the new ly-elected presiding officer returned thanks for the unsolicited honour conferred upon him, and for the kindness and confidence

many who had to battle with the cares and troubles of his on account of lack of funds, and if the Church does not do senething to raise her ministers above the grovelling cares of hie she sadly neglects her duly-She is wealthy now and her ministers should not be in poverty. If a minister cannot supply houself with books, he cannot to his duty as he would like to do, for lack of knowledge and discouragements

consequent on it.
Rov. Mr. Goldsmith, Scaforth, held that we should have a sustentation fund separate from the Home Mission, and he held it to be the duty of ministers and elders to lay the claims of the ministry before the people, and lay hold on the delinquent congregations, and try to rouse them to a sense of duty. Rev. Mr. Sutherland thought that all

the congregations and mission stations in the churches should be dealt with and their duties laid before them by annual visitations.

The memorial of Dr. Proudfoot was

adopted. The congregation of Biddulph was transforred from the Presbytery of London to the Presbytery of Stratford, and connected to the congregation of Granton under one

charge. Reports on the state of religion were read by the convener of the committee. They were all very full with the exception of that from the Presbytery of London. The reports were of a very encouraging na-ture, and show that good has been done during the past year, and that God has largely blessed the labor of his servants.

The committee on Evangelistic work and the state of religion was re-appointed.

The Synod was then closed with the benediction .- London Free Press.

WE have before us the Statistical and Financial returns of the congregations of Baltimore and Cold Springs for the past year. These indicate the congregations to be in a most prosperous state. The following is a synopsis.-Number of families 155; number of communicants 318. There were added to the membership of the Church during the year fifty-one persons, forty-seven of whom were received on profession of faith. There are attending the Sabbath School 165, and in the Bible Glass mucty. The fellowing are the centributions - For the salary of the paster, Rev. W. A. McKay, M.A., \$1,000; total contributions for congregational purposes \$3,479. Total contributions for the schemes of the Church, \$878.71; for other professional men is continually new College building, \$280; and for Mr. advancing, yet the salaries of monators remain the same. Inadequate support has Carathers, \$14. This makes the total contemps in the same. remain the same. Laadequate support has Carnthers, 314. This makes the total contain injurious offset upon both ministers: imbitions for the year to be \$4,151.71. In the community, which besens their proportion list slicks a very larger to the community, which besens their proportion of the hadder in these control respect for him, and thus be loses at proportion of the hadder in these control grant dest of influence; and this he loses at proportion of the hadder in these control grant dest of influence; and this height to be a proported at the highest the second respectably in the highest class. A ministration where the loses is an assessed in the second respectably in the highest class.

Angior and Acopte.

What is Prohibited in the Second Commandment?

BY THE BLY. SAMUEL HOUSTON.

The second commandment has to do not with the object of worthip but with the manner in which worship is paid. What is forbidden in the question we are now to sonsider is not the worshiping of false gods at less t directly, but mistakes that may be made in the way in which we render homage to the living and true God. The doctrine that there is but one God who is the supreme and only object of worship has been established, and now the thought presents itself: What precisely is the mode ne which we are to adore and worship the dread Being? Or more particularly the question now before us is: What are we prohibited from doing when we draw near -what is it that we are to mark off in thought and most carefully avoid in holding immediate intercourse with the Divine Being?

In this prohibition we are turned away from canons of human invention which too many are opposed to adopt and follow, and many site apposed to adopt and follow, and the feet are planted firmly on the supremacy of the written word of God. The ground of the prohibition is equally opposed to rationalism on the one hand and to superstition on the other. It is affirmed again and again that there are modes and forms of worship, which, while they are not founded on the word of God, and are therefore not essential to divine worship, are see helpful in some measure, stimulat. yot are helpful in some measure, stimulating the feelings and elevating the emotions, and because of that we are justified in putting them into practice. And not only is this asserted but we see such forms to be in actual use. In view of such pro-occdings, a careful radding of the answer to this question urges on us the inquiry, what saith the Lord? It is our duty to follow explicitly what Scripture teacher not what the promptings of human taste or human wisdom may suggest.

The intelligent heathen and the intelligent Romanist alike honestly and sincerely repudiate the idea that they worship the image or picture, before which they bow down and which the eye contemplates dur-ing the act of devotion. What they say is substantially this: We do not worship the idol, but the god that the idol represents; we do not worship the image or picture, we simply present an object to the eye in order that the emotions may be stirred up to a higher pitch of fervor. Admitting that all take as high a view as that of such helps to devotion, which may not be admitted for a moment, nevertheless even that is utterly erroncous, for the second command-ment forbiddeth the worshiping of God by

Multitudes of Protestants, however, of every name, are in the habit of assuming, through want of thought, of course, that this prohibition has no practical application for them. It is all very well to have such a gan in good condition, scoured and oiled, as to fire a broadside from time to time with telling effect into the camp of the Papists over beyond, or for the foreign missionary to use when he entors upon a struggle with idelaters; but the rebound from Popery inaugurated by the Reformation and crystallized into permament consistence by the increase of knowledge and of freedom of thought, which has swept on with greater intensity of force ever since that era, has separated Protestants far enough from error of that kind. suming so much, have they considered sufficiently the way in which our Lord expounded the commandments, especially in the sermon on the mount? Let us look into this for a moment. One or two aspects of more than ordinary interest in the present age must suffice.

WORSHIP OF PRAISE.

Praise is an essential part of the worship There is no clearer injunction in Scripture than that in which all the peo-ple are directed to praise God. We are not aware that any branch of the Church of Carist, in theory at least, disputes the obligation under which all are to join in the singing of praise. In the sifting and scepticism of these times, whatever other doctrines and duties are questioned this element of worship has escaped unussailed. Scepticism and infidelity are, however, not the only ways in which Satan manages to weaken the force of the outcome of divino life in the soul. The modes in which the life of a doctrine or a duty may be sapped, and the flow of blood checked are various. The truth is not assailed either openly or covertly, and if it is not put into practice it becomes a dead letter. We may enter hundreds of places of worship in this or in any other nominally Christian land, and of all denominations, and find many of the supposed worshipers, in not a few cases the large majority of them. silent when the psalm or hymn is sung. Praise is handed over to the choir which in some select cases is composed of a quartette. A few throughout the assembly may join in a faint and diffident manner as if they were ashamed to let their voices be heard. The people have surrendered the duty and privilege of praising God to occupants of the organ loft or orchestra, whose demeaner after the performance is over, (in such circumstances it can be nothing but a performance,) is often a scandal, an execuation even in the eyes of the men of the world. It may well be asked, how can all this be in agreement with the words, "I will sing with the spirit, and I will sing with the understanding also? It is utter mockery to say that it is. A higher measure of the aesthetical may be reached in that way, at least, that is the design intended, but the devotional is lost sight of until it is doubtful whother it has not altogether disappeared in the process. It is a safe position to assume that when a choir monopolizes the service in which all the people are commanded to participate, God is worshiped in a way not appointed in his word.

WORSHIP OF GIVING.

Again, contributing to the cause of God is an essential part of worship, as much so as prayer or praise. The erroneous views held and practiced on this subject are legion. There are some who effect to be more | ships .-- Rev John Ker.

pions than ordinary, and so intensely epir-itualized and nuworldly in their mode of raviowing religion, that they relegate to the raviowing religion, that they relegate to the secularities of the reciety all that pertains to money. Contributing to the cause of God, whother for the support of the ministry at home or for the spread of the gospel abroad, but especially for the former, is not to be thought of, is not to be speken about, much less is the filthy lucro itself to be the control of the parts of the parts. handled on the Lord's day, and in the house in which the Lord is worshipped. Handting money is business, and business is to be done in the counting house and during the six days given to man for work. Others are more rational in their mode of regardare more rational in their mode of regarding money given to such objects, and yet they are not inclined to grant that the presentation of offerings is essentially divine worship. They are shrewd enough to disworship. They are shrowd enough to dis-cern, at least some are, that to grant that position must of necessity involve the putting of the hand much deeper into the pocket than they are in the habit of doing. It is lamentable to think that in this age of advancement, so called, so few are found to sympathize intelligently with the injunction sympatings intelligently with the injunction of the apostle, "Upon the first day of the week let every of you lay by him in store, as God hath prospered him." There is abundant wealth at the disposal of professed members of the church of Christ. If that wealth were consecrated in keeping with the professions that are made, there would have exercite for the sell, not better med. be no necessity for the call, pathetic and imperative by turns, which is heard on every side and from every branch of the church for means to support the agencies at home and the spread of the gospel abroad. There is no reason why those that preach the gospel should lack a sufficient support, or why the treasuries of the Boards should be empty, or worse than that, viz., be in debt.

RESULT OF TRUE WORSHIP. Were believers to perform this part of worship in the way appointed in the Word, the Lord's treasury would not be empty, there would be enough in it and to spare. It is not depression in financial affairs that effects the treasury, causing depletion and bankruptcy; it is worldliness, fashion, love of display, lack of principle in dealing with obligation—in fine, it is covetousness, which the sacred writer says is idolatry. There is a guilt resting upon the professed followers of the Lord, because of their disregard of what is forbidden in the second command. ment. Honest worship is not paid in some cases because of ignorance, but let us be-ware of counting such ignorance a light sin in these days. It cannot be said to be due to lack of opportunity, but to want of dilli-gence in taking advantage of the opportunities that are available. It is want of thought, but such want of thought is very nearly akin to wilful, deliberate sin. Let the chil-dren of God be very careful not to present sacrifices to the Lord in a way not appointed in his Word.

In general terms there are two essential bidden. These are sincerity and obedience to the revealed will of God. Heartiness is essential, but heartiness is not everything. In these times men's cars are dinned with the sentiment that if a man be only sincere, that is all that God requires of him. In one sense the sentiment is correct; in another it is utterly erroneons. Here is how the sentiment is correct. If a man be honest in his sincerity, he has no scruple in conforming his life, and therefore the mode in which he worships God, to the divine will, so far as revealed. But that is not what the so-called advanced think'rs of the day mean by sincerity. What they mean is a sincerity apart from and indepen-dent of the Bible. These two elements sincerity and submission to law—are virtually and substantially embraced in the statement, "They that worship him must "in spirit" represents sincerity, the "in truth" represents obelience to the represents obelience to the law of God. Both are absolutely necessary, the one cannot be left out any more than the

INTELLIGENCE IN WORSHIP.

One lesson is obvious, especially from the remarks just made, and with that we must close. It is that intelligence is demanded in the worship we present to God. An ordinary consideration of the truth, as presented in answer to the question now before us, proves that what is known under the term cant of fanaticism is not acceptable worship; it cannot even be an element in that worship. A superficial grasp of what God is and of what we are, and of our relation to him, is not even admissable. As believers on the Son of God it is not possible to avoid being guilty of what is forbidden here unless we bring our faculties of intelligence with all our might to bear on such topics. It is by intelligent worship, accompanied by the blessing of the Spirit, that men are made to participate in the gift of life eternal. It is pertinent in the nghest degree to ask, How is it possible for a man to avoid worshipping in a way not appointed in the Word, unless he have a competent acquaintance with what that Word teaches? It is not possible. If then as followers of the Lord Jesus we would be free from blind devoteeism, let us be sure that we understand what we do when we worship God, let us be acquainted with what the Bible says on the matter, and let us cherish a spirit of obedience to what we are convinced is the will of God. Thus only will we be clear from what is forbidden in the second commandment, thus will we keep ourselves from idols.

Mry bow before talent, even if unassoci ated with goodness; but between these two we must make an everlasting distinc-tion. When once the idelatry of talent enters, then farewell to spirituality; when men ask their teacher, not for that which will make them more humble and Godlike, but for the excitement of an intellectual banquet, then farewell to Christian progress.—Robertson.

Ir we wish to strengthen our conviction in reality and unselfishness, we should seek as much as possible to bring our own life into close contact with what is genuine in our fellow-men. We cannot help measur-ing the great world by the little world of our experience, and we have the choice of this so itr in our company and our friend.

Giving as an Act of Worship. BY THE REV. J. M. GIBSON, M. A. OF

CHICAGO.

There are three ways in which the grace of Christian liberality is commonly presented and commonded; as a matter of duty, as a matter of pity, and as a matter of profit. It is well that the subject should oe presented in all of these aspects; but there is another, and very important one, which is much overlooked, viz giving as an act of worship. It is especially impor-tent that we should consider the duty in this, its highest aspect, on account of the general tendency in our times to degrade it. Is it not a very common thing to look upon the collecting of money for charitable and evangelical purposes as nothing clast than a necessary evil? "If our Christian work could only be carried on without that continual appeal to the purse of the Ohristion community how much better would it be; if we could get rid of this constant begging for religious purposes, how much more smoothly and comfortably would every thing get on." So many seem to think. They see the beauty of praise and prayer in the House of God; but they see no beauty, nothing but stern, secular, hard necessity in the bringing of an offering. The vessels used in the communion service are sacred in their eyes; but the collection plates are common, if not unclean—secular, it not profanc—something of the world brought from dire necessity into the

Such ideas as these would have no place if giving to the Lord's cause were looked upon in the light in which it is presented from first to last in the word of God, viz: as an act of worship, a sacred duty, a de-

votional exercise. It could very easily be shown that giving is a very natural way of expressing many of the feelings which enter into our devotions, such as reverence, gratitude, love. But not to be tedious, we present at once the scriptural testimony, or such portions

the scriptural testimony, or such portions of it as we can find space for.

Taking up the Old Testament, the very first act of worship of which we read was an offering: Gen. iv, 3,4. Passing on to the father of the faithful, we find him giving tithes to Melchizedek, as a priest of the Most High God. When Jacob at Bethel suddenly found himself, before he knew it, in the House of God and at the Gate of Heaven, he hastens to bring an offering with him. No funds were needed to build that temple or keep it in repair, or maintain its ministers; and yet the solitary worshipper brought a princely offering to the Lord.

The entire Mesaic economy might be apperled to as a proof that God desires to be worshiped by offering. A very large part of the service consisted in the presentation of offerings to the Lord; and besides the elements in worship, and whatever is op- offerings prescribed by law there was an posed to or inconsistent with either is for- indefinite margin left for free-will offerings —purely spontaneous acts of worship. Observe too that the same language is used in setting apart the took of substance as the seventh of Line. It is not. "So much money is needed for this and that and the other thing, and you must bear your share of the burden!" but this: "It is the Lord's. it is hely unto the Lord' Lev. xxvii, 30. And this same tone is kept up throughout. "Honour the Lord with thy substance." Give unto the Lord the glory due unto His name; bring an offering and come into His Courts." And so in many other instances.'

