



Contributors and Correspondents.

DR. CAIRD AND HIS OPINIONS.

BY CANADENSIS.

I have the sincerest respect for the earnestness and vigilance for truth, which, I am sure, prompt some of the strictures on Dr. Caird's remarks on unbelief.

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 appears to me that Dr. Caird only meant to remind us,—of what I think we must all 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 evil.

It is possible that some who sweepingly condemn Dr. Caird, may never have come in contact with the case of earnest, thoughtful, deeply conscientious men and women, who, whether from early implanted prejudices, or of a twist received from some caricatured misrepresentation of orthodox Christianity early impressed on their minds, or from the powerful influence of sceptical writers, or from some strange cloud befalling their spiritual vision,—seem, so far as we can judge of their mental constitution,—really unable to yield their sincere assent to what we believe to be the great truths of revealed religion.

rather have resigned every pleasant thing that life can afford, may have even gone to the stake, with Socrates of old,—than profess, even to please their nearest and dearest,—a faith which they cannot feel.

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 ye shall know them."

I certainly see no escape from the words of our Lord: "Except a man be born again he cannot see the kingdom of God." But the mysteries of that Divine birth are far too deep for human men.

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 McCoastie and Miss C. C. Mullan 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.

equally gracious and loving life, had evidence for the truth, such as, it would seem, only the most perverse and sin-hardened hearts could refuse.

And as we know that spiritual truth must necessarily be so far beyond the power of our finite faculties to grasp in its fulness and completeness, that even the most clear-sighted Christians dare not venture to say that their conception of it is free from a certain admixture of one-sidedness and error, can we venture to estimate the precise quantity of theoretical errors which must be fatal to the life of God in the soul?

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

Let us be glad that we are not called to judge our brother! Let us remember the practical words with which our Lord replied to His disciples when, impelled by curiosity, they enquired whether there were few who should be saved: "Strive to enter in at the straight gate."

"For warm, sweet, tender, even yet, A present help is He, And love hath still its Oilnet, 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."

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THE NEW SCHOOL BILL.

Editor BRITISH AMERICAN PRESBYTERIAN.

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.

Teetotalism and the Church.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I notice a letter signed "Bluenose" in your last issue, and from its style, I would judge that whatever Bluenose may be in reference to liquor, he is very intemperate in his language.

My main reason for replying to, at all, is just to contradict some statements "Bluenose" has made, and which seems to occupy the greater part of the letter, although I fail to see how they affect the subject he wishes to write about.

Causes of Vacancies.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—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 correspondents as to vacancies and their causes.

(2) One main cause of vacancies of which your worthy correspondents appeared to be in blissful ignorance, is—patronage and clerical, especially the latter. This will astonish you. It will also call down the fire of Heaven on my devoted head; but like Galileo before the "Holy Inquisition," all I can say is that it is so.

Yours &c., NOVA SCOTIA.

Feb. 6, 1874.

Teetotalism and the Church.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR MR. EDITOR,—As 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."

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 righteousness.]

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

The Pastor and People.

Church of England—High Church.

Then take the High-Church party, who in spirit of holy orders claim affinity with Greek and Roman doctrine of prelacy, and spurn all Nonconformists from their side. With ecclesiastical worship-book for guide they flout the dress, watch, and turn, and bow, by foot the cross and candles, and would now into the stream of Papan error glide.

Consistency in Religion.

Woe 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, customs, character, and conduct of its inhabitants, it might be difficult for him to determine, at the end of his tour, whether the religion of the Bible was professed here or not.

But then this evidence, far from conclusive in itself, would be greatly weakened, if not destroyed, by much that was of an opposite character. For, though our proposed visitor would see Bibles in our houses, he would be satisfied that many of them were kept up as ornaments rather than as they had the appearance of being but little read.

On the whole, it is concluded 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 Bible; nor just what he might expect on supposition we rejected it.

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

We have in our hands a book purporting to have come from the God who made us, and to contain His words. And it contains solemn words, solemn messages, whether they are to be relied on or not.

Another way in which we may do him great harm is to keep him so poor that he cannot buy books and periodicals. To expect a man to keep up with the age, and be a successful preacher without books, is like ordering the Jews to make bricks without straw.

And the truth of the Bible and east off its authority, we must go on with the denial and carry it through. We must wage everlasting war with the Bible and with the religion it inculcates.

Suppose, then, that we shrink from this conclusion and adopt the other. Suppose we receive the Bible as true and the religion it inculcates as a reality.

When we have settled the point that the religion of the Bible is a reality, if we will not act with any face of consistency, we must give it our immediate and undivided attention.

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 piecemeal.

And some there are who profess to receive the Bible as true and yet live as though there was not a word of truth in it. They profess to believe that there is a God, a Saviour, a day of judgment, a Heaven and a Hell, and yet live as though all these were the merest fictions.

Do Thy Minister No Harm.

There are many ways in which a minister may receive harm from his people. He may be injured by their flattery. Ministers have become so puffed-up by praise, especially young men, that they begin to think they were lords over God's heritage, and rendered themselves ridiculous.

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.

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Wanting Rest.

"How I long to be at rest," wrote an aged Christian lady to a Scottish relative. "I'm weary, faint, and worn; life's a dreary burden; all my early friends have left me; I'm standing almost on the threshold of eternity; and, if it were not for the fear I might at last 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.

LINES BY DR. GUTHRIE.

I'm kneeling at the threshold, weary, faint and sore, 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 home.

—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 freed from infirmities, and the mind is clear, and faith strong, and temporal wants supplied, and family ties pleasant, and the retrospect of life peaceful, and no hopeless 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-aged, or the most prospered of earth in mid-career of success and honor.

The Plagues of Egypt.

It is impossible as we read the description 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, and vessels of wood and vessels of stone, then, as now, used for the filtration of the delicious water, from the sediment of the river-bed.

Oratory in the Pulpit.

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

"Eloquence is the medium of the pulpit. Behind this provision of nature the preaching of the Gospel entrenches itself. We find here an authority in reason which certifies 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 preaching stands or falls. The sacred profession cannot 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 retailing in a stupid manner dull and stale platitudes, and allow the eager, restless masses to drift away from it, and then soothe itself with the plea of a rejected gospel. But to make itself respected for its adaptation to human life, for the eloquence with which it seizes and presents to men the most stupendous truths which they can contemplate is not so easy. It requires much study, and much study is a weariness to the flesh, and Christian ministers, believing with Solomon, too often accept his advice and prefer to spare the flesh. The almost superhuman efforts of men in secular life are enough to put a preacher to the blush. Literary men, musicians, dramatists, artists, to say nothing 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 pulpit complain that 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 people 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 regretted his error. 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 of reading can ever destroy the desire for the inspiration of the living orator. The pulpit more than any other calling, possesses the domain of eloquence; and if superseded in the reverence, love, and confidence of the people, it must be because of the recreancy of those who occupy it."

A Triumph of Oratory.

