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British American Presbyterian.

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Contributors and Correspondents.

OUR CHURCH AND TOTAL ABSTINENCE.

BY A. C. F. MINISTER.

In the year 1811, a committee was appointed by the religious body of which Dr Lyman Beecher was a member, to report what could be done to stay the progress of intemperance. The report lamented the wide-spread evil, but weakly added, "that there seemed to be no feasible remedy." Thereupon Dr. Beecher "immediately moved that the committee be discharged, and that another Committee be appointed to report instantly, a remedy for intemperance. He was made chairman and reported resolutions at once, recommending to all Christians and good men, the immediate and entire abandonment of intoxicating drinks. The resolutions were carried, and this, it is believed, was the first step taken in the great history of total abstinence."

The "American Temperance Society," was organized in 1825, and changed into a "Total Abstinence Society" in 1835. The first European Temperance Society was established by Rev. D. Edgar, of Belfast, at New Ross, in June or July, 1829. In October of the same year John Dunlop introduced Temperance Societies into Scotland; and in the following year at Dunfermline, the first Abstinence Society in Scotland was organized; while at Bradford in the same year also, the first English Society was formed. Father Mathew's crusade dates from 1838.

The attention of Church Courts was very early turned to the Total Abstinence movement. In 1845 "The United Presbyterian Church, (Scotland) Total Abstinence Society" was instituted, which by statistics of that date, numbered, twelve years ago, 220 ministers, in addition to elders, preachers, and students. This Society was followed in 1849 by the organization of "The Free Church of Scotland Temperance Society," which, in 1862, was made up exclusive of students, preachers and elders, of 800 ordained ministers and missionaries.

It is pleasing to find that, about this time, the subject came formally before our own Canadian Church Courts, and that, from the very first, an advanced position was taken. The first resolution of the Free Church Synod is recorded in the minutes of 1846. It is worth giving in full, as an indication of the state of opinion at that date. The Synod resolved, "That inasmuch as it appears that habits of intemperance have of late been greatly on the increase in not a few places of the Province, and that these habits are the prolific source of a large proportion of the sins of society and the church; and whereas the sin of intemperance operates as a strong barrier in the way of the success of the Gospel ministry; and whereas there is reason to fear that the sin will go on with rapid strides, just in proportion as the Province increases in population and wealth, unless some strenuous effort be made to check its progress; the Synod agree to enjoin all its members to discourage, by their influence and example, the ordinary use of intoxicating liquors, and those drinking usages which have so long proved the bane of Society. The Synod further agree to enjoin all Presbyteries and Sessions to use their best endeavors to secure the exercise of faithful and Scriptural discipline." Following the development of the Total Abstinence movement, the Synod, at Kingston, in 1852 agreed to petition the Legislature of the Province "To enact a law for the total suppression of the importation, manufacture, and sale of intoxicating drinks as a beverage, and recommended each congregation to adopt similar petitions, and appoint a Committee to take further measures for the suppression of intemperance."

In the United Presbyterian Synod similar action was taken about the same date. In 1852 an overture on the subject was presented, signed by William Taylor, D.D., R. H. Thornton, William Aitken, and James Skinner, the two first of whom still remain in the active ministry, and still strenuously advocate the cause thus early brought by them under the notice of the Church courts. In this overture Total Abstinence and Legislative Prohibition were the main points. The recommendations of the overture were adopted by the Synod.

From time to time, till the Union in 1801 the principles of Total Abstinence were re-affirmed by both Synods, and ministers and Sessions enjoined to use every lawful means to advance the cause.

The United Church took the same ground as had been previously held by both Synods of it, and continues to reiterate, year by year, its convictions of the correctness of the principle, and its injunctions to office-

holders and members to discourage liquor drinking, and in every legitimate way, endeavor to suppress the liquor traffic.

It is well known that the large majority of the ministers of Canada Presbyterian Church are consistent advocates of Total Abstinence, and that their example is followed by many of the office-bearers and members; and that Total Abstinence is gaining ground in the Church.

But much remains to be done in and by our Church, and the present appears a most favourable time for energetic aggressive action. At no period since the inauguration of the movement has the public mind been more engaged with the questions, or the advocates of Total Abstinence and Prohibition more alive and hopeful. Without going beyond our own Dominion, we hear on every side of enthusiastic meetings, of largely signed petitions to the Legislature of the Churches, Romish and Protestant alike arousing themselves to the conflict with the most deadly enemy of religion. Leading newspapers are filled with telegraphic and other reports of the progress of the movement, and politicians, so many of whom, like the early Dutch citizens of New York, of whom Irving relates that they used to send their servants out every morning to see which way the weather-cock on the Governor's residence pointed, and then set their own to the same quarter,—are so skilful in bearing before the breeze of popular sentiment, though themselves not Total Abstiners, are heard to make eloquent appeals in favor of prohibition. Everything indicates the return of the tide, the ebb of which the friends of temperance have for some years past sorrowfully witnessed.

A most timely question is, "What is our Church's present duty with reference to the Temperance movement?" The answer may be given in a few words, for it is surely sufficiently plain to all who will but seriously seek for it. There are four great objects to be kept in view,—the reformation of individual drunkards; the preventing of the young from acquiring the appetite for strong drink, the education of public opinion, and prohibition. For the sake of brevity, the duty of the private Christian is passed over. It is surely scarcely necessary to point out the obligation of every one who loves the Perfect Man to remove from the path of his child and his neighbour every stumbling block in the way of following the Divine Master. On the office-bearers of the Church a double responsibility rests. Their example is looked up to by the private members, and their position affords them a vantage ground for effort. What is needed is more individual zeal in this cause. A respected Sabbath School superintendent, or elder, or minister, with a little book carried in his pocket, on the fly-leaf of which is written or printed the pledge, can, by personal appeal often do far more than the most enthusiastic meeting. Let the simple experiment be tried and the result made known. While a "moderate drinker" is accounted rather a curiosity among the ministers of our Church, and while from the platform the cause is frequently and ably advocated by them, there is reason to believe that the duty of preaching on the subject is not always conscientiously attended to. The Bible contains much about drinking. Let that much and no more, but no less, be plainly taught from the pulpit. Increased interest of ministers and office-bearers in, and effort on behalf of the cause will ensure its fuller consideration by the Assembly; while, on the other hand, the action of that body largely shapes the action of ministers and congregations. The Assembly has certainly given the subject some attention in years past, but not to the extent which its importance demands. In 1802, a standing Committee on Temperance was appointed. In 1863, the Committee presented a report, but at the last moment and last hour of the 24th and last Sederunt, a memorial from the Grand Division of the Sons of Temperance was remitted to this committee. At the 24th and last Sederunt of 1864, the report of the committee was called for, but the Convener was absent and no report was given. In 1865 there is a similar record, as the Committee, while in response to an overture from five elders, the Synod's former testimony was renewed and gratification expressed at the passage of the Dunkin Act. In 1866, memorials from the Montreal Presbytery and from the Sons of Temperance were read, and the consideration delayed. In 1867, testimony renewed at last Sederunt. In 1868, an overture which was to have been considered, was set aside, its originator being absent. The Synod of 1869 at its last Sederunt, recommended "an earnest address from the pulpit, at least once a year," and ordered the preparation of a pastoral letter. In 1870, at the last Sederunt, attention was called to former deliverances. The record for 1871 is similar. The Standing Com-

mittee under their failure to report, never having been re-appointed. In 1872 "The Memorial on the subject of Temperance was remitted to the Committee on the State of Religion," which in 1873 submitted nothing new in reference to the evil or the mode of dealing with it. At the Assembly of 1873 two important overtures were presented, one from the Presbytery of Montreal, asking for a petition to the Legislature for a prohibitory liquor law, a standing committee on Temperance, and that a conference of the Assembly be held on the subject; the other from the Presbytery of Ontario to the effect that Total Abstinence be enjoined on the members of the Church, and that the Assembly take measures for forming Temperance Associations in the Sabbath Schools. In response to these overtures a Committee with the Rev. Dr. Thornton, as Convener, was appointed to prepare a report on the subject to be submitted to next Assembly, and the Assembly resolved to petition both Houses of Parliament in favour of a Prohibitory Liquor Law. Something, it is confidently expected by many, will now be done. It is to be hoped that this Committee will recommend the setting apart of a whole evening during the Assembly's sittings for a conference on Temperance. The Wesleyan Methodists and other bodies have done this. It is the most convincing way of testifying to the Assembly's interest in the cause; it cannot fail to help on the work in the city where the Assembly meets; and it will strengthen the hands of ministers and elders in their local advocacy of Temperance. It is to be hoped, also, that some plan may be matured for the prosecution of the work in and by congregations and Sabbath Schools. The Church holds an immense amount of machinery in her power, which may be easily directed to working out great results in this holy cause.

It would not be right for our Church to make Total Abstinence a term of Communion. Most are agreed that Scripture does not require this. What is required, and what will, in due time, be attained is this, through Church Courts and office-bearers and members, such a full enunciation and consistent advocacy of the principle of Total Abstinence, that Church members may be delivered from a bondage in which they are sometimes found, and that their children may be brought up free from the degrading, slavery of the drinking habits and customs, which, notwithstanding the untiring efforts of the advocates of Total Abstinence, still so largely prevail.

The Assembly has more than once petitioned for a Prohibitory Liquor Law, and must make its voice heard in our Legislature halls till such a law is placed on the Statute Book.

"CANADENSIS" TO "A READER."

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—I claim the right of a few words in reply to the remarks of "A Reader" in my article on "Dr. Caird and his Critics." In the first place I must promise that, while I could thoroughly respect a candid opponent, and while I do not wish to be uncharitable, even in the interests of charity,—I think that any one who could so grossly misrepresent an article which he would seem not even to have read carefully, shows himself hardly qualified on Christian principles, to deal with the subject at all.

I simply refer him back to the article itself, to show him what I think any candid reader might easily have seen,—that, so far from being "an apology for doubt and unbelief," it *deplored* the existence of doubt as a sad and perplexing evil,—attributable, in many cases, to a false or imperfect conception of Christianity. When "A Reader" admits that there are "honest doubters," and that the degree of culpability attaching to doubt depends on circumstances,—he concedes almost all I attempted to show. When he says that the *honesty* of doubt does not affect its culpability, he dissociates religion from morality, and concedes a principle which logically carried out, would prevent all conversions from false religions;—which would have crushed the reformation in its cradle, and would have justified the persecutors of Galilee. For "honest doubt" would be a contradiction in terms, if it did not imply a *sincere and honest desire for truth*. Its right use is defined for us in the words—"prove all things,—hold fast that which is good." But I do not think, with "A Reader,"—judging from my own observation,—that "all doubt is necessarily honest." I think on the contrary that many cases of unbelief spring from *sinful doubt*,—determined not to be convinced;—the opposition of "the natural man that receiveth not the things of the Spirit;"—and to such cases my remarks did not in the least apply.

My article aimed simply at removing what I believed to be a misconception of Dr. Caird's meaning,—a belief since justified by his own declaration; and at showing,—what I believe to be incontestable,—that our Lord always laid more stress on the *religion of heart and life*,—on the *test of "deeds" and "works"*, than on mere correctness of theoretical belief. At the same time it urged the necessity of greater zeal, and more loving and earnest efforts on the part of Christians in presenting the blessed truths of the everlasting Gospel; of greater faithfulness and consistency in *living* the Truth we profess to believe, so as to win doubters by the most forcible of all arguments;—of "letting our light so shine before men, that they may glorify our Father in Heaven." Instead of "predicating the future" of the classes referred to, the article deprecated all dogmatic attempts at such prediction in regard to a subject which has been for wise reasons, doubtless, left in much obscurity.

In regard to the statement quoted by "A Reader" for which he sees no warrant in the Word of God, I would refer him to such passages as Romans ii, 6-16; and Acts x; 45,—especially these two statements; "Who will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and immortality,—eternal life; and "In every nation he that feareth Him and worketh righteousness, is accepted with Him,"—i.e., as we believe from other passages, accepted on the ground of the full and all-sufficient atonement which Christ made for the world,—that the world through Him might be saved." As the two statements above quoted have no limitation,—since in the context of the first the Apostle is speaking of the Gentiles, who, *having not the law, are a law unto themselves*,—and, in the second, the words "every nation" must certainly have included many to whom both Judaism and Christianity were entirely unknown; and as they are borne out by the teaching of our Lord and His Apostles, as well as by many passages in the Old Testament, they seem to me a clear and conclusive warrant for the statement to which "A Reader" objects. The need for "preaching the gospel to every creature" is obvious enough, without believing that all who have never heard of it must therefore be lost,—which is, to say the least, rather a hasty conclusion from our Lord's command,—a command which, I may say in passing, professing Christians are lamentably remiss in fulfilling; I could say more on this point, but will content myself with this for the present. Indeed I should have preferred not to recur to the subject at all, but that it was necessary to do so in order to correct a complete misrepresentation.

In venturing to touch, with due reverence and caution, on a subject which I frankly admitted to be encompassed with difficulties beyond our present powers to solve, I desired to take neither broader nor narrower ground than is taken by the Word of God; and carefully refrained from making one assertion, which could not be borne out, as I believed, both by the letter and the spirit of that Word whose ultimate and absolute authority I hold as strongly as your correspondent can. It appears strange to me that any thoughtful reader of the Bible should not see what seems to me so manifest in the spirit and tenor. Yet, if "A Reader's" reading leads him to a different conclusion, he has, of course, a perfect right to hold his own opinion, and to express it too. But he should concede the same privilege to others, and he has hardly a right to impute to those who feel compelled to think differently, designs which they have distinctly disclaimed, or to denounce them for expressing and defending their honest convictions of truth.

Trusting, Mr. Editor, that you will not be biased to undue latitude in admitting these remarks,

I am,

CANADENSIS.

The Chicago correspondent of the Philadelphia *Presbyterian* writes as follows.—"The Rev. J. M. Gibson of Montreal, who recently received a call to the Second Church, Chicago, has filled the pulpit of that church, and preached to large congregations for the last two Sabbaths. If Mr. Gibson is as favourably impressed by the field as the people are by him, he will probably accept the call at once. If he does not, the people of that congregation will feel like having a general cry."

"The BRITISH AMERICAN PRESBYTERIAN publishes our article on ministerial salaries and credits the same to the Carleton Place Herald."

We regret the injustice done our Kingston contemporary, the *News*. The *Herald* is to blame, as it copied without giving credit.

Explanations and Suggestions.

