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NATIONAL RIGHTEOUZNESS.

SERMON BY THE REV. J. B. EDMONDSON, O. columbus, ont.

Rightcourness exalteth a nation; but sin is a repreach to any people. Proverbs xiv. 34.

Righteoneness is something very frequently spoken of the oughout the Holy Scriptures. No intelligent reader of the Word of God can full to pore ive that it is of vast and vital importance to every rational being, whether on the carth or in the heavens. What was the difference between Cain and Abel? The latter had rightoousness and the former had none. The presence of it fits a man for eing a faithful, willing servant of the Most High now, and for dweiling with the sanctified hereafter, and, greatest of all, for companionship with Jesus in the botter land. The absence of it indcater that the destitute soul is doomed, u .. less a change be made, to dwell with devouring tlames.

Let us humbly endeavour to answer the question, what is righteousness? By looking at it in God, we will get the fullest, brightest view of it that it is possible for us to obtain. The Lord is righteous. That is, He was always disposed, from His inmost heart, to be fair and just with all His contures. When the captive Jows murmured against God, and pronounced His ways "unequal," they thought He had not treated them rightcourly. The Creator is ined them righteously. The Creator is inclined to do right with all His dependents.

From that inclination He has never once sometimes says that his deed is not merally deviated-not even when dealing with the the wayward and the fallen. He has never demanded anything from any creature, which that creature as originally formed was not competent to give. Ho has never been upjust in H is rewards. Ho has never harmed any, never decloyed any. He has nover planted a longing desire in any heart without making provision for its satisfac-tion. "Has tender mercies are over all His works." "He is right-ous in all His ways, and holy in all His works." "The right-ous Lord leveth righteousness." He cared more for it than for any creature He has Bright and happy angels sand their Maker's praises; and perhaps for ages they were engaged in the delightful employ. But in an evil hour they forsook God. By this act they disrobed themselves of the garments of righteousness that they had worn since their creation. What does the Lord, whose memorial has been "the Lord God, merciful and gracious," do with them now that they have fallen from their original righteousness? He hurled them from the mansions of the blest; and at this moment is holding them reserved for the judgment of the Great Day. He would not permit even the greatest of them to sully with impunity the righteousness of heaven. God created man in His own image: and He cared tenderly for the first parents of our own race. He put them in a delightful home. He came down at times to converse with them. He delighted to behold them in their primoval holiness. But when they sinned and fell from their original excellence of character, what did the Creator do with them? He drove them from the garden, pronounced sentence upon them and erected a flaming sword to protect the tree of life, lest they should partiate of its fruit. By losing the righteons-ness in which they were created they for-feited all claims to the friendship of Gol He loved them, but He loved righteensness

What God is in moral character men ought to be. The works of men should be the same in kind as those of their Maker. In substance the Creator says to men. "Be Were man of all classes and all positions in the lands, to incline their heart to the right, and do it at all hazards, the nation would be righteens. Were all, from the severeign on the throne down to the humblest subject of the realm. whother in private or in public capacities, whether in private or in public capacities, thus to live and act, no man could-deny a good national characterito that people, Some have it in their power to do make to create and uphed a national right-ousness than others. The rulers of any land have great power for good or for evil in this respect. Happy is that people whose soverign and whose rulers have the fear of Gal before their eyes. Such righteousness ex-alts a nation. So said the wise man. Solomon had experience in the matter. He swayed a sceptre for many years, and over a great people; and he ruled with marvel lous success. No doubt his mind was upon the history of the nation over which he ruled, when he penned these words. He, a man of experience and an in spired man, declared righteon wars to be the exalter of a nation. Wherein does that exaltation consist? We answer in genera. Wherein does that prosperity. Righteonsness fosters industryl and industry makes honres and accumulates wealth even on barron soils, and in frozen lands, while indolence starves when nature is most profuse in her gifts. Righteonsness promotes peace throughout any land. Where it reigns, civil discord cannot come. The righteous nation bears song before it unsheats the sword, even against a foreign for. Rightenumers is the foundation on which civil lib rty rests. Where it obtains, the people cannot be outhrailed. If Britons not he slaves, it is because they are a righteous people. Then righteousness should be dear to every heart.

There are times when it appears that some men forget that the nation to which they belong has a righteoneness to uphold. There are occasions on which the nation's eracter is in danger. Dieds are done

during the time of the action of our rules offs to bring too blash to the national chick. On each occount votes have bee . . o laud bought, and to large numbers Bribery to: som veas na been fitting its hydra head in our land. Few, if any, with dony the tours of the statement made. Would that it could be demed. The press athems it to be so. The affirmative is made very generally. It cannot be is lieve I that publishers have banded together, in nahāly ulhauda, to bake the good name in itaholy alliance, to bene the good name of the country. Men that are servery engaged in polytical life admit and depict the tinth of the statement. Observation con firms 1. None but the man who is wikely bind, on doubt that birery is practiced, and three in divers ways, on election days. There is not ust but that this also mind given There is not ubt but that this all miding evil exists to a greater or less of this indirect every county throughout the whole Diminsion. Not that we effi in that the detection from the national righteen-ness is universal. Wide-spread as the evil has been in, great as has been its accursed growth, we rejuice to believe that the great heart of the people heart time to interrity. beats true to integrity.

To bribe a man to vote contract to his onviction it is a full deal, whether the gife be off red by a Conservative, or a Reform ex. It is using unlawful, unhallowed in anto reach an end—an end that may be wrong. A man might better take unworthy means to get his neighbour's purse than to get his neighbour's vote. The true man values his vote more than he does hi-Mon'y represents the sweat of a man's brow A vote represents the sweat of a man's brow A vote represents his civil liberty. In lessing his m ney he lo-es the comforts of life. In selling his vote, he parts with his character. Rubbery is a lesser evil than bribery. The briber, with his money in hand, seeking his neighbour's statement in the bland to the old. base, inasmuch as the man whose yere he purchases has a will of his own, and may resist. But unfortunately for his argument, Eve had a will of her own, and a stronger one than the poor fallen man has now. Notwithstanding, sontence was pronounced upon the sorpent: " Dust shall be thy meet, and on thy belly shalt thou go.' briber too is guilty, and shall meet with his recompense of reward. The man who receives an offer for his vote 14 insulted; and should say to the tempter, "Get thee behind

Bribery is a thing abhorrent in the sight of Heaven. The carse of the Almighty gos with it. A moral blight cones but a upon the giver an lupon the receiver. They may not he conscient of it themselve. Their fellows may take no note of it. But a scaris left upon each of their sou's. The Lord says in His word that it is "tle wicked man who takes a gift out of his bosom to pervert judgment." No man who bribes should be a member of the Church of Christ. A single act of bribery is on ough to send a soul to pordition. Bribery is not merely an "indiscretion" as the political morality of some has become. It is a flag rant immorality. The professed C rest in who bribes, denos the Lad that bought him with His own blood. Peter denied his Master. He did it three times, and at last attempted to strengthen his falsehood by the use of an eath. O, how ar poor Peter The difference between Peter and the Christian who now uses a bribe, is this: the one did it by word, the other does it by deed. Peter repented of his great sin; he wept over it; he feat hum hat d in the sight of Christ. For the pentient Christian who has been so far led astray, there is pardon to be had. The blood of Christ, and that blood alone, can wash away his scarlet sin.
But it is only for the pointent ovil-door than the founts a opened for sin and undeanness avails. David fell when he put Urish in the front of the battle; the Christian falls when he stoops to bribe a fellow man. If there be anything in this world that causes angels—these "ministering spirits who minister for those who shall be heirs of salvation,"—to weep, it is to see the Christ-an so far forget himself, and deny his Redeemer.

Time state of things has not sprung up uil at once. A nation does not depart from its integrity, as far as we have gone, in a day or in a year. It is to be feared that the standard of public morality in this matter is not as high to-day as it was thirty or forty years ago in the land. No nation has ever had so high a standard of political morality. that it can afford to lower it with safety. S sould the many immoral practices that are followed on election day continue to progress, it requires neither a prophet nor the son of a prophet to foretell the is me Allow fire to sweep over new fallow ground, and forthwith there springs up a rank growth of noxious weeds. Bribery will bring an unholy horde with her, and will shelter un der her wings envy, strife, falsohe at, theft. murder, and such like. As the poet said of another evil thing, we may say of this evil: "O bribery, hide thy bosom, hide it deep,
Ten thousand snakes, with black, envenomed
mouths,

Rest there, and kiss, and feed through all thy breast."

Let us not delude ourselves with the vain hope that, though the evil exist, it will run is course single-handed through the had. No. not for a century, or for half a century. Should this and kindred immoralities be come rooted and grounded in the land. what then? A day of national reckoning i met one. Some hold that the signer receives all the punishment his sins deserve in this life. This we repudiate. But we do hold that nations as such most with a full recompeuse of reward in this world. Nations as such, we have no right to believe will have any future life. Then every national offence must be at ned for here. The people who

He forbids the earth to yield bee fruit, and this good confession. If there have been amone, with ballow check and sunken eye, seven Proceedings of the more hands for admittance at every door. Again, ca since 1858, as all credibly information of passession of the confession of the he sends the pestilence, and the fever or cooler carries away its thousand, and the voice of mounting is heard in cv by conter of the land. Nor is it an uncommon providence for God to purge away the leaven of inquity by the sword. A nation's flood has then flowed on account of its transr ssion. It is the prayer of all hearts that on land recy lear, be spared from all such calamities. If we do not desire the nation to be made to pass through the fire. must follow after nightenusness, and hate and so in the reproach of hibery and cone mitant evils. The sword may not come in our day, but come it will if we rebel and depart from the ways of the Lord.

I appeal to you, as Christian men and Christian women, that you exert you influence in every way you can to handle the hateful practice from the land. We do not desice to transmit to posterity a heritage of shame, of crime, of woo. Don't stand by and see any man tarnish his natural g itemericas without communitaring with him, without reboking him. Expose him if it be in vour power. Yin ought to expage the hest friend you have who acts thus. Righteourness si ould be dearer to your light than any earthly frond you have. God lives it, and you should do the same. You a o til love it with all your heart. In propertion as you have your country's welfers at heart, and as the principles of the Gospel Islee n vour souls, you will battle for the right. But some man will say, "It is eas a fa preach marality from the pulpit "na t is to practice it an alactica days." Our oncon ats belog; and we must meet them with their own weapons." You must be the 'You must deepede vourself and ev to desiray your neighbour's character defines the natural right-quieness! W sare von must? It must be the devil who save it. There is no man who does not make his party in notified his God, who save he must do evil that good may come. Better suff in thousand defeats than usp foul means to cain a victory.

Lapank to-lay, brothron, in bobalf of party in notities. The publit from which each a cound is given is degraded. I hope that the Courch of which I am a member may never become identified with any not treat narty. She should rise above all such attracts, and guilbring systling line folds the sport man and soud women of all mast on Thought wout Proches manuse to ha a thee Carservative or Referm. The American Productionian Chirolista day is ander a limbility on account of her poli-The Democate vouths non't tell har communion beinnes sho is so there willy B-publican. She decided however the lendon and the len nature which the navor enable to have do no. Let notified office heaver nor members of our Church diangthing or an anywhere, wherehe our landmination will appear to ha a She should raise her voice in defence of morality. Let me besech of you then that during the country contest von, as Christians, snoak and act for the national vishteousness. Don't let it lie bleeding in the dust. May God make us all faithful in the cause of truth.

Union.

Editor BRITISH AMERICAN PRESERVERIAN.

Dain Siz,-I beg leave to request your insertion of a few remarks up in contain bearings of the Union question which have not been submitted by any of your numerons correspondents on that interesting subject. I know no feature of your excellent journal more hopeful than the complete freedom of expression which it allows, and en passant, permit me to remark that the general tone of your correspondents is, onhe whole manly and generous. To this rule I do hope that I will present myself as no exception. Mr. McTavish, than whom there are few, if any, to whom the Canada Presbyterian Church owes more, as a work ing Christian minister, appears to me to have presented a most reasonable plan by winch Umon may be accomplished, if it be thought expedient, to enter upon it at present at all. That Union at present, however, is not expedient appears to my iniad very plane. I had long expected that a generatio of time since the Scottish disruption, along with the perfect religious liberty of our noble Dominion of Canada, would have ere this paved the way for a hearty umon of ail Presbyterians, to fight under the same banner, and to achieve the same victory. 1 had entertained the hope that m such circumstances there would be no difficulty in having a union without compromise of principle. But unless a distinct article in the Basis concerning the Headsup of the Lord Jesus Christ over the Church this happy result cannot be attained.

I am very much astonished to find so many of our excellent breturen so urgently maintaining an opposite view. I. for one. will never give my consent to union with out such an article.

It is a sine qua non, without which any scheme which may be devised will only rend the Church in pieces, instead of mainsow to the firsh shall of the firsh reap cortaining her integrity. Now why? Barruption. Justice may tarry long, but it will cause to leave out a fermal statement in come at last, and come as a thirt in the Basis on the subject referred to would night. The Judy of all the carch has in my be so changing the habit of former unions

ways of punishing national code, and of the alter the position of all the Chalches our ring away a people's guilt. At one time in w united, he have fermerly witnessed all credibly information of the least of it, that ed, pessessing st rather unhappy all of a sudden (4 our proposed Union should be constrained without it?

With all Jue respect for Mr. McDonnel. land demanded.

But what do the majority ask of us? They ask us to receive a document as unknown to history as it is extremely sectarian, viz., "The Act o Independence.

This Act reads as follows in one part, The freedom and independence of this syzod, in regard to ah things spiritual, cannot be called in question." Now, this is forced upon us, while all that we ask at the future Cunich is to declare in favour of a doctrine to which ail parties profess their attachment. But we are thus expected to boo me Erastians by according an article which we cannot believe to be true. It brings me in mond of a scene in childhood, when my venerable father had the honor of receiving an interdect from the 'Court of Session' forbidding him to preach the gospol, and when all the effection he paid to it was a pleasant remark to the following effect, "I must go down to the jail to make inquiries about my future lodgings

The Synod mentioned in my extract is in full communion and sympathy, to this day, with the Cau ch of Soetland, which is bound if the State chose to enforce the law to settle ministers, when the people render objections, against the most earnest remonstrances of the parishioners, in accepting the present Basis, then, we of the minority must become one with "the Kirk m their present relations to the Scottish Establishment. Mr. McDonnel speaks also of enthusiasts on either side. That is a favorite expression with many. But my prayer is that the Lord may grant us a just enthusiasm, in advancing the cause of a true Presbyterian d ctrine which we conceive to be it t another name for Scriptur al truth, u itil a reasonable Basis can be found on which to erect a glorious spiritual Temple in which God himself will delight to dwell.

I fear, however, that delay is imperative in the meantime. "How can two walk toin the meantime. "How can two walk to-gether unless they be agreed?" So far as my experience is concerned, I can see no co-operation or sympathy worthy of the name of fellow Christians between the two Churches, and a worthy Baptist minister mule the same temark to me, not long ago, which shows how others are viewing our movements. Might it not be well to wait for sometime until an earnest co-operation and mutual affection, will compel the co-worker to say "See how these Caristians love one another," rather than grieve and oppless a few of us, who are compelled ith the most sincere refueinnce to resist the great mass of our brethren.

I am, yours most truly. NATH. PATERSON. Martintown, 8th Jan. 1874.

Home Mission Regulations.

Editor BRITISH AMERICAN PRESENTERIAN.

MY Dar Sir,-The illiberality of some of the Home Mission Regulations of the C. P. Cincon is striking. On page 48 of the minutes of 1871, we find the following enactment: "That ministers or probationers who have retired from the ministry, and entered on some other calling for a time, shall not have their names put on the list of dist ibution without the permission of the General Assembly; and that ministers resigning their charges more than twice shall have then names put on the list only with the permission of the General Assembly to

that effect." The linberality of the first part of this regulation has been made apparent from the letters of correspondents, anonymous and otherwise, in connection with the recent settlement at Dandas. I agree with those who say that it was in violation of this regulation that the settlement referred to took place; but I think the law should have been such as that it would not have been illegal. Mr. Laing has done nothing to make an investigation before the General Assembly nocessary, in order to his becoming "eligible for a call. Professor Young has done nohing on account of which he should be ex cluded from the pastorate of one of our churches until after leave be obtained from the General Assembly. No provision, however, in the law, has been made for these or aimilar cases.