A writer in the Literary World recalls a scene which he witnessed at Edinburgh at a meeting of Dr. Guthrie's ragged schools. The Duke of Argyll was in the chair, and a brilliant audience was present. To underscore the allusion it must be remembered that a venerated clergyman 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 vote of thanks to the chairman. Surveying the audience for a minute or two without saying a word, until expectancy was awakened the orator turned to the Duke and with great deliberation said, "It is not the first time, your Grace, that an Argyll and a Guthrie have met in the same place to further a good work, in this city of Edinburgh." The effect of the sentence was wonderful. It went like a shock of electricity through that vast assembly. The Grassmarket and the two martyrs had risen on the view of every one there. The people, as of one man, started to their feet; and the Duke, rising from his chair, stepped forward and gave his hand to Guthrie. There the two men stood face to face, and hand in hand, while the audience burst again and again into joyous exclamations, the tears streaming down 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 if all probability the greatest feat of oratory that Guthrie ever achieved.

Fine Music not Worship.

At first thought this may seem to be a very needless statement. But it is not. It is no mere man of straw 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 sensibilities as the working of a genuine religious experience. A writer in a 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 utterance of Holy Writ. Who can preach more eloquently than Handel and Haydn? What sermon is so good as a chorus of the Messiah? This is, no doubt, but the reflection of a very general public opinion, but the position is a false one, and harmful in its tendency. Who ever heard an audience, or any portion of an audience, on leaving a concert room where the Messiah had been performed, conversing about the saviour as if their minds had been specially turned to Him, or to His work, by the performance they had listened to? Who ever heard of a conversion resulting from the very finest possible rendering of any song or chorus in that wonderful Oratorio? No; the effect is musical, and that alone we cannot but feel that anything which confirms the opposite impression must be exceedingly injurious. The idea that the finest music without the spirit of worship, is either acceptable to God or beneficial to the congregation, is a delusion and a snare.—N. Y. Musical Gazette.

Business versus Prayer.

The life of a genuine Christian should be a prayerful life. The spirit of prayer should permeate his thoughts, and so assimilate all his actions that, by their displayed affection 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 urgent need, his sighs are more, and prayers increase. 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 business men we often see a conflict. The conflict is sometimes tremendous. A Christian life 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 engrosses the attention and absorbs the energies from anything that seems to be foreign to itself. Staring 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 engagements are ambitious, his emotions 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 useless 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 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 strength is from it, and God is glorified in his business. In business diligent, he is fervent in spirit and diligent in prayer. His example is like Paul's, who laboured night and day, and prayed night and day—always at his appointed seasons. And then, though in the world, he is above the world; his prayers are earnest, 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 he hopes for future leisure. He may soon time pray; and puts off till to-morrow what "could be done to-day. With him it is motto, "Business first and prayer afterwards" is greatly cherished. The world for present and heaven for future use is but a snare of Satan for present sin and future hell; for Isaiah says, "Woe unto them that call evil good and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes, and prudent in their own sight."

Church Taxation in California.

Rev. C. O. Babb writes from California to the Herald and Presbyterian of Cincinnati:—

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. Besides, in the days of their prosperity and power, the padres were very jealous of foreigners. They would order vessels away that touched at their harbours for supplies. They refused to sell them the necessaries of life. They wanted to keep this beautiful region from the knowledge even of the rest of the world, and herd here a sensual paradise with the natives as their slaves. Of course they had no sympathy with "the American Conquest," as it is called, and the immigrants 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, school, etc., as all the Protestant denominations combined. They still hold a great deal of valuable property.

Their Female Seminary of Notre Dame, in this city, occupies two squares very near its business center. I am told that they pay taxes in this country alone nearly a quarter of a million of dollars; 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 Romanists.

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 1500-ages that are there preserved, and as we were passing out the guide asked us if we would not like to visit the jewel-room. We told him yes, and were conducted thither. There we saw the crown with which Queen Victoria—God bless her—(cries, hear, hear!)—was crowned. We saw all the royal plate, and, with Yankee inquisitiveness, we asked the person in attendance what the present value of those jewels and that plate was. She replied £4,000,000 sterling, or \$20,000,000 in gold. The next day, in company with two beloved ministers, I visited schools for ragged children, where gathered 1,000 children from the worst dens in London; and as I stood at the desk of the principal, there stood before me a little girl,—she may have been thirteen years of age,—bareheaded, hair loaded, uncombed, and unwashed face, and, as I looked down into her bright eyes, and thought of the jewels in Queen Victoria's crown, I said to myself, that little girl is the possessor of more value than all the crown-jewels of England; for I saw in those eyes a gleam that told me she had faith in Jesus, and that she had faith when all else has passed away from earth.—Geo. H. Stewart, at the Meeting of the Evangelical Alliance.

Our Young Folks.

A Profitable Pastime.

A newspaper 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 mispronouncing 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, "accustomed," "amenable," "opponent," "allegation," "adult," "illustrate," "harassed," "troubling," "vehement," "extolling," "inquiries," "notable," "matu," "moderate," "extant," "leaved," "conversant," "deficit," "defalcating," "isolate," etc. etc. Now, in a mixed company, say of seven persons, how many of them will agree upon the proper pronunciation of the words?

We commend this plan, and offer the following additional words:—"Contumely," "extirpate," "obligatory," "leisure," "sonorous," "clandestine," "servilely," "sabblo."

Maggie's Fault.

I have a little girl whose great fault is forgetting. 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 better. I often 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 done. I could not for a long time think how she could forget so. I have found out now; the Bible told me. God says in it, "My son, forget not my commandments." What ever is done from the heart, is done quickly, and done well. Poor Maggie, alas! has no heart in it, therefore she forgets and disobeys. 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 as can be. My dear child, I can only tell you to fall down on your knees before God, and beg him to give you that "new heart" which the Bible tells of, filled with the spirit of humble, faithful love. That will remember; that will try hard, and will as surely 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 deeds, you can by little ones."

The boys said nothing, but the teacher saw by their looks, they thought he was 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 we 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 week, and tell me next Sabbath if you have not managed to be useful in some way or other," said the teacher.

"Agreed," said the boys—and so they parted.

The next Sabbath these boys gathered round their teacher with smiling lips, and eyes so full of light that they fairly twinkled like stars. He smiled as he looked at them and said: "Ah, boys, I see by your looks that you have something to tell me."

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

"I," said one, "thought of going to the well for a pail of water every morning, to 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 dim 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 how she thanked me."

A third boy said, "I was walking along the street, wondering what I could do. A gentleman called me, and asked me to hold his horse. I did so. He gave me five cents. I have brought it to put into the missionary box."

"I was walking with my eyes open, and my hand ready, as you told us," said the fourth boy, "when I saw a little fellow crying because he had lost some pennies in the gutter. I told him not to cry and I would try to find his pennies. I found them, and he dried up his tears, and ran off feeling very happy."

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

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

A Sure Way.

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 work, always saving, laying up money. He had a sort of intuitive knowledge that the man whom he saw in the pulpit with the minister on Sabbath morning must be after money for some good object, and so he buttoned up his coat at once, and no eloquence could undo it. Some neighbor reported that he was once known to give a quarter, but that was so long ago, and so lacking in the confirmation, that nobody believed it.

