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Whole No. 106

Pantributors and Correspondents.

DR. CAULD AND HIS ORITIOS.

PA CTZYDEZZIS

I have the sincerest respect for the carnestness and vigilance for trath, which, I am sure, p. mapt some of the strictures on Dr. Caird's remarks on unbelief. I can also sympathise strongly with the feeling which leads good men to repudiate, with even passionate energy, any statement which might seem to treat unbelief as a light cvil, or to encourage doubters to continue in their scepticism.

But it seems to me, from the extracts from Dr. Caird's sermon which I have seen, that he had no intention of doing either of these things, and I think that harm may be done by exaggerated and over-strained statements on this point. It is always easier sweepingly to denounce, or to caricature an argument to which we may be opposed, than to weigh it carefully and sift it faithfully, with the strict fairness which Christian controversialists, above all others, should be careful to observe; though, in their abounding real, they sometimes forget to do so. From Dr. Caird's own words, I certainly should not suppose that he meant to palliate the evil consequences of unbelief, or to say that it matters little to a man if only he be sincere, whether he believes or not! He speaks himself of 44 discordent, opinions some of which must be fatal." He only refers to "the injustice of confounding in one indiscriminate sentence of condemnation, the self-condemned sinuer, and the victim of helpless ignorance or bewildered and conscientious seeker after truth." Is he not warranted in saying this, by our Lord's own declaration that the servant who knew not his Lord's will and did it not shall be beaten with few stripes, while he who know it and did it not shall be beaten with many stripes? Do these words of Dr. Caird's look as if he considered either unbelief or ignorance a small ovil? Could we imagine the speaker of these words telling a sceptic who should come to him for advice, that his unbelief dik not matter, so long as he was sinceré? might we not rather be sure that he would carnestly point out to such an one the sad consequences of rejecting the only true light we have to guide us through the wilderness of this world, and while he tried to discover the source of his difficulties, and correct his mis-conceptions, would faithfully direct him to that light, "which lighteth every man that cometh into the

world?" It appears to me that Dr. Caird only meant to remind us,-of what I think we must al! be forced to admit, that there is such a thing as "honest doubt," which simply because it is honest, cannot surely be classed by the God of Truth with wilful perversity, and the deliberate choice of evil as ovil. He seems to me to speak very much in the same strain with Professor Christlieb in his celebrated address in which while he fully admits that the cauess of unbelief in general really lie in the heart and will,-he also speaks of the need of true humility and hearty sympathy with the inward misery of those who are far God,—feelings without which, we anor to lead them to see the innermost auses of their unbelief, in certain moral celings. And I think Dr. Caird wishes lorely to discriminate that "honest boubt" which will not, on the ground of as mere authority, accept statements which seem to it dishonouring to God,-the doubt which made Lather a Reformer, and brought Nicodemus by night to the humble teacher, despised by the Jewish Sanhedrim, from The perverse and wicked spirit of those who love darkness rather than light, because

heir deeds are evil." It is possible that some who sweepingly sondemn Dr. Caird, may never have come is contact with the case of carnest, thoughtful, deeply conscientions men and women, who, whother from early implanted pro-Christianity early impressed on their minds, for from the powerful influence of sceptical writers, or from some strange cloud bedimming their spiritual vision,—seem, so ir as we can judge of their mental condition,-really unable to yield their sincere assent to what we believe to be the great ruths of revealed religion. There have peen cases,—some of them knewn to the writer, in which such have sought with nucli inward travail of mind,-with tears ind prayers,-to see these truths in the \$1 ame light in which they are seen by thers, to whom they seem to give so much case and comfort. So deeply sincere have nch been in their doubt, that they would as man "never yet spake," and in His purse of \$54.—Cox.

rather have resigned every pleasant thing that life can afford, may have even gone to the stake, with Servetus of old,-than profess, even to please their nearest and dearest,-a faith which they cannot feel. How painful and mysterious as such cases are and sad as it is, -- to use De. Caird's own words, " that those truths which are dearer to us than life, should be unknown to them; -they do exist, and we have no right to ignore them. Nay, have me the right to condemn such suffering doubters, who, it may be are acting more truly up to the light they profess,-are more consistent in their lives and more faithful to their principles than many who make much profession of orthodox Christianity, but who, too often, lot expediency and inclination triumph over principal? If we dare to do se, should we not hear a solemn voice saying to us, -" let him that is without sin among you cast the first stone !"

Our Lord, while He warns us to "judge not, that we be not judged,' gives us but one test, by which we may judge the hearts of others. It is, "By their fruits yo shall know them." Now, if in such cases as these just alluded to, we see what we cannot but call "good fruits," if we see truth, justice benevolence,-"love of right, and hate of ill, strict integrity, "though to his bort he swear." the marks given by the Pealmist of the character of "the man who shall ascend into the hill of God;'-unselfish, self-sacrificing love, devotion to truth and zeal for it, so far as it is seen,intense love for all that is good and right and true, and abhorence of all ovil, wrong and falsehood :-- What are we to conclude? "Do men gather grapes off thorns, or tigs of thistles?" "Can a corrupt tree bring forth good fruit?" Can such men and womon, however defective and astray in their theoretical belief, be really living without God in the world? Be really followers of the Father of lies? Do we not often see in them far more faithfulness and consistency of life than in many who bring dishonour on the very name of Christian, and it may be, throw a fresh stumbling-block in the way of those whom they denounce as "unbelievers?" I certainly see no escape from the words

of our Lord: "Except a man be bern again

he cannot see the kingdom of God." But the mysteries of that Divine birth are far too deep for human men. How can we weigh the extent to which the Father of our spirits may be dealing with the souls He has made, unknown to us; or the ways He may have of introducing His own light, even in apparent darkness? Our Lord tells us that "he that will do, (i.e. wishes to do) His will, shall know of the doctrine," enough at least surely, to lead him into the way of eternal life. May it not be, I merely suggest it as a possible solution of perplexing phonomena, that since the soul or heart are longer and deeper than the mind, 'he heart may sometimes find and grasp the great realities oven while the mind inconsistently rejects the forms which contain them? It is at least, remarkable that both in the parable of the sheep and the gents, and of the good Samaritan, our Lord seems to make the life of the heart, as manifested in practical love to man, and not mere theoretical "belief," the test of His true sheep We must indeed believe that this process of the new birth may have taken place in many who have never heard of Christianity or when its light had been sadly darkened by the errors of superstition. Otherwise, how could we account for such phenomen as that, for instance, of Socrates, who, unenlightened by an outward revelation, anticipated so many of the truths and procepts of Christianity, or for the eminent Christians who have from time to time shone forth in the Church of Rome, even its darkest days? But, it may be said, these did not turn away from the light of pure Christianity. Yet in the case of so me sceptics, how do we know that they have ever had a fair presentation of what we mean by pure Christianity? Even in their reading of the Word of God may not their hearts often have been so darkened by previously implanted misconceptions that the very words of Scripture may have been a saviour of death instead of a saviour of life? Take such a case as that of the late J. S. Mill, trained by a father who "bolieved the creed of Christianity to be the ne plus ultra of wickedness in its conception of God," and brought up his son in that belief, and who so educated him as to trample out every religious emotion and susceptibility and reduce him to a bare time in His wise and gracious words, such | congregation, presented Mr. Leask with a

equally gracious and loving life, had ovidones for the truth, such as, it would seem, only the most perverse and ala hardened hearts could refuse. But can we equally blame the Jews of the present day, in Roman Catholic countries especially, who, out of a deep loyalty to the one God of Abraham, Isuae and Jacob, turn away with abhorrence from what seems to them, not aunaturally, a species of the very same idolitary for which their fathers were so often and so sorely punished?

that spiritual And as we know truth must enecessarialy be so far beyond the power of our finite faculties to grasp in its fulness and completoness, that even the most clear-sighted Christians dare not venture to say that their conception of it is free from a certain ad-mixture of one sidedness and error, can we venture to estimate the precise quantity of theoretical criors which must be fatal to the life of God in the soul? We only know that Christ has said that "He that is not against me is for me," and that "the Lord is the rewarder of them that diligently sack Him." And He alone knows who are they that sincerely seek Him, even as He alone "knoweth them that are His!"

Since then we can so imperfectly "scan our brother man," or appreciate his mental difficulties, perplexities, mis-conceptions, hereditary or educational blas - 'defects of doubt or taints of will;" since we may often do injustice to those, who, doubting where they would fain believe, sometimes

"Pray for throbs of sharpost rain.

Lot us be glad that we are not called to judge our brother! Lat us remember the practical words with which our Lord replied to His disciples when, impelled by currosity, they enquired whether there were few who should be saved: "Strive to onter in at the straight gate." If we have entered that gate ourselves, let us do all that in us lies to lead others within it too. Let us cling with all tenacity to what we hold to be truth,-to the teaching of our Lord and His Apostles,-to the grand doctrine of Justification by Faith, - to the Gospel of Love, the power of God thto salvation. Let us try to lead those wandering in the mazes of scepticism to see the light that streams from the Cross of Christ upon a darkened and suffering world. Le us seek to lift those struggling with the billows, whether of unbelief or providing sin, to our own secure resting place on the Rock of Agos! Let us us endeavour to win doubtbrs rather by love than terror of the future, which, while unbelief prevails, will be found an almost inoperative motive, by showing them what Christ could be to them, even now :--

"For warm, swoot, tonder, even yet, A present[help is He. And love both still its Olivet, And faith its Galilee!"

Let us, above all, seek by the faithfulness and consistency of our lives,-" without spot and blameless," to show our doubting brother what are the blessed fruits of Christianity, and lead him to "take knowledge of us, that we have been with Jesus,' Buth, oh, let us be thankful that it is not for us, with our superficial knowledge and partial views and shallow thoughts, tujudge his spiritual condition or decide his future; that these are in the unerring hands of the | Editor British American Preserventant God who knows him as he is, who is perfeet love as well as perfect justice, who "will not quench the smoking flax nor break the bruised reed!" And in the face of the awful mystories of life, the inequality and diversity of circumstances, of training, of education—the neglect or worse than neglect of parents—the mischief caused by the inconsistencies of Christian professors, and the other dark problems that will sometimes bount our thoughts; let us rethat will joice that we may rest our troubled hearts on the one secure stay and abiding foundation: "Shall not the Judge of all the earth do right?"

On the evening of Monday the 2nd inst., the manse of St. Helens was taken possession of by a number of the young people of the congregation, who invited their pastor, the Rev. R. Leask and his wife into the parlour, when Miss Tina McCoostic and Miss C. C. Mullen in the name of the young ladies of the Bible class, presented Mrs. Leask with an address accompanied with a beautiful silver teapot and gold pencil case. Mr. John Rutherford then stepped forward and in the name of the young men read an address to Mr. Leosk, expressive of their respect and esteem for him and his partner in life and hoping that they might be long spared to lahour among them, and in token of their sincouty begged leave to present him with "ressoning machine,"-must not such a the accompanying purse (260). After partraining have given a fearful, an almost ir- taking of an excellent tea provided by the resistable bias towards scopticism? And I ladies, and spending a very pleasant ovenare not such elements to be taken into acting the company dispersed at a very seacount, in considering the moral culpability soundle hour. Scinetime ago, Mr G of unbelief? The Jows of our Saviours | McKay, in the name of the East Kinless | memberal

THE NEW SOHOOL BILL.

Editor Barries American Preservoran.

Sir, -I am happy to see a movement begun by Attorney-General Mowat in the direction of improving our High and Public Schools. It is not going too far to say that dissatisfaction is all but universal. Every year puts another pach on what has been facetiously, no doubt, called our system of Education. It is no system, bur to use the venerable chief a own illustration, it is the result of adding a new room from time to time to the original hurable log-cabin, which thirty years ago Upper Canada began to build. Some additions are frame buildings, some brick, some concrete, some rough cast, some solid stone mesonry. It travel Ontano, rich Ontariol from center does seem nearly time for Untario to say, "The fine old building has served its time; I want something more suited to my increased family, wealth and prospects; I must call in an architect and get a plan for a suitable building which will have every modern convenience and appliance, and at the same time be a unity and not a miserat le piece of patch-work. The undesigned product of the poor backwoodsmar must give place to the skilled and comfertably designed edifice of the . trained architect." This time surely is at hand. I do not know who may be called in by the Provincial authorities, but I am ears there are several gentlemet among as possessed of the necessary acquaintance with educational matters and gifted with the power of organization, who could frame a system embraceing all the advantages of our present method, imparting to them a living unity, instead of a dead uniformity, and providing for the fullest play of individuality consistently with oneness of aim and of results on the whole; also allowing a greater adaptation to circumstances, and conceding to parents, teachers, trustees and inspectors the privilege of thinking for themselves, and acting on their own responsibility, not degrading them into mere thinking or feel. ing machines, moving in such a manner, and at such times on every respect as one or two men an authority thinks lest. When the discussion comes in, I shall be happy to take a part in asserting British liberty in education as against a Prussian centralisation; the rights of parents to educate their children as against the right of the State to do so; the necessity of some practical recognition of morality and religion in education as against the practical neglect of this highest part of education, and the propriety of allowing for idiosyncracies in pupils and toachers as against a cast-iron process that destroys all individuality and makes every man as far as possible the counterpart of his neighbour. At the same time I would insist on the right of every child to be educated, and on the duty of the State to see that every child is odzcated, and where necessary to provide for that education. Meanwhile I say no more, but wish the Attorney-general and those who labour with him God speed in the great work to which he has put his hand.

Teetotalism and the Church

DEAR SIR,—I notice a letter signed "Bluenose" in your last issue, and from its style, I would judge that whatever Bluenose max be in reference to liquor, he is very in-temperate in his language. I have no intention to reply in the same style, although he offers a target that might tempt one into firing a stray shot. I follow this course not only on account of a habit that has become second nature with me, but because I desire to obey the wise man's instructions in reference to answering.

My main reason for replying, at all, rejust a contradict some statements "Bluenose has made, and which seems to occupy the greater part of the letter, although i to see how they affect the subject he wishes to write about, and first I would say I am not "afraid that the C. P. Church will make teetotalisma term of communion," nor and I "trembling at a shadow." I do not clain to have the sympathies and opinion or Prof. McLaren, " and the "Official of the U. P. Church " referred to is not "a wine U. P. Church" drinker himself," nor does "Philos visit him and take a glass or more," so if Bluonose intended to build anything on these statements the superstructure will be minus a foundation. He avidently inistakes abuse for argument, and no doubt your readers can appreciate this abits true value.

His two quotations from Scripture to set the testotal question at rest remind me of a man who affirmed he could prove suicide to be right from the Bible, and when asked to do so he said "Judas went and hauged himself,""Go and do likewise." The quotations in both cases will be equally satis factory to your intelligent readers.

I have no wish to enter on a wide ques-tion like testotation, but I would tell "Bluenose," in conclusion, that I could point to many a family where his extreme views have had their legitimate fruit in the ruin by drink and otherwise of several of the

You: s faithfully,

Causes of Vacancies.

Editor British Aminican Presisterian.

Sin,-Some time ago I was fortunate enough to see a copy or two of your paper down here in the " Lower Regions," and I saw that there was quite a discussion carried out between a couple of correspond. ents as to vacancies and their causes. Now, Sir, you know, and were I to give my name to the public, thousands would knew that such is my knowledge of matters in the C. P. Church, that what I say on this subject is worthy of thoughtful consideration. Vacancies have many enuses, let me specify two. (I.) The Noble Six Hunds red" Ablo men, first class preachers, may to circumference, and, as a rule, the best offer made to them is the everlasting Six Handred, with or without a marge. No minister can live on that now, and thereíoro ministers aro leaving Ontario azd getting comfortably settled in other places where they are eagerly enateled at, and where they are just as usefully employed in the service of God and the Church. I car give you the names of excellent men in Gath! could not get more than the "noble Sex Hundred," without who in Ontario, rick Ontario CO, tril it not a manse, and who are now comfortably settled in Nova Scotta with \$800 and amause. Who could blame them for leaving? The hearts of many of them are still in Ortario, they look upon it artheir native home, but then they have been surved out of it; they gain from \$200 to \$300 a year by labouring elsewhere; and thus by leaving Ortanzithey are more likely to be set tecable to the Church, certainly more confortable so far as they their selves are concerned.

(2.) One main cause of vacancies of propared to give names and edyfying facts on this provoking subject. In the C. P. Church, the Probationer who expects to get above the "noble Six Hundsod," must not rely so much on hard study as on his obsequious fawning before the Secred Sanbedries. Smiles, node and winks, are scanotimes very potent. I have known Probationars who, like Homor's Bollerophon, carried in their pockets their own condemnation. I cantell you what is much worse, if corse can be. Cortain congregaorganised by laborious and self-denying namisters. These congregations were promised \$100 each from the Contral Find; and the ministers remained there for a while till every thing was placed in a first cines style, thus creating and securing now congregations to the Church. But when these ministers applied for the promised aid or grant, they were refused it to a cont on the technical ground that they had not been industed! The work of the Church had been done to the great suisfaction of all parties concerned, but the ferniality of induction had been neglected; and therefore the poor ministers must be refused every cent of the great! The consequence was that one of the ministers left both the Church and the Province, and is now much more comfortably settled elsewhere. But the congregation which he very reluctantly left is now one of your vacancies, and is in danger of dying again. That these things are just as I have stated them I am prepared to testify on eath and bring other ministers who will do the same. I make this strong statement, because I know that these exposures will bring out explanations, demals, and so forth. This may be denied, but facts are stubbern things.