The second part of the regulation is, if possible, more illiberal than the first. I might write regarding the ambiguity of it, and ask, "Is it only prospective, or retraspective, two?" If retrospective, low far back does it extend?—to demissions in Scotland, or I oland, or United States. Whether retrospective, only, it is for retrospective or prospective only, it is far from generous, especially in view of some of the other enactments. Presbyteries are authorized to dissolve pastoral ties, when supplémented congregations do not give as the Lord enables them. The Committee, again, may withhold the supplement when there are arrears of stinend in the congre gation. Can the minister do anything-olse than resign? In it magnanimous? Is it! kind to a brother to make have necessitating.

it, and then to attach a penalty to resignation? The minister is not always to blame for the went of liberality on the part of his people. He is not always to blame when the congregation falls into arrears of sti-pend. We all know how easy it is to fur-rish a pretext; r leaving the Church, and how difficult it it is to fill up the varafed places. The faithful exercise of discipline will empty some of our pews. A good, sound temperance sermon may do it. The With all allottiffect for Mr. McDonnel, will empty some of our paws. A good, I take strong exception to his mode of sound temperance sermon may do it. The reasoning in this head. He speaks of our interesting in this is not the externe wing of the cased at the Lord's the Canada Presbyterian Caurch. Now this is not the case. We are asking for no election, the marrying of some parnew doctrine. We make no other request tenlar young lady in the congregation, or than a unfortablers of the Caurch of Scothallard dependent. the not marrying of half-a-dozen others, may do it. For only two or three families to withdraw from a small congregation is to windraw from a small congregation is sometimes a serious matter. There is no material, nerhaps, with which their places can be filled, and the congregation, as a whole, do not hold themselves responsible for the pecuniary losses incurred. In many of our country congregations there is no recognized responsibility, except for individual subscriptions.

Sometimes there is no alternative for a faithful, honest, upright muster but resignation. Why, then, should there be a stigma attached to it? According to this law, nation. to resign frequently is disreputable.

Resemntions are not always had things. A man may be very useful in his second, after he has ceased to be useful in his first charge. In the face of this law, it requires a good deal of moral courage sponton onaly to resign. By implication, at least, it says that something must be far wrong with the minister who has to resign more than twice. The H. M. Committee cannot take the responsibility of putting his name on the roll of probationers. The case has a bad aspect on the face of it. Take care, fathers and brethren, that you do not resign too often. If you do, you are marked men; you are suspected; your case must be inquired into. Your name cannot again be put on the roll until the Supreme Court have an opportunity of sitting upon you.

That " preachers who have been on the roll for three yearr, and ministers for two years, without settlement, shall have their names removed," is also illiberal. Some very good ministers have had their names on the roll for two years without settle-ment. The time that the name of a min-ister or preacher is on the roll is no test of his ability or or impracticability either. An early settlement does not prove worth and wisdom, and a late settlement does not prove the epposite. I know of some very fficient ministers who are popular only at home. One case is also known to the writer of a good paster who found a good settlement after his name had been dropped from the roll of probationers. There may be some other cases of a similar kind.

Another objection to these regulations is. that several of them have been openly and deliberately violated, as far as yet appears, with impunity. Better no laws than laws set at naught. The Committee itself even does not always carry out its own laws. There surely needs no loiter for a revision of these Home Mission Regulations.

Yours, &c., WM. PANNETT.

Springville, Jan. 12, 1874.

Sabbath School Anniversary.

On Friday evening, 9th January, the 14th anniversary of the West Church Sabbath school was held. Notwithstanding the inclemency of the weather, the basement was n wood with children, teachers, and friends. The report was read by Wm. B. McMurrich, Esq., showing that there are at present 19 teachers, besides superintendent and two librarians; and that more teachers are needed. The sum of \$142 has been raised by the Sabbath school, which was distributed as follows:-Boy's Home, \$20; Girl's Home, \$20; Sabbath School Association, \$20, Sabbath School Missionary, \$20; Saskatchowan Mission at Prince Albert, \$25; Home Mission of the Canada Presbyterian Church \$87. After this, the Hon. J. McMurrich, the superintendent, stated that he had received from the trustees of the Josse Ketchum bequest, the sum of \$20, to procure Testaments for the children of the West Church Sabbath school, and as:this was not sufficient, he had supplemented it, and nadenow a supply of Testaments well bound, many of them gilt, for the older scholars. He th a distributed 240 Testaments, and several picture books to the pupils of the infant class. The pastor, Rov. R. Wallace, then told the story of how Luther had presented a single copy of the New Testament, in German, as a New Year's gift, to the children of a Gorman village, near the Castle of Warthburg, 1st January, 1522. Some of the teachers also spoke, the exercises were interspersed with the singing of beautiful hymns. The whole closed by Mr. McMurrich's usual yearly distribution of a bag of fruit cake, raisins, and apples to 250 young people. This distribution the hon. gentleman has kept up for many years.

In the notice of the auniversary searce of Cookstown Presbyterian Church last week, instead of eighty dollars it should have been eight hundred dollars, -announced as additional subscriptions obtained from the members of the church.

hone dwa.

If I had known in the noming.

However, if the day

The sorte relate:

Would record to me mind

I said when you went away,

I indicate none assett, derling,

Nor gives you medit so pain?

End you was a too.

With host and tone,

We upen a never take back again.

For though in the quiet evening
You in ty give not too kied of peace,
Yet it enight be
I also never for the
The poin of the heart should come.
How mour perfects in the morning,
That he we come home of alght!
And frontainer of poken
To tharsh words spoken
This somewoun moler set right.

We have a croful thoughts for the stranger, And smiles for the sementime guest. Fut of for "our own".

The bitter tone,
Thought a tone "our own" the best.
Alt her with the curre impatient;
Alt from with the curre impatient;
There a crud fute,
Were the midt to lead of soon;
To end the work of morn.

Ap rear after veer departing
Boars with it our fed sures away,
our hands should closp
With closer grash
The dear ones who with us stay.
All time is too brief for trifling,
And swift : no the hours we spond;
with life ites flown
In Lat 18 love four own,

. Select Bending.

Religious Vows.

BY C. S. ROBINSON, D.D.

Tew persons have reached reactivity without haing been presend, first or last, with some most peoplexing questions concerning the duty or privilege of making vows. It is a rare theme in the pulpit; not so rate in pastoral conversations. Perhaps good will be goined from a quiet study of it.

Classic history makes clear the fact that all religious and schemes of faith have encouraged their devices in the practice of offering their gitts to their deities. Temples of every sert, the world over, are filled with volive tablet, and coolena, presented by grateful recipions of what they concerved to be divine lave, when they have been delivered from danger or prespered in difficult enterprises. Even the ratuals of Heathenism, the wildest and the wisest, seem to agree in this. The custom, therefore, has very ancient authority. The first yownerhiesed in the Bible is that of Jacob at Bettner. But this was no original invention of his. Nor was it ever announced from Henden as a duty. Its history is as old as the ameals of the race.

Hannah vowed that S and old hould be devoted to the servee of the Lord all the days of his life and no razor come upon his head.

But Hannihal's tather did much the same when he pledged the infant to be the eternal enemy of Rome. There appears to have been so much of a certain kind of religiousness in Hannicar's case as in Hannahl's. David vowed unto the nighty Glid of Jacob that he would find a habitation for the tabernacle before he would give sleep to his eyes or slumber to his evelids. But the forty who I unded the medves "with a curse" not to cut or drink until they had killed Paul wate in their own way conscientious. A wild and their ling-interest is given to the whole book of Judges by the unfortunate vow of Jopich taxt he would offer up for a burnt sac ilice what-sover came forth from his doors to meet hem when he returned from tighting with Ammon. It proved to be his own daughter. But every commentantic who writes upon this passage ment ons the curious parallel of Agamennon's sure idea of Ipingonia.

Concorning all of which, it needs to be remarked that heathen and Hebrow sontiment was absolutely agreed in one thing. A vow was positively ir evocable. No one ever seems to have doubted for a instant that the obligation incurred could in no way be discharged save by a literally faithfulfulfilment without delay.

The philosophy underlying so plain a conclusion was eminently simple. The main this sure of a vow by in the fact that, since it was voluntary, it must be scrupulously and religiously observed, no matter how flored the reluciance or unexpected the result. It may other person had imposed it, that he might be implored to interfere for release and let up the promise. But a vow, by its very nature, assumed independent self-decision, from which, of course, there was no appeal. Hence, the united public sentiment of the emire world in all ages may be considered as a meentrated and well expressed in the interance of the royal preaches: "When they were a vow unto God, defer not to pay it; for he hath no pleasure in fols. Pay that which thou hast vowed. Better a sixthat thou shouldst not yow than they shouldst vow within they shouldst not yow than they shouldst vow and not pay."

The great lawgicer, Moses, acting under divine dusction, found this custom when he came to the leadership of Israel. He set himselve requeste the practice and put it under some code of intelligent management. His harguage is exceedingly significant. He not only omits all sort of confirmation and countenance of the exercise, but he acas a single sentence which might seem almost like a deprecation. These are his exact words on intecluding the subject: "When them shalt was a vow unto the Lord thy Cod, thou shalt rot slack to pay it; for the Lord dy God will surely require it of they, and it would be sin in thee. But if thou shalt fortear to vose it shall be no sin in thee."

Then after the arrestment of the printiple—namely, the if any one refused to hear; but the remarks there was build no wrong, even to a very thine course at just that if he did make one he must easily it out underably, even

to its smallest provisions—this carliest is gislator proceeded to lay down what now appear to me most complicated enactments, thillhen could not yow without the ceneral of their parents. A wife was to be released from may yow if she had entered into it without the knowledge of her husband. Wive, however, could reject their husbands objections if they knew of the obligation and did not interfere at the time. All yows were void if torced by violence or hear. To yow an animal to God made it necessary to bring it at once to the priest. To yow an impedect or blemished victim was to be reckined a misdemennor. And certain low and victims mutters, as to concubines and Joys, could not even be made the subject of

Thus the practice inevitably brought with it a most intricate and perplexing train of ensuratical distinctions. And the Rabbi sin after years had to keep up the har-splitting evasions. Refinements, as subtle as tanguage could state, allowed or disallowed the infringements of exact terms. It you wowed a house, and the house fell down, then you were not responsible; but if you had said, insee ad, the price of a house, then you had to make it good. It you wowed an annual, and then it proved unseaned, you were exempted from blame; only you must give another animal. Then, also, one was forbidden to evade his vow by a reserve or subterfuge of words. He must not say: I voved a sheep, but I kept back his bones. And a man who vowed not to sleep on a bed could be arraigned for sleeping on a skin. So the fine-span entanglements muitipled, until, at the coming of Jesus Christ, the Jewish nation and a code of traditions and glosses as intricate and contused that the original sense of Scripture had become almost totally obscured.

Now, when we pass over from the Old Testament into the New, the most observable thing to be noticed is this: no precent whatevever is given on the subject. No regulation is prescribed. Indeed an absolute silence is preserved as to the principle or duty involved. You may search you concordances in vain. The word vow occurs but twice in all the new Testament and then without any connected expression to give us a hint as to rejection or approval.

These are the two instances: The Apostle Paul made a vow, nobedy knows what about (Acts xvii. 18); and there were four men in Jerusalem, unnamed, and unlistone, who had a vow on them so that they could not shave their heads (Acts xxi. 23). Ab at the first of these we really have no further information. About the second we are information. About the second we are information about the second we are information and Paul and the odors, and there were told to consider themselves no longer bound, proceed at once to wliequishment and purification, and behave themselves like Christians under grace.

On the whole, therefore, it would seem that we are at liberty to infer entire release from the old bondage of such cust ms as these. Not that any one can treat a real vow lightly; but there is no nacd of any one's making it. It is not in the spirit of the New Testament, which is one of liberty.

If it be asked, with any real cander of desire for an answer, whether there may nobe some good in the practice of special vows or definite covenants with God, to work young Christians might itsert profitably, then a reply must be given with serious caurien. Freedom is by no means law leasures; liberty is not license. It is passible that there may be found in our chardlessome persons, or even in our own moods some moments, to which we satisfate they not forbidden, we must remember they are not commended either.

Lifting Both Hands

During the winter season a young lady, white crossing the ice, came to a thin place and fell through.

A gentleman sitting by his office window, hearing a cry for holp, hastoned to the spot. He itemediately put out both hands, saying: "Class my hand tightly, and I will save you."

She replied: "Oh, I cannot lift up be he hands! One rests upon the ice; were I to raise it I should surely sink."

He answered: "Let go your hold upon the ice, trust me, and I will save you. Were I to take one I could not draw you out."

She then raised up both hands, he caught them, drow her out, and she went on her way rejoicing.

Are there not many who, while walking through the sea of life, come to some point where they see their needy condition, and cry to help?

The Saviour hears the cry and stands with outstretched arms to save them, but, like the young lady, they are unwilling to put up both hands, saying in the heart, if not in words; "Oh, were I to lose my hold upon earth I should surely sins, for H might not save me; and then what should I have to lean upon?"

But the Saviour stands waiting, saying, "Trust me. You cannot ching to both. Let the fleeting world go. Look to me. I will take you from the 'horntle pit and mny clay, and set your feet upon the rock,' where you can rest secure from time and eternity."

Some obey the voice, lift up both hands, crying: "Lord save ine or I perish," are saved, and go on their way rejoicing.

But, atast too many would be saved by raising one hand to Christ, while cleaving to the world with the other, placing it either upon its riches, honors, or pleasures, locking that they cannot give up all for Christ.

And when Christ says, "Leave all and follow me." they turn book and sink deeper into worldliness and are lost; yes, lost for ever.

Live in the sight of God. That is what heaven will be—the eternal presence of God. Do nothing you would not like God to see; say nothing you would not like Him to hear; wrise nothing you would not like him to read, and read nothing of which you would not like God to say, "Show it

A Lamentable Pact.

AV REV. THEODORE L. CUYVER.

One of the most lamentable facts of the day is that so large anumber of native born Americans are aplicants for political appendixments, and for "sang berths" in postoffices or enstom-houses, or in some way of genting a likelihood without head work, Every week brings to one door some solicator for a letter of recommondation to the disponent of paheorage. A "situation" is what the hungry applicant is after. It matters little what the situation is, so that it families daily bread and butter, and requires no skilled labour. If it keeps the volf from the door, that is enough.

The idea of acquiring profesency in some skillal art or handicraft, and of rising into honorable success, does no tenter into the calculations of these inonunerable place seekers. To do as little, and to get as much, as possible, is the chief consideration. And cast majority of these waiters of fortune w'o are trying to live by their is are native Americans. It is but seld in that a foreign born applicant comes to us for a significant of recommendation. The young German takes to his trade or to the form. The Scotchman is busy at the mill, factory, or the warehouse. The I islaman takes to his how or his spade. But on the how of tens of thousands of our young countymout it is plainly written "I won't work."

As a necessary result of this growing mania fr living by the wits, there is a lamoutably small number of our native couth who are learning any trade. Hornes Geordey said to us the year before ins Josth, "I cannot lay my finger on a single young Ame ican who is learning a trade. They are above it; and they leave mechan-ies' pursuits to loreigners." Our modern Prank in spoke the truth. Wint Mr. Carley observed has quite allied with our own observation. In the last half-dezen years, among the scores of our years, among the scores of our years, among a missimal who have applied to us for aid in gelting a "situation," only one descred to require a mechanical pursuit. He get discouraged very soon, and turned "countries are "broad and world sectors." er jamper" in a thread and needle store. It a new York dry goods merchans or the President of an Insurance Company should advertise for a clerk, they would have a hundred apdicants in the same hour. If a boot maker should advertise for a smart Yankee boy to some and learn his trade, he would not have two applicants in a week Nearly every shoomaker that we know of Brooklyn is a German. The great Reger Shorman's useful and honorable trade is sadly out of fashion. Lyman Beecher's father was a blacksmith; but if one of Lyman Bercher's descendants should take to the anvil, he would be published for and wide as a "phonomenon." In our native region thirty or forty years ago nearly every lad either learned a teads or went to work on a farm. Here and there one migrated to a large store to become a merchant or entered college for a professional educaand for worse. Mechanical pursuits are voted vulgar. The rage is for clerkship in stores or banks or public offices, or for a her - nazard life of speculating and go t no rich easily and rapidly. Hard work and slow, sure pains by honest toil are becoming out of vogue. The race of native Frankling, Stermans, Burritts, Greeleys, Henrys, Palmers, and Wilsons, who have from humble into eminenco michanical pursuits, is likely to become

It is not popular or pleasant to savit, but we hone-thy believe that this is a sign of national degeneracy. A New York Collector of the Port, remarked not long ago, that he had in possession seventeen thousand applications for "betthe" in the Custom-house; a vast majority of these were na ive Americans! Such a fact is a national magnace. It formshos food for grave reflection to overy American father and mother. It has its warnings for our sons.

These are "hard times," but they are the hardest on them who have no knewledge of some useful mechanical or agricultural pursuit. If the hard times send thousands from trying to live by their wits to living by honest work they will be a public blessing.

—Evangelist.

Faith, not Works.