Turning to the New Testament, here again the very first act of worship we meet is a presentation of offerings. Matt. ii, 11. And mark, it was not to replenish an empty And mark, it was not to replenish an empty exchequer, or prop up a sinking charity fund, or extricate a struggling evangelization society, that the wise men presented these offerings; but simply to worship the Lord. Again, read Matt. v 23, 24, and you will see that the Lord Jesus recognizes the offering of gifts to God as among the duties of His kingdom, and moreover that he recognizes it as a strictly devolutional exercise, demanding a right state of heart as imperatively as the Holy Communion itself. For the apostolic view of the subject, reference may be had to the directions given to the Christians to lay as de their continuitions on the first day of the local, i.e., butions on the first day of the week, i.e.,

A word now in reference to the place that on the A word now in reference to the place that giving nolds in New Testament worship. Our ordinary public worship consists of three parts. According, asking, Jeving. The last of that is two fold, for what we have those who have tried to elevate and partly the diama, and whose moral characters are "of good report." The theatre the fract of our labours. We thus find that giving as a part of worship ranks along with praise. And is not this the highest place of all? It is a great pitting to be allowed to stand in Gods presence and hear Him speak. It is a greater only been spasmodic, and have ended in ence and hear Him speak. It is a greater to be permitted to speak to Him as suppliants. But is it not the greatest honour and highest privilege of all to be permitted to bring Him a present out of the poor things which we can command? "It is more blessed to give than to receive ; and therefore, if we are to distinguish between the different parts of worship, the service of song and the offering of gi's take pre-cedence both of prayer and of the reading and preaching of the word. They are second in sacredness and dignity only to those solemn sacramental acts of worship by which God's convenant with us is signified and sealed.

As to the significance of giving as an act of worship, it might be shown that it is a most appropriate expression of the homage which we ove to God as the stewards of that which is really His-the gratitude we owe Him for an his gifts, and especially "His unspeakable Gift—the love to God and man which inspires self denying devotion to the cause of God and man-and the faith, which is exercised by those who really believe it to be better to give to God than te lay up for themselves. All this however is left without illustration, that space may be had for a few inferences from this view of the subject.

First, in regard to the blessedness of giving. The only difference here is the counting of the gains. (1). Every act of weiship, simply as an act of worship, is "twice blessed." There is the blessing realized in the exercise itself, and there is the reward after-

there is solvitual profit gained—the first gain. And there is the answer which comes in its own time—the second gain. So it is with giving. There is blessedness in the feelings which as an act of worship it expresses; there is blessedness in the very expressing of these feelings; and then, there is the manifold return which God will certainly make, if not in kind, then in better kind, according to His promise and his invariable procedure. But (2) what is offered of our substence not only is itself "holy to the Lord," but conference all the rest. Just as giving a part of our time to God ballows all the rest, (for what Christian is there who does not feel and rejoice to think the whole week is conscorated by the Lord's Day at the the beginning of it,) so the giving of a part of our substance in worship to God hallows all the rest, makes it much more enjoyable, and mere heartfail. When the less than the rest is the rest of the rest in the rest of the r and more beneficial. Then, (8) be les that special blessedness which is attendant on giving as an act of worship, there are all the advantages which spring from giving simply as a matter of duty or benevolence, such as the satisfaction of having discharged dety, the joy of doing good, the pleasure of watching the ripening fruit of your liberality. To say then that giving as an act of worship is "twice blessed" is but to beggar the thome. It is blessed a thousand fold.

2. As to the mode of giving. Much might be said here, but we shall only insist on regularity and system. If it is a part of worship, it should be regular like all other parts of worship. And surely once overy Lord's Day ought not to be considered too frequent. "Upon the first day of the week let overy one of you lay by him in store or God both prograved him that in store as God hath prospered him, that there be no gatherings when I come." Observe the last clause. It is obvious that the apostle wished the duty discharged calmly, deliberately, systematically, as in the presence of Gcd, rather than of Paul. How different is the course so generally adopted now: the people gathered together, the case fully and feelingly presented, a powerful appeal made, and then a collection or iption taken up before the excitement has died away. Surely the other is the more excellent way.

8. As to the extent of the obligation. Are the poor to be excluded from any part of the worship of God? Are the children to be excluded? Are any to be excluded? Thank God, His worship is not restricted to any age or class. "Upon the first day gir'. Think of the poor widow and what the I'rd of Glory said about her. By all means, lot all the poor be encouraged to give, and let all the children know the luxury and the blessedness of it.

2. As to the amount of the giving. Lord Jesus is sitting over against the treasury, and looking you full in the face as you drop your offering, representing, symbolizing, embodying, expressing, your gratitude and love to Him. Realize this, and then please yourself as to the amount. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sake he became poor, that ye through His poverty might become rich." Do you? Do you? Then give just what you think right.—Issued by the Committee of the General Assembly on Systematic

The Church and the Theatre.

In a recent plea for the theatre, the editor of one of our popular monthlies says:
"We have only to remember that the theatre is with us, that it will stay, and that the Church has a great responsibility concerning the stage of the future. If it supposes that condemning it at a street s length, and indiscriminately, will discharge its duty, it will find itself sadly mistaken."
In the same article, the writer, however, insists that the theatre is very largely responsible for the position of the Church, in regard to it, but that "the stage is better than it was on the whole," and that the best class of managers, and actors, and actresses have only to be "patient with a state of things which a multitude of their contemporardecessure, and many of their contemporare." its duty, it will find itself sadly mistaken. predecessors, and many of their contemporaries have helped to bring about. The Church is gradually working toward their recognition, and they must give it time to move

failure. Exceptions prove the rule. The Church has far more concern with the stage of to-day than with that of the future. She will never find strength or help at the shrines of the diama. Bitter experience has always proved that her members who indulge in that sort of recreation, injure themselves and the Church together. Christian principle is sunk in expediency,

It is sadly true that many formal professors of religion patronize the theatre; but that "the Church is gradually working towards its recognition" is absolutely untrue. She can do that only at the cost of her allegiance to Christ, and of every principle that separates her from the world. She has snough to do now. She has enough to do now-aworld. days to keep her truant members of the play-house, and to contend with their self complacent worldliness and lack of real spirituality, without setting the seal of the Cross upon the placards of the drama.

The law of God's house, the vows of Christians, the principles of Christian expediency, the purity of the charches, Spirit of Christ, combine to domain that the Church shall keep herself pure. The friendship of the world is enmity against God, and "if any man have not the Spirit of Christ he is none of Hiv."

We plead for Christian consistency higher order of religious life, and for a spirit of consecration, all which are impossible, and therefore are never seen in these who frequent even the best of metropolitan theatres. Say what men may about the theores. Say wast men may about the dramatic ineticet, whose cravings must be satisfied; and let every good thing be averred respecting the necessity of innocent recreations and amusements; we simply plead for the sway of that religious principle which rejects only what is destructive of piety, and rejoices in all that is good. There is a higher law than that of natural instinct, and a better way of recreating weary minds than that which sacrifices faith, like a bullock, upon the

In saying those things, we mean to place religion and the Church upon their own rightful ground. The world will take care of the theatre, as it has always done. But the Church must take better care of nerself and of her members, by rigidly maintaining the highest standard of biblical morality and of spiritual life. But this can nover be done by "gradually working towards a recognition" of the theatre. If that day should ever come, the Church will be no better than the theatre; and the candlestick will be removed out of its place."

The worst phase of this whole subject is the specious sophistry by which, in the name of Christianity and of the Church, the drama is exalted and the Gospel belittled; and the young and the thoughtless are beguiled under the plea that human nature demands that sort of recreation, and that it will remain among us. But the Church and the Gospel are also in the world, and they will remain here; and man requires them both, as the absolute necessity of his nature, for the life that now is, and for that which is to come. Chris. tianity moves forward, never by compliance with the world, but by its antagonism to all that is wrong in the world. "Bo not deceived." The Gospels cannot be rowritten, the Church stands upon the old rock, and her security depends upon her fidelity to Christ .- N. Y. Christian Intelligencer.

Anndom Acadinas.

Down the dark future, through long generations. The sounds of war grow fainter, and then cease; And like a bell with solemn, sweet vibrations, I hear once more the voice of Christ say, "Peace

Peace! and no longer, from its brazen portals, The blast of war's great organ shakes the skies; But beautiful as songs of the immortals The hely melodies of love arise.

-Longfellow.

We cannot live in this world indifferent to appearances .- F. W. Robertson. What a rich Father we have if we are

God's children .- Hudinger. He who thinks he has nothing to fear from temptations is most exposed to a fall. -Heubner.

THE tempter can throw no standing Christian by force.—M. F. Besser.

God delivers only those who do their lawful utmost to deliver themselves.—R. South.

Gon's demands are always endorsed by our own consciences.—Heubner. CHRISTIANS, when most deserving, are often most derided.—Ibid.

EXTERNAL influence, happiness, glory are no signs of a true church.—Starke.

THE more God empties your hands of other work, the more you may know he has special work to give them .- Garrett.

Brer of all is to preserve everything in a pure, still heart, and let there be for every pulse a thanksgiving, and for every breath a soug. - Gossner.

The heights of early promotion and glory lifts us no nearer heaven. It is easier to step there from the lowly valley of humiliation and sorrow.-Pocr. ALUFT on the throne of God, and not be-

low, in the footprints of a trampling multitude, are the sacred rules of right, which no majorities can displace or overturn. Charles Sumner.

The greatest thing, the first thing, the last thing, the most important thing, we can all do—we can all pray. Let us do this as a preparation for every other duty. and God will hear and bless.

fashion, rub them more or less, the base

metal appears through. We are surprised at the fall of a famous professor; but, in the sight of God, the man was gone before; it is only we that have now first discovered it. "He that despiseth small things shall fall by little and little."-

Newton. The religion of Jesus Christ is altogether and expediency runs into heense, and a practical thing. Just consider how we spirituality and usefulness decline, and are taught anything else that is practical. It is not by hearing or reading about making shoes that a man becomes a shoe-maker, but by trying to make them .- Augustus Hare.

Some one inquired of Bunyan, "What is it which makes people so troubled about their afflictions?" "They are too much addicted," was Bunyan's roply, "to the pleasures of this life, and so they cannot endure that which makes a separation between them. The Lord useth the flail of contribution to separate the chaff from the wheat."

SCRATCH the green rind of a sapling, or wantonly twist it in the soil, and a scarred or crooked oak will tell of the sot for centur-ies to come. How foreibly does this figure teach the necessity of giving right tenden-cies to the minds and hearts of the young!

Nove of the loftiest and most learned of this world ought to be ashamed of the simplisity of the Gespel, for God himself, the highest and wisest of all let himself down to it. Sufficient it is for us that an infinite power resides in the cross, to deliver us out of all and the course of the co There is the blessing realized in the exercise itself, and there is the reward after-burch is teo plainly drawn in the Bible to it. Sufficient it is for us that an exercise itself, and there is the reward after-burch is teo plainly drawn in the Bible to it. Sufficient it is for us that an exercise in the cross, to deliver ample. In the very offering of prayer directly in front of the doors of the theatre.

Our Joung Folks.

The Solfish Poplar.

"Get out of my way !"

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"But I can't see you, I grow here, and here's my place; and I've as good a right to it as any body."

"Let me alone, then, and help yourself, and don't cling to me so! You'll make me as crooked as that ugly old oak over there. He tag clavars had sareshedy claubaring He has always had somebody clambering over him, ever since I came to the forest; and I heard him tell the fir-tree, one day, that horrid crook in his back came of his lifting a grapo-vine all summer, when he was quite a little fellow. I'd rather die this minute than ever come to look like that."

So spoke a straight, handsome young peplar to a tender ivy of a few inches crowth, that was just beginning to wind itself about his trunk.

"But I won't hart you," pleaded the poor helplessivy. "I won't make a crook in your back; I'm not heavy, am I? like the rapo-vine; and your not so young either. We can picture to ourselves the boy Indeed, I promise not to be a burden and hang heavy on you. Only give me leave (1 Sam. ii. 19), (see Ex. xxviii. 1) of linen to stand behind you, and cling just like a (not "fine linen," a different word, and

hold of me—so, hands off, I say."

"Tut, tut," said the towering white pine, who had heard it all, while the ivy shrank back, frightened, and would heve fallen flat upon the ground had not a friendly fern caught and upheld it.

"What a bad temper the handsome young feliow has, to be sure? Who'd think it?" whispered the ash to his nearest naighbor. "O it is into the sure that "O, it is just like the whole iswered the olm. "Selfish, noighbor. answered the olm. family," answered the olm. "Selfiel, overy one of them, and proud of their beauty, putting on such airs, too, and fliring with every breeze that happens to come this way. They're a very light-minded set, I can tell you."

"O, for shame, poplar," spoke the tall fir, whom every holy looked up to and respected. "What are we trees good for but to be kind to one another, and to help and protect the weaker plants that grow in our shadow? Here we are, set as rulers in the wood, and beneath as are all the vines an ferns and mosses and pretty flowers; and the good Master and Lord of us all, who made us to be and to grow, made us, too, to be kind and helpful, to give our strength to the weak, to protect the fearful, to make room for the crowded, and to give place for the sunshine to the hungry and faint.'

"Good, good!" said the great, blunt hickory, "I'd rather be that crooked old oak youder than the tallest, straightest poplar in the whole forest."

"Ah, everybody loves the oak!" cried a generous old maple, standing near.

"Yes, indood and I must say it's the first time I've ever heard the oak called 'ugly,' "said a pretty wild cherry covered thick with blossoms. "Who ever stopped to think whether the oak were straight or to think whether the oak were straight or crooked? An oaks an oak, and that's piled when the itea of a temple was in change; but a crooked poplar! ah, that men's minds, here called "the temple," would be bad, indeed." And the lovely tree shook her head, and laughed, so that her white blessoms fell in a shower over a local forms, so that the timil things. "the Lord" to the present that the writer puts it had of forms, so that the timil things." her white blossoms fell in a shower over a bed of ferns, so that the timid things that come back again with his snow-storms; and the proof fellon irrelease. and the poor, fallen ivy began, too, to fresh treubles. But a friendly young birch, whom nobody ever accused of putting on airs, had seen and heared all that had happened, and felt sorry for the innocent cause the fall of the first tree to the condensate that he directly from him, and did not know his

"Thank you indeed" exclaimed the grateful ivy, taking hear, again and seizing fast hold of the green bough, while the selfish young poplar was left quite to himself, as he had wished.

Just then the westwind whom all the trees love, came into the woo?. He kissed first the bough of the sympathetic brich; set a low, sweet time for the white pine to sing; greeted gaily the graceful ferns; gathered playfully some of the cherrythem to strew on the bank of the mosses; stirred all the branches of the great, good oak; set the ash whispering pretty secrets to his neighbour, the elim, and so on he went through the whole forest, saluting all the trees and plants, and making them all glad by his coming—all except the selfish young poplar, who trembled and looked as if afraid—afraid of the west wind ! afraid of all the good and the generous—alone in his vanity and pride and selfishness.

Questions in English Tory.

New here is something worth while to

exercise your wits upon:—
1. What English monarch introduced the ringing of the curlow? At what time was it rang!
2. What monarch was named from the

color of his hair?

8. What measure is taken from the length of the arm of Henry 1?
4. What kings did not speak the language

of the country? 5. What English kings killed the rightful heirs?

6. Did English liberties flourish most in the reigns of good or bad kings?

7. What prince was named from the color of his armor? 8. What king used candles for clocks?

What prince of Wales was condomued to suffer imprisonment by a judge? 10. What king commanded the London ers to hang lanterns over their doors dur

ing the winter evenings?

11. Who was the "King-maker?"

12. What king married a subject? What famous robol became a scullion in the king's kitchen ?—Advance

Mounting auid for microscopic objects is made of gelatin one ounce, hour five ounces, rectified spirits one-half ounce, creesets six drops. Filter through flamed. Heat the honey before adding to the gela-iin, which last must be dissolved in bolling raise. When cool, add the erecords.

Saubath School Teacher.

LESSON XXI.

THE CHILD SAMUEL. 1 18am tit.

