



# British American Presbyterian

Vol. 4—No. 19.]

TORONTO, CANADA, FRIDAY, JUNE 18, 1875.

[Whole No. 178]

## Contributors and Correspondents.

### The Scriptural Mode of Baptism.

Editor BRITISH AMERICAN PRESBYTERIAN.

It is not my intention to raise a discussion in your paper on "The Scriptural Mode of Baptism," and I would have taken no notice of your last correspondent, "L," were it not for his closing remarks, in which he seems quite satisfied he has disposed of the subject. Now, Sir, supposing I should not admit that "Baptism represents purification," as "L" asserts, where would be his argument? Suppose I assert, that "it represents the believer's (spiritual) death and burial with Christ," what then? Grant the promises and you can prove anything. Of course the quantity of water does not signify, provided there is enough. If baptism is sprinkling, you must have enough to sprinkle; if immersion, you must have sufficient to immerse. So all this talk about the "quantity of water," amounts to nothing. Then again, the baptism of pots, etc., has nothing to do with Christian baptism. "Except they wash they eat not," call it baptize, if you will—and where is the argument in favour of sprinkling? I suppose we all generally wash before eating, (baptize if you like), not by sprinkling, but by plunging, immersing, or covering our hands and faces in or with water. Even suppose it could be proved that all the Old Testament baptism were performed by sprinkling, where is the argument in favour of performing the Christian baptism in the same way? In conclusion you will understand it is not the mode in which we Presbyterians administer the ordinance that I object to, but the kind of arguments that are advanced in support of that mode. A discussion in your paper on the Mode of Baptism, would not, I think, lead to any satisfactory result, but if any of your correspondents wish to enlighten me on the subject, they may address Yours, etc.,

A. McPHERSON, P.O. Box 207, Dundas.

### Organ Question.

Editor BRITISH AMERICAN PRESBYTERIAN.

Mr. Editor,—I would wish to state in answer to the few remarks of "Advance," who I now perceive to be one and the same as "Hitch Unraveller," otherwise he could not know "Hitch Unraveller's" object in writing to be "neither to condemn, nor approve, but simply to furnish information, and still take no part in the discussion, nor even indicate what side he favoured." At the best it is a strange position to occupy, and at the same time pen the following:—"Ist. That instrumental music had the divine sanction. The commandment of the Lord by His prophets, cover all the other commandments. Here then is the divine warrant." 2nd. "This divine warrant is in connect with the ceremonial economy and observance, for Ezekiel, in a sad state of desolation, was by divine instruction, reviving the public worship of God, and the use of the sacrifices and the musical instruments rests on the same authority." Now, can any writer pen the above without indicating what side he favoured? Ist giving the divine warrant, 2nd showing in what connection the warrant was given. The warrant was given in connection with the ceremonial economy and observances, the reviving of the public worship of God, and the use of the sacrifices, and then distinctly states, "musical instruments rest on the same authority." Let us note the authority, "the divine authority." How given? Given in connection with the ceremonial economy and observances, reviving the public worship of God, and the use of the sacrifices. This is proof enough. He states their use to be in connection with the sacrifices, the ceremonial economy, and observances, and if he does not believe it, the mistake, if any, is entirely with himself, not me, hence, my reason for answering him as I did in my last. He says, "I need not wait for anything from him." I shall not do so, in order to avoid disappointment. He also wants me to proceed and make good my promises. I wish him to remind me what promises I made, in order that I may make them good. Further, he says, I seem to think I have now the right authority. Of course, this implies he does not think so; another indication of what side he favoured. He advises me to take heed lest I mistake my arguments and proofs. A very good advice, which I gladly accept, and I hope he will in future act on it himself. With regard to his closing sentence, he himself is a very good illustration of its truthfulness and meaning. Respectfully yours,  
PRO ORGANIST.

### "Union Church," Manitoba.

Excepting Winnipeg and Kildonan probably, the section of most importance to our Church in Manitoba, is the White Mud district. It comprises four stations, at distances varying from eight to twelve miles apart. It takes about sixty miles to make the round trip between these stations.

Palestine is the most important station in this group, and as its history, and the experience of its settlers are pretty much the same as in the other stations, it will be necessary to describe it only, in order to get an idea of the whole group. The first settlers were from Ontario and came in 1871. Previous to that time there was no permanent settlement. The numerous buffalo bones, scattered all over the plains, and also in heaps, the old buffalo runs—paths—the remains of scaffolds, formally used for drying buffalo meat, as well as the abandoned tents, plainly show that the exciting scenes that now take place hundreds of miles to the west of Manitoba were at no distant day enacted here. It is all changing now. The hundreds of carts, loaded

with dried meat—pemmican—robes and furs, that annually pass through the settlement, on the old Saskatchewan trails, are nearly as mysterious in regard to their freight as they would be in a settlement in Ontario. The first summer the settlement embraced "at a few families, now it embraces over thirty six, exclusive of over forty single men, who have taken up home steads, and are actual residents. It may be remarked that the number of single men, in this settlement, in proportion to the number of families is far less than in other settlements known to the writer.

With the exception of the grass-hopper trouble, the settlement has had uninterrupted prosperity since its first establishment. There were, indeed, exciting but unbounded fears of serious trouble with the Sioux in the early history of the settlement. These are outlaws who participated in the bloody Minnesota massacre in 1862. They are scattered in considerable numbers from Portage la Prairie to Fort Ellice. Though these apprehensions were without the slightest foundation, still they caused quite a panic. Some almost resolved to abandon the settlement. For a time, a local company of volunteers was enrolled, and the authorities at Winnipeg were requested to supply arms and ammunition. The unfounded alarm, however, subsided as speedily as it originated, and now the settlers know that for hundreds of miles to the west of them any Indian trouble is almost an impossibility.

At the time of their arrival some of the settlers were in good circumstances; many of them had scarcely anything, some of them spent a year or two in central Minnesota before coming to Manitoba, and though they had no fault to find with the fertile soil, and the pure water of Minnesota, yet the fearful storms that sweep over that State in winter, and their own national feelings induced them to emigrate to this more favoured region. The means of many of them were exhausted when they arrived here, but the experience of three years shows them the wisdom of the choice they made. The grasshopper trouble is a serious drawback, especially at a time when so many immigrants are entering the Province. Still it is a fact that there is scarcely a family that is not well pleased with the Province. To a stranger it would be difficult to distinguish this settlement from old Ontario settlement.

Palestine alone forms a very promising nucleus of a large Presbyterian congregation. There are twenty-five single families, exclusive of over twenty men, in connection with our Church. Many of these have numerous friends and relations who are about settling here. One noticeable feature of this station, and one rather characteristic of most stations in this Province, is the small number of communicants in proportion to the number of adherents. The number of communicants in the Palestine mission station is fourteen, while there are over a hundred adherents.

As before stated the round trip of the White Mud group is about sixty miles. This route is through bush, scrub, and over plains, miles in extent. Yet with perfect safety it can be travelled during the worst time of the year, on foot, on horseback, or in a carriage. During last year the missionaries there travelled that route without missing a single appointment, and without any more precautions against the inclemency of the weather, and with far less inconvenience than would be required in travelling a similar distance in Ontario.

This district having plenty of wood and water, possessing a soil scarcely surpassed for fertility in the Province, with a most favourable geographical position, and having already a large, intelligent, and industrious Church-going population, strongly Presbyterian in sentiment, with most of them members and adherents of our own Church, forms a most promising mission station, and will, in all probability, at no distant day, be one of the best country congregations in connection with our Church. MANITOBA.

WLYMOUTH, June 2.—A lad named Ralph Butler, aged about 11 years, son of Mr. N. E. Butler of Weymouth, was drowned about 7 o'clock last evening.

The brig Florence, from St. John, N.B., for West Indies, "struck against the ice off Cape Race, and had to put back into Aunfortic, with 5 feet of water in her hold.

A Montreal special says steamer "William" was burned there, and while burning was cut adrift with some 90 people on board, but a tug fortunately rescued them. Loss \$10,000.