Editor BRITISH AMERICAN PRESBYTERIAN
SIR,—I desire to make few remarks relative to the last meeting of the Toronto Presbytery, and to make a suggestion with reference thereto. I did not make any remarks at the time, as I did not wish to retard the business of the court. A regret was expressed and very justly too that at our Sederunt at least of the preceding meeting, when important business was before the court, so few members were present. Now this is a matter much to be regretted. I for one hold that it is the duty for every member of Presbytery to attend faithfully its meetings from time to time, and take his share of duty and responsibility in connection therewith. When ordained as pastor of a congregation I had very strong convictions on this point, and have still. But I beg to say, on behalf of myself and others similarly situated, that the meetings of the Presbytery of Toronto being necessarily frequent, and often protracted, it requires a greater sacrifice to attend all the meetings than some are aware of. Being, as myself and some others are, at a distance from a line of railway, it takes a good part of a day to get to the city, and then, the stage it may be connecting only with some particular train, if that train is missed, there is no help for it only lie over till the next day; and thus not only one whole day is spent, but perhaps two. Or suppose a man takes his own conveyance, a late train may involve a long journey in a dark night, when the state of the roads is such, as to make it positively dangerous. Another difficulty is, that we are for the most part in the dark, as to the amount of business to come before the court until we get there. Now, we sometimes take it for granted, that one day will suffice, and on that supposition we make engagements at home for some meeting or other, which must be attended to; and thus we are often obliged, however reluctantly, to leave before the close of the meeting; and often too, hurriedly, and unceremoniously, in order to be in time for the train. Now, the Presbytery of Toronto being a large and important one, and having from its connection with the College a large amount of business to do, it has often occurred to me, in these no way by which business might be expedited, and valuable time saved, without slighting the work, or interfering with the independence of the court, or the rights of individual members? any plan that would secure this, deserves careful consideration. Now it is well known, that valuable time is often lost, in settling the order of business, and in determining how a particular question is to come up. It is natural for each member of the court to press forward that part of the business in which he is specially interested, while perhaps commissioners from some congregation in the country have to wait on, so a very inconvenient hour. I remember very well when a student waiting most of a day, to appeal before the Presbytery, and then to come back in the evening. Now, I would humbly suggest as a remedy for this, that a business committee, say of two or three along with the clerk, should be appointed for three or six months, or from meeting to meeting, as the case might be, whose duty it should be to prepare and arrange the order of business, a day or two before the meeting, subject of course to the approval of the Presbytery. This committee of course would see to it, that business requiring the appearance of commissioners from a distance, would come up at a time that would permit them to return if possible at an early hour. And suppose the Presbytery should meet on Wednesday, instead of Tuesday as at present, if this committee were to meet on Monday preceding, then at a small expense, an abstract of the business to come up, the time and the probable length of the meeting, might appear in Tuesday morning's paper; and thus all might know what was to be expected, and make their calculations accordingly. I would suggest still further, that this committee having considered the various items of business should be prepared either as a committee, or as individuals to make suggestions or recommendations; or to bring forward resolutions, or in any way to open up if willing to do so, any question that was to be submitted, so as to facilitate the business of the meeting. It is well known that when a matter is brought before the Presbytery, it often happens that no one is prepared to say anything on it, not having thought anything about it, and thus it takes sometime to get the matter into shape, so that the Presbytery can deal with it, and come to a decision in the case. I feel confident that with a good business committee, much work might be prepared for the Presbytery, and a great deal of valuable time saved, without at all interfering with the freedom of speech, or the rights of any member of the court. If this suggestion were carried out, perhaps we might, make at least a nearer approximation to that great desideratum of public meetings where free speech is allowed, very less talk and more work; and those of us at a distance knowing something of what was to come up, would be likely to take a deeper interest in such matters than we do at present. I make these suggestions, Mr. Editor, with some diffidence, in hope that some more experienced pen will take up the matter, and if my suggestions are impracticable, or unpresbyterian, that some wiser head will set me right in the matter.

JAMES BRUCEWELDER,
Streefville, March 11th, 1874.

The Pastor and People.

The Message of the Church to Men of Wealth.

A SERMON BY THE LATE REV. FRED. W. ROBERTSON, DUNDEE.

[CONCLUDED.]

II. The message of the Church to the man of wealth.

The message of the Church contains those principles of life which, carried out, would, and hereafter will, realize the Divine order of society. The revealed Message does not create the facts of our humanity—it simply makes them known. The Gospel did not make God our Father; it authoritatively reveals that He is so. It did not create a new duty of loving one another; it revealed the old duty which existed from eternity, and must exist as long as humanity is humanity. It was no "new commandment," but an old commandment which had been heard from the beginning.

The Church of God is that living body of men who are called by Him out of the world, not to be the inventors of a new social system, but to exhibit in the world by word and life, chiefly by life, what is, was, and will be in the idea of God. Now, so far as the social economy is concerned, the revelation of the Church will coincide with the discoveries of a scientific political economy. Political economy discovers slowly the facts of immutable laws, of social well-being. But the living principles of those laws, which cause them to be obeyed, Christianity has revealed to loving hearts long before. The Spirit discovers them to the spirit. For instance, Political economy, gazing on such a fact, as this of civil war would arrive at the same principle which the Church arrives at. She, too, would say, Not of selfishness, but love. Only that she arrives at these principles by experience, not intention—by terrible lessons, not revelation—by revolutions, wars, and famines, not by spiritual impulses of charity. And so because these principles were eternally true in humanity. We find in the conduct of Abigail towards David in this early age. Not explicitly, but implicitly, the very principles which the Church of Christ has given to the world: and more—the very principles which a sound political economy would sanction. In her reply to David we have the anticipation by a loving heart of those duties which selfish prudence must have taught at last.

1. The spiritual dignity of man as man. Recollect David was the poor man, but Abigail, the high born lady, admits his worth: "The Lord will certainly make my Lord a sure house, because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days." Here is a truth revealed to that age. Nabal's day and the day of such as Nabal is past; another power is rising above the horizon. David's cause is God's cause. Worth does not mean what a man is worth—you must find some better definition than that. Now this is the very truth revealed in the Incarnation. David, Israel's model King, the King by the grace of God, not by the conventional rules of human choice—is a Shepherd's son. Christ, the King who is to reign over our regenerated humanity is humbly born—the poor woman's Son. That is the Church's message to the man of wealth, and a message which it seems has to be learned afresh in every age. It was new to Nabal. It was new to the man of the age of Christ. In His day they were offended in Him because He was humbly born. "Is not this the Carpenter's Son?" It is the offence now. They who retain those superstitious ideas of the eternal superiority of rank and wealth have the first principles of the Gospel yet to learn. How can they believe in the Son of Mary? They may honour Him with the lip, they deny Him in His brethren. Whoever helps to keep alive that ancient lie of upper and lower, resting the distinction not on official authority, or personal worth, but on wealth and title, is doing his part to hinder the establishment of the Redeemer's Kingdom.

Now the Church of Christ proclaims that truth in Baptism. She speaks of a kingdom here, in which all are, as spirits, equal. She reveals a fact. She does not affect to create the fact. She says—not hypothetically—"This child may be the child of God if grace has taken place, or if hereafter he shall have certain feelings and experiences;" nor "I hereby I create this child magically, by supernatural power, in one moment what it was not a moment before;" but she says authoritatively, "I pronounce this child the child of God: the brother of Christ the First Born—the Son of Him who has taught us by His Son to call Him our Father, not my Father. Whatever that child may become hereafter, in fact, he is now by creation and redemption—the child of God. Rich or poor, titled or untitled, he shares the spiritual nature of the second Adam—the Lord of Heaven."

2. The second truth expressed by Abigail was the law of sacrifice. She did not heal the grievance with smooth words. Starving men are not to be pacified by professions of good will.

She brought her two hundred loaves, and her two skins of wine, her five sheep ready dressed, &c. A princely provision. You might have said this was waste—half would have been enough; but the truth is, liberality is a most real economy. She could not stand there calculating the smallest possible expense, at which the affront might be wiped out. True economy is to pay liberally and fairly for faithful service. The largest charity is the best economy. Nabal had had a faithful servant. He should have counted no expense too great to retain his services, instead of cheapening and depreciating them. But we wrong Abigail if we call this economy or calculation. In fact, had it been done on economical principles, it would have failed. Ten times this sum from Nabal would not have arrested revenge. For Nabal it was too late. Concessions extracted by fear only provoke exactation further. The poor know well what is given because it must be given, and what is conceded from a sense of justice. They feel only what is real. David's men and David felt that these were not the gifts of a

scald calculation, but the offerings of a generous heart. And it was their gratitude—their enthusiasm—their unfeigned homage.

This is the attractive power of that great law whose highest expression was the Cross. "If I be lifted up, will draw all men unto me." Say what you will, it is not interest, but the sight of noble qualities and true sacrifice which commands the devotion of the world. Yes, even the bandit and the outcast will bend before that as before a Divine thing. In one form or another, it draws all men, it commands all men.

Brother men, the early Church gave expression to that principle of sacrifice in a very touching way. They had all things in common. "Neither said any of them that ought of the things which he possessed was his own." They failed, not because they declared that, but because men began to think that the duty of sharing was compulsory. They proclaimed principles which were unnatural, inasmuch as they set aside all personal feelings which are part of our nature too. They virtually compelled private property to cease, because he who retained private property when all were giving up, was degraded, and hence became a hypocrite and a liar, like Ananias.

But let us not love the truth which they expressed in an exaggerated way: "Neither said any of them, that ought of the things which he possessed was his own." Property is sacred. It is private property; if it were not, it could not be sacrificed. If it were to be shared equally by the idle and the industrious, there could be no giving. Property is the rich man's own. Nabal is right in saying, my bread, my water, my flesh, but there is a higher right which says, it is not yours. And that will speak to every rich man in one way or another, according as he is selfish or unselfish, coming as a voice of terror or a voice of blessing. It came to Nabal with a double curse, turning his heart into stone with the vision of the danger and the armed ranks of David's avengers, and laying on David's soul the sin of intended murder. It came to the heart of Abigail with a double blessing: blessing her who gave and him who took.

To the spirit of the Cross alone we look as the remedy for social evils. When the people of this great country, especially the rich, shall have been touched with the spirit of the Cross to a largeness of sacrifice which they have not dreamed as yet, there will be an atonement between the Rights of Labor and the Rights of Property.

3. The last part of the Church's message to the man of wealth touches the matter of rightful influence.

Very remarkable is the demeanor of David towards Nabal as contrasted with his demeanor towards Abigail. In the one case, defiance, and a haughty self-assertion of equality: in the other, deference, respect, and the most eloquent benediction. It was not, therefore, against the wealthy class, but against individuals of the class that the wrath of these men burned.

See, there, the folly and falsehood of the sentimental regret that there is no longer any reverence felt towards superiors. There is reverence to superiors if only it can be shown that they are superiors. Reverence is deeply rooted in the heart of humanity—you cannot tear it out. Civilization—secure—progress—only change its direction: they do not weaken its force. If it no longer bows before crucifixes and candles, priests and relics, it is not extinguished towards what is truly sacred and what is priestly in man. The fiercest result against false authority, is only a step towards submission to what is rightful emancipation from false leads only sets the heart free to honour true ones. The free-born David will not do homage to Nabal. Well, now go and mourn over the degenerate age which no longer feels respect for that which is above it. But behold—David has found a something nobler than himself. Genuine charity—sacrifice and justice—and in gratitude and profound respect he bares to that. The state of society which is coming is not one of protection and dependence, nor one of mysterious authority, and blind obedience to it, nor one in which any class shall be privileged by Divine right, and another remain in perpetual tutelage, but it is one in which unselfish services and personal qualities will command by Divine right, gratitude and admiration, and secure a true and spiritual leadership.

Oh, let not the rich misread the signs of the times, or mistake their brethren: they have less and less respect for titles and riches, for vestments and ecclesiastical pretensions, but they have a real respect for superior knowledge and superior goodness; they listen like children to those whom they believe to know a subject better than themselves. Let those who know it say whether there is not something inexpressibly touching and even humbling in the large, hearty, manly English reverence and love which the working men show towards those who love and serve them truly, and save them from themselves and from doing wrong. See how David's feelings gush forth. Blessed be the Lord God of Israel which sent thee this day to meet me; and blessed be thy advice, and blessed be thou which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

The rich and the great may have that love if they will.

To conclude. Doubtless David was wrong; he had no right even to redress wrongs thus; patience was his divinely appointed duty; and doubtless in such circumstances we should be very ready to preach submission and blame David. Alas! the clergy of the Church of England have been only too ready to do this; for three long centuries we have taught submission to the powers that be, as if that were the only text in Scripture bearing on the relations between the ruler and the ruled. Rarely have we dared to demand of the powers that be, justice; of the wealthy man and the titled—duties. We have produced folios of flattery upon the Divine Right of Power. Shame on us! We have not denounced the wrongs done to weak ones; and yet for one text in the Bible which requires submission and patience from the poor, you will find a hundred which denounce the vices of the rich—in

the writings of the noble old Jewish prophets, that and almost that only—that in the Old Testament, with a deep roll of words that sounded like small thunders; and that in the New Testament in words less impassioned, and more calmly terrible from the apostles and their Master; and woe to us in the Great Day of God, if we have been the sycophants of the rich, instead of the redresser of the poor man's wrongs—woe to us if we have been tutoring David into respect to his superior, Nabal, and have forgotten that David's cause, not Nabal's, is the cause of God.

Beecher's Second Lecture.

THE BIBLE OF THE CLOSET, THE CLASS-ROOM AND THE PULPIT.

I come to-day to consider the best methods of getting at the Bible as a repository of truth. The book is so multifarious, it contains so much, it is to every man what he makes of it. I see innumerable streams of theological doctrine and personal belief setting from the word of God, and each of these becomes to the individual his received Bible. Hence this same word of God becomes among men many Bibles. This afternoon I speak of three; the Bible of the closet, the Bible of the class-room, and the Bible of the pulpit; or a Bible of special aid and companionship to the individual, the Bible as studied and explained systematically, and a Bible as applied to the growth of men taken collectively. These are not really separate or necessarily antagonistic. They run into each other, and a perfect use of the book combines them all.

The Bible of the closet must be a personal one. It undertakes to give to the individual making application to it the light, direction, inspiration, and consolation he needs. It is the word of God as studied for personal benefit, without expecting to learn from it the system of the universe or to find therein the philosophies. It is the private man's Bible. There is a consecrative or systematic reading of the Bible that ministers not infrequently to superstition or fanaticism. The true way is to so companion with the Bible as to get out of it what we need. Let it be to you as your Father's house. Enter it freely, for you are welcome, and when there speak or keep silent as you prefer.

No man can appropriate the whole Bible. Many read it all, or rather skate over it once a year, who find in the end that a small portion of it is theirs. Take a robust, practical, talkative Yankee, well acquainted with making money, and put him into Solomon's Song. What will he make of it? Yet many, whose minds are of the Oriental, dreamy cast, will tell you it is the buckle of the whole book. The Bible has its deep things for mystics, hidden things for speculators, things of midnight and twilight, things of day-dawn and noon-tide. You can make the Ten Commandments cover about all the world, just as you can beat out a piece of gold as big as my hand and make it cover an acre; but compared with the law of love in the New Testament, they are merely negative prohibitions designed for the infancy of mankind. They have no trace of the fruit of the Spirit or ray of redemption. The Sermon on the Mount was higher by an immense reach, and to me the fifteenth, sixteenth, and seventeenth chapters of St. John's gospel are as much higher than the Sermon as that is above the commandments.

Some have a closet Bible only in form. The business man betinks himself, on his way down town, that he has forgotten his prayers. He hastens back, and hurriedly reads one of those short Psalms. Blessed are the short Psalms for lazy people! He endeavours to take with him a little of the Bible, as the superstitious devotee puts on an amulet, and for about the same purpose. You might as well look into a cockshoop window and think you had eaten as to read your Bible in that way. Thousands of humble people—the mother of the household, the perplexed mechanic, the man heavily burdened—have learned the true use of the Bible of the closet. When I am strong, I go through the woods with a buoyant, tireless step; but when I am weak, I stop to cut a staff. It is when one is spiritually weak he goes to his Bible for a staff of consolation. Could you hear the heart-utterance of many in your congregation when you are preaching you would hear them say, "I hope he will shape that sermon for me, that I may get strength to bear my heavy burden." The form of the sermon is unheeded if it only feeds. In no way can the minister feed the hungry sheep that look up to him as their shepherd, but by a life-giving, experimental acquaintance with the Bible of the closet.

The Bible of the class-room is a Bible of philosophies, and is interpreted according to some accepted system of divinity. This form of the study of the Word is necessary because philosophy is the highest style of thought in religion as well as in other fields, and because the Bible, from the very nature of its make-up, demanded such treatment. In making this book, first came the philologist and archaeologist, then the theologian and philosopher of Scripture. All these are necessary to the study of these same Scriptures because they are so varied and composite—touching man on so many sides. You know that I have often seemed to you to underrate theologians, but you know I didn't mean it. I profess to be one myself; my father was one, and so are my brothers; yet I think it fair to make game of them. They are fair food for innocent and unevils fun, to relieve the monotony of a lecture or furnish a little amusing criticism. I believe in the theologians, not in all they say, but in their method of dealing with truth. Every man who works systematically in religion is a theologian. Theology is the philosophy of moral ideas. Systems of theology are things of growth. Sometimes the bark of a tree does not grow enough for the summer, and the trunks burst through it. So old institutions and systems become no longer fitted to the age, and need to be recast. Our theology must change with our views of the divine economy. Theologians err when they approach the Bible with the belief that it in letter contains all that it is necessary to learn of the divine nature and administration.