COMMIT TO MEMORY, vs. 9, 10. PARALLEL PASSAGES .-- 2 Chron, XXXIV--8; Dan. i. 17; Luke ii. 40 42.

Regarding " ministering" (v. i), see Ex. xviii. 85, 48, and especially Numb. in. 6 with v. 2, compare Gen. xxvii. 1; on the 'temple" (v. 2), see 1 Sam. i. 0; with v. 4, read Lx. ni. 4, and Isa. vi. 8; with v. 5, 6, read John x. 8; with v. 4, compare v. 21; with vs. 8-10, compare Gen. xviii. 17-20, and Judges vi. 14.

Golden Text .- Whosoever shall not receive the kingdom of God as a little child, shall in no wise outer therein.—Luke xviii

CENTRAL TRUTH .- Even a child is known by his doings.

which the priest wore). The ephod con-"I say I don't want you," answered the poplar, roughly, trembling all over with anger. "Take care of y araelf, as I do, or bother somebody else, if you must. I've enough to do for myself without helping overy idle vagrant that chooses to seize hards off I say."

which the priest wore). The ephod consisted of two pieces, one on the back, the other on the front, joined at the shoulder and fastened round the middle by a gi.dle. It was not unlike ordinary plain garments every idle vagrant that chooses to seize the bugh-priestly dress, it had the additions of the breast plate, and shoulder pieces. the breast plate, and shoulder pieces. Samuel was a Levite. We can easily picture to ourselves the glad mother's annual visit with the "little cout," and the boy's joy; for serving God does not alter the boy-nature. It only brings it under the sway of God. "The word of the Lord was precious,

(v. 1), or rare: for since the time of Deborah, the only products of inspiration we have, are the mysterious words of an anonymous prophet (1 Sam. ii. 27), and the song of Samuel's mother. And this is confirmed by the fact that the New Testament puts Samuel at the head of the list of prophots (Acts iii. 24). Mon make themselves unfit to receive divine communications,

Eli's sons were bad (1 Sam. ii. 12-17).
"There was no 'open vision,'" no reported word from God. A corrupt priesthood was not recoiving and delivering messages from God to the people. It is a bad sign when the Lord lets a man or a nation "alone" (Hos. iv. 17).

When Eli will not improve his sons, God will reprove him; and by this young "minister," or attendant whom he has brought An offended king drops direct communication with the offender. Samuel is employed, and so employed as to call Eli's attention to the fact, and rouse his interest Hence the three appearances of Samuel before Eli (vs. 5, 6, 8). They show, inci-dentally, how faithful, prompt, and defor-

ential Samuel was.

Eli was now old (v. 2). He was sleeping in his usual place. His eyes had become dim with ago. One morning, just before daylight, "the lamp of God" was burning low in the tabernacle (which, porhaps from this parrative having being comthought of no other voice than Eh's; and so he reported himself to him (vs. 5, 6), and

of all the commetion, so he said: "Here, directly from him, and did not know his little ivy, take hold of me," and he mode of communication. "The word of kindly bent a hough so that the ivy might the Lord," has in the Scripture a technical kindly bent a hough so that the ivy might sense (see v. 21), different from the Scriptures. What it is we may see from v. 10.

This may throw light on the same phrase being taken in Greek to describe the rovelation of God through Jesus (John 1 1-14). Seo Isa. ii. 1, Jer. i. 2; Ex. 1. 8; Joel 1.

At "the third time, the aged priest per-ceived (v. 8), that "the Lord had Aled the child;" and he gave him directions (v. 9), which Samuel literally oboyed, replying when " the Lord came and stood and called," as before; only now it was not a voice only, but a visible person. No doubt it was "the Word," or second Person of the Godhead, who had always "declared the Father," (John i. 18).

Mark the following circumstances; (a)

Eli is not directly addressed. Yet (b) he is made aware that he is passed over and an-other addressed. (c) His eager wish to know the divine communication is rroused. (d) The sad and appaling news (v. 12, 18), is already guessed by his own heart. It is gently broken to him (c) A deep impression must have been thus made Samuel's mind, and the preparation of the boy as successor to Eli has already begun. (f) Though he failed to restrain his sons, he gave good advice to Samuel (v. 9), "Speak Lord," &c. In all other matters Eli had been a true and faithful servant; but "the Lord is a holy God."

There lessons may well be leagnt by the

1. Our parents are the proper persons to decide what we shall do when we are young-not ourselves. Many persons are ruined from too early asserting their own will. Study and learn "by heart," Eph.

As to the following matters, you will always do well to refer to your parents and have their direction:

(a) The books you read; for many books are as bad for the mind as slow poison is for the body You should no more allow a bad book to seach you, than a bad man to talk to you day after day.
(b) The friends you make. "Evil com-

munications corrupt good manners. is better or worse according to his friends. (c) Th places to which you go. Nover attempt to go where they forbid, or would forbid if they know, and nover hide from them anything of this kind. The first concealment from one's parents is a dangerous thing. To lie to any me is dreadful, to lie aggravated by its to one a parents is a

to one a parents is a aggravated by its being to them.
(d). As to your amusements. You may play with that they know, and you do not, to be dangerous; as loaded fire-aring,

chemicals and the like. It is dreadful to both parent and child when an accident

comes through folly or actual disobedience.
2. Let us be content and diligent where they place us. It may be away from home, like Samuel; without companions of our own age; with the old; with difficult duties. But let them be done, and we duties. But let them be done, and we shall be brought to something higher. See Luke xiv. 11

2. Let us be respectful to those over us, and prompt in obedience. Manuer is much. Our teachers, employers and comors generally, have a right to deference. It is a bad eign when it is withheld. habit of contemptuous treatment of those above us here "whom we see," prepared the mind for irreverence towards God, "whom we have not seen."
4. Eli's advice, and which he himself

illustrated in most trying circumstances (soo v. 181, is suitable to us all. Let us be willing to have God " speak" (v. 10). Many are not. They run away or keep away from the word of the Lord. Why do boys dislike Sunday-school, or family worship, or their Bibles, or church? Would they, if anxious to have God "speak?" feel ourselves his "servants -not the world's; sin's the devil's; or our own masters. See Pa xii. 8, 4.
Let us be "swift to hear." God speaks

ir providence (Ps. xlvi. 10). Let us hear Ps. lxxxv. 8). In his written word. Let us hear (John v. 89; Acis xvii. 11; Jsa. viii, 20). By his spirit in our consciences (Rom. ii. 15). See John viii. 9. He hath "in these last days spoken unto us by his Son" (Heb. 1. 2). He says to us, as to the disciples on the mount (Matt. xvi. 5). "Hear ye him." He offers Himself to us in Christ. The offer includes pardon, righteousness, life eternal. Jesus is the water of life, the bread of life. Let us hear him. Ho is Saviour, Master, Prophet, Priest, King. Let us hear him. Let us always look up to him (as Saul did), with "Lord, what wilt thou have me to do?" This is to imitate "the child Samuel."

SUGGESTIVE TOPICS.

The High Priest—his sons—their character—his age—his fault—the chika Samuel -his dross-position-duty-where he slept -the state of the people-how word of the Lord "precions"-the call to Samuelwhon—where—how "tabernacio" describ-ed—his reply—his habit thus shown—the example he sets-how often cailed-Eli's advice—his compliance—the result—why ill passed by—the probable effect on him —on Samuel—the lessons we may learn regarding God's word—how to be heard where he speaks—especially in whom—what Jesus says—how much it includes in what character we hear-the example from the New Testament, and what we gain

The Morning.

by hearing.

"The watchman said, the morning cometh" (Isa. 21: 12); and though, while making this answer, he forwarns us of night, he also assures us of morning. There is a morning, says to, therefore do not give way to faintness of spirit; but there is a night between; therefore take warning, that you may not be surprised nor dismayed, as if the promise were broken, or come strange thing allowed to

There may be delay, he intimates, before the morning—a dark delay, for which we should be prepared. During this he calls to watchfulness; for the length of the night is hidden, the time of day break is left uncertain. We must be on the lookout, with our eyes fixed on the eastern hills. We have nothing wherewith to measure the hours, save the sorrows of the church and the falling of hearts.

the falling at hearts.

During this delay the watchman encourages us to "inquire," to "return," to "come." He expects us to ask "how long," and say, "When will the night be done?" He takes for granted that such will be the proceeding of men who really long for morning. To the bills of Seir they again and again return, to learn from the watchman what is the promise of day. For no familiarity with the night can ever reconcile them to its darkness, or make morn ing less desirable and welcome.

It is right for us to desire the morning, to hope for it, to weary for it, to inquire as to the signs of it hour after hour. God has set this joy before us, and it were strange indeed if, when compassed about with sor rows, we could forget it, or be heedless as to its arrival. For the coming of the morning is the coming of Him whom we long to see. It is the coming of Him "who turneth the shadow of death into the morning" (Amos 5: 8). It is the return of Him whose absence has been night, and whose presence will be day. It is the return of Hum who is the resurrection and the life, and who brings resurrection with Him the return of him who is creation's Lord, and who brings with Him deliverance to creation; the return of Him who is the Church's Head, and who brings with Him triumph and gladness to His Church.
All the joy, the calm, revivifying fresh-

ness of the morning are wrapt up in Him. When He appears, day appears, life appears, fruitfulness appears. The curse departs. The "bondage of corruption" is no more. Clouds, storms, troubles, sorrovs vanish. The face of nature reassumes the smile of unfallen times. It is earth's festival, the world's jubilee. "The heavens rejoice, the earth is glad, the sea roars and the fulfilness thereof, the fields are joyful and all that is therein, the trees of the woods rejoice, the floods clap their hands, and the hills are joyful together before the Lord; for He has come, for He has come to judge the earth; with righteourness shall He judge the world, and, the people with His truth" (Psa. 96:11; 98:7).-H. Bonar, D.D.

A non life is made up of a number of small things. Little words; not eloquent speeches or sermons; little deeds, not miracles nor battles, nor one great heroic act, or mighty martyrdom, make up the true Christian life. The little constant sunbeams, not the lightoning; the waters of Siloah. "that go softly" in their meek mission of refreshment; not the waters of "the river, great and many," rushing down in terrent noise and force, are the true symbols of a haly life. Bonar.

Home and Blessings.

While among invisible things the foot of the Cross is the most secred place, home is the most precious among visible; society coots in it; in it careors are made or marred, and seed sown to bear fruit for eternity. How then shall we make home happy and hely? To business men who make their daily broad in a very hot oven, this is a very important question, and their homes will be what they make them If prosper ous, spend some of your surplus in adorning home; if things are away learn from wife and child that every man is not a cheat; watch your little shaver as he suilds his block nouses and see how very easily things tumble down that are out of the perpendicular. To have a good home, stay in it. All wives hate the name of clubs. and if there should be a righteous uprising to make a conflagration of all club rooms, billard tables, gambling tables and liquor saloons, it would be such a good do-monstration of women's rights as ought not to provoke the interference of the fire department.
God designed to pack men into famili-4

and home religion reaches all the way from the cradle to the judgement seut: the Church in the house must supplement that in the temple if religion is to control man-kind. To fill homes with sunshine and holiness there is one watchword, one key note, whose variations will fill the house home shall be snother Bothany; love will break the alabaster box of continent, rear the altar of devotion, and offer not only the yearly but daily sacrifice

Our homes are what we choose to have them: we cannot all have luxury, but we can have love; if we dont have style we can have sympathy; if we can not keep a carriage, we can a good conscience. We can not keep away death, but our houses need not be dark, for if the bright eyed sisters—Faith, Hope and Charly—be ke abiding, they will lift up the windows to lot in the sunshine from God's throne. Light then the lamp of cheerful. 38; invite them to abide, and ask Jesus to go with you, and take an inventory of your moreies. unfailing casket of treasure. Our cap is overflowing. It contains—if not all we desire—more than we deserve. The good Spirit is not taken away. Christ is yours and all in him.—From Thanksgiv. ag Sermon by Rev. Dr. Guyler.

The following letter will interest those of ur readers who are desirous to see a living Christianity planted in the large and populous cities of India :-

The Roy J. Rajangopaul writes on the 20th January :- I cannot allow the present mail to leave our shores without writing a line to thank you and your friends who have contributed the munificent sum of £820 for my Chetty Girls' School. The interest you have all thus shown in my work has deeply touched my heart. Little do our friends at home know what conflicts we have with the powers of darkness, with Satan himself, who has his long established sent here, in trying to plant the Redcemor's banner in this country. Yet we have to fight every inch from first to last. The present is emphatically the season of sowng with us. As such we have a wide and glorious field for labour. In our Control College we have upwards of 800 young men, the flower of South India. They are taught, as in Ginsgow College, up to the highest standard of our university require-ments. They are taught basides the Holy Scriptures. We have besides a very large amount of evangelistic work in and around Madras. From the statistics before me I find that, during the last ten months, from twenty centres, we have preached to upwards of 14,000 souls, and distributed among them 22,00 tracts and fly-leaves. The land is thus being propared. Besides my regular pastoral and evangelistic work. I have been keeping before me two objects distinctly. I have to fight every inch against ancient and established prejudices and customs. Though the school is 100 than the fight is not every. I have that Though the school is 100 of the old strong the fight is not over. I hear that some of the bigoted heathens are now trying their best with the Rajah of Vizianagram (now in Madras) to see whether he will not establish a girl's school in the Chetty street on heathen principles. I have been try-ing also to build up a good Ragged School. Such an institution is very much needed here, as no man seems to care for the poor, the homeless, and the orphan. I have now a hundred children of both sexes under instruction. But the school is far from being complete; we have no house of our own; the means for feeding and clothing are meagre; we want a better class of teachers to take care of the children and train them

up. The slender emaciated frames of many of them, their complete helplessness, the want of heart on the part of some of the parents that gave them birth, the apathy of some of the well-to-do people, all move compassion.

THE London Times states that according to Protestant statistics 80,000 Spaniards have become Protestants since the revolution of 1868. As yet the Protestant chapels in the leading towns of Spain have not been closed.

It is well known that the distinct and pointed representations made to the new Spanish Government by Prince Bismarck respecting the suppression of the Protestant journals, and the intelerant action to Protestantism generally, have had their effect; and it is also supposed that Senor Castillo has been informed by the German and British Governments that they cannot recognize the new order unless complete religious toleration is conceded. If the Protestant Governments of Europe are firm, Senor Castille and those members of the Liberal party in tue Ministry may succeed in preventing the Ultramontanes from accomplishing their desires, and putting their heel on the neck of the Protestant Church in l Spaiu.

The Pautomine and Revivals.

The cynical critics of the revival services n connection with Massrs. Mondy and Sauby, have received aid and sympathy from very appropriate, if unexpected sources, Extremes often meet, and the union reflects dishonour on each. It is so in this case. The theatres, with the pantonine, have offered their contribution towards an estimate of the labours and character of these successful evangelists, and have done thereseives dishonour by buriesquing characters. they a must understand. During the performance at one of the Dublin theatres, a clown entered and said, "I feel rather Mody." The pantaloon rejoined, "And I feel rather Sankey monious," hoping, no doubt, to catch the popular taste by these

paltry puns.
But they mistook their mission. gallery, by the conventional standard of play goers, ought, we infer, to have been in raptures at this happy hit at earnost, rollgious men; but it was not, and instead, showered down a smart volley of hisses at the buttoons, who, without provocation, made the stage the instrument of their vulgar hatred of carnost piety. Farther, the cannon was turned on the enemy. Some one struck up, "Hold the fort, for I am coming," and to the consternation of clown, pantaloon, and stego manages, the whole gollery was in chorus, and the curtain fell, but not till the hymn was sing.