Yours do., NOVA SCOTTA.

Feb., 6. 1874.

Toetotalism and the Church.

Editor British American Princetterian.

DEAR MR. EDITOR.-At a subscriber and well wisher for the prosperity of your paper, and also to the cause of temperance, I am constrained to call your attention to an article contained in your issue of the 30th ult., over the signature "Philos." Aside from the question aught total abstinance to be made a term of communion, his remarks are calculated to mjure both the cause of religion and of temperance. If this be so is it not your duty to be very guarded what correspondence you allow to appear in your paper. I need not repeat any of the expressions used as I am persuaded you can easily detect these referred

> I am, yours very truly, T. B. FRASER.

Limehouse, 7th Feb., 1874.

[We are always careful in our admission. of correspondence, but we cannot hold by the plan to admit only what we approve of We believe Philos is mistaken; but, at the same time, know that he is as anxious as any one can be to promote according to his light the cause of truth and rightconeness. -Ed. B. A. P.]

The Scottish Guardian, the organ of the A Scottish Episcopal Church, states that it has been resolved to hold a Church Congress, on the plan of the English congresses, at Edinbergh in May next.

The Easter and Leople.

Church of England-Righ Church.

Then take the High-Church piaty, who inspride Of holy orders claim abinity With Grook and Rogann strains of prolacy, And epurn all Nonconformists from their side. With recommodal worship-book for guida They flaunt time dresses, murch, and turn, and

Befool the cross and candle; and would now Into the stream of Papal error glide. To these we say, the Church is not composed Of lordly bishops and presumptuous priests; The Scriptures little care how men are posed, Admit to saint-days, claim no fasts or feasts. The Christian Church will keep the Gospel

Not hid in ritual obsolete and vain.

Consistency in Religion.

Were an inhabitant of some other world, who was well acquainted with our Bible and our religion, to travel through this country, and take a minute survey of the manners, austoms, character, and conduct of its inhabitants, it might be difficult for him to determine, at the end of his tour, whether the teligion of the Bible was professed here or not. He would see some things which might lead him to think that it was professed, for as he travelled from place to place he would see Bibles lying on the shelves, and would occasionally lodge with a family in which was offered up the morning and ovenling sacrifice of prayer. He would observe that one day in seven was not spent anywhere just like the rest, and that in some places it was observed with a tolerable degree of conformity to the law of the Sabbath. He would find a goodly number of houses for public worship and a class of professed preachers of the Gospel, Ho would witness rites resembling the ordinances of the Gospel, and might occasionally meet with a fellow-traveller who was disposed to confer with him on the subject of religion. These things, and perlings others, he would set down as indications that we were a Christian people—that we professed to receive the Bible as true and to conform our lives to its pre-

But then this evidence, far from conclu sive in itself, would be greatly weakened, if not destroyed, by much that was of an opposite character. For, though our sup-posed visitunt would see Bibles in our houses, he would be satisfied that many of them were kert under for ornament than use, as they had the appearance of being but little read. And, though one day in seven was not spent in the same manner as other days, yet in most places he would see it spent so differently from the design of the Sabbath that he would be in doubt whether it was considered as a holy day or a holiday, as a season of sacred rest or a season of amusement. And, though he would hear much that purported to be a preached Gospel, he would find it in many instances so unlike the Gospol of Christ that he would conclude it: must have been learned from some source aside from the volume of inspiration. And, though he would see rites administered resembling the ordinances in-stituted by Christ, he would find the subjects of these rites living so much as others lived that he could hardly determine whether anything was intended by them or not.

Nor would this he all the evidence presented to lim that the Bible was little if at all regarded among us. He would see many things allowed and practiced which many things allowed and practiced which this holy book forbids, and many other neglected which it solemnly enjoins. Ho would know the deeply interesting nature and paramount importance of the religion of the Bible; and yet he would find this religion in most cases exciting but little attention, taking no deep hold of the affections, and exerting a secreely preparately. tions, and exerting a scarcely perceptible influence on the life. Instead of everything being made subservient to it, as he might suppose it would be, on supposition it was cordially received, he would find it east into the background, and almost everything attended to sooner and more than this.

On the whole, it is coveluded that such a visitant would hardly know what to think of us. He would not find us just what he might expect on supposition we received the Biblo; nor just what he might expect on supposition we rejected it. He would have much occasion to reproach us with inconsistency; and, were lie, sudeparting, to give us any advice, it might be precisely that of the prophet to the children of Israel. "If the Lord be God. follow him; but if Baal, then follow him." If the Bible be true, receive it and be consistent or, if it be false, reject it and be consistent. At least, be consistent somewhere. Come to some fixed conclusion in regard to this momentous subject, and act accordingly.

And would not this be good advice? Would it not be such as it became one rational being to give to another

to have come from the God who made us and to contain His words. And certain with contains solemn words, solemn messages, whether they are to be relied on or not. New there are but two suppositions we can make in regard to these messages. They are oither true or false. They are to be either received or rejected. And, to wh. hever conclusion we come in regard to them, the adeption of it involves a great deal. If we will reject the Bible and be consistent, we have a hard and dreaded task to per-form; for, in coming to this conclusion, we must go not only in opposition to the influence of education and custom, but in face of the parlices ovidence and aght. We have: as much reason to believe the facts stated in the Rible as we have to believe anything on the evidence of lestimony. The most of us nover saw the city of London, and yet ! we do not doubt that there is such a city. But the evidence of the truth of the bible is the same in kind and not less in degree than that on which we believe that there is beyond the wide Atlantic such a city as a successful preaction without books, is like London. Yet all this evidence we must put opt of sight and roject as werthless if a traw. Mony of our preachers are not able we would come to the conclusion that the to buy two good books in a year, and yet river whence it springs. If these things Bible is not true. And when we have fought they are expected to be sensition-preachers, were call uitles anywhere they were truly unit and the conclusion is adopted, our difficulties an evil of he small magnitude, now single and wonders speaking signs and the conclusion is adopted, our difficulties when books are so cleap. It does him positive they have but just begun. For, having determined they have but just begun. For, having determined they have been a supported to be sensition-preachers.

siled the truth of the Bible and hast off its authority, we must go on with the denial and carry it through. We must wage ever-lasting was with the Bible and with the religion it incuientes. We must do all we can that every Bible on earth may be destroy-ed, and the Sabbath abolished, and every Christian temple thrown down, and every minister silenced, and every chur h dis-solved. We must exert ourselves to the utmost that the ordinances of the Gospel may be done away, that the voice of prayer may be hushed, and that no trace or vestige of the false and exploded religion may re-main. Now this, it will be seen, is dreadtul work, and the miserable beings who will reject religion and be consistent have a hard and dreadful task to perform.

Suppose, thed, that we shrink from this conclusion and adopt the other. Suppose we receive the Bible as true and the reli-gion it inculcates as a reality. But this also, be it remembered, involves very much To be consistent in such a conclusion and To be consistent in such a conclusion and carry it through is no trifling matter. It is something more than merely to think pretty we'l of the Bible and to entertain an idea of attending to it occasionally and at some future day something more than a general opinion of its correctness—an opinion floating about in the head, which has little was independent. little or no influence on the heart and practice; something more than a desire to keep up the appearance of religion and to have about as much of it as will conduce to one's supposed respectability and interest. Yos, to believe the Bible and to carry the belief of it consistently through is something more than such selemn to fling

When we have settled the point that the religion of the Bible is a reality, if we will act with any face of consistency, we must give it our immediate and undivided aftention. Truths such as those disclosed in the Bible, if indeed they are truths must not be put off. They present a concern to every mind which approhends them of all others the greatest and the most pressing argency. These momentous truths must be permitted to sink down into the heart and take a deep and everlating hold of the affections. And not only so, they must regulate the whole future life. If we will receive the Bible and be consistent, we must consent to live no longer unto ourselves, but to Him who died for us and rose again. We must set the religion of Jesus above everything else, and regard every other concern of life as se-condary and subservient to this. If we admit the Bible to be a reality, I see not how we can stop an inch short of all that has here been stated

I know that many do pretend to admit the Bible and yet stop far short of this. Some would have the credit of admitting it in the gross, while they reject it piecement. They would have the credit of admitting it, while they are bent upon explaining its solonn truths away. But, if persons do not like the truths of the Bible and are resolved not to receive them, it would certainly be more consistent to reject the whole openly; for what good can the more covers of the Bible do us when its contents are all torn out? What good can the words and letters of the Bible do us when its solemn meaning is all discarded?

And some there are who profess to receive the Bible as true and yet live as though there was not a word of truth m it. They profess to believe that there is a God, a Saviour, a day of judgment, a Heaven and a Heal and arthritise authorise little. and a Holl, and yot live as though all these were the merest fictions. But what gross inconsistency, what moral insanity is this?

"If the Lord be God, follow Him but if Banl, then follow him." If the Bible be true and its solemn annunciations are to be depended on as realities, then let us give them our immediate attention. Let rouse up to a consideration of them all the powers and affections of our souls. Wo admiss consistency in everything else. Let us show that we have a religion and that we mean to be consistent in it. If this religion is a reality, it certainly is a momentous reality. If it is anything, it is everything, and should be so regarded and treated by mortals.—E. Pond, in N. Y. Independent.

Do Thy Minister No Harm.

There are many ways in which a ministhere are many ways in which a minis-ter may receive harm from his people. Ho may be injured by their flattery. Ministers have become so puffed up by praise, espec-ally young men, that they begin to think they were lords over God's heritage, and rendered themselves ridiculous. Where this is the case the man's usefulness is soon, the true determined for the type heary milk in the destroyed for the time being, while in the end it may turn to his future usefulness, when God has humbled him.

But, on the other hand, he may be injured by the want of a proper appreciation of his ministerial abilities, by speaking lightly of his sermons and pastoral labours; and this is the side on which most of the errors are made in this criticising age. If a minister is not very original and very oloquent he is We have in our hands a book purporting destroy all the effects of the sermon by their wicked enticions in the presence of their children. This is one reason why there is so much less reverence for the ministerial character by the rising generation than there was lifty years ago. What can we expect where parents speak lightly of a minister's labours? Roligion will always be respected by the young in proportion to the respect they have for those who propagate it. Thousands of children in this country have been ruined for time and eternity the unguarded tongues of parents. a duty to speak well of our minister both at home and abroad, defending his character whenever assailed by any one in our pres once. If we cannot do this lot us be silent in such a way as to show no sympathy with those who would detract from his usefulavoid the nodding and shrigging of shoulders.

Another way in which we may do him great harm is to keep him so poor that he cannot buy books and periodicals. To ex-pect a man to keep up with the age, and be would come to the conclusion that the to buy two good books in a year, and yet

Wanting Rest.

"Now I long to be at rest," wrote an aged Christian lady to a Scotlish relative. "I'm weary, faint, and worn; life's a droary

weary, faint, and worn; life's a dreary burden; all my early hiends have left me; I m standing almost on the threshold of oternity; and, if it were not for the fear I might at lost prove a castaway, my prayer would be, O Father, bid me rest?"

The letter was duly received, and read to Dr. Guthrie, who was on a visit to the family at that time. The next morning he gave them the following lines, which he said the letter had suggested to his mind during the night. They were sent to Amorica, to the old lady, and highly prized by ca to the old lady, and highly prized by her during her life. The peayer was soon afterward answered, and her weary body is resting, "life's duty Jone," in the Presbyterian church yard of Wicomico, Md.; and Dr. Guthrie with the tears of particles. Dr. Guthrie, with the tears of a nation following him, buth entered the golden portals and though crangers on earth, they have now mot in their eternal home, "where the wicked coase from troubling, and the weary aro at rest":-

LINES BY DR. GUTHNIE.

I'm kneeling at the thresheld, wearv, faint and Waiting for the dawning, for the opening of the

door Waiting till the Master shall bid me rise and come To the glory of His presence, to the gladness of his

A weary path I've travelled, 'mid darkness, storm and strife,

Boaring many a burden, struggling for my life; But now the morn is breaking, my tell will some be

I'm knooling at the threshold, my hand is on the

Methinks I hear the voices of the blessed as they stand. Lingering in the sunshine of that for-off, sinless

land l Oh! would that I wore with them, amidst the shin ing throug, Mingling in their worship, joining in their song!

The friends that started with me have entered long

One by one they left me, struggling with the for Their pilgrinago was chorter, their triumph sooner

Now lovingly they'll hair mo when all my ton With them the blessed argule that know no group

soothem by the portals, prepared to lat me int O Lord, I wait thy pleasure But I'm wasted, worn, an ! woorv. OFather, bid me

-Presbyterian.

Three Score and Ten.

That age, when it is reached with a comfortable exemption from earth's trials, is about as happy as any other. When the old frame is literally trop from infirmation, and the mind is clear, and faith strong, and temporal wants supplied, and family ties pleasant, and the retrospect of life peaceful, and no hopeloss grief for the dead or the living of kindred is upon the soul, and there be peace with God and man, there is a condition of things that leaves no room to envy the youth or the middle-nged, or the most prospered of earth in mid-career of success and honor. It is a period full of ripo experionces, usually also of calm passions, of enlarged charity, or deep humility, and of growing heaverly-mindedness, the reflex of a nearer approach to the better land. And then death generally comes easier to the aged than to others, as ripe fruit is readily plucked, and as the worm out labourer soon falls asleep when the day's toll is over. Our Lord says the old cloth must be put with the old garment, as matching best therewith, and so the old age of the Christian joins in happily with the olden eternity God Himself gives the promise, "With long life will I satisfy him and show him my salvation," as a reward and favor,—and so it is. Happy are they who have reached a series, peaceful, religious three-score and ten. Let them render thanks to the God of all grace, who has brought them through. the old garment, as matching best therewith, and so the old age of the Christian joins in happily with the olden eternity the wilderness to that Nobo on its every one there. The people, as of one man, border; let them stand there and look started to their feet; and the Duke, rising awhile on the goodly land beyond, and then from his chair, stepped forward and gave yield up the soul into the hands of a most his hand to Guthrie. There the two men mereful God and Saviour, and the body to stood face to face, and hand in hand, while His keeping for the Resurrection of the the audience burst again and again into joy-Just.—Rev. Wm. H. Lewis, D.D., in the our acclaimations, the tears streaming down Churchman.

The Flagues of Egypt.

It is impossible as we read the descrip-tion of the Plagues not to feel how much of force is added to it by a knowledge of the peculiar customs and character of the country in which they occurred. It is not an ordinary river that is turned into blood; it is the sacred, beneficent, solitary Nile, the very life of the state and of the people, in its streams and canals and tanks, vessels of wood and vessels of stone, then. as now, used for the filtration of the dolicious water, from the sediment of the river-bed. It is not an ordinary man in that is struck by the mass of putrefying vernin lying in heaps by the houses, the villages and the fields, or multiplying out of the dust of the desert sands on each side of the Nile valley. It is the cleanliest of all the ancient nations, clothed in white linen, autempating, in their factidious delicacy and ceremonial purity, the habits of modern and northern Europe. It is not the ordinary cattle that died in the field, or ordinary reptiles that were everence by the rod of Aaron. It is the sacred goat of Men-des, the ram of Ammon, the calf of Heliopolis, the bull of Apis, the crocodile of Ombos, the carp of Latopolis. It is not an ordinary land of which the flax and barloy, and every green thing in the trees, and every herb of the field, are smitten by the two great calamities of storm and locust. It is the garden of the ancient eastern world -the long line of green meadow and cornfield, and groves of palm and sycamore and fig tree from the Cataracts to the Dolta, doubly refreshing from the deserts which it intersects, doubly marvellous from the

. Oratory in the Pulpit.

The Chistian Advocate makes an appeal for the cultivation of oratory and eloquence in the pulpit, and says:—

" Eloquence is the medium of the pulpit. Bohind this provision of nature the preach ing of the Gospel entrenches itself. We find here an authority in reason which cortifies the authority of inspiration. So long as preaching is eloquent the world must listen—nay, it will listen. To the magical word, look, gesture, action, it cannot be indifferent while the sense of the real remains. To the same law, then, as any other profession, the vocation of proaching stunds or fall. stands or falls. The sacred profession can not rest in the fact of a Divine appointment for its success, and disregard the natural laws to which, in common with all other vocations, it is answerable. Here lurks a fallacy which in the history of the church is a most baleful one-depending upon its Divine authorization to compel men to it, and neglecting the work which is necessary to win them. The preacher stands with folded arms, expects the people to hear him while he speaks because he is ordained of God, without making the exertions which would enable him so to speak that they could not get away from his words. It is very easy for the pulpit to content itself with refailing in a stupid manner duli and stale paltitudes, and allow the eager, restless masses to drift away from it, and then sootlie itself with the plea of a rejected gospel. But to make itself respected for its adaptation to human life, for the elequence with which it seizes and presents to mon the most stupendous truths which they can contemplate is not so casy. It requires much study, and much study is a weariness to the fiesh, and Christian ministers, believing with Solo-mon, too often accept his advice and prefer to spare the flesh. The almost superhuman efforts of men in secular life are enough to put preachers to the blush. Literary men, musicians, dramatists, artists, to say noth ing of ordinary business men, are, as a rule, indefatigable workers—working persistently in the line of their art to bring. themselves to the highest perfection in it, and to compel the attention of others. Shall the press is superseding it, when the press puts itself abreast with the times, and gives to the people what they want to read, while the pulpit lags behind and fails to give the ople what they want to hear, or that which in the hearing appeals not to their deepest nature? . . One of our first American scientists acknowledged to the writer that he had made a great mistake in neglecting oratory. He saw and regret-ted his orror. With the fullest information, he could not speak to an audience, and, consequently, was losing a large source of profit and a great means of usefulness. No amount and it great means of desired costroy the desire for the inspiration of the living crater. The pulpitemore than any other calling, possesses the domain of elequence; and if superseded in the revorence, love and confidence of the people, it must be because of the recreancy of these who occupy it.'