It is not meant as a substitute for the personal revelation of the Holy Ghost. There is nothing there to teach me as God's spirit did when I was standing by the side of my dead first-born. Afterwards I went back and found the germ there. Man must work out his knowledge of the Bible as he works out his own salvation. The Bible is not, to any one, complete without a mass of human experience, which is a part of Providence's scheme of unity.

For John Calvin I have a profound admiration, especially as he took the Church when it was stripped of everything attractive, and gave it an intellectual cast which surpassed rites, music, and cathedrals. But Calvin was a man without bowels, living in an iron age, when church life flowed through forms as fixed as the supposed decrees of fate. His system was tinged with the absolutism of his age. His system has done both good and evil. It has crushed many hearts and tuned many days to darkness. By it much of God's pleasant light has been intercepted and thrown on men in a lurid red or hideous blue. His was a system of a master mind, but it was not a Christian system. It was the religion of nature before nature knew of a Saviour. Yet the world is much indebted for such a system erected in the twilight of Christianity.

The Bible of the pulpit applied to the teaching of masses of men must be the outgrowth of the two former methods of interpretations. Experienced in the closet method, learned in the class-room, it must be applied to men according to their needs. It is well to learn theologies in the schools, but your future field of labour will make prominent features of truth hardly touched upon in the class-room, and much of systems you will have learned, you will be ready to lay aside. The three volumes written by Dr. Hodge are a monument of industry and erudition. Read them through; they will toughen you! You will see a great deal you will believe, and a great deal you won't, I hope. Many little doctrines are held, not for their own importance, but as necessary links in a system. When you come to preach you will not preach systems, but individual truths. Many preach these for "the truth! the truth," say they, but I always supposed men preached for the souls of men. If you question these ministers, they will trot out their texts, call the roll, and show link after link, and show what is Pelagianism, semi-Pelagianism, domi-semi Pelagianism, etc. But I hear Paul say: "I determined not to know anything among you but, not the Old Testament, not Christ only, but Christ and him crucified." In the Seminary you ought to know all doctrines, but you will sit them when you come to preach. You will preach to the people your personal Bible.

No man is fit to be a preacher whose garments do not smell of the vineyard of the Lord. Spurzheim has said no woman is fit to marry who has not experienced affliction. He must have cried, "Would God that I had died for thee." Then shall he be happy only to be carried in the divine arms. Then with the Bible of the closet and the class-room you will have the preacher's Bible. You will take the truths gained by bitter experience and bring them home to men for their salvation. Standing only as the trumpet, with the lips of God behind you.

Mr. Moody's Power.

Our readers are aware of Mr. Moody's signal success as an evangelist in Scotland. The Edinburgh Daily Review, a secular paper, thus indicates its view of the elements of his power. Are they not the elements of all pulpit power? Are not some of them lacking in many otherwise good ministers of Christ?

He is not a man of much education or culture; his manner is abrupt and blunt; his speech bristles with Americanisms; his voice is sharp, and colloquial; and he never attempts anything like finished or elaborate composition. But he is in downright earnest. He believes what he says; and says it as if he believed it. He gets wonderfully near to his hearers, without any apparent effort. Whatever size the audience may be, he is at home with them at once, and he makes them feel that they are at home with him. He is gifted with a rare sagacity, an insight into the human heart, a knowledge of what is stirring in it and of what is fitted to impress it. He has in his possession a large number of incidents and experiences well fitted to throw light on the points he employs them to elucidate, and to clutch the appeals which he uses them to enforce. In addition to all this, he has a deeply pathetic vein, which enables him to plead very earnestly at the citadel of the heart. At first his tone may seem to be hard. He will take for his text "There is no difference," and press the doctrine of universal condemnation as if the worst and the best were precisely alike. Possibly the antagonism of his audience is somewhat aroused. But by and by he will take them with him to some affecting death-bed, and his tone will show how profoundly his own heart is stirred by what is happening there. The vein of pathos comes out tenderly and beautifully. He seems as if he was lying on the ground pleading in tears with his hearers to come to Christ. But, most important of all, he seems to rely for effect absolutely on Divine power. Of course every true preacher does, but in very different degrees of conscious trust and expectation. Mr. Moody goes to his meetings fully expecting the divine presence because he has asked it. He speaks with the fearlessness, the boldness and the directness of one delivering a message from the King of kings and the Lord of lords. And he takes pains to have his own heart in the spirit of the message. He tries to go to his audience loving them, and actively and fervently longing for their salvation. He says that if he does not try to stir up this spirit of love beforehand he cannot get hold of an audience; if he does, he never fears. He endeavors to address them with a soul steeped in the corresponding emotion. He seems to try, like Baxter, never to speak of "weighty soul concerns" without his whole spirit being drenched therein.

An Unspoken Sermon by Dr. Candlish.

We give the following extract from a sermon written by Dr. Candlish last autumn at Whitley, but never preached. On his death-bed he gave directions that it should be placed at the disposal of the editor of the Sunday Magazine. As one of the latest products of the head and heart of the lamented author, it will be read with peculiar interest.

The three negative propositions in the first verse (of the 1st Psalm), describing the godly man in the view of what he is not, or does not do, are commonly understood as forming a sort of climax, or ascending scale, in the scale of wickedness, rising or sinking from bad to worse; the first indicating some slight deviation from the right path under the incidental influence of evil counsel; the second, a disposition to linger or linger in the dangerous and deceitful path thus opened; and the third, a deliberate and settled purpose to make the thorough of iniquity one's chosen seat. It may be presumptuous to question this apparently unanimous interpretation; and yet I am inclined to think it questionable. The very strong word used in the third proposition, "scornful," or "scornor" (or, in Jeremiah xv. 17, "mockor"), may have been misleading. It is stronger, I apprehend, in our translation than the original Hebrew requires. Perhaps "sceptic" is nearer the mark. To sit long and habitually alongside of profane scoffers and ribald mockers, choosing as your own the same seat with them, denotes an almost desperate extreme of godless depravity. But to sit down among sceptics, to find oneself in a company of decent men, perhaps, and professing Christians, discussing with somewhat of undue freedom, bordering on irreverence, difficult points of belief, and starting unseasonably and unsuitably questions more easily raised than answered, is a very different affair. The conversation may seem very harmless, if not even profitable, and yet it may be the beginning of evil. You rise to go, but you hesitate and stand to hear a little more of the argument or wit. You are beckoned and look back, you hang on in the way, growing more familiar with it, if not enamoured of it. A few days or months, or a year, of such dallying with what touches the faith in principle—and your practical conduct is affected. Your walk becomes the walk of the ungodly; you live as the wicked live. You will see that I take the verbs "walk, stand, sit" as my stepping-stones, rather than the words "ungodly, sinner, scornful," and I cannot but think that the usage of Scripture, or of the Psalms elsewhere, warrants my doing so. In this view the taking of a seat to rest comes short, in point of committal or consummation, of standing and lingering to listen; as that again by no means brings out a fixed habit of life—a characteristic and customary course of behaviour, which is the true and invariable meaning of term "walk." Attaching, therefore, in the meantime, comparatively little importance to minute shades of difference in the words descriptive of those with whom you may be tempted to associate, I mark the different kinds or degrees of the association that is deprecated. The first mentioned I take to be the worst. The rest of your life is substantially or mainly "the counsel of the ungodly." According to that you now practically frame and fashion a mode of behaviour. To its spirit you conform all but univocally, in your way of thinking, speaking, acting. How is it that this habit of conformity to the world has grown upon you, and grown so strong and prevalent? Insidiously, you may be sure, and almost insensibly, for you were not always thus minded. You were trained in a better school, under the influence of higher and holier principles. But somehow, while not forsaking quite the narrow way, you come in contact with some of those who always found idly or mischievously lounging about the gate of entrance into the broad way. You hear their conversation, their careless talk, their insidel or semi-insidel speech. It does not vex you as perhaps once it did. You stand to listen, and are not shocked.

How is it so? How has this come to be possible? Once you could say, "I will not sit with the wicked" (Ps. cxvi. 4-5). But you have been invited, in the incidental course of social intercourse, by mutual acquaintances of theirs and yours, to meet them at table in some safe, domestic, friendly circle. You find their discourse interesting, entertaining; instructive even, sometimes edifying. There may indeed be insinuations now and then thrown out regarding religion and religious books or people such as you do not quite like; and occasionally there may curl on the lip, or glance in the eye, something like a covert sneer or sarcasm; but they are on your guard, and probably ere long you are not. There is a fascination in their manner that charms you, and their views strike you for their fresh originality and plausibility, even though they touch occasionally on some antiquated opinions about the World and the ways of God. Is it not time to "call a halt?"—to rise and be of to mediation in the law of your own experience of delight in his law your real and only security? From the brink of the sliding-scale of acquiescence in human speculations and temptations pass at once back again into the region of divine fellowship and divine contemplation. There, not negatively in resisting the beginning of evil, but positively, in the study and practice of what is good, you find your shield and shelter from the darts of the adversary. And there you find your blessedness.

An instrument for observing the altitude of the sun has recently been found under a stone near the harbor of Valentia, Ireland, supposed to have belonged to one of the two ships of the Spanish Armada wrecked near there. When discovered it was enclosed in a case, which on being touched fell to pieces. The gradulations were very carefully and accurately made. The instrument was of a most primitive kind, being intended to be suspended from the observer's thumb while he made the observation, and no such instrument has been used for the last 150 years or more.

Sabbath School Teacher.

LESSON XIII.

FIRST QUARTERLY REVIEW.

THE SONG OF MOSES. (Exodus xv. 1-19.)

PARALLEL PASSAGES.—Ex. i. 7-22; Ex. iii. 1-18; Ps. cv. 1-45; Ex. xiii. 8-22; Ps. xvi. 1-10; Ps. cxi. 1-10; Ex. xvii. 8-10.

LEADING TEXT.—Who is like thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Ex. xv. 11.

We have been watching, step after step, the progress of one of the most famous struggles of history. A soldier in a battle is unable to take in the whole situation. He is busy with his own place and duties. The commander, surveying the field from a height can take in the whole issue. In each particular lesson, we—pupils and teachers—are as the soldiers, doing the best we can in that particular place. To-day, we survey like a general, the whole field, and see the two opposed powers, their hosts, their respective weapons, and the final result.

We can study this conflict with advantage in connection with this noble inspired hymn of Moses; because it describes in the most grateful spirit, and with many allusions such as an eye-witness would make, the closing scene, in which are collected all the features of the great and lengthened struggle.

I. THE OPPOSED POWERS.—God and the world, of which Satan is the god (2 Cor. iv. 4). The "world" represents all that is not of God and opposed to God. In heathen lands it teaches to worship idols. In all lands it leads men to seek their good without God. Among us it leads to the worship of man, or of fashion, or of power, or of what is counted chief good for men. There it sets up nature, under the various forms in which fruitfulness or beauty or usefulness is represented, and it taught men to worship first the unseen ideal nature, and then the outward and sensible signs of this nature; and as always happened, the people soon worshipped the creatures themselves according to Rom. i. 25, which see.

Hence the sun, and other heavenly bodies, the Nile, the cattle ("sacred animals"), even the beetle, were objects of worship, and against these "gods of Egypt" Jehovah executed vengeance. The result might well lead Moses to sing "He hath triumphed gloriously" (v. 1).

II. THE HOSTS IN THE FIELD.—Israel and the Egyptians. It is easy to see which might have been expected to conquer. The Israelites' condition gave no hope—few, feeble, without military skill, enslaved, spirit-broken, and strangers in the land. Contrast with this the Egyptians' position—strong, numerous, warlike, rich, skilled, at the head of the civilization of that time.

Notice also that when Israel had no hope or courage, God, who chose their fathers, and loved them of his grace, stirred them up to look for deliverance. He was their "father's God" (v. 2).

But when he would show his power over the world he selects the strongest and greatest nation of that time. But he does impel that nation to war with him. The nation is driven "by its own lusts." Its spirit, from first to last was that of pride, ambition, greed, and oppression. The words spoken in hot haste, as eager men gasp out their sentences in the midst of busy preparations, were true of their thoughts throughout. "I will pursue—I will overtake—I will divide the spoil—my lust shall be satisfied upon them—I will draw my sword—my hand shall destroy them" (v. 9).

The challenge of battle is from Pharaoh. "Who is the Lord that I should obey him?" "The Lord's claim is just and reasonable. Let my people go that they may serve me."

Notice how much of God is seen in this warfare; as his grace in choosing and leading his people; his love; his patience in bearing with the slowness and timidity of Moses; his wisdom in providing fitting proofs of the mission of Moses and Aaron, first of the elders of the people and men for Pharaoh, and in gradually making the people ready to quit Egypt; his long-suffering, for Egypt has many an opportunity to repent and save herself, but does not; his power in successive plagues; his faithfulness in making good the promises to the patriarchs; his compassion in pitying the sorrows of Israel; his holiness, for Moses cried in hesitating, and Aaron is given to him as a concession, and proves more than once a trouble to him, when he might, going in the strength of the Lord, have had the undivided honour of delivering the people; and his "praiseworthy" for his glory he will not give to another. "I am the Lord, that is my name" (Isa. xli. 8).

The host of Egypt is fighting the world-battle (v. 6). It is strong in visible resources—chariots of iron, mailed warriors, (see pictures of them in armour plated with bronze, who "sank as lead in the mighty waters"), a king for their leader. It is to the world as Goliath to the Philistines. See the slender resources of the other side—people not yet organized, unused to war, at sight of Pharaoh's host, unable to cope with an army. The resources of Israel all unseen; the life a hidden life. So it is over.

III. THE WEAPONS EMPLOYED. On Egypt's side, power, crushing oppression, lies, deceit, false miracle, force of arms. These are the ways of God's enemies against God's people still. (See in illustration, 2 Thess. ii. 7-10.) The power was put down, the lies and deceit and false miracles exposed, the oppression ended, and the armies overthrown.

On God's side there was divine energy. Nature was controlled, made God's instrument. Its common laws were set aside. Moses was the agent, and he was for sufficient reasons ordered to use his rod, but the Lord wrought the works from first to the last (v. 6). Did Pharaoh attempt war? Then (v. 9) "the Lord is a man of war."

Did he boast of power? Then "Thy right hand, O Lord, is become glorious in power" (v. 6). Did they set up as gods the gifts he gave? Then he turns them into plagues. Did they order the drowning of Israel's male children? Then, with a terrible retribution, he slays their first born and drowns their chief captains (v. 1, 7).

Israel did nothing all through this struggle but stand still and "see the salvation of God. God is the king, Israel is his people. God is the Lord, Egypt's gods are idols. Well may Moses and the people sing "Who is like unto thee, O Lord, among the gods?" (v. 11).

The truth even children can understand, and teachers should teach and never forget for themselves, "Christ died for us, and now he lives in us. The former gives us peace, the latter gives us power."

IV. THE FINAL RESULT. The immediate result was the deliverance of Israel and the complete overthrow of the Egyptians. But this was the last of a series of wonders, the effect of which reaches much beyond the time of Moses. For example,

(1) A solemn warning was given to all the tribes of men then sinking into debasing idolatry.

(2) A strong feeling was created in favor of Israel as a people under Jehovah's care, and for whom he would drive out the Canaanites (v. 14, 15, 16).

(3) A great lesson of trust in divine power was taught the Hebrews (v. 15).

(4) The audacity, folly, and hardness of the human heart was displayed in Pharaoh and his counselors; and also the effects of human resistance. Who can harden himself against God and will prosper? And, let alone of God, what heart will not be hardened?

(5) Great moral and spiritual truths are taught (see as illustration, Lesson on the Passover). The following questions might be raised and answers obtained from Exodus. How does deliverance from divine justice come? What sort of sacrifice does God require? What is the atoning element in sacrifice? What has to be done in order to receive the atonement? What is the ground of security? Is it repentance or communion? Have we done with the Lamb of God whom we believe? What is it to feed on Christ? To whom are God's true Israel gathered? What effect has deceit or hypocrisy on communion with God and his people? (Leaven in the house—the family "cut of from" the fellowship of "the congregation.")

(6) The church as in this final miracle the type of her complete deliverance. She sings "the Song of Moses the servant of God and the Lamb" (Rev. xv. 3) when she has gotten the victory over the beast and all that he represents, in gratitude for past deliverance and in confident hope of final triumph.