The extreme that would treat such ridi-

with harmony. Love Love God supremely and sincerely, and his smile will fill your dwelling. Let love to Jesus reign and your a steader and more deadly blow at religious. enthusiasm and carnest Christian effort, by an effected solicitude for order, propriety. ar 'solf control, joins the clown and his companion in an unjust attempt to prevent the success of a noble audenvour to awaken to religious life and action.

Our American friends need no apology from us. They have, or rather the God they serve has, proved the genuineness of their mission, by unusual tokens of His favor. There have been innumerable revivals of the same kind, although not to the same extent, which have died away apparently into streamlets that have diffused blessings unrecorded by any church, but in this case each denomination of evangelical Christians seems appointed to receive avidence weight in gold. You will only know the sceptics; but it very imperfectly realizes the value of those daughters when somebody comes to transfer them. Your Bells in the contract of that gospel which all the contract of the c of the greatures of the work done. This to serve, but so few are prepared to honour.

N Y. Baptist.

Religious Yotes.

MR. PEARSALL SMITH, the American evan gelist, who went to Europe a short time ago, is now holding religious services in Borlir which are attended by great crowds. Numbers of the nobility have occupied seats on the platform, and the Empress Augustu has given a private audience to Mr. Smith.

THE English Cardinals since the Reform. tion have been eight—Fisher. Poole, Howard, Allen, Acton, Weld, Wiseman and Meuning. To these should be added Cardinal E kine, a Scotchman, who received the red hat in 1801, and Cardinal Ca Cullen. The Roman correspondent of the Globe writes that above £800 a year is asigned to each Cardinal on his election.

The Federal Jouncil of Switzerland has requested the Government of the Canton of Borne to state how 'mg it intended to enforce the interdict which expelled the Roman Catholic priests from the Jura, and the reasons for the proceedings. This ac-Ultramoutanes of Berne for the return of the banished cures; appeals which have been referred by the Federal Government to the Council. The Council has rejected a memorial asking that the property and churches taken from Ron. Catholics be churches taken from Ron. restored.

TRAVELLERS from Europe report that a marked change has come over the old Roman Catholic countries, and that Protestant preaching is now given and received in overy important place, even in Jpain, which was the last to yield to the modern spirit of teleration. The new elements tell upon society and education as well as upon religion and theology. It is surely a sign that new times have come in Rome when a Baptist church is opened within the walls social moeting to express his great satisfac-tion at the progress of free principles and good fellowship.

THE Bishop of Manchester, England, said in a recent sermon, that he desired above all to ser the Church of Eugland recover her title of being the poor man's Church. He would like to have the Church free, and thought it would not be possible to maintain it as a national institution, unless it rested upon a p pular basis. would take a good many reforms," the beral Christian thinks, " to make some of our fashionable and aristoc atic Episcopal churches religious homes for the man.' To say nothing of the high-priced pews, some of the ministers and sextons and congregations would have to be re-formed before the 'poor man' would feel that the church was for him, or that, in spite of the off-repeated declaration, the poor really have the gospol preached to them."

THE elevation of Archbishop Manning to the dignity of Cardinal, is calling forth much comment from the English press, and so thoughtful and important a journal as the Speciator finds a deep meaning in his olection and his apparent policy. The editor suggests that the Romisu church is becoming anspicious of the power of princes, and is looking with more hope to the rising democracy, and ready to brave the powerful for the take of the poor. Cardinal Man-ning has evidently been trying this method. He has gone out of his way to and all char-icable work; he has headen the crusade against intemperance, and oven addressed a mass temperance meeting in Hyde Park; he has also taken interest in the neglected farm labourers, and he was the only one of the London clergy to appear at the great meeting at Exeter Hal in behalf of those men when upon a strike. The Spectator asks: "What would be the effect f such a policy among the Roman Catholic clerky throughout the world, if Cardinal Manning were to be the next Pope?"

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La Subscriptions may commence at any time and are payable strictly in orderice.

. * The numbers for March and April are now before us, and we is a neat eard attractive appearance, especially the April Issue A comparison of those two shows heeld d process, the articles in the latter being choster, pithis, and more readable for children than in the former. The paper is toned, and both printing and illustrations are well executed.—The Liberal, 6th April.

The paper is good, and supplies a great desider-often among the young. It chould settlink meet with a wide circ. Judion.—Rev Wim. Roce, Kirkhilli

Specimen copies will be sent to any address C. BLACKETT ROBINSON. P.O. Drawer 3184, Teronto, Ont.

Britisk American Presbyterian. FRIDAY, MAY 14, 1875.

THE SCHOOL QUESTION.

Our last number contained a very full and welcome letter on the school Question, by the Rev. W. D. Ballantyne, of Whithy. The importance of the subject leads us to notice that letter at length, and we hope, in doing so, to explain to Mr. B. and others what, in our position, looks like inconsistency and want of "decision and transparent clearness." We will premise that the subject is wide, and must be discussed in a fragmentary manner by a weakly newspaper; and that while we are satisfied the present secular system is not a finality, and is not satisfactory in some most important respects, we are not at present prepared to agitate for any change, but hope that time and experience will produce those modifications in the system which are necessary, or lead to the establishment of better schools alongside of the Pablic Free Schools. We shall now attempt an answer to the very proper questions put by Mr. B

I. Protestant schools are schools in which Scripture truth is recognized, both in doctring and duty, as part of the proper education of a child. Roman Catholic schools are those which recognize the doctrines and morals of the Church of Rome as part of education. To assert, as we do, that our schools should be Protestant and Christian, is simply to claim that in their everyday education our children should be taught the doctrines and duties laid down in God's Revealed Will as the foundation of their character and conduct. This implies that the nation is Protestant, and that the citizens believe (that :", the mass of the nation) that an acquaintance with Scripture is essential to the preservation of 1.5 Protestant character. If the nation is not Protestant, and does not base its law, its morals, and its | It is the duty of all governments to take customs on the Bible, then the education order for the protection of life and propershould not be scriptural, and Bible C'ris. tians must, as in heathen lands and in Po- 1. It is not the functions of a government pish countries, see that there are schools such as will secure the Christian nurture of their offspring. If the nation is Protestant, do not belong to the State. The State its laws should be Protestant-its usages, should deal with them, not directly, but larly used in the Public and High Schools and its education. We will not further, through their parent. It is an infidel senargue this point; it is fully discussed in a | timent which prevailed among some Greek pamphlet entitled, "A Nation's Right to Worship God," which appeared some years ago in the Princeton Review, and has lately been re-published and circulated in Great | that with the parent. The State may not Britain. The leading principle on which come into the family, unless children are the argument rests is that every nation has Lad in the past a religious character, and must have-Heathen, or Mohammedan, or Roman Catholic, or Greek Christian, or Protestant Christian. The attempt to establish a nation without a religion of some kind, and acknowledging no higher law than its Constitution and Acts of Parliament, has not as yet succeeded. It failed in France at the close of lest century; it is not being realized in the United States where the question of a "higher law," is over coming to the surface, and certainly is not professed in our Dominien. We believe such a nation annot exist. Let us be thankful we are a and leaves the parent without any respon-Protestant nation; and we infer from this; sibility beyond sending the child out of the that our national justitutions generally, and particularly our schools, should be Protes. tant, i.e., should recognize God's Revealed | The inuit of this wine ppear by and by; it Will as the standard of truth and right. is showing itself airea y, and Christian par-Unless this is done our children will be taught to look to Inlosophy and science, instead of to God's Word for truth and duty—that is, will be practically infidel.

If. The religious instruction given in the schools should be the Bible. We do not hesitate to say that if on this delicate subject a book of doctrine and morals acceptable to the whole community could be. found, we see no reason why it should not schools, which seems to be the only alternabe used. As things are.

Britisk Jmerican Bresbyterlan, only book hebl in coronon by ell Protezteate, and we think that the Bible alone should be used. We would have it used as any other text-book is used, and would wish our children made familiar with its history. its doctrines, and moral precepts, as well as taught to admire its incomparable excellencies in other respects.

> It seems unaccountable that Christians do all they can to send that book among the heathen, Roman Catholics, and Jows, and yet are afraid to have it among their own children. In mission schools it is the chief text-book for the healing of the nations, and yet it must not be taught to the children of a Christian land. Our boys and girls, for that matter, may be taught in our schools all about heathen gods and goddesses, to the lepravation of their morals, but may not be taught about the true God; may study all histories, ancient and modern, but not the history of God's dealings with His covenant people; may learn the Christian morals compiled by the Rev. Dr. E. Ryerson, or the moral speculations of philosophers, but not the morals given by the Apostle Paul, or inspired men of olden times. The Bible must not be taught in our schools, though a blessing everywhere else in the world.

> But why must God's Word be excluded? (1) That the children of our Roman Catholic follow-citizens may be educated along with our Protestant children. Now, we are bold to say that giving up the Bible, and even abolishing Protestant history, will not secure the retention of these children in our schools. The priesthood will never consent to a mixed educational system. This is what we think it foolish to attempt. Roman Catholics will be just as likely to attend Protestant schools, where there is no compulsory attendance on the Bible lesson, as they will purely secular schools. We think all experience proves this. No concession made in their favour will prevent the Romish claim, that Education belongs to the Church, and that State schools should be put down. Hence we think the relicols should have the Scriptures taug it in them, and Roman Catholics should not dictate to a Protestant nation in the matter.

12. The Bible must be put out to prevent denominational teaching. This specious objection rests on a common misapprehension, viz., that the Bible cannot be taught without Sectarian influence, and that Protestants would not like their children taught by any one not of the same denomination as themselves. The best answer to this is, that the thing is done in many private schools, and in Sabbath schools, and that parents do send their sons, and still more, their daughters, to schools and colleges not of their own sect, where there is religious instruction given. Yes, Protestants will disregard the greater difference between Popery and Protestantism, and will pat-10mse Jesuit colleges and convent schools. The Sectarian feeling is not so strong as to require the evclusion of the Bible. Nay, the great may fity of Protestants would rejoice to have their children taught Scripture truth by those in whose care and example they have such confidence as to appoint them a teacher of their children.

(3.) Mr. B. will please distinguish betaught, and proceeding education for them. mission of the following, which on motion It is the duty of all governments to take was carried by a vote of forty-five against 1 , and to see that children are not neglectto feed, clothe, or provide shelter for the citizens, except in extreme cases. Children philosophers, that the State should look after the children, exposing the feeble, and cluesting the healthy. Christianity leaves being injured by ill treatment or neglect. It is the parent's duty to feed, clothe, protect, and educate his child, and the State should only take order, or see that this is dene; it should not do it, or provide for it, except in extreme cases. Patriarchal gov ernment is a mistake, and this is what our present system is tending to. What with compulsory attendance, tax ition for school purposes and free schools, certification of teachers, authorization of text books, and programme of studies, parents are ignored. They have nothing to say as to who shall teach their children, or what they shall be taught. The State determines all, does all, house b tween eight and nine o'clock, a.m . for a certain number of days in the year. ents will come to realise that the State cannot be in loss parentis in the matter of education. We are quite consistent then, when we say that the State should see or take order that children be educated, while educating his child as he sees fit, and his duty to do this. We do not think that the church should cuncate by denominational

of the church any more than of the State to educate, although there have been and are yet many cases in which the church ought to put up and maintain secular schools. Let Mr. B. observe we do not ask the State to provide any editation, secular or religious, but deem its duty discharged when it sees that parents do their duty and educate their children, as well as foed, clothe, and shelfer them.

(4.) As to the New Brunswick schools, we should rejoice to see the schools established en a Protestant basis, and believe that such schools would best meet the wants of the community. We would wish no church to be recognized by the State as an educator. We would give no money grants to any donomination. We are well aware that the people are not ready for this; they will try secular schools, and the Roman Catholics will not send their children to them. Compulsory attendance will be a griovance in the eyes of the priesthood and of politicians, and we are satisfied it cannot be carried out. If the questions were, what system should be established in a homogeneous community, it would be easi er; but it is uscless to speculate on issues which must be worked out under the influences of religious antipathy and political expediency. The only way, as it seems to us, in which the matter can be settled, is to take education out of the hands of the government, and compel parents to educate their children up to a certain extent, no matter where or how, leaving for State interference only such as neglect their offspring, and allow them to grow up ignorant and dangerous, jurt as now the compulsory clause proposes to do.

We shall be happy to give room for discussion in all its bearings, of the important matters which Mr. Ballantyne's letter brings on to prominence.

THE BIBLE IN PUBLIC SCHOOLS.

We are truly thankful to observe the notion taken on this vitally important question by the Synod of Humilton at its last meeting. The majority in favour of transmitting the overture was very great, but in our opinion does not more than represent the sentiment, not of Presbyterians only, but of the Christian people of the Dominion. The exclusion of the Bible as a regular subject of study was consented to chiefly from a desire to prevent Roman Catholic children being withdrawn from our schools. This attempt has been unsuccessful. And as Separate Schools are by our Legislature deemed a necessity in our system of so called non-Sectarian Schools, surely Protestants may now obtain the privilege they were found too willing to renounce at the demand of political expediency. The few who take the extreme ground, that God and religious instruction of any kind should not be introduced into our schools, and that only secular instruction should be given, ought not to be allowed to force their opinions upon the other six-sevenths of the nation.

We give the overture as adopted and transmitted:

The report of a Committee appointed at last meeting of Synod to prepare an over-ture for transmission to the General Assembly, on the reading of the Bible in the Public Schools, was given by Mr. Torranco. tween the State seeing that children are The Committee recommended the trans-

> "1. Whereas a knowledge of the Bible is of the utmost importance to the welfare of man in both worlds, and all proper means should be taken to instruct our children in

> the same;
> "2 Whereas it is deemed that for this purpose it should be introduced and regu-Collegiate Institutions ;

'3. Whereas according to the regulations of the Council of Public Instruction, it is not enjouned, but only recommended to be used in the devotional exercises of each

day,
"It is therefore overtured to your venerable Assembly to take steps to apply to the Legislature of the land to have it placed among those books prescribed to be read in said Institutions.

isters, and Messrs. Hudson and McCrae, ing, found her highest enjoyment in comelders, were appointed to support the overture before the Assembly.

THE appearance of grounds about a dwelling is very much enhanced by having the grass neatly cut from time to time. This can not be done satisfactorily without a lawn mower. A simple and durable one, at a moderate cost, is manufactured by Mr. T. Cossitt, of Guelph. It is advertised in another column.

At the annual convocation of Queen's College, Kingston, Mr. Thomas S. Glassford, Beaverton, was admitted Bachelor of Arts in due form. Mr. Glassford intends devoting lumself to the ministry, and is now, we believe, engaged in mission work in the Muskoka district.

A rew of the ladies of Rev. Dr. . oudfoot's Church, London, went to his residence on Monday afternoon of last week, we assort for the parent the privilege of and presented him with a handsome drawing ro. m set, carpot, curtains, table, etc. The money for the purpose was contributed by the congregation, who were auxious in come way to give expression to their affect Dible is the "five to many minds. It is not the functioned tion for, and appreciation of their pastor. mrs. cordon.