Just as the old year was going out and the new one coming in, I met Mr. Closem in the road, 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. Closem, you have got a fine field of wheat 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 barns are more than full of the crops of last summer."

"What are you going to do with it all?"

"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 must have both."

"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, tell us at once all about it."

"I advise you to invest a part in China."

"Yes. We are having the whole of that Empire opening the gates to receive our religion, our civilization, and our institutions. The Board of Managers 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 large."

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

"I hope 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 since I met a gentleman, the owner of large paper-mills. He 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 praise 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 said:

"Will you please, sir, tell me 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 sea 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 solemnly 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 Him. To this vow I have conscientiously adhered from that day to this; and if there is any 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 if I had kept the whole."

"How do you account for it?"

"In two ways. First, I believe God has blessed 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?"

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

Mr. Closem said not a word. He turned and left me, looking sober and thoughtful. "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. Well, young man, do this, and act upon the just growing out of my story."—Rev. Dr. Todd.

"I wish I could mind God as my little dog minds 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 obey his master, and we rebel against God, who is our Creator, our Protector, our Father, our Saviour, and the beautiful Giver of every thing we love?"—Christian Treasury.

Life Seen Against the Background of God.

Mr. Thomas Hughes, the well known English writer, and member of Parliament, whose visit to this country several years ago is many of us remember with great pleasure, recently delivered a lecture at Glasgow, in Scotland, on "The True Perspective of Life." It was a little curious that, following so soon after Mr. Disraeli, who but a few days before had delivered at that city his inaugural address as Rector of the University of Glasgow, on "Success in Life," he should have taken very nearly the same subject. However, the lecture was written some time before, and the train 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 instance shows that a man who labored more than almost any of his contemporaries in the conditions which Emerson lays down as the true ones, failed, by his own confession, of getting his life into true perspective. John Stuart Mill was one who had never been misled by the appearances which blind most of us in early life—was had none of the delusions of boyhood 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 endeavored to pick up as many flowers as I could by the way; but, as a serious and permanent personal satisfaction to rest upon, my whole reliance was placed on this; and I was accustomed to soliloquize myself in the certainty of a happy life which I enjoyed through placing my happiness in something durable and distant, in which some progress might be always making, while it would never be exhausted by complete attainment. One can scarcely imagine a course more unlike those we have been considering, and might have thought that, if their views were hopelessly 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 began to ask himself—"Suppose that all your objects of life were realized, that all the changes in institutions and opinions that you are looking forward to could be completely effected at this very instant, would this be a great joy and happiness to you? and an unrepresable self-consciousness distinctly answered 'No.'" Thereupon, as you will remember, the whole foundation on which his life was constructed fell down. He seemed to have nothing left to live for.

A sadler instance of false perspective of life would be hard to find. If this philosopher and reformer from his cradle broke down in his efforts to know himself, and set his life in order, who is likely 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 God 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 himself," if we needed any external proof of the power of control we can exercise over it, here surely we have it in the case of Mr. Mill. One of the ablest 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 horizon, 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 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 moral duties, the worth of self-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 content when he goes to work, nor should he be behind, nor should he be content to drive others before him and sleep behind himself. It is said of Julius Cæsar that he owed his victories to the fact that he never said to his soldiers "Go," but always said "Let us go." That is the way to win. Example is mightier than precept. We read of the Pharisees of old that they laid burdens 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 Ridley? Ridley was a younger and stronger man and as he walked to the stake, old Latimer, with his quaintness about him to the last, cried to his brother, Ridley, "Have after, as fast as my poor legs can carry me."

The dear old saint was marching to his burning as fast as he could; not at 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," even if I am called to be burnt for Christ. Whatever is to be done or suffered, I will go also. I would be ashamed to stand over, and say to you: "Brethren, pray; brethren, preach; brethren, labor; and then be an idler myself; and you also would be ashamed to say to others, "Let us pray; let us be in earnest, while you are not praying and not in earnest yourselves. Example is the backbone of instruction. Be thyself what thou wouldst have others be, and do thyself what thou wouldst have others do."—Spurgeon.

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

The Prospects of the Church of England.

The great political event of recent times is the renewal of the German Empire with a Protestant king at its head. The effect of the Papacy, in combination with the political ambition of France to subvert the North German Confederation, has proved a result in an extraordinary increase of prestige and physical strength of Protestantism on the continent of Europe. German unity and the hegemony of Prussia, soon to be securely established. The Old Catholic secession, however the Jesuits may affect to despise it, may yet prove to be a formidable schism, and an effective auxiliary in the intellectual and physical conflict with Rome. Germany, the land where Reformation had its birth, is now the leading representative of Protestantism in its religious and political history. Great Britain stands next. Scotland is Protestant to the core. If the Protestant religion were to be banished from every other quarter of the globe, it would leave an invincible stronghold among the descendants of the Covenanters, who once braved all dangers in its defense. England, too, is at heart thoroughly Protestant. Hatred of Popery is too deeply fixed in the English mind ever to be eradicated. The Dissenters, who comprise not far from one-half of the church-goers in England, are among the firmest adherents 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 toward the other Protestant churches which did not retain the episcopal polity. A "High Church" party arose, which consisted partly of open or unconscious sympathizers with Romanism and partly of those who, while averse to Rome, cling with a kind of inular and narrow prejudice to that relic of superstitution, the doctrine of "apostolic 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 laity—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 countries as they are in England—would not hesitate to fraternize in any great practical test or emergency with Protestant Christians abroad, and would claim no 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 representatives of 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 clergy, is looked upon with distrust on account of its latitudinarian theology.

Will the Church of England be disestablished? There is a powerful opposition to its continued alliance 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 consequence of resources laid upon them by English law and of recent interpretations of doctrine by the legal tribunals—as in the case of the Essays and Reviews—look with less disfavor upon the project of a separation 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 disestablishment involves. This general aversion to radical changes is one of the characteristic feelings of Englishmen. It 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 regarding the expediency of the proposed measure. Notwithstanding the evils and disadvantages of an established church it is undeniable that certain benefits result from such an arrangement, which might be endangered or sacrificed by the abandonment of it.

It is easier to predict certain results as likely to follow disestablishment than to pronounce a confident judgment as to the probability of its occurrence. One of these consequences would be the division of the English Episcopal Church. If the peculiarities of the Ritualistic party extend to dogma and speculation alone, no such catastrophe would be apt to follow the withdrawal of state authority and patronage from the Church. But the offensive characteristics of the Ritualistic party extend to worship. There is a different cultus; there are ceremonies and observances, conspicuous 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 be an unmixd evil. It might lead that party still nearer to Rome; but it might at the same time intensify the attachment of the bulk of the English Church to the tenets of the Reformation. Still, the division of the Church of England into warring sects is not an event to be contemplated with satisfaction. Whether we would prefer disestablishment or comprehension, after the plan which has always been favored by liberal Churchmen, depends, as we think, on his opinion of establishments in general. If he is opposed to them altogether and on principle, he must wish to see them destroyed. If not thus opposed, he will not hesitate long before putting his hand to such a revolution.—D. Fisher in Independent.