Acquisition of Languages

There is a popular idea that French is easy, that Latin is easy, that Italian is easy; that German is more difficult, yet by no means insuperably difficult. It is believed that when an Englishman has spent all the best years of his youth in attempting to learn Latin or Greek, he may acquire one or two modern languages with little effort during brief residence on the Continent.

It is certainly true that we may learn any number of foreign languages so as to speak them badly, but it certainly cannot be easy to speak them well. It may be inferred that it is not easy because the accomplishment is so rare. The inducements are common; the accomplishment is rare. Thousands of English people have very strong reasons for learning French, thousands of French people could improve their position by learning English, but rare, indeed, are the men and women who know both thoroughly.

The following propositions based on much observation, of a kind wholly unprejudiced, and tested by a not inconsiderable experience, will be found, I believe, unassailable.

1. Whenever a foreign language is perfectly acquired, there are peculiar family conditions. The person has either married a person of the other nation or is of mixed blood.

2. When a foreign language has been acquired (there are instances of *lingua in quibus* absolute perfection, there is almost always some loss in the native tongue. Either the native tongue is not spoken correctly, or it is not spoken with perfect ease.

3. A man sometimes speaks two languages correctly—his native and his mother's, or his own and his wife's—but never three.

4. Children can speak several languages exactly like natives, but in succession, never simultaneously. They forget the first in acquiring the second, and so on.

5. A language cannot be learned by an adult without five years' residence in the country where it is spoken, and without habitual close observation a residence of twenty years is insufficient.

This is not encouraging but it is the truth. Happily, a knowledge which falls short of mastery may be of much practical use in the common affairs of life, and may even afford some initiation into foreign literature. I do not argue that, because perfection is denied to us by the circumstances of our lives or the necessities of our organization, we are therefore to abandon the study of every language but the mother tongue. It may be of use to us to know several languages imperfectly, if only we confess the hopelessness of absolute attainment. That which is truly and deeply and seriously an injury to our intellectual life is the foolishness of the too common vanity which insists on a mastery which will with late regret for failure which might have been easily foreseen. *Hameron's Intellectual Lj.*

A Paris telegram of Jan. 19th, says *L'Univers*, the leading ultramontane Catholic journal of Europe, has suspended publication. The cause is not stated.

Our Young Folks.

March.

In the snowing and the blowing, In the cruel frost,— Little doves begin their growing, Far beneath our feet Softly taps the Spring, and chirring, "Darlings, are you here?" Till they answer: "We are nearly, Nearly ready, dear."

—M. J. D. in St. Nicholas.

Waiting and Working.

An army was advancing to fight against the enemy. The enemy was in sight and the general had begun to draw up his men for the battle. Some he ordered to advance in one direction others in another, and every one was ready and willing. But turning to one regiment he said, "This regiment must wait here; no man is to stir a step till the order is given."

In a few minutes the battle had begun. Regiment after regiment marched on past the soldiers that were waiting, and very soon all but that one regiment were engaged in battle. It was hard for the brave men that were waiting, to see their friends march on past them to fight the enemy, and not to be able to march along with them. But at first it was not so very hard, for at first the enemy were driven back on every side, and shouts of victory came from their friends and the men in the waiting regiment said, "How lucky they are they will beat the enemy without us."

But presently all this was changed. Down from the hills behind the enemy there poured fresh soldiers, who gradually drove back the army step by step. And now the sound of the battle came nearer and nearer, and the men perceived that their friends were being beaten, and it seemed hard indeed to wait. Wounded men were carried past them, whom they knew; and as the enemy pressed nearer still, they could see their friends cut down or run through the body, and that made the brave men almost mad with anger. Presently the shots began to fall among them as they stood close together, and though the general sent orders to them to hold up, yet some were shot dead without having struck a blow against the enemy. All this was so hard to bear that some of the young soldiers began to mutmur, and one of them cried out, "Why does he not let us charge? Are we to die lying here like sheep?" But the old soldiers, though they ground their teeth in anger, said, "Be still. We must obey orders. Our general knows what he is about."

The next moment the order came, "Up and charge." Immediately they leaped up and dashed forward at the enemy. But no more fighting remained to be done, for at the mere sight of these fresh soldiers, the enemy turned and fled, and would not wait till the soldiers could get near them to strike a blow, so the battle was won without hardly any loss.

As they were marching back in triumph, the young soldiers that had complained during the battle, said to one of his comrades, "The battle has been won, but we have done nothing to win it; it has been won by our friends, and not by us. But his comrade said, "You are wrong there; I have fought a dozen battles before this, and I never seen anything as hard as this. It is easier to fight than to wait. But after all, whether one fights or waits, it is all one to a good soldier; a soldier's business is to obey orders, and to obey orders you are doing a good service, whether it is your turn to fight or to wait."

Christ our Master has set us all our tasks, and he will come and ask each one of us some day, "Have you done the task I set you?" "If we have done our best at it, He will say, "Depart from Me."

Do not say, "I could do a more difficult work; Jesus has given me nothing to do." Whatever is done for Jesus, though it be only waiting, will please Him. Jesus looks not on the outside but on the heart. Some children have a fine nothing for Jesus, except waiting patiently on a bed of sickness, and bearing pain without complaining. But to all those children Jesus will say, "Come with Me into a place where there is no more pain or sorrow."

Let me end by telling you a short story about waiting. One of the greatest poets in the world, named Milton, grew blind as he grew old. His blindness troubled him very much. In his days Englishmen were fighting against each other, and Milton wished to do what he could to serve God by gaining liberty and peace for England. But he said to himself, "I can do nothing, for God has made me blind," and he felt inclined to complain against God. Then God said to him, "I do not require work from you that you cannot do. Be patient and wait. If you do that, you will be serving Me." They also serve who only stand and wait.

And while he waited, God taught him wonderful things, which Milton has taught us, and which you must learn when you grow a little older. So it always is. If we are patient and wait for God, God will use us for his glory in the best way.—*Parables for Children.*

The Tablet says.—"The increase in the Catholic vote will be one of the most substantial and practical triumphs of the election for 1874. Ireland and only thirty-seven Catholic members when the Parliament was dissolved; the new Parliament will open with forty nine, the largest number that was ever sent from Ireland. Roman Catholics will rank next to Episcopalian Protestant members, and above Presbyterian, or those of any single Protestant sect, but will still be considerably under half their due share."

The Prayer Meeting

The prayer-meeting is the domain of the heart, the arena for expressions of love, hope, faith, desire; and this should never be forgotten. Instruction, discussion, scriptural exposition, all that is said and done, should be subordinate to and inspired by the heart. An intellectual prayer meeting is like an attempt at excellence of speech or a critical ear for blunders and incongruities is alike out of place and hurtful. The leader should set himself against them; throw his own heart into the lead, go on with tenderness and sympathy; create strong currents of thought and feeling calculated to cheer and encourage the weak; dash aside that paralyzing respect for propriety which often fastens upon people when they come together, and lead everyone to feel that any testimony, and simple prayer, will be in perfect order and warmly welcomed. He should study his people and discern just where they need help and how he may help them, always remembering that the heart must lead the intellect, and that the social meeting is not to display cultured talents alone, but to arouse and develop the weak and hesitating as well.

Honest Work.

Mr. Carlyle has written a characteristic and striking letter on the present relations of capital and labor in England. The *London Spectator* points out the fact that this letter is noteworthy from containing the first explicit indication of the old philosopher's belief in a personal Deity. Heretofore he has had a great deal to say about the Eternities and Immensities; but in this letter he uses the phrase, "the eternal commandment of Almighty God, who made them." This is worthy of notice, especially as Mr. Carlyle has been supposed to disbelieve in personal immortality and a personal God. Has his opinion undergone a change, or is the altered phraseology a mere trick of rhetoric?

However that may be, the veteran cynic omits some wholesome truth on the labor question. He thinks things look ominous for England. And the difficulty has come from attempting to substitute machinery for morals, and make sheer selfishness do the work of sympathy, justice, and humanity. His letter deserves reading for the striking emphasis it lays on this point. There is no question that the greed of corporations and capitalists has had the effect of destroying the sense of moral obligation on the part of laborers. The former have gone on the principle of getting the utmost work for the least possible wages. They have squeezed working people like so many oranges, until the last drop of life blood was pressed out, and then have thrown them away. They have consulted nothing but their own selfish pleasure and profit, and have shown a marvellous insensibility to the welfare of the community and the rights and needs of the laborers as a class. The inevitable has followed. Selfishness begets selfishness. The working man, finding himself treated like a beast of burden turned out to die when no longer serviceable, has shown a refreshing disposition to work when not paid for doing so. He has made personal selfishness the principle of his life, and acting on the motto of each man for himself, he has tried to discover how he can get the most pay for the least service and of the poorest kind. And this is where the matter stands to-day. Selfishness has resulted in industrial anarchy.

The complaint of poor work comes from all quarters. Everything is slighted and botched and shammed. The working-men have become so imbued with the spirit of selfishness that they seem to have no other thought than that of rendering the least equivalent for their wages. The consequence is that most of our work is miserably done. Our houses tumble down because no conscience is put into the mortar. The plaster falls on our heads because there was no honesty in its composition. Our furniture breaks at the first using, because there was no integrity in its mortices. In fact there is scarcely an article in daily use that is honestly made or that can be used without provocation. The workmen in scarcely any of our trades can be trusted out of sight of their employer. It is eye service that they render. It is hand work that they do. It is a sheer waste of material, a delusion, and a sham. And all for the want of that old-fashioned feeling of personal responsibility which made a workman proud of his work and ashamed to do mean work. It is heart, conscience, moral accountability, and dignity that our workmen want more than anything for themselves as individuals and for success in life. The workmen who to-day shall do honest work of whatever kind will not want long for work to do, and at the highest wages. Our working people have learned a lie which they must make haste to unlearn before they achieve the prosperity they aspire to. They must learn that a city is not built up on selfish principles, and will not hold together without conscience, and that neither science, organization nor art can ever take the place or do the work of a kind and honest heart. And they should shame their employers into the semblance of decency by refusing to be parties to a conspiracy to cheat the public by the manufacture of shams.—*New York Daily Graphic.*

The French Protestants are sadly affected by a recent decision of the National Assembly. M. Andre, a Protestant member, had proposed that the soldiers belonging to the Protestant religion should not be compelled to kneel down before the Holy Sacrament. The Assembly decided that they would be compelled to do so, notwithstanding they considered it as idolatrous.

The following is a specimen of Ritualistic advertising:—"Wanted, in a priest's large family, in the West of England, a strong, hard-working intelligent woman, over 30, to cook, and manage a dairy, single-handed. Must be a good Churchwoman, an early riser, and not object to Australian meat." If this dairy-maid and pew-opener is required to fast on all the saints' days observed by the Jesuits she will not consume much Australian meat.

Miscellaneous.

A church in Boston, U.S., was the scene of an amateur theatrical performance recently; the vestry was used as a green-room.

According to the *Rock*, the confessional was unobtrusively introduced in St. Paul's Cathedral during the mission week by the "amateurs," and was actually practised.

The *Congregationalist* explains what it means by "lightning-bug piety."—"Bright while it lasts, but cold, and soon out."

The English Church Union is making appeals for funds to enable it to crush all attempts of the Church Association to prosecute Romanising priests.

The Cambridge University Union has rejected a motion "That it is expedient for all monastic and conventual institutions to be placed under the inspection of the State."

A pastor of a Congregationalist church was once asked if he were an Independent minister, and replied, "Far from it; I am the minister of an Independent congregation."

The *Congregationalist* says that Congregationalists of common sense are not always in the heart of sang D.D. to their names. This limits the capacity of Congregational quantity of common sense in a most fearful degree.

The Rev. J. A. Panton, B.A., Airdrie, has written a nuptial ode on the occasion of the marriage of the Duke of Edinburgh, for which he has received the thanks of the Queen.

The fourth volume of the "American Cyclopaedia" has been issued by D. Appleton & Co. This volume continues the letter O from the word "Carmina" to "Coddington."

Great scandal has been caused in the Peterborough diocese, at Leicester, by the conduct of a clergyman who has been receiving at confession the daughter of a brother clergyman without her father's knowledge or consent.

The Duke of Argyll's "Reign of Law" is about to appear in a Norwegian dress by the Froken Augusta Rudmors, of Fersley, a young Danish lad. Dr. Robert Brown's "Races of Manland" is also to receive double honor of translation in the Danish and Magyar languages.

Principal Dawson, of Montreal, has commenced in the *Leisure Hour* a short series of papers on Pre-historic Remains in America, which throw new light on various disputed questions of European archeology and on the antiquity of man.

A correspondent of the *Chicago Inter-Ocean* has been trying the experiment of putting a spoonful of tea into a plate of nice-looking white syrup which had been supplied to the family breakfast table by the family grocer. The result was that it turned black as ink, thus proving that it was made of sulphuric acid and rags. He hopes that others may profit from his experience.

The Senate of the University of St. Andrews conferred the degree of LL.D. on the following gentlemen on Tuesday:—Mr. John Boyd Baxter, solicitor, of Dundee; Mr. John Gwyn Jeffrey, F.R.S., F.R.A.S., &c., London; the Rev. John Percival, Probandary of Exeter and head-master of Clifton College; the Rev. John Struthers, of Prestompan; and Professor Whitney, of Yale College, America.

Great interest is now awakened for Christianising the Jews. More than \$800,000 were contributed in Great Britain alone the past year for this object. In Jerusalem there are sixty Jewish meetings daily to hear the gospel, ministers are now welcome in every house in Jerusalem. Within the last sixty years, since the establishment of the society, 25,000 people have been converted to the Christian religion.

Mr. Spurgeon recently complained the inconsiderate people sometimes put questions to him which it was very unpleasant to answer. The other day a gentleman asked him what the Tabernacle would do when he was dead. He answered this question with another, "Pray, sir, what will your wife do when you are dead?" His interrogator did not relish the suggestion, and changed the subject.

Dr. Livingstone says that Schele, a famous African chief, observed to him on the occasion of his preaching to his tribe, "Do you imagine that these people will ever believe by your merely talking to them? I can make them do nothing except by thrashing them; and if you like I will call my head-men, and with our whips of rhinoceros hide we will soon make them all believe together."

Sweden has hitherto maintained the most intolerant State Church in Europe. In order to quit it an applicant had to undergo personal examination by the minister of his parish, at the discretion of the latter, as to his motives, and to repeat his request officially a second and third time. No civil marriage existing, and no Church but the Lutheran being recognised, Dissenters' children were practically illegitimate unless the parents were united in the Lutheran Church. They were subject to frequent legal difficulties when their parents refused to have them baptised as Lutherans, this being the only legal manner of registering their births, and consequently their ages. As there are nearly 10,000 Baptists in Sweden, and several thousand Methodists, the grievance has been a most serious one. The Synod of the Church has now approved of the law passed by the Chambers, and which was submitted to it before receiving the Royal sanction. Under this a simple declaration of a desire to leave the Lutheran Church for another Christian denomination, repeated at the end of two months, it is to be held valid for any person not under the age of eighteen, and is to be registered officially by the pastor of the parish. Small as this reform appears, it is understood it will lead soon to an official recognition of the Dissenting communities. They will then receive corporate rights and religious privileges hitherto withheld.

The French Protestants are sadly affected by a recent decision of the National Assembly. M. Andre, a Protestant member, had proposed that the soldiers belonging to the Protestant religion should not be compelled to kneel down before the Holy Sacrament. The Assembly decided that they would be compelled to do so, notwithstanding they considered it as idolatrous.

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KNOX COLLEGE TEMPERANCE ASSOCIATION.

As the subject of Temperance has for some time past been greatly discussed and is now occupying the attention of many prominent individuals not only in social, but also in political circles, it was considered by the students of Knox College that they too should do something for the furtherance of the good cause.

INDUCTION AT INVERNESS, Q.

The Presbytery of Montreal met at Inverness, P. Q. on the twelfth inst., for the induction to the pastoral charge of that congregation of Rev. Malcolm McKenzie, late of Wardville, Ont.