The intelligence of the death of this lady

will be received by many of our readers

with no ordinary regret. Perhaps no pri-

vate member of our Church was so gener-

ally known throughout its bounds, or stood so high in the estimation of our people as did the deceased. Mrs. Gordon was a native of Sutherlandshire, as was also her late husband, Mr. Gilbert Gordon. Mr. and Mrs. Gordon, after residing in Unithness for some years, settled in Poterborough, in this Province, where Mr. Gordon carried on business as a merchant. On the douth of her husband, Mrs. Gordon removed with her family to Hamilton, where her son, Mr. John Gordon, and her brother, Mr. D. Mackay, carried on business, under the now well-known firm of Gordon & Mackay. When this firm transferred their business, some sixteen years aco, to the larger sphere of this city, the deceased and her family accompanied them. Since this time Mrs. Gordon has resided continuously in Toronto. In a singular degree she obtainthe respect and affectionate regard of the community amongst which she lived. Although a woman of most pronounced religious sentiments, which were never concealed, though never obtruded, Mrs. Gordon won in a remarkable manner, the estcem, not only of those who professed views similar to her own, but also of persons who may be said to have made no religious profession whatever. It was no uncommon thing to find such persons finding pleasure in her society, speaking of her with the highest respect, and vicing, in regard for her, with those who were, from their religious feelings, better capable of appreciating the excollencies of her character. This somewhat unusual attractiveness may be attributed to the thorough simplicity and houesty of her nature, which were apparent in overy word and act. Mrs. Gordon always left the impression of, on those brought into contact with her, of meaning what she said. She spoke her mind freely in condemuation or praise, and every one felt that she spoke as she felt—the law of kindness was ever on her lips. The best construction was put upon acts of others, and no ill-report against any was ever breathed by her. Gossips she abhorred, a strict watch was set at the door of her lips. She scenied to realize the truth of the wise man's declaration, that in multitude of words there is sin, and her conversation was indeed ordered aright. Singularly cheerful in disposition, she was beloved by the young, and thoroughly sympathized with them; she was ever ready to give them pleasure, and warmly entered into their orjoyments. Many a young man coming a stranger to the city, will miss in her departure one who was always particularly careful to show kindness to the friendless, and whose home was always open for their entertainment. To those when she believed to be true Christian men and women, her heart warmed with fullest sym pathy. With a deep reverence for sacred things, the office of the ministry porsessed for her the highest respect, and none in that position ever received at her hands other than the kindest welcome and most respectful consideration. Her house was at their disposal, and there they might be always at home. The students of knox College were the object of her peculiar interest, and many a country minister whose that of a true friend. Her chief delights were found in the house of God and in the elders. meeting for prayer, and nothing but the severestally as could keep her from westing in the public meetings of the church. In this she was n example to all, and her empty seat in Knox Church recalls forcibly the regularity of her attendance. Her life was nourished by the continual study of the Word of Life, and while always possessing a lively interest in passing events, her spirit seemed daily becoming more and more like Messis. McTavish, Ball, and Laing, min- that of a weaned child. She sought, and seekmunion with her maker, and it was singularly appropriate, that her last act of worship should have been the outward expression of that desire at the Lord's Tabic. At daybroak, on the 4th inst., she departed. When the first flush of dawn spoke of

the sunrise, her spirit hailed the rising of the sun of rightco sness. Her night was passed—the shadows had departed. The now voice of spring was speaking in the morning air, and in the twittering of birds, that our long winter was gone, when her winter passed, and the spring time of her ressurrection of the just.

Mother earth in thy oft bosom cherish Whom we tay to repose in the dust . For precious thuse relies we yield thee, Be faithful, C earth, to thy trust

This once was the home of a spirit, Created and breathed from its God. The wisdom and love Christ impartetn, Once held in this frame their abode.

Thon encerthe sacrod deposit, The Maker will claim it of thee, The sculptor will nover forget it. Once formed ht his image to be.

SYNOD OF HAMILTON O. P. CHUROR

The Synod of Hamilton met in Knox Church, Clera, May 1th, and was opened with a service by the retiring Moderator the Rev. John McMillan, of Mount Forest from Psulm exivit, v. 1 to 4. The roll hav. ing been called by the Cleak, the Rev. Wm. Cochrane of Brantford, the Synod was duly constituted by prayor and proceeded to business. The following is a pretty full synopsis of the business transacted at the several sedrunts: - The Rev. Andrew Tolmie, of Southampton, in the Presbytery of Bruce, was unanimously elected Modera. tor for the ensuing year. Mr. Lowry, as Convener of the Committee on the State of Religion, gave in the annual report. The report made special reference to the gracious revivals that had taken place during the past year within the bounds of the Synod, but expressed regret that so many kirk sessions had made no returns. On motion, duly seconded, the report was adopted and thanks tendered to the Convener for his diligence. The following Committee on the State of Religion was appointed for the following year :- Mr. Lowry, Convener; and Messrs. McTavish, Moldlemics, Murray, D. Wardrope, Blain, A. D. McDonald, and Dunbar, ministers; and Messrs. Cranston, Laudlaw, McVicar, Hudson, and Anderson elders.

THE BIRLE IN PUBLIC SCHOOLS.

The report of a committee appointed at last meeting of Synod to propare an overture for transmission to the General Assembly, on the reading of the Bible in the Public Schools, was given by Mr. Torrance. The committee recommended the transmission of the following, which on motion, was carried by a vote of 45 against 7:-

1. Whereas, a knowledge of the Bible is of the utmost importance to the welfare of man in both worlds, and all proper means should be taken to instruct our children in

the same.
"2. Whereas it is deemed that for this. purpose, it should be introduced and regularly used in the Public and High Schools and Collegiate Institutions "3. Whereas, according to the regula-tions of the Council of Public Instruction,

joined, but only recommended to be used in the devotional exercises of each day. "It is therefore overtured to your venerable Assembly to take steps to apply to the Legislature of the land, to have it placed among those books prescribed to be read in said Institutions."

in regard to these Institutions it is not en-

Messrs. McTavish, Ball, and Laing, minters, and Messrs. Hudson and McCrae, elders, were appointed to support the over-ture before the Assembly.

CONFERENCE ON THE STATE OF RELIGION. A conference on the state of religion was hold, at which addresses were given—
"The preaching of the Word; to what doctrine, if any, should special prominence be given at the present time, in order to the conversion of sinners and the edification of saints?" and "Work for Christ in the community.'

SABBATH OBSERVANCE.

Mr. R. N. Grant submitted the annual report on Sabbath observance. The report made gratifying reference to the decrease of Sabbath traffic on certain railways and also on the Welland Canal, but at the same time lamented the desceration of the Sabbath by funerals, the sale of intoxicating liquors, steambont excursions, and livery stables. On motion, the report was adopted, and thanks tendered the convener for his diligence. It was also agreed that the report be printed in extenso in the Record the BRITISH AMERICAN PRESBYTERIAN, and the Synod minutes; and that ministers read the report from their pulpits on the Lord's day. The Sabbath Observance Committee was appointed for the onsuing year as felacquaintaince with her began when a stu- lows:—Mr. Grant, Convener, and Messrs. dent, will hear of Mrs. Gordon's death as of Fletcher, A.D.; McDonald, Moffatt, and Straith, unnistors, and Messrs. H. Young, Chisholm, Douglass, and A. Campbell,

NEXT MEETING OF SYNOD.

It was agreed to hold the next meeting of Syned at St. Catharines, on the first Tuesday of May, 1876, at half-past seven

o clock, evening.

Protest and appeal against the Presbytory of Bruce.

The Synod then took up a protest and

appeal against a dicision of the Presbytery of Bruce, in creeting certain dissentionts of the Huron congregation into a separate organization at the village of Ripley. After the appellants had been heard at great length, and the Presbytery of Huron on reply, it was decided by the casting vote of the Moderator pro tem, Mr. McMillan, of Mount Forest, to dismiss the protest and appeal, and affirm the action of the Presbytery of Bruce.

This closed the more important business.

THE ROV W. Mitchell, M.A., of Millbrook, has received a unanimous call to the pastoral charge of Chalmer's Church, Mon-

On Wednesday, 24th ult., the Rev. John Scott, late of St. Andrew's Church, London, was inducted to the pastoral charge of oxistence began. On the 6th May, what North Bruce congregation. The Rev. J. remained of her was laid in the Necropolis, Streith, Paisley, delivered the induction serthere, in that city of the dead, to await the mon. The Rev. A. Tolmie put the usual questions to the minister and congregation respectively, which being all answed in the affirmative, the induction took place according to the rules of the Church. Thereafter, the Rev. J Frazer, Kincardines addressed the minister, and the Rev. J. Auderson, Tiverton, the people on their duties to their new pastor; and at the close c: the services, Mr. Scott received the hearty congratulations of his new flook. bir. Scott enters upon his new field of isber with every prospect of somfact and specession (Continued from sixth page.)

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The Synod met on Mondey morning, the Moderator, the Rev. J. W. Smith, presiding. The attendance was larger than on the previous day. The report of the Home Mission Committee which appears in other columns, was read by Wr. Rowers of Collingwood, the Convener of the Commit-

In reference to this report he said the necessity for organizing a building fund whereby the wealthier congregations could assist their poorer brethren at nu-sion stations, was growing more argent.

The report was received and adopted, and the thanks of the Synod tendered to the Committee, and especially to the Convener. It was decided not to take into consideration the details of the report on account of the approaching union.

The following report on temperance was read by the Rev. E. Wallace.

"The Committee on Temperance, ap-pointed by the Synod of Toronto, beg leave

to report as follows t-"The Convener, Rev. Robt. Wallace called the Committee by circular to meet in Toronto early in May, 1874, and, although only a few attended said meeting, a memorial to the Governor General and both Houses of the Domininion Parliament was agreed on, which after being signed by the Moderator and Clerk of the Synod, was duly forwarded. To reply so fer as we know, has been received to this potition; yet this is less notoworthy from the fact that it is the same in substance as a similar petition sent to the same parties the provious year, to which a favourable answer was received. Your Committee believe that the keeping of this subject prominently before the Christian public is of very great importance to the welfare of our country; that the ravages of intemperance and its attendant vices and crimes, such as gam-bling, lotteries. forgeries, embezzling the of employers and public companies, Sabbath profanation, impurity and violence, still abound in our midst; and your Committee hold that the Church of Christ should especially set their faces against the continuance of liquor traffic, from which all these evils spring. Your Committee also believe that vast numbers are lead away from the means of grace, hardened in their neglect of Divine ordinances through this We would point to the 600,090 reputed habitual drunkards in Christendom, and the 150,000 persons slain yearly by this traffic—yea to the 4,000 victims yearly of this traffic in our Dominion, and ask shall we stand by with folded arms and do nothing to stem this tide of evil which is sweeping multitudes of our fellow-men to a drunkard's fearful-doom? It is not merely the enormous waste of property and loss of life which this traffic occasions, nor yet that it is the source of three-fourths of the crime and nine tenths of the pauperism and misory that are found in our land—these palpable fruits of the traffic are by no means the worst evils resulting from it, but rather the eternal rain of precious immertal souls When we read in God's Holy Word "that the drankard shall not inherit the Kingdom of Heaven," and reflect that our own child ren or relatives are exposed to this dreadful snare and fearful doom, shall we not feel constrained by the love of Christ to come to the resono and do what in us lies, and as individuals and as a Church, to remove this temptation out of the way of our people, and to erase this dark blot, licene law, from the escutcheon of our

beloved country? "Your Committee would therefore re commend the reappointment of a Committee on Temperance, engoining on them to prepare and transmit another memorial, strongly urging on the Government of the Dominion the importance of active and steady measures for the suppression of the liquor traffic in Canada.

Your Committee would also suggest the propriety of our Church taking measures to provent the many dealers and those to prevent the many dealers who are known to be in the habit of frequenting taverns and saloons, and drinking freely at the bar, to the encourageking the community and the great disgrace of the Church with which they are connected as members, from being kept on the commun-

"All of which is respectfully submitted.
"ROBERT WALLACE."

ion roll of our Church.

In this report there was a long discussion. One speaker did not believe in temperance societics; and another thought public opinion was not ripe for prohibition; while the majority favoured a prohibitory law.

It was moved by Prof. Grogg, seconded by Rev. W. M. Roger, and carried, that the report be received and the thanks of the Synod tendered to the Committee and the Convener; that the Temperance Committee be re-appointed, and instructions to prepare and forward petitions to the Gover-nor-General and both Houses of Parliament in favour of a prohibitory law; that every encouragement should be given, under the existing law, to efforts made to limit the traffic in intoxicating drinks. by restricting the number of licenses; and that sessions and congregations be requested to take steps towards the discontinuance of the use of intoxicating drink as boverage.

The report of the Treasurer was read and adopted.

The Clerk read the Synodical statistics, which were very satisfactory. The mom-bership of the churches in the jurisdiction of the Synod had been increased by 1,751 names during the past year. There was an increase of between seven and eight thousand dollars in the revenue. In the Presbytery of Simcoo the revenue had inreased \$600.

The report of the Muskoka Building ommittee was read and adopted. It states that several new mission churches have been built in that district.

Votes of thanks were passed to the Mod-ator, to the Trusties of Knox Church, to 10 railway companies and to titose who had entertained the delegates. This closed he business of the Synod, which adjourned Ministers and Churches.

MACNAN STREET PRESENTERIAN CHURCH, HAMILTON.-The Remilton Spectator of the 4th lost., writes :- "The anniversary meeting of this Church was held last evening. There was a large attendance. The Roy. D. U. Flotcher, paster of the congregation, precided. After devotional exercises, the chairman expressed his gratifiention at seeing such a large attendance of the members and friends of the congregation present, and his unfeigned thankfulnees in being spared to colebrate with them the third anniversary of his pasterate in Hamilton. In referring to the condition of the congregation, he stated that every department of Christian labor had been carried on during the year regularly, harmonionsly, and with some gratifying measure of success. The revenue of the Church during the last financial year amounted to \$7,125 .-70. The sum of \$2,819.17 was contributed to various missionary purposes. Mr. Fletcher urged the congregation to enter with him on the fourth year of his pastorate among them, with hearts full of thankfulness for the past, and hopefulness for the future. In referring to the happy settlement of Mr. Little, as pastor of St. John's Church, recently organized in the eastern part of the city, he said that it was gratifying to them, as Presbyterians, to notice the decided progress which their Church has made in the city during the last ton years. Ten years ago the membership of the Canada Presbyterian Church was 1,870, now it is very near 2,000. He nirged them all to pray and work for the peace and prosperity of Zion. Eloquent and interesting addresses were delivered by the Rev. James Little, of St. John's Church; Rov. Mr. Wardrope, of Guelph; and the Rev. Mr. Mitchell, of Millbrook. The choir of the congregation sang with great taste several fine pieces of music. The meeting, which was in overy respect very successful, was brought to a close at 10 o'clock. We learn that on Sabbath, after an appropriate anniversary sermon by the paster, from 1st Samuel vii. 12, 'Hitherto hath the Lord helped us,' a very liberal collection, amounting to \$600, was taken up. We congratulate the congregation on the success of their anniversary services."