There are many disorderly, ill managed households, and there are others whose order and system, all the comfort of the home is sacrificed. Home is not home when the mother is busy from early morning to late evening in putting and keeping her stores in just such array, when every member of the family is constrained by the fear of leaving a single article of furniture a chair's breadth awry. Neatness and order are indispensable to comfort, but there is an insane worship of these household divinities that belittles and degrades the mind, and all unneeded for the spiritual nature is dimmed and tarnished while the cupboards are swept and garnished.

Welcome the Stranger.

Two law students on a certain Sabbath stayed in a church, were they were strangers, walked its whole length to the pulpit, and not a door of a single pew was opened or a single seat offered to them. With some dignity they turned and marched out again, went about a mile to the school, and then returning with chairs made their appearance in church again, coolly seating themselves in the broad aisle. They had not long after that time in finding open doors in that church, and, as had been remarked by a leading lawyer of the town, "That was the best sermon ever 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 seats, not one was offered to the two young strangers. One of them, after helping himself to a seat directly under the pulpit, remained a few moments, and then walked out, saying, "I've not attended church before for years, and I certainly am glad for another two years' absence." Are we not, as church members, too often guilty of this inattention to strangers? Many of them came with weary and lowly 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 her three-year-old daughter. "I'm trying," she replied. "But you haven't shut your eyes." "Well, I can't help it; my eyes 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 opened and knew Him.

Grace is a quality different from beauty, though nearly allied to it, which is never observed without affecting us with emotions of peculiar delight, and which is, perhaps, the first object of the arts of sculpture and painting to study and preserve.—Allison.

Instead of spending much time in refuting error, real o' supported, let the pulpit confine itself more particularly to the exposition of sound and earnest practical Christian truth, which will prove a much more perfect weapon than any argumentative discourse directly addressed against it.

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

Providence.—The great will that embraces all will—the supreme plan that subordinates and weaves into serviceable 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 everything and ordered it right.—Dr. Holman.

The Bible Banner says:—"Church statistics show that throughout Christendom the majority of worshippers are isoton! Criminal statistics show that in the various prisons in Christendom the majority of prisoners are men! Therefore, while Church statistics form a garland of honour for virtuous women, prison statistics form a band of disgrace for criminal men!"

Not long since, a member of the Free Church of Scotland, having obtained from a reliable source the names of twenty-five ministers who were receiving only small salaries, and must, of necessity, have much to contend with, at once sent anonymously to each one a check for £10, simply saying, "This is towards thy coal account for the season."

The converts (fifty or sixty) in the city of Rome have been taken possession of under the law, and the monks and nuns set adrift 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 stipend, to be paid in the profane paper money of an extravagant government.

"I never think of my visit to you," writes An'ey 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 ahees 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 acquaintance with Hebrew, Greek, Latin and French; 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."

The Rev. Dr. Talmage, in the Christian at Work, gives his experience as to beginning preaching:—"We came out of the Theological Seminary with three sermons and one Fourth of July oration. We preached the first Sabbath, twice, but there was a prominent man who got sound asleep and he pronounced the sermon dull. Session asked us to preach the second Sabbath; but we had only one sermon left and a Fourth of July oration. We preached last Sabbath night and upon the first of July. Everything that has happened upon the remaining discourse. In our agitation we knocked the Psalm book from the pulpit, and could not find our pocket-handkerchief to wipe off the perspiration. It was worse than splitting rails or digging ditches. We got the call, and have known better men since than to say one word that would not be the embarrassment of doing what we are doing a settlerment."

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TOPICS OF THE WEEK.

Louis Riel has been elected M.P. for Provencher, and will in all likelihood come to Ottawa to claim his seat.

The Revival in Scotland and certain parts of England goes on—over widening and deepening. From all quarters the same accounts come of greatly increased interest in religious matters.

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 those who have proclaimed war against society.

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 alleged has been accepted.

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 booksellers to supply school trustees with prize and library books if it is found or thought to be more advantageous to do so.

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.

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 certain points, it is positively 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 course of its discussion in Parliament.

OUR SUBSCRIPTION LIST A REMINDER.

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 required to place this journal on a proper footing.

There are still hundreds of places where we should be sending from 10 to 120 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 feel certain 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 earnestly requested to remit without delay. To the individual subscribers the amount is small; but these small sums aggregate to the publisher several thousand dollars.

A number of people belonging to the congregation at Alexandria met at the house of the Rev. K. McDonald on Saturday evening of last week, and in the name of the people of Glengary, presented him with a valuable horse and an address as a slight token of their appreciation of his efforts in behalf of the spiritual welfare of the people of that county.

Presbyterian College, Montreal.

LECTURE BY REV. DR. DURYEA.

The Rev. Dr. Duryea delivered a lecture to the students of the Canada Presbyterian College yesterday afternoon at four o'clock. He began by saying that generally students, at the beginning of their course, pictured to themselves great difficulties in supplying matter for two sermons on each Sunday of the fifty-two Sundays in the year; but if they worked hard these difficulties disappeared as they came closer to them.

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."

The Doctor's lecture was exceedingly interesting as well as instructive, his witty remarks frequently disturbing the equanimity of his auditors, which included, among others, the Professors and students, a number of their friends, half a dozen of whom were ladies.

The United States seems in danger of being involved in another Indian war. As yet, however, the matter has not assumed very formidable dimensions, and it is to be hoped, will not.

Ministers and Churches.

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

The annual soiree of Knox Church, Oro, held on the 22nd ult., was a complete success. Over \$100 were realized.

The Annual Tea Meeting of the Bowmanville Presbyterian Church was a most successful affair. Proceeds \$162.

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

On the 25th instant the Oroso Presbyterian Church (D.V.) holding a Reunion which 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 year.

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.

Recently the manse, Novis, was "surprised" by a numerous party from the neighborhood of Guthrie, bringing with them substantial tokens of good will and Christian affection.

The Rev. J. Dunbar, of Glenmorris, 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. Buncelson, 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 majority.

Over \$70 were realized from a soiree 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 gentlemen, delivered suitable addresses.

On the 23rd ult., Mr. McCoy, the efficient Superintendent of the Prescott Presbyterian Sabbath School, was presented with a complete set of Barnes' Commentary on the New Testament, in eleven 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. Cochran in the Music Hall, Orillia. The lecture was delivered in a forcible and eloquent manner, and, says the Expressor, although much was expected from so popular a minister, none could have been disappointed. The lecture was listened to throughout with intense earnestness.

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 most flattering address. The presentation was made by the children as a mark of their esteem for their teacher, and their appreciation of her unvarying services in instructing them in spiritual things.

The Ladies' Soiree in connection with St. John's Presbyterian Church, Cornwall, 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 occasion. Mr. James Craig, M.P.P., in the course of his address, made the gratifying announcement that the debt on the Church had been fully 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 Colborne met at the Manse on Friday night, 23rd ult., for the purpose of giving a surprise to their pastor, the Rev. P. Duncan. Having spread and enjoyed a bountiful repast, they presented the rev. gentleman with an address, a purse containing \$92, and other articles, amounting in all to something over \$100. The address was read by E. Rosevear, Esq., and the presentation made by M. Grant. This is but one among the many instances in which the congregation have shown their regard for Mr. Duncan in the most substantial way. The act speaks well for pastor and people.