SEAFORTH, June 4.—The steam saw mill belonging to Jas. Gavenlock, situated about six miles north of this place, was totally destroyed by fire this morning, together with about \$6,000 worth of sawn lumber. It is understood there was some insurance on the mill.

OTTAWA.—The corner stone of the new City Hall will be laid on Dominion Day. A stone suitable for the purpose, taken all the way from Nicolet, in the Province of Quebec, is being prepared for the somewhat interesting ceremony.

THE NEW PLANETS. URICA, June 7.—A second observation has enabled Dr. Peters, of Switzerland Observatory, to determine that both the planets discovered by him on the morning of the 4th inst. were hitherto unknown. D. Peters, in a letter to the Herald, says that in honor of the reception given him in Urica on Thursday last he styles these the jubilee planets, and names them respectively Vibilia and Adeona.

## PRESBYTERIAN UNION.

The General Assembly of the Canada Presbyterian Church, at its afternoon-sederunt of Wednesday, granted permission to certain Presbyteries to take on trial for license those students who had completed their theological course.

A memorial was read from the directors of the Young Ladies College, Brantford, setting forth that its charter provided that the Assembly might nominate twelve gentlemen directors, from whom the shareholders should select six to act as directors, in order to bring the institution into sympathy with the Church, and asking that the Assembly do accordingly nominate twelve gentlemen for that purpose.

Rev. Mr. Cochran gave a statement of the position and object of the institutions. Rev. Mr. McTavish spoke in favour of the college, and moved that the prayer of the memorial be granted.

Rev. Mr. Proudfoot, London, pointed out the lack of higher education for women in our national educational system, and therefore there was the more need of the Church taking some steps in the matter.

Rev. Mr. Chiniquy, Montreal, spoke of the evil results of Presbyterians sending their daughters to Roman Catholic nunneries, and he was glad to see that Protestants were beginning to recognize the importance of the establishment of High Schools for the education of ladies. He instanced several cases in which Protestant daughters, having been sent to nunneries, became converted to Romanism.

Rev. Wm. Moore, Ottawa, was glad to see the prosperity of the Ladies College at Brantford, and adverted to the position of the Ladies College at Ottawa, which was a non-denominational institution. Eight-tenths of the stock was held by Presbyterians, and out of fifteen teachers ten or eleven were Presbyterians. They had now \$65,000 stock subscribed, and the institution was in excellent working condition, and was largely patronized by the Presbyterians. Such an institution was very much required in Ottawa, as there were no less than five Catholic institutions for the education of ladies there. It would not be wise at first to cripple their efforts in this direction throughout the country by multiplying these institutions, and therefore he would like to see the Brantford College well established before other enterprises of the same kind were attempted, in that section of the country.

Prof. McLaren thought the motion should go further than merely granting the prayer of the memorial to nominate twelve gentlemen, out of which six would be chosen by the stockholders, as Directors. He thought they should express their cordial satisfaction with the establishment of this institution, and commend it also to the support and sympathy of the members of the Church. It would be well to let the Church and the whole country know that the institution commanded the entire sympathy of this body.

After a few remarks from Rev. Mr. Wilson, Kingston, Mr. McTavish amended his motion in accordance with the suggestion of Prof. McLaren, and it was adopted unanimously, and a committee appointed to report the names of twelve gentlemen for the purpose indicated.

An overture from the Synod of Hamilton, on the use of the Bible in the Public Schools of Ontario was next taken up, and led to lengthened discussion. In the course of the debate, the Rev. Mr. McTavish, of Woodstock, said:

"In many Canadian homes the Bible was not read, and if their children did not read it at school they would not read it at all. Catholics could not have any ground of complaint, because their children would have leave to withdraw if they chose when the Bible was read, and if they had the slightest ground of complaint it was entirely cut away by the fact that they were allowed to establish separate schools. Public money was given to teach Popery, but it was forbidden to be given to teach the Word of God. It was true that permission was granted to clergymen of all denominations to come after school hours and teach the children the Bible, but it would only make the study of the Bible obnoxious to children to have it taught to them after they were wearied with the studies of the day. He would teach the Bible the first thing in the morning."

Mr. McCrae of Guelph, would have the Bible read in every school, not by the will of the trustees, but by the requirement of law.

Prof. McLaren moved: "That the Assembly receive the overture, and, cordially sympathizing with the object contemplated, refer it to a committee to consider the practical steps which should be taken to secure the use of the Bible in the Common Schools of Ontario, and to report at a future sederunt." He observed that as the gentleman who had been appointed to support this overture had not presented very definitely what they desired, it was necessary to appoint a committee to determine what was best to be done in the matter. In connection with this subject he might say that he felt a great deal of solicitude with regard to the position of our leading public men and public journals with respect to Romanism, as there was a tendency to yield everything that was denounced by the advocates of the Romish system. It was somewhat startling to be told that the histories that were to be used in our Common Schools were to be revised by the Catholic Archbishop of Toronto. There was a great deal of true history obnoxious to Romanism, and the result of this movement would be to eliminate a great deal of valuable history from our school histories. He believed our statesmen would find that they could not satisfy the Romish hierarchy till they had put the heel of the Pope of Rome upon the liberties of Canada.

Rev. Mr. Wilson, of Kingston, counselled

the Assembly to proceed with caution and to be quite sure that they knew what the school law of Ontario really was, before they took action in the matter. At present he believed trustees had the power to cause the Bible to be read in our schools. The Council of Public Instruction also had power to place such books as they pleased in the list of books to be used in the school, and he had no doubt if the case was placed properly before them they would place the Bible on the list of text books. He thought the Church should take a decided stand with regard to the composition of our school boards and the Council of Public Instruction. He did not see why a Catholic bishop should be on the Board of Public Instruction in relation to the Public Schools. He should only have a voice with regard to the separate schools. With regard to the reading of the Bible in the schools, the whole matter lay in the hands of our people. According to the law of Ontario, the trustees had power to make what regulations they saw fit for giving religious instruction in the Common Schools. What was wanted was to stir up the Protestant people of Ontario to take an interest in their own schools, and, as Protestants, to do their duty in relation to their schools. We might get what laws we pleased, but unless we had men to carry them out they would be a dead letter. Our people evinced a great lack of interest in their schools, it being difficult often to get enough people to attend the annual school meetings to elect trustees. He hoped they would take such measures as would not only have the Bible recognized by law in our schools, for it was, but as would stir up the people to do their duty in this matter.

After a good many other remarks the motion of Professor McLaren was unanimously agreed to.

An overture on Hymn Books was on motion not adopted.

In the evening the Rev. Mr. Cochran read the Report of the Home Mission Committee for 1874-5. The following is an outline:

"The Home Mission Committee congratulate the Church at large on the increased interest that is taken in this important scheme and the many new and important fields that have been entered during the past year. They regret, however, that the contributions to the fund are so inadequate to meet the calls that are made upon them, although the Committee have endeavoured in every legitimate way to bring the claims of home missions before our people. From the tables accompanying the report it will be seen that nine Presbyteries have increased their contributions during the year, and ten have decreased. It will also be seen that the grants have been increased during the year to fifteen of the Presbyteries of the Church, in addition to which there has been expended \$1,259.55 more than last year on the Lake Superior station. Your committee, so far from regretting the larger demands made upon the funds by these Presbyteries, rather rejoice in the evidence thus afforded that Providence is opening up for us so many fields of usefulness. They cannot, however, but very deeply regret that in many Presbyteries the contributions are so far below what might be expected of them, and what the claims of the scheme demand. In a Church possessing a membership of over 50,000 there should be no difficulty in raising a sum not only sufficient to meet all existing liabilities, but such as to warrant us in prosecuting our work without the constant fear of an annual deficit. The sum received from the Presbyteries and other sources for home missions, was \$25,813, being an increase of over \$1,000 on previous years. The report gave full details of the mission work throughout the whole country, including Manitoba and British Columbia. There were 100 mission stations, of which 105 required aid; 74 congregations received supplementary aid from the Committee to the extent of \$9,236. These congregations contributed for salaries \$22,415, and \$2,214 for schemes of the Church. There were 110 vacancies during the year, of which 39 were filled, leaving 71 still unfilled. The number of probationers was 50, of whom 19 had been settled. The debt of the committee was \$2,000. The rev. gentleman, after reading the report, drew attention to the miserable pittance that some of the congregations contributed to home missions. Montreal and Toronto were at the head of the list, the former giving an average of 37 cents per member, and the latter 52 cents. Hamilton gives 39 and Paris 33 cents, while Guelph with the largest membership, contributed the miserable amount of 14 cents—a sum only one cent beyond the very lowest contribution. On the other hand Gould-street Church, Toronto, contributed \$1.32 per member. He urged more strenuous exertions on the part of congregations on behalf of Home Missions, and hoped that by next meeting their debt would be removed. He spoke particularly of the importance of prosecuting the mission work in British Columbia. He intimated that he had received to day contributions to the amount of \$600 towards paying off the debt of the Committee, and he had the promise of \$200 more, as soon as the contribution reached \$1,800.