THE Kingston News reports the conferring of the degree of D.D. on the respected Principal of Kuox College, in the following forms: "The Principal then announced that the Sonate of the University had resolved to confer the lionorary degree of Doctor of Divinity on the Rev. Principal Caven, of Knox College, Toronto, whose distinguished ability was recognized by all Presbyterians, and whose title to this rare honor was admitted on all hands. The list of Doctors of Divinity of Queen's was not a long one, but it contained names of men of high standing, and he was sure the latest addition would be no less creditable to the University. Dr. Javen, who was received with loud applause, expressed his high appreciation of the honor conferred upon him. He had been asked to say a few words to the students and the audience by the Principal, and he would be very short. He urged upon the graduates to continue their studies which they had that day finished at College, and it would be a means of helping them along in the world. He thought the citizens of Kingston had good reason to be proud of the University which, from its high standing, had done much to ma' o the city known. He was sure that Kingston would not fail in its appreciation of the benefits to be derived from having Queen's located beside her. Dr. Caven resumed his seat amid loud applause."

From the report of Osnabruck and Williamsburg congregation's C. P. Church, for the two last years from April 1st, 1873, to April 1st, 1875, we learn that the membership in all, has increased to fifty-nine, all in profession of faith, and from among the young; of this number only two received by certificate. The morease in Osnabruck being thirty-two, from ninety-two to 124; in Williamsburgh, from fifty-four to eighty-one; weekly prayer meetigus are eight-six more than existed two years ago, when the present pastor, Rev. J. Mc-Kenzie, was settled over these charges. Over 100 attend Bible class; and the Sabbath-school is prospering; large portions of Scripture are learned by the children, along with the Shorter Catechism. For the schemes of the church, \$825; and this year \$124, from Osnabruck alone; \$72 dollars for the Bible Society, an increase over last year of \$88. The whole field embraces an extent, in one direction, of thirty miles, places of preaching twolve miles apart. But the Union to take place in June, (D.V.) will be a blessing, in respect of adjusting more profitably this field as well as others.

MR. D. L. McCRAE, formerly school teacher in Paisle, Block, and son of Mr. John McCrao, Morris, occupied the pulpit in Melville Church, Brussels, on Sabbath last, and preached an acceptable sermon.

THE Roy. J. C. Baxter, of Dundee, Scotland, who accepted a call from the congregation of the Stepley street C. P. Church, Montreal, was formally inducted into the pastorate last Friday evening.

induction of the Roy. Mr. Farries at Ottawa.

In the Ottawa papers we find lengthy reports of the induction of the Rev. Mr. Farries into the pastoral charge of Knox. Church fa that city. The induction took place on Wednesday. 28th ult., before a large congregation. The coronomy was a very impressive one, and lasted fully two hours. The Rev. William Armstrong, of Ottows averidal, and was excited in the Ottawa, presided, and was assisted in the ordination service by the Rev. Mr. Carswell, of Carlton Place, and Rev. Mr. Burns, of Perth. Prof. McLaren, of Toronto, and nearly all the members of the Ottawa Presbytery were present, together with many pasters of other churches in the city. After the usual preliminary services the Rev. Mr. Armstrong preached the induc-tion sermon, and put the questions to the new pastor, in accordance with the rules and forms of proceedure in the Church Courts of the Canada Presbyterian Church. The address to minister was made by the Roy, Mr. Carawell, of Carlton Place, and the Roy. Mr. Burns, of Pertit, performed a like duty for the congregation. The In-duction service having been brought to a close, the newly industed minister proceedto the door accompanied by Prof. McLaren, of Knox College, where a cordial welcome was extended by the members of the congregation as they retired. On returning to the vestry, ofter the conclusion of the in-duction service, Mr. Farries found waiting him, accompanied by a note, a splendid pulpit gown, presented by the ladies of the congregation, with which anexpected gift he expressed himself highly

In the evening a welcome social was given to the the new paster, which was altogether a brilliant success. A large number of ministers from Ottawa and elsewhere were present, who joined in congratulating Knox Church, in having secured the services of Mr. Farries, and cordially extended to him the right hand of follow-ship. The Rev. Mr. Farries was the last to speak, and in doing so thanked the congregation as well as the clergymen of other denominations in the city, for the cordial welcome extended him. He referred to welcome extended him. He referred to the last charge, and stated that it was with the greatest difficulty he parted with friends who had become greatly attached to him. He had come among them as a stranger, but the greeting had been so kind and generous, that he already had felt himself at home amongst them. He knew that in coming to Ottawa, he was assuming an important charge, and did so with some degree of hesitancy; these feelings were, how-over, dispelled by the reception accorded him. His motto was to preach Christ, and he therefore came among them to promote His cause and kingdom. He con-cluded by again returning thanks to the congregation on behalf of Mrs. Ferries and

Students' Missionary Society.

PRESBYTERIAN COLLEGE, MONTREAL.—RE-PORT FOR 1784-75.

One of the objects of this Society is to onen mission stations and to carry on mission work in localities not otherwise reached. During cellege session its members preach, engage in tract distribution, &c., within and outside of the city as oppor-tunities present themselves; and during the summer several of the members are sustained in fields selected by the Society. The funds of the society are raised by its members, chiedy by collections in the fields occupied during the summer. The Annual Report shows the Society's work to be in a flourishing condition.

MISSION FIELDS, 1874.

SOUTH BRANCH AND SUMERSTOWN,— in the front part of Glengarry, are still under the Society. Mr. J. R. McLeod hold meetings at South Branch, average attendance forty-five; at Summerstown, ninety-five; and at Brown's Schoool House, seventy. Mr, McLeod will continue the soventy. Mr, McLeod will continue the work in Summerstown during the coming summer, and Mr. R. McKibbin goes to South Branch. Contributions \$97.30.

Upper Gatineau,—is an extensive field opened by the lumbering firms. Mr. M. F. Boudreau, (French and English speaking), our missionary to that field returned with a very encouraging report. A new hurch was built during the summer. Preaching was held at Desert and the Sixes. A Sabbath School was in active operation. Average attendance, Sixes eighteen; Desert, 40; Sabbath School, fifteen, Amount collected, \$119.50.

THANET AND THE RIDGE was separated from L'Amable, and Mr. W. Gray was sent to labour in that field. He returns with encouraging Reports. Average attendance, Thanot 30; Ridge, 46. Amount collected, \$59.98.

NORTH HASTINGS. - L'Amable, York River and Egan Farm. Mr. W. D. Russell on his return last summer was warmly received by the people. His work was very successful. It is hoped that L'Amabie will soon be a self-supporing congregation. Attendance, L'Amable, sixty; York River, thirty; Egan Farm, twenty-five. Amount collected \$117.00.

EXPENDITTURE.

In 1871, \$427.00; 1872, \$768.00; 1873. \$1007.47; 1874, \$1500.00. The members of this Society take this opportunity of thanking the many friends who by their contributions of money, books, papers, and otherwise, have aided them in the work of breaking up waste and untried ground and they beg leave to solicit a continuance of that liberality for the future. They also take this opportunity of expressing their heartfelt gratitude to God who has hitherto biessed their humble efforts to make known his love - A. C. Morton, Secretary. D. Macraz, President. - Presbyterian College, Montreal, April 5th, 1875.

REV. Principal Caven, of Knox College, received the degree of D. D., at Queen's College Convocation. The honor could not be more worthily bestowed.

Rev. Dr. Moore, of the Irish Presbyterian Church, late of India, conducted the services in St. Andrew's Church, London, last Sabbeth.

Presbytacy of Toconto. Meetings were held by this Presbytery on the 4th, 6th, and 6th inst, when the following were the chief matters of business attended to. The Presbytery recorded its gratification with the course taken by the Sonate of Queen's College, Kingston, in conferring the degree of D.D. on Principal Cavon. Application was made by the congregation of Bay Street, Toronto, for the appointment of one to randorate in a call connection therewith, the petition for disjunction and separate organization (re-ceived from certain persons connected with said congregation), was re-considered, and parties were fully heard there anent. A motion and an amoudment were then succossively proposed; the amendment carried, and the following are its items: That the Presbytery, finding from the statement of the petitioners, for a separate organization as a congregation, that they still adhere to their petition, agrees to appoint a committee of Presbytery to confer with the representatives of the Bay Street congregation, and representatives of the petitioners, with regard to the obligation of said congregation to its late paster, so as in the first place to secure its being implemented; and that the parties petitioning be instructed to make known to the Presbytory the locality in which they would wish their church to be built, so that the Prosbytery may be in a position to refer the matter to the sessions in the city with a view to coming to a final decision on the petition. committee was then appointed for the purpose thus named, to meet in Bay Street church on the 18th inst., at 7 p.m. The potition for a moderation was allowed to lie on the table. Mr. King as convener of the Home Mission Committee, submitted and read the annual report of said Committee, showing that during the past year, and within the bounds, supply of preaching has been given at sixteen distinct points, to an aggregate of 1,585 rersons, that at these stations there are 478 members in full com-munion, that they have contributed for sup-\$2,297, have received from the Assombly's Home Mission Fund \$420, and have er pended for building purposes at least \$5,800, while the crection of other buildings is commenced or in contemplation; it also appeared that the contributions within the bounds to the Assembly's Home Mission Fund, had amounted to \$8,180.79, that the payments from said Fund on behalf of the Presbytery, had amounted to \$887.50, and therefore that the Presbytery's contri bution to Home Mission work was \$2298. 29. On motion made, the report was realso to record gratification with the pleasing improvement thus brought out, and to thank the committee, especially the convener and treasurer, for their valuable services. Messrs. Alex. Stewart, James S. Stewart, Potor Straith, and Alex. McClolland, theo-logical students, furnished evidence that they had finished their curriculum at Knox College, and applied to be examined with a view to license. They were examined accordingly, and the Presbytery resolved to apply, through the clerk, for the leave of the General Assombly to take them on pub-lic trials for license. Credentials were read in favour of Messrs. John R. Batisby, James Fraser, and William Stowart, Incontintes of the American Presbyterian Church, who applied to be received as probationers of our church. The Presbytery resolved to transmit, with approval, their application to the General Assembly. A report was read from a committee, previously appointed, on the State of Religion, and the same was ordered to be transmitted to the district Synod. Mr. Pettigrew reported for him-self and committee, that they had gone to Woodbridge, and on the first of April had received satisfactory certificates from thirtytwo persons there, had also examined other four persons, had solemnly organized these as a regular congregation of our church, and that the Lord's Supper had been administered to them the following Sabbath. The committee's conduct was cordially approved of, and steps were taken with a view Mr. Pettigrew's supplying Woodbridge, at least in the meantime. A committee was appointed, consisting of Mr. King. Principal Caven, Profesor Gregg, and the clork, praying the Presbytory to reconsider and to examine the statistical and finencial repeal their decision at last meeting, not to turns recently received from within the consummate the union between them until bounds, and to draw up a report therefrom, July next. The memorials called forth setting forth the amount of progress or lengthened and carnest statements by those otherwise since the union of 1861. The sent to support them, in a prolonged discuschurch extension committee, appointed in February last, reported that they had held three meetings, that they had appointed a sub-committee to visit the western, eastern, and north-eastern suburbs of the city, and to report there u, that through such visitation

of the sub-committee it was found there was room and need for action in said suburbs, and that after due consideration it was deemed advisable to recommend the formation of a Church Extension Association for the city of Toronto, and in connection with the Presbytery with a constitution which had been drawn up, and was hunded in. On motion made, the foregoing report was received, and the draft constitution was considered clause by clause. After some changes had been moved and voted on, the following was the tener of the constitution adopted, viz., The name of the Association shall be "The Presby erian Church Extension Association of Toronto. The object of the association shall be the extention of the Presbyterian church in the city of Toronto and suburbs, by the purchase of suitable sites, by the erection of churches and mission school-houses i. aow and necessitous localities, and the aiding of congregations and mission stations until self-supporting. The association shall act under the advice of the Precbytery of Toronto, and report its proceedings for the approval of the Presbytery. All subscribers of \$1 and upwards per annum to the funds of the association shall be members thereof. The office-bearers of the association shall be, a president, two vice-presidents, twenty directors, and a secretary and treasurer, cleated by the members annually at the annual meeting to be held as hereinafter provided; and each of the congregations liaving contributing members in the association shall be represented in the directory. rectors. All property acquired by the 1860. Chiuses in the Interpretors Institute.

ciation for sites of churches or school-houses shall be conveyed to and held by three trustees appointed by the directors, upon such terms and for such purposes as may be determined in each particular case. All moneys of the association shall be depositm one of the chartered banks of the Pro-vince to the credit of the essociation. All cheques shall be signed by the president, or one of the vice-president, and by the treasures. Regular accounts shall be kept of all the recoipts and expenditure of the association, the same shall be audited and nually, and a report therein presented at the annual meeting. The annual meeting of the association shall be held in the first week of March in each year. No change in the constitution shall be submitted to the Presbytery for its sanction except by a two thirds vote of the members of the as-sociation at its sanual meeting regularly convened. The foregoing constitution having been adopted, it was moved and agreed, that the committee be co-appointed, with instructions to take the necessary stops to bring this association into active organization, and that the Presbytery command it to the cordial support of the members of the church in the city. Various letters were real anout the stations in Mulmur and Melanothon. It was then moved and agreed, that as the claim of Shelburne ems to require immediate attention, and the interests of the whole locality are of great importance, the Presbytery resolves, natwithstanding the indefinite action of Guelph Prasbytery, to accode to the wishes of Shelburne and Primrose, viz., that those places be supplied together; also to appoint Mr. McFaul to organizative people at Shelburne as a regular congregation and that Honorwo d and Horning's Mills by supplied jointly and regularly as possible. The next meeting of Presbytery was appointed to be held in the usual place on Wednesday, the 19th inst., at 11 a.m.-R. Monrearn,

Presbytery of Guelph.

The Prosbytery of Guelph, in connection with the Canada Presbytorian Church, had an adjourned meeting in Chalmers' Church, Elora, on Tuopday, the 4th inst., at which there was a large representation of both Ministers and Ruling Elders. A large amount of business was transacted. The following are the principal items, so far as we have been able to procure them at the time of going to press:—The committee appointed for the purpose, reported the following minute of the translation of Mr. Little to St. John's Church, Hamilton, which was approved and adopted, and the Clerk was instructed to furnish copies to Mr. Little and his late charge. The Pros. bytery desires to place on record, its regret at parting with a brother greatly estopmed and honored in the work of the Lord. Dar-ing the eight years of his ministry in Nes-sagar, eya, he has proved himself to ha du carnest and able preacher of the gospel, and a laborious and successful paston under whose service the church has great-ly prospered. He has been a faithful member of the Presbytery, diligent in his attendance at its meetings, and a judicious counseller in its affairs. His uniform gentleness and amiability have went for him a high place in the affections of his brethren. While sympathizing with the people of Nassagawoya in their loss, the Presbytery hopefully augurs for Mr. Little, great and extended usefulness in the new and important charge which he has been called to occupy. Mr. Wardrope reported that he had, according to appointment, moderated in a call at Knox Church, Acton, which had come out in favor of Mr. D. B. Cameron. Bradford. His conduct was approved, the call was sustained, and the usual steps in the presecution thereof, ordered to be taken. Records from eight Kirk Eessions were produced, and committees ap-pointed to examine the same, on whose report, subsequently, they were ordered to be attested, in the terms appropriate to each. Reports were called for, and three liven in, on the proposed change of the cecles estical year so as to correspond to the calendar, two being in favor of the change and one against it. Memorials were read from the congregations of Douglas and Mimosa, sent to support them, in a prolonged discussion in the Presbytery, resulting in the granting of their petition. A potition from Luther and Little Toronto, praving the Presbytery to appoint a Presbyterial investigation there, was granted to the extent of sending a committee to inquire into the circumstances alleged to exist, and to re-port. An application from Mr. McDonald, a Licentiate of the American Presbytorian Church, but formerly a student at Knox College, Toronto, was submitted, and the Clerk was instructed to send up all the papers to the General Assembly for their action. The Presbytery of Chatham gave notice that they intended to apply to the Assembly in June for leave to receive Mr. Clark and Mr. McAlmon, of the American Presbyterian Caurch, as ministers of this Church. It was also agreed that application be made for leave to take Mr. Reid, a student who had completed his Theological course, on trial for license.