Copies of the Tract, "Admit the Beasts—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 Harbour, Georgian Bay, at the instance of Mr. Stewart Acheson, student, Knox College, for the purpose of forming a committee to take the necessary steps for building a church, to be decided to the Presbyterian Body, and free to all denominations until such time as each and every denomination shall build a church of their own.

A soiree was held in the Presbyterian Church, at Claude, on Friday the 20th ult. 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 Rev. R. M. Croll, the pastor of the congregation. After tea 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. McPaul, on "The atmosphere in which we live, as typical of our social, political, moral and religious atmospheres." The Rev. J. Baikie, on "The happiness arising from social enjoyment, and from the higher moral and aesthetic culture."

We 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 congregation. The total contributions for the year amounted to \$2,408.12, which shows an increase of \$1,933.96 over the contributions of 1868—only five years ago. This is certainly a marked advance in the contributions of the members; because the membership has only increased from 120 to 160. But what is better than mere 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 Presbyterian 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, minister of the congregation, read a very suitable address, while Mr. Mann, one of the elders, made the presentation. This consisted of a beautiful gold watch and guard, valued at \$100. Mr. Hogg, in suitable 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 talent's superior to those of Baltimore.—Colbourn World.

The Reverend Alexander Smith, of the American Presbyterian Church, Presbytery of St. Lawrence, congregation of Theresa, N. Y., made application to the Presbytery 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 Presbytery in the meantime. Mr. Smith presented at the same time his credentials from the stated clerk of St. Lawrence Presbytery, and a letter from the convenor 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 Edinburgh. The Presbytery entertained his petition, and being satisfied concerning his good standing and attainments, granted his request, 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. Thos. Yellowlee, 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 recipient of this fresh renewal of their confidence, yet he was none the less pleased to think that a member of his family had received this mark of their respect. He thanked the choir and the congregation heartily, for their kindness, and hoped that the happy relationship which had ever existed between him and the people over whom he was placed would continue unbroken.

The service held on Tuesday last in Duff's Church, McKillop, was eminently successful. The church was crowded to excess.

A new Presbyterian Church was opened in the thriving village of Alvinston on the 1st February. The Rev. John McTavish, of Woodstock, was expected to preach 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 Resolutions which were adopted at a recent meeting of the Ontario Presbytery and the Basis of Union, were incorrectly published in the PRESBYTERIAN. 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 ecclesiastical 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 doctrinal and ecclesiastical basis of our common standards. The Scriptures of the old and new Testaments shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice."

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 Presbytery 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 Independence), 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.

The fifth monthly meeting of this 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.

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 product by the number of pounds in the bushel, and to find the price of a bushel when the price of a Cental is given the operation is reversed.

The Catholic Program.

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

THE APPROACHING ELECTIONS.

"Our country, submitted to a constitutional rule, will, in a short time, have to choose 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 believe we can answer this question in a satisfactory manner by affording some development to the ideas expressed by his Grace, the Lord Bishop of Three Rivers, in his last Pastoral letter.

Here are the words which we find therein:—"The men whom you send to represent you 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 suitable guarantees for the protection of these grave interests.

We ought, without doubt, to render thanks to God for the full and entire liberty of the constitution grants, by right, to the Catholic faith to regulate and govern itself 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 direction of the Holy See and of the Roman 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 deny 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 double-edged weapon 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. But 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 conservative party; that is to say, to that which constitutes itself the defender of social authority. It is sufficient to say, that by the conservative party, we do not mean every set of men who have no other tie than that of personal interest and ambition; but a group of men sincerely professing the same principles of religion and nationality, proscribing in their integrity the traditions of the old conservative party, which may be summed up in an inviolable attachment to Catholic doctrines, and an absolute devotion 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 subordinate to religious interests which we ought never to lose sight of. If, therefore, there exists in our laws any defect, ambiguities, or provisions which place in peril the interests of Catholics, we should exact a formal engagement from our candidates to work, in order to cause these defects in our Legislation to disappear.

For instance, the religious press complains, 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, restrain its liberty, trammel its administration, or may lead to hostile interpretations. This state of things imposes on Catholic members the duty of changing and modifying them, as our Honours the Bishops of the Province may demand, in order to put them in harmony with the doctrines of the Roman Catholic 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 question that we should support the one who will accept the programme which we have just traced out.

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 adept of the liberal school, our active sympathy should be for the former.

3. If the only candidates who offer themselves for our suffrages in a constituency are all liberals or oppositionists, we should choose him who will subscribe to our conditions.

4. Finally, in a case where the contestation occurs between a conservative rejecting our programme and an oppositionist, even should he accept it, the case will be more delicate.

To vote for the first will be to place us in opposition with the doctrine which we have just now expounded. 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 laid down leave to the electors a certain liberty of action, which will depend on the particular circumstances of each constituency, and the antecedents of each candidate. Besides, we have only tried to show the religious convictions and qualifications which the electors ought to exact from those who solicit their suffrages. It is right to add, that to make 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 arena, men who are capable of rendering service to the Catholic and National cause, under the pretext that they would restrain certain ambitions!

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 same 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 consider this programme in 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), "G. DE MONTREAL."

The Bishop of Three Rivers approved of it on the following day in these words:—"You ask me 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 TROIS RIVIERES."

Rejoinder from "Ruling Elder."

Editor BRITISH AMERICAN PRESBYTERIAN. Sir,—Mr. Inglis will find what he wants in the "Book of Forms of the Canada Presbyterian Church," page 10 of the Introduction. If this is not enough I do not know any help for him; as he does 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.

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 doctrine, 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 Church Monthly Record says:—"Our native brethren, especially in Bengal, have been for some time earnestly considering whether all the native Christians in Bengal cannot be comprehended in one great Church. Many of them hold this to be 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 unadvisable, but they, too, earnestly ask more, and much, brotherly intercommunion. And this has been attained more fully than it has yet been in Britain. Thus the native pastor of the Free Church congregation in Calcutta has preached in the pulpit of an Episcopalian native congregation."

Obituary.

One of our oldest and most respected citizens, says the London Advertiser, Mr. William Clark, died at his residence, Carlisle street, yesterday, about one o'clock, in the 67th year of his age, having been confined to the house by his final illness for several months. Mr. Clark was born in the town of Petty, Inverness-shire, Scotland, 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 months 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 himself, he carried on in partnership with the late Edward Mathews, an extensive cabinet and undertaking trader. Afterward for several years he managed a similar business 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 life, doing everything with an eye to God's 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 energetically 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 departure, but are consoled by a lively hope that they will meet shortly where "parting is no more."

Miscellaneous.

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

Miss M. G. Hogg, the authoress 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 authoress.

Notwithstanding the Abyssinian war and the Geneva award, the public debt of England 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 results.