Principal McVicar moved the adoption of the report, and urged greater attention to the state of matters in Quebec Province. Mr. Goldsmith, of Senforth, seconded the motion, which was cordially and unanimously passed.

In the Synod of the Kirk on Wednesday, was chiefly taken up in organizing Committees, in considering the question of framing an address to the Queen and to the Governor General, and in other routine matters. After this had been disposed of the Moderator brought forward the question of Union, remembering that the delegates of Scotland wanted that matter disposed of as soon as possible. A lengthened

written report from Rev. Gavin Lang, for which we cannot find room was read. Mr. Lang's paper called forth a good many severe and condemnatory remarks. The other delegates also gave an account of their mission. After this the Rev. Mr. Macdonnell, of Toronto, moved:

"That the letter of Rev. Gavin Lang to this Synod, reporting the fulfilment of his mission to the General Assembly, be received, not, however, without recording the Synod's disapproval of Mr. Lang's reflections on the mode in which the November delegation was appointed by the Synod, of the personal references which that letter contains to the members of the venerable Court to which Mr. Lang bore his commission, and the Synod's regret at the unworthy insinuations which it so contains against some of the members of the deputation from this Synod."

Mr. Carmichael moved that Mr. Lang's report be received without remark. Rev. Mr. Smith, of Hamilton, moved by second amendment:

"That the report now submitted as that of the deputation to the General Assembly, appointed in June last be received. The Synod at the same time takes exception to the statement of an alleged irregularity in the appointment of the deputation in November last, and desires to express its regret that the writer should have allowed himself to be betrayed into the use of some expressions occurring in the report, which appear to compromise the character of certain, esteemed members of this Court, as well as members of the venerable General Assembly."

Dr. Jenias spoke strongly in the condemnation of the tone of Mr. Lang's paper. He said that in an ecclesiastical experience of thirty or forty years he had never read a document more unworthy of the writer. He thought it would be unworthy of the Synod to receive such a document at all.

Rev. Mr. Mullan moved that Mr. Lang's report be not received.

Finally Mr. McLennan, of Peterboro, moved to the effect:—

"That the Synod receive the letter addressed to the Moderator by Rev. Gavin Lang, reporting the fulfilment of his appointment to the General Assembly, without approving of the terms in which said letter is couched."

The report of the deputation was adopted and ordered to be printed for general circulation.

Dr. Jenkins then submitted the report on the state of Queen's College. From this it appeared that the number of students is already increasing.

Last session the number registered was sixty, the year before it was fifty, and in the session of 1871-'72 it was thirty-nine. This session it is sixty-six. In four years, therefore, there has been an aggregate increase of twenty-seven. The total number of students this year in the two faculties of Arts and Theology is greater by two than the largest number ever enrolled for any one session. The entrants numbered ten students, in Arts fifty-nine, and in Theology seven. Of those in Arts twenty-nine entered with a view to the ministry, including three who belong to other Presbyterian Churches. The total amount received in connection with the fund since January, 1869, is \$103,127.21. From this has to be deducted \$399.90 for expenses, \$6,803.81 for transfers to revenue, being interest on subscriptions and contributions expressly given for current expenditure, and \$7,807.90 for deficits in revenue of 1869 and 1871; that is to say, a total of \$15,457.64. The remainder, namely, \$87,669.57, is the whole sum realized from the endowment scheme, now transferred to the credit of profit and loss, and therefore included to the general assets as capital. It will thus be seen that the proposal to which the Synod agreed when it met at Kingston in January, 1869, namely, that the college should be endowed to the extent of at least \$100,000, has not been completed, although a little more than that sum has been collected in connection with the scheme. The trustees announced that they had augmented the salaries of the Professors; and invited the attention of the Synod to the importance of founding a new professorship in the faculty of theology. The present arrangement assigns an excessive number of subjects to each of the two existing departments; a third department would enable the work of the faculty to be much more fully and efficiently overtaken, while the equipment even then would scarcely be quite equal to that of other theological institutions. Were this professorship instituted, and one of the chairs in the Faculty of Arts endowed to the extent of \$25,000, the college would be both educationally and financially in good condition.

The report was received and approved of by Rev. Mr. McDonnell gave in the report on the Indian Orphans' Refuge.

Thursday, the 10th, found all the four courts of the bodies proposing Union in session. In the Canada Presbyterian Assembly the report of the Committee on Temperance was given in. It was to the following effect:—

First,—That the following testimony or Declaration of principles be adopted by the Assembly.—That the traffic in intoxicating liquors to be used as a beverage is, in the judgment of this Assembly, morally wrong and ought to be viewed as such by the Churches of Jesus Christ throughout the world.

2. That it is our opinion that the liquor traffic is the greatest external barrier to the progress of the Church of Christ, that it robs the Church of ministers, members, and adherents, and neutralizes to a great extent the influence of our Sabbath School and Church work. We would, therefore, urge upon all our members, adherents, and officials, the practice of total abstinence, and the adoption of right measures for the

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Pastor and People.

Messrs. Moody and Sankey.

The various agencies at work under the direction of the committee continue as vigorous as of any former period since the Evangelists came to London. On Sabbath last three services were held at the Bow Road Hall, which were conducted by Messrs. Moody and Sankey. At the early morning meeting, commencing at eight o'clock, there was an attendance of about 6,000, and Mr. Moody gave an address to Christian workers, taking for his subject the prophet Isaiah. The afternoon service was very crowded, about 11,000 persons being present, and Mr. Moody's sermon was on Compassion. The Hall was completely filled for the 3 o'clock evening service upwards of an hour before the time for commencing. A few minutes after 7 Mr. Moody appeared on the platform and requested a thousand Christians to give up their seats and retire to the tent behind the hall to pray, that others who wished to know the way of salvation might find places. Some 500 at once rose, and followed Mr. Moody to the tent, and on a second request being made some hundreds more responded, the whole of the seats being at once re-occupied. The service was commenced by Mr. Sankey singing that now well-known hymn, "Jesus of Nazareth Passeth by." After the singing Mr. Moody spoke strongly to those who were following him from the Agricultural Hall to Bow Road, and from Bow Road to the Opera House, and were always to be found in the best seats. He told them it was time for them to go and carry the gospel to outsiders, and in a true missionary spirit bring in those who had not yet been to any of these services, and attend no place of worship. That day was the anniversary of Pentecost. Were there not 8000 souls present unsaved? Oh, that God would make bare his arm and give them a Pentecostal blessing! Mr. Moody took the Scripture lesson from the 2nd chapter of Acts, commencing at the 22nd verse. Remarking that he wished to bring before them Christ's sufferings and death, he repeated the verse from Isaiah, chap. lii: "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was laid upon Him, and with His stripes we are healed." He did not know how it was that the story of the Cross failed to move them, when many a simple tale would effect them to tears. It must be because it was an old story, and they did not realise it as they ought. If he could picture it just as it happened he thought it would be just the sermon he should always preach. Then requesting his audience to forget that they were in London, and to imagine themselves Jews in Jerusalem, he pictured Jesus and His twelve disciples walking along the streets of that city and entering a house. He followed then in imagination through the incidents of the Last Supper, the agonies of our Lord in the Garden of Gethsemane, His betrayal by a kiss, His seizure, His trial, His crucifixion, and His ascension. For forty minutes he followed in detail the sufferings of our Lord, throwing all his powers of imagination into it, and carrying his audience with him while he presented Christ's sufferings to them in such a light as probably few had realised before. Then reminding them that he was bruised for our iniquities, that they might be justified before God, the preacher concluded by desiring them to accept the Saviour then, for he was waiting to receive them. On the conclusion of the service some thousands remained to the after meetings for prayer.