Owing to irregular and unconstitutional proceedings resulting in a summary severance of the connection of the Rev. J. D. Matthews with the U. P. Presbytery of New York, without any charge laid against him; and to Mr. Matthews' subsequent protest and appeal to the Synod—thus preventing for the time being his formal acceptance of the call tendered by the U. P. congregation of Galt.

H. W. BEECHER ON CALVINISM.

Mr. Beecher is at present delivering a course of lectures in Yale Theological School on preaching. The lectures are quite characteristic, interesting, full of matter, suggestive, powerful in analysis, eloquent, containing admirable illustrations, and eminently calculated to give impulse to the mind and stimulate thought.

Let us hear what he has to say:—John Calvin was "a man without bowels and intensely in sympathy with the monarchic idea; his view of the Divine economy has been assailed a thousand times more severely by that invisible process of which democratic ideas have gone through the mass of men, than ever it has been by those who have spoken and written against it.

But what if God is a King, supreme sovereign, ruling according to his own will. What if God is a Monarch and not a President; holding his authority and dominion by virtue of his nature and not by election of mankind; sending no message for approval, having no cabinet to consult; more absolute even than the Supreme Magistrate of the great republic; and in no way responsible? What if the end of his government is something higher than the good of man, even his own glory in holiness, justice and truth? What if in accomplishing this end he never stoops to ask man's opinion or desire? If in a word the nature and administration of the Divine is monarchic and not democratic eternal, dynamic? then surely Calvin is right and Beecher wrong—how then shall we decide this point.

We thank Mr. B. for the distinct avowal who would have thought that politics are controlling and modifying religious thought—we are often told that the proud and vain man hates Calvinism, we are now told that democratic ideas are its bitter enemies and most powerful assailants.

Democracy because it maintains a law, and asserts an authority above that of man. Calvinism is the bulwark of true liberty which will call no man master; and the bulwark of order and good Government, which bows before the empire of eternal righteousness and acknowledges a higher law. It belongs to no age; useful in transition periods like that of the reformation to enfranchise the enslaved; and in eras like the present to prevent the overthrow of all Government, and order and maintain liberty, against the lawless agitations of communism and socialism—Calvinism still lives. We have room for only one other remark. How utterly unfair—and if Mr. B. saw it dishonest, to charge Calvinism with being "the religion of nature" when he knows that the obliquity it receives and the hatred it incurs, are wholly owing to its firm belief in and assertion of the supernatural. Mr. Beecher's theology may be an attempt to interpret the Bible in accordance with the feelings of nature as cultured and advanced in this nineteenth century, *coi d'ant* advanced and improvement of Biblical Theology; but he must know that Calvinists of this day are chiefly distinguished by refusing wallow reasoning from nature to enter the domain of Revealed Theology, and by holding to the system which teaches salvation according to the eternal purpose of God as revealed: a system which nature was so far from revealing, that it could not even conjecture it. Mr. B. must know that wherein he has abandoned the theology of his fathers he has done so on grounds and for reasons to be found out of Scripture and chiefly in nature and experience. Let Mr. Beecher go on; his structures on Calvin certainly do not "hurt us," and it seems to "amuse" him, as he says—pity, however, to see a man seeking amusement among the most awfully grand and terrible themes—what a taste!

INDUCTION—TECUMSETH AND ADJALA.

On Tuesday, the 10th instant, the Presbytery of Simcoe met at the first Presbyterian Church, Tecumseth, for the induction of the Rev. James A. MacConnell, late of Plaquemine, Presbytery of Louisiana, U.S. into the pastoral charge of the united congregations of First and Second Tecumseth and Adjala. After a sermon by the Rev. R. Douglas Fraser, M. A., of Cookstown, on the words "Let the whole earth be filled with His glory, Amen and Amen" (Psalm 72-19), the Rev. William Fraser, of Bond Head, who presided on the occasion, offered the induction prayer, and addressed the newly-installed minister in appropriate terms.

In the absence of the member of Presbytery appointed to address the people, Mr. Fraser performed that duty also.

Mr. MacConnell enters on his ministry in these congregations with the evident approval of the master, as during the short period he occupied the field previous to his induction manifest tokens for good have appeared.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The last regular monthly meeting of this Society, for the present session, was held in the Divinity Hall of the College on Wednesday evening the 11th inst. There was a very full attendance of the members, and deep interest in the mission work of the Society manifested throughout the evening.

The chief business was the final selection of mission fields for the coming summer; the appointment of missionaries to the same, and appropriations of money for expenses to the various fields. The following are the fields to be occupied by the Society during the summer of 1874, and the Missionaries appointed to each. North Hastings, Messrs. W. M. Henry & J. R. Gilchrist. B. A. Wambushene &c., P. Straith, B. A. Parry Sound, D. Beattie; Rousseau &c., A. Hamilton B. A.; Manitoba, H. McFellar & H. Currie B. A.; Tay & Medonte, S. Acheson; Thunder Bay Mines, D. Tait; Manitowish Island, D. McKenzie and J. Ross; Ditherswood &c., Alex. Scott.

After this followed a most delightful season, devoted to fraternal and devotional exercises. A Psalm was sung, and a few of the members led in prayer, and several others gave short addresses full of interest and brotherly love, in view of the near separation at the close of the College Session, and the life work to which all the members of the Society look forward. So enjoyable was the season that a committee was appointed to make arrangements for another such meeting of all the students of the College after the examinations are over, and if possible have all the Professor's present.

The members of Knox Church, Toronto, at a recent congregational meeting, resolved to add another thousand dollars to the stipend of their esteemed pastor Dr. Topp. This is the largest salary given in the Canadian Presbyterian Church, viz., \$4,000.

Conversione.

DELL'ANNE GATHERING AT THE PRESBYTERIAN COLLEGE, MONTREAL.

The first Convocation of the Philosophical and Literary Society of the Presbyterian College, Montreal, was held in the college buildings, McTavish street, yesterday evening, at 8 p.m. The college library and the different class rooms were beautifully decorated for the occasion; numerous British and American and foreign flags were hung from the ceilings, and the walls were covered with mottoes in the English, French, German, Gaelic, Italian, Hebrew, Greek, and Latin languages, being interspersed with names of some of the great reformers of the fifteenth and sixteenth centuries, such as Wycliff, Huss, Luther, Calvin, Zwingle, &c. The President, Mr. W. J. Dey B. A., called on the Rev. Mr. Fortin of Trinity Church to open the proceedings with prayer, and having heartily welcomed the guests, requested the Rev. Principal D. H. MacVicar L.L.D., to occupy the chair, and to his left were the other Professors of the College, Rev. Messrs. Campbell M. A., Gibson M. A., and Cousinrat B. D., while on his right was the choir composed of Messrs. Anderson, Walker, Vaughan, Cruchet, Amaron, McKibbin, Drouillette, and Dey, students. Among the invited guests were Rev. Drs. Taylor, Burns and Jenkins, Rev. Messrs. Wells, Tanner, Fortin, Scrimiger, Thornton, Jones, Gavin Laug, Doudich, McKay and A. Young. Of the Professors of McGill College, there were present Dr. Alexander Johnston, J. Pavey, G. F. Armstrong and James McGregor. Letters of apology were received from Dr. Dawson, Rev. Dr. Wilkes, Rev. Messrs. Watson and P. Campbell, and from Professor Murray of McGill College. Among the other invited guests there were Jos. Mackay, J. S. Evans, Alex. Walker, Hugh McKay, D. Morrice, John Stirling, Edw. Mackay, Frank Redpath, J. R. Dougall, John Campbell, James Cross, A. Ferguson, Hon. Judge Torrance, D. Torrance, Hugh Watson, P. Nicholson, Jas. Court, U. S. Consul-General Dart, W. C. Munderloch (Consul of German Empire), Robt. Mackay, Chas. Bailie, A. S. Woods, Wm. B. Harrison, Geo. Winks, Geo. Stephen, Alex. Donistoun, D. Aikman, W. S. Evans, James Brown, Robt. French, John Monk, W. D. McLaren, Chas. Fincharson, A. Swan, Jas. Stevenson, Wm. Leitch, Geo. Brown, H. Runtoul, A. S. Murray, P. L. Kimmond, A. C. Clark, John McDougall, W. P. Rogers, R. C. Wilson, S. G. McBean, Mr. Langwell, D. Miller, R. Marshall, A. Burns, R. Cowan, Jos. Davidson, Thos. Pringle, Jas. Gray, Hugh McLennan, L. K. Greene, H. A. Nelson, Capt. Adams, A. Robertson, John Watson, James Walker, David McKay, Warden King, D. Macfarlane, A. C. Stevenson, Geo. Rogers, J. Hudson, Robt. Anderson, Dr. Ault, J. C. Beckett, John Brodie, D. Brown, John Hutchison, Murdoch Laug, James Morrice, John McLennan, Laird Paton, D. Robertson, D. Roger, A. Rose, Jas. Hoy, Jos. Russel, Jos. Torrance, W. F. Yull, D. Yull, &c.

The Library, in which the conversazione was held, was filled to overflowing, a goodly number being unable to gain admittance. The choir sang the anthem, "Holy is the Lord." A paper was next read by W. M. McKibbin, entitled "A Day in Connecticut," giving an account of the procession on last St. Jean Baptiste day in that village. A French song, "Sol Canahen," sung by C. E. Amaron, elicited considerable applause. A reading, "Barnador del Carpio," was given by W. J. Dey, B. A.; a trio, "There's Music in the Air," was sung by Messrs. Amaron, McKibbin and Bennett.

An intermission of about an hour was now taken, during which the guests adjourned to Professor Campbell's lecture room, where refreshments were abundantly supplied. They afterwards strolled through the different lecture rooms, where numerous curiosities were on exhibition, consisting of stereoscopes with a great variety of pictures of architectural and other scenery, kaleidoscopes, microscopes, and all kinds of novelties. But one of the greatest attractions was a glass case in which were arranged a large number of the gold, silver and copper coins of the different nations of the world, both ancient and modern, among which were ancient Roman, Grecian and Hebrew coins. After the intermission, Mr. James Anderson one of the students, who is an amateur musician of more than ordinary ability, played on the organ the tune "Boyne Water" in magnificent style. His performance cheered great applause from the delighted hearers. An anthem was next sung by the choir, when Mr. D. Macfarlane gave a reading entitled "The young men of Canada," a duet by Messrs. Bennett and Dey followed. At the close of the proceedings, the Chairman gave a short address. He said that as this was the first conversazione of the Philosophical and Literary Society of the Presbyterian College, he trusted that none of their guests were disappointed with their entertainment. He hoped that the next entertainment of this kind would give still greater satisfaction to their friends and patrons. He remarked that on looking around the walls he could see the names of some of the great Reformers, as Luther, Calvin, Capito, Zwingle, Wycliff and Huss, and trusted that the members of this society would all seek to emulate the spirit of these men, in their unflinching support of the truth upon all occasions. He had heard some of the audience exclaiming that they were too near to each other, a thing not very common in churches nowadays; he hoped that some of the gentlemen present would immortalize their names by building a commodious hall in connection with this college. He expressed the great pleasure it gave the members of this society to see so many of their friends present on this occasion. The choir then sang "God save the Queen" when the company dispersed to their homes.—Con.

Church Opening in Ancaster.

The new church which the O. P. Congregation of Ancaster have built during the past year was opened for the public worship of God by appropriate services on Sabbath, the 22nd of February. The church, which is of stone, presents a very neat and substantial appearance externally and contrasts favourably with the very inadequate and uncomfortable, but somewhat venerable church, in which the congregation for many years past have met. During the progress of the work the congregation were kindly accommodated in the E. M. Church, and during its prosecution they have received the kind assistance of many friends in the neighborhood, belonging to the other denominations. On Sabbath, the 22nd of February, the opening services were conducted by the Pastor, Rev. D. D. McLeod, after which Rev. J. Smith, of Bowmanville, preached (a most excellent discourse) from Isaiah xlv. 15, 16. In the afternoon the services were conducted throughout by the Pastor of the Congregation who preached from Psalms cxlii. 1. In the evening the opening services were conducted by the Rev. Mr. Gordon, of Findlay, Ohio, U.S., after which Mr. Smith preached again to a more crowded congregation than in the morning. At each of the diets there was a large attendance of people, the church being filled to its utmost capacity. The collections and subscriptions throughout the day amounted to \$158. On Monday, the 23rd, a dinner was spread for the public in the commodious and comfortable basement after which addresses were delivered in the church. In the evening a Soiree was held, and tables were spread in the basement, and the testimony of every minister and other strangers present was that they had never seen so rich and beautiful a display of the good things of this life on any similar occasion. It is only justice to the ladies to say that their preparations were both most generous in their abundance and most tasteful in their arrangement, and represented an amount of labour and zeal which deserves the most grateful acknowledgement of the congregation. The people took their places in the church after tea and crowded it to its utmost capacity.—The Pastor occupied the chair. Addresses were delivered by the Rev. Messrs. McCall, of Hamilton; Smith of Bowmanville; Gordon of Ohio; Dickie, of Berlin; Murray, of Grimsby; Alexander of Burford, and the resident Methodist clergyman, D. M. Dougall, Esq., of Berlin, and J. Kymal, Esq., M.P., also addressed the meeting. The choir of Mr. Fletcher's Church, Hamilton, were present and added much to the pleasure of the entertainment. The meeting was most interesting and enjoyable, and the crowded audience manifested their interest by the good order which was maintained throughout. Subscriptions amounting to over \$400 were taken up at the meeting. A second soiree was held on Tuesday evening. The tables showed no sign of the previous night's entertainment, but were as abundantly and tastefully covered as before. Addresses were delivered by Rev. Messrs. Fraser, of Thorold; Dickie, of Berlin; Alexander of Burford, and A. McLean, Esq., of Tatusville, Penn., U.S. Altogether the opening services have been a great success. The proceeds amounted to the very handsome sum of \$1026, and this other monies that may be counted on will leave a very small debt on the church, probably not over \$500. All things considered this result is most gratifying to the congregation.

The Eldership.

MR. EDITOR.—The friendly critique on the paper on the qualifications and duties of the ruling Elders, by "Presbyter," in your issue of the 27th Feb., while objecting to the theory—as he calls it—contained therein, as only, "modified episcopacy," nevertheless acknowledges that what he is pleased to denounce as errors, are engrafted into the Constitution of the Church. Now, Sir, I submit that if by his admission the paper is in accordance with the Constitution of the Church, and—so far as my limited knowledge extends—with the practice that obtains within her pale also the duty devolving on one holding the views of "Presbyter," are of a much more onerous kind than criticizing my humble contribution, involving nothing less than the remodeling of the Constitution, to bring it in accordance with his views. I have been content to sketch a few of the leading characteristics of the life and conduct required in incumbents of the office as recognized by the Church as it is, not professing to be wiser than the Reverend Fathers, who framed the Confession of Faith, and would kindly recommend him to study closely the portions of Scripture on which they based the Constitution as well as the messages to the Arian Churches, which were addressed to the Angel or minister of each particular Church, showing that one among her elders bore pre-eminence, and that even in the Church in the Apostolic days, the present Constitution and practice, or something very closely analogous, were recognized.

ELDER.

Rev. D. J. Morrison was inducted to the important charge of Ormstown on Tuesday the 3rd March. The Presbytery of Montreal met at 11 a.m. to consider the proposed guarantee of stipend, which was finally settled at \$800, and sustained. Although the day was stormy and wet, there was a fair attendance of the congregation in the afternoon. The Moderator, Rev. C. A. Donnet, preached from Mark 16:15, and put the usual questions to Rev. Mr. Morrison. Rev. Messrs. Munton and Roy Dundee having been prevented from attending by the bad roads, Rev. Gavine Laug addressed the non minister, and Mr. Patterson the people. After the meeting the congregation cordially welcomed Mr. Morrison. It was also intimated to the Presbytery that the Huntington congregation had resolved to call Rev. Mr. Muir, of Galt, at a stipend of \$800. The Montreal Presbytery appointed Rev. Mr. Lochry of Elgin, to moderate in the fall, and adjourned to meet on the 24th inst. in St. Paul's Church, Montreal.

The Two Supremacies.