A Triumph of Oratory.

A writer in the Literary World recalls a cene which he witnessed at E linburgh at a meeting of Dr. Guthrio's ragged schools.
The Duke of Argyll was in the chair, and a brilliant audience was present. To undersond the allusion it must be remembered. that a venerated elergyman named Guthrie suffered as a Covenanter in 1661. At the close of the meeting Dr. Guthrie came to the front of the platform to move a vole of thanks to the chairman. Surveying the audience for a minute or two without sayall grace, who has brought them through the two martyrs had risen on the view of the faces of stalwart men. It was a scene not soon to be forgotten by those who were present: and it seemed to the writer as in ll probability the greatest fest of oratory that Guthrie over achieved.

Fine Music not Worship.

At first thought this may seem to be very needless statement. But it is not. It is no mere man of atraw to be knocked down by a paragraph. There are many people who make no distinction between musical employment and religious feeling, who seem to accept the awakening of their musical scumbilities as the working of a ger aino religious experience. A writer in 3 secular paper, speaking recently of different concerts, made use of the following language.—"Moreover, Oratorio is religiously welcome to our Sunday evenings, for it is the grandest form of sacred music, often the noblest atterance of Holy Writ. Who can preach more elequently than Handel and Haydn? What sermon is so without the spirit of worship, is either acceptable to God or beneficial to the congregation, is a delusion and a arc. N. Y. Musical Gazette.

Business versus Prayer,

The life of a genuine Christian should be a prayerful info. The spirit of prayer should permeate his thoughts, and so assimilate all his actions as that, by their displayed affec-tion and devotion, they might show him to be according to his profession. The Christian heart is full of life. Like the artery and heart in the body, it goes on beating with measured beats, and forces impulse by its beating time. It beats and sighs. A man both sighs and groans. When blows and trials and distress afflict with prigont need, his sighs are more, and prayers inorease. Prayer is the pulse of life. It beats in unison with the heart. There is force of circulation in this united action, and through the Christian system there are forced the spirit of health and prayer.

But in active businessmen we often see a conflict. The conflict is cometimes tremon-dous. A Christian lite is not always a healthy life. It may be very sickly life. When the business of the world conflicts, it stagnates life, it weakens prayer, and cuts the heart. Business has its own peculiar nature. It naturally engresses the after. tion and absorbs the overgies from anything that seems to be foreign to itself. Sturing business is very attractive. A man soon finds his pleasure in it-both all his recreation and all his amusement. When his bodily health is vigorous, his ongagements are ambitious, his omotions move in unison with his actions, and all his actions bespeak emotion. His mind and heart and soul are each absorbed. He may be lost as in uscless reverie. He values nothing except for wealth or position, for fame or gorging

appetite.
Business often almost kills our prayerful men. It may not do it, but it frequently. does do it, and on this account they are not only less watchful, but they sometimes cease their prayers. The living Christian is not so dead. We call him living who has prayerful energy. He lives by prayer, his triaggle is the control of the cont his strength is from it, and God is glorified in his business. In business diligent, he is fervent in spirit and diligent in prayor. His example is like Paul's, who laboured night and day, and prayed night and dayalways at his appointed seasons. And then, though in the world, he is above the world. his prayers are carnest, and business with him prospers. But a worldly man cannot pray. It is hard for him to think of prayer. He trusts, and lives on—trusting. If he over thinks no hopes for future leisure. He may som time pray; and puts off till to-morr w what would be done to-day. With him to notto "Business first and prayer afterward " is greatly cherished. The world for present and heaven for future use is but a snare of Satan for present sin and future the lift for Isaiah says, "Woo unto them that call evil good and good ovil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for Later. Woe unto them that are wise in their own over their own eyes, and prudent in their own sight."

Church Taxation in California.

Rov. C. C. Babb writes from California to the Herald and Presbyter of Cincin-

The Catholic influence in this State is not so great as I expected to find it. The memory of these missions and of their mode of dealing with the natives, is not fragrant. Bosides, in the days of their prosperity and power, the padres were very jealous of foreigners. They would order vossels away that touched at their harbours for supplies. They refused to soll them oven the necessaries of life. They wented to keep this beautiful region from the knowledge oven of the rest of the world, and here have a sensual paradise with the patives as their slaves. Of course they had no sympathy with "the American Conquest," as it is called, and the immigrants quest," as it is called, and the manifrants from the States have not had much for them. As a result of this anti-Roman feeling we have a law here taxing all Church property. When it was passed the Catholics held probably ten times as much in churches, schools, etc., as all the in churches, school-, etc., as all the Protestant denominations combined. They still hold a great deal of valuable property.

Their Female Sominary of Notre Dame, in this city, occupies two scaares viry near its business consor. I am toid that they pay taxes in this country alone on nearly a quarter of a million of dillars; and, as the taxes here are from twelve to twenty mills on the dollar, this is a pretty heavy burden, and absorbs a great many of the "Peter's pence" that otherwise would be sent to Rome. The Protestants do not complain of the taxation of their churches, for they see that it is necessary in view of the vast possessions held by the Rc.nanists.

Value of a Single Soul.

It was but a few weeks ago that I visited the tower in London. We were shown through its various rooms, and called to examine the various mementoes of ly-gone ages that are there preserved, and as wa wore passing out the guide asked us. If we would not like to visit the jewel-room. We told him yes, and were conducted thitherthere we saw the brown with which Queen Viotoria - God bless her -(cries, hear, hear) was crowned. We saw all the royal plate, Handel and Haydn? What sermon is so and, with Xankee inquisitiveness, we ask good a a chorus of the Messiah? This od the person in attendance what the pressure is, no doubt, but the reflection of a very cent value of those jowels and that plate general public opinion, but the position is a was. She replied £4,000,000 sterling, or falso one, and hardful in its tondoney. Who 320,000,000 in gold. The next day, in over heard an audience, or any portion of company with two beloved ministers. I where the Messlah had been performed, gathered 1,800 childs in from the worstdens. conversing about the paviour as if their in Lundon and as I stood at the dosk of conversing about the Saviour as if their in London and as I stood at the dosk of minds had been specially turned to Him or to His work, by the performance they had gui,—she may have been thirteen years of univerself to? Who ever heard of a conversion resulting from the very finest possible of the mind unwashed face, and, as I worked rendering of any song or chorus in that down into her bright eyes, and thought of wonderful Oraturio? No; the effect is the lewels in Queen Victoria's exown, I musical, and that alone and we cannot out and to imposite ampression must be exceedingly; the crown-rivels of England; for I saw in musical. The idea that the fluest musical alone of green a gleam that told massible had imprious. The idea that the fluest music asso eyes a gleam that told me she had without the spirit of worship, is oither faith in Jens, and that the fluest music acceptable to God or beneficial to the contact of the spirit of worship, is not the contact of the ical Alliance.

Our Adang. Lolks.

A Profitable Pastime.

A nowspaper writer, speaking of the annoying way in which many persons correct others in the pronunciation of words, makes the following suggestion:-

Errors of speech may be pointed out among intimate friends in a kindly manner, and often with mutual profit. Well educated people may be astonished to see how many simple words they have been mis-pronouncing all their lives, if their thoughts are specially directed to them. In a social party an amusement both instructive and interesting may be obtained by reading in turns under some forfeit for each mistake. Take for example the following words, "ac-Take for example the following words, "acclimated," "amonable," "opponent," "alterention," "adult," "illustrated," "harrassed," "truculent, "volument," "extrolling," "inquiries," notable, "matin, "medicore," "extant," "decade," "conversant," "deficit," "defalcating," "isolate," otc. etc. how, in a mixed company, say of seven persons, how roany of them will agree than the proper manufaction of inc the proper pronunciation of the words?

We commond this plan, and offer the following additional words:—"Contumely," "extirpate," "obligatory," "leisure," "sonorous," "claudestine," "servilely," "subtle."

Maggie's Fault.

I have a little girl whose great fault is forgotting. She forgets to hang up her dresses; she forgets to put buttons on her shoes; she forgets where she left her mittens, or the hammer, or the thimble; she forgets to do her errands; she forgets to come home when she is told to. Yet she always seems sorry when I talk to her, and means, I think, to improve; but she does not. Every week, if it finds her no worse, does not find her botter. Lofton wonder does not find her botter. Lofton wonder how it happens. In other respects Maggie is a good child. She is an industrious little girl, and speaks the truth. But all these fine qualities are almost all spoiled by forgetfulness. It leads to much disorder, as you may suppose. I should not like you to see her room; and I cannot depend, of course, that what I tell her will be dene. I could not for a bug time think how she could forget so. I have found out now; the Bible teld me. God says in it, "My the Biblo told me. God says in it, "My son, forget not my commandments." What ever is done from the heart, is done quick-ly, and done well. Poor Maggie, alast has no heart in it, therefore slie forgets and dis-obeys. And many a mother is grieving over this same fault in her dear child; and perhaps many a poor child is grieving for it-too. "How shall I remember what another says?" "How came I to forget?" feeling ashamed, and sorry, and mortified is can be. My dear child, I ern only tell! you to fall down on your knees before God, and bog lumite give you that "now licat" which the Bible tells of filled with the spirit of humble, faithful leve. That will remember; that will try hard, and will as suredly succeed, you may depend upon it.

Hearts and Hands.

One day a teacher said to his class, "Boys, you can all be useful if you will. If you cannot do good by great leads, you can by little ones."

The boys said uething but the teacher saw by their looks the, they thought he wits mistaken. They did not believe that they could be of any use. So he said:

"You think it is not so, but suppose you try it for one week."

*

"How shall wo try it?" asked one then "Just keep your eye open, and your hands ready to do anything good that comes in your way all this wock, and tell me next Sabbath if you have not managed to be useful in some w. y or other," said the "Agreed," said the boys-and so they

partéd.

The next Sabbath those boys gathered round their teacher with smiling lips, and oyes so full of light that they fairly twinkled: like stars. He smiled as he looked at them and said : "Ah, hoys, I soo by your looks that you

have somothing to tol! me."

"We have, sir, we have," they said, all kept the whole, together. Then each one told his story.

"I," said one, "thought of going to the well for a pail of water overy morning, to save my mother trouble and time. She save my mother trouble and time. She thanked me so much, and was so greatly pleased, that I mean to keep on doing it for her."

"And I," said another boy, "thought of a poor woman whose eyes were too din to read. I went to her house every day, and read a chapter to her from the Bible. It seemed to give her a great deal of comfort.
I cannot tell Low she thanked me."

A third boy said, "I was walking along the street, wondering what I could do. A gontleman call ame, and asked me to hold his horse. I did so. He gay mand asked the first the missionary box."

"I was walking with my oyes open and my land ready, as you told us, said the fourth boy, "when I saw a little follow crying because he had lost some pennies in the gutter. I told him not to cry and I would gutter. I told him not to cry and I would Mr. Closem said not a word. He turned try to find his possible. I found them, and and left me, looking sober and thoughtful. lie dried up his tenis, and ran off feeling very happy."

A fifth boy said, "I saw my mother was very tired one day. The bary was cross, and mother looked sick and said. I asked mother to put the baby in my little wagen. She did so, and I gave him a grand ride around the garden. If you had only heard him crow, and seen him. clap he teacher, it would have done you good; and the how much brighter mother looked when T took the baby in doors again!"-Rev. Dr.

Keep yourself in God's presence; avoid harry and disquiet, nothing is a greater hindrance in the way of perfection.

A Sure Vay,

A very peculiar man was old Closem. All his life he had been to the house of God on the Sabbath. Very few men ever got so much preaching for so little money. He had been a home man, always at wors, always saving, laying up money. He had a sort of intuitive knowledge that the n en whom he saw in the pulpit with the minimter on Sabbath morning must be after money for some good object, and so he buttoned up his cost at once, and no eloquene could unbuston it. Some neighbor reported that he was once known to give a querter, but that was so long a o, and so lacking in the confirmation, that nobody believed

Just as the old year was going out and the new one coming in, I met Mr. Closem in the read, looking over the wall at a fine looking field of wheat belonging to himself. There was a glow on his face which seemed to say, "Ah, sir, the crops will bring me many dollars next year !

"Well, Mr. Closom, you have got a fine field of whoat to be sure!"

" Yes, sir; and it's not the first I have raised, I assure you. My land gives me grand crops of wheat. My borns are more than full of the crops of last summer.

"What are you going to do with it

"Do? Why, sell it, to be sure."

"And what will you do with the money?" "Why, there's a new trouble. It is difficult to know how to invest it so as to have it safe, and yet yield a good dividend.

"I can tell you, sir, where you can do it."

"I doubt it; but, let us hear. Will the money be safe?

" Perfectly so."

"And interest good and sure!"

"Yes, without fail.

"Well, toil us at once all about it" "I advise you to invest a part in China.'

" In China?"

"Yes. We are fixing the whole of that Empire opening the gates to receive our religion, our civilization, and our institutions. The Dord of Managors are about to send out a score of young self-denying preachers of the gospel, and we want the means. Here you can invest, and the principal will be safe, and the income largo.

"Do you suppose that I am simple enough to listing that money given away is ever to roturn, or pay a dividend? Su, I am not quite a fool.

"Lhopo you can say that a thousand years hence. But may I tell you a short story?"

"Certainly, if it be a true one. None of your made up stories for me. Every word shall be true.

" Well, sir, a few days sines I mot a gontleman, the owner of large paper-nails. Ho took me through the mills and showed the great vats of pulp, and the great piles of paper ready for the market, and a world of things which I did not comprehend. After seeing all the machinery, and hearing the praises of us wen, and how they sent for praises of his men, and how they sent for United States stocks—fifty and a hundred dollars at a time-every time he went to the city. I saul :

"Will you please, sir, tell no the secret of your great success?—for you tell me you began life with nothing."

"I don't know as there is any secret about it. When sixteen years old I went to 8- to work. I was to receive forty dollars a year and my food—no more, no less. My clothing and all my expenses must come out of the forty dollars. I then solemuly promised the Lord that I would give him one-tenth of my wages, and also that I would save another tenth for future capital. This resolution I carried out, and after laying aside one tenth for the Lord, I had at the end of the year much more than a tenth for myself. I then promised the Lord, whether he gave me more or less, I would never give less than one tenth to dim. To this vow I have conscientiously adhered from that day to this; and if there is my secret to my success, I attribute it to this. I feel sure I am far richer on my nine-tenths, (though I hope I don't now limit my charities to that), than it I had benefit to whole.

" 'How do you account for it?'

"In two ways. First, I believe God has blossed me, and made my business to prosper, and, secondly, I have so learned to be careful and economical that my nine-tenths go far beyond what the whole would. And I believe that any man who will make the trial will find it so.'

" Now, Mr. Closem, you have heard my

story. "Yes, but what have you told it for?"

"Dou't you see? To take away the last excuse that you can make for not setting apart some share of your income and giving at to the Lord, for the benefit of your follow-mon, for whom Christ died. Give, give, my dear sir. God is able to make it up in giving you more wheat, more stack, less sickness to your family, more years to your life, more respect of your fellow men, more peace of conscience, and a higher hope of

Were he a young man, I should have great hopes that he would see that this is a sure way of using the means to be rich. Will young men i storth s, and act upon the limit growing out of my story.—Rev. Dr. Foild.

"I wish I could mind Cod as my little dog ininds me;" said a little boy, looking thoughtfully on his shaggy friend "He always looks so pleased to mind, and I don't. What a painful truth did this child speak! Shall the poor little dog thus readily chey his master, and we rebel against God, who is our Creator, our Prosorver, our Eather, our Savi ur, and the cuntiful Ower of every thing we love? Christian Treasury.

Life Seen Against the Background of The Prospects of the Church of England.

Mr. Thomas Hughes, the well known English writer, and momber of Parliament, whose visit to his country several years ago an analysis of us remember with great pleasure, recently delivered a lecture at Glasgow, in Scotland, on 'The True Par-epective of Lafe." It was a little curious that, following so soon after Mr. Discotli, who but a few days before had delivered in that city his inaugural address as Ruch rof the University of Glasgow, on "Success in Life," he should have taken very nearly the same subject. How ver, the lecture was written some time before, and the trains of thought were different enough to give interest to both. In Mr. Hughes' address, he thus refers to the philosophy of John Stuart Mill, and shows wherein it is fatally deficient.