During the whole of the day a very large number of bands of young men were preaching and singing in the various outskirts of the metropolis, and at the close of their addresses they invited their hearers to the evening meetings. The manner in which they went about in various districts free from molestation was very remarkable. Even where gangs of the rougher element stopped to listen, seldom indeed was any jeering remark offered.

On the same day Mr. Stephenson Blackwood presided over the services at the Opera House, but the attendance was not so good as usual. A very large audience, however, assembled at the Victoria Theatre. The Rev. Mr. Robertson, of Newington, Edinburgh, preached from the 46th chapter of Isaiah, 27th verse—"Look unto me all ye ends of the earth, and be saved, for I am God." In a powerful address he urged the necessity of faith and the preaching of the Word of God to all people. A young men's meeting was held on the stage, the curtain being lowered for the occasion, and thus forming a temporary room. The class of young men assembled were generally of the "rough" type. Still the greatest order and decorum were observed. There was not a single policeman in the place, and none seemed required. One after the other one of the "roughs" rose and gravely told the story of his conversion. The Victoria Theatre is in the neighbourhood of some of the worst slums, and there were present on Sabbath night many of the denizens of this locality. The meeting was certainly very encouraging.

The attendance at the mid-day prayer meetings in the Opera House has not been quite so numerous as in previous weeks; but, on the other hand, the written requests for prayer, some of them coming from afar off, even from distant places across the Atlantic, continue to pour in, showing the interest they are awakening. Many of the home appeals for prayer continue to be made on behalf of drunkards.

The Rev. Mr. Varley has returned from the United States, and has been addressing the meetings at Bow Road Hall.

Mr. Sankey is bringing forward new and unpublished songs. He sang one on Wednesday at the Opera House with great effect, which seemed destined to become a favorite, and to be known by the first line, "If I were a word." The previous night, some sailors being present at the Bow Road Hall, he sang a version of "Man the life-boat," remarking that he reluctantly omitted it from his book of "Sacred Songs and Solos," in deference to the critics who did not approve of the song. He had sung it in America and Liverpool before masses of sailors, and he rejoiced to know that it

was now heard from the lips of sailors on every sea.

On Wednesday a special noon day service was held in the Victoria Theatre, New Cut, Lambeth, to invoke a blessing upon the approaching meetings at Camberwell. The Rev. C. H. Spurgeon, who delivered an address, urged the clergy and pastors of South London to sink their differences for a time, and unite in furthering the movement. It was a religious platform upon which all could meet in amity, no matter what their creed or church; for tens of thousands had been to see and hear these simple-minded Americans who probably never heard of the gospel before. The Rev. T. D. Stephenson, (Wesleyan), who possesses a fine tenor voice, sang some of Mr. Sankey's solos. The efforts of Messrs. Moody and Sankey will be greatly strengthened by the aid promised by some of Mr. Spurgeon's congregation, many of whom will act as Christian workers in the cause. The great success which attended the movement in the North was in a measure owing to the readiness with which so many Christian people joined as workers in it.

The South London services will be held in a building capable of accommodating between 7,000 and 8,000 persons, now in course of completion in D Eynsford Road, Camberwell Green.

Messrs. Moody and Sankey's committee state that the probable cost of rent of the Agricultural and Moutgate Street Halls, the Opera House, and Victoria Theatre, and the erection of large temporary halls at Bow Road and Camberwell, together with gas, wages, printing, advertising, and the purchase of 22,000 chairs, will make a total of £26,018. The expenses may reach £30,000; the sum already received by the treasurer, J. E. Matheson, Esq., is about £16,000.

Mr. Reginald Radcliffe, whose name has come prominently before the public in connection with the work of house-to-house visitation in London, has been ordered by his physician to cease from work for a fortnight, and to seek change of air away from town.

Family Worship.

There must almost necessarily be spiritual barrenness without family worship, both in the family and in the church. An earnest pastor, giving the joyous news of reviving and accessions, says: "Almost every family in my whole charge now conducts family worship, and that is the reason of my, and every other minister's, success." A very true and timely expression. How often is it the case that the minister is made to bear the blame of a want of religious interest and activity in a congregation, or that a want of accessions is laid to his deficiency as a preacher, or some other defect on his part, when, in reality, all is owing perhaps in a far greater measure to the absence of family worship and individual devotion among the members. Can it be so that family worship is, to any great extent, neglected in the families of the church? If so, the matter needs attention on the part of pastors and people.

To say nothing of the family organization as it is related to matters of grace—true and complete only as it is made to serve a proper part in reference to these—the absence of prayer there is like the absence of necessary nutriment to the plant. Spiritual growth must be crippled and weakly. There is lacking that which most supplies a healthy atmosphere and influence in the home. If spiritual truth is found to ripen, it does so in less favourable circumstances, and only by the abounding love and grace of Christ, notwithstanding the hurtful omission. Consider what this omission really is. Even not taking into account the blessing of answer to prayer, it excludes the centering of thought upon highest and holiest things, the mingling of heart and feeling in common and lofty sympathy of love and affection, and the culture of manner and habit in the dearest and most lasting associations of wedded affection and childhood innocence. A want that can never be supplied, and a loss that can never be replaced. This is not all. Prayer is answered and blessings descend upon that house and attend upon that family where prayer is offered. The promises are sure and unailing.

It is not to be wondered at that a want of success in the church is owing to an absence of family prayer, and that when family prayer prevails a reviving ensues. In its absence there can not be anything else which so generally and daily draws together and concentrates into the same spiritual channel the membership of a congregation. It is the one common exercise which unites all, though in different places, in sympathy of thought, feeling, and labor. It links together daily the weekly public services, prepares the mind and heart for the communion of worship there, and for the reception of the world of life. It lies at the foundation of that nurture of the Christian life which permeates and influences the young to make a Christian confession at the proper age, and prepares them for an active, consecrated membership in the church.

Above and beyond all this, promises are to a praying congregation, and the answer will be the upbuilding and ingathering of many into the church.

The families of congregations, every family, should have family worship. Christian pastor, suffer it not to be neglected, and entreat until every one is hallowed with the incense of family worship. Then there must be a reviving in the garden of the Lord. There will be.—Christian World

License at the Bar of God

"Yes," said the Rev. John Pierpoint, "you have a licer, and that is your plea; I adjure you to keep it, look it among your choicest jewels, guard it as the apple of your eye, and when you die, and are laid in your coffin, be sure that the precious decumant is placed beneath your cold and calm fingers, so that when you are called upon to confront your victims before God, you may be ready to file in your plea of justification, and boldly to lay down your license on the bar of the judge! Yes, my friend, keep it, you will then want your license signed by the county commissioners and endorsed by the select men."

Saving Knowledge.

A man may know all about the rocks, and his heart remain as hard as granite or adamant; he may know all about the winds, their courses and their currents, and be the sport of passions as turbulent and fierce as they; he may know all about the stars, and his life be as the meteor's that blazes for a little while, and is then lost, quenched in eternal night; he may know all about the sea, and be a stranger to the peace of God, and his soul may resemble its troubled waters, which, lashed by storms and ruffled by every breath of wind, cannot rest, but throw up mire and dirt; he may know how to rule the spirit of the elements, and not know how to rule his own; he may know how to turn aside the deadly thunder-bolt, but not the wrath of an angry God; you may know all, in short that man has discovered or his skill invented, but if you do not know Jesus Christ, if your eyes have never been opened to a saving knowledge of the truth, what will that avail you, when they are fixed in their sockets, glazed by the hand of death? Equally by the death-bed of the greatest philosopher, as of the hardest miser that ever grinded the faces of the poor, there is room and reason for the solemn question "What shall it profit a man if he shall gain the whole world—all its learning, its wealth, its pleasures and honors—and lose his own soul?"