Some years ago two men, a hargemen and a collier, were in a boat above the rapids of a cataract, and found themselves unable to manage it, being carried so swiftly down the current that they must both inevitably be borne down, and dashed to pieces. At last, however, one man was saved by floating a rope to him, which he grasped. The same instant that the rope came into his hand a log floated by the other man. The thoughtless and confused bargeman, instead of seizing the rope, land hold on the log. It was a fatal mistake; they were both in imminent peril; but the one was drawn to shore, because he had a connection with the people on the land, while the other, clinging to the loose, floating log, was borne irresistibly along, and never heard of afterwards.

Faith has a saving connection with Christ. Christis on the shore, helding the rope, and, as we lay held of it with the hand of our confidence, he pulls us to shore; but our good works, having no connection with Christ, are drifted along down to the gulf of fell despair. Grapple our virtues as tightly as we may, even with hooks of steel, they cannot avail us in the least degree; they are the discontented log which has no held-fast on the heavenly shore.—
Spurgeon.

Go and tell your difficulties to some Christian neighbour or friend, and if the passage be too hard for them, pray for light from above.—St. Augustine.

No religious work is unimportant, but the conversion of sinners is the main object of all religious efforts. A revival gives unity to the church, development to its resources, prosperity to its fluences, enlargement to its borders, and sames even the angels in heaven to rejoint.

The Pirst Widospread Sin.

In the education of the early world, the carliest e-minands almost entirely refer to bodily appetites and animal passions. The earliest widespread sin was brutal violence. That wilfulness of tempor—those germs of wanton cruelty—which the mother corrects so easily in her infant, were developed in the earliest form of human society into a prevailing plague of wickedness. The few notices which are given of that state of mankind do not present a picture of mere lawlescuess, such as we find among the medical nations of Europe, but of blind, gross ignorance of themselves and all around them. Atheism is possible now, but Lamceh's presumptions comparison of himself with God as impossible among the thought of building a tower high enough to escape God's wrath could enter no man's dreams. We sometimes see in very little children a violence of temper which seems hardly human. Add to such a temper the strength of a full-grown man, and we shall, powaps, understand what is meant by the expression—then the earth was filled with violence.

Violence was followed by sensuality, animal appetites which must be subdued in childhood, if they are to be subdued at all—were still the temptation of mank-nd. Such surs are, it is true, prevalent in the world even now. But the peculiarity of those early forms of licentiousness is their atterdise egard of every kind of restraint, and this constitutes their childish character.—Bishop Temple.

Ancient Babylon.

Mr. George Smith, of the British Museum, who has just returned from his explorations at Namrod, writes, in one of his let tors to the Daily Pelegraph of one of the phaces all the champers had been rifled at some early period, and they were full of coffins and sk letons belonging to an epoch after the fall of the Assyrian Empire. In some cases solid walls, six feet thick had been cut through, terra-cotta coffins inserted in the openings, and new brick-work built up round them. I came into one chamber utterly runed, full of coffins and urns. Parts of the flor alone remained.
There were several other apartments
belonging to the south-east palace also
rained and full of skeletons, but almost all had been plundered, and even the pavements sometimes removed. One beautiful portion of carved stone parament cut out of a much larger block, and used subsequenta much larger block, and used subsequently for an inferor purpose, still remained; and there were also bagnents of a very fine wall, painted war, seems in brilliant colors like the Exp. an traine; but the ewere so broken the I could not make out the subject of the representation. Some winged bulls which had adorned the entrance in this direction were also in fragments, while expressions throughout the ments, while every where throughout the palace the chambers were chaked with fallen beams of burned wood—the rafters of the 100%. House of the coal were present all over the place, and my fire was supplied as long as I remained at the sit with these remaints of antiquity. Some of the terra-cotta c flips were fine sp c mens, and not two of the same sampe. Try were mostly bricked up very closely, and the top covered by one or two slabs tora from the neighboring palaces.

How to Drive.

There is another point of importance in driving any horse, but especially a young one; is tao way you handle the rems. Most drivers everdrive. They attempt too much; and in so doing, distract or hamper the ho-se. Now and then you and a horse with such a vicious gait that his speed is got from him by the inest artificial process; but such horses a o. fortunately, raic. and hence the style of menagement required cannot become gene at. The case way is to let the horse drive homself, the driver deing little but directing him and giving him that confidence which a horse alone gets in homself when he feels that a guide and friend is back of him. The most vicious and inoxcusable style of driving is that which so many drivers adopt, viz.: Wrapping the lines around either hand, and pulling the horse backward with all their of fact, pulls the weight back of him with his mouth, and not with his broast and shoulders. This they do under the impression that such a pull is needed in order to "steady" the horse. This method of driving I regard as radically and superlatively wrong. It would tax the ingenuity of a hundred fools to invent a worse one. The fact is, with rare exceptions, there should never be any pull upon the horse at all. A steady pressure is allowable, probably advisable; but anything beyond this has no justification in nature or reason; for nature suggests the unnest possible freedom of action of head, body and limbs, in order that the annual may attain the highest rate of speed, and reason certainly torbids the supposition that by the bits, and not by the breast-collar, the horse is to draw the weight attached to it. In speeding my horses I very seldom gras, the lines with both hands when the road is straight and tree from obstructions. The lin s are rarely steadily tant, but held in easy pliancy, and used chiefly to shift the bit in the animal's mouth and by this motion communicate courage and confidence to him. I find by this mothod my horse breaksless, and goes mich faster, than whon driven by mon who put the old-fashioned stendy pull upon them.

From Mrs. Murray's Book on "The Perfect Horse."

God writes the Gospel, not the Bible alone, on trees, and sloweer, and clouds, and stars.

Let us be liberal and bountiful towards all men, and that without weariness. For it is an easy thing for a man to do good once or twice, but to continue, and not to be discouraged through the ingratumes and perversences of those to whom he hath done inod, that is very hard. Therefore, he doth not only exhort us to do good, but also held to be weary in doing good.

A Universalist Answered.

In the education of the early world, the carliest commands almost entirely refer to bodily appetites and animal passions. The prescher who had addressed a targe audientist wildespread sin was brutal violence. That wilfulness of tempor—those corms of wanton cruelty—violeh the mother corrects so easily in her infant, were developed in

The invitation was accepted by the Rev. John Hondrick, a immisser of the Reformed Church, a pious,but eccentric old gentleman, who tolt his sent, and, she dang in one of the aicles, address of the audience substantially as follows:

"My filinds, I have a few words to say

in condrug ion of what has already been

said. No doubt you have all neard of the finlabit cars of the world before the flood, how w ked they become, and what violence and bloodshed pointed the ast tauntit God, in wrate, sent the waters of the deluge, and swopt them from the face of the earth, and took them all up to happiness and glory. But there are poor Monh, a just man, who vexed his signteous soul with his filthy communications; the Almighty shut him up in an ack with a great lot of beasts, birds and repoites, and it was buffored about by the waters of the flood until the ark reaced on Mount Ararat, and then he d d not date to come out of the ark until he had first sent a 1a o and then a dove to see whether the waters and subscied. And, my friends, there was also Solom and Gom'rrah, the cities of the plain, wasse inhabitan's were a grapted, and were guilty of he minable inquity; the Lord raised down fice and brimstone upon them m wrath, and took them all up to happiness in heavon. But poor Los, who was voxed with their filthy and wretched a ration, the Lord's at him out of the cry of Sodom, and he went wandering about in much fear and perplexi y.

"Now, my friends, my advice to you is, go home, he, steat, sweate, p. 100 the Sabbath, and do all manner of in quity, and then the Almighty may, in wrath, take you away from this world of trouble, and if what the speaker says is true, take you up to glory, like the inhabitants of the old world before the flood, and of Sodom and Gomorah. But it you oney G d and keep his commandments, repent of your sins, and trust in Caustior saivation, God may keep you he o a long time in this trouble-some world before you are called away, and he takes you to himself in heaven."

The audience, pleased with the so rema ks, laughed heartly, and no, converts were made to Universalism.-—Prestyterian Weekly.

Milton's Daily Life.

Milton lived in a small house in London, or in tim conney in Buckinghamshuo. Of all consolations, work is the most fortifying and the in at healthy, breause it soluces a man, not by bringing hom, not by bringing him case, but by r quicing effort. Every morning he had a chapter in the Bible read to him in Helicov, and remained for some time in silence, grave, in order to meditate on what he had he ird. He never went to a place of worship. Independent in religion as in all else, he was sufficient to hunself. He studi d till midday; then, after an hour's exercise, he played the organ or bass violin. Then he restined his studies till six, and in the evening enjoyed the so-ciety of his frients. When any one came to visit him, he was usually found ma room hung with old great mangings, sented in an chair, and dessed quotty in black. He had been very beautiful in his youth, and his English checks, once delicate as a young girl's, retained their color almost to the end. Fow men have done such honor to their kind. Analst so many trials (a serivener caused non to lose \$10,000; at the restoration he was remaid payment of \$10,000 due non from the excise office; has house was burned in the great fire; When he died he only h ft \$7,500, including the produce of his library), a pure and lofty joy, altogether worthy of him, had been granted to him; the poet, buried under the Puritan, had re-apppea ed more sublime than over, to give to Christianity a second Homer.—Taine.

All creatures are morely shells, masks (Laive), behind which God hides himself, and deals with us.

Doctor Luther, said one evening, when he saw a little bird perched on a tree, to roost there for the night: "This little bird has had it-supper, and now it is getting ready to co to steep here, quite secure and content, nover troubling itself what its food will be, or where its lo lging on the morrow. Like David, it 'abides under the shadow of the Almighty.' It sits on its little twig content, and lets God take care."

And to persuade us he added: "For in due season we "tail resp if we faint not." As if he said, "Wait and book for the eternal harvest that is to come, and then no ingratitude or pervoyse dealing of men shall be able to plack you away from well-doing for in the harvest time ye shall receive most plentiful morease and fruit of your seed." Thus, with most sweet words, he exhorteth the faithful to the doing of good works.

"BREAKING IN" DOCTS AND SHO'S

The Harald of Health has the following newbreaking in beets and shoes. It is ru

"I. Never break in new boots or shoes. If they are not easy when now don't take them, for the boots will break your feet oftener than your feet will break the boots.

"2. If you go on breaking in bootleather you will need a special last, made with all sorts of protuberaneous to care spond with your distorted joints. Then you will

be sorry.

48. If you have large feet, a limit it in all honorty, and have your books unale accordingly. Then you will be hapry.

"4. If your shoot a ker don't know enough to make easy shoots and shoot, raites to take his work, and tell him to learn his trade before asking you patronage,"

المرفقة للمحارك بالمتلا بمطارك يجالها

Sabbath School Teacher.

LESSON IV.

January 25, 1 COURTS REMOVED \ \begin{pmatrix} \Property \text{Nodus iv} \\ \property \text{1-0, 21-31} \end{pmatrix}

COMMIT TO MEMORY, VS. 20, 31. PARILLEL PASSAGES.-Ps. ev. 27; John

With v. 1-3, read Gon. id. 1; with v. 4 6, Acts x, 38; with v. 6, Num, xis, 10; with y. 7, Matt. viii. 8; with v. 8, 9, Deut. xxxii. 89; and with v. 17-31, Exed. m. 18.

CENTRAL TRUTH .- God's groce is suffi-

LEADING TEXT .-- No man can do these miracles that Thou doest, except God be

We must not miss the links that join this to the last lesson. Mases has been changed in himself one, the day when he smote the Egypton, and wondered that brael did not see his fitness for the place of patriotic deliverer. (Acts vi. 25,. Ho has been in communion with God; has seen himself in the light of God's Holiness and majesty; has kaint such I some it. his exite, as are not common y learnt in king's pa aces, and are not instuded in the bearing of Egypt-So he sintuks from the work; is thoroughly empired of soil; prepared to recoive from God; be dependent on God, and give God all the glory.

Accordingly he raised several objections. the first is his own unfitness, ch. ni. 11. Who am 1," &c.? It is a good sign when one has learnt posson at unworthings. And the Lord does in t say "York you are just the man," as we should, but, "C itamiy, I will be with time. That is the only strongth. Rom. vai. 81. That was un answerable, especially as it had a "token with it, v. 12. His next is

2. The people will not know what I mean, when I say, Too God of the fathers has sent me, v. 13. I we concurred had pa-sed since God had ap on ed to Jacob, and doubtless the people had to gotten much in Egypt. The lepty is not very clear in cur our translation. It has betier be "I am, because I am;" i.e., my name is Jehovah. I am uncreased and eternal. Isa.

This objection removed, the Lord proceeds with instructions. He is to gather the olders of is not, in 16. This raises the third difficulty, and brings us to the beginning of our Lass a.

Wo have, therefore, in it the difficulty (v. 1), God's way of dealing with it (v. 29), and the effect (v. 27-31).

I. The difficulty. "They will not be-lieve me," &c. v. 1. No wonder Moses should lear time. They know him, as far as he was remembered, as one of Pharaol's household, and he and been forty y ars away. A message from G of was unusual: that they were to be delivered would seem "too good nows to be true," (ch. vi 9). They would not, he hared, believe in his divine commission, "They will say," &c.

Of course Moses ought to have reasoned that if God sent lum to deliver them Ho would make them willing to receive hand But how often are God's servants weak in faith, or footish in their cears ! Thus Moses, like Peer (Matt. x v. 89) is looking else-where than to the "I AM," who prepares and sends him. "J hovan, in taking this title, gives his people a bank cheque to be filled up" as they need it. "I am," thy strongen, righteon-ness, peace, portion, comfor, life. S o G n. xxiv. 14; Ex. xvi. 15; Judges vi. 24; and margin of Ezek. zlviii. 85, and J. r. zxxni. 6.

II. God's way of dealing with it. Ho is to throw down as rad, or saepaord's crook, think some; his staff, such as leading per sons into Egypt carry, think others, matters attac. It it was the crook, God is saying, "Thou must coase to be a shepherd slicep, and become a shophord of men, ("fishers of men," Matt. iv. 19.) God can employ anything, "ram's horn," "cake of barloy in al," "earthon pitcher," "sling and stones," &c., for his purposis.

This " rod" becomes a serpent, a cobrahissing, posonous; often seen on Egyptian monuments, the emotom of tro goddess Ranno, and sign of royalty of Egypt. (It was also the form the tempter took, and m which he has obtained worship, I Co. x.

Moses fears and flees (v. 3), till God commands him to caten the serp at by the tail. So he teared to deat with Ezypt. But he is to obey God's command, and the s rpent is a rod again; and so Pharaoh shall do him no haem (v. 6), but become a means of glorifying God. Exed. ix. 16. Thus is "that they may beneve," a much and a sign (v. 6.1

"Two or three with sacs," shall be given. A hand unemployed may lie in the bosom. Moses is bulden I'm his there (v. 6). It comes out "leprous, waite as snow," covered with that plague which beginning in spots often covers the body, changing even the hair into often eve whiteness; so become ing an emblem, not so much of the acts as of an eve, corrupt con litton, making all that is done corrupt also. Moses can act with his hand but ad it touches is now defiled. So natural men can do many things, but all they do has the stam of their status state on it. A Gods command he repen s the act, and his mand is clean. Moses may see in this how no is to be transformed and purified and fitted for God's work; also how Israel is to be renewed, raised out of bondage and conscerned to God.

These signs have a "voice," v. 8. Let us hear what it says, God is alrighty. When he gives a commission begives oredontials. So Christ gave the disciples. They are often muncles. He does not work them on light occusions; but on great, when they are needed; and they are not mere flashes of power, but pictures also, of truth, hieroglyphic writings, symbols of unseen things. Such were the macrows of our Lord.

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The human heart expects such credentials with a divine messenger; see Exed. vii. 8; Matt. xii. 39; and feels their value,

show a force greater than thogods of Egypt possessed. It Moses has this he may well appr. ach Pharach with the demand. "Let appr. goh Pharaoh with the demand, "Let my people go." Our lesson omits the fur-ther difficulty of Moses (v. 11), in consequence of which he lost the honour of being solo deliverer, and obtained the aid of Aaron who was not always a help to him

H. The result. Moses, unknown to his countrymen, is int odue d by Aaron, whom they did know, who I id kept up the habit of speaking the hanguage of Egypt, wh could be his interpreter. "dragoman," and whom God sent to meet hun. Wo see their vision of God, and commission, see them collect the clders, rehearso the story; the signs are done before the people, and the metant off et, "they bowed themselves down and worshipped" (v. 81).

Learn:

1. God's patience with men. How tenderly he teaches Mes s.

2. The slawness of men to believe. One word from God ought to be enough

3. The place of infractes. They are no the message but only the proofs that God has sent the messenger.

4. The duty and blessing of prompt, believing obedience.

5 The great mercy of God in sending Christ to rescue us sinves of sin. Let u ail believe in the Saviour and be free and happy.