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

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

At the instance of the General Synod of the Reformed Church in France, the Government are about to consider how equality of religious creeds may be recognized in the army without prejudice to military discipline.

A contemporary states that the Rev. Pogo Hopps, Glasgow, has been advertising for a governers, 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 selection points to the truth of the now famous Bull, and indicates that the Pope is determined to secure a successor of his own way of thinking."

There are four hundred thousand converts ministered to by native preachers in Hindostan, notwithstanding the peculiar difficulties 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 Jesuit theologian, on Dogmatic Theology, has passed through no less than one hundred and twenty-two editions.

Archbishop Manning has discovered that there are in London 200,000 Roman Catholics 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 Hyacinthe, 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 instance Belgium as an example of its abuse, where, through the influence of the confessionals, the elections were determined by the priests. These sentiments were loudly applauded by his crowded audience.

Mr. Whalley, the Tichborne champion and the leader of the rabid Anti-Papists in England, was sent to jail the other day for contempt of court. He had written a letter calculated to influence the jury in the Tichborne case, expressing his confidence in the swindler Lunn. His counsel could offer no other plea in mitigation of the sentence except that his client was almost a fool. His sister paid his fine of \$1,250, and got him out of jail, and he has just been re-elected to Parliament.

Arch-Bremkins makes the following neat point to his late pastoral:—"The Pope who was most feared, and who was surrounded with the greatest splendor on earth, Innocent III, condemned the Magna Charta, cursed it, appealed to the heavenly and terrestrial powers against it, and struck it with his anathemas and interdict. Nevertheless the Magna Charta did not fall; it made the people of England great. And who will say 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' 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 \$5; 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 at Warminster, 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 followed his example, three having been received by Monsignor Capel, after leaving the college suddenly during the holding of the Church Congress at Bath.

Mr. Disraeli, wearing his rectorial robes, recently 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 amusing incident occurred. 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 came to a sentence in his sermon in which occurred the words, "O for light, more light," when the beads *turned on the gas*, and the building was in an instant brilliantly illuminated!

Dr. Pusey has made public a document setting forth the views which he and his co-signatories entertain on the subject of confession and absolution. They believe and confess that "Christ has instituted a special means for the remission of sins after baptism, and for the relief of consciences; which special means the Church of England retains and demonstrates 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-Anglican party.

Speculation is already afoot 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 College, have been mentioned; also that of Dr. Buchanan, 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. Rainy may obtain a majority of votes in the Free General Assembly.

"I never think of my visit to you," writes Andrew 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 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 acquaintance with Hebrew, Greek, Latin and French; 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 Foochow, China, says:—"Missionaries are sent out from home to proclaim the Gospel to this heathen nation, and to reclaim the people from idolatry and sin, but they naturally tell us that our religion can effect nothing better in our country than what they see in the lives of such men, they are willing to abide by their own religion. The consequence is, that the ports most frequented by foreign vessels are generally the worst places for spreading the Gospel. Shanghai and Hong Kong are two of the principal trading ports in China, and I believe the Gospel has made less progress there, in proportion to the labour spent, than at any other missionary station in China. At Foochow 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."

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*From the Spanish.*

**The Cost of a Pleasuro.**

Upon the vanity's cup,  
The dewy morn'g will flow,  
A thousand peevish drops,  
To wash a single rose.

This offer, for the course  
Of life's few fleeting years,  
A simple pleasuro costs  
The only thing and learn.

—William Cutler Bryant, in St. Nichol's, for February.

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 arduous labours. We have hitherto refrained from comment upon the religious movement with which the names of these 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 Edinburgh above every other theme, and Mr. Moody and Mr. Sankey have nearly taken their farewell 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 recovering from the shock of a series of assaults on the most cherished belief and practice of the Christian faith. Sir Henry Thompson's "prayer-gauge" proposal—the infantine silliness of which was excelled only by its daring profanity—had gone the round of the press, followed by lucubrations in similar 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 fully-developed Broad Churchman openly declared 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 gospel 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 men, and of ministers of the gospel as fierce sectarians with nothing in common but hatred, the spectacle 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 clergymen and laymen, from all the Evangelical 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 earnest men in all the churches of Scotland have one common and fundamental ground upon which they can co-operate with heart and soul in the spirit of the kindest brotherhood, to wit, the breaking up of spiritual slothfulness, seeking the revival of the spiritually dead, the holding forth of the invitations, promises, and warnings of the gospel 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 churches have engaged so unitedly 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 learning 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 sincerity 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 forgotten in the overpowering interest with which he invests his subject. Strong man and tender maidens, hoary-headed old men and young children, soldiers, sailors, artisans, lawyers, doctors, merchants, gay, thoughtless young ladies, and poor unfortunate wretches—all classes and kinds of people have yielded to the force of his strong appeals. The amount of spiritual anxiety which has been awakened 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 less doctrinal—less like *Parson Wilbur's*, "against sin in the abstract"—and more 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 sneered 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 man will. They presuppose men in general to be sinners rather than saints, and they avoid the pleasant fiction by which easy-going preachers 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 engrained upon our ordinary religious systems. It is also true that such reasons and services have their peculiar temptations on ill-balanced minds;

namely, which the foremost are spiritual pride and censoriousness, and a tendency of ill-regulated piety to degenerate into pietism. But while we thus freely admit the dangers, we must with equal freedom acknowledge that the revival movement of the past eight weeks has been singularly free from such blasphemous, it would seem as if the practical good sense of Mr. Moody had been diffused through his colleagues and hearers. We have heard of few extravagances of word or deed. There has been no undue excitement, no hysterics. People have gone day by day to the meetings in thousands, have read the Scriptures, prayed, heard a short address, and returned to their homes spiritually strengthened and stimulated. We cannot do more than allude to the instances of religious and moral reformation which have occurred. We are aware that the movement has been objected to by many as coming under the broad name of "innovation." Among others, that zealous defender of the faith, Mr. Rannald MacPherson, 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 revered gentleman's present habit), than follow the example of Professor Crawford and Cairns, Rany and Charteris, and the other men of all the denominations who have countenanced 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 use of instrumental music in divine service, and we inquire—Is religious revival 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 occurring than the sacred story of that scene in the jail of Shotts, in Scotland, where we note the story of Shotts, Moulis, Whitfield's journeys, Killis, M'Choyne's work in Dundee, William Burns' labours, and many others, which these who care to inquire will find in Gill's *Historical collections*, with Dr. Bonar's appendix. In England, Wales, Ireland, Germany, America, indeed throughout Protestant 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 participated 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 Jan'y.*

Authors' Habits in Writing.

DR. SPRAGUE: DR. GRIFIN: SOUTHEY: DR. JOHNSON: MILTON: CORBETT: NIEBUHR.