Muller's Success.

Everybody knows of Mr. Muller, and the remarkable work he carries on, relying wholly on voluntary contributions. The year just closed has been very prosperous. He has received the last year from all sources \$250,000. He has six public institutions complete in all their parts, which for size and convenience would compare favorably with any public buildings on Blackwell's Island. Each of the six establishments is perfect in itself. Each one was completed, paid for and occupied before another was begun. Mr. Muller has been forty years in his field of rescuing and educating the orphan children of England. Since 1839, when he gathered his six children into a small cottage in Bristol, till the present hour, he has received as voluntary offerings and expended over three millions of dollars. He has refused to preach in London, though he has been assured of a donation of £10,000, quietly saying: "If the Lord wishes me to have that money He will send it to me." He has refused to have his likeness taken, though assured that millions of copies would be sold for the benefit of his Mission. His answer was, "That is not the way the Master would have me carry on His work." Mr. Muller is over sixty years of age. He is of medium size, slightly built, erect as a soldier, hair fleecy white, but cut close to the head, modest, unassuming, but magnetic. He assumes no superiority over his brethren and associates. His prayers are like familiar conversations with a very intimate friend. His speech is broken English, as—"De Lord will provide."

The Moderate Drinker.

A so-called moderate drinker was once very angry with a friend who claimed, that safety is alone in totally abstaining from the use of ardent spirits, and who allowed his fanatical notions to insinuate that the moderate drinker himself might then be beyond self-control. "To make plain the question who is wrong," said the temperance man, "will you just quit one month, not touching a drop during that time?" Said the other: "To satisfy your mind, sir, I will with pleasure, though I know myself; I will do as you ask to cure overwrought ideas." He kept the promise, but at the end of the month he came to his friend with tears in his eyes and thanked him for saving him from a drunkard's grave. Said he: "I never knew before that I was in any sense a slave to drink, but the last month has been the fiercest battle of my life. I see now I was almost beyond hope, and had the test come many months later, it would have been too late for me. But I have kept the pledge, and by God's help, I will keep it for life. Moderate drinker, just try it for one year, and see how near you are to the rapids, beyond which there is no returning."

Fervent Prayer.

The river that runs slow, and creeps by the banks, and begs leave of every tuft of grass to let it pass, is drawn into little hollows, and spreads itself in smaller portions, and dies with diversion; but when it runs with vigor and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted with little avocations and to creep into the sea, but pours through full and useful channel. So is a man's prayer; if he moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desire, a swift motion and a hungry appetite, it passes on through all the intermediate regions of clouds, and stays not until it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.

Dangerous Counterfeits.

At first, the way to heaven was through the "strait gate" and along the "narrow way," latterly, human wisdom has attempted to "cast up" a wide, even road, where there are no briars, and no stones, where only flowers grow, and whose travelers walk in "silver slippers." At one time the condition of God's favour was the indwelling of the "Spirit of all truth," and the concomitants of allegiance to the "King of kings" were, the cross to the crown, tribulation succeeded by triumph. Now a-days a mimic cross is suspended to the neck, and the world's honors substituted for real glory, by not a few who profess to belong to God's family. Do not all these, alas! bear the mark of his displeasure, and strengthen the barrier between them and the Spirit? Lord, make me willing to be "singular," and suffer not "my soul to come into their secret."

At Home with God.

A very important point in the tone and spirit of our walk. Confidence in God, and gentleness of spirit, is that which becomes the saint. For this we must be at home with God. The effect of that walking in Christ, setting the Lord over before us, is always to make us walk with reverence, lowliness, adoration, quietness, ease, and happiness.

If I go where I am unaccustomed to be, if I eat, for instance, into a great house, I may have much kindness shown me there, but when I get out again, I feel at ease; I am glad to be out. Had I been brought up in that house, I should feel otherwise.

The soul that is at home with God, is not only happy in God for His life, but it will bring the tone of that house out with it, because of its joy with God, anxieties disappear, and it will move through the ten thousand things that would trouble and prove anxieties to another without being a bit troubled. No matter what it may be, we bring quietness of spirit into all circumstances when abiding in God. If a man be risen with Christ, if he be dwelling there, it will show itself thus. We shall not be afraid of the changes around. We shall live, not in stupid apathy and listlessness, but in the exercise of lively affections and energies toward the Lord. One great evidence of my dwelling in Christ is quietness. I have my portion elsewhere, and I go on. In our proper place, we get our mind filled and associated with things that leave this world as a little thing, an atom in the vastness of the glory which was before the world was.—British Herald.

Scripture and Science.

The author of the book of Job had a knowledge of cosmical matters enormously in advance of far later times. A striking instance of this occurs when, in speaking of the earth as the work of God, who "commanded them morning" and "caused the day spring to know his place," he says, "It is turned as a clay-soul" (Job 38: 14); apparently a direct reference to the axial rotation of the earth; for there are slabs of clay now in our museums from Nineveh and Babylon recording facts, dates, and sidereal phenomena, which were produced by rolling a cylindrical seal by pressure on its axis, over the face of the prepared clay. On this it would seem the metaphor is based. Nor should it be forgotten that it is the most cultured and widely endowed minds of Scripture that make these incidental allusions; therefore, in this connection the striking utterance of Isaiah in the forty-fifth chapter of his prophecy is of large moment.

For thus saith the Lord that created the heavens: God Himself that formed the earth and made it: He hath established it, He created it not in vain: He formed it that he inhabited." (V. 18.)

Suggesting that such a world would have been aimless waste and vain if not crowned and governed by an active intelligence.—London Quarterly.

Redeem the Past.

How much of my life, alas! is lavished away. Oh! the intricacies, windings, wanderings, turnings, tergiversations, of my deceitful youth. I have lived in the midst of a crooked generation, and with them turned aside unto crooked ways. High time it is now for me to make straight paths for my feet, and to redeem what is past by amending what is present and to come. "Flux, flux, quick, quick," was a motto of Bishop Jewell's, presaging the approach of his death. May I make good use thereof; make haste, make haste; God knows how little time is left me; and may I be a good husband, to improve the short remnant thereof. Death in Scripture is compared to sleep; well, then, may my right prayer be resembled to making my will. I will be careful not to die intestate; as also not to defer my will making till I am not *compos mentis*; as also not to defer my will-making till the lethargy of drowsiness seize upon me. But being in perfect memory I bequeath my soul to God; the rather because I am sure the devil will accuse me when sleeping. Oh, the advantage of spirits above bodies! If our clay cottage be not cooled with rest, the roof falls a fire. Satan hath no such need, the night is his fittest time. Thus man's vacation is the term for the beasts of the forest, that move most whilst he lies quiet in his bed. Lest, therefore, whilst sleeping, I be outlawed for want of appearance to Satan's charge, I commit my cause to him who neither slumbers nor sleeps.—Thomas Fuller, D.D.

Conjugal Harmony.

"Harmony in the married state is the first thing to be aimed at. Nothing can preserve affections uninterrupted but a firm resolution never to differ in will, and a determination of each to consider the love of the other of more value than any earthly object whatever, on which a wish can be fixed. How light, in fact, is the sacrifice of any other wish when weighed against the affections of one with whom we are to pass our whole life? Opposition in a single instance will hardly of itself produce alienation; that only takes place when all the little oppositions are put, as it were in a pouch, which while it is filling the alienation is insensibly going on, and when full it is complete. It would puzzle either to say why, because no one difference of opinion had been marked out to produce a serious effect by itself. The affections are wearied out by the constant stream of little obstacles. Other sources of discontent, very common, indeed, are the little cross purposes of husband and wife, in common conversation, a disposition either to criticize and question what the other says, a desire always to demonstrate and make the other feel in the wrong, especially in company. Nothing is so galling. Much better, therefore, if our companion views a thing in a light different from what we do, leave him in a quiet possession of his views. What is the use of rectifying him if the thing be unimportant? Let it pass for the present, and wait a softer moment and a more conciliatory occasion of reviving the subject together. It is wonderful how many persons are rendered unhappy by inattention to the little rules of prudence."