ILLUSTRATION.

THE NILE.-Smith's Dectionary of the Bible, or some suntar work, should be con suited as to the "river of E-ypt," which had a sacred name, under which it was worshipped; Hapee, "the aby-s." or Hapee mu, "the a ysa of waters."

SUGGESTIVE TOPICS.

How long was Moses in exilo-the change in himsoft-how offected-why requiredwhy he hesnated-his pleas-first, how answered-his second-the reply his third-God's way of delivering-the now defliculty-the plausible reason of it-the signs God gave—number—nature—signifi-cance—reterence to the circumstances of Moses and of Egypt—the third n reserve for what emergency—the importance of the Nile—the meeting with Aaron—how brought about—the effect on the oiders and propio-tuo lessons to us concorning human slowness—divino patience—saving grace—and the prompt use we ought to make or Gods offered deliverance.

The Pope Forcing the Publication of the Bibie in Rome.

There is at present a great and constantly increasing sale of Bibles and New Testa me is, in the well known Professant cersion ot Diodati, in Rome, says a correspondent, comparatively fittle, I am informed, at the deput of the Bible Society in the Coise, but much from migatory vendors who, with hand aris, are constantly travorsing every street and lane of the city. The feeling-with which this circulation is regarded by the regular Papal clergy were not unfact fully exemplined as nort time ago by a post ly and dignified mensigners, who, scoing an Linglish may give a copy of the New T. s tument to his conclumn, sprang out of his carringo, soized the volume, toro it up, and turew the tattered fragments in the lady face. I think the lade in question Lad no caosen the most prudent method of liffa. ing the Scriptaces, and I equally think that the exame thom so dignitary did not choose the most cu. toous form of protest. Nevertholess, it is only fair to state voluntarily or invelues ily - no Papal priest whose ortholoxy cannot be called in question, acts as beyond all questions the best advertising medium for the British and Foreign Bible S coty. That priest is has Holmess Fode Paus IX. The character, the tanginge, and the altusions to his weekly, often daily affections have rendered the possession of and the reference to the Bible quite indispensavie to every me, deputies journalist, members of policical clubs, who desire to understand their meaning. S-long as he was temporal ruler of Reme, we nover knew, except through some rare ficial utterances, that this venerable Pontoff ever had a Bibio in his possession; but since a release from the cares of State lins enabled him to occupy his thoughts exciusively with the offices of the Church. have the great satisfaction of continually receiving from his tips very ingenious ox the Gospel and the Epistles. I doubt wanth or that view of the peculiarly aristocratic tendencies of our Lord which he delights to set forth to the deputations from the Roman aristocracy, whether the pre-emmene given to the fact that Christ, like the legen dary St Patrick-

Was a gontleman And bora of dacent people-

I venture to doubt whether all the conclu sions founded on that statement will hold water. All I now mean to say is that they pre suppose a knowledge of and stimulate purchase of the Bible. And quotations from Scripture, allusions to the early Christian habits and usages which can be determined by a reference to Scripturo alone, are now entering, to an except which is very remarkable in the disonssious of the Italian dairy press .- Exchange.

Do thy part with industry, and leave the event with God. I have seen matters fall out so unexpectedly, that they have taught me in all affairs neither to despair nor to presume; not to despair, for God can help me, not to presume, for God can cross me 1 will never despair, because I have a God I will never presume, because I am but a men .- Feltham.

hang ley says, "If you wish to be miserable you must think about yourself; about with 8; Matt. xir. 39; and feels their value, John it. 18, and it. 2.

But a third sign is wrought (v. 9), on the Nile, Egypt s sacred, defined river, worshipped as limp or Apis, whose cacred waters had supposed heating, as well as real fertificing Power. To turbuser to blood waste

Our Young Holks.

Harry's Sleigh Boll.

Harry Fairchild carried a little leigh bell to church one Sun ay, and when he wasked up the aisle it made a noise at every step.

When he was seated in the paw couldn't move without making it rattle, so that some folks heard it, and one man looked round to see what made the noise.

Harry soon got tired of sitting so still. and tried to think what he should do, for he was in great trouble.

After a little while he put his hand into his pocket and took the heil our slowly, holding it tightly, so it couldn't raitle, and loking up to his mother, and with a guilte mee, asked her to take it; but she smil-d and the k ner head, as much as to Bay, No. ven must take care of it yours, if, to panishment. So Harry had to keep very quet til siv co was done. Then he drew a long breach, and said to lemself, "I don't be love I shall over hear the last of this boil." And no was right, for he has a c ye .- Congregationalist.

Go Hoine. Boys.

Boys, don't hang round the corner of the streets. It you have anything to do, do it promptly, right on, then go home Home s the place for bys. Ab we the street corners, and at the stables they learn to talk slung, and they learn to swear, to so oke tobacco, and to do many other things which they ought not to do.

Do your busness and then go home. If your busines is play, play, and make a usiness of it. I like to so heys play good, arnest, healthy games. If I was the town, I would give the boys a good, speci us play ground. It should have plant of soit ground. It should have plant of soit green grass, and trees, and tenatains and br ad space, to my, and jump, and to pray suitable games. I would make it as pleas ant, as levely as it could be, and I w und give it to the boys to play in, and when the play was ended I would tell them to Go Hour!—S. S. Scholar.

A Nobie Dog.

There is in the museum of Berne, an object which attracts unvo ad attention from visitors. It is only the skin of a rough, inary dog, stuffed and set up so as to look as natural as life. But that dog and a history. His home was at the convent of St. Bernard, away on the Alpide summit. There in pleasant weather he was went to roll about, and play in the poich with his fellows, as jully as any dog. But when the torm came on, and the rough weather set in, Barry nerved himself up for the sorious business of life; with a little basket of ment and drink tied under his neck, and a warm blanket strapped on his back, he set out in search of jost travellers in those fearful p s.s.

Never a full of snow so heavy, or a fog so thick, but Burry could first his way, and his keen scont could disever a traveller at a great distance. If they were not too be numbed to walk, he refreshed them with the food he brought, and gladly parted with his warm clock, and then went bounding joyin'ly onward to show them the way. If they were fast sinking into uncon-cion ness, he would warm them with his breach and tongue, pull at their clothes, and if all his offorts to arouse them failed, he would dash off for other help. Forty poor wanderers owed their lives to noble Barry. Surely he had earned a warm and comfortable home in the valley, when his age of service was over, and time impourable niche in the innseum, when his short life was ended. There no sunds with his bottle and color about ins neck, as if ready to start on his old mission.

Some people live all through a long life. and never accomplish as much good as the dog did. There are poor, lost we nierers on every side of us—cannot you save some! Will you not at least be willing to try as hard as not le Barry dul? The good Tomperanco causo has saved thousands; will you not take right hold of this with all the aught of your child hands, and s o if you cannot save at least one? If every child would bring just one into this army, how old King Alcohol would shake on his throne? If you succeed in winning one small from the evil way, I am of a bit arraid that you will stop at that? Your success will oncourage you to go on in this good work away down to the end of life, I trust. You will never regret having entered under this banner?

Shut the Eyes Tight.

Little Harry had been quite sick, and mather was obliged to be very careful of his dot. One of the orders was that he was to out nothing but what she gave

One day little Jennie came in cating a One day little Jennie came in enting a piece of cake. O, even mee it looked to the intle hungry boy who let, as you do when you are getting better, that he wished the ent all the time. He knew if he just asked his dear, obliging little sister she would gladly give him the "biggest half." But no didn't. He only said, "O Junet you must run right out with that cake, and I'll knep my eyes shut tight so I shan't want land."

Now that was a great triumph for a boy only seven years old. Some great boys of seventeen could not have done as well They are far from shutting then eyes tight when temptation to taste wrong things is before them. They rather suffer there eyes to lead them straight into mischiot.

" Tarn away mine eyes from beholding vanity" is an excollent prayer for us all. "Look not upon the wine when it is rul," and you will never be likely to fill a drunkard's grave.

So many! oys think, "What's the harm in booking?" but it is jus nero they are made prisoners by Salan. The "eye-gate" is one of the most important po n'a lie attacks. If he can pin your eye very intently on some charmin, but forbulden whicet, he gots a sergent's pawor over you. You have heard how these dreaded saakes

charm dear little bi ds end rabbits with thei, glittering eyes, until at last they drop-down poweriess into their terrible coils.

Do not stop even to look at temptation, but turn your tase like a dist the other way. Sout the minds eye tight as well, and God will help those it is a bracely try to the from temperation. - Pemperance Banner.

Mr. Beecher.

A STORY ECTURNS FROM ENGLAND. As Mr. Henry Ward B coher will preach

at Exeter Hail, next May, on bohalf or the Lendon Messionary Society, it is only right that Liegish people should know and moone & the difficulties surmanite by those vitoso business it was to secure the picsenco of this popular preacher hore. Bane English Nonconformist minute s, who at tem ed a o Lyangeheat Conference at Nov. were officially deputed, it seems, to invite Mr. Brecher, and so with great solemnity at what they thought a convenient season, ster the great more lead delivered a great site the great more lead delivered a great site chief "The Pulpit of the Age," whin the audience left, he was ushered into the school-room of the Caucoli, and after a for man introduction to each minister, one to lowed the other m set speeches, urging bim to accept the invitation. L ks many other clover men, Mr. Beecher probably preiors to talk much to others, than to be talked to, so he tued under the infliction; and just as one of the gravest members of the deputa-tion had began, in measure spirages, to support the petition of his brothren, the New York divine cut in, and said, with the broad est Yanko twang, "I guess I snenk like to go to England very will, it it warn't for the preaching I" The solouin delegates look at one an ther in district, and were still more appalled when M. Botcher put on a very unclosed, inditary to king clock, wa's a wide awake hat, and sat d wn on the table, daughing his legs a few inches from the floor. Therewas an embarras ing pause. New York correspondent Sheffield Telegraph, who appears to be in Mr. Beecher's confidence, and gives a graphicdescription of the interview, "and I tmak Mr. Beecher was afraid that somebody would suggest prayor. His object was to break through the English pruno-His object use and stiffness, to dispel a clorical atmosphere, and "5 ke the English ministers down in naturalness." But as he only partially saccorded in this enterprise, he said soriously: "I can't prouch up to great expoetations. I can only task, and I must task nameally; so I might disappoint you all, 'Aal' thou replied one of the deputation, kinding up, but that is just what wo want. Your maturalness has been a revelation to m. and I want it to be ravolation to our young manisters. So Engusta divinos, next May, was beable to study pulpst oratory from Mr. Beecher's point of view; and if no tenou any considerable number of them to be casy and natural, without being coarse or vulgar, he will per haps, do even agreater service to Ch istians than to the hounen .- Pall Mall Gazette

Dress in Church.

It was noticed that when the Queen of England, a few weeks ago, attended at a Presbyterian couren in Scotland, she was dressed without lowe lery, or any of the symbols of fashion. The Evangelist, re terring to thus, says:

This example of the lighest lady in the realm might be imitated, not only in Great Britam, bu to this conduy, for nowhere, we are asliamed to say, is the bad taste of ostentation in dress more conspicuous than hore. It seems as it, with many, the Sabbath were the grand occasion for display, and the church the place for seit exhibition. In no other country have se seen so much show and tracery in the churches as in some of our own cities. In Europe-not only in England, but on the Continentsuch display is rightly forbidden, not by hav, but by the recognized canons of good taste. Nothing is considered more vulgar —a more certain mark of low breeding—than this kind of oscentiation in a piece of worship. It is only the "new rich"—what we would call the "shoddy" people—that try to exhibit themselves in the hous of God. But as that clast is larger in this country tano anywhere else, we have more of these we teled exhibit ons. We We trust ing a lesson from the Queen of Eugland.

What the Church Needs.

The church is not an automaton-a machine to be wound up and to run down, and to be wound up again. It is not like a clock that will not keep time, and whose hands must be moved back and forward every fow days to k ep it right. It is God's society upon out it for the propagation of truth, for the salvation of souls, and for building up the kingdom of His grace among all nations. To make it worthy of its name and design, every single charcle of Carist needs its fair proportion of the time, money, zend and devotion of every one of its members. Men spend money freely for costly amusements, to ornaments, style, display and fashion. They give hours and days in grainitons sorvices to banks, insurance companies, and other public concerns. But how mis y grudge even the fag ends of time, the revise of their luxuries, and the worn-out reminants of their strength to the church of Churst and her institutional Ta this right? Coust gave himself for that church which He hath bought with His own pre tous blood; and she often suffers whom the Lord has justineted her care. Loyalty and leve at o essentials of her prosperity.—Christian Intelligencer.

Sun-dials mark only the bright hours. Would it not be well if more people could imitate them t

Profanity never did any man the least good. No man is richer, or happier, or wiser for it. It commends no one to so riety; it is disjusting to the rafined, and abomandie to the good.

Scientific and Alberta.

BEST SOUP POR INVALID ,

For invalids, beef sonp is by far the best. That male I on muchin is less digestible, and is relition tren teen int. The remark. to the presence of a large quantity or highly introgenous principles. Steas and hishes are often very savory, but 8 dam ugree with weak stamacas. They are for hotter when made from toch ment their from that wine a hos been already o oken. I to 10-peaced cooking or any kine or me et doracts materially from its initiative quarty. As some one has said: "It is not at to be leaf our good cold neer and matter to our stomnong than in our feying pains or storingpots. Sa ved meat a toss not rett of then west. - boston Journal of Jarmistry.

BULLER, VAL SCHAPPER P. SPEEDING.

A romanut r', man que nest, Mr. Il ibing in a memoir recently presented to the Fro ica Acidemy, amount of air bole t mat the serial of interna sustance may be greatly prolonged, and oners to o an orgument to show that his belief is real on sound teasoning. Has a gament is, that the mineral matter wareh constant s an ingreduct in most of our foot, after the computation, is, wo one by that to every and stinen the various pairs of the body, that ing to render unperied many of the vital pr c sa s. Ho comp wos an ann b angs to inrusces water are atways kindled, and sava: Lito exists only in om lasting vieh occars in our bodies, tiles tale, water takes place in our chambeys, leaves a decritus which is tatal to the. Threative time, he would administer home and wan ordinary Last need is known to possess the power or removing or destroying the inconstitions which form on the arteries, cartilla es, and tactes of the neart. As outtormuk as un tom this and, and is, mneover, an agree of a kind of ood as marrial us , it is urgod, will from one system from tuo-o can-es, waren movietory can o death between ta seventy-lith and manacedth 3 O.I.

HORFIGULTURAL BINES.

- 1. When fruit trees occupy the ground, nothing else smould-examps very short Elass.
- 2. Fruitfulness and growth of the tree
- cannot no expected the same year. 8. Thorough a plus that the care dio will not take, topa sa any kend msy sometimek
- оксаро высоно у иг на пау риссе. 4 Paren borars will not do much damage whom at if c ay is heapoil up a ound the tree a t ot high.
- 5. Pour blight still puzzles the greatest man. I'm sort maly answers to plant two forevery one mut dies.
- 6. It you don't know how to praus, don't hiro x menteraxens atmost and state 30% who ka wates, maa you do.
- 7. Darkensoff a big lower limb unless you are a center and don't gare what be-Cours of the tree atter your time is out.
- 8. A tree with the hindre a part out near the ground is worth two trace to anneal up two lock, and is worth fone troos triringed up ton teer, and so on want they are not worth anvining.
 - 9. Tem down, not up.
 - 10. Shorten in, not lengthen up.
- 11. It you had an armout off, you would foot it at you at act, at troo will not foot, but rot to the heart. 12. When anybody tells you of a garlin-
- er was understands all about hostismine and a rica aure, and but he van be Sired, don't believe a word of it, for store a rosno sacu to so ared. S was min as i make more than you can afford to give him; and it he has some enough to undo stand the busithis.—Selected.

BTIQUATE OF THE PLOWER GARDEN.

A co. respections of the Ox estry Gentleman makes the following suggestions to those who thoughtles by violate the et quette of the flower garden: "If the wake are na way, a little care will avoid sweeping om 'a skirt's over the heds, to too injury of the flowers, and the nerves of the owners as well. Do not pick, unbidden, a blossoin, or even a leaf-it may be the very one its passessor value most. Nothing is more presumptu as than to return from a ramble in a transfer garden with a boung at of your Nothing is more own selection, unless requested in an ranoquiv ent manner, to help you sell: and oven thon threquires rare discretion to make a chinese stishetery to all parties. Limits or pines some vegetation, and feeling of o rose and other bude is sure to bast t.em. The beauty of scented-leaved plants is often runned from having their foliage bitch further from freude; better pickethe last off entirely for a visitor than for half-a-deze to be mutilated by the present sure of figors, which are seld-in satisfied with trying out, ont."

. OILING.