I did not tell you last week all that I had to say about authors, and if you were to read the two looks that suggested the theme, ("The Literary Life," and "At Nightfall and Midnight," both of them by Mr. Jacoby) you would find that the field is broad and the wealth in it well nigh inexhaustible. Ready writing is written down as one of the greatest accomplishments, and yet it is a serious question whether it is in the long run as desirable a talent as the want of it. When a great painter, whose name is now almost unknown to fame, was boasting of the celerity with which he dispatched his work, Xenasis, whose name still lives among the arts, replied, "If I must, it shall be of the slowness with which I finish mine."

Preachers who write their sermons gain little and loose much by dashing off their discourses with railroad speed. Hastiness 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 him nothing through the week. A minister neighbor of mine was in my house until nearly bed-time, Saturday night, and when he rose to go, remarked: "I've half a sermon yet to write for to-morrow, don't you feel sorry for me?"

"Oh 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 full 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, pellucid 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 marred by an erasure or emendation. He began his great work, "The Annals of the American Pulpit," ten octavo volumes, when he was fifty-seven years old, and in the midst of the duties of a large pastoral charge, he never slighted a discourse, and once or twice a year he visited every house in the parish.

Dr. Griffin was one of the most eloquent preachers in the American pulpit. Dr. Sprague edited his sermons and wrote his biography. Dr. Griffin was the exact reverse of Dr. Sprague in composition: writing slowly, and correcting with so much nicety to every human eye but his own, and his accomplished daughter, Mrs. Dr. Lyndon A. Smith. She copied for the press these 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 he without pity mottled them with a broad nibbed 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 criticism," he would say, "is to blot." And if a pet and adorned the fair face of my essay, he without remorse and with apparent displeasure, cut it off and cast 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 gentlemen," Dr. Griffin often said to us, "learn to stop when you are done."

Southey was a rapid writer, but found that what he gained in time he lost in polish and correctness. When one of his poems was finished he would not give it to the printer, but wrote, "I am polishing and leaving it to pieces with surgeon's every yesterday I drew the pen across six hundred lines." And again he 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 than accuracy." But Dr. Johnson was one of the most unwise 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 long it will be better you can make it." Thus I show both his powers and his judgment.

"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 strength, so much the better, but as a general rule in the matter of writing, as in all other of the works of man, that which costs nothing is worth nothing.

Milton's *Lycidas* was re-written again and again; his biographer says he hovered over the "rather pumposo" passage, with fastidious fondness, touching every colour, and fitting every word till he brought it to its present perfection of beauty.

The fastidiousness of authorship is ridiculed by some like Cobbett, who said, "Never 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 immortal. It may have helped him to sudden fame, and perhaps fortune, but usefulness and the "monumentum aere perennius," for which the best of men may strive, are not to be achieved without patient work, pains taking, labor *linæ*; and the reward is worth all its costs.

But there are diversities of gifts. One man does well in one way, and if he were compelled by law to try another method, might signify fail. This has been proved in many instances where the change of place and circumstances has compelled a complete change in the author's habits of writing, and the change was fatal to his success. Some of the best writers of novels 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 real 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 illustration and proof of the rule that is here laid down.

—N. Y. Observer. ILLUSTR.

Finding the Latitude at Sea.

But comely the sextant trusts to observation of the sun to give him his latitude. The observation is made at noon, when the sun is highest above the horizon. The actual height is determined by means of the instrument called the sextant. This instrument need not be described, but the much may be mentioned to explain that process of taking the sun's meridian altitude which, no doubt, every one has witnessed who has taken a long sea-journey. The sextant is so devised that the observer 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 carrying the reflecting arrangement, in order to bring the two objects into view in the same direction, shows him the real divergence of lines drawn from his eye to the two objects. To take the sun's altitude, then with his instrument, the observer takes the sun as one object, and the horizon directly below the sun as the other. He brings the two into view together, and then looking at the sextant to see how much it carries the reflecting glasses, he learns how high the sun is. This being done at noon, with proper adjustments to insure that the greatest height then reached by the sun is 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 Almanac tells him that, at the time the sun is 40° north of the celestial equator, then he knows that the celestial equator is 30° above the southern horizon. The pole of the heavens is, therefore, 60° north latitude. Of course, in all ordinary cases, the number of degrees is not exact, as I have here for simplicity supposed, and there are some niceties of observation which would have to be taken into account in real work. But the principle of the method is sufficiently indicated by what has been said, and no useful purpose could be served by considering minutiae.—R. A. Proctor, in Popular Science Monthly for October.

The Unestimated Income of the Farmer

There are many blessings which all enjoy, the value of which it is impossible to express in the ordinary representative of value—money. There is a real value in pure air and pure water in preserving the health, thereby saving the loss of time and power, and doctors' and nurses' bills. There are few occupations in which there are so many receipts difficult to record upon the ledger as in the farmer's. With a penny, 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 cost of their crops, and the receipts therefrom, and found that 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 sources of income.

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 dollars a year.

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 townsmen as well as farmers. The farmer who uses his own team and carriage saves a large bill for civery and omnibus and cab fare. His amounts to several hundred dollars a year with families of affluence in cities.

3. Family supplies. We wish every farmer could know the entire value of the food which his family family consumes annually, estimated at the prices townspeople are obliged to pay for similar products. It would go far towards reconciling many discontented farmers to their lot. The single item of wheat flour, at retailers' prices, consumed by an average family, would amount to over a hundred dollars. Then there is cornmeal, buckwheat flour, garden and field vegetables, fruits, milk, cream, and butter, eggs and poultry, pork, beef, and mutton, lard and tallow, and many other items which help to feed the family and would amount to a considerable sum if purchased.

If a farmer, after balancing his debits and credits, finds but little left to compensate him for his labors, he need not consider that he has labored for nothing. If those 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 Rev. Dr. Cumming lectured in his church in Crown Court on "Signs and Wonders; a Retrospect from 1874." Taking his text from Daniel—"Men shall run to and fro, and knowledge shall be increased"—he said that some of the most eminent Hobrow 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 institutions the newspapers would be down upon him; but, at any rate, they were remarkable coincidences. Having referred to the wonderful post-office system, the lecturer spoke of the discovery of the Moabitestone, upon which was an inscription parallel with the language of the 2nd Kings. When Professor Huxley and other most able men were finding out that everything went to disprove the authenticity of the Bible, suddenly a series of discoveries took place in Palestine, Moab, and other countries east of the Jordan, showing the historical accuracy of the Word of God. Mr. Smith, too, had discovered a Chaldean manuscript respecting 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 confusion. They found that one of the three Churches of the realm had been disestablished, and they saw in the speech of Dr. Manning, the Cardinal Primate of Dublin, and others, prognostications of the storm Mr. Disraeli seemed to anticipate. Then let us note what has occurred between the Pope and the Emperor of Germany. If the former had not been at his wits' end, he would not have made the important proposal to be a mediator between the German Government and his clergy; but that proposal brought from the Emperor the noble response—"to the words of Luther—that he knew no mediator but Christ Jesus." Thus," said Dr. Cumming, "the three nuclear spirits have got out, and are precipitating that crash which will be terrible, but which, thank God, will be the precursor of the sunshine and joy of everlasting day." The rev. lecturer went on to say that at the present time many egyptians of the Church of England were forgetting what they ought to have learned of their Protestant articles, and hurrying people into Rome and corrupting those who were brought into the infamously corrupt confession on. It was a melancholy thing that a traitor should be in one's own camp; but if he were a minister of the Church of England he should not leave it as some had done. He should stand by his post, and fight the battle which the Church had not provoked, and resist the corruption she abhors.