Random Readings.

God has a right to prefer greater crimes against us than man can.—I. Plowden.

The school of the Cross is the school of Light, and lets us see into God's mind.—Bunyan.

The name of Jesus to a bell-waver is as honey in the mouth, music in the ears, or a jubilee in the heart.—St. Bernard.

A CON-TRACTED day is a framework ready prepared, in which God alone has to act in us and through us.—A. Morod.

Trouble and perplexity drive us to prayer, and prayer drives away perplexity and trouble.—Melancthon.

THESE are words which are worth as much as the best actions, for they contain the germ of them all.—Amc. Swetchine.

I WILL answer for it, the longer you read the Bible the more you will like it, it will grow sweeter and sweeter, and the more you get into the spirit of it the more you will get into the spirit of Christ.—Romaine.

If two angels came down from heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to change employments.—Rev. John Newton.

God is to be feared if we are sinful, not man. We are not to be judged by a man, except it be the man Christ Jesus. Fear God enough to do right, and be not too sensitive or afraid as to public opinion, unless the opinion is a righteous one.

BROUGHAM says, "I abominate war as unchristian. I hold it the greatest of human crimes. I deem it to include all others—violence, blood, rapine, fraud, everything which can deform the character, alter the nature, and debase the name of man."

SATAN will seldom come to a Christian with a gross temptation; a green log and a candle may be safely left together; but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to ashes.—Rev. John Newton.

THE whole truth earnestly preached cannot fail to make an immediate impression. It is said of Dr. Payson that he never got up on a Monday morning, that he did not know of so many poor awakened souls that he must visit as soon as possible, and endeavor to persuade them to come to Christ without delay.

HOLINESS is the habit of being of one mind with God, according as we find His mind described in Scripture. It is the habit of agreeing in God's judgment—hating what He hates—loving what He loves—and measuring everything in the world by the standard of His word. He who most entirely agrees with God, is the most holy man.

I SEE in the world two heaps—human happiness and misery. If I can take but the smallest bit from one heap and add to the other, I have carried a point. If a child has dropped a halfpenny, and by giving it another I can wipe away its tears, I feel I have done something. I should be glad, indeed, to do greater things, but I will not neglect this.—Rev. John Newton.

If you want a man to come and work for you and with you in the name of the Lord of Hosts, tell him the truth to start with. If he does not come you are not responsible. If he comes, knowing all the facts beforehand, he will, if he is a man, throw himself into the work with his whole heart, and what is better than all, you can set the blessing of God on an undertaking that has in it no taint of fraud.

THE minister should preach as if he felt that although the congregation own the church, and have bought the pews, they have not bought him. His soul is worth no more than any other man's, but it is all he has, and he cannot be expected to sell it for a salary. The terms are by no means equal. If the parishioner does not like the preaching, he can go elsewhere and get another pew, but the preacher cannot get another soul.—Chapin.

WHAT can the world profit thee without Jesus? To be without Jesus is an insupportable hell, and to be with Jesus a wishing paradise. If Jesus be with thee, no enemy will be able to hurt thee. He that findeth Jesus, findeth a good treasure; yea, a good thing that surpasseth all goods. And he that loseth Jesus loseth exceeding much, even more than the whole world. He is the poorest man in the world that liveth without Jesus, and he is the richest that standeth well with Jesus.—Thomas A' Kempis.

THERE are persons who emerge from every affliction and trouble and vexation purified like fine gold from out of the furnace. There are others—and they are the more numerous—who are embittered and soured, and made despondent and apathetic. We think the latter belong to the class that try to stand alone during the storms of life, instead of looking above for aid. When one can truly say, "He doeth all things well," the sting is taken out of affliction, and courage is given to bear what the future has in store. This, we think, makes the great difference between these two classes.

WHAT a blessing to society is the true Christian woman, whether she be mother, wife, or maiden. A pure-minded, warm-hearted, intelligent female, who loves our Lord Jesus Christ, yields a power for good in society that angels might well covet. Her winning ways, gentle manners, warm sympathies, truthful lips and heart aglow with a Saviour's love make her wonderful influence to lead the sterner sex. Most worthy to be followed! Christ has no nobler helpers in His vineyard than true Christian women.—Methodist Recorder.

To do good to men is the great work of life; to make them true Christians is the greatest good we can do them. Every investigation brings us round to this point. Begin here, and you are like one who strikes water from a rock on the summit of the mountains; it flows down the intervening tracts to the very base. If we could make each man love his neighbour we should make a happy world. The true method is to begin with ourselves, and so to extend the circle to all around us.—W. Alexander.



British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance. Postage by mail, 50 cents per year, payable at the office of delivery. Changes and Post Office Orders should be drawn in favor of the Publisher.

G. BLACKETT ROBINSON, P.O. Drawer 284, Toronto, Ont. Publisher and Proprietor

THE "Sabbath School Presbyterian,"

PUBLISHED MONTHLY, AT 103 BAY STREET, TORONTO.

TERMS: 20 cents per annum, in quantities. Subscriptions may commence at any time, and are payable strictly in advance.

The numbers for March and April are now before us, and wear a neat and attractive appearance, especially the April issue. A comparison of these two shows decided progress, the articles in the latter being shorter, plainer, and more readable for children than in the former. The paper is toned, and both printing and illustrations are well executed.

Specimen copies will be sent to any address. G. BLACKETT ROBINSON, P.O. Drawer 284, Toronto, Ont.

British American Presbyterian.

FRIDAY, JUNE 18, 1876.

PRESBYTERIANISM IN TORONTO AND NEIGHBOURHOOD.

A very full and very interesting report was lately laid before the Canada Presbyterian Presbytery of Toronto, and has since, by order of that Presbytery, being printed and circulated in the different congregations embraced within its bounds. This report sets forth the present condition, and the past growth of Presbyterianism in connection with the Canada Presbyterian Church, as brought out by an examination of the statistical returns of 1862 and 1875 respectively. In the course of these thirteen years, it appears that though the district embraced within the limits of the Presbytery has not increased very greatly in population, and was not originally settled by any great number of persons likely to be favourably disposed to Presbyterianism, the progress to be noted has been very gratifying.

In 1862, there were 21 pastoral charges, some of them very weak, and four vacant. There are now 28, and some mission stations besides, which are ripe for settlement. In 1862, there were on the roll of Presbytery 17 pastors; there are now 26. Six only of the 17 form part of the 26. There were in 1862, 2,274 young people at Sabbath School, and in Bible classes. There are now 5,450. In Toronto in 1862 there were five pastoral charges; there are now eight. At the former date all the salary paid to the five pastors was \$5,100, or an average of \$1,020 each. In 1875 the eight get \$16,350, or an average of \$2,043 each. The membership in the city in 1862 was 1,300. In 1875 it is 2,849. In the country district there was paid as stipend in 1862, \$6,872, or to each minister an average of \$429. In 1875, the sum paid was \$18,969, or an average of \$698 each. Thus the salary in the city has doubled, and in the country the increase has been 62 per cent., or over all the Presbytery, the average increase has been 88 per cent. The increase of membership has been in thirteen years about 70 per cent. or 5 1/2 per cent per annum; while the increase of the population has during the same period being only about one per cent. per annum.

The contributions to the schemes of the church shows, if possible, a still more gratifying increase. In 1862, all the congregations of the Presbytery contributed to Home Missions \$392; in 1875, \$3008 87, or an increase of nearly 800 per cent. The increase in contributions to Knox College was from \$1,105.80 to \$1,935.03; while for Foreign Missions the rise was from \$225.85 to \$1,518.80. In all, the increase of contributions to the schemes of the church was \$6,711.10 or 818 per cent. in thirteen years. The contributions per member has risen 194 per cent. in the same time.