Never let a door creak for want of oil, or to shut hard so as to require shadming to make it latch. For this purpose, pass around once a week at some regular time, say 3a urday evening or Monday morning, with a drop of oil on a feather, or on the tip of the higger, and give every rabbing part, lutch, lung, etc., a touch. The door and walls will bet longer than whou incossantly pounded and battered, and the disagreeable noise will not make sick persons worse or annuy well ones.

Sussors sometimes work hard, when a touth of a grain of oil, touche along the outling edges to make them move early over each other, whemprove them groully.

Ventuation would be more easily accom-plished and more certainly performed, and rooms k pt with purer and houtsiler air, if windows are made to slide easily. It not hing by pulleys and weights, add good freely working catches. Never permit a broken pane in a hour.

Cellars should be kept constantly cleanas much so he your parlor. It is the easiest thing in the world, if you attend to it duly; and only becambe a heavy task Then you allow a moon a socumulations on the same principle that the buy who ceinted his head once a summer nan amas-

A CONTRACTOR OF THE PARTY OF TH

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Address

O. BLACKETT ROBINSON, P.O. Drawe 193 Publisher and Propoletor

British Zwerkan Presbyterian. PRIDAY, JANUARY 16, 1874.

NEW SUBSCRIBERS.

Now is the time to subscribe ter the Preservement. We shall mail to all who now send in \$2 a copy of the Preservementant from this time to the end of 1874. Those who are getting up clubs will please notice this. A list of premiums is published on the eight page. In the meantime all who are inclined to canvass for the Preservement will please to communicate with this office without delay, when all particulars will be learned.

TOPICS OF THE WEEK.

France and Spain are still unsettled and measy, the latter with actual civil war and the former with what is always threatening to become war if great care is not exercised.

The Ashantee war does not make great progress. But for the deadly climate it would be a very short and harmless affair. As, however, things actually are, it may cause considerable trouble and, loss of life before the whole matter is satisfactorily disposed of.

There is no doubt now but that Bongal is three ened with a widespread and desoluting famine. Government is making every possible effort to supply both work and food, yet we fear a large number will die of actual star-ation.

The Pope has had quite a gala time of it.
On the 22nd of December he consecrated
twelve new Cardinals, of whom not one was
English, besides a good many bishops. The
world will go on as usual in spite of all
there new dignitaries.

There seems a movement at present all along the line among the Roman Catholics. However feeble and forlorn the Pope might be supposed to be, he is quite as arrogant in his claims as ever, and every where there is shown an amount of vitality and energy which proves that the loss of temporal power is not necessarily the destruction of the Papacy.

The struggle between the Emperor and Pope stin goes on in Germany. Though Jesuits have always been moderate ploters, yet we doubt the wisdom and the policy of banishing any class of men on mere suspicion. It establishes a precedent that might afterwards be used with tremendous gorce against the upholders of both civil and religious liberty.

The destitution prevailing in the States is of a verry saddening description. We shall not say that there must have be a great improvidence when so many skilled workmen and labourars, after - long season of prosperity, have saved so little as to be in the course of a few weeks upon the rocks, and dependent on charity. Still it does not look well, and seems to say that there has been something wrong somewhere.

The one absorbing matter in Canadian general society during the week has been the general election. On its result will very greatly depend the future of Canada, and surely all who wish well of our beloved country will pray that the different constituencies may be so guided in their choice of representatives that we shall have a Parliament largely composed of intelligent, conscientious, and upright gentlemen—mon fearing God and hating covetousness.

The Local Parliament of Ontario met on the 7th of the month. There has been a keen discussion on the address, an amendment to which was moved, but negatived by eighteen of a majority. The point inised was sertainly about the most likely to put minheters in a minority, for after all the special pleading about the necessity for reserving for the, consideration of the Governor-General, the Orange Bills passed at last Bession, had there not been other influences at work that reservation would not likely have been thought of. On no other point could the opposition muster anything like

. . .

Our Normal School.

theredecable diseased in going on al present over the namegement of the Normal School, and the character and standing of the different teachers employed ig it. We are afreid that there is something considerably wrong, though we should be very sorry, ascept on better grounds than we get know, to condomn those complained of, as totally unfit for their positions. Some who have written to certain newspapers on the subject make very distressing statements in reference to the imperfect scholar ship and ungentlemunly conduct of some of the teachers referred to. The whole establishment is in danger of boing destroyed by a superabundance of red tape. Dr. Ryerson, though he has done a great and good work, is now unable to discharge the duties of his office with efficiency, and ought to give place to a younger and more vigorous man; though if his successor were to be the person generally indicated, we are far from thinking the change would be an improve-

We hope the Lecal Government will deal with this in a firm and judic our manner. The talk about Dr. Sangster getting some recognised portion of influence in our educational establishment can surely not be true. Things have not come to that pass with us yot. Were it tried, it would cause a commotion in the country which would shake some things that may be thought sufficiently strong and stable.

Increase of Intemperance.

It is very painful for us to say it, but there can, we think be no doubt but that intemperance is on the increase in our Province, in spite of all the efforts of our Temperance Reformers. No one who has resided for any lengthened period in Toronto can help noticing the increased number of persons seen drunk on the streets. Formerly this was exceedingly rare, so much so that persons might have lived years in the city, and scarcely have seen one in that state. It is different, we are sorry to say, now; very few days will pass without any one who is at all on the streets seeing persons in different stages of intoxication. Among these a large number are found rather respectably dressed, and many more very young. Twsaloons, tavorus, dance-houses, and grocers. "bottles," are working and have among our population, and we don't think Toronto is any worse than other places. No doubt our nuthorities have granted all but unrestricted free trade in intoxicating drinks, and seem only pleased to let the winskey seiler have full liberty. But is it not the same all over? We fear it is. The liquor interest is becoming a very formidable power in the land, and aspirants to office are only too ready to curry favour with it in every way possible. Temperance people must show their power in politics as well.

SABBATH SCHOOL INSTITUTE.

The usual yearly meeting for the iostruction of Sabbath School teachers, and for stircing up an increased interest in Sabba h Schools and the young, has been held in Knox Church during this week, with very encouraging results. We sincreally hope that the permanent efforts may be all that could be desired.

Yook Yotices.

CONSTITUTIONAL HISTORY OF CANADA, by San uel J. Watson, Librarian Legislative Assembly, Ontario, 1874.

This is an exceedingly readable and op portune yolume, much needed and greatly fitted to supply a felt want. Thore is really n · good history of Canada of any kind. Mr. Watson so far supplies one kind, and will, we trust, be encouraged by the reception his nest literary venture meets with, to proceed with his task and bring the work down to our own times. In short compass we have here a sketch of the constitutional changes through which Canada passed from the time of the conquest in 1760 to the meeting of the first Parliament of Upper Canada in 1791. Mr. Watson writes ter soly, and with considerable vigour. We shall be glad to meet him again in the same field.

BIBLE TRUTH AND BR AD CHURCH ERROR. by William Ritchie, D.D., Dunse, Scot-

land : Hodder & Wilson, Lo. don, 1873 This is an exceedingly opportune volume. within moderate compass, and in a popular manuer the prominent points or controversy between orthodoxy, as usually underetood, and Broad Churchesm, are discussed in a clear, forcible, yet k adly manner. Dr. Ritchie gives the result of much reading and patient, sustained thought in a form which will be exceedingly acceptable to many who have neither time nor oppostunity to make thomselves acquainted with much that has been written on both sides, but who at the ano time, are not willingto remain altog ther in ignorance of dis | custions so important in themselves and ranght with auch momentous consequences.

The plan of the work, as stated in the preface, is to offer a condensed exposition

and defence of Blide truth, accompanied with a rayless and confatation of modern arrais on the subjects proposed for considcration.' Acting on this plan, Dr. R. first presents a compend of what he believes to the Sniptural dectains, with proof in support of it, and then aceks to show by honest oriticism in what respect the various rationallstic views stated are in apposition to the teaching of the Divine Word. In this way we have dison-sed, in aconorse, but for from mongre, fashion, the Inspiration of Scripture; the Incornation of Christ; the Atonsment of Christ, with the different themes of atonoment examined in detail; the Fatherhood of God; Justification by Faith; Eternity of Fature Panishment; Annihilation; Fature Universal Restoration; Religious Dootrine; and rife with the connection between them.

Dr. Ritonio is well known in Scotland as a vigorous and painstaking swriter. His present effort will, we believe, add very considerably to his previous reputation, and, which we know he will prize far more highly, will keep many a perploxed one out of difficulties by which he may have been boset, by which his peace may have been marred, and his spiritual progress greatly hindered. We chould be glad to think that such a volume would meet with a considerable sale in Canada. Quite sure are we it is needed, and in this hurrying, bust. ling age is very I kely to be read when larger and more claborate treatises would be turned from with weariness, if not with positive disgust. It is very handsomely got up, in a handy shape, with good, clear type. and contains about 400 pages. It is very possible that none of our Canadian booksellers may have it for sale. We believe, however, that Mr. J. Y. Roid, of Buntin Bros., Toronto, has received some copies, a few of which may be still available, while a iv more required could be easily now at al.

The Late Mr. James Rintoul, Elder.

"He was not, for God took him"

The subject of this disc area was a native of Louden, Scotland, and a distant relative of the late Professor Ritual, of this country. He received a fair English education, and married, at the ago of 23 years, me who has proved herself a helpmate indeed. In 1850 they came to Carada—resided for a few years in the township of Boverloy, and then settled on a bush lot in the township of Amaranth, where, by commendable induity and pidenous management, they were enabled to maintain an increasing family, and, in the widest sense, to home the divine belief, "Owe no man anything!"

By the death of his father, Mr. Rustoul, some years ago, received a hands me addition to his pecuniary means, which he wisely laid out for the future benefit of his new large family. At the time of his demise he was owner of 500 acres of land, and, no doubt, painted in his imagination, a glowing future land-cape. It was how ver, said unto him, "Thoush to t, but thy sons shall rear this magnificent agricultural fabric." He was seized with small-pox, but having the testim my within himself that the please

the testim my within himself that he pleased God, he passed, in peace and hope, to that rest which remained for the people of God, on the 16th November, 1878, and in the 46th year of his age, smeerely mourned by all who knew him. Thus a who knew him best loved him most. Of him at may safely be affermed, that he left not an enemy behind him.

Mr. R. had always a keen eye to whato er was for the good of both Caurch and Sate. Bing liberal in pulties, he evercised considerable influence in the same direction or which, together with the fast that he gens a general referee and actuary for his deighbours he was set down for a Commissis nor of the Peace at next issue of the same It may be readily concerved the large share uch a man would have in transforming what was, at the time of his settlement, a drear y wilderness, into the beautiful field it n wp esents. Though closely su-rounded by opposing influences yet his good name him a scat in the Councils of the township of Agricultural, Temperance, and other Societies.

It was, however, in the cause of Christ that the late Mr. Routent shope with the ch nest and steadiest lusire. Having first of all given himself to God, he was outsled . le of a successful hand to whatever Christian work came within his sphere. With im Christian dury began at home; for, invar a cy, seed time and harvest not excepted, tabuly worship, morning and evening, was observed with that solemn awe and reconce, which forcibly recalled the "Ha" Bible" scone in " Cotter's Saturday Night, and catechizing the children was the work of the Sabbath evenings. Not satisfied that the means of grace should remain at such a distance, Mr. Rentonl and a few kindred spirits were enabled to establish what is known as "The Mono West" Presbyterian Church, of which he was ordan al a roling elder, and did much to foster and susmin he infant cause, and though his residence was ever three miles from the church, yet the places of himself and family were sel-dom, it ever, vacant in the Sabbath School; and so close has the work of mace kept pice with material improvement, that a emi monthly prayer meeting has been for a long h of time maintained in the house of the deceased, and been the means of much spiritual improvement. In a word, be fived the life of a righteens man, and has been early called to a righteous man's reward!

Ministers and Churches.

A large number of sleight, well filled with

human beings, came to the manse at Met's.

for the Thanks, iving meeting, last New

Year's day. Towards the close of the devotional exercises, fourteen young persons received rewords for proficience in a special Scripture lesson, and a thank-giving collection was taken up in aid of the Widows' and Orphans' and Agod and Infirm Ministers' Funds. Afterwards, the company asrembled in the parlor, which presented a very festive appearance. In the centre was an eight-sided dome, resting on as many pillars. On the top was a flag staff, which was graced with the Union Jack. Around the cornice were several bannerets. At the top of the front arch was an unitation bust of the Queen. In the centre, beneath the dome, was an imitation statue of Brittania, on a pedestal. On the front of the latter were the words, "Righteonaness exalteth a untion," "La justice cleve une nation." On the back was the representation of a book with the inscription "Holy Bible," "Sainte Bible." The statue and pedestal were, together, 18 inches high. Leading up to the dome was a flight of four steps divided by low walls into as many parts. On each wall was an imitation statue of a lion in a lying position. From the bottom of the lowest step to the top of the gilded ball on the dome, was about 4 feet. The coiling of the parlor was festooned with webs of different colours. The walls were decked with pictures and flags. Three of the latter bore respectively the honored names of Hamilton and Wishart, Argyll and Guthrie, McKail and Renwick. Another room was for the occasion turned into a picture gallery. Here between 800 and 400 different objects were exhibited, consisting of flags, ougravings, photographs, drawings, and modelling in olay, patterns for needlework, and needlework. The last mentioned was lent for the exhibition by a few young ladies belonging to the place. Above one of the doors, the Union Jack and Stars and Stripes were crossed. Between them was a wreath of initial olive leaves, beneath which were the words"Arbitration better than devastation " Over another door the tricolor of Franc . and the black agle of Prussia were crossed. Between them were the words "Paix. Friede" the French and German for peace. Befre hments were distributed among the visitors. A few things remaining from a baziar last autumn were sold by auction. The National Authem was afterwards sung which brought to a close the celebration of the birth of 1974 at the C. P. Manse, Metis.

Home Mission Regulations.

Ed" T BRITISH AMERICAN PRESENTERIAN

DEAR SIR,-I have long been impressed with the thought, that the " Home Mission Regulations" of the Canada Presbyterian Church are not what they ought to be; and, certainty, the letters which have recently appeared in your columns, and their applecation in particular cases, have not tended to remove the impression. Prior to the last meeting of Assembly, a feeble attempt was made by your correspondent to induce the Presbytery of Cobourg to overture the Supreme Court of the Church on the subject, but from the position of the projector, as a stranger in the Presbytery, the matter was not prosecuted. Three months ago the notice of motion for an overture was renewed, I hope not to meet the fate of its

For every evil there is a remedy. The first step towards the remedy o the evil complained of, lies in the resolution to approach the General Assembly on the subject. A free interchange of sentiment, prior to the time of action, on the points to be discussed, may not be without some practical benefit. I am transful for the letters which have already appeared in your columns, especially for that from Dr. Waters. He is evidently impressed with theidea that the laws are liable to misinterpretation. Will you kindly grant me a little space for another letter in your forthcoming issue?

My purpose, at present, is to call the attention, especially of our aw makers, to the gass inconsistency at present existing [between the regulations themselves. For in tance, we read on page 43 of the minutes of 1871: " No Presbytery shall be permitted to withdraw any vacant congregation entirely from the list of congregations to be sapplied by promitioners." Now, this word "entirely," is written in italies. The meaning of the Regulation, evidently, is to give permission to the Presbytary to remove partially the name of the vacant congregawith the other law, which forbids Presbyteries to employ any probationer whose name is not on the probationers roll. It probationers are to be on the roll, all on the roll, and always on the roll, in order to em-employment, vacant congregations should be on the roll, all on the roll, and always on the roll. It the scheme controls the probationers to any extent, it must control the vacant congregations to the same extent. Again, Presbyteries are not to allow a

Mgain, Presysteries are not to allow a minister in a supplemented charge to remain where the people neglect the duty of contributing as the Lord may enable them. Min. 1868, page 20: How is the minister to be returned to the new and the next simple way would be for the Presbytery to induce him to re-

4.79

sign his charge. Now, another has a that no minister resigning in me than to can have his unare on the rall, unless y permission of Assembly (Min. 1871, page 13.) The people neglect to contribute as the Lord may enable their—the man, in consequence, has to reage. A record and a third congregation do the rane. A second and a third time the minimater has to reagen, by pre-shyterid pressure brought to bear upon him. Then his name can of the put on the roll for six, or nine, on pre-cape, cloven months; no employment can be given him by Presbyteries; and all this because the people, in three lastances, have failed to contribute as the Lord has sambled them. There is surely gross ine measure, a well as illiborality, in those has which will cause a muister to make atonoment for the sins of the people. Let every man hear his own

Another regulation is to the effect that cayment of supplement may be suspended until arrearages of monies due by the congregation shall be liquidated (min. 1871, page 43.) Arrearages in the congregation? The supplement suspended, to 1. What can the poor minister do but resign? But, then, he may have resigned twice already, perhaps for a similar cause. Then he has no legitimate employment for, say, eleven months. To make a man resign, and then inflict a penalty for resigning, is not fair. These rules seem to conflict with each other.