A very recent and remarkable justaness

shows that a man who fulfilled more than almost any of his contemporar es the comditions which Emerson lays down as the true ones, failed, by his own contession, of gotting his life into true perspective. John Stuart Mill was one who had never been misled by the appearances which bind most of us in early life—who had none of the delusions of heyhood or youth-who, from the first drawing of his powers, had been trained to devote them to what seemed to him the highest ends, and who had framed his picture of life for himself as an heroic ideal, resolving that he would be a reformer of the world. "My conception of my own happiness was entirely identified with this object." he writes: "I endea-voured to pick up as many flowers as I could by the way; but, as a . erious and permanent personal satisfaction to rest upon, my whole reliance was placed on this; and I was accustomed to felicitate myself in the cortainty of a happy life which I enjoyed through placing my hap-piness in something durable and distant, in twhich some procress might be all ays making, while it would never be exausted by complete attainment. One con scarcely imagino a course more unlike those we have been considering, and might have thought that, if their views were hapelessly out of focus, here, at any rate, was an arrangement of the apparatus which would give true results. I suppose that many of my hearers have read the real catastrophe. A time came when Mr. Mill beg - to ask hunself-" Suppose that all your objects of life were realized, that all the changes in institutions and opinious that you are looking forward to could be completely effected at this very instant, would his be a great joy and happiness to you? and his irrepressible self-consciousness distinctly answered No.'" Theroupen, es you will remember, the whole foundation on which his life was constructed fell down. He seemed to have nothing left to live for.

A sadder instance of false perspective of life would be hard to find. If this philo-section and referring from his cradle broke down in his efforts to know himself, and set his life in order, who is bledy to be sufficient for the task? In some American writer there is a phrase which seems to give the right clue to his failure—Mr. Mill's picture of life wants a "background of Godto it." Whether or no we can so controls picture of his yants a "background of coor to it." Whether or no we can so control our outward eye, in the parallel case of the inward eye, or "eye of the soul," as Jacobi calls it: "wherewith a man sees God and hittself," if we needed any external proof of the power of control we can exercise of the power of control we can exercise over it, here surely we have it in the case of Mr. Mill. One of the atlest metaphysicians and logicians of this century, he deliberately, at first from training and tradition, afterwards from choice, built up as it were, a wall on his mental horizen, and acted steadily on the conviction that it actually existed, that he had no concern with that side of human life which is ordinarily known as the relicious sule. ordinarily known as the religious side. What came of the experiment he has himself told us, and we may at least conclude from it that we cannot ignore the infinite background of our lives, and hope to have them in the true perspective. In our study of mental optics, the worth feel knowledge will depend mainly upon the background we have been able to prepare for it, and the uses to which we put it

Go Yourself.

The Christian man should neither be conbehind, nor should be be content to drive others before him and step behind himself. It is said of Julius Casar that he owed his victories to the face that he never said to his soldiers "Go," but always said "Let us That is the way to win. Example is tier than precept. We read of the mightier than precept. We read of the Pharisees of all that they laid by dens on other men's shoulders, but they themselves did not touch them with one of their fingers; true Christians are not so. They say "I will go also.

Was not that bravely spoken of poor old Latimer when he was to be burnt with Rid-loy? Ridley was a younger and stronger man and as he walked to the stake, old Latinger, with his quaintness about him to the last, cried to his brother Ridley. "Have after, as fast as my poor legs can carry

The dear old saint was marching to his barning as fast as he could; not et all loth to lay his aged body upon the altar for his Lord. That is the kind of man that makes others into men; the man who habitually says 'I will go also, oven it I am called to be burned for Christ. Whatever is to be, done or suffered, I will go also, 'I would be a harned to stand noice, and say to you. "Brethren, pray; brethren, preach; brothand you also would be ashamed to say to o ders, "Let us pray; let us be in carnest, while you are not praying and not in an nest vourselves. Example is the backbone of instruct a. Be thyself what then wouldst have others be, and do thyself what then wouldst lave others do.—Spurgeon.

Grace is glory militant, and glory is grace triumphant; grace is glory began, glory is grace made perfect; grace is the first degree of glory; glory is the highest degree of

The great political event of secont times is the renewal of the German Empire with as the renewal of the German Empire with a Protoscent king at its head. The effect of the Papacy, in combination with the political ambit in of France to subvert the North German Confederation, has provide the lly resulted in an extraordinary in crosse of the prestige and physical aught of Protoscotters at the second of the prestige and physical aught of Protestantism on the continent of Line per German unity and the heartanty of Prus-sia, seem to be securely established. The Gid Catholic secession, however the Jesuits may affect to dospice it, may yet prove to be and the despite it, may yet prove to be a formulable schism, and an effective numbers in the intellectual and playsical econfect with Rome. Gormany, the land where B formation had its bidth, to now the lead ing representative of Protestantish in its religious and political interest. Great Britain stands next. Scotland is Protest-ant to the core. If the Protests at religion were to be banished from every other quaeter of the globe, it would have an invincible stronghold among the descendant, of the Covenanters, who once braved all dangers in its defense. England, too, is at heart theroughly Protestant. Hatred of Popery is too deeply fixed in the English mind over to be erndicated. The Dissenters, who comprise not far from one-half of the churchgoers in England, are among the firmest adh rents of the principles of the Reformation.

Unhappily, the National Church during the ignominious period of the Stuarts was placed in an ambiguous and frigid relation destant churches toward the other which did not retain the episcopal polity. A "High Church" party arese, which has consisted partly of open or unconscious sympathizers with Romanism and partly of these who, while averse to Rome, cling with a kind of in ular and narrow prejudice to the total of the control that rolic of superstition, the doctrine that 'apostohe succession' is essential to a church. Numerically the Ritualistic party is not large; but it is active and makes itself felt in the literature of the Church. Probably a great majority of clergy and la-ity-while they consider episcopacy the true form of church organization, and on this point share in the common English feeling that things should be in other coun-tries as they are in England—would not hesitate to fraternize in any great practical test or emergency with Protestant diristians abroad, and would claim up exclusive sanctity for their own method of ordaining ministers. This middle body of low or moderate Churchmen naturally do not figure so conspicuously as do the representaof the smaller parties, which are characterized by some peculiar or more less eccentric traits. The party of the Broad Church, which is more numerous among the laity than the clorgy, is looked upon with distruston account of its latitudinarian theo-

Will the Church of England be disestab lished? There is a powerful opposition to tis continued change with the state. It is composed of the great body of Dissenters, whose increased wealth and political importance gives them great strength. Besides these, the Romanizing party, in consider the state of the sequence of rescrints laid upon them by English law and of recent interpretations of doctrino by the legal tribunals—as in the case of "the Essays and Reviews"—look with less disfavor upon the project of a sup-nation of the church from the civil authority. On the other side, however, is the strong conservative feeling which regards with dread the prospect of such a revolution as disastablishment involves. This general average to redical changes is one of the characteristic feelings of Englishmen. is a potent bulwark of the Established Church. In conjunction with this sentiment, there are considerations which create misgivings in many of the best minds respecting the expediency of the proposed measure. Notwithstanding the evils and advantages of an established church it is undeniable that certain benefits result from such an arrangement, which might be en-

It is easier to prolict certain results as likely to follow disestablishment than to pronounce a confident judgment as to the probability of its occurrences. One of these consequences would be the division of the English Episcopal Church. If the peculiarities of the Ritualists related to matters ot dogma and speculation alone, no such catastrophe would be apt to follow the withdrawal or state authority and patronage from the Church But the offersive char acteristics of the Ritualistic party extend to worship. There is a different cultus; there are coremonies and observances, conspicu ous and palpable, which cannot but excite the strongest repugnance in the general Protestant mind. To the generality of people Ritualism exhibits itself as a different religion. If the Church were to dissolve its connection with the state, a separation of the Romanizing party would almost inevitably ensue. This would not lead unmixed evil. It might lead that party saine time intensify the attachment of the bulk of the English Church to the tends of the Referention. Still, the division of the Church of England into warring sects is not an ovent to be contemplated with samilaction. Whether one would piefor disestablishment or comprehension, lifter thought which has always been favored by liberal Churchmen, depends, as we think, to his opinion of establishments in general. If he is opposed to them altogether and on principle, heimust wish to scottlers destroyed. If not thus opposed, he will not be state long before putting his hand to such a revolution.—D Fisher in 'Independent.'

There are many disordery, ill managed households, and there are others where to the order and system. It the comfort of the home is sacrificed. Home is not home when the mether is busy from early morning to late evening in putting and beeping her stores in just such array, when every member of the family is constrained by the four of leaving a single article of furnation at hairs breadly away. Neatness and order are indispensable to comfort, but there is an instance worsdip of these household divinities that belittle and degrades the Laivd, and, all uncaied for, the spiritual aature is dimmed and tarnished while the employer a softlement of follow the of old special pourds are swept and garnished.

Welcome the Stranger.

Two law students on a certain Sabl ath strayed into a chutch, were they were strauand not a door of a single pew was opened or a ringle scat offered to them. much dignity they turned and nurched out again, went about a mile to the school, and then returning with chairs made their aplearning in charely again, coolly scatting thomas es ta the broad aisle. They had doors in that onvier, end, as had been remarked by a leading larger of the town. That was the best sermon over preached in that church! We remember once in

Philadelphia, going to morning service with a young man who was not in the habit of attending church, and although there were plenty of vacant sents, not one was offered to the two young strangers. One of them, after helping lamselt to a seat directly nader the pulpit, remained a few moments, and then waited out, saying, "I've not attended church before for years, and I certainly am good for another two years' ab-Are we not, as church members, too often guilty of this inattention to strangors? Many of them came with weary and loudly hearts to the sanctuary, to find rest for body and spirit and a welcoming smile. A kindly invitation to its hospitality is a mighty agency to win and attract a soul.

"Why don't you go to sleep, dear?" said a mother to r three-year-old daughter. "I'm trying," she replied. "But you haven't shut your eyes." "Well, I can't help it ; um com s unbuttoned.'

St. Chrysostom says that the lips which have received the blessed sacrament are specially powerful against the devil. It was after the breaking of bread that the disciples at Emmaus had their eyes apened and know

Grace is a quality different from beauty, though nearly allied to it, which is nover observed without affecting us with omotions of peculiar delight, and which s, perhaps, the first object of the arts of sculpture and painting to study and present .- Allison.

Instead of spending much time in refuting erro, real o supposed, let the pulpit confine itself more particularly to the exposition of sound and carnest practical Christiantruth, which will prove a mach more perfect weapon than any augmentative discourse directly addressed against it.

They are many who faint when they look on almost any duty or good work, because they are so consciously inequal to it.
Why, if they were not inequal, or felt thouselves to be equal, they had Litter, for that reason, decline it; for there is nothing so utterly weak and impotent as the concoit of strength.

PROVIDENCE. - The great will that emtraces all wils—the supreme plan that subordinates and weaves into servicible relations all plans—the golden fabric that unrolls from day to day, with the steady revolution of the stars, and rolls up again, studded thick with the designs of man—has ordered overything and ordered it nright .-Dr. Holiand.

The Bible Banner says :- "Church statistics show that throughout Christendom the majority of worshipppers and icomon I Criminal statistics show that in the various prisons in Christondom the majority of prisoners aromen! Therefore, while Church statistics from a garland of honour for virtuous women, prison statistics form a band of disgrace for criminal man't

Not long since, a member of the Free Church of Scotland, having obtained from a reliable source the names of twenty-five ministors who were receiving only small salaries, and must, of necessity, have much to contend with, at once sont anonymously to can't one a check for £10, simply to each one a check for £10, simply saying,

This is towards the coal account for the

The converts (fifty or sixty) in the city of Romediave been taken possession of under the lay, and the monks and mus set adrict with their pensions. Fra Francesco and Fra Dominico say that they hope to join small communities yet to be formed on a private foundation, and they find a consolation, which they do not wish to say much about, in the annual stipon i, to be paid in i money of an execurracing cated government.

"I never think of my visit to you," writes An 'rew Fuller' to Dr. Chalmers, "but with pleasure. After parting with you I was struck with the importance that may attach to a single mind receiving an evangelical impression. I knew Carey, the missionary, when he made shees for it e maintenance of his family, yet even then his mind had received an evangelical stays. tenance of his farmly, yet even then his mind had recoived an evangelical stamp, and his hourt burnt incessantly with desire for the salvation of the heathen; even then he had acquired a considerable acquaintance with Itebrew, Greek, Latin and Frouch; and why?, Because his mind was filled with the idea, of being some day a translator of the Word of God into the laterance of others who sit in declarate account. guages of those who sit in darkness; even then he had drawn but a map of the word with shoets of paper pasted together with shoumaker's war, and the moral state of every nation depicted with his pen."

The Roy. Dr. Palumge, in the Christian at Work, gives his experience as to beginning preaching—"We same out of the Theological Seminary with three sermons and one Fourth of July cration. We prenched the first Sabbath twice, but there was a prominent man who got sound select and he pronounced the sormon dull. Ses-cion raked us to preach the second Sabbath; cion relead us to preach illosecond Sabbath; but we had only one carnion left and a Fourth of J. J. oration! We canddhis last inappe oratio to the hour two types of the premium of the present of the Pealm book from this pulpit, and could not find our pocket hands relief to we knocked the Pealm book from this pulpit, and could not find our pocket hands relief to wive off the prepiration. It, was worse than applitting rails or disging disches. We got the call, and have known ever there ince that to say one won't thick would had to the embarrasanient of joing used of old stocking mout. ~ W 400

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British Imerican Presbyterian. PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: Fra seec, in odraw. Poethor, by "ial, whenk per year, payable at the office at lellvery.

lab Rates and Letter Premiums fermished on application. All who are desiron to aid to extending the circulation of the Packarrhann should seem for the Last of Prondums & Once, as now is the time to secure new names. Chapter and Pr. Little, Aston Stant 1 to A. the time to secure now names.

Cheques and Pet Office Orders should to drawn a layer of the Puonsner.

Littes O. BLACKETT BOBINSON, P.O. Drawa 2:8 Publisher and Proprietor

British Imerican Presbyterian. FRIDAY, FEBRUARY 20, 1874.

TOPICS OF THE WEEK.

Leuis Riel has been elected M.P. for Protencher, and will in all likelihood come to Ottawa to claim his seat. All sections of the Lower Canadian French are clamouring for an amnesty which they say was promised long ago by the late mizistry.

The Revival in Scotland and certain parts of England goes on-ever , widening and deepening. From all quarters the same accounts come of greatly increased interest in religious matters, and that msterest manifesting itself chiefly among the digher and better educated classes, though mot to the exclusion of the lower. In some parts of Canada there are also signs of con-.siderable quickening.

Canada seems at present suffering From an invasion of burglars of one kind and another, so that people are talking of organizing Vigilance Committees for helping in the work of bringing to justice these who have proclaimed war against society. We hope that Canadians are too law-abiding to have recourse to the services of Judge Lynch. Might it not be well to fall cack on a law already on our Statute book, requiring all questionable characters who are found toitering around without any visible means of livelihand to show how they are supported?

The elections in the United Kingdom have gone strongly against Mr. Gladstone, who, it is understood, has tendered his resignation to Her Majesty, which it is also aleged has been accepted. There is not the slightest fear that the Conservatives will inaugurate any new reactionary policy. Whether they will or not, they must go forward, and it would not be at all surprising if a Parliament chosen to enforce Conservative principles were found before its close to have been one of the most progressive, and what in other days would have been called the most Radical. The diserdow ment of the Established Churches of Great Britain is coming on to be the all important question, and that and the land question will have to be dealt with and satisfactorily settled by the party in power which over that may be.

Dr. Ryerson, and other officials in the Education office, are very excited over the Attorney-General's proposal to so far liberalize the Book Depository, as to allow ordinary booksollers to supply school trustees with prize and liberary books if it is found or thought to be more advantageous to do so. This seems a very harmless innovation ke such an ado about. If Dr. Ryorson cando business in books more cheaply and more effectively than others he will continue to have the trade he has so long enjoyed, and if not-not. It is not proposed to abolish the Depository, and with that fact the Doctor if he is a wise man will be content. He will never persuade the people of this country that the fate of the whole educational system of Ontario depends upon the book monopoly of the Education office being maintained in all its integrity.

The New Brunswick School Bill threatens still to be a fruitful source of agitation and heart-Lurning. It is said the Roman Catholics are determined to have the terms of the Confederation Act of '67 so charged. by the Federal Parliament as to secure separate schools for the Lower Provinces. and for all other provinces that may be hereafter established; while the Protestant are as determined that this ir atter of school a shall be managed by the local authorities and by them alone. The local Government of New Brunswick, it is further said, her resolved to dissolve the House, and appeal to the country on t e question. There can scarcely be a doubt but that Sir John Macdonald was quite right in stating that it was perfect., competent for the New Brunswich legislature to pass such a School law, and that the Federal authorities have nothing at all to do with the matter. We rather think if the House of Commons at Ottawa meddle with the dispute in the way desired 122 will be trouble.