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Do not sit at home considered a great preacher, do it simply as God's will and your duty. A bishop's fatherly sermon is worth more than the most elaborately get-up discourses of other men. His sermons should be about practical matters, not studied or curious; his words simple and unaffected; his actions natural, not studied; and then let his words be few, they will be enough.

A Strong Theology.

Lovers of literature and art, the devotees of the drama, and those who make pleasure a great end in life, may dislike the stern views which grow out of a strong theology, but they cannot deny its majesty and power. Augustine may be reckoned some of the great authorities in which Polignac excelled, but even Augustine nurtured the thews and sinews of a giant to do battle for the Church. Luther had rougher ways than the courtly Cassanese, but his sturdy courage, led on strong by the broke the chains of Rome, which the elegant scholar could not throw off. Mr. Froude is no lover of evangelical doctrine, and has failed, perhaps, to penetrate to the heart of Calvinism, and interpret its dogm or spiritual life. But he has read its history, and how in voluntary homage to its power over character. "The Calvinists were added to their ranks almost every man in Western 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 them. They abided, as nobody more abhorred all consorts mendacity, all impurity, all moral wrong of every kind, so far as they could be consistent." Whatever exists at this moment in England and Scotland of conscientious fear of doing evil is the remnant of the convictions which were breathed by the Calvinists into the people's heart.

The tribute is well deserved. A strong theology has stamped its mark on the history of Europe. It gave birth to the Presbyterian Church in Scotland, which trained an energetic nation to coil wealth from poverty, and to transmute barbarism into elegant culture and the best institutions of civilized life. It recovered Holland from the sea, and converted straggling settlements into a vigorous nation which defeated the veterans of Spain, both on land and sea, and built up a commerce that girdled the globe. It reared up Comwall 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 ocean, 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 achievements were wrought by vigour of race, independently of religious tenets. When Puritanism in England gave place to the Arminianism of the Establishment and the secret Romanism of the Court, English manhood waned, and statesmen were content to be pensioners of France, and to receive bribes for betraying in turn their country and their King. When the Calvinism of Holland was emancipated by Arminian divines and courtiers, the fleets of the Republic were beaten, and its commerce lost its enterprise. When the strong theology of Knox lost its hold on the Scottish people in the sway of Moderatism under Robertson 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 Edinburgh that its members might secure good seats at the theatre to hear Mrs. Siddons.

In New England, also, once the home of stern morals in union with a strong creed, the decay of the old theology has been followed by a decline in morals. A spawn of odious vices in the life has grown side by side with a spawn of evanescent doctrines. The Arminianism of Channing has passed into the pantheism of Emerson; into the bold unbelief of Parker; into cold materialism, which takes the guilt from vice by making it the effect of disease; and at last into the loathsome free love 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 Merit of Education.

It is the greatest possible mistake to suppose, as unfortunately many yet do, that a scientific education unites a man for the pursuits of ordinary professional or commercial life. I believe that no one can be unfitted 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 patient and laborious effort. I dare say many who have had a scientific education make less men of business, but so do many who have not had such an education; it is not the scientific education which has spoilt them.

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 prominently called forth, and strengthened in original scientific investigations. The manufacturer who aspires to something more than following the rule-of-thumb work of his predecessors, requires exactly those habits of mind which are developed by original research. If the brewer, 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 without the exercise of powers which can only be gained by the prosecution of original inquiry. Doubtless many—nay, even most—of the great discoveries and improvements in the arts and manufactures may have been made by men who have been self-taught. But these men have acquired 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 rate to a very considerable extent, gain in his college course. So valuable is this kind of education found to be, that in Germany, where it is most practical, the chemical manufacturers now refuse to take young men into their works unless they have had not merely a scientific education, but have also prosecuted original investigation.—*Nature.*

They presuppose men in general to be sinners rather than saints, and they avoid the pleasant fiction by which easy-going preachers 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 engrained upon our ordinary religious systems. It is also true that such reasons and services have their peculiar temptations on ill-balanced minds;

Dr. Griffin was one of the most eloquent preachers in the American pulpit. Dr. Sprague edited his sermons and wrote his biography. Dr. Griffin was the exact reverse of Dr. Sprague in composition: writing slowly, and correcting with so much nicety to every human eye but his own, and his accomplished daughter, Mrs. Dr. Lyndon A. Smith. She copied for the press these 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

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From the time the colt is born, he should be taught to regard man, whom he is afterward to serve, as his protector and friend.

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 holy.

Miscellaneous.

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THE ALDINE. Subscriptions for the Aldine received by the Agent, W. N. FITTS, 50 King Street, East, or Drawer 858 P.O. TORONTO.

In the matter of James Lenihan, an Insolvent. Take notice that on Wednesday, the fourth day of March, A.D. 1874, the undersigned will apply to the Judge of the said Court for a discharge under the said Act. BIGELOW & HAGLE, His Attorneys ad litem. Toronto, January, A.D. 1873.

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Official Announcements. MEETINGS OF PRESBYTERIES. OTTAWA.—At Ottawa, in Exce Church, on Tuesday, 25th of April, a p.m. Toronto.—In Knox Church, Toronto, on the second Tuesday of March at 11 a.m., Commissioners to the General Assembly to be appointed at 1 p.m. SIMCOE.—At Parrie, on Tuesday 24th March, at 11 a.m. Sessions which have not sent in returns to the Remit on Union are enjoined to send them in at this meeting. Session records will be called for. PARIS PRESBYTERY.—Meets in Ingersoll, and within in Erskine Church there, on the last Tuesday of February, at 2 p.m. Conference on the state of Religion in the evening. ONTARIO.—At Port Perry, on second Wednesday of March, at 11 o'clock, a.m. HAMILTON.—At Hamilton, in the Central Church, on the 2nd Tuesday of April, at 11 a.m. OWEN SOUND.—At Owen Sound, on the second Tuesday of March, at 10 a.m. HURON.—At Clinton, on the second Tuesday of March, at 11 a.m. KINGSFORD.—Adjourned meeting in Napanea on 2nd December, at 7 p.m. Next meeting in Bulkville, on second Tuesday of April, 1874 at 7 p.m. CHATHAM.—In Wellington Street Church, Chatham, on the 24th March, 1874, at 11 a.m. The Union question will then be discussed, and Commissioners to the Assembly elected.

ADDRESSES OF TREASURERS OF CHURCH FUNDS. Temporary Office Board and Sustentation Fund—James Croil, Montreal. Ministers, Widows' and Orphans' Fund—Archibald Ferguson, Montreal. French Mission—James Croil, Montreal. Maritime Mission—Miss Mearns, Kingston, Ont. Manitoba Mission—George H. Wilson, Toronto. Scholarship and Bursary Fund—Prof. Ferguson, Kingston.

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