That Presbyteries are forbidden to employ those whom they may ordain and induct, is another inconsistency. They cannot emdoy any one whose name is not on the roll: but should some one not on the roll, somehow or other, receive a call to a vacant congregation, the Presbytery may induct. Presbytories are forbidden to give the minor, but they may extend the greater privi-lege. To be consistent, the laws should make every man incligible for a call whose name is not on the roll of probationers. As was shown by an anonymous correspondent not long since, Mr. Laing, as Convener of the Home Mission Committee, recommended that this should be done; but it was not done. I do not say that the recommendation should have been adopted; I do say, however, that it is required, if the laws and practices of the Church are to be brought 'n'o harmony.

There is utter impraction billy, too connected with some of their laws. How can Problyteries dissolve pasteral ties, when the people neglect to contribute, as God enables them? "When does a man give as the Lord enables him?" is a very difficult question for new other ment to answer? It is almost as difficult as to say how much is a competency of the good things of this life. A cood old minister is Scotland, who had a meetry fat living, put this question to one of his parishioners, at a district examination. "Weel," says the parishioner, "thirty uns an' a coo's grass would be a competency for me, but it's furface what you had," "When a unan gives as God enables him?" is a question about which there may be a great difference of opinion. The members of Presbytery are not at o'll kely to be agreed on that subject, especially if the lay element a largely represented when the vote is being taken. How, then, can the law be carried out? I would like to ask, "How many congregations in the Church give as the Larl enables them to the super st of ordinances either at home or almos."

In another letter I purpose (D.V.) to show the illiberality of these Home Missine Regulations.

egulations.

I am. &c..

Wh. Bennett.

Springville, Dec. 29th, 1878.

Union.

Editor British American Presenterian.

My DEAR SIR.-It must gladden theleart of every right-minded man and of every true Christian to know the rapid progress that is now being made by the different branches of the Church of Christ towards Union: and if your paper fulfil thisgrand mission, "you will not have run in vain, neither laboured in vain." The end in view is a noble one, whether you look at it in the light of Revelation, or in its rangniticent results in shaping and moulding the lesumy of this great cool in effecting this Union, your paper will and must be a grand success. All the different branches of the great Presbyterian family in British North America are one in point of doctrine, government, and disc.pline.

I have just read a letter in your issue of the 3rd inst., purporting to come from the pen of one who signs his name "John McTavish," in which that gentleman professes to advocate the doctrine of "sympathy," as essential to Union! And yet it would only seem to be a more profession after all. For although this doctrine or principle is avowed in the early part of his tetter, he insists very regulty and speaks very doguntically on the rules and forms of church government as necessary to Union.

The rabid style of Mr. McTavish is little in harmony withe the great Caristian principle which he has avowed.

The writer says, "Parties when not in sympathy, are best separate." So say I. It the Union of the churches is not one of sympathy, it is no Union at all. In vain any branch of the Protestant Course beasts of its superior orthodoxy in the taith—of its soundness in government, and purit, in discipline—so long as love to Chart and love to brethron are not the animaling principles.

The doctrine, government, and discipline of the Church are to the Caucon what form and muscle are to the human body.

You must, first of all, infuse the breath of life into the human body, if you would have it faifil the conditions of hie and answer the high end of man's creation, "to glorify God and enjoy Him for ever."

. There are "ornel jokes" that are often perpetrated on the men of the world, and

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Am I to believe timt the learned and able divines, deputed by both churches, or to speak more correctly, of all the Presbyterian Oburches in British North America, when not it committee, designed to perpetrate a "cruel joke" on us, that the negotiations now pending the stronuous efforts put forth by many of the most gody ministers of the land, and the sacrifices which many are unwilling to make in order to bring about this Uhion, are to us, in Mr. McTavish's own language, "a cruel joke and a solena farce." Or is it so that there is no gentleman in the ranks of the C. P. Church posseeses the logical acutoness of his brother, to detect the thing linking under the accu desire of drinking some drops of these pr have sou dit to impose upon it in the shape of massive and unwields documents of acclesinatical lore?

Allow me to ask this brother, " Will the fact of our remaining aport over produce the sympathy, the want of which he seems to deplore?" Never. Such a thing is uttorly at variance with the very first instructs of man's spir that nature. To have no desire to unite with our brother man for the high pu poses of general and national the ligh purposes of general and anti-onal good, does not be speak a ligh order of intelligence or generasity. Such a one is like an sceberg floating on the wide ocean of life, only to be an object of terror and

Perhaps if I tell this good brother that there are hundreds and thousands in the different branches of the great Presbyterian family in the Dominion of Canada that are one in sympathy, as they are one in dec-trine; he may retort thus: that they are all labouring under the same "atrange dolusion" as the Joint Committee, when the Basis of Union and its accompanying regulations were framed.

It were "a cruel jeke," indeed, and at a time the most eventful and the most momentons in the history of Presbyterianism in this land. Well, then, you will say, be humble, set the noble example of humanity, and go down upon your knees, and contess your sins to us, and ask pardon for past offences, and declare your faith in the doctrine of the Headship of Christ. Now, some of us do confess that in order to Union, we are in a strait between this Union, we are in a strint between the mandate and the sublune manifesto of M. Dobie, the renowned secretary of the anti-Union League. Supposing that we did thus comply with this mandate, would we even then obtain the "sympathy" of Mr. McTayish. Why, according to Mr. Dobie's more according to Mr. Dobie's manifesto, we are actually going beyond this act of homage to an all-important doc-

and St Patrick give place to that of " Can and S. Piterick give pines to that of ada?" Now, we Canadians have no sympathy with that sort of thing at all. We was he not your only Saviour and God? feel no interest in St. Patrick or St. Andrew. Do you think that the priests of the ideas of feel n , interest in St. Patrick or St. Andrew. Our sympathies are all with the Presbytorian Church in Canada. We have no desire to ce the mads of our Presbyterian friends distracted by an indirect appeal to their patriotism. The element of incionality is not strong enough to protect our church and save her. We revere such men as Drs. Cook and Snodgenss, and others who have had this groatness of soul to overloop every of the church; and it they succeed in effect-ing this Union, they will le we behind them a monument more enducing than brass.

W. E. McKAY.

Orangeville, 10th Jan. 1873.

Letter from Rov. C. Chiniquy.

Editor BRITISH AMERICAN PRESETTERIAN

My DEAR SIR,-So many Christian frieals have written to me to know my zeasons for my baptism, that it is absolutely impossible for me to give an answer to every one. As the greatest part of them are probably among your renders, would you be kind enough to allow me to answer them through your Christian and valuable

When I left the Church of Rome I was kindly advised by the Presbytory of Chicago to be re-baptised. But it seemed to me then, a sit seemed to Luther, Calvin, Knox. and many others, that my baptism in the Church of Rome was validly conferred. And, after leaving heard my reasons, the Presbytery manim andy resolved to let me go free on that subject.

Since that time many venerable brothers, in Europe, as well as on this continent, have pressed me to be to baptized; and. though they did not entirely decide me to do it, I confess that they much diminished my confidence in the haptism of Rome. I have had many hours of great anxiety on that subject these last three years. And the dear Saviour know; that I have shed many tears at his teet, when imploring him to give me more of His saving light on that important mutter.

When I preached in Antigonish, the 10th of last July, the Romanists determined to kill me; and I was most cruelly stoned by several hundred of them. Bruised and wounded, and staggering, I expected at every in ment to fall down and die by the side of my martyred friend, the Rev. Mr. Goodfellow, who was himself terribly cut on the head, and profusely bleeding, when I heard in my conscience, as a voice telling me, "You die! and you are not yet hapfised I"

That though distressed me much in such a solemn hour. I escaped from my mur-derers in a most providential way. I promhad to God to study the question of my haptism more seriously, with His help, and He knows that I have done it. But though

by men of the same class; but, sir, when a lit seemed to ma more and more every day Canada Probyterian Church, and I hope that so this sort of thing he had that the reasons for being re-baptised were that nothing will ever head the ties re-sure that it is the pound; and under the stronger than I then that at first, the reasons the little stronger than I then that at first, the reasons for being re-baptised were sured and so blood which unite me to that stronger than I than the at first, the reasons for considering my hapten valid, in the Church of Bome, were remaining the strongent in my mand.

The 12th of August last, having heard that many citizens around St. Anno were to meet to meditate the word of God, pray, and praise Hun, it came to my mind that it would do me good to pass a low days with them, at the feet of the dear Seveni, to look with more attention than ever to His bleeding wounds, and to all that Ho had done and suffered for me; that by His grave I might love II in more and more.

I had never see a cump meeting before, though I had heard made said exame, as well as in favour of these gataerings. The cion waters of itte, which our Saviour is roluses to the thirsty soul who goes to Hin. When I went to that meeting the question of my baptism was a society out of my mind. Theard savoral very good sermonrom various Protostant minis 🧸 8; and Mrs. Vancott gave us some very toaching exhortations. But not a word was said that I remember about baptism, except that at 8 p.m. we were invited to pray for those who were to be bapused at 4 p.m.

There were between 2,000 and 8,000 per ple on that most beautiful spot; they all knelt and prayed? It was a most soloron thing indeed to see that multitude prostrate ed at the feet of the throne of grace, and to hear their aident prayers, their sois; to see the tears of these penitent and repenting sumers orying "for mercy l"

There was no commston, as I had expected; there were no ridiculous contentions, as I was prepared to see. But there was a most subline and soul stirring harmony as I had never seen in the humble and carnest supplications of the multitudes. Thou nose was grand and sublime, as the noise of the deep waters when the winds from heaven blow upon them. All was grand there, as the works of our God are grand and sublime everywhere.

In the midst of that multitude I was praying with all my heart for those who wors to be baptised, when a thoughtflashed through my bram and chilled my blood in my voins: "You are not beptised, and you pray for others I when you ought to pray for yourself, and be bapused to-day !"

I tried to repulse that thought as I used, by saying to myself, "A priest of Rome has haptised inc."

But that day the voice of my conscience poke as it had gover spoken, it said as I ud as thunder, "The priest of Rome is not the prost of the true, but of the talse Christ! He is the priest of the Christ kept this act of hounge to an alt-important doctrine, we are even willing to lose our identity, oblitorate the name of the Church of Scotland and contumaciously trample upon every principle of nationality dear to the heart of a Scotland.

What? Must the names of St. Andrew and St Patrick give place to that of "Can" South and several shaked! Lave you not under that Crust yourself with and St Patrick give place to that of "Can" your hands, when a priest of the Pope? Comm and Japan, can administer the sucre-ment of captism? Would you believe in the validity of your baptism had that sucra-ment been a mastere to you by a priest of the heatmen Emperor of China? Buwhat is the difference between a priest of the Pope of Rome who worships a God made with a piece of bread, and a priest of the Emp for of China who worships a gon made with a piece of wood? Is it not the same monstrous imposition and damuable

At first I remained absolutely mute before this new light, for this light lind never come to my mind with such an itresistible power. But a moment after I said, Olimy God, I understand that I am not yet bapused! At the first meeting omy Presbytery I will receive that sacra-

But more quickly than lightning the voice of my conscience answered, "Willyon see that next meeting of your Presbyyou see that next meeting of your Preshytory? Are you certain that you will be alive to-morrow? Con you not be called away this very night? And who I you know that your God commands you to be haptised "to day" will you resist His will?" Do you want to expose yourself to die the death of a tebel?

This last thought filled me with distress. I could not consent to risk to die a robel. I detarmined to be baptised without any more delay.

But I was away from my own people! and it scomed to me so I diculous to be taptised by a Mothedist when I was a I foresaw so clearly the scorners, the perfidious, the false and unchristian interpretation, the profine re-mark which would flow as a deluge upon ny devoted head from those who would not or could not understand my exceptional position! For a moment I felt such a distress in my soul at the thought of the nukind and unchristian things which would be said, not only by my enemies, but by my mistaken triends about baptism by a Method:st minister, that I again determined to postpone it to the next meeting of my Presbytory.

But my accusing conscience spoke again, Will you have more consideration and fear for your friends and your foes than for That God says, 'to day' be haptised! To please the world will you answer 'to-m orrow ?'

I feit so asliamed of my sorrow that I numy houds on my face to conceal the tears of regret which were flowing on my checks, and more with my sobs than my words, I said, "May thy name for ever be blessed, oh, dear Saviour for thy long patierce, yes, to-day with thy grace, I will be haptised! But, before I receive that baptism of water—chi do baptise me again with Thy Hoty Ghost and Thy blood; fill my heart with more love for Thee."

I roso up, and requested the people to st for a mament; then, addressing the Rev. Mr. Foster, the respected Methodist paster of Kunkakee, I told him: "Can you haptise . Presbyterian, without damaging his connection with his own church?

He answered, "yes, sir, undoubtedly." I then said: "Mr. Foster, I am a Prosbyterian minister, connected with the noble

C'urch. If I were among them to day, I would ack them to baptiso me, and they would grant me that tacone; but I am far away from them! And I must be hapter of Saviour, please do baptine me. I was hop tived by a priest of Rano, the Sth July. 1809; and till this day I sincerely behaved that my baptsm was valid. But I was mistaken. Wy dear Sivrour has done for me what he did for the poor blud man of the costed. At first I was northerly blud. the gospel. At first I was perfectly blind; H tou had my eyes, and I could see men as if they were trees. But Jesus has just now touched my eyes again, and I see the things about the priests of Rome, pet as they are. The priests of Rome make their own Gods and Christs themselves every morning with a little piece of b end—they shut up that wafer Carist in "secret chambere," as it was prophesied by the S in of G of (Matr. xxiv, 22-8, 4, 5). There the water-Carists are often enten by rais and mice. The priests of Rome carry that wafer Christ and God from house to house in their pantaleous and vest peck to through the streets, in their own private bugges, and in the cus of the railer ads, to fulfil the prophesy of Jesus, who says, 'be-ware of the false Christs. Lo, here is Carist or there: believe it not.' (Matt. xxis.

"The priest's of Rome eat their Christs every morning, and often after they have eaton Him, they vomit him out of their sickly stoumobs, and they are then bound to cat Him again! The Priest's of Rome are idelaters! The Jon of God cannot allow them to administer the sacraments of His Church.

"Besides that, the baptism which Rome gives is not the baptism of Christ, it is quite another thing. Oh ist has or another that Sacrament, that, by receiving it, we confess and declare that our souls have been purified by His blood shed on the cross. But the priests of Romo administer the Baptism to take away by it the sine committed before its reception. Then, the baptism of Romo is not a Sacrement; it is a sacre logi ous cariculare of a Sacramont; it is an insuit to Christ and His Caurch."

A few minutes after, I was kneeling in front of the multitude, in the midst of a great number of people who wanted to be haptised with me. And the Rov. Mr. Fester baptised us all.

The meckers may meck, and the succrers may succr us much as they please. But for me, I will never sufficiently thank my God for what He has done in me and for me, in that most flessed hour.

After we were baptised, the ministers who were there, offered most fervent prayers for every one of us; they put their hands on their heads, not as a sacramental sign, but as a mark of featernal and Christian feetings. I was told after that Mrs. Vancoti had also put her hands on the head of every me of those who had been baptised, whom she fervently prayed for them. But my emotions were too great and too sweet at that solemn moment, to pay attention to that circumstance. What I can say is, that if ill the dear brotheen and sisters who were there maying around us, had wished to lay heir hands on our heads, when sending t the Throne of Grace their ardent supplies ions, I would not have been able to fin t any fanit in that; and even to-day, it is unpossible for me to see any impropriety, scandal, or any redicule, when, under the oyes of God and man such things occurred in the midst of us, children of that great merciful God.

I do not say this as an apology. I do not want any apology about such a solemn and sacred action. My baptism was an affair between my God and me alone! My only regiot is that I have postponed it so long, and that uncontrollable and providental cosumstances have prevented me from being baptised by one of my Presbyterian brethron. But it was the will of God that in this, as well as many other things of my use, I could not do my own will; but I had to do His will. The ways of God are not the ways of men.

Since that time it was my privilege attend as a deputy the admirable (I night say, the marvellous) meetings of the Evangelical Alliance of New York. There the Presbyterions, the Methodists, the Baptists, and the Episcopalians have pulled down, and, I hope for ever, the walls of divisions which Satan has raised up among the childen of God. They have all caton of the amo bread, and they have all sat at the some table, that it might be said of them: "They are one bread, one body, one heart, one church t'

And the whole world has blessed the subline speciacle of that Unity. Our dear Canada Presbyterum Church, who has tasted of the delicious fruits of that perfect Unity, through her representation at the Evangelical Albance of New York, will not find fault with her weakest child if, in one of the most blessed hours of his life, he has thought that there is no more difference or division among the Methodist and the Presbyterian Churches of this land of exite, than there will be when, around the Thronof the Lamb, they will sing together the eternal Alleluha.