The contributions for all purposes per member now average from \$26.20, the rate in Bay Street, Toronto, down to as low as \$3.21. The highest rate in 1862 was \$18.88, and there were only other two above \$10. In 1875 eleven were above \$10. In 1862 the total contributions for all ecclesiastical or benevolent purposes in all the congregations of the Presbytery were \$22,485. In 1875 the total was \$66,290, or very nearly three times as much.

It would be very interesting if a document similar to this was prepared for each

Presbytery in the body, and now that all the Presbyterians in the Dominion are united, it would be peculiarly useful if an authentic, exhaustive and authoritative view could be given of the present condition of the Church, so that its future advance could be more fully and surely marked. What has been done for Toronto Presbytery, and done so well, could easily be done both for the other Presbyteries and for the Church as a whole.

THE CONSUMMATION OF THE UNION.

Tuesday last will be a day long and gratefully remembered throughout all Canada, for on it the Union, so much desired and so earnestly prayed for, was happily consummated. The several courts met separately at 10 o'clock, and adopted the joint minute, setting forth that they were now ready for Union, and were resolved to proceed with it. In the Canada Presbyterian Church, the Rev. John Ross alone read reasons of dissent. In the Maritime Province Synod, the Rev. Wm. Hindman, of St. Andrew's Church, Pictou, and the Rev. W. McMillan, of Salt Springs, Pictou, declared that as their congregations declined going into the Union, they felt constrained to do the same. Mr. Adam McKenzie, Elder, representing the congregations at Barns Bay, Pictou, did the same; and the Revs. Messrs. McJoll and McCann, adhered to their protest against Union.

Shortly before 11 o'clock the several courts formed processions, and, headed by the Moderators and clerks, walked to the Victoria Hall, where a large number of the Presbyterians of the city, and others, awaited them. On the platform were five tables. Behind these, in the centre, was a large chair for the Moderator of the United Assembly, when he should be chosen, but in the meantime it was unoccupied. To the left was seated Rev. P. G. McGregor, Moderator of the Presbyterian Church of the Lower Provinces of British North America, senior Moderator, and Rev. Alexander Falconer, Clerk of Synod. On the right, Rev. William Snodgrass, D.D., Principal of Queen's University, Kingston, Moderator of the Presbyterian Church of Canada in connection with the Church of Scotland, and Rev. J. H. McKerras, M.A., Professor of Classical Literature in Queen's University, Clerk of Synod; on the extreme left Rev. J. M. Grant, M.A., Moderator of the Church of the Maritime Provinces in connection with the Church of Scotland, and the Rev. William McMillan, Clerk of Synod; and on the extreme right, Rev. Wm. Caven, Knox College, Toronto, Moderator of the Canada Presbyterian Church, and Revs. Wm. Reid, M.A., and A. W. Fraser, joint clerks of the Assembly. Behind these were seated several ex-Moderators and distinguished clergymen of all the churches, prominent among whom was Rev. A. Henderson, of the Canada Presbyterian Church, the oldest Presbyterian minister in Canada, being ninety-three years of age, and having exercised the ministry for sixty-six years. A great portion of the floor of the hall was covered with seats, those in the centre being devoted to members of the courts and the others to the public. There were probably two thousand persons present on the floor during the meeting, and the appearance of the audience, and the volume of the numerous voices, when raised in song, were striking and impressive.

A gratifying circumstance was the reception of a congratulatory telegram from the Irish Presbyterian Synod during the diet. A cable despatch was sent at the close to the Moderator of the General Assembly of the Church of Scotland, announcing the consummation of the Union. It is pleasant to be able to add that Rev. J. S. Mullan, one of the dissentients from the Union in the Church of Scotland Synod, formally withdrew his dissent during the meeting.

Shortly after eleven o'clock, all the members being in their seats, Rev. G. M. Grant gave out the 100th Psalm, commencing

"All people that on earth do dwell Sing to the Lord with cheerful voice, His name serve with mirth, His praise forth tell, Come ye before him and rejoice."

The whole audience rose and sang the psalm with great heartiness.

Rev. Principal Snodgrass then read several appropriate portions of Scripture, after which Rev. Principal Caven offered up a fervent prayer.

Rev. P. G. McGregor, who presided as senior Moderator, announced that the minute adopted at the last meeting of the court would be read by the Clerk of each Synod.

The minute was accordingly read in succession by Revs. W. Fraser, Prof. McKerras, A. Falconer, and W. McMillan.

Rev. W. Reid, of Canada Presbyterian Church, as the longest ordained Clerks, then, on call of the presiding Moderator, read the preamble, the basis of Union, and the resolutions connected therewith, which had been engrossed on parchment.

The Moderators then, at the centre table, successively signed the basis and resolutions, in the order in which the several Churches were mentioned in the preamble, that is as follows:—Rev. Principal Snodgrass, Rev. Principal Caven, Rev. P. G. McGregor, Rev. G. M. Grant. While each Moderator was signing the document, the adherents of the Church he represented stood in token of their concurrence in his action. Each signature was prefaced by the Moderator saying, "In the name and by appointment of General Assembly of the Canada Presbyterian Church, (or as the case might be), I affix my signature to the articles and resolutions now read." The signing was in each case greeted with enthusiastic cheering.

Rev. P. G. McGregor then said:—The Moderators of the Presbyterian Church of Canada in connection with the Church of Scotland, of the Canada Presbyterian Church of the Synod of the Lower Provinces of British North America, and of the Synod of the Maritime Provinces in connection with the Church of Scotland, having signed the terms of Union in the

name of their respective churches, I declare that these churches are now united (loud and prolonged cheers, all present rising simultaneously), and do form one Church, to be designated and known as the Presbyterian Church in Canada. (Renewed cheers.) The Moderators will now join in mutual congratulations, followed by you all, and while you hold hand by hand, we will join in singing the 136th Psalm. Immediately every member present joined hands with his neighbour in true Scotch fashion, and the whole number present burst out with one accord in singing the psalm referred to.

The presiding Moderator then constituted the General Assembly with prayer. The roll of the Assembly was called in succession, by the Revs. Messrs. Fraser, McKerras, Falconer, and McMillan.

The Rev. P. G. McGregor then announced that the General Assembly of the Presbyterian Church in Canada, being duly constituted and having completed its roll, was in a position to proceed at once to the election of a Moderator. He asked that a nomination be made.

Rev. Dr. Taylor of the Erskine Church, Montreal, late of the Canada Presbyterian Church, came forward and was received with loud applause. He said—Brethren, the honour has been laid upon me of proposing the name of one of our number to be elected to the office of Moderator to preside over this great assembly. I beg to propose the name of the Rev. Dr. Cook, of St. Andrew's Church, Quebec, (applause), and recommend that he be chosen to fill that honourable and important office. I feel it is not necessary for me to do more than simply mention his name to secure his unanimous election to this office, yet I may be pardoned if I add one or two words in support of the nomination which I have just made. I might refer both to public and private considerations in support of this nomination. Let me refer especially to the fact that Dr. Cook has laboured in the service of the Church for forty years in the chief city of the Province of Quebec—(applause)—and during the whole of that service has occupied a distinguished position among the preachers of the Gospel not only in his own denomination but among all religious bodies in this Province. (Applause.) If it is a Scriptural rule that a deacon discharging his duties well shall purchase for himself a good degree, much more may we draw the conclusion that one who for such a long term of years has shown himself to be a workman who need not be ashamed, may be considered worthy to fill the honourable office to which I propose to elect him. (Applause.) I may also refer to the services which Dr. Cook has rendered in connection with the negotiations for union. He has laboured zealously, earnestly, and perseveringly in this good work, and if we had not enjoyed his assistance and the weight and influence of his name, I question very much whether this union would have been so soon and so happily consummated as it is this day. (Applause.) I do not refer alone to the services he has rendered to the cause of union in this country, but I refer also to the immense benefit which Dr. Cook has rendered in the fatherland, on the floor of the General Assembly of the Church of Scotland. I beg to propose that the Rev. John Cook, of St. Andrew's Church, Quebec, be the first Moderator of this General Assembly of the Presbyterian Church in Canada. (Loud applause.)