THE NEW EDUCATION BILL.

The new Education Bill at present before our Local House of Parliament is, in some respects, not so complete as could be desired, while, on cortain points, it is positivoly defective. It is, however, in the right direction upon the whole so that we hope the Attorney General will pass it through, taking care to supply what is wanting and correct what is wrong in the wo very greatly droubt if the proposed plan perhaps, be all right to give Public School Teachers a certain amount of representation at that Board, but sucely the franchise, in the case of the Public School Teachers, at any rate, ought to be hunted to first, and second class class teachers with Provincial certificates. The constituency would otherwise be very unwieldy and not very well saited for choosing intelligently one to be their representative in the Council. Many of the third class teachers are raw boys and and girls with little matured knowledge on their own special business, while a good many of them are nuns and members of various Roman Catholic orders. If the franchise were confined to those who have definitely made teaching their life business, scholarship and intelligence, then it would be more highly prized, and every one by merensed effort and excellence, could always secure it so that it would be an inducement to study and improvement. It would be exceedingly objectionable to have preparatory departments attached to the High Schools. These departments would be simply competitors with the Public Schools and would tend greatly to degrade and weaken the latter in efficiency and power: while the proposal to give a bonus to the teacher for every scholar that he educated so as to pass the entrance examination into the High Schools bears absardity on the very face of it. There is also an apparent desire to have the right restored to the teachers of the Normal School, of examining their own students, instead of allowing these, as at present, to take their places with the other candidates in the general examinations. Nothing can surely be more indefensible than the idea of persons examing and certifying their own students. For the sake then of the teachers of the Normal School as well as of the students. we hope the clause granting this power will be struck off. No unprejudiced person can have enuch doubt about the wisdom of those parts of the Bill which relate to the Book Depository. The excitement and ill tempor displayed by Dr. Ryerson on the subject sufficiently indicate that something of the kmd proposed was very necessary.

OUR SUBSCRIPTION LIST A RE-MINDER.

Although we have made numerous additions to our list of subscribers during the past two months, we are still a long way from the THREE THOUSAND NEW NAMES TOquired to place this journal on a proper footing. A number of congre, ations have done nobly. Without desiring to make invidious comparisons, mention may be made of Knox Church, Ingersoll, which at present heads the list with 46 names; North Winchester follows close behind with 44; and Boston congregation, -not Milton, as formerly stated-with 40. We understand that Milton will yet come to the front with a large list. From Beaverton we have already a partial list of 31 names, and others to follow. Drummondville and Chippewa. Columbus and Brooklin, Whitby, Nobleton, Brussels, &c., have also devised liberally in sending largely increased orders for the current year.

There are still hundreds of places where we should be sending from 10 to 190 copies to which we now forward only two or three. If a friend in each locality would take the matter in hand, either to get up a club, or work for one of the numerous premiums offered for compensation for canvassing for the Presbyterian, we feet cortain that the result would be most gratifying to all who are interested in the success and wide circulation of an independent Presbyterian family paper.

Our terms being payment in advance, a large number of subscriptions are now due; and friends are carnestly requested to remit without delay. To the individual subscribers the amount is small; but these small sums agregate to the publisher several thousand dollars. We trust that this hint will be sufficient and result in prompt payment from subscribers.

A number of people belonging to the congregation at Alexandria met at the house of the Rov. K. McDonald on Saturday evering of last week, and in the name of the people of Glongary, presented him with

Prosbyterian College, Montreal.

LUCTURE BY REY, DR. BURYEA. The Res. Dr. Duryen delivered a lecture to the students of the Canada Presbytorian ollegovestorday afternoon at four a clock. Ho begin by saying that generally students, at the beginning of their course, pictured to themselves great difficulty in supplying moster for two sermions on each Sunday of the fifty-two Sundays in the year; but if they worked hard these difficulties disapcourse of its discussion in Parliament. The perfect as they came closer to them,—but strempt to put new life into the Council of PublicInstructionis very praisworthy, though without hard work. As this work was of so great importance, they required much preator preparation for it. Letter to conis the best in the circumstances. It may, time a few years longer than begin their perhaps, be all right to give Public School work with insufficient preparation. The Inspectors, and High and Public School world could afford to wait for them. spoke of the great advantage of a knowledge of the original Hebrow and Greek languages; and although the Holy Spirit might make use of comparatively ignorant men, yet it was but reasonable to give to so greet a worker as the Holy Spirit the very best tools that could be got. The most essential knowledge which a student should seek to obtain, was a knowledge of the mind and tis various modes of action; this gave to the preactor great power over his hearers. The mind must be well stored with knowledge, and this knowledge must be systematically arranged. He referred to some prenchers who, when they had selected the subject of the next Sunday's discourse, went to their libraries and searched all the works which treated on this subject, and at the close of the week they were completely filled with a heterogeneous and undigested and have shown a commendable degree of literary mass, and on Sunday morning they took an evangetical emetic and discharged the stuff promiscuously over the people. Students should train thomselves in the art of dissecting a subject, so as to be en abled at once to look at it from the right direction, like the skilful surgeon who knows the different parts of the human system so well that he knows how much force is needed to perform a particular operation. He told of a man skilled in carving fowls, who sometimes dived with him.
"When a roasted turkey was placed before this man, he only needed to lift the knife and fork, when the turkey seemed to surrender at once. So they should practice themselves in examining the Word of God. and they need not fear that the subject would run out; for it would take thom four or five hundred years to get through with it. The Bible was like a nugget of pure gold which you could beat out to any size you had a mind. He spoke of the rapid way in which Spurgeon get up his sermons, and said that Spurgeon had his mind so stored with useful knowledge, and had so trained himself to looking at the text from the right quarter, that he had only to hook at it when it would open out before him, and he had only to amplify. He said that a good preacher was like a loather punch; when he struck against a subject he was sure to cut out a piece just like himself. He said that the next most important requisite, after having stored the mind with knowledge, was to acquire the art of communicating this knowledge to others, and to this end they must make themselves thoroughly acquainted with the Queen's English, so as properly to display the various slandes of meaning. Their sermon when written out should be ready for the printer, but in place of that have often were the words tadly spelled, the sentences without punctuation, the capital letters promisenously used, without reference to the requirements of the subject!

He next spoke of the pastoral work. He had often heard people speaking of certain ministers, that "although they were not good preachers, yet they were excellent pastors; they were such nice men in the drawing room." Now, that was all nonsense; a man who was a poor preacher was a poor pastor; he might be good at amusing pocple with small talk, but that was simply wasting his own and his people's time. A pastor's duty was to make himsoil thoroughly acquainted with his people m order to increase his power of adapting immself to their necessities. He said there was considerable danger of ministers becoming joalous of each other; they would be taking sidelooks at the doings of their brother ministers to see what accessions they made to the number of their church members. It frequently became a matter or considerable interest as well as effort among the various ministers of a town, who would secure the newly arrived famil-Now this kind of rivatry had a bad effect on both ministers and people; each minister should do "his level hest" and net be jenious of the success of others. ters should forget themselves in their endeavours to serve their Master; their usefulness would be greatly impared if they were thinking of their own doings. After having done his best if the minister failed of success he should look to the Lord for of success its sanding took to the Lord for another field. A minister might not suc-ced in New York, yet do well in New Orleans, yet it was very difficult to judge properly of the success of aminister. There was, at the present time, a great revival in Edugburgh, for which Mr. Moody got considerable credit, yet Mr. Moody was only before Mr. Moody came among them, and they would have been gathered anyway, whether Moody had come or not-although some of them might have been somewhat more weather beaten. But had it not been for the many years of labour by the good old Scotch ministers of Edinburgh, Mr. Moody could no more have gathered such a harvest there, then you could gather a harvest of wheat out of the 100 of the St. Lawrence.

The Dector's lecture was exceedingly intoresting as well as instructive, his witty remarks frequently disturbed the equan mily of his auditors, which included, all ne with the Professors and students, a number of their friends, half a lozon of whom

The United States seems in langer of a valuable horse and an address as a slight | being involved in another Indian war. As I hoped, will not

Ministers and Churches.

At the annual soirce of the Nowtonville congregation on the 12th instant, \$60 were realized.

The annual soires of Knox Church, Oroheid on the 22nd ult., wer a complete exacess. Over \$100 were realized.

The Annual Tea Meeting of the Bowmanville Presbyterium Church was a most mecosstul affair. Proceeds 4162.

The Rev. Mr. Macpherson, of Hilltown Free Church, Scotland, has declined the all from Knox Church congregation, Galt.

On the 25th instant the Orono Presbyterian Church intend (D.V.) holding a Rounion shich promises to be a pleasant and profitable gathering.

The Congregation at Mayfield, in connection with the C. P. Church, are about letting the contract of their new brick Church which they expect to occupy in another

The Bank street congregation of the Canada Presbyterian Church Ottawa, adopted the basis of union with only one dissenting voice.

We understand the congregation of St. Andrew's Church, Toronto, resolved at a late congregational meeting, by a large majority, in favour of the proposed Presbyterian Union.

To the great satisfaction of all the members of both his congregations the Rev. Alexand Kennedy, Dunbarton, has withdrawn the demission of his charge, and will continue as heretofore.

Recontly the manse, Novis, was " surprised' by a numerous party from the neighborhood of Gutherie, bringing with them substantial tokons of good will and Christian affection. '

The Rev. J. Dunbar, of Glonmorris, recently delivered a graphic and interesting lecture, before the Ayr Mechanics' Institute, descriptive of his recent trip through Scotland.

The Canada Presbyterian congregation of St Mary's has unanimously called the Rev. W. H. Rennelson, M. A., to be their pastor. We believe there is every likelihood of the same gentleman being called to Galt, and to Knox Church, Hamilton.

The Session and congregation of Knox Church, Galt, voted on the Basis of Union on Wednesday the 11th February. The Session by a majority of one, voted acceptance of the Basis, while the congregation rejected it by a large inajority.

Over \$70 were realized from a soirce at Winterbourne. Mr. D. McDougall, Registrar of Waterloo, most efficiently discharged the duties of the chair. Mr. J. King, of Berlin, and a number of reverend gentle. men, delivered suitable addresses.

On the 23rd ult., Mr. McCoy, the officiont Superintendent of the Prescott Presbyterian Sabbath School, was presented with a complete set of Barnes' Commentary on the New Testament, in cleven volumes, along with a very complimentary address. Mr. McCoy made an appropriate reply. The Rev. Mr. Hunter occupied the chair.

"The Hero Martyrs of Scotland," was the subject of the lecture, on Tuesday evening, given by the Rev. W. Cochrane in the Music Hall, Orillia. The lecture was delivered in a forcible and eloquent manner, and, says the Expositor, although much was expected from so popular a minister, none could have been disappointed. The lecture was listened to throughout with in-

The pupils in Miss Gibson's class in the Bayfield Presbyterian Church Sabbath School a few days ago presented their teacher with a handsome gold locket and a me t flattering address. The presentation was made by the children as a mark of their esteem for their teacher, and their appreciation of her unwearying services in instructing them in spiritual things.

The Ladies' Soirce in connection with came off on Wednesday evening last. The object of this gathering was to assist in raising funds for the building of a new Manse in connection with the Church, and we are glad to report that a handsome sum rewarded the ladies exertions on the cccasion. Mr. James Craig, M.P.P., in the course of his address, made the gratifying announcement that the debt on the Church had been ful, paid, with a balance on hand towards building the projected manse.

A large number of the friends and members of the C. P. Church in Colbornemet at the Manse on Friday night, 23rd ult., for the purpose of giving a surprise to their paster, the Rev. P. Duncan. Having spread and enjoyed a bountiful repast, they prosented the rev. gentleman with an address, a purse containing \$92, and other articles, amounting u all to something over \$100. The address was read by E. Rosevear, Esq., and the presentation made by M.s. Grant. This is but one among the many instances in which the congregation have shown token of their appreciation of his efforts in vet, however, the matter has not assumed their regard for Mr. Duncan in the same behalf of the spiritual welfare of the people very formulable dimensions, and it is to be substantial way. The act speaks well for whom he was placed would continue un-I pastor and people.

Copies of the Tract, "Admit the Bearer -A Sinner," may be ordered from this office at 45 cents per 100, postage pre paid. Already a large number have been sold.

A meeting was recently held at Victoria Merbour, Georgian Bay, at the instance of Mr. Stewart Acheson, student, Knox College, for the purpose of forming a committen to take the necessary steps for building a church, to be deeded to the Presbyterian Body, and free to all denominations until such time as each and every denominatie. shall build a church of their own. A committee was appointed to carry out the object of the meeting, and arrangements have already been complete for erecting a suit able building the coming season.

A soirce was held in the Presbyterian Church, at Claude, on Friday the foth nf. Though the day was the coldest of the season we had up to that date, yet there was a very large attendance present. The chair was occupied by the Roy. R. M. Croll, the pastor of the congregation. After ten was served the Rev. B. Sherlock addressed the meeting, on "The benefit of Christian union;" the Rev. J. W. Thorne, on "The, constraining and expulsive power of right motive;" the Rev. Alex. McFaul, on "The atmosphere in which we live, as typical of our social, political, moral and religious atmospheres." The Rev. J. Baike, on "The happiness arising from social onjoyment, and from the higher moral and aosthotic culture."

We have have before us the 6th annual report of St. John's C. P. Church, Almonte, which is a gratifying exhibit of the position and prospects of this flourishing congrega tion. The total contributions for the year amounted to \$2,408.12, which shows an increase of \$1,953.36 over the contributions of 1868—only five years ago. This is certainly a marked advance in the contribu tions of the members; because the membership has only increased from 120 to 160. But what is better than more material prosperity is the fact that "there have not been wanting, during the past year, cheering tokens of divine blessing on the ministry of the word, showing that the Lord is in the midst of us, and that we are sustained in our work by His good hand upon us."

On the evening of the 10th inst., a large number of the members and adherents of the Canada Prosbytorian Church, Baltimore, gave a surprise to Mr. George M. Hogg, of that place. The object of the gathering was to acknowledge Mr. Hogg's services as leader of the Church Psalmody, for a period of seventeen years. After the party had partaken of the good things brought along, the Rev. Mr., McKay, mimster of the congregation, read a very suitable address, while Mr. Mann, one of the olders, made the presentation. This consisted of a beautiful gold watch and guard, valued at \$100. Mr. Hogg, in snitable terms, expressed his thanks to the congregation for so handsome and unexpected a present. The rest of the evening was very pleasantly spent in "social chat" and singing; and we venture to say few places can boast of musical talen's superjor to those of Baltimore.—Cobourg World.

The Reverend Alexander Smith, of the American Presbyterian Church, Presbytory of St. Lawrence, congregation of Theresa, N. Y., made application to the Presbytory to present his petition to Synod. for admission to the Presbyterian Church of Canada in connection with the Church of Scotland-and to grant him missionary work within the bounds of the Prosbytery in the meantime. Mr. Smith presented at the same time his credentials from the stated clerk of St. Lawrence Presbyterey, and a letter from the convener of the Committee on vacant charges and ministerial supply. Mr. Smith is a brother of the Rev. J. K. Smith of Halifax, N.S., and though ordained to the Ministry in the United States, comes from Aberdeen, Scotland. His arts course was taken at Marischal College, with one session at Edingburgh. St., John's Presbyterian Church, Cornwall, The Presbytery entertained his petition, and being satisfied concorning his good standing and attainments, granted Ins regaest, feeling that in Mr. Smith they have acquired an able and devoted worker.

> Prior to leaving for Toronto to finish her studies, Miss Smith was presented with a valuable writing desk by the choir of the C. P. Church, Bowmanville. The presentation was accompanied by an appreciative and affectionate address, read by Mr. Thes. Yellowlees, on behalf of the choir. The Rev. Mr. Smith, on behalf of his daughter, kindly thanked the donors for their renewed good will, both to himself and family. The additional testimony was but another proof of the respect the congregation had always shown him; and although he was not the recipiont of this fresh reperal of their contidence, yet he was none the less pleased to think that a member of his mily had received this mark of their respect. Ho thanked the choir and the congregation heartily, for their kinduess, and hoped, that the happy relationship which had over existed between him and the people over broken.

The soirce held on Tuesday last in Duff's Church, McKillop, was ominently success. ful. The church was crowded to excess, The chair was occupied by Rev. T. Goldsmith, of Seaforth, who acquitted himself in his usual officient manner. Excellent practical addresses were delivered by Rev. bir. Gracey, of Usborne, and Rav. Mr. Brown, of Wroxeter. The proceeds of the entertainment were satisfactorily large, sufficiently so to entirely revive the congregation from debt and leave a surplus in the treasury.