Editor BRITISH AMERICAN PRESBYTERIAN. MY DEAR SIR,—I proceed now to the examination of the contents of the "nut-shell" which "Presbyterian" has presented to your readers, and as his final contribution on behalf of "Presbyterian Ultramontanism," and which, I feel sure, he would not have ventured to present over his own signature.

I shall state his argument fairly, as I think all will admit, and though more generally than he puts it, I hope not less clearly.

He represents me as "allowing intervention by the civil power in the administration of the affairs of Christ's Church only when its rulers have, under cloak of administering its affairs, committed a crime against the law of the land." From this he argues that, inasmuch as it is no crime for the majority to say that they have not departed from the principles of the Church even though they have done so, their error being only one of judgment, I am inconsistent in allowing the intervention of the civil power in the disposal of Church property. My inconsistency lies in this, that I allow the intervention of the civil power only in one case and also in another.

I presume he does not mean to include in the expression, "affairs of the Church," everything that the Church is interested in, or has need of as being convenient and serviceable to her, and to say that I hold that the civil power has nothing to do with anything that the Church is thus interested in. This would be saying what he knows to be untrue. And he knows besides that in the matter of property, which the Church is necessarily interested in, the civil power has something to do, the difference between us being that he would have it to exercise its acknowledged authority as being the mere tool of the majority, while I maintain its right and obligation to form an independent judgment. What, then, does he mean? Of course that I disallow the interference of the civil power that he pleaded for in his first letter,—an interference in the way of attempting to control the rulers of the Church in the discharge of their peculiar function, the administration of the law of Christ's kingdom. I need not repeat the language in which he pleaded for this interference. He knows that I disallowed, in the most decided way, the interference he pleaded for, and disallowed it even in the "extreme case," in which I supposed the guilty parties might have acted criminally. Yet he says I allow it in one case and only one. Surely he knows I do not allow such interference in any case. Surely he knows that, after his first letter, the Erastianism of which he professes to have renounced, the question between us has been, not when or in what case or cases may the judges of the land interfere to control Church Rulers in the discharge of their peculiar function, but, does certain action of civil judges in relation to ecclesiastical persons constitute or involve such interference? I laid down the great and important principle that civil judges have the right, and are under obligation to regard ecclesiastical persons as standing in the same relation to the law of the land as other persons, and to regard and treat as criminal in them what they regard and treat as criminal in others; and I have maintained that in doing this, their bounden duty in their own sphere—they do not encroach upon the peculiar province of church rulers, or interfere in ecclesiastical administration. I have challenged "Presbyterian" to prove the contrary. He does not attempt to do so, for he knows he cannot. He knows that this action of civil judges, in taking cognizance of criminal conduct without distinction of persons, is not interference with the rule of the Church. And yet, though I have affirmed that it is not, and have challenged him to prove that it is, he has the marvellous audacity (under a mask to be sure) to say that it is a case of interference which I allow. And thus his argument falls to the ground, being based upon what is, in point of fact, simply untrue.

In reference to what he says about the minority not bowing to the majority, and about their submitting ecclesiastical documents to be judged by the civil authorities, I need not say anything, as I would only be repeating what I said in my last letter on these points.

In a word, while I say that I allow no interference in any case, and that there are two things which belong to the civil authorities, and which involve no interference on their part with the Church's distinct and exclusive administration, he represents me as saying that I allow interference in two cases, and that I contradict myself, having said also that I allow it in only one,—the word only being a pure invention, and his whole statement being a shameful misrepresentation.

I venture to express the hope that persons of discerning and candid minds, who previously had not thought much about the subject that has been under discussion, have in the course of the discussion received some light in relation to the important principles which I have endeavoured to exhibit and vindicate. I venture to hope that they will be satisfied in regard to the following things:

1. That in opposition to the Erastian pleadings of "Presbyterian," Christ has committed to the ecclesiastical rulers alone the administration of the law that He gives in the Bible for the guidance and rule of His Church; that He has committed to them alone the "Keys of the Kingdom of Heaven," i.e., the Visible Church, His kingdom in the world, and that they are responsible to Him alone for the use they make of these "Keys;" that their declaration of His mind in relation to doctrines to be believed and character to be manifested as qualifying for membership or office, and all their determinations in these matters whether they alter or modify their views of Christian doctrine, or alter or modify terms

of Communion, or whether they declare individuals qualified or disqualified for membership or office in the Church are final, subject only to an appeal to Christ.

2. That in the matters now referred to the civil authorities have no jurisdiction whatever, and that, therefore, if any one applies to them availing that the Rulers of His Church have failed to observe the law of the Church, i.e., the law of Christ, for these are the same both in his judgment and in theirs, and asking them (the civil authorities) to exercise their power with a view to control the Church Rulers in the exercise of their peculiar and exclusive function, his application ought to be instantly dismissed, without investigation, so soon as the terms of it are understood; and that if the Church, by a majority, pronounces a decision to which a minority, whether one or more, cannot conscientiously submit; their only course is to appeal to Christ, and, on their own responsibility to Him, to disregard the decision.

3. That the civil authorities in the exercise of their function as appointed by God, "for the punishment of evil-doers," are bound both in their legislation, and in their administration of their laws, to make no distinction between ecclesiastical "evil-doers" and other evil-doers; but to put on equal and to punish ecclesiastical persons for the same things that they would put on trial and punish others for; that in whatever capacity or under whatever pretence an ecclesiastical person commits an offence cognizable by the civil power, whether it be the priest cursing at the altar and counselling sedition, or the presbyter, we shall suppose, taking a bribe to vote against a brother charged justly or unjustly with heresy or immorality, in any case, "extreme" or otherwise, it is averred that such a person has done something which the civil authorities would try any other person for the doing of, they are bound to listen to the avowment, and, on its being proved, to inflict due punishment—leaving of course the man's ecclesiastical superiors to deal with him as they please, or not to deal with him at all, if they please, for his conduct considered as a breach of the law given by Christ for the rule of His Church, that being a matter with which the civil authorities have nothing to do; and that in acting on this principle they do not invade the jurisdiction of the Church.

4. That the civil power has the exclusive right to determine in all matters relating to the tenure of property—church property equal with other property,—and to decide authoritatively all questions that can arise as to the ownership of it; that the civil authorities are in no case to degrade their office by exercising their power as the tools of any party in a suit however numerous, but in every case to decide in accordance with their own independent judgment; that if the trust is such as obliges them to examine ecclesiastical documents, and judge of their meaning, they must do so; that, if there is anything wrong in this, (as there is not,) the responsibility for it belongs to the church in having her trust so framed; and that in acting on this principle the civil authorities do nothing inconsistent with a full recognition on their part of the spiritual independence of the Church.

I hope discerning and candid readers will be satisfied on these points. As for "Presbyterian" and many others, I have no hope that they will do other than prove the paradox.

"Con these men against his will, Ho's of the same opinion still."

If it be said that he has changed his opinion, I must be allowed to doubt it. He is certainly not an Ultramontanist and he cannot see the "juste milieu" of Presbyterianism. If he is neither at the one end nor in the middle, he must be at the other end. That is, he must be an Erastian, unless indeed he is no where, or in other words not able to understand or appreciate the principle involved in the discussion. And perhaps it is best to think this, on the ground that it is better to be charitable than complimentary.

I am, yours truly, JAMES MIDDLEMISS.

Elora, March 14, 1874.

A Preamble to the Basis

Mr. Editor.—Having formed the opinion that the Basis and the Committee's Report, as they now stand, cannot unite the negotiating Churches, and probably ought not to do so, without a Preamble, I have tried to frame one, and the following is the result of my effort, viz:—

Believing that it would be in accordance with the will of the Lord Jesus Christ, sole King and Head of this Church, that they should unite the Canada Presbyterian Church, the Presbyterian Church of Canada, the Presbyterian Church of the Maritime Provinces, and the Presbyterian Church of the Lower Provinces of British North America, do hereby agree to become one Church, on the following Basis and Resolutions; declaring at the same time, for better mutual understanding, and as an explicit testimony to the world, that the authority of the Lord Jesus Christ is sovereign and universal—that He has bound His Church, and made her free, to administer all her affairs according to His Word,—and that all men, in every capacity and relation, ought to obey His revealed will.

How would that do? It asserts the ground on which the Basis rests, it gives a good reason for the Union, and it brings out into just prominence three principles which cannot wisely be kept in the background. Better let union be delayed than that those principles should not be prominent therein, not Erastianism only, but Popery, idolatry and heathenisms need to be confuted fully; and the Church should mark well where her strength lies,—even in that Name which is above every name, to the glory of God, the Father.

JAMES WATSON.

The Congregationalist explains what it means by "fighting his gale."—"Bright while it lasts; but cold, and soon out."

Presbyterian Union.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Allow me to correct some misstatements in a letter on "Presbyterian Union" which appears in your issue of the 6th March, over the signature of Mr. McTavish.

1. He asserts that all the property of the Presbyterian Church of Canada in connection with the Church of Scotland belongs to the Scottish Church in so far that it cannot be alienated without an act of the Imperial Parliament. In reply to this I would say that if an act of the Imperial Parliament were needed to change the destination of the property in question, it would be quite proper to have recourse to it for that purpose. But no one that I am aware of either in my church or out of it, whose opinion on the matter is entitled to weight, regards such an application as necessary, or that anything is required in the premises beyond the action of the Dominion Parliament.

2. He states that it is said the Principal of Queen's College is appointed in the General Assembly of the Established Church, and adds in event of Union, the united church would have to agree to have this state of things continued. This is not so. The Board of Trustees of the College nominate and appoint all the Professors,—Principal included. The church of Scotland has nothing to do with these matters.

3. He also states that by Union, "we shall declare our satisfaction with the disposal of funds of which about one-fourth part was said to have been dishonestly obtained." To this reckless charge of dishonesty I would only say that it is entirely unfounded, as was fully shown by Rev. Dr. Cook, through the public prints at the time of the commutation of the Clergy Reserves.

4. He further observes as a matter seriously to be objected to, that instrumental music shall be made a term of communion in the United Church. This cannot strictly be called a misstatement, yet it is so in effect. It conveys the impression that the resolution proposes something new, whereas it simply recognizes existing facts.

5. The affirm that in the event of Union, the United Church cannot in view of article 4th "even claim to question, on any point, ministers who may come to us from those churches in this article, any more than we may one of our own when passing from one sphere of labour to another." How this result should flow from the resolution objected to seems to me a mystery. It is manifest that the United Church is meant to be in the strictest sense of the term, an independent Canadian Church, making as the resolution in question provides for, such regulations as shall, from time to time, seem best fitted to conserve its purity and promote its progress. Mr. McTavish speaks of certain questionable views held by Dr. Tulloch, Dr. Wallace and Dr. Caird, who are in connection with the Scottish Establishment, and certainly the two latter of these have recently been called to account by their ecclesiastical superiors. He also refers to Mr. Knight, till the other day a Minister of the Free Church of Scotland, but not at present so far as I am aware in connection with any Presbyterian body, who also has long held questionable views upon a very important subject,—views with which more than one of his Free Church brethren in the ministry are said to sympathize. In view of these tendencies it may possibly become necessary to enact regulations subjecting all applicants to the ministry of the United Church to examination, and if so, the 4th. article appraises all whom it may concern that the Canadian Church will retain the power to protect itself from error.

6. He further states,—"We ask to have in the new, nothing but what accords with our principles, and was recognized in the 7 Presbyterian Unions formed since 1857. We believe that the doctrine of the headship was in the Confession before these others were formed, yet it has a place in every basis. It is satisfactory to find Mr. McTavish acknowledges that the doctrine of the Headship, to which he does not attach more importance than I do, is explicitly and fully enough taught in the Confession of Faith, and it fully and clearly stated there. I can see no end to be ferred by a re-statement of the doctrine in the proposed basis, except to secure the appearance of a petty polemical triumph over two of the negotiating churches. In regard to the Unions referred to, it is incorrect to say that each of them has in its basis such a re-statement. The well known union that took place some years ago in Australia, between the Church of Scotland, Free Church and United Presbyterian Church, and which has wrought most harmoniously rests upon a basis which does not make the slightest special reference to this doctrine. It contents itself with what is found on the subject in the Confession of Faith. The only difference between that basis and our own proposed one, is that the former includes the "Second Book of Discipline," one of the recognized standards of the Established Church of Scotland. How the adoption of that makes any difference as to the point in question, I cannot see.

I venture in closing to say that from the way in which Mr. McTavish speaks of the Church of Scotland, and also of the Church in this country with which I have the honour to be connected, I would almost be disposed to infer that part of his object is to stir up feelings which I cannot regard as Christian. I am almost as little connected with the Scottish establishment as he is, but I repudiate, and surely every Christian in his own senses must repudiate, in repudiating the language he uses in reference to that Church, nor is it pleasant certainly to me to find the Act of Independance of my own church, to which I gave my adherence in good faith more than a dozen years ago, characterized as "a false act," a "mendacious conceit," and barely "relieved from the charge of Arianism." Statements like these are surely ill considered and little little calculated to promote that revival of religion,

which your correspondent wishes to see among us, and which we should all desire to see, not in the interests of one only but of all the negotiating churches. At the close of his letter, he makes a distinction between conscience and honour. If the United Church, he says, were perpetuate all the wrong proposed in the basis, a dissent might save his conscience, but could not save him from closing his life in dishonour. If Mr. McTavish can, as he intimates, save his conscience by entering his dissent, surely it would be a most unwarrantable thing to secede from the church upon a point of honour. The act that can protect conscience should certainly be sufficient to serve as a shield to the sentiment of honour.

I am, yours truly, JAMES SHAWLON, Goderich, 9th March, 1874.

Toronto Presbytery.

A meeting of this Presbytery was held on the 10th inst., attended by a large number of ministers, and a goodly number of elders. Mr. Alexander Moderator. Dr. Jennings stated that, after serious and prayerful deliberation, he felt constrained, on account of failing health, to tender the resignation of his pastoral charge, and that commissioners were present from his session and congregation, who would speak on their own behalf. A paper was read, containing a number of resolutions passed at a congregational meeting in Bay Street Church, and promising a retiring annuity of \$800 to Dr. Jennings in case of his resignation being accepted. The commissioners were then heard, viz. Messrs. Alexander, Duff, Mr. P., and Shaw, from the Session, and Messrs. Riddell, Russell, and Young, from the congregation, who severally bore emphatic testimony to the worth, ability, and faithfulness of their minister. Thereafter it was moved by Mr. Reid and carried unanimously to find as follows:—The Presbytery having received Dr. Jennings' tender of resignation of his pastoral charge of Bay Street congregation, and having heard the resolutions of the congregation expressing its sympathy with Dr. Jennings, its appreciation of his long and valued services, and its regretful concurrence in his resignation of his charge, and proposing to give him a retiring allowance of \$800 per annum; having also heard Dr. Jennings and the commissioners, agree, while renewing its expression of regret that the state of his health should have rendered this step necessary, to accept the resignation tendered, and to make application to the General Assembly for leave to retain Dr. Jennings' name on the roll of Presbytery with the consequent right to a place in the superior courts of the Church; agrees also to express its satisfaction with the retiring allowance which the congregation proposes to give their former pastor, and appoints a committee consisting of Mr. Reid, Dr. Topp, Professor Gregg, and Mr. Pringle, to draw up a minute expressive of the sentiments of the Presbytery towards Dr. Jennings in the circumstances. Prof. Gregg was then appointed to preach on an early day to the Bay Street congregation to announce the resolution adopted by the Presbytery and to declare the charge vacant. On motion made, it was unanimously agreed to nominate Mr. McPherson, of Stratford, as Moderator of the next meeting of the General Assembly. The following were the persons appointed as commissioners to the Assembly, viz. of ministers, by rotation, Dr. Topp, Mr. Adams, Mr. Carrick, Prof. McLaron, and Mr. McIntosh; by election, Professor Gregg, Mr. Breakenridge, Mr. Reid, Principal Caven, Mr. King, and of elders, Hon. J. McMurich, Mr. T. W. Taylor, Mr. James Brown, Mr. John Somerville, Mr. John Barclay, Mr. James McLennan, M.P., Mr. John McBean, Mr. M. Stanton, Mr. Samuel Marshall, and Mr. John Bruce. A petition was read from 105 persons residing in Queensville and its vicinity, 87 of them heads of families, praying the Presbytery to afford them supply in preaching at the earliest possible date. The prayer of the petition was complied with, and the H. M. Committee were instructed to send supply of sermon as applied for. Mr. Cameron reported moderating in a call from York Mills and Fisherville, in favour of Thos. H. Gray, probationer. The call which was subscribed by 66 members and 29 adherents, was sustained by the Presbytery, and accepted by Mr. Gray. Provisional arrangements were then made for Mr. Gray's ordination—to take place at York Mills on the 7th of April, at 2.30 p.m. Mr. Haigh to preach, Mr. Cameron to preside, and deliver the charge to the minister, and Mr. McIntosh to address the congregation. Mr. Reid reported for himself and Mr. King, having moderated in a call from Charles Street congregation, Toronto, which was given in favour of Mr. Robertson, minister of River Street congregation, Paris. A paper was also read from the congregation appointing commissioners, and promising a salary of \$1,500. The call was sustained, and was ordered to be sent on to the proper quarter. Also Messrs. Reid and King were appointed to represent the Presbytery before the Presbytery of Paris, while Professor Young, and Mr. James Brown are to appear on behalf of the congregation. Draft minutes of a very favourable kind were submitted by committees, and adopted by the Presbytery in regard to Mr. Christie, late of Mono, and the late Mr. Harris, of Toronto, for which minutes we have no space at present. Dr. Topp gave notice of an overture to the General Assembly, to be brought up at next meeting, a proposed Ecclesiastical Presbyterian Council. Apparently to notice previously given, it was moved by Mr. Cameron, and resolved that the Clerk's salary be increased to the amount of \$100 per annum. The Treasurer, Mr. Dick, submitted and read his annual report, showing a balance on hand of \$50.10. The thanks of the Presbytery were tendered to the Treasurer; and as he tendered and pressed his resignation the Presbytery resolved to award him the sum of \$50 for his own diligence, and success in connection with his office, extending a number of years, and that Mr. Cameron be appointed in his place, also that Messrs. Cameron, Hwing, Dick, and Gibson be appointed a committee to revise the rules of the Presbytery Fund, and to report at next ordinary meeting. Mr. King re-