A Gravan school paper supplies the following details concerning the progress of education in Japan. The empire has been divided into soven educational districts; in these every inspector is charged with the these every inspector is changed with any supervision of from twenty to thirty schools, and every teacher must be duly certificated. Since this enactment 1,799 private schools and 3630 public ones have already been established, and the attendance had been, on an average, 340,000 boys and 110,000 gifls. The school population appears to amount to a little over one per cent. of the entire Japanese world. The Japanese capital is now in possession of one university, a school for modern lau-guages, a training school for schoolmasters. and a college, with many inferior establishments, for girls. To such an extent have these schools been made unrectarian that All ministers, resident in the city of Toron- no Christian clergyman or minister is eligi-to, who are members of the Freebytery of the for any mastership. Greek and Lain Toronto, the president, vice-presidents sec-retary, and treasures, shall be excelled discovering, Reglish, French, Russian, and

Time is Carnest.

Time is east-est, Pandreby; Death is oursess, Drawing nigh. hinner, wilt thou trifling bo? Time and leath app- at to theo.

Life is estricat; When 'tivo'er, Thou returnest Revenueret Boog to meet eternity.
With thou never serious be?

Holl is carnest. Piercely roll Burging billow Wee for thee if thou abide Unredsomed, unsanctified!

God is cornest; Kneel and gray, Ere thy season Ere be set this judgment throne-Vengeance ready, mercy gone

Thou refusest, one bedsteryr Thou despisost God's deer Son. Madness dying sinner, turn, Lest his wrath within thee burn.

> When thy pleasures All depart, What will scothe thy Fainting boart?

Synod of Toronto C. P. Church.

The Toronto Synod of the Canada Presbyterian Church met on Monday evening of last week in Knox Church. An approprinte and excellent sermon was preached by Rev. Dr. Topp, the retiring Moderator, on the text, Zechariah, chap. vi. 12, 18.
The Synod passed e vote of thanks to the rev. gentleman for his instructive address, and for the able manner in which he had presided over their meetings.

The Synod having been formally oponed with prayer, the roll was called. Owing to the near approach of the meeting of the General Assembly the attendance was not so large as usual. The Rev. John W. Smith was unanimously appointed Moderator. The report of the Business Committee was read. It referred mainly to the appointment of the Committee on Bills and Overtures, and other routine matters. The Synod then adjourned till Wednesday

on Wednesday the Synod assembled in Knox Church, the Rev. J. W. Smith, the Moderator, presiding. After devotional exercises, the Committee on Bills and Overtures met and considered reports on the state of religion from the Presbyteries of Cobourg, Ontario, Toronto, Simcoe, and Owen Sound; also the report of the Synod's Committee on the state of religion. A minute of the Presbytery of Ontario in reference to minutes, and a reference from Toronto Presbytory in regard to the licensing of a student were also agreed to be transmitted. A reference from Simcoè Presbytery, anent Shelburne Station, as to boundaries with Toronto Presbytery, was agreed to transmit, with recommendation that no action be taken in the meantime in view of the probable re-distribution of Synods. Reports on Home Mission, on Temperance, and on statistics were consid-The report of the committee on the state of Religion in the several Presby-teries was read by the Convener. It states that in the several churches within the bounds of this Synod the membership is inoreasing, that family worship is pretty general, though in some churches it is almost disregarded, and that a marked improvement in the affairs of the church is mani-The report was received and referred to the Synod, as the meeting at this time

STATE OF RELIGION.

was only in conference.

The Moderator then called on the Rev. Mr. Cameron and the Rev. R Rodgers, who had at the last Synod been appointed to prepare addresses on this subject for the present occasion.

Rev. J. M. Cameron, of the East Presby. terian Church, Toronto, said he understood the object of the Conference was to discover what progress they had made, and to remove the difficulties that might be in their way. The prayer meeting was a good index of the state of religion in any of their churches. In his congregation he had three prayer-meetings. One was a young men's on Sunday morning. These young men soon came forward and assisted in the Sabbath School. They had a general pray-er meeting on Wednesday evening, which was largely attended, and was one of the most encouraging features of his ministry. During the past winter they had held a prayer meeting at the close of the Sunday evening service, and it was one of their heartiest and pleasantest meetings. Nearly every one remains to this service. He found it particularly advantageous to announce every Sabbath that he would be at home the following day to counsel with anyone who might have been impressed with his sermon on the previous day. A Monday never passed but what he had one or more callers and he could not now be persuaded to quit this practice. Their Sabbath School had a membership of over 280. The Catechism was used in every olass. A young man who had come to their locality, and who had refused to take any part in the Sabbath School, was now their efficient superintendent. They had held no Evangelical services. His congregation was not large, but it filled every sitting in the church.

The Rev. Robt. Rodgers said their could hardly he a doubt that at the present time there was a necessity of special effort, as the times were favourable to such endeavours. It was a day when the church should learn the state of her salvation. The enemy were thundering at the gates of the church. During the last few years opinions of infidelity had become bolder. There was the axile of Remember and Runglism. were the evils of Romani-in and Ritualism, which were now more flagrant than any time previous. Worldliness had been en-

Conference read, it was evident that Canada was similiarly awakoning, and this was another reason for extra exection. Experience taught us that presenting should be as personal as possible to awaken individuals to a sense of their position. This should be followed by individual conversation with their pastors. There are many who think that ministers should have more individual conversations with their people than was the practice at present.

the practice at present.

The Moderator invited all to take part in

the discussion.

Prof. McLaren said there must be a cause for the small attendance at prayer meetings. One of the reasons was that they were not conducted in a manner to inoito general interest. He suggested that the scheme followed out by the Rev. Mr. Cameron was a good model. The general course adopted was not in reality a prayer meeting. If they wished to have a prayer meeting a success they should have coveral brief and pointed prayers instead of one or two long ones. He thought they should develop the evangelical services more than has been done formerly. If this work was thept in the hands of these who were imbued with the Truth, their success would be
much greater. What they needed to do
was to bring the full presentation of God's
Truth to the minds of their hearers.

Rev. Mr. Ballantyne said that during the past year there had been considerable progress in his church, which had been brought about by his Sunday preaching and his work among the young people. With his work among the young people. With respect to prayer meetings he had not found them a success. He doubted the utility of too many meetings. He thought that religion was getting more of the aspect of outward meetings than of individual picty. Family religion required cultiva-

Rev. Mr. Burnfield said in his church, which was a country one, there had been a deepening of interest in religion. He had made considerable progress among the young people of his Bible class. Many of his new members had come from this class. He had found great benefit from free communion with his classes. In regard to pastoral calls he always endeavored to make them short. He made it a point to catechise the children on such occasions.

Rev. Mr. Rodgers of Collingwood, said he had long felt that the success of the prayer meetings had been injured by long prayers. His prayer meeting was limited to one hour, during which they sang six or seven times, read twice, and had four or five prayers, and two or three addresses. Since he had adopted this course he had been more successful. They had conducted evangelical services for two weeks. Some of the members of his and other congregations did not sustain their pastors in this work. However, since then a deeper interest had been awakened, and the membership increased. He regretted to see that in the Presbytery of Simcoe family worship was woefully neglected. He had experienced considerable hesitation in speaking personally to his congregation, but he thought it was one of the best means of doing good.

Principal Caven said he thought a great deal in the reports which had been read was encouraging. In going amongst the churches he met with a great deal of interest in their work. He suggested that in some congregations the admission to the church should be more strictly guarded. They should be extremely careful in receiving communicants. It is by public proclamation on God's day that the public are to be best reached. It seemed to him unfortunate that there should be a controversy between those who supported and those who opposed evangelical efforts. Religious lite began in the heart and worked its way outward. The main thing in Evangelical services was that there should be a full and explicit exposition of the truth. Wherever services of these kinds were conducted they should be controlled by the pastor. It seemed wrong that the church should abro gate its functions, and give the control of these services to strangers, no matter how able they were at this work. It seemed to him that in preaching they should con-centrate their points so as to bring the truth forcibly to their hearers. He thought if every sermon were saturated, as it were, with prayer, more good would be ac complished.

The Conference rose, reported, and asked leave to proceed with the business of Synod

The report on the state of Religion was then received, and the thanks of the Synod tendered to the Committee and Convener.

The reference of Toronto Presbytery was next considered. It asked the Synod to share in the responsibility of ordaining and licensing Alex. Stewart as a missionary to Nanaimo, British Columbia. Moved by Nanaimo, British Columbia. Moved by the Rev. G Burnfield, "That this Synod, in view of the urgency of this case, assume the responsibility to authorize the Presbytery of Toronto to license and ordain Mr. Alex. Stewart as a missionary to British Columbia, and that a report of this action be transmitted to the Assembly, asking it to sanction this course." It was moved by Rev. Mr. Mordie, in amendment, "That the Synod decline to grant the request, as the General Assembly, which was the proper body to refer this question to, would meet in a few days." The amendment was carried. A reference from ment was carried. A reference from the Presbytery of Simcoo asking the Synod to define whether the Station of Skelburn was in the Presbytery of Simcoe or in the Synod of Toronto, was read. A resolution uniting Shelburn, in the meantime, to the Presbytery of Suncoe, was carried.

REPORT OF HOME MISSION COMMITTEE.

The following is the itepert of the Home Mission Committee, read by the Convener: The number of mission fields within the bounds is about thirty, and the number of preaching stations about sixty-eight or sov-The average attendance at these stations is very nearly 4,000, and the numstations is very nearly 4,000, and the number of communicants 1,050. The average supply given is less than three fourths. In the Presbytery of Cobourg the average has been higher, and also in the Presbytery of Toronto, but this statement only sets forth the time in statement only sets forth time previous. Workdiness and been entereded in the church. All these things called for special efforts in Evengelical Many statumes are in the field. Many statumes are only supplied once in Christianity. The revivels that had taken place in Britain were also an incentive to two weeks, widle the missionary is there, and a few of them even more soldem. In this way the average supply to individual priest in Spain would open his registry to a

stations is sometimes under one-half. This state of things is early unfavourable to the establishment of our cause, and the prosperity of our work. A good brother, whose labours in the vineyard are shandaut, says, "The fact is undisputed that, while during the summer the station grows well, during the winter the long cattle out up the fat, and are lean notwithstanding." Another brother writes, "The meagre or lack of winter supply has affected the stations very injuriously, and made aughling like progress or prosperity impossible. Other testimonies corroborate these statements. Many of those places are exceedingly anxi-

ous to have regular supplies.

Closely related to this, is the question of finance. It is to be feared that in many places there is very little system about money matters. This is a serious element of weakness. In the Presbytery of Cobourg we are told that attention has been paid to this matter, and the same thing has doubt-less been attempted in other Presbyteries; but yory much remains to be done here if we would draw out the resources and energies of the people. There is one thing in this connection which deserves to be considered. Uncertain, fluctuating, or temporary sup-plies will only draw forth a limited measure of liberality. We do not say that a present remedy is at hand. But from information received we are assured that there is universal disentisfaction with the present state of things. In one instance this dissatisfaction rose to such a height that unless a per-manent labourer was sent they declined to receive any. Moreover, if a permanent state of things can be inaugurated in our mission stations, our financial returns would be more than doubled. There is but one opinion in the Presbyteries in regard to the desirability of a more established order of things. Efforts have been made in the Toronto and Simcoe Presbyteries in this direction, with some measure of success. The difficulty in the past has been to find men who were suitable for such work and willing to go. Some we have found willing to undertake the work, but we have learned on enquiry that it was because they could not be employed in any other way. Such men are useless, and do injury instead of good. We need the very injury instead of good. We are pleased to state that in Cobourg, Owen Sound, and Simcoe Presbyteries, efforts are being put have to state further that many new fields are awaiting an entrance. We hear the call from places not a few, "Come over and help us." This is true especially of Cobourg and Simcoe Presbyteries. Mr. McDonald writes that there have been no fewer than three carnest calls from new fields for supply of ordinances. And it is not only from the backwood settlement that these calls come. There are openings in our cities, in some of our small towns, and in the vicinity of our old settled districts, where the people are ready to receive us if we are zealous in establishing our cause.

We are pleased to state that the interest in the mission work, and in the extension of our Zion, was increased in our settled congregations. This at least is reported from two Presbyteries, those of Cobourg and Simcoo, and from what we have learn ed indirectly there is reason to believe that the application to labour for the extension of Christ's kingdom is being better under stood, and more faithfully fulfilled.

In conclusion we have to draw attention to suggestions for the better workings of our

mission fields.

1st. The first grand requisite is to have an ordained missionary settled in every district. The demand for this is very urgent, and for the future—such is the feeling about it—it will be essential, not only to our prosperty, but to our very existence in certain leading. localities. It has been suggested by one of the brothren in Cobourg Presbytery that if an ordained missionary could not be placed in each district, each Presbytery might have cne or more, as the case required, who, while confined to one sphere in the summer, might visit the other stations during

the winter occasionally.
2nd. Another thing which is needed is more systematic organization for practical

3rd. Further, we might say another thing which is of great moment is watchful Presbyterial oversight.

4th. The only other thing we would refer to as intimately connected with the success of our mission work is, that congregations be faithfully instructed in regard to the extent of our mission work as a Church, and that pastors set before their people, frequently and earnestly, their application to aid in advancing the good cause by a gene-

rous liborality.

ROBERT RODGERS, Convener.

The Synod adjourned until Thursday at

Continued on 5th page.

Protestantism in Madrid.

A Madrid correspondent of the London Weekly Review gives some opinions on this subject, from which we make a few ex-

Considerable alarm has been created among the Protestants of Madrid by the report that the new Government intended to interfere with religious liberty. It appears that as soon as the restoration was universally proclaimed in Spain, a deputation of priests waited upon the new Ministers to ask them to restrict the liberty which has been granted to the Protestants. Senor Deen granted to the Protestants. Senor Canoras del Castillo, Prime Minister, unhesitatingly refused to listen to such imprudent demands. However, nothing daunted, they pressed the matter through a more powerful channel, and several of the Ministers requested that some measures should be taken to satisfy the expectations of the Ultramontage supportors of tations of the Ultramontane supporters of the restoration. The Ministers could not coun onance the very arrogant demands which were made, such as the suppression of civil marriage, and a return to all the rules of the Concordat of Queen Isabella; to hand over, as formerly, to the priests of Spain the registries of births, deaths, and marriages, and to suppress the evil registror, is simply tantamount to obliging all Spanish Protestants and foreigners to be

heretic. The Prime Minister has so far successfully kept down these imprudent designs of the Catholic party, who want to return to that state of things whon, under the Concordat, the Pope ratified all elections of bishops, when the clergy were paid by the State, when ne other religion but the Reman Catholic was tolerated in Spain outside embasey and consular chapels. To all this the Prime Minister urged the necessity of acting with prudence, so as not to give Radicals and Republicans a war-cry in religious liberty. He went on to say that the King of Spain had paid his respects to the chief of his Church, and he gave the most peri-tive assurances that the Gavernment would indeed restore to the Church all her rights and prerogatives under the old treaties, so far as was consistent with the progress of modern society. He implored his colleagues not to insist upon measures of reli-gious intolerance which would alienate the sympathy of Protestant and powerful nations, and would increase the strength of the Opposition.