If, through my ignorance, I have done anything against the glorious gospel truths and laws which Christ has given us, by being haptised by one of the most devoted munisters of that cosnel, I do not know hat sin yet; it will be a sin of ignorance. Our dear Church will forgive and forget that involuntary error, to continue to press and warm me on her besom as one of her weakest and most devoted children; and I hope that my dear brothren and sisters of Canada and the United States, whom I may have involuntarily saddened, will more than ever help me to bless our Heavenly Father for His moreies towards His unprofitable servant. For I was blind : He has opened my oyes! I was lost, He has saved me. I was the slave of Anti-Christ, and to-day I am at the feet of the Lamb, washing my soul his blood. I was worshipping a contemptible idel, made with the hands of my servant, with a piece of bread; and to-day I oan say to the dear Saviour of the world: "Thou art mine, and I am thine!"

C. CHIMIQUY. St. Anne, Kankabee Co., Illinois, , 20th Nov. 4:78.

Union.

Editor Upitrin Americas Preservisian

Dhan Sta. -On behalf of a large majority of the younger members of the Canada Prosbytorian Church, all carnestly is shing for, and auxious to aid in the emissions t on of the proposed Union, I thank the Roy, D. J. Mard ennel, as a representative man amongst the younger members of the sister Caurch, for the hearty and manly mannor in wotch he has e one forward in support of the movement. It is all the more encouraging when we flat that unitedly we are following in the for steps of a large majority of the older members and Fathers to the Caurch, now grown gray in the Master's service, and who hope in their day, before being called hence, to see a fulfilment, as far as Presbyterianism is concerned, in this Dominion, of those bean titul words of our Sevine; "That they all may be one, as Thou Father art in me, and I in thee, that they also may be on- in as that the world may believe that thou hast sent me.

Too questions raised by the anti-unionists in the Sistor Clin ch have been so effectually mot by the Rev. Mr. Macdonnel and others that nothing need be said turther in respect of them; and as regards the objections raised by the same class in connection with our own Church, they may be classed in political parlance as dead issues.

As younger members of the Church, we acknowledge that in days gone by the issues now being resurrectionized had their use, and that we are now reaping their benefit, but we protest against being drawn into religious cont oversies settled in a past generation, more especially as living in a country with no State Church, and belonging to a body in which the question, as Mr. Macdonnel remm ls us, is an open one.

As regards the Headship of Christ, if the Standards of the Church, the amoin both bodies, are sufficient authority, as setting forth the behef of the members of the Church in this most important doctrine, what further need of pressing a matter so fully recognized and set facth, exclusive of the standards, in the Act of Independence and other records of the sister Cha.ch? think there is no one but will admit that the Standards of the Church treely set forth n the strongest terms this principle, and will the insertion of the same in the Basis of Union make the same any stronger or more obligatory?

Union has worked well elsewhere, and will, I trust, do the same here, The youngor members of our church would therefore carnestly hope that the Union may speedily take place, and that it may please the Master to put it in the heart of everyone to assist in this work, not in a spirit of controversy, or heated religious discussion, but in earnest endeaver to carry out His will as regards His Church on earth, by making our two sections of the same, already one in fath, hope, and doctrine, and Church

> Yours talv. KNOX CHURCH.

Prosbytary of Bruce.

T is Presbytery held its quarterly meeting at Pusley, on 80th and 81st ult. There were eight ministers and four elders present. A petition was read from Elsimore praying for missionary suplies, and Messes. Mackechine and Murray, commissioners, heard in its support. The Presbytery re olved not to grant the prayer of the petition, in as much as Elsimore has been sup-olied in connection with Allanford, in the Preshytery of Owen Sound, unless that Presbytery intimate their mind that said station be cared for by this Con t; the commissioners were therefore directed to apply o the Owen Sound Presbytery in order that their Presbyterial connection be defined. A communication was read from the Rev. Archd. McDiarmid declining the calls addressed to him by the congregations of Centre Bruce and Pine River. The Rev. A. To'mie was appointed ad intermin M derator of the Kirk Session of Tara. The Rov. D. Cameron reported a call in favor of the Rov. A. F. Moy en. The call and relativo papers were read, and commissioners heard in support thereof. The call is sub-scribed by 61 communicants and 438 adherents. The salary promised is \$700, togother with minse and 50 a res globe. The call was sustained and transmitted. Rev. D Cameron was appointed on behalf of the Presbyt ry to support it before the Presbytory of Montronl. It was resolved to hold a conference on the state of religion at the next meeting of Presbytery, said conference to be introduced by the Rev. Messrs Frasor and Anderson. The remit Mesers Frasor and Anderson. The romit of the General Assembly anent the Union of the Presbyterian be lies in the Dominion was taken up, when it was moved by Mr. Anderson and seconded by Mr. Cameron, That this Presbytery rejoice to find a very strong desire among its members for the union of bodies of Christians declared to be of one mind in doctrine and Church government; yet as there are a number of esteemed brothron in the Canada Presbyterian Church who strongly oppose Union on the present basis, some of whom declare that they cannot receive it, the Presbytery agrees to declare that another effort should be made by the General Assembly to secure some deliverance to be in crted into said basis so as to meet the conscientions views of these brethron and thus secure a harmo lous umon." It was moved in amendment by Mr. Straith, and seconded by Mr. Wardrope, "Toat this Presbytery, fluding there is anistantial harmony between the Churches negotiating for Union in doctrine, Church government, discipline and worship regard the proposed basis as embracing all that is necessary to govern the United Church and therefore approve of the same. The amendment and motion being put the motion was carried two to one. Kirk Sessions and congregations are requested to report on the remits of Assembly to next meeting of Pro-bytery. The next meeting of Prosbytery is appointed to meet at Tivarton on the Srd Tuesday of March next, at i 2 o'cloc't p.m.-- Cou.

The British Ministry does not seem to be regaining any orns rost popularity. As we anno pared, John Brigar is no. likely to Buln il.

At Cambray, on the rate mot the wife of fice, to cole, or a impactor

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Ben Zaverrsements.

R. A. RELVE, B.A., M.D., OCULIST & AURIST,

> 22 butter btreet, corner of Victoria, TORCATA

Province of catarie, in the County Court of the

In the matter of Tuesday applieson, Junior, an In-

The undersigned has just in the office of this Court a cross set by his caracters to me discounting to the action sector of the sector of the court and the court in the Proceedings thereby the court in the Procedure, I illustrate Resistant, I illustrate the Court in the Court i

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CHAPTER V.

While most of the inhabitants of Dix may devere thus armsing themselves heade flientown, the cuter streets were afterest deserted, as was the surrounding country. One solitary figure might have been seen proceeding along the high road toward Valenciennes. It was that of a man habited in the past-off thery of some gay gallant, which had been torn and patched over and over again with piecess of various colors and materials. His long elf locks were covered by a list with the remnant of a once waving plumu stuck in it; while in his hand he entried a thick olab, which assisted to help his somewhat tottering stops along the road, though over and anon he would stop and flourish it round his head, as it he wore defending himself from an assault, now turning to one side, now to the other, to mear his supposed foos, shouting out wildly at the same time, and showing his griming teeth.

"Keep back, villains I keep back! Your weapons can do me no harm; but you shall not totch her. Cowards! wound you hunt a young maiden? Keep back, I say! keep back!" Thus poor Hans Kopperzoon went on. There was still a bandage on his head, and another on his arm, showing that he had not recovered from the hunts he had recoived when resourd from his assailants by Walter Kapell. He had probably made his escape from the magistrate's house when not watched by Margaret, and wandered away, in his nimless mode, into the country.

Suddenly he stopped and peored ahead He had caught sight of two horsemen approaching the town. Instinctively he drew aside and concealed himself behind some bushes in a wood which bordered the road. He could, however, from between the branches, still observe the horsemen as they jogged forward on their stout, large-boned Flanders steeds. He could hear their voices, tco, even at a distance; for they were talking in loud tones, one of them every now and then giving vent to shouts ot still touder laughter, which sounded harsh and discord ant us they reached the poor idiot's ears, and made him tremble, he know not why from head to foot.

Before long one of the horsemen had tidden round to the other side of the bush, and -poor Hans, finding himself discovered, came trembling forth, staring at the two luquisitors with a bewildered look.

"Tell us, ero I brain you with this club, what do you here? who are you?" shouted the principal Inquisitor, fiercely.

"I came here on my own affairs," ar swered Hans, awed into calmness; ' and if it so please your reverences, I am the lord of broad lands and untold wealth, for I wander where I will, no one stopping me, and I never owned a coin to count

"The variet is either a cunning knave or an idiot," cried Titelmann.

"If it please your reverences, the people call me the Idiot of Dixmuyde," said Huns. making's profound bow, with his hat in his

"Though idiot he is, he may be of use to us," observed Fabry. "I was on the point of offering a piece of advice when your excellency's keen vision discovered this sentterbram. It we enter the town .. y the main street, our arrival will be known, and our game will have time to run to carth. He will be able, undoubtedly, to lend us round through some back way, and we can meet our trusty spice unobserved, and lay our plans for catching the whole of our intended victims in the same net."

"Ah, well-beloved brother, you are ever for the in devices, especially when the good of the Church is concerned," said Titelmann, with a teer. "See if you can make the fool understand our wishes.'

Hans had been attentively listening to all that had been said, and understood quite enough to know that the Protestants of Dixmuyde we e in danger. Erratic as was his mind, he was not incapable of reasoning to some purpose; and while he s-cod gazing, with open mouth and rolling eyes, at the Inquisitors, he bethought himself that by leading them a roundabout cond through narrow lanes, he might, if he could make his escape, leave them to find their way alone, and have time to warn his friends of however, Fabry asked if he could act as their guide, after scratching his head, and twisting and turning himself about for some time, he looked up with a storid glanco as if he had not comprehended the question. The Inquisitor repeated it.

"What reward will your reverence be-stow on me should I render you the service you require?" said Hans at length, as if the meaning of what was said had not till then warked its way into his brain.

"A sound cudgelling on your stupid orown; fool, if you refuse to do as you are bid," exclaimed Titelmann, lesing patience.

"Two can play at that game, reverend gentleman," cred Hans, springing on one aide and it urishing his own cuts, ready to ward off any blow aimed at hum. "An you with for this nonce do your budding; but force never made him obey my man, whether with homet on head, or top-ured crown, or flowing locks, or-

"Fool, know you not that I can burn you if I please?" exclaimed the luquisitor, fierculy.

"Truly reverend sir, I have heard say that there is another personnge, who shall be namelese, ever merrily engaged in the same occupation," answered Hans bowing same occupation, answered rame bowing low. "Only he burns those who do he bidding, while you threaten to burn me for not doing it. Alack! alack! hetween two such honourable and distinguished personages, what will become of poor Haus Kopmington, the Little of Theorems." perzoon, the Idiot of Dixmuyde?"

Titelmann, instead of growing more angry, burst into a loud laugh. L z r on, fool, and you shall be well rewreted, he shouled on. "Take care, though, that you play us no scurvy tricks, or a torken skull, promise you, will be the penatry of your. folly."

erend sir, if you come to haudle that ugly club of yours," answered Hans, shoulder-ing his own weapon, and without more add unrobing on ahead of the horsemen.

After proceeding some distance, he turned off to the right bond by a narrow lane, which evidently bed round to the other cide of the town. The road was uneven, and covered with large loose stones, among which the horsemen had some difficulty in picking their way. It appeared, indeed, nom the grass growing in thick patches, to be out hills need. Hans rat on in front, caping nimbly from stone to stone, and greatly increasing his distance from the horsemen. Tholmann shouted out to hun to slacken his pace, but, turning round, he morely beckened to the two priests to incronse their own speed, without in the least slackening his. At length he reached a spot where mother road branched off from the first, the trees still a meading the town from view. At that instant, Hans, who had been watching the opportunity, slipped round the corner, and set off ruon ng as asset. us his legs could carry him.

"The fool has outwitted us," exclaimed Titolmann. "In which direction went he Pabry?"

"I know not," answered the priest "Had you brained him, as you proposed, we should not have been the losers. However, we must now find our way as best we

"I did not suppose that he would have ventured to play us such a trick," said Ti-

"No one but a fool would have done so, remarked his companion.

"Ah! friend Fabry, he is only one of nany," answered Tuelmann, "If fools many, did not abound, we wise men might find it a hard matter to live."

Thus conversing, the two Inquisitors pro oceded along the road, which hy supposed would conduct them into Dixmuyde.

CHAPTER VI.

The Rhetoricians were still engaged in their trial of skill, when Marie's eye was attracted by the strange figure of Hans making his way among the crowd. Little aftention was paid him, many possibly supposing that he was one of the Rederykors. who had taken the tancy to dress himself up in a tatterdemalion costume, for the purpose of representing some particular character or other. Hans worked his way thus without impediment among the crowd. till be came close under where Walter Kapell and his family were seated. The magistrate, his attention being engaged with the actors, had not observed ham.

"What can he want?" asked Max, to whom Marie had pointed out the idut.

"I suspect from his manner that he has something to communicate," she observed. "Try if you can hear what he says."

Hans seemed to understand that they were speaking about him. Getting close to them, with his fingers on his lips, he bek-oned to Max to bend over and listen to lum. "His. I hist I noble sir," he whispered; I know all about it. You can do more for your friends than they would care to do for themselves. Take them out of Dixtauyde ere mother sun rises in the sky."

"Why do you wish them to go speedily friend?" asked Max.

"Because Huns is a fool, and fools see strange things," he answered. "Hans not long since saw two figures ruling along the road. They had heats on their seet and horns on their heads and were threatening norms on their nosass and were threatening to play some scurvy tricks with the people of the piace, in one-dience to Satan, the master they serve. Poor Hans is called a fool; but it you take not his advice, there will be a greater in the world than he is. But why does poor Hans prate on thus? He must go back, and find his reverend friends; he may perchance learn someth ng more of what they are about, and such knowledge will not come nimes at all

Max know that there would be no use in cross-questioning the pior idiot, who so med, indeed, so eager to be off again that he would scarcely stop to utter the last words. Marie and Mux watched him as he threaded his way among the crowd, till he was once more free of them; and then he set off at tull speed in the direction from whence he had come. He had already gained the outthe narrow line leading to it, when he saw before him the two Inquisitors, who were looking about them, as it nucer am whother they were pursuing the right road. He chuckied to himself when he perceived this. "An! ah! the fool has outwated the wise men this time," he muttered, "Most reverend sis, how comes it that your nobe steeds cannot keep pace with a poor crapted idiot? What count I do mo s that bould along, thinking you were touowing, when, lo and behold I turning round, you were not there; so I e'en had to run back and try to find your reverence. Now I have hund you, an it please you to tell in the mans on or hostely to which you are bound, I win lead you to it; every house and every hovel in Dixmuyde is equally well known to Huns Коррегиенов."

"The fool is not so great a fool after all," said Titelmann to his companion.

"He may be a greater knave than we take hou to be," replied Fab y, " he must needs be tooked after."

"I wait the commands of your reveronces," said Hans, taking off ins hat and bowing hew as he spoke.

"Lead us then to the house of Maste Nichous Barra," said the Inquisitor Titel mann, "you doubtiess know the street."

" That I do, reverend sir, by the token that not long since worthy Master Barin, in the spirit of kindness, kicked me down the steps of his mauston.

"You were probably sitting on them stopping his way, and descreed the rebuti, observed Fabry.

"I took it at all ovents, and went my way," muttered Hans, as he ran on once more in front of the horseinen. "I love not Master Laren the more for it though nor his guésta cither.

The pathway somewhat improved as it

short time led them to the gateway of a large but gloomy house at the back of the

"I, this the mancion of Muster Darra? asked the Inquisitor Titelmann.

"An it please your reverence I know of no other," said Hans; "and having done my duty in conducting you thus far, with all due submession I must retained you to do yours, to cross my hand with the coin you promised."

As Haus spoke he cautiously kept his eye on the count nance and right arm of the Inquesitor, prepared, should either exhibit hostile intention or act, to spring as do out of the way.

"You would have eain, knave, would you?" said the Inquestor. "Come again in a day or two, and you shall have a double ice; as yet we know not whether you have led us aright. Rong yonder belt, and we will learn whether this is truly the house of Master Barra or not."

"He would brain me if I were to doubt his word," muttored Hans, tugging away at the iron bell-pull.