A new Presbyterian Church was epened in the thriving village of Alvinston on the 1st February. The Rev. John McTavish, of Woodstock, was expected to proach in the morning, and the Rev. R. H. Warden, of Bothwell, in the evening; owing to a disappointment, however, Mr. Warden conducted both the morning and evening services. The attendance was very large at both diets of worship, and the Rev. A. Stewart, Mosa, conducted service for those who could not get into the new church, in the M. E. Chapel, kindly offered for the occasion. A very successful festival was held on Monday evening at which addresses were delivered by Rev. Messrs. Stewart, Abraham, Harrington, and Dr. Harvey, and Mr. Ross, M.P. The sum of \$300 was realized from the opening services, and only a very small debt now remains on the new edifice. The church is a substantial frame building 34x52, erected at a cost of about \$1,500. It presents an imposing exterior, having a turret in front extending some 15 or 20 feet above the roof. The interior is very tastefully finished, the ceiling being arched. There are two aisles and three rows of pows capable of accommodating about 260 persons with comfort.

The Resolutions which were adopted at a recent meeting of the Ontario Presbytery anent the Basis of Union, were incorrectly published in the PRESETTERIAN. Below they will be found as corrected:

Resolution I .- That this Presbytery. desirous of union between the several negotiating Churches and rejoicing in the substantial harmony which exists among them with regard to important points of faith and manners, would recommend a union simply on the doctrinal and ecclosiastical basis of our common standards, without being encumbered by any further additions.

The Bible and the Confession of Faith formed the basis of the recent union of Presbyterian Churches in the United States, and which is in the words following:-

"The union shall be effected on the doc trinal and ecclesiastical basis of our com-mon standards. The Scriptures of the old and new Tostaments shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice. The Confession of Faith shall continue to be sincorely received and adopted, as con-taining the system of doctrine taught in the Holy Scriptures, and the government and discipline of the Presbyterian Church of the United States shall be approved as containing the principles and rules of our

Resolution II .- In the opinion of this Presbytery, the first three articles contain all that is required for a basis of union, and inasmuch as these articles have been agreed upon by the Joint Committees, therefore this Presbytory would recommend that these three articles be the basis on which the negotiating Churches shall unite.

Resolution III .- That as the third and fourth resolutions (including the Act of Indépendence), are unnecessary, and as many think they may commit the Church to doubtful principles and practices, this Presbytery would recommend that they form no part of the negotiating Churches.

Knox College Students Missionary Society.

was held in the College on the evening of Wednesday, 11th inst., the President in the chair. After the opening devotional exercises, missionary intelligence from different parts of the globe was given by the members of the news committee. The society listened with great! delight to the account given by one of its members regarding the religious movement in Edinburgh, and our prayer is that it may so increase that it may reach us. This part of the proceedings was brought to a close by singing the missionary hymn, "From Greenland's Icy Mountains," and prayer by Mr. P. Straith, at the request of the President. The consideration of mission fields for the coming snumer was then proceeded with, and the following were decided upon, viz.: for N. Hastings, two missionaries as formerly; Wanbushene and Fort Severn, one; Parry Sound, one; Manitoulin Island, one; Manitoba, two; Lake Eric Shore, County of Essex, one; Tay and Medonte, one. Other fields were under consideration, but final action regarding them was deferred till the next meeting of the society. There was a very full attendance of the members, and such deep interest manifested throughout as leaves litt'e doubt regarding the future prosperity of the society.--Con.

To find the price of a Cental when the price of a bushel is known, all that is required is simply to multiply the price of a bushel by one hundred and divide the pro-dact by the number of pounds in the bushel, and to find the price of a bushel when the price of a Coutal is given the operation is reversed.

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The Catholic Program. ..

The following is a correct translation of the R. C. Programme which was circulated throughout the Province of Quobec, during the elections of 1871, and is a specimen of the same kind of clerical intermeddling in the politics of the sountry which provoked the decisive action of Bismarck in Germany:

THE APPROACHING ELECTIONS.

"Our country, submitted to a constitu-tional rule, will, in a short time, have to chose its representatives. This simple fact necessarily raises a question, which our duty obliges us to settle, and this question should be put as follows:

What should be the course pursued by Catholic electors in the controversy which is about taking place, and what should be their line of conduct in the choice of candidates who will solicit their suffrages?

We belie we can answer this question in a satisfactory manner by affording some development to the ideas expressed by his the Lord Bishop of Three Rivers, in his last Pastoral letter.

Here are the words which we find there-

"The men whom you send to represent non in the Legislature are required to protect and defend your religious interests, according to the spirit of the Church, as well as to promote and protect your temporal interests, for civil laws are necessarily in relation on a great number of points with religion. It is what the fathers of the council plainly said in their decree.

You should therefore prudently assure yourselves that the candidate to whom you give your suffrage is duly qualified on both these points, and that he offers, morally speaking, all sustable guarantees for the protection of these grave interests.

We ought, without doubt, to render thanks to God for the full and entire liber-ty the constitution grants, by right, to the Cutholic faith to regulate and govern it-self conformably to the rules of the Church. It is by a judicious choice of your legislators that you will assure to yourselves the preservation and enjoyment of that liberty: the most precious of all, and which should give to your chief Pastors the immense advantage of being able to govern the Church of Canada under the immediate advice and irection of the Holy See and of the Rom ish Church, the mother and the mistress of all the churches."

These counsels, dictated by true wisdom will we trust, be understood by all the Catholic electors of the Province of Quebec. It is impossible to dony that politics are closely bound up with religion, and that the separation of the Church and the State is an absurd and impious doctrine. This is particularly true of the constitutional rule, which, attributing to Parliament all power of legislation, places in the hands of those who compose it a doubleedged wonnon which might become terrible.

It is for this it becomes necessary, that those who exercise this Legislative authority should be in perfect harmony with the teachings of the Church. It is for this it is the duty of Catholic electors to choose for their representatives men whose principles are perfectly sound and sure.

The full and entire adhesion to Roman Catholic doctrines, in religious politics and social economy, should be the first and principal qualification that Catholic electors should exact from the Catholic candidate. It is the safest criterion of which they can avail themselves to judge of men and things. We understand that there can be no question here of Protestants to whom we leave the same liberty which we claim for ourselves!

These premises being established, it is easy to deduce the consequences, which will serve as a guide to the electors. in order to establish practical rules, the application of what will be easy, we must take into account the particular circumstances in which our country is placed, the political parties which are formed therein and their antecedents.

We belong in principle to the conserva-tive party; that is to say, to that which constitutes itself the defender of social authority. It is sufficient to say, that by the consorvative party, we do not u can every set of men who have no other tie than that of The fifth monthly meeting of this society personal interest and ambition; but a rroup of men sincerely professing the same principles of religion and nationality, proserving in their integrity the traditi ns of the old conservative party, which may be summed up in an inviolable attachment to Catholic doctrines, and au absolute doyotion to the national interests of Lower Canada.

> In the political situation of our country, the conservative party being the only one which offers serious guarantees to religious interests, we regard it as a duty to honestly support the men placed at its head.

But this loyal support must be subordi nate to religious interests which we ought never to lose sight of. If, therefore, there exists in our laws any defect, ambiguities, or provisions which placed in peril the in-terests of Cathelies, we should exact a for-mal engagement from our candidates to work, in order to cause these defects in our Legislation to disappear.

For instance, the religious press com-plaine, with reason, that our laws on marriage, education, the erection of parishes, and registers of the civil status, are defective, inasmuch as they injure the rights of the Church, rostrain its liberty, trammel its administration, or may lead to hostile interpretations. This state of things imposes on Catholis members the duty of changing and modifying them, as our Holinesses the Bushops of the Province may demand, in order to put them in harmony with the dectrines of the Roman Catholie Church, Therefore, that members may acquit themselves more diligently to this duty, the electors should make it a condition of their support. It is the duty of the elector not to give their suffrages but to those who will entirely conform to the instructions of the Church in these matters.

Let us, therefore, conclude to adopt certain general rules in certain given cases

1. If the contestation should take place between two conservatives, there can be no. Episcepalian native congregation.

question that we should support the one who will accept the programme which we have just traced out.

2. If, on the contrary, it should take place between a conservative of any color and an adopt of the liberal school, our netive sympathic should be for the former.

8. If the only candidates who offer them selves for our sufferages in a constituency are all liberals or oppositionists, we should choose him who will subscribe too our conditions.

4. Finally, in a case where the contesta-tion occurs butween a conservative rejecting our programme and an oppositionist, even should be accept it, the case will be more

To vote for the first will be to place usin opposition with the doctrine which we have just now expected. To vote for the second would be to place the conservative party in danger, which we desire to see powerful. What part should we take between these two dangers? We should then advise the withdrawal of Catholic electors.

It must be, nevertheless, understood that these rules which are lad down kave to the electors a certain liberty of action, which will depend on the particular circumstances of each constituency, and the antecedants of each candidate. Besules, we have only tried to show the religious convictions and qualifications which the electors ought to oxact from those who solicit their suff-rages. It is right to add, that tomake their religious convictions prevail, it is necessary the members should be learned and intelligent. After being certain of the religious principles of the candidates, it is, in the second place, necessary there should be the largest possible amount of learning and intelligence in the House.

We should, therefore, disapprove of every Ministerial act which would tend to exclude from the Parliamentary arous, men who are capable of rendering service to the Catholic and National cause, under the protext that they would restrain certain

To constitute the representation of manageable and powerless cyphers would be certainly a great evil, which it would be necessary to avoid.

In two words, we wish to protect at the ame time the honor of the country and the liberty of the Church, and all our programme may be summed up in this motto, Religion and Country.

On the 6th of June last, the Bishop of Montreal formally approved of the programme in the following words:-"The present is to certify to him who wishes to hear it, that I approve of the Catholic Programme on every point, and that there is nothing in this programme, which, in my opinion, is worthy of blame, even on the score of its timeliness. I add that I con sider this programme is the strongest protection of the true Conservative party and the firmest support of the good principles which should govern a Christian society. I attach myself to this principle, for I see in it the safety of my dear country, which will not be truly free unless the liberty of the Church shall be respected with all the rights which shall be assured and guaranteed to it.

(Signed), "Ig., Ev. de Montreal." The Bishop of Three Rivers approved of it on the following day in these words:-'You ask mo if my last circular letter contains an approbation of the Catholic Programme. As I spoke to be understood, I believe that no one can be mistaken, and that you see therein my approbation. I approved of it because I found the object of it to be good and legitimate, and that the means proposed to attain that object are just and honest.

(Signed),
"L. F., Ev. de Trious Rivieres."

Rejoinder from "Ruling Elder."

Editor British American Presbyterian

Sir,-Mr. Inglis will find what he wants in the "Book of Ferms of the Canada Presbyterian Church," page 10 of the Introduction. If this is not enough I do not want the opinion of any writer, and what else can he get. He must, I suppose, wait until Mrs. C. P. Church sits down and writes him her opinion.

The Reformed Church in France, the Government are about to consider how equality with sheaver. After parting with you I the army without projudice to military discipline.

Unlike Mr. Inglis, I should never have dreamed that a Book specially on Presbytery would not discuss the Headship of Christ. It is the corner stone of Presbytery.

If this Union is pressed, will it not produce the thing Mr. Inglis fears,-" Broad Churchism,—signing a creed,—in a sense! for the other Church says it holds that dectrine, though it does so, in a sense different from us: I would still recommend Mr. Stewart's Book to Mr. Inglis, for then he will find the application of the doctrine discussed with great ability.

Yours truly, RULING ELDER.

At a consistory held in Rome the Pope appointed seventeen foreign bishops.

The Free Churrh Monthly Record says Our native brethren, especially in Borgal have been for some time earnestly considering whether all the native Christians in Bongal cannot be comprehended in one great Church. Many of them hold this to bo quite practicable, and, indeed, a scheme has been sketched which combines with some skill the main features of Presbyterian, Congregationalist, and Episcopalian polity. (The Episcopacy, of course, is not High Church Episcopacy). Others contend that any attempt to fuse all the denominations into one is now and must long be un accessful, but they, too, carnestly ask more, and much, brotherly intercommunion. And this has been attained more fully than it has yet been in Britain. Thus the native paster of the Pree church congregation in Calentia has preached in the pulpir of an Obituary.

One of our oldest and most respected itizens, says the Landon Advertiser, Mr. William Clark, died at his residence, Carl ing street, yesterday, about one o'clock, in the 67th year of his age, having been confined to the house by his final ithness for several months. Mr. Clark was born in the town of Petty, Inverness shire, Scot-land, in the year 1807, his father being Mr. Donald Clark, the town schoolmaster. He left Scotland for Canada in 1833, having a short time previously been married to the lady whom he now leaves a widow to grieve over her loss. He remained for a short time in Montreal and spent a few meaths in Toronto, but finally, in 1834, came to and settled in this city, where, with the exception of a few months, he resided till his death. Previous to going into business for humself, he carried on in partnership with the late Edward Mathews, an extensive cabinet and undertaking trade. Afterward for several years he manage la similar busi ness for himself with a degree of success but in consequence of ill health was compelled to give it up. For several years before his death he had charge of the London Branch of the British and Foreign Bible and Tract Depository, and in this position was well known to the great majority of our citizens. He led a most exemplary glory and avoiding everything that seemed to be of a questionable character. Before leaving Scotland he was an elder in the Presbyterian Church of the place, a position of trust and honor held by his father, grandfather, and great-grandfather before him. Early in the years of his residence here, when he lived in the southern part of the city, his house was used on the Sabbath as a place of worship, and regularly the then Presbyterian congregation of this city assembled there and were addressed by himself, some other elder, or an ordained minister, as circumstances might have provided for them. In 1844 he labored onergetically for the building of the old St. Andrew's Church, and since that time has been an elder, a member of all the courts, and a Synod representative in connection with the congregation. His was one of the signatures attached to the call presented to the Rev. John Scott upwards of twenty three years ago, in fact with almost all the changes that have taken place in the congregation since its organization the deceased was identified. He will be greatly missed by a large circle of friends and acquaintances. His widow and several brothers and sisters will mourn over his de parture, but are consoled by a lively hope that they will meet shortly where "parting is no more."

Miscellaneous

The Roy. Dr. Begg returns home by the mail steamer which left Melbourne on 5th December last.

Miss M. G. Hogg, the authoross of the recently published book of tales entitled "Dr. Dunbar," is a daughter of the Ettrick Shepherd.

Mr. Kingston Oliphant, who has just published a work on Standard English, is a nephew of Baroness Nairne, the

Notwithstanding the Abyssinian war and the Geneva award, the public debt of Eng-land has been reduced by \$828,722,775 within the last fifteen years.

The plan of correcting echo in public halls by stretching wires across them from wall to wall has had a practical trial in the Cathedral at Cork, and given satisfactory

Icoland, with 50,000 inhabitants, has three hundred ministers of the Lutheran Church. The government paystheir salaries, from twenty to three hundred dollars a year.

Extremes must, if, as reported, it is true that the ritualistic branch of the Established Church is extensively patronized by those English Friends who abandon Quaker ism.

At the instance of the General Synod of

A contemporary states that the Rev. Page Hopps, Glasgow, has been advertising for a governess, and saying that no one orthodox need apply. And now the Rev. Charles Voysey advertises a lot of heterodox teachers for schools or private families.

The names of the next batch of Cardinals have been published, and among them is Dr. Manning. It is asserted that the selec-tion points to the truth of the new famous Bull, and indicates that the Pope is determined to secure a successor of his own way

There are four hundred thousand converts ministered to by native preachers in Hin destan, notwithstanding the pecul ar diffi-culties in the way; half a million in Madagascar; while the South Sea Islands send missionaries to the savages of New Guinea.

How far Jesuit theology has become the ruling teaching of the Church of Rome, may be seen from the fact, recently stated, that the treatise of Perrone, a distinguished Jesnit theologian, on Doginatio Theology, has passed through no less than one hun-dred and twenty-two editions.

Archbishop Manning has discovered that there are in London 200,000 Roman Cathelies that never enter a chapel and won't go to church. So he is turning his attention to these, and holding open-air meetings to put down drunkenness as the cause.

Father Hyncinthe, in his second discourse at Geneva, attacked the modern practice of confession, which admitted the priest into the family, where the husband should be supreme. He instanced Bolgium as an example of its abuse, where, through the influence of the confessional, the elections were determined by the pricets. These sontiments were loudly applicated by his crowded andience.

Mr. Whalley, the Tichborne champion and the leader of the rabid Auti-Papists in England, was sont to jail the other day for contempt of court. He had written a letter calculated to influence the pary in the Tichborne case, expressing his confluence in the swindler Luic. His counsel could offer no ther plea in mitigation of the sentence except that his chent was almost a tool. His sister paid his fine of \$1,250, and got him out of quod, and he has just been re-elected to Partiament.

Be hop Remkins makes the following neat point in his late pastoral:—"The Population who was most feared, and who was surrounded with the greatest eplender on earth, Innocent III, condemned the Magna Charta, cursed it, appealed to the heavenly and terrestrial powers against it, and struck it with his anathema and interdict. Never-theless the Magna Charta did not fall; it made the people of England greet. And who will may that the English nation has lost its Christianity.

At Rome Protestantism now numbers more than forty chapels or places of worship, open every Sunday and several times a week. A Scripture-readers' Associthous a week. A Scripture-readers Association has just been formed for reading the Bible from house to house. Formerly, in the city of the Pope, one could no more than give the Bible away; now it is sold at a very low price certainly, but enough to prove that those who buy it have the desire and intention of reading it.