ported the fulfillment of his appointment, along with Messrs. Kerr and Bell, elders, to organize the petitioners of College Street Station, Toronto, into a regular congregation. The membership amounts to 37, with the prospect of early additions. On motion made, Mr. Alexander was continued as Moderator to fill up the term of Mr. Christie, now resigned. Mr. Carrick was also appointed interim Moderator of the Session of Middlemore and McTavish, Messrs. Pumphrey and Wallace, ministers, and Mr. Wm. Bell, elder, were appointed as members of Committee on Bills and Overtures at the next meeting of the Synod of Toronto. Promoters of students were appointed for the next twelve months as follows:—For Latin, Mr. Burnhill; for Greek, Pumphrey Caven; Hebrew, Mr. King; Philosophy, Prof. McLaron; Theology, Dr. Topp; Church Government, Mr. Breakenridge; Practical Religion, Mr. Wallace. Various other matters were brought up and disposed of, which do not require public notice. The next ordinary meeting was appointed to be held in the usual place on the first Tuesday of May next, at 11 a.m.—R. MORSEMAN, P. Clerk.

Presbytery of Paris.

The Presbytery held its usual quarterly meeting in the Erskine Church here on Tuesday the 24th February. There was a good attendance of ministers and a fair attendance of elders. The following are the more important items of business transacted. Circular letters were read from the Presbyteries of Montreal and Guolph, intimating their intention to apply at next General Assembly for liberty to receive Mr. Gavin Sinclair, a Licentiate of the Free Church of Scotland, and Mr. John Henry Perkins, a Minister of the Presbyterian Church of the United States. The Moderator's term of office having expired, the Rev. Mr. Wright of Ingersoll was elected for the ensuing year. The clerk intimated that the Rev. Mr. Robertson, of Norwich, had accepted the appointment to Knox Church, Winnipeg, of which appointment mention was made last meeting. Rev. Mr. McQuarrie was appointed moderator of East Oxford Church, pro tem. Mr. William Kennedy appeared as commissioner for East Oxford congregation, requesting the Presbytery to moderate in a call for a Minister to that church at an early date. The request was granted, and Mr. McQuarrie appointed to preach, and moderate in a call on Thursday, 12th March, at 11 a.m. Mr. John Leishman, a probationer of the Church of the Lower Province, and designated by said Church of the Canada Presbyterian Church, was received as a probationer within its bounds, and his name ordered to be transmitted to the committee of distribution. A letter was read from Rev. Mr. Alexander, of Burford, reporting progress in the erection of a new church. The clerk read reasons of dissent on the part of Mr. McTavish, from the decision of Presbytery on the Basis of Union with other Presbyterian bodies in the Dominion of Canada. On motion, the reasons were received and ordered to be held in retentis. Leave was granted the congregation of Erskine Church, Ingersoll, to sell the old church building, and apply the proceeds towards the reduction of the debt on the new edifice. Mr. Lowry was granted leave of absence for four months from 1st May, to visit Great Britain, the Presbytery cordially agreeing to assist in supplying his pulpit in his absence. Messrs. Inglis, Wright and Auld, (by rotation) and Messrs. McTavish, McMillen and Grant, (by ballot) were elected representatives to the next General Assembly. Messrs. Sutherland, Whitelaw, R. Kerr, Davidson, Watson and Alexander, were appointed representative elders. The treasurer gave in his yearly report, which was received and the thanks of the Presbytery tendered him for his diligence. Messrs. Jas. Robertson and Farries were appointed a committee to prepare the Presbytery's report on the state of religion, and submit at next regular meeting. Kirk sessions were instructed to report to Mr. Robertson, Paris, on or before the 25th March. In the evening an interesting conference on the state of religion was held, which was largely attended by the Christian public. The topics discussed were the following. I. Family Religion.—Its state amongst us. How may it be improved, introduced by a very telling and practical address by Mr. McQuarrie. II. Church Discipline.—Is it at present lax or not in our denomination? What are some of the inducences that operate to arrest its administration in a scriptural manner, if any? Is private dealing being substituted too much for direct sessional action? ably introduced by Mr. McMillen. III. Public Morals. (1). Sabbath observance. Mr. Robertson, of Chesterfield, introduced this subject by reading an interesting paper he had prepared. (2). Intemperance. Rev. John Thompson, of Ayr, took the lead in this subject, and maintained that the time had come when it was the duty of all Christian men and women to abstain entirely from all alcoholic liquors as a beverage, and thus advance the cause of temperance in our land. On motion; it was agreed that the Presbytery hold its next meeting in Paris, on Tuesday, the 14th day of April, at 11 o'clock a.m. The meeting was then closed by prayer and the benediction.

A pastor of a Congregationalist church was once asked if he were an Independent minister, and replied, "Far from it; I am the minister of an Independent congregation."

Mr. Sprygon recently complained the inconsiderate people sometimes put questions to him which it was very unpleasant to answer. The other day a gentleman asked him what the Tabernacle would do when he was dead. He answered this question with another, "Pray, sir, what will your wife do when you are dead?" His interrogator did not relish the suggestion, and changed the subject.

DIED: In Toronto, on Tuesday, the 18th Inst., Mary, the youngest daughter of Mr. J. M. M., aged 21 years.

History Traveled and Tortured.

Mr. Frondo wrote a history some three pages largely devoted to an effort to prove that Henry VIII. was not quite the lecherous and blood-thirsty ruffian he was generally believed to be; and other writers have exerted their ingenuity to show that Richard the Third instead of being a wry-necked and cruel murderer was courageously and amiable. Copying this example, we learn from Fraser's Magazine and The English Intelligencer that the "Christian Brothers," as certain English and Irish Jesuits style themselves, have prepared and are engaged in the work of still further editing and publishing a series of "Lesson Books" intended for Roman Catholic children and youths at school, which are to be a species of "erasers," intended to rub out from the pages of history all those blotches which it has long defaced by the superstition or the sanguinary cruelty and intolerance of Roman Catholics.

The aim of these astute Jesuits is to create a denominational literature and place it in the hands of all their school children, in which the Romish Church is represented as having been distinguished ever by meekness and long suffering, by tolerance and brotherly love, and by an ardent admiration for and patronage of literature and science; while it is further shown to have been uniformly met by unprovoked cruelty, oppression, and the densest and most obstructive ignorance at the hands of Protestants. They dwell on the harshness of the English penal laws to Irishmen, and suppress the story of the massacres of Protestants. They take credit to Cardinal Langton for acting with the English nobles in opposition to King John, but say nothing of the fact that he was suspended by Pope Innocent III. for the stand which he made or of the further fact that this same Pope declared Magna Charta null and void, and anathematized all those who had taken part in wresting it from the tyrant. The "persecutions" under Elizabeth are grossly magnified, but the facts, to quote the language of Dr. Dollinger, that a "succession of Popes sanctioned the assassination of heretical sovereigns, and that one actually instigated attempts upon the life of Queen Elizabeth," are sedulously concealed. The "burnings" of the Protestant martyrs by Mary are softened down into mere "severities," the details of which are mendaciously suppressed, and even these are attributed to the civil authorities, who, it is alleged, were "influenced by political, not religious motives," in the face of the well-known historical fact that Romish archbishops and bishops, composing an ecclesiastical court, consigned the martyrs of that day to the flames. It is claimed that the fifty thousand persons who were hung, beheaded, or burnt to death in the Low Countries on account of their religion only suffered the natural consequences of a civil rebellion against the sovereign; and also that "religion had nothing to do with the massacre on St. Bartholomew's day; but they say nothing of the motives which led Philip to destroy the Protestants in the Low Countries, or of the fact that Pope Gregory issued a bull approving of the massacre on St. Bartholomew's day, and exhorting Charles IX. to complete the work which he had so well begun; nor that the cruel slaughter was depicted on the walls of the Sistina chapel, nor that a medal was struck by the Papacy in honor of the event. But even this miserable travesty of history seems tame alongside of the efforts of the "Christian Brothers" to paint the terrors of the Inquisition in enchanting colors. With unparalleled mendacity and audacity combined they undertake to show that the terrible imprisonments, mutilations, tortures, autos da fe, and other atrocities of the priests and Jesuits who inspired and controlled the Inquisition were simply "abuses," which must be ascribed "to the civil, but not to the ecclesiastical power," notwithstanding the infamous rescript of Innocent VIII.: "We enjoin and command the said secular officers, under penalty of excommunication, that within six days after they shall be legally required, they regularly execute the sentences pronounced against heretics, without seeing the said processes carried on by you, and without allowing any appeal."

We are curious to know if this scandalous and unblushing perversion of historical evidence is to be repeated in this country; and whether the children of the Romish Church in the United States are also to be nurtured on an aliment composed of impudence and fraud. As the old Inquisition tortured and killed its victims, so this new Inquisition puts history to the rack and the thumb-screw, and crushes out of it all the truth that gives it any vitality.—N. Y. Christian Intelligencer.

How We Measure the Sun's Distance.

Prof. R. A. Proctor, in his fourth lecture before the Brooklyn Academy, described the importance of the transit of Venus, as follows: You all know, of course, said he, that on this transit depend the best methods of determining the distance of the sun, and that upon determining the sun's distance depends our estimate of all the distances of the planetary system. Therefore that is the fundamental problem at starting, because when we pass on to the stars also our ideas depend on that one fundamental measurement of distance. Now it happens that the planet Venus, by coming between the earth and the sun enables us to measure that distance in a manner very easily explained. We know that the distance from Venus to the sun is to the distance of the earth from the sun as five to seven, and therefore, if observers at the north end and at the south of the earth's globe look at Venus at a time when she is directly toward the sun, the southern observer will see Venus at the highest of these stations, and the northern observer at the lowest. It becomes a simple matter of geometry to determine in this way the required distances. The southern observer watches Venus going across the sun's face on the northern track, the northern observer sees her on the lower track and by noting how long she is they detect no how long those two tracks are, and then geometry settles the difficulty.

Bismarck and the Pope.

There are signs of war in Europe. The increasing quarrel between the Berlin Government and the Ultramontanists has assumed an aspect which threatens a war with France; and a revival of that war, in the shape of a religious conflict, would mean for the warring of the "seventh vial" for Europe. In another place we print an extract from a Paris letter, and a translation of an important article from the North German Gazette. This outspoken and threatening article is evidently the expression of Bismarck's and the Emperor's sentiments. Such an article would never have appeared were it not directly inspired from headquarters. In Europe it is the custom, in many places, for governments thus to make known their peace assurances and warlike warnings in a form which, while it is now nominally official, and therefore easy to disown in case unforeseen considerations arise to change the aspect of the situation, is nevertheless everywhere received as the accepted position of the government. Viewed in this its true light, the article of the North German Gazette will be found very interesting and significant. While in Paris everybody seems to fear that the danger of a row with Bismarck is imminent, and that the counsels of influential persons are emphatic that, to avoid war, MacMahon and the Assembly must take ground against the Ultramontanists (the Ultra Roman Catholics, and others feel that this is now impossible in Germany the war talk is open and defiant. Bavaria, and certain sections of some of the other German States, are full of Ultra Roman Catholics; several millions in all. These have been gaining, in the recent elections to the German Parliament; and it will be no easy matter for Bismarck to inaugurate under regular governmental forms his proposed war upon the Church of Rome. The Catholic Bishops in France have sided very actively with their friends the German Catholics. Bismarck regards this as a just ground of offence, and if persisted in, a cause of war against France. He says, or his editor says so for him, that "a continual intervention of this kind will make a rupture inevitable." The interference, as he terms it, of the French Bishops in Germany, has "the irreligious aim of rendering several millions of pious subjects lax"—"lax in their devotion to Emperor Wilhelm, a zealous Protestant"—and he thinks the plan is "to gather together for the Pope, regarded as chief of a universal Theocracy, troops destined to do battle against the authority instituted by God and the national government."

Against the church of Rome the powers at Berlin are open and self-proclaimed enemies. The Romish church says the article we copy, "is the enemy with whom, as experience proves, there is no way to come to an understanding—the enemy with whom it is impossible to effect a reconciliation; and this enemy 'has become the master of France.'"

That is tolerably plain talk. It is not obscured by the fine dust of a vaguely diplomatic phraseology. It "means business," if words mean anything. The article goes on to tell us that France under Romish influences and France is known to be strongly on the side of the Pope, will be but "a satellite of Rome—a hostile government, with which we could not live in peace." Again, the writer declares that but for her weakness, France would at once make war upon Emperor Wilhelm; and he takes it for granted that as soon as that country recovers from her prostration and defeat, she will be ready to fall upon Germany. Bismarck is seeking to invoke Italy in the fight, as the most certain means of hastening the downfall of the Romish church. He was recently confronted by an Ultramontane member of the German Parliament, Herr Malckrodt, with a statement of a certain thing that he (Bismarck) had told an Italian General at the time of the Prussian and Austrian war. Bismarck excitedly and violently pronounced it "a lie." But the facts seem to partially justify the Jesuit disciple in his assertion. It is known that the German Chancellor is violent and unrelenting; and he will not probably stop in the war upon the Pope unless he finds himself unable to move. It would be a war, once fairly launched, that would open wider and vaster vistas of carnage than ever Bismarck dreamed of.

Principalship of the F. C. College, Edinburgh.

Since the death of Dr. Candlish a number of the Free Church Presbyteries have recommended to the Assembly the names of those whom they desire should be appointed as successor, the majority being in favour of Dr. Rainy. The Principalship is all but an honorary position, the duties being light, and can be easily discharged by any of the professors. It is, perhaps, the highest honour which the Free Church can bestow, and should undoubtedly be bestowed on the most outstanding name in her communion. It appears that Dr. Duff had been at once thought of as the most deserving of this honour, both on account of his distinguished services to the Church, and from the fact that after the death of Dr. Chalmers he had been offered the Principalship, but which he had then for certain reasons declined. A feeling, however, again prevailed that if Dr. Duff was again offered this honour he would again decline, and consequently Dr. Rainy has appeared the most deserving upon whom it should be conferred. The grounds upon which he is nominated are—that he has the confidence of the Church as an able, sound, and accomplished theologian, who has in his crusading reply to Dean Stanley's caricature of Scottish Church History and in other ways proved his thorough competency to deal with the errors and heresies of the times. We regret to notice a disposition in the discussions in several of the Presbyteries to import a feeling of antagonism to Dr. Rainy on account of the part he took in the Union controversy; but we feel assured that the General Assembly will confer this honour on broad grounds, and will not be influenced by other considerations than those of honouring that man who will equally reflect the honour back on the Free Church.