No answer came, and the chief Inquisitor began to grow impatient. At length a slide in the gate was pulled aside, and the wiz-ened face of an old woman appeared. She looked inquiringly at the strangers, as it doubting whether or not to admit them. A few words from the chief Inquisitor were, however, sufficient to make her begin drawing aside the bars with trombling hands, when, with the assistance of Hans, the gates being thrown open, the Inquisitors rode into the small stone-paved courtyard.

"Alack-plack! who is to take their horses?" muttered the old wantan; "the men have all gone to the pageant and have left me alone."

"Never fear, mother, I will take care of reverences' hor es," said Hans; "although Master Barra 'eyes me not, judging by his dieds, I am ready to do him a good turn, and act the part of his horse-boy.

The two Inquisitors, like other people after a long journey, being auxious to get into their evening quarters, left their steeds in the clurge of Hans and entered the house. He walked the animals up and down for some time, and then, tired of the occupation, secured their bridles to some iron rings in the wall, and neiselessly cross up the steps to the house. He went along a passage, peering cautiously on either side tid he reached a room of considerable size. He looked in; no one was there.

"Ah—ah! mischief has been browed here before now," he muttered as he walked forward on tip toe, glancing over his choulders to ascertain that no one was following. At the further end was a large raised seat or chair of state covered with damask. He drew the dropory aside. There was ample space for him to conceal himself beneath it.

"If they find poor Hans they will kill him," he said to himself; "that will not matter much, however; if he can hear their pasts and plans, idiot as they call him, he may toil them." Saying this, he crawled in carefully drawing the drapery so as entirely conceal himself.

CHAPTER VII.

The pageant was over; the people were dispersing to their homes most of them in high glee, and hughing at the jokes which had been uttered. Marie and Max Gollert had agreed not to speak to Horr Kapeli till hey had got home, of what had occurry d Poor Mario felt very much alarmed; her heart lad been foreboding oval succe the visit of the two strangers, though the pre-cence of Max had greatly contributed to dispel her tears for a time. He was to have left Diamuyde next morning; but would be go now, while danger threatened them? She woul ask him to stay.

"If you had commanded me to go, I would have disobeyed you." was his answer. "If those fearful Inqui itors have really come lather, your father will be among the first they will seize as their proy. I say this, Marie, that you may join your entreaties to mine, that he will allow me before the night passes by to conduct him to a place of safety," said Max; " and I would uige you, Marie, to fly likewise. They might be content to leave you if they could seize your father; but should he escape, then we know not what cruelties they may commit.

But they found that her father was not to be p. raunded.

"My dear daughter, my young friend andorstand that we should never fear to mee danger when duty commands us to remain," answered Walter Kapell. "In these times of crouble, I may yet be of use to my fellow townshipen. Would that they and followed my advice, and given up the performance or that foolish pageant, and our ioes would at least have had less excuse fo. persecuting us.'

"But the mischief is done," urged Max. " If the Inquisitors have really come to the piece, as the poor idiot supposes, you will be among the first seized. Their object s always to strike terror into the hearts of the people by destroying those who may become their leaders and advisors. Oh! usien to Marie.'

" My dear tather," said Mario, "he speaks the touth. R member those mysterious visitors of the other day; that they came with treacherous intent there is no doubt. think Low many have already suffered even for having a Brole in their houses.'

Music and her lover continued in the same smain for some time, advancing every ugument they could think of to induce Her. Kapeil to make his escape while there might be time; but he remained inflexible He had the same abover to ad their exposin ations: "I believe it my duty to continuo ai my post."

"New, my young friend," he said at length to Max, "I must urge you to return "your hostelry. Come hers to morrow morrow morning before you take your departure as you proposed using, and I trust

Poor Marie could scarcely restrain her technigs no longer, but buist into tears; main and again she outremed her father to "Though your words sound not over- neared me town, and the horsemen were provide for his safety. Oh lieflect, my be- sword in his pleasant it may are, I will obey you, rev- able to keep pace with the noise, who has a hoved suche; she exclamed at length, hav- to proceed.

jug reserved for strongest argument to the ing reserved her strongest argument to the last, "if you are seized and dragged off to prison, I must bear you company—if not for your own sake, for mine. I current you to rollow the advice we ofter," and she beked up into his face with stronging eyes, "It is for myself, the child you love, I alread." plead."

Max Gellert could searcely restrain himself whom he found that the magist are still remained determined. He was indeed very much inclined to lose putience with him; still he could not but admire his firm reso lution to remain at the post of du y, as he believed it. At length Max was compelled to obey the rangistrate's commands, and bidding him and Mario forewell, with a heavy heart ho left the house, and the door was clos d behind him. He was still undo-cided how to act. At first he was inclined to walk up and down during the night, per forming the duty of a sentinel. He could not tear himself away from the spo.. He had made several turns, looking up ever ant, anon at the windows of Walter Kapeli's house, and considering whether he should not go back and yet make another effort. Then he reflected that it might be wiser first to proceed on to his inn, and make the arrangements he had proposed for their He might do this without causing suspicion, as it was known that he had intended sea ting on his journey the foll wing morning, and he might easily find an excuse for commencing it at an earlier hour than he had fixed on.

As soon as he had come to this resolution, giving one more glauce at the wardow, hoping that he might get a glimese even of the shadow of Marie's figure, he hurried forward. He had not got far when he observed through the gloom a figure stealing along towards hun, close to the wall, as if to shun observation. He inscinctively put his hand on the hilt of his sword ready to draw and defend himself should he be attacked, as was not at all unlikely in those times. He and the stranger had get clesup to each other. For a moment he supposed the other to be a cavalier like himself, but a second glance showed him the tattered and fantastic costume of Hans Kapperzoon. The idiot stopped and gazed at him carnestly.

"Hist! hist!" he said, "who are you, an honest man or a ropue?"

"An honest man, I hope," answered Max. "I believe I have seen you before, my friend. I know you by your voice now," said Hans; "I can trust you. I am on my way to those we would both wish to serve Our friends are in terrible danger. The poor idiot can, however, help those who are kind to him, as well as can many a wiser man. Why have they not taken my advice? I warned them before and hoped that by thes time they would be far away from this unhappy town. I suspect, young sir, how-over, if they had gone you would be bearing them company. Are they still in their house?"

Max was surprised to hear one supposed to be a mere idiot speak thus sanely, and at once told him that he had in vain endea vored to persuade Wulter Kapell and his daughter to leave Dixmuyde.

"Then the fool must see if his arguments can produce more effect than a wise man's,' said Hans, cluckling, as was his custom a times when he spoke.

"If you are bound to Walter Kapell's, I will return with you," said Max.

"A sensible resolve," answered Hans. Come along, gentle sir. It our friends are found within their own doors by sturise to morrow, they will be clutched by the talons of these ill favoured birds of prey who with their dark wings are now flying over this unhappy land of ours."

"I pray that you may persuade Herr Kapell of this," said Max; "but you must find stronger arguments than I used."

"I can tell him that I heard Titelmann himself issue an order for his and his tair daughter's apprehension, this very night," whispored Hans. "If he will not believe me, I will tell him he is more mad than I um, and shall be much inclined to litt bitu op on my shoulders and carry him off by main force. Come at mg, young sir, or we may have the Inquisnors hounds baying at our heels before we reach the house.

Max, with his strange companion by his sido, hurried back towards the house he had just left, looking auxiously around to ascertain if any one was following, Even now it might be too late, he feared, but he resolved to defend Murio and her father with his life.

He and Hans reached Walter Kapell's abode, as he hoped, unobserved. Margaret Her countenance was pale and auxious.

"Come in," she said. "Oh! Herr Gellert, what has brought you back?

"This honest fellow, and I would see your master forthwith," he said. "Come up, come up then," said Mar-

garet, my poor young mistress is in a sad state; I nover saw her so moved. What has imppened?"

"You are a faithful friend, Dame star-garet, and I would that you could assist in persuading your master to fly from heuco without a mement's delay."

" Fly! whither can my master fly?" she exclaimed.

"To Antworp, and from thence to the happier shores of England." This was said as Max and Hans followed Margaret up-Notwithstanding his Jaughter's agitation.

Walter Kapell was perfectly caim. He cross-questioned Hans narrowly about the information he brought, and was at length convinced that the idiot had really heard the Inquisitors issue the order for his upprehension, and that it was not a fancy of his brain. Marie clasped her hands with thanktrain. Marie clasped for nation with thank-fulness when she heard her father agoed to follow Max Gellert's advice. While she and Margaret hastened to make preparations for their sudden journey, Walter Kapell put up his money and certain valuables, especially at me belonging to his wife, which he desired to carry with him. No time was wasted, however, and in a very few minutes.
Marie appeared, labited for a journey on horseback, when Walter Kapell, with his clock thrown around him, and carrying his

Poor Margaret could not restrain her Foor stargeret could not testram nor-tears. "Go-go, mydear y-anglady," she eaid, embracing Marie. "I wil remain and guard the house. They may put me to the fortune, and drive toy pour info out of my body, before I will tell them where you are gone."

"What dreadful words are to o ?" said

Marie, as she returned Man, as a screes,
"I should not have upoken them," said
her kind muse; "they will scarcely interfere with me. Now Heaven protect you,
I would not delay you a moment. I am sure that brave young gent outer will fight for you as long as he has a dr o or blood in his voine.'

As Dame Margaret uttered thes words the whole party is said from the hou ... when she immediately closed the door behind them, barring and bolting it as her master

had desired her to do.

Max supporting Made, with Wilter Kapoll on the other sens of her, hurried along towards the "Black B ar," his mn. where he hoped soon to have his horses suddled and roady to proceed on their journey. Immediately they left the house, the idiot, touching Max Gellert on the sheater, whis-pered, "Herr Duffel a kind to than; Hans must give him warning of he danger which threatens bim," and before Mer e ald furn x and, the idiet had glided away into the darkness.

Marie entreated her father and lover to

hurry their steps.
"I can move as fast as either of you," she said ; " do not delay for my sak

"The Black Boar" was at some distance from Walter Kapell's house, being con-veniently situated on the high road which pa and through the outskirts of Dexmuyde. To Mario the distance appeared for greater than she expeced to find it. Hash at bent quickly with agitation; for she areaded lest they might meet my one who would stop them, or inquire where they were going at that late hour.

"In a few minutes more we shall be at the inn," whispered Max.

As he spoke, three persons in clonks were seen approaching from the direction in which they were going. They must either meet them, or turn backand take back and take another road. The very act, however, of retreating might be dangerous should the persons approaching be toes. The instant Max saw them his suspicious were aroused, for he in no way liked their appear-

'Herr Kapell," he said, "by ready to draw and defeny yourself should we be attacked."

He had scarcely spoken when the strangers began to move quickly towards tom. "Who are you, thus wan lering through the streets at night?" demanded one of the strangers.

"I might well ask you the same quesanswored Max, promptly. it is allowable for peaceable craizens to return home after a visit to a friend."

"We must know who you are before we let you pass," said the same person who had before spoken. "And I must know bywhat authority you

v nturo to question as before I ans v r you exclaimed Max, plucing himself in front of Marie and hor father.

"By the authority of the Emperor and the Holy Inquisition." was the answer. "You must accompany us, and satisfy the Inquisition respecting the object which has taken you from your homes at this hour.'

"What if we refuse to yield to the summons?" exclaimed Max, drawing his sword, and holding it ready for use.

"We are three to two, for we take not the girl into account," ar swared the stranger, grufily. He scemed, however not very eager to meet the point of Max's weamon.

"Ch let us pass, whoever you are," exclaimed Marie, trembling from head to foot, though endervouring to retain her composure. "Burely you would not hinder us from proceeding on our way."

"Yau may have been out attendir z some meeting of heretics, or preach-ings, and knowing your golft, may be about leaving the town," said the stranger. "Put up your sword, young sir, or it may be the worse for you."

" Not till you allow us to pass numolested," answered Max.

The three men, who had drawn their weapons, now advanced. Max placed himself before Marie, keeping his assulants at bay. While one, who showed hemself to be a good swordsman, attacked h.m. the other two assailed Walter Kapell The magiotrato, who had been a man of peace all his life, was but little accustomed to use a sword. His weapon was whited from his greep, and his two assailants rushing in seized his arms, and began dragging him awny.

(TO BE CONTINUED.)

What Must I Do to Be-Lost?

"What must I do to be lost?" "Negloot so great salvation." It is not necessary to do anything. We are lost already. Jesus offers to save us; but if we reject his offer, we remain as we were. "How shall we escape if we neglect so great salvation?" Escape is impossible, if we neglect the only means of safety. If a deadly serpoint bites you, and you refuse the only remedy, you die. If you are drowning and will not seize the life-buoy thrown to you, you sink. Neglect is ruin. Jesus slone can save the soul! Neither is there salvation many other. O sinner, your damnation to sure if you neglect the salvation. you neglect Jesus. If he that despised Moses' law died without mercy, of how much sorer punishment shall help of longht worthy who hath trodden under test the S n of God? Do you think God will not execute His threatenings, that thou can'st escape His piereing eye, or that the rocks will cover thee? Vair hopes? There is no escape but to come to Jesus, an simple neglect is certain pordition? "Because I called, but ye refused, then shall they call, but I will not answer; they shall seek me, but shall not find me?" O S n of God? Do you think God will not sinner, escape this awful threat ning! Josus note atands with operation. He entrests you to be saved? Come with all your sing and sorrows—comediant as you are—come at once! He will in nowise award in his hand, declared himself ready cast you out. Come to Jesus,-Neuman to proceed.

OUR GENERAL AGENT

The Boy, A. Milne, M.A., has, we regret to say, been compelled to sever his connection with the Paus syrkates. The changeable and very often inclement weather which he had to encounter in presenting his labours, especially at this season of the year, was too much for a delicate constitution, and he c mid no longer continuo the work. Mr. Milne will, for a time at least, fill the pulpit of the Presbyterian Church at Hammand, St. Lawrence Co., State of Now York. He has our best wishes for his comfert and usefulness.

OUR CANVASS.

The Ray, Mr. Milne, in resigning his josition as General Agent for this Journal \$278: "My idea is that the circulation could " be greatly increased if the minister of the "congregation would appoint a local "agent. In the way the country congre-"gations could be wasked up, and that is "Where your rentest increase must come "from. I find wherever a Minister has s spoken of the paper from the pulpit and "in his visiting that there we have a good "circulation. All it wants is pushing. Get fit introduced into the families of our 'Church, and they wen't go without it. " Often and often I have heard your sub-"scribers say "We would not be without

In view of Mr. Milne's experience, would it not be well for our ministers to aid us in jecuring for the PR BUT RIAN a more extended circulation by appointing a suitable person in each congregation to act as agent. Some have already done so with the best results. In a votar places clubs have been started; in other localities ministers have canvassed for 40 or 60 subscribers to secure

Communion Service, as a premium ; and in some instances, Sabbata-Schools have ineroased their Libraries by sending twenty, wirty, or forty names of new subscribers We urgo our co laborers not to lose time.

Our general agent having resigned, we have to depend to a large excent, on voluntary effort. Odr friends can help us if they will. Now is the time for renewing and extending subscriptions. We send specimen copies, prepaid, to all who write for them. Wo are licaring already from active friends, but shall be glad to hear from more. Remember, THREE THOUSAND new subscribors is the figure we want to reach early the coming year. With your assistance, kind reader, this point will be very easily attained.

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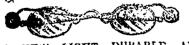
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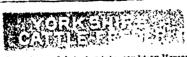
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Official Announcements. MEETINGS OF PRESEYTERIES.

SIMCOL.-The Presbytery of Simcoe will meet at Barrio, on the first Tuesday of February, 1871, at 11

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

ONTARIO-At Port Perry, on Tuesday, the 18th day of January, 2874, at 11 o'clock, a.m. Tononto.—In Knox Church, Toronto, on the 1st Tuesday of February, at 11 a.m., when Sossion Records will be called for.

COBOURG .-- At Peterboro', on the third Tucalay of January, 1874, at 11 a.m.

GULLPH.-In Knox Church, Acton, on the 13th January, 1871, at 11 c.m.

JOGOTAN-It Peterboro, on the 3rd Tuesday of anuary next us 11 d.m. CHATGAY.—In Addition Street Course, Chatham

h Taoslay, 23rd Docombor, at 11 s.m. BRUCE.-At Paisley, on the last Tacaday of De-

comber, at2 o'clock p.m. Kinggrox -Adjourned meeting in Napange on

and December, at 7 p.m. Next meeting in Belleville, on second Tuesday of April, 1874, at 7 p.m. CHATHAM.—In Wellington Etreet Church. Chatham, on Tus sday 24th March, 1874, at 11 a.m. The Union question will then be discussed, and Commissioners to the Assumbly elected.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

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seld Ferguson, Montroal. Mronell Mission-James Croit, Montroot. Jusonlie Mission—Miss Machar, Lingston, Ont. Manitoka Mission—George R. Wilson, Toronto.

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