A well-known Protestant M. P. was lately called upon, respectively, by a Protestant minister and a Roman Catholic priest, both soliciting subscriptions for their church—the former in actual need; the latter clearly not so. The latter came from the district that had to vote again for the return to Parliament of the honorable gentleman. The former was bowed out with a cheque for 85: the latter warmly shook by one hand, while a cheque for \$50 was placed in the other.—The Protestant.

The short and easy step from English State Church Ritualism to Romanism is illustrated in the case of a number of students connected with a college of Warmin-ister, Wilts. The object of the college was to train workers for foreign missions, in connection with the Ritualistic Society for the Propagation of the Gospel. The Principal of this institution "went over" last Christmas, and The Rock mentions with regret that a number of the pupils have recently fellowed his example, three having been received by Monsigner Capel, after leaving the college suddenly during the holding of the Church Congress at Bath.

Mr. Disraeli, wearing his rectorial robes. cently attended divine service at Glasgow University Chapel, which was crowded. The Rev. Principal Caird preached from John xiv. 8, 9. While he was delivering one of the finest passages, an annising incident occured. The weather was very dull, and about half-past three o'clock the light in the chapel was very bad. The Principal at this time come to a sentence in his sermon in which occured the words, "O for light, more light," when the beadle turned on the gas, and the building was in an instant brilliantly illuminated I

Dr. Pusey has made public a document setting forth the views which he and his cosignaturies entertain on the subject of confession and absolution. They believe and confess that "Christ has instituted a speoinl means for the remission of sins after baptism, and for the relief of consciences: which special means the Church of England retains and domonstrates as part of her Catholic heritage. The special means is defined to be 'absolution.'" The signatures are almost exclusively those of the most pronounced members of the high Anghean

Speculation is already affort as to who shall be Dr. Candlish's successor in the Edinburgh Free Church College. The names of Dr. Duff, Dr. Rainy, and Dr. Smeaton, all Professors in the Gollege, have been mentioned; also that of Dr. Buch anan, Glasgow. Dr. Smeaton is alleged by his friends to have the strongest claim, on account of his high rank as a scholar and an author of standard theological treatises; but as he is a determined anti-Unionist, it is believed that Dr. Ramy may obtain a majority of votes in the Free General

ionary, when he made shoes for the maintenance of his family, yet even then his mind had received an evangelical stamp, and his heart burnt incessantly with desire for the salvation of the heathen; even then he had acquired a considerable acquaint-ance with Hebrow, Greek, Latin and rench; and why? Because his mind was filled with the idea of being some day a translator of the Word of God into the languages of those who sit in darkness; even then he had drawn out a map of the world with sheets of paper pasted together with shoemaker's wax, and the moral state of every nation depicted with his pen.

A Missionary, writing from Foachow, Ching, says:—"Missionaries are sent out from home to proclaim the Gospel to this heathen nation, and to reclaim the people from idolatey and sm, but they naturally tell us thatif our religion can effect nothing botter in our country than what they see in the lives of such men, they are willing to abide by their own religion. The cons quence is, that the ports most frequented by foldign vessels are generally the worst places for sprending the Gospel. Shangai and Hong Kong are two of the principal trading ports in Chiua, and I believe the Gospel has made less progress there, in proportion to the labour spout, than at any other missionary station in China. At Foodhow we meet with the same difficulties. Our chief success is in the interior of

the country, where few of our sailors or countrymen have ever been." THE TOLLGATET PRIES PROTERING SENS fered An ingonious gent. 30 adjects to find? Address, with stamp, B. C. LUBEY, Buffile, N. T.

\$5 TO \$20 per day. Asout wanted ! All \$5. To \$20 classes of working people, of either sox, young or old, links more indees at work for us in their games monomers, or all the tense that at mosthing also. Particulars from Address G. STINSON & CO., Portland, Mains,

of the confidence of refraince to be

H'ron, the Spanish. The Cost of a Pleasure.

Upon the reday's up.
The daily maintenthrows
A thousand pearly drops,

Thus often, briths course Of life's few flocting years, A single pleasure costs The foul athru and fearn -William Cullen Beyant, in M. Nicholi , for Lebrahry.

Messrs. Moody and Sankey's Meetings

Last Friday, the two American evangelists, Mr. Moody and Mr. Sankey, took leave of their Edinburgh friends, and they now turn their faces elsewhere to resume their ardons labours. We have hitherto refrained from comment upon the religious movement with which the names of there gentlemen have been identified, as the subject is not one to which a general newspaper should be in haste to speak; and because we have preferred publishing from time to time the testimony to the value of the work which we have received from men well known to the Christian world. Now, however, when the work has, during the past eight weeks, occupied the public mind in Edini urgh above every other theme, and Mr. Moody and Mr. Sankey have nearly taken their forewell of the city, a continuance of this abstention is unnecessary, and we think it but right to our readers to notice some of the features which the revival presents. The time of its coming is worthy of remark. The public mind was just re-covering from the shock of a series of assaults on the most cherished belief and practice of the Christian faith. Sir Henry Thompson's "prayer-guage" proposal—the infantine silliness of which was excelled only by its daring profanity-had gone the round of the press, followed by lucubrations in sunilar strain from Captain Galton and others. Mr. William Knight's well-meant papers had added force to the attacks which he intended to parry. From Germany came Strauss' last book, in which that fullydeveloped Broad Churchman openly declar od himself and his followers to be no longer Christians, and delivered his new faith in Cosmos for the satisfaction of hungry souls, in place of the gespel Bread of Life. It is at such a time that there has been infused into the Churches a spirit of religious, as distinguished from ecclesiastical, activity as has not been witnessed in the present generation. When it had become the fashion with a portion of the press to speak of religion as "dogma," as a thing which had no longer a hold on mon, and of minis ters of the gospel as fierce sectarians with nothing in common but haired, the spec-tacle is presented of thousands of people assembling themselves day after day and night after night, in many cases solely to offer prayer and praise, and with the addition in other cases of declarations of the message of the Gospel, couched in the simplest possible language. Representative elergymen and laymen, from all the Evangenical denominations, might be seen any day side by side helping on the great work which they all had at heart. Not the smallest shade of denominational or sectarian feeling has been visible throughout the movement, and it has been demonstrated to the world that, however important may be their sectional differences, the most carnest men in all the churches of Scotland have one common and fundamental ground upon which they can co-operate with heart and soid in the spirit of the kindest brother-hood, to wit, the breaking up of spiritual slothfulness, seeking the revival of the spiri-tually dead, the holding forth of the invitations, promises, and warnings of the gospet to mankind, and the guiding of those whose hearts have been touched to the source of all rest. Surely, if the Christian religion be a reality and the Christian Church exists as its exponent, the work in which so many men of all churchos have engaged so unit-edly in Edinburgh and Leith during the past eight weeks, is in full harmony with its spirit and object.

And what has been the occasion of this movement? These two unknown American men, of no pretensions to learning, eloquence, or culture, or social influence, men simply possessed of one idea, and that in great intensity, visit the city. They have nothing to tell which has not been told over and over again in every form which learn-ing could devise and the abstitute. ing could devise and thoughtful eloquence present. Mr. Moody delivers his simple message with a directness and an amount of practical business-like common-sense which, with his transparent sincority and intense earnestness, arrest and rivet the attention of his audience. The incipient distaste produced by his Americanisms soon vanishes, and the manner of the speaker is forgetten in the overpowering interest with which he invests his subject. Strong men and tender maidens, hoary headed and tender maidens, neary neaded outers, generians and young children, soldiers, sailors, artisans, lawyers, doctors, merchants, gay, thoughtless young ladies, and poor unfortunate waits—all classes and kinds of people have yielded to the force of his strong appeals. The amount of spirit-nal auxioty which has been awakonod in the city has been such as Dr. Bonar, Dr. Andrew Thompson, and Dr. Robert Macdonald have declared it to be in its extent quite unprecedented in their experience. Yet there has been little out of the usual course in the services. The addresses have been has doctrinal-less like Paison Wil bur's, "against sin in the abstract" move direct, evangelistic, and hortatory. They proceeded on the footing of there being a terrible reality in the necessity spoken of in holy writ, a necessity often ignored and sometimes even succred at now-a-days, of a spiritual revolution in each man's soul—call it conversion, regeneration, or by its Scripture name of being "born again," or whatever name men will.
They pre-suppose men in general to be sinners rather than saints, and they avoid the pleasant fiction by which easy-going preachess almost ignore the real existence of wickedness. It is true that there are one or two particulars in these services which we should not desire to see engratted upon our ordinary religious systems. It is also true that such reasons and services have their peculiar temptations on ill-balanced minds;

amont which the foremost are spiritual pride and conscriousues, and a tendency of ill-regulated piety to degenerate into pictism. But while we thus freely admit the dangers, we must with equal freedom noknewledge that the revival movement of the past eight weeks has been singularly free from such blasphemies, it of Mr. Moody had been diffused through his colleagues and heavers. We have heard of fow extravagances of word or deed. There has been no undue excitement, no hystorics. People have gone day by day to the meeting in thousands, have read the Scriptures, prayed, heard a short address, and returned to their homes spiritually strengthened and stimulated. We cannot more than allude to the instances of religious and moral reformation which have cccurred. We are aware that the move-ment has been objected to by many as coming under the dread name of 'mnovation." Among others, that zestous defender of the faith, Mr. Ranald MucPherson, last Sunday varied his recent exploitations against the Cramond harmonium by turning full blast against the proceedings which he had witnessed in an Established Church in the city. "I would much rather," said he "continue to the end of my career to preach to empty benches" (which, we presume, is the reveroud gentleman's present habit, than follow the example of Professor Crawford and Carris, Ramy and Charteris, and the other men of all the denominations who have countonanced and helped the proceedings But is it clear that this kind of work is innovation? We put aside the antiquated prejudices, now exploded and exploding against the uso of instrumental music in divine service, and we inquire-Is religious regival an innovation in the Christian Church or in the Churches of Scotland? Do the sacred records themselves contain no account of any such thing? We think there can be but one answer, and indeed we have read nothing anywhere more like what has lately been occarring than the sacred story of that seene in the jail of Phil-ippi. In Scotland have we not the story of Shotts, Moulin, Whitfield's journeys, Kil-syth, M'Cheyne's work in Dundee, William Burns' labours, and many others, which those who care to inquire will find in Gilles Historical collections, with Dr. Bonar's ap-pendix. In England, Wales, Iroland, Germany, America, indeed throughout Profestant Christendom, every century since the Reformation has had its seasons of religious revival. The Reformation itself was a revival at once religious and intellectual. The talk of innovation and excitement and much similar objection is really not very worthy; our experience is that it is indulged in mainly-by-persons who have not par-ticipated in, or studied with due attention, what has been doing. We are sure that the past eight weeks will be long remembered in Edinburgh, as they will be memorable also in the spiritual life of many men and women to whom religion was previously a thing for Sunday wear. We are sure that Mr. Moody and his colleague Mr. Sankey carry with them the gratitude and the good wishes of a large portion of the population of our city.—Weekly Review, 24th Juny.

Authors' Habits in Writing.

DR. SPRAGUE : DR. GRIFFIN SOUTHEY : DR. JOHNSON: MILTON: CORBETT: NIEBURR.

I did not tell you last week all that I had the not ten you not week at that I had to say about authors, and if you were to read the two books that suggested the theme, ("The Literary Life," and "At Nightfall and Midnight," both of them by Mr. Jacox) you would find that the field is broad and the weal h in it well nigh meal haustible. Ready writing is written down haustible. Ready writing is written down as one of the greatest accomplishments, and yet it is a serious question whether it is m the long run as desirable a talent as the want of it. When a great painter, whose name is now almost unknown to tame, was boanting of the celerity with which he dispatched his work, Zenzsis, whose name still lives among the arts, replied, "It I most, it shall be of the slowness with which I imish mine."

Preachers who write their sermons gain little and loose much by dashing of their discourses with radrond speed. Haste discourses with railroad speed. Hast-makes waste, and a dreary waste it is, that is spread out before a people whose teacher brings to them on a Sunday that which has cost han nothing through the week. A minister neighbor of min- sas in my house until nearly bed-time, Saturday night, and when he rose to go, remarked: "I've half a regmon yet to write for to morrow, don'you feel sorry for me?"

"On no," said I, "not for you, I was thinking of the people.

They were to be pitied, and so is every flock that is fed by the shepherd with slops, when they ought to have the best there is in the granary of God's word.

The Rev. Dr. Sprague is the only man I ever knew who can write his best and that first rate, and at the same time with great rapidity. As reading makes a inli-man, conversation a ready man, and writing a correct man, he is always full, ready and correct, and the words flow from his pen in one steady, easy, pell reid stream. He rarely changes a word. I have had hundreds, perhaps thousands of his pages of manuscript, under my hands for publication: they were the first draught, and very rarely was the beauty of the page mare & by an crasure or em ndation. He begin his great work, "The Annals of the American Puipit," ten octave volumes, when he was fity-seven years old, and in the midst of the duties of a large pastoral charge, he never elighted a discourse, and once or twice a year he visited every bonse in the

Dr. Griffin was one of the most eloquent reachars in the American pulpit. Dr. Spraguo edited his rermons and wrote his biography. Dr. Griffin was the exact reverse of Dr. Sprague in composition : writing slowly, and correcting with so much labor and care that his pages were alreast labor and care that his pages were almost incomble to every human eye but his own, and his accomplished daughter. Mrs. Dr. Lyadon A. Smith. She copied for the press those splendid discourses that were published in two volumes after his death. When I was a boy in college he was its President, and my puerile compositions.

were laid upon the table before him, while were laid upon the table burge him, while he without pity Plotted thom with a broad nibbod pen, until there was no likeness of the original page to be seen. He kept two pens at hand, one to strike out with, the other to restore, "The great art in crif-cism," he would say, "is to blot." And if a pet curl adorned the fair these of my essay, he without remoise and with apparent dis-plusaire, cut it of and cest it from him as if plousure, out it out and east it from him as if it were an offence. The late Dr. Murray, (Kirwan) whose head came to the same block before mine, has left his testimony to the value of Dr. Griffin's butchery as a critic and example as an author. "Young gentleman," Dr. Griffin often said to us, "learn to stop when you are done."

Southey was a rapid writer, but sound that what he gained in time he lest in pol-ish and correctness. When one of his poems was finished he would not give it to howing it to pieces with surgeon according and howing it to pieces with surgeon according Yesterday I drew the pen across six hundred lines." And again its says, "It is long since I have been a rapid writer; the care with which I write, and the pains which I take in collecting materials render it almost impossible that I should be so."

Dr. Johnson advised every young man beginning to compose, to do it as fast as he could, to get a habit of having his mind start promptly, " so much more difficult is it to improve in speed them accuracy." But Dr. Johnson was one of the most anwise men that ever lived. He was a bundle of contradictions and said a great many things for the sake of contradicting. "I would say to a young divine" says: Dr. Johnson, "'here is your text; let us see how soon you can make a sermon: Then I'd say, 'Let me see how and better you can make the say the say of the say of the say of the say of the say. it.' Thus I sho his judgment." both his powers and

"Easy writing is very hard reading." And it is the easy reading, that which gives the most lasting as well as immediate pleasure to the reader, which has cost the writer the most labor. If he had the heart to conceal his art, so that what is read or heard with the greatest delight, seems to have leaped like Minerva from the brain in full dress and strongth, so much the better, but as a general rule in the matter of writing, as in all other of the warks of man, that which costs nothing is worth nothing.

Milton's Lyendos was re-written again and again; his biographer says he hovered over the "rathe plumrose" passage, with fustidious fondness, touching overy colour, and fitting every word till he brought it to its present to feeting of beauty. its present perfection of beauty.

The fastidiousness of authorship is ridi-culed by some like Cobbett, who said, "Nover think of what you write; let it go, no patching." And Niebuhr's rule was, "Try never to strike out any part of what you have once written down.' But such advice never made an author immertal. It may have helped him to sudden fame, and perhaps fortune, but usefullness and the"monumentum ara perennius," for which the best of men may strive, are not to be achieved without patient work, pans taking: labor limae: and the reward is worth all its

But there are diversities of gifts. One mali does well in one way, and it he were compelled by law to try another method might signally fail. This has been proved in many instances where the change place and circumstances has compelled a complete charge in the author shavets of writing, and the change was fetal to his Some of the best writers of fromls and books have proved inadequate to the daily or weekly demands of journalism. But it still remains true, and with this I draw toward the close, that no reat, good thing is done in writing without giving time, thought, and care to it.

Taking out my watch at this moment I find that I have been just an hour and a quarter in writing this letter to you, and I am quite sure you will find it a fair illustra-tion and proof of the rule that is here laid down.

-N. Y. Observer.

Finding the Latitude at Sea.