Presbyterianism of New South Wales.

We take the following extract from a letter from New South Wales:—"Presbyterianism, I am sorry to say, is not in the front in New South Wales. Episcopacy and Papacy are far in the advance. There are about three Papists to one Presbyterian, if you can rely upon our census. The Presbyteries are in two sections—one comparatively large, called the Presbyterian Church of New South Wales; the other comparatively small, the Presbyterian Church of Eastern Australia. The latter formed a minority of the Free Church Synod at the Union eight years ago. In the Union Church there is neither uniformity in doctrine nor worship. One congregation uses an organ, another abhors instrumental music; one uses the hymn-book, another keeps to the old Psalms; one minister is an ardent Erastian, another says that he is Free Church in principle. Latency has gone so far that the Moderator of the last Synod declared from the chair that it was 'only highly probable that Calvinism, infant baptism, and Presbyterianism were taught in Scripture. Several called him to account, but he tried to justify himself, and the matter was allowed to drop."

India.

Hinduism is a decaying faith. Christianity, however, is not alone in seeking to prove it. Mohammedanism, which already comprises thirty millions of believers in India, is full of zeal and the spirit of propagandism. The Brahmo Somaj, also, is having no little success, especially with educated Hindoos. An exchange says:

The Brahmo Somaj, which is beginning to exert a powerful influence in India, was organized in its present form in 1830, under the leadership of Baboo Keshub Chunder Sen, who, at that time a member of a Somaj established in 1831, and conservative in its tendencies, desired a more radical separation from Hinduism than could be effected in the original body. The first Somaj was originated by Rajah Ram Mohun Roy, who was almost a Christian. His successor was Baboo Debendra Nath Tagore, who became leader in 1841, and who is still at the head of the conservative party, which is now known as the Adi Somaj, and, going back into Hinduism, has become as a religious movement almost exhausted. Chunder Sen is eclectic in his theology, and in a large degree a mystic. He and his followers believe in the unity and fatherhood of God and the need of conversion to God, beginning with repentance, carried on by faith and prayer, and completed in the heavenly kingdom by divine grace. They deny the eternal portion of sinners. In their views of God they are pure theists. Standing with Christianity in its opposition to idolatry, caste, materialism, positivism and immorality; and in its belief in the fatherhood of God and brotherhood of man standing squarely on Christian ground; and, farther still, accepting many of the truths taught by Christ, they shrank from regarding Him as the Way, the Truth and the Life. The number of Brahmo Somajes in India is about one hundred. The number of members is unknown. The Indian Mirror, which is their organ, states that several of the leading Brahmos have undertaken a missionary tour through North-west India.

The Cause of Success.

Whether we syllable out wants in prayer, or whether we present to God the dumb, mute appeals of our needs we pray. We have no joy, no comfort but what He gives. We toil all day surrounded by His protecting care; we return at night to enjoy His tender loving-kindness. We lie down under the shadow of His protecting wing. Not an iota, not a tittle, do we possess save as His gift. And more! He gave His Son to die. He gave His Spirit to strive with us, to dwell in us. He gives us peace that is passeth understanding, and joy unspeakable and full of glory. He gives us heaven as our home, and all freely, without money or price. Oh, if we were bound to recognize our Father in heaven in one aspect more than another, it is as the Giver of every good thing. And yet it is a maxim of almost universal acceptance that a man is the architect of his own fortune. A man starts with no special advantages; but he toils hard and perseveres. Gradually he rises above the throng. He makes himself a name; he wins his way into the glittering circles of the affluent; his voice is heard in the councils of his country; his opinions command respect; he has attained eminence, and people say, "He is a self-made man." Indeed! Who kept him alive all these years? Who gave him talents and opportunities? Who endowed him with wisdom to avail himself of these? It is true he has been industrious and self-denying; but none the less true that to God alone is he indebted for every penny he has earned, for every advantage he has secured. The pen is not to be praised for the poem indited by its means; the sword is not to be credited with the feats of heroism performed by the hand that wielded it; so God alone gave the man the power to use them. It has been said that the battle of life is a battle for bread. All are in search of bread. All, if men were only half as anxious for the bread of life, thousands might have gone up to everlasting glory who have gone down to shame and everlasting contempt. Men and women have died whilst seeking, asking, bread. But never shall it be thus with those who seek the bread of heaven—who seek Christ. Whosoever will may take the bread that cometh down from heaven, Oh, believe in the Lord Jesus Christ, the bread of heaven, the bread of life, and you will be happy here, and happy when you come to die.—Rev. J. W. Carter.

A complaint was once made to Martin Luther:—"Dear Herr Doctor, things are issuing and happening nowhere as we would have them." "Well," he said, "that is precisely right. Have you not given up your will to our Lord God, praying every day, 'Thy will be done on earth as it is in heaven?'"

Old Letters.

Never burn kindly-written letters; it is so pleasant to read them over when the ink is brown, the paper is yellow with age, and the hand that traced the friendly words are folded over the hearts that prompted them, under the green sod. Above all, never burn love-letters. To read them in after years is like a resurrection to one's youth. The elderly spinster finds, in the impassioned offer she foolishly rejected twenty years ago, a fountain of juvenescence. Glancing over it she realizes that she was once a belle and a beauty, and beholds her former self in a mirror much more congenial to her tastes than the one that confronts her in her dressing-room. The "widow indeed" derives a sweet and solemn consolation from the letters of the beloved one who has journeyed before her to the far-off land, from which there comes no message, and where she hopes one day to join him. No photographs can so vividly recall to the memory of the mother the tenderness and devotion of children who have left at the call of heaven, as the epistolary outpouring of their love. The letter of a true son or daughter to a true mother is something better than an image of the features—it is a reflex of the writer's soul. Keep all loving letters; burn only the harsh ones, and, in burning them, forgive and forget them.—Northwestern.

Political and Social Changes in Japan.

Kido Takayoshi, who is at present acting as Prime Minister in Japan during the illness of Sanjo, has published a pamphlet explanatory of the causes of the recent social and political changes in Japan. "The name of the author," says the Japan Mail, "stands high, possibly without parallel, in the estimation of the people. The paper evinces a modest, kindly, considerate, and gentle spirit, to which he unites the highest courage and determination. Loyalty to his master, tenderness towards the people, grief for the bloodshed which attended the revolution—an event in which he took a prominent part—are strikingly developed. The candid avowals he makes of the impossibility of yet classing Japan among the prosperous and enlightened States of the world must have cost him some sacrifice of pride, though he does not forget to rebuke the superficial pretensions of the more shallow of his countrymen, who imagine that a mere imitation of the externals of the Western nations is the sign of a solid and equal civilisation. It is easy to see that the matters uppermost in his mind are the Revolution of 1868, and the measures it now behoves the Government to take in order to secure the legitimate fruits of that event. He argues that the revolution was necessitated by the altered tendencies of the age and the new relations which had sprung between Japan and the Western nations. He betrays a strong desire to justify the measures of that critical period, and if he hedges somewhat over them it is clearly from a sense of the responsibility incurred by himself and the reformers. He then proceeds to what may be called the constructive portion of his task, and by way of introducing refers shortly to the parliamentary system as known to us in Europe. But he concludes that Japan is in no sense ripe for such a form of government, and that meanwhile the Sovereign must anticipate by his own discernment the wishes of the people, and entrust the execution of those wishes to the officials."

Duties of Elders.

In Edinburgh Mr. Moody was asked what he would recommend should be done in the case of elders who were obviously disinclined to work for Christ, and he replied that those elders in the Church of an opposite character should seek to raise the tone of the elder-ship by earnest and indefatigable labour amongst the congregation, and by this means either stir up the dunces, or make the eldership too hot for them. They would either be led to join with the willing workers, or they would be driven to resign their posts when the disparity between what they did for the Master became so obvious. In answer to another question, Mr. Moody expressed a decided opinion against a church amongst its members any unconverted persons. It should be the care of the elders to use every precaution against the admission of any such persons into the membership of the church. Of course absolute certainty in this matter was impossible, but nothing should be left undone to discover the real state of the case before so momentous a step as the admission of a person to the membership of a Christian Church was taken. Mr. Moody expressed his opinion that the visits of the elders to the homes of the people might be made much more agreeable and profitable. The mode of visiting was so generally cold, stiff, and formal that the approach of the elder to a house was often the signal for all the youngsters of the family to decamp until the affliction, as they thought it, was over. Now he had been in the habit, when he visited a family, of pulling out his Bible, and asking some of them if they had been doing anything in the way of studying this or that book of life; and when he found out what they had been reading last, he endeavoured to lead them into a familiar conversation on the subject. In this way he had an interchange of thought, and very often light was thrown on a book of the Bible or a Scripture character. In such ways, instead of the visit being regarded as tedious and uninteresting, it was welcomed and made profitable. Mr. Moody also spoke of the importance of the elders looking well after the young—giving youthful strangers in their churches a cordial greeting and kindly encouragement. He spoke too of the importance of setting the young members of the Church to work, saying that a minister who set fifty young men to work around him was a much wiser man than he who sought to do the work of fifty men and killed himself.

Six years ago there were only thirteen unmarried ladies employed by the American Board of Missions, now there are fifty-six in the foreign field alone.

How Dr. Guthrie Studied.

For the sake of students and others we quote the following from Dr. Guthrie's autobiography. When I went to Aberdeen, I know pretty well how to speak German, but very little about how to compose them; so I set myself vigorously to study how to illustrate the great truths of the Gospel, and to do them, so that there should be a shepherd to the church, no wandering eyes, but every where an eager attention. Sincerely to convert my hearers was not within my power; but to command their attention, to awake their interest, to touch their feelings, and instruct their minds, was—an I determined to do it.

With this end, I used the simplest, plainest terms, avoiding anything vulgar, but always, where possible, employing the Saxon tongue—the mother-tongue of my hearers. I studied the style of the address which the ancient and inspired prophets delivered to the people of Israel, and, how, differing from dry disquisitions, or naked statement of truths, they abound in metaphors, figures and illustrations. I turned to the Gospels, and found that He who knew what was in man, what could best illuminate a subject, win the attentive, and move the heart, used parables or illustrations, stories, comparisons, drawn from the scenes of nature and familiar life, to a large extent in His teaching; in regard to which a woman—type of the masses—said, "The parts of the Bible I like best are the 'Lives.'"

Taught by such models, and encouraged in my resolution by such authorities I resolved to follow, though it should be at a vast distance, these ancient masters of the art of preaching, being all the more ready to do so, as it would be in harmony with the natural turn and bias of my own mind.

I was careful to observe by the faces of my hearers, and also by the account the more intelligent of my Sunday class gave of my discourses, the style and character of those parts which had made the deepest impression, that I might cultivate.

After my discourse was written, I spent hours in correcting it; latterly always for that purpose keeping a blank page on my manuscript opposite a written one, cutting out dry bits, giving point to dull ones, making clear any obscurity, and narrative parts more graphic, throwing more pathos into appeals, and copying God in his works by adding the ornamental to the useful. The longer I have lived and composed, I have acted more and more according to the saying of Sir Joshua Reynolds in his "Lectures on Painting," that God does not give excellence to men but as the reward of labor.

To this, with my style of delivery, and self-possession, and command and flexibility of voice, and power of throwing myself into the characters I was depicting—thereby feeling their emotions, and expressing them in such language, and looks, and tones as they would themselves have done—I attribute the "popularity" which I early gained, and maintained for well-nigh forty years of a public ministry.

These things I mention for the instruction and encouragement of others. If, as in other spheres, "pains and prayer" will do anything.

A little girl was once asked the following question, "What is faith?" She replied, "Doing God's will and asking no questions."

The first edition of the third volume of Mr. Forester's "Life of Dickens" consisted of 10,000 copies. It was sold out within ten days of publication, and a second edition is now in the press.

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

If you have ever tried it you must have been struck with the few solid thoughts, the few suggestive ideas which survive the perusal of the most brilliant of human books. Few of them can stand three readings, and of the memorabilia which you have marked in your first reading, on referring to them you find many of them were not striking, or weighty, or original as you thought. But the Word of God is striking; it will stand a thousand readings, and the man who has gone over it the most frequently and carefully is the surest of finding new wonders there.—Rev. James Hamilton.

When men live to themselves, and are satisfied that they do no hurt, though they do no good, are scarce, selfish, wrathful, angry, peevish, or have their kindness confined to their relations, or otherwise are but little useful but in what they are pressed into, and therein come off with difficulty in their own minds; who esteem all lost that is done for others, and the greatest part of wisdom to be cautious, and to discover the necessities of men; that make self and its concerns the end of their lives; whatever otherwise their professions may be, or their diligence in religious duties, they do very little either represent or glorify God in the world.—Dr. Owen.

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The New England Farmer says:—Wooden water pails, whether to be used in the kitchen or at the stable, should receive two or three good coats of gum shellac varnish, dissolved in alcohol, well laid on both inside and outside.

HOW TO USE A SPADE.

The man who can handle a spade properly does not find it very hard or laborious work. He first lets the spade fall of its own weight down to the spot where the spadeful is to be taken up, taking care that the breadth on the surface of the ground is not more than four inches; then he draws back the spade a little, which takes off much of the friction of the descending blade.

MUSTY WHEAT.

What can I feed musty wheat to so as to get something for it? Would you advise roasting and feeding to young pigs next summer? I suppose it is out of the question to do anything toward making it fit for market, though there is no grown grain among it.

TO CLEAN LAST YEAR'S SILKS.

For the remaking of last year's black silks, may be recommended an excellent mode of cleaning. Rub each breadth carefully with a woolen cloth to get the dust from the surface, then sponge it all off in water in which one or two black kid gloves have been boiled, a quart of water for a pair of gloves; iron while wet, with extremely hot irons, on the wrong side.

USE OF TOBACCO.

Tobacco belongs to the class of narcotic and exciting substances, and has no food value. Stimulation means abstracted, not added, force. It involves the narcotic paralysis of a portion of the functions, the activity of which is essential to healthy life. It will be said that tobacco soothes and cheers the weary toiler, and relaxes the overworked brain.

It is the peculiar work of the Spirit to open the eyes and enlighten the soul by an effective illumination, and discover to us the evidence of Divine truths; nor can the proposal of the object with the greatest certainty evidence, or by mortal reason cause men to discern spiritual things spiritually; since there must be a supernatural light, and suiting of the visive faculty to the object.—Fleming.

Paper made from the papyrus plant lasted from 1822 years before the Christian Era to the Eighth Century. Egypt was invaded by the Arabians and her trade destroyed. It was then, for the first time, that cotton paper was imported from China by the Arabians, who, two or three centuries afterward, supplied us through Turkey.

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Synod of Toronto, Canada, Presbyterian Church, in Gould Street Presbyterian Church, on Tuesday, 31st March, 1874, at half-past seven o'clock P.M.

MEETINGS OF PRESBYTERIES.

PARIS.—In Dumfries Street Church, Paris, on Monday, 11th April, at 11 a.m. MONTREAL.—At Montreal, in Presbyterian College, on the first Wednesday of April, at ten o'clock forenoon.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temperance Board and Sustentation Fund—James Croil, Montreal. Ministers', Widows' and Orphans' Fund—Archibald Ferguson, Montreal.

New Advertisements.

NOTICE.

A meeting of Ministers and Elders of the C. P. Church, who are not prepared to press for Union on the proposed Basis, will be held (D.V.) in the basement of Church's Church, Toronto, on Monday the 20th March, p.m., and during Tuesday for prayer and conference.

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On Monday, the thirteenth day of April next, at twelve o'clock noon the undersigned will apply to the Judge of the said Court for a discharge under the said Act.

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Canada, Province of Ontario, In the County Court of the County of York.

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