Senor Castillo has felt it necessary to yield some points; amongst others, the publication of a circular blaming the revolution of 1868, and promising peace to the Church and respect to the Papacy. One concession has brought on another, and this has been followed by several acts of intolerance to Protestants. Senor Castillo had given to several ambassadors positivo assurance that religious telerance would be observed in Spain, except to untive-born Spaniards, and he doubted the existence of Protestantism in Spain to any appreciable extent, and particularly in Madrid. This state of matters has been followed by various petty intolerances. For instance, a wo man bolonging to the congregation of Spanish Protestants went to register her child a the civil registry of Madrid; she was told that this could not be, because, until the King should decide, the authorities had sus-pended the execution of the law of registration. She stated that she was a Protestant, and could not go to a priest, who, besides, would probably decline. The official said his orders were strict; and the child remains unregistered. This return to the old customs of clerical registration is one of the principal desiderata of the Catholic party. Again, there are two Protestant papers published in Madrid, the Luz and the Bandera. They were suppressed very summarily, and after two weeks' suspension the Luz received permission, ungraciously to publish. As to the Bandera, it is still prolabited. The civil governor of Madrid, The civil governor of Madrid, the Duke of Sesto, received the deputations sont by the Protestant communities, and he reassured them against all fear of perso-cution, but he could not refrain from telling them that public worship and schools might be interfered with. Another indication of the subservient policy is the resolution that all Masonic lodges were to be closed, and Freemasonry altogether prohibited, by an order of the Ministry. Mr. Layard, the British Minister, having taken the matter up, the decision is adjourned for the present.

As to Senor Castillo's romark as to the existence of Protestantism in Spain, the following will be interesting: Before 1869 there were penal laws against Protestants, and some converts paid dearly for their devoted zeal. When the revolution introduced religious tolerance, the tenets of the Reformed Church spread slowly in Spain. In six years and a few months the Church Missionary Society have sold or given 476,475 Bibles in Spain alone. The depot of the society, ir one of the streets near the Puerta del Sol, is a large office extending from one street to another. They have agents who circulate the Bible over all Spain; but the Carlist war had within the last eighteen months greatly interfered with the Society's work. All the Bibles and tracts are printed in Spain here on the spot, and bound by themselves. Near the embassy, under the direction of the Rev. Mr. Jamieson, an excellent and courageous clergyman, there is a school for the purclergyman, there is a sensor for the pur-pose of educating children and boys. To those who can afford to pay a small sum, education is given in a large and spacious school room. In another room are the poorer children, who receive an equally good education. He has a chapol which is full every Sunday, and even on week-days. This church and the schools are supported by contributions from Britain. There are besides, in Madrid, two other Protestant churches, also supported in the same way. and others supported by Swiss and German Protestants. It is calculated that there are about 1,600 Spanish and native Protestants who attend very regularly in their six or seven chapels, exclusive of foreigners. The Spanish Protestants by one to all classes of secrety, but mostly to the lower and middle ranks of life; outside these regularly regis-tered Protestants, the churches are attended by many people who are led there by curiosity and by interest in the doctrines which are taught, but are not members of

the Reformed Church. The registered Protestant schools of Ma drid are attended by about 800 children of both sexes. The Protestant Church of Spain last year held its first Synod, when twenty ministers assembled in Madrid they came from Andalusia, and from several towns of the Mediterranean coasts, and all represented congregations of Spanish Protestants. It is painful to road of the petty vexations and numerous hardships which these congregations encountered. Take one instance, that of Cadiz, where an alcalde and secretary of the town council, even under the last Government, put every even under the last Government, put every possible difficulty in the way of the opening of a church, going to the extent of having the building declared unsafe by a friendly architect. It required diplomatic intervention to obtain a place of worship in the suburb of San Fernando of Cadiz. This happened a few months against listelly happened a few months ago, and intelli-gence from that town has informed the Protestant logations that the same municipul authorities closed the church again as soon as the new party came into power. These apparently insignificant facts are only serious as indicating the tone of public opinion under the pressure of the Catholic parly.

It is a blessed thing that our responsibi-It is a blessed thing that our responsibilities and cares come upon us, as the mouths and years, by degrees. We are thus brought in all things to bear our burdens; and when, it after years, they are all past, they seem to have been as nought.

Advent doubt that any animal may be starved to death by eating only the raw white of an egg, for the same reason that dogs have been starved by eating galatin alone. Only toothies babies can digest to have been as nought.

Scientific and Asseful.

To make poolest mucilage, boil one pound of the best white glue, and strain very clear; boil also four ounces of isinglass, and mix the two together; place them in a water bath (glue kettle) with half a pound of white sugar, and evaporate till the liquid is quite thick, when it is to be poured into moulds, dried, and cut into pieces of convenient size. This immediately dissolves in water, and fastens paper very urmly.

INVISIBLE INK.

The main objection most people have to sending communications on postal cards is senting communications on postal cards is that the writing is, of course, open to gen-oral perusal. A good way of avoiding this difficulty is to use sympathetic ink. A solution of ten grains hyposulphito of soda sin sixteen teaspoonfuls of water is the simplest fluid for the purpose. Use a perfectly clean pen, and after writing go over the latters with a smooth paper-outter to remove all traces of the salt. Exposure to the heat of a bright coal first turns the weit the heat of a bright coal fire turns the writing black.—Scientific American.

A NEW COUNTER IRRITANT.

A new kind of mustard plester has been invented. It is known as the Omphalic mustard-plaster, and the mustard is laid on sheets of thin fabric in spots of about the size of a dime, so that any desired number can be applied. It is only necessary to dip in water, and lay the plaster on where de-sired. It is claimed that the disposition of the mustard in spots is the best way of applying this counter-irritant, as its effects are a copy of the results of natural efforts, which generally appear as spots or pustules—a radior famoiful idea. The other claim is better—that the skin is irritated only in patches, and that the process of irritation can be continued longer without unpleasant results in consequence of the patches of un-disturbed skin being left to execute the healing process.

GEMS, OR IRON-CLADS.

Stir Graham flour into soft, cold water making a batter a trifle thicker than for griddle-cakes. Drop from a spoon into the cups of the bread-pans, which are already heated, and bake in a hot even. Take them from the pan as soon as they are done and arrange them on plates, taking care that no weight rests on them to make them heavy. These after standing two or three days are made as good as new by dipping in cold water and setting in a hot oven a for minutes, or steaming over boiling water. All cakes of this kind are made lighter and more delicate by being beaten ten or fifteen minutes while mixing the batter, but it is not necessary in order to make good bread.

HOW OFTEN MAY WE BAT?

It is been demonstrated that, at certain intervals, when food is received into the stomach, gastric juice is secreted to digest it, and that no more gastric juice is secreted than is required for the digestion of the proper quantity of food. If a percon cate twice or thrice a day, at regular periods, the gastric juice is secreted by the stomach to digest the food it has received. If, while the food is being digested, more food is introduced in the stomach, digestion, in relation to the food already in the stomach, is arrested. For instance, a person takes, in the morning, a piece of bread and several potatoes; now, it will take about three hours for the stomach to dispose of that food. Suppose the person, about an hour after eating this food, takes a piece of bread and an apple or two; what would happen? The digestion that was going on in the stomach would immediately stop, and not be resumed until the food that was received last was brought into the condition of ed last was brought into the condition of the first. Suppose he took food every hour, what would be the consequence? The stomach would become prematurely worn out, and could do nothing perfectly— working all the time without rest. But if the person possessed a good constitution and a large amount of vital power, he would not feel, at first, this drain upon his system, but sooner or later he would have to pay the penalty of outraged nature. to pay the penalty of outraged nature. Some persons have an enormous amount of vitality-good constitutions. It is said of rsons nothing hurts heso ne can eat and drink anything with impunity. This is a fatal mistake.—Science of Health

DO NOT EAT RAW EGGS!

One of the most common prejudices of housewives and mothers is that hard eggs are difficult to digest, especially the white, and that the less they are boiled the better they are for weak dyspeptic stomachs. The reverse is the case, as there is more danger of raw and soft white of an egg passing through the disasting apparatus without through the digestive apparatus without being really digested than when thorough-ly boiled and hard; in fact then it constitutes a most excellent food for dyspep tics, as experience is proving. A writer in the Medical Journal says: "We have seen dyspeptics who suffered unfold for ments with almost every kind of food. No liquid could be taken without sufficing broad became a burning acid; meat and milk were solid and liquid fires. We have milk wore solid and liquid fires. We have seen these same sufferers trying to avoid food and drink, and even going to the enema syringe for sustenance. And we seen their terments pass away and their hunger relieved by living upon the white of eggs which had been boiled in bubbling water for thirty minutes. At the end of a ter for thirty minutes. At the end of a week we have given the hard yolk of the egg with the white, and upon this diet alone, without fluid of any kind, we have seen there have hard a seen the seen them begin to gain flesh and strongth, and refroshing sloep. After works of this treatment they have been able, with care to begin upon other food." And all this, the writer adds, without taking medicine. He says, what we also have always main tained, that hard-boiled eggs are not half so bad as half-boiled cases, and ten times as easy to digest as raw eggs; and we have no doubt that any animal may be

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ger

Childieh Faith.

There is in a fend child a holy careless-ness of castley himself, body, and soul, and business, and allairs, and all upon God; be careful for nothing. It is not to be careful for nothing, it is not to be caroless Ohristians; but is true in one caroless Unrecione; but is true in one sonce, when in a holy carolessness a man casts himself upon God. It is your weakness, much of your dispute, concerning gave, and calvation, and justification; a fend child of God smiles at it; he can be seen the Eather and cate. come near his Father, and catch Him, and say, I know whom I have trusted, on whom I have laid my soul—as a man that puts his estate in another's hands can say, I know whom I have trusted. A weak saint thinks little of, and cares little for, the service of God, but he cares much for his own safety, and security, and salvation; a strong, fond saint takes less care for his own salva-tion, but he cares much for the service of tion, but no cares much too the service of James Christ. For (thinks he) let the Lord Jesus look to that, Ho hath taken on Him to die for my soul, and he hath promised to receive it, and he hath said He will not east away them that come to Him. I have seet my soul on Him, sink on some Table. cast my soul on Him, sink or swim; I will not trouble my head with that, but all my thought and care shall be how I may please Jesus Christ, and love and glorify Him. It is a blessed pitch of grace when a saint can come to that cerlessness that a man is not thus distrustfully thoughtful for his soul, but when he hath brought it to Christ, leave it there, and think not of it, but think of the work and will of Christ, and how to honour Him .- Walter Cradock.

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The first issue of The Liberal to take an immediate

The first issue of THE LIBERAL will make its apperance about the 20th of January.

It is the expectation of the publishers of the "London Dailly Advertises," with the additional news facilities which will be at their disposal, to make that napor one of the best informed journals in the Province, outside of Toronto.

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Politically the publishers have no new departure to announce. While maintaining their attitude as outspoken and independent journalists, they will, in the future as in the past, be staunchly and progressively Liberal in their views and utterances, and centinue to extende cordial support to the Administrations respectively of Mr. Mackenzie and Mr. Mowat.

The Liberal will be issued daily from the office.
The Liberal will be issued daily from the office.
The Liberal will be issued daily from the office.
The street. Subscription price 10 cents per week, or 33.00 ner year prepaid. Single copies 2 cents.
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of, but there's the making of music in it. And people advantished induction in it. And people advantished induction in it. of the lib melody, always talking of peoperature, and courage, and tortupes, but patience is the airest and worthers part of fortitude, and the rarest too.

Births, Marriages, and Deaths,

BIRTAS

in Dunder, on the Abstact, the side of tools the Ly line, E.J., of a doughter. In Parts on the 23rd alterio, the wife of John Car-negle, E.J. Manazor Bunkot B.N. A., of a daughter MARRIAGES

At the residence of the bride's fatner by the Rev. H. Mette unic, Princeton, ou Friday, Sette of April, Mr., John Pay, Pares, to Alies Maggie, second dauge ter of Mr. James Sharp, 9th concession Blenucin At the residence of the busic's father, on the gift of Apple by the Roy. Robert Humo, M.A., Mr George Forth, or it. George, to Miss Grace T., third daughter of Mr. Alexander Murray, or South Dum-

on the 22nd April, by the Rey, James Stowart, Mr. Thadden, Mar-hall, to Miss Lilias Androws, all of Pakenbuin.

A' the residence of the bride's fether, on the gath Arth, by the Rev. W. Mokenzie, Abraham Fraser, of Westmeath, to Miss Elizabeth Bingham, of

On the 6th inst., by the Rev J. G. Murray, of Grimsby, John Kelsoy Hopkins, of West Flumboro' to Melissa Jane, third daughter of Abraham Miller, of Pelbau.

In this city, on Thursday, May 6, by the Rev. J. G. Robbi, B. A., James Henry, or Bailbay, County Monagan, Iroland, to May Jana Twitle, of the same place. DEATH.

At his residence, King Street, Upper Town, on the 4th inst., John Lawrence, Leq., M.D., and Mayor of the town of Paris, uged 62 years and 21 days.

Official Announcements.

STRATFORD.—In Stratford, on 1st Tuesday in July, at 11 o'clock a.m. fluron, -At Goderich, on 1st Tuesday of July, at 11 a.m.,

Bruce.—At Paisloy, on the 2nd Tuesday at July, at 2 o'clook p.in. BROCKYILLE.—At Prescott, on the 3rd Tue. day of June, at 2,30 p.in.

PARIS.—In Knox Church, Woodstock, on the first Tuesday of July, at one o'clock, p.m.

ONTABLE .- At Port Perry, on the third Tuesday of lay, at 11 o'clock u.m.

Manrona.—In Knox Church, Winnipeg, on May 12th, at 10 o'clock a.m. Simcon,-At Barrie, on Tuesday, July 6th, at 11 a.m.

HAMILTON-In the McNab Street Presbyterian Charch, Habulton, or the second Tuesday of July, at Il alm

Conoung-At Millbrook, on the first Tuesday of July, at 11 a.m.

Kingston.—In Picton, on the 2nd Tuesday of July, at 10 o'clock sum. Gueth-n.—In Chalmer's Church, Guelph, on the second Tuesday of July, at 9 o'clock, a.m.

Toronto.—In the Lecture Room of Knox Church, Toronto, on Wednesday, 19th May, at 11 a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS OF THE PRES. BYTERIAN OHUROH OF CANADA IN CONNEXION WITH CHURCH OF SCOTLAND.

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Juvenile Mission-Miss Machar, Kingston Out. Manitoba Mission-George H. Wilson, Toronto Scholarship and Bursary Fund-Prof. Forguson Kingston

PARCELS OF TRACT NO. 2. "GIVING AS AN ACT OF WORSHIP," have been sent to all the ministors on the roll of the Syneds, as far as possible, for distribution among the congregations. If any of the congregations or mission stations have not received them, and wish a supply, they are requested to some their application, stating number required, to

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