But comealy the seaman trusts to observation of the sun to give him his latitude. The observation is made at noon, when the sun is highest above the hor actual height is determined by means of the instrument called the sextant. This instrument need not I are be described. Let the much may be mentioned to explain that process of taking the san's merchan altitudo which, no doubt, every one has witnessed who has taken a long sea-journey. The sextant is so devised that the observe can see two objects at once, one directly, and the other after reflection of its light, and the amount by which he has to move a certain bar corrying the reflecting arranges ment, in order to bring the two eljects into view in the same direction, show him the real divergence of lines drawn from his eye to the two objects. To take the sun's al-titude, then with his instrument, the observer takes the sun as one object and the horizon directly below the sun as the other ie bongs them into view together, and ther looking at the sextant to see how much he looking at the sexuant to see now much he has had to move the swinging arm which carries the reflecting glasses, he learns how high the sun is. This being done at noon, with proper arring parties to insure that the greatest height then reached by the sun is also made at any principle of the leating of the sun in the parties of the leating of the sun in the parties of the leating of the sun in the leating of the sun in the leating of the sun in the leating of the leat observed, at once indicates the latitude of the observer. Suppose, for example, he finds the sun to be 40° above the horizon, and the Nautical Almanar tolis him that, at the time the sun is 10 2 north of the coles tial equator, then he kno ve that the celestad o parter is 80° above the southern horizon. The pole of the heavens is, therefore 60° north latitude. Of course, in all ordi nary cases, the number of degrees is not exact, as I have here for sumplicity supposed, and there are some nectics of observation which would have to be taken into account in real work. But the principle of the mothod is sufficiently indicated by what has been said, and no useful purpose could be served by considering minutis.—R. A. Proctor, in Popular Science Monthly for

The Unostimated Income of the Farmer

There are many bles ings which all onpairs, and doctors and unitses bills. There are so no leve occupations in which there are so many receipts difficult to record upon the ledger as in the farmer's. With a rany, we doubt not, the real profit derived from farming is contained in these unestimated incomes. Some have kept what they considered accurate accounts of the root of their trea necessare accounts of the rost of their crops, and the receipts therefrom, and tound that they pretty nearly balanced, and yet they were not running in debt. The reason was probably because their families were enjoying so many benefits from the farm of which they made no account. Let us consider some of these consists of means.

1. The rent of his dwelling. If he lived in town, and occupied a tenement suited to his position, provided he retained the same relative position in the best society, the rent would amount to several hundred del-

2. The use of his horses and carriages. Every family in easy circumstances expects, of course, to go to church, to visit friends, to attend places of instruction, or amusement, and to visit places of trade, and many of these are too distant for convenient walking for townspeople as well as farmers. The farmer who uses my wn team and carriage saves a large hid f. c livery and omni-bus and car fare. Line amounts to several hundred dollars a year with families of affluence in cities.

8. Family supplies. We wish every farmer could know the entire value of the fool which his family family consumes annually. ostimated at the proces townspoople are obliged to pay for similar products. It would go far towards reconcling many discontented farmers to their lot. The single item of wheat flour, at rotailers' prices, consumed by an average family, would amount to over a hundred dollars. Then there is cornment, buckwheat flour, garden and field vogetables, fruits, milk, cream, and butter, eggs and poultry, pork, beef, and mutton, lard and tallow, and many other items which help to teed the family and would amount to a considerable sum if

If a farmer, after balancing his debits and credits, finds but little lost to compen-sate him for his labors, he need not consid or that he has laboured for nothing. If these unestimated items of income could be properly appraised, we think they would amount to a very fair salary .- Rural Home.

Dr. Cumming on the Signs of the Times.

On the 2nd ult. the Pay. Dr. Cumming

loctured in his church in Grown Court on

"Signs and Wondors; a Retrospect from

1874." Taking his text from Daniel-

'Men shall run to and fro, and knowledge

shall be in increased"-he said that some

of the most eminent Hobrew scholars.

translated the end of the sentence, "shall be flashed along like lightning," and if that were correct, would it not be a prediction of one of the most marvellous phenomena of the age-the electric telegraph? The marvellous railway and ocean steamship system were next spoken of, and Dr. Cumming said that if he stated these institu tions were the fulfilment of prophecies the nawspapers would be down upon him; but, at any rate, they were remarkable coinci at any rate, they were remarkable coinci-dences. Having referred to the wonderful post-office system, the lecturer spoke of the discovery of the Moabitsstone, upon which was an inscription parallel with the lan-guage of the 2nd Kings. When Professor Huxley and other most able men were finding out that approximate the disfinding out that everything went to dis-prove the an henticity of the Bible, suddenly a series of discoveries took place in Palestine, Monb, and other countries east of the Jordan, showing the historical accuracy of the Word of God. Mr. Smith, too, had discovered a Chaldean manuscript re specting the Flood which exactly coincided with the facts stated in the Book of Genesis. At Glasgow recently Mr. Disraeli prophesied a general religious war—a conflict between the spiritual and temporal powers; and that the result would be anarchy and confucion. They found that one of the three Churches of the realm had been disestablished, and they say in the specific of Dr. Manuag, the Cardinal Prolate of Dublin, and others, prognest carried seemed to anticipate. Then let the relo kent what had occured between the Pope and the Emperor of Germany. If the former had not been at his wits end, he would not have made the importment proposal to be a mediator butwoon the Gorinan Government and his clargy; but that proposal brought from the Emporror the noble response—in the words of La her—that he knew no mediator but | Christ Jesus. " Taus," said Dr. Cumming, the turns nuclean spirits have got out and are precipitating that crash, which will be terrible, but which, thank God, will be the precusor of the sunshine and joy of everlasting day." The rev. lecturer went on to say that at the present time many clergymen of the Church of England were forgotting what they ought to have learned of their Protestant articles, and hurrying people into Rome and corrupting those who a traitor should be in one's own camp; but inquiry. Doubtless many—nay even most a traitor should be in one's own camp; but inquiry. Doubtless many—nay even most minuster of the Church of —of the great discoveries and improvedone. He should stand by his post, and have been made by men who have been figut the battle which the Church had self-taught. But these men have acquired not provoked, and resist the corruption she Do not aim at boing considered a great

nunffected; his actions natural, not studied; and then let lus words be few, they will be

A Stron; Theology.

Lovers of literature and art, the save cates of the drama, and those who make There in o gamy bies may when an enjoy, the value of which it is impossible to extens of the drama, and those who make express in the ordinary representative of pleasure a great end in life, may distilke the pure air and pure water in preserving the latth, thereby saying the loss of time and power, and doctors' and aurses' bills. There theology, but they cannot dony its massive-nose and power. Angustine may be a lacked some of the amiabilities in which Peligus excelled, but ctrong doctring nurtured the thows and sinews of a givet to do battle for the Church. Luther bad rougher ways than the courtly East-dis-but his study courage, tod on strong disease. broke the chains of Rome, which the che-gant scholar could not throw oil. Mr. Fronde is no lover of exangelical doctrine, and has failed, perhaps, to penetrate to the heart of Calvinism, and interpet its down. or spiritual life. But he has read it shistory, and howe in voluntary homage to its power and hows in voinnary homage to its power over character. "The Calviniste intracted to their ranks almost every man in Wortest Europe that hated a lie They were crushed down, but they rose again. They were splintered and torn, but no power could bend or melt thom. They able red, as nobody more authorized all conscious mendacity, alt impurity, all moral wrong nendacity, all impurity, all meral wrong of every kind, so far as they could recoming it? Whatover exists at this moment in England and Scotland of conscientious fear of doing evil is the remnant of the convictions which were brouded by the Calvinist into the people's heart."

The tribute is well deserved. A strong theology has stamped its mark on the his ory of Europe. It gave birth to the Presbyterian Church in Scotland, which trained an energetic nation to coin wealth from poverty, and to transmute barbarism into elegant culture and the best institution of civilised life. It recovered Holland from the sea, and converied straggling settle-ments into a vigorous nation which d fea! of the veterans of Spain, both on land and sea, and built up a commerce that girdled sea, and built up a commerce that girdled the globe. It reared up Comwell and his Ironsides, who scattered the cavaliers of England like chaff, and made England for a time the lawgiver of Europe. It planted colonies in New England, whose sturdy energy surmounted the perils of occan, the hardship of a stern climate and barren soil, and the hostility of warlike Indians, and created a literature for the new world.

Nor can it be said that these great Nor can to be said that these gree-achievements were wrought by vigour of race, independently of religious teners. When Puritanism in Englar I gave place to the Arminianism of the Establishment and the secret Romanism of the Court, English manhood waned, and states den were content to be pensioners of France, and to re-ceive bribes for betraying in turn their country and their king. When the Culvin-ism of Holland was consendated by Arminian divines and courtiers, the fleets of the Republic were boaten, and its commerce lost its outerprise. When the strong theo-logy of Knox lost its hold on the Scottish oplo in the sway of Moderatism under Robortson and Blair, the churches were Robortson and Blair, the churches were thinly attended, the clergy spent more time at the taverns, discussing literature and the drama over their cups, than in visiting in the parishes; and the General Assembly for a whole week adjourned its afternoon sessions in Edinghurgh that its members wight source and restricted. members might scoure good seats at the theatre to hear Mrs. Siddons.

In New England, also, once the home of stern morals in mion with a strong creed, the decay of the old theology has been followed by a decline in unrals. A spawn of edious vices in the life has grown side by side with a spawn of eviscerated doctrines. The Arminianism of Channing has passed into the pantheism of Emerson; into the bold unbelief of Parker; icto cold materialism. which takes the guilt from vice by making it the effect of disease; and at last into the leathsome free leve which applauds the ribaldry of Woodhull.

A strong theology creates good stuff in a community, out of which to mould noble character.

Original Research as a Mc ns of Education.

It is the greatest possible mistake to suppose, as unfortunately many yet do, that a scientific education unfits a man for the pursuits of ordinary professional or comunfitted for business life or occupations by the study of phenomena, all of which are based upon law, the knowledge of which can only be obtained by the exercise of exact habits of thought, and nationt and laborious effort. I dare say many who have had a scientific education make 1_1 men ci business, but so do many who have not had such an education; it is not the scientific education which has spoilt

Even more directly does the value of scientific education bear upon professional and manufacturing life. The medical man's success depends mainly upon the exercise of faculties which are preeminently called forth, and strongthened in original scientific investigations. The manufacturor who aspires to something more than following the rule-of-thumb work of his produce sors, requires exactly those habits of mind w! ic's a e developed by original research. If the brower, the calico-printer, the dyer, the alkali-maker, the metallurgist, wish to make any advance of their own in their respective trades, they cannot do so withments in the arts and manufacturors may for themselves, by slow and difficult steps, the same habits of exact observation, patient and laborious devotion, and manipulative or constructive skill which the modern student of science may, at any rule Do not aim at boing considered a great proacher; do it simply as God's will and you duty. A bishop's fatherly sermon is worth more than the most claherately get ap discourses of other non. His sermons should be about practical matters, not studied or curious; has words simple and conflicted. Fig. actions practical to tail and the most practical matters, not manufacturers now refuse to take young men into their works unless they have had conflicted. Fig. actions partially not simple and matters of simple and matters and the studied to the considerable extent gain in his considerable extent, gain in his words are more processes. So valuable in this kind of education found to be, that is Germany. not morely a rejentific education, but have also prosecuted original investigation.-

Scientitic and Ascent.

RRECTATION.

 Λ correspondent in the Lingli A Mechanic gives the following remedy for enting then matic cout, of which he had long been a safterer. He in whited his bedstead from the floor, be placing and meath cach post a problem-off bottom of a glass bottle. He says the cheef was mage ', that he had not by an free from rheumatic gout for afteen from the that he began to improve immediatery after the application of the insula-tors. We ere reminded, by this paragraph tors—we ere reminded, by the paragraph from our English contemporary, of a patent obtained through this office for a physician some twelve or more years ago, which created considerable interest at the time. created considerable interest at the time. The patent consisted in placing glass cups under the bedposts in similar manner to the above. The patente claimed to have effected some remarkable cures by the use of his diess insulators, but we have not heard from him for some time. We cannot consist to any ment in the idea, but it is one easily tried; and as no harm can arise from the experiment, we home some arise from the experiment, we hope some one will test it and give us the result of his Oxperiones.

PRESERVING BRICKWORK.

The exclusion of damp from brickwork has long been an important problem with builders. Le is stated that one of the most effective method of accomplishing this object is the following: Three quarters of a pound of mottled sony are dissolved in one genon of boiling water, and the hot solu-flion spread steadily with a fint brush over the outer surface of the brickwork, care being taken that it does not lather; this is allowed to dry for about twenty-four hours, when a solution, formed of a quarter of a pound of alam dissolved in two gallons of water, is applied in a similar manner over the coating of soap. The soap and alum form an insoluable varnish, which the rain is unable to penetrate, and this cause of dampness is thus said to be effectually re-moved. The operation should be per-formed in dry settled weather.

Another method is to use eight parts of linseed oil and one part of sulphur, heated together to 278°, in an iron vessel. A HANDY DEVICE FOR TEAMSTERS.

In a short time, winter will have so far set in that our country roads will become well blocked with snow and mud, render-ing the hauling of heavy machinery, wood, stone, or other large loads, or small burden upon ordinary teams. A great deal of labour and had tugging may be saved if every wagon or truck is provided with 100 foot of stoutrope and a single pulley. A snatch block is the best arranged with a strong hook, and the usual construction for slipping the tight of the rope under the strap to the sheave instead of waiting to rowe the line through on end. If a waggen gets stuck in heavy mud or in the snow, the driver has only to fasten his block to the tongue, reeve the rope through it, and attach one end to a tree or post and let his team pull on the other. Their work is of Them pun on the other. Their work is of worse just halved, or rather they bring twice as much power to bear in dragging the waggen clear. There are plenty of other applications of this simple device, which will readily suggest themselves. With a couple of skids for an inclined plane leave leave age could be easily. plane, heavy logs could be easily drawn on a sleigh by the unhitched team. Another case where it is likely to be useful is when loaded sleighs attempt to cross a wooden bridge. Although the horses draw the load very easily over the snew, they are often unable to start it over the generally demuded wooden flooring of the bridge, and the same transfer the weter-fally saided by the hence would be materially aided by the tackle hitched on as we have described.

KINDNESS TO ANIMALS. From the time the colt is born, he should be taught to regard man, whom he is after-ward to serve, as his protector and friend. A human hand should first lift him gently to his feet, and direct his little mouth to the source of maternal nourishment. With made to associate caresses and a supply for all his wants. Instead of yells and oaths and kicks and rude blows, he should hear only gentle, loving tones from the attendent's mouth, and pottings from his kindly palm. He should be taught to expect and watch for man's entrance to the stall or for the coming of the master, as the season of joy and happiness. His little deer-like limbs should be handled, and he be taught to yield them promptly and without fear to the master's touch. In short, overything that loving ingenity can dovice should be done to impress upon his mind thus early in life that man is his natural protector and friend, between whom and him an intimate companionship has been ordained by bone-ficent nature, which insures that he shall be protected and cherished while he serves. The horse has a heart claim upon us. The The horse has a heart claim upon us. The young co t is, in some sense, a member of the family, one of the owner's household second in rank and dignity only to the children. So the Arab regards him. The beautiful young thing, with its shining woat and gazelle eyes and sprightly antics, so fult of bounding but docide life, is literally his children's playmate. He shares their food, and often their sleeping mat; and a blow dealt him is as promptly resented as if it had been dealt the oldest son, for where service in peace, and safety in for whose service in peace, and safety in the hour of battle, the young thing is being raised.—From "The Perfect Horse."

A man who has been redeemed by the blood of the Son of God should be pure.

He who is an heir of life should be hely.

Ho who is attended by celestial beings and who is soon—he knows not how soon—to be translated to heaven, should be hely.
Are angels my attendants? Then I should walk worthy of my companionship. Am I so soon to go and dwell with angels? Then T should be pure. Are these feet so soon to tread the courts of heaven? Is this tongue soon to unite with heavenly beings gin praising God? Are these eyes of mine as so soon to look on the throne of sterial. Alory, and on the ascended Redeemer? Then these feet, and eyes, and has should be pure and holy, and I should be dead to the world and live for heaven.

Miscellaneous.

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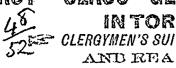
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Official Announcements.

MEETINGS OF PRESBYTERIES.

OTTAWA.-At Ottawa, in Knox Chatch, or Tuesdey, 28th of April, a pim.,

Tononto — In Knox Church, Toronto, on the so cond Thosday of March at 11 o 1s, . Commissioners to the General Assembly to be appointed at 1 p.m. SIMCOL —At Parrie, on Tuesday 2:th March, at Lam. Sessions which have not sent in returns to

the Remit on Union was enjoined to send them furt this meeting. Session records will be called

Paris Priespytery-Meets in Ingersol, and within Erakine Church there, on the last Tuesday of Tebruary at 2 p. m. Conference on the state of religion in the evenue.

ONTARIO.—At Port Perry on second Wednesday of March, at it o clock, a.m.
HAMILTON—At Hamilton, in the Central Church,

on the 2nd Tuesday of April, at 11 a.m. OWEN SOURD-At Owen Sound, on the second Tuegds of March at 10 a.m.

HURON-At Clinton, on the second Tuesday of March, at 11 a.m. KINGSTON.-Adjourned mosting in Napanco on

2nd December, at 7 p.m. Next meeting in Belle Chatham In Welington Street Church, Chatham, on The Kelly 24th March, 1674, at 11 a.m. The Union question will then be discussed, and Commissioners to the Assembly elected.

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