Rev. Dr. Bayne, of Pictou, N. S., late of the Presbyterian Church of the Lower Provinces, seconded the nomination. He expressed his confidence that the election of Dr. Cook would be unanimous.

The motion was then carried, the whole Assembly rising to its feet, and applauding warmly.

After the Doxology had been sung,

Rev. Dr. Cook, attired in his ministerial gown, took his seat in the Moderator's chair, being greeted with loud cheers. He addressed the Assembly as follows:—Brethren, ministers and elders of the Presbyterian Church in Canada,—I thank you very much for the honour you have done me in placing me in this chair. I am very sensible that I can but inadequately discharge the duties which it imposes, but I see around me, from the various bodies of which the United Church is now composed, many whose sound judgment and conciliatory temper have justly obtained for them a large influence among their brethren, and I count with confidence on their advice and assistance should any difficulty arise in the course of our deliberations. In taking this chair in which your kindness has placed me, I cannot help recalling the circumstances in which twice before I was called to fill a similar situation. The first occasion was in 1838, and in this city. The Synod had been but lately constituted; most of its members were in the flush and glow of early manhood, new to the country in which they had come to live, new to the position in the church, ready for any kind of work, ready, too, for strife and debate, though, to say the truth, these generally meant as little as the strife of boys, who without one unkind feeling wrestle with one another only to exercise their powers and try their strength. Those were happy days, too soon to come to an end. In a few years a season of trouble came, calling for more serious deliberation and more strong decision. It happened to the noble old Church from which we are all descended to be rent in two hostile parties, and to many it seemed that sound principle required a similar decision here. Of three was the then Moderator, Mark G. Stark, a man whom I respected then, and whose memory I revere still, for his scholarly attainments, his gentle spirit, and his unassuming wisdom; and as he left the chair to join the brethren who seceded, I was called to it to receive their protest and bid them an affectionate farewell. Of those who took a lead on that memorable occasion, on either side, most have passed away—Bain, Renton, Gale, Esson, on the one side; McGill, Maclach, Urquhart, Black, Matheson, on the other—let us hope and trust, to enter on the better life in which they who took different sides in the strifes and divisions of earth found themselves united in the higher work which is provided for the redeemed and renewed in Heaven. It was a season of darkness and depression the 4 of doubt and uncertainty as to the future of the Church, both here

and in Scotland. Now, after the long interval of thirty years, I stand by your favour once more in the same place, and rejoice to think that it is a season of triumph—(applause)—for which there is just cause that we should congratulate one another, and just ground why we should offer thanksgiving to God. When I speak of triumph I hope I shall not be misunderstood as if I meant, or could possibly mean, triumph over those of our brethren in any of the Churches who looked coldly on the union or were hostile to it. (Applause.) That is a triumph yet to be gained, and which will, I trust, be gained, by persuasive reason, by conciliating kindness, by exhibiting harmony among ourselves, and the practical benefits of union. (Loud and long-continued applause.) The triumph of which I speak is of a different and of a nobler character. It is the triumph of Christian principle over the party feeling which would have kept us apart; triumph over the selfish principles which are nourished and strengthened by division; triumph over the jealousies and rivalries that grow up in a lengthened period of discussion; triumph in spirit over ourselves in that which in us is least worthy; triumph over what hinders men from acting together whom every consideration of the Master they serve and of the cause in which they are engaged should bind together as brethren loving and beloved. (Loud applause.) For, if I understand the formalities of this day—if I rightly interpret the meaning of those deeds to which the Moderators of the respective Synods have set their seals—it is, that this day we resolve to lay aside the hard thoughts we may have entertained of one another—(applause)—and to drop the remembrance of the hard speeches which have been uttered on either side, and that, God helping us, no imagination of them shall be allowed to provoke strife and bitterness, but rather that all strife after good works: Is not this the case, brethren? Have I rightly interpreted the meaning of this day's formalities? Then hath God given us the spirit of love. He will give us also the spirit of power and of a sound mind, power to contend with prevailing evils, wisdom to choose the best ends, and the best means of attaining them, and then, though in this union no object of worldly interest or ambition can be gained by any of us, the gain in the end will be great notwithstanding. (Applause.) There is an approval of conscience; there is a comfort of love; there is the strength of united action; there is godly fellowship to go forth with, and community of feeling in the Christian work; there is the hope that fellowship shall grow and increase. May this Canadian Church, of which we now lay the foundations, be an honoured name among those who contend for Christ and His cause. Above all we have, as we trust, the approbation of Heaven in the step we have taken, and what glory can be conceived to transcend this? I may, perhaps, take this opportunity of saying now what I have said elsewhere, that far larger union is, I trust, in store for the Churches of Christ oven in Canada, than that which we effect this day. (Applause.) That is but a small step to the union which Our Lord's intercessory prayer seems to contemplate, which the necessities of the Church in its present conflict with practical and speculative infidelity seem to require, which must be reached ere the Church attain to knowledge of the stature of the fulness of Christ. When there was so complete an identity of sentiment and practice, it should not have required so much negotiation and so many preliminaries to bring people together. But now that it is accomplished, it behoves us in this matter of union as in regard to all Christian duty, to be looking and pressing forward to greater attainments (applause); and it might, I humbly think, help to such attainments, as far as we are concerned, if we could be induced to regard our Church organization and the Church organization of others with somewhat different views and objects than those to which we have been accustomed. In regard to our own organization, it is of course very reasonable that we should prefer it to others, and it is more than reasonable—it is necessary—that we should discern in its leading features a conformity to the requirements of Scripture. (Applause.) We could each of us be eloquent on the excellences of our common presbyterianism as Dr. Storr recounted them in the last General Assembly of the Church of Scotland,—its love of freedom, its pure doctrine, its protest against medieval superstitions, and its simple and reverend worship. But as it not necessary that we should hold it absolutely perfect. The perfection which attaches to the great Head attaches not either to the united Church nor any of its organizations.—"Not as though I had attained either were already perfect"—such was the feeling of Paul, even when he had become such an one as "Paul the aged, and as it is the feeling of every believer, so should it be the feeling of every Church in regard to itself. No Church is entitled at one and the same time to disclaim infallibility theoretically and claim it practically. We justly revere the men of Glasgow in 1688, and of Westminster in 1849, but they were not inspired prophets more than we, and no larger union will be accomplished if we hold in regard of them, or other Churches in regard of their founders, that every part and parcel of what they established is as little to be touched or altered as the words of the Evangelists and Apostles, or as if they had all been written down in some New Testament Book of Leviticus. Taking thus somewhat humbler view of our own Church organization than we more than others generally, are accustomed to take of their Church organizations, we shall be prepared to look with other objects to such other organizations than perhaps we have been accustomed to. There has been a strong tendency everywhere to expose and protest against the errors and the deficiencies of other bodies. There would, I apprehend, be greater profit in looking for and marking the good there is in them. (Applause.) I am deliberately of opinion that there is not one Christian organization from the Church of Rome down to the last formed gathering of the Plymouth Brethren from whence some good lesson might not be learned, and which could be added for its advantage, to our common Presbyterianism. It is to the prevalence of such reasonable humility in respect to themselves and charitable construction in regard to others in the Protes-

tant Churches of the Dominion that I look for a union in the future before which the present blessed and auspicious though we justly account it—shall appear slight and insignificant. (Applause.) May God bestow it in His time.

Principal Caven read the following telegram which had been received:—"The Irish Assembly send congratulations, and pray God's blessing on the union."

The message was signed by Dr. Wilson, in the name of the Irish General Assembly.

Rev. Dr. Topp moved, seconded by Rev. Dr. Jenkins, the appointment of the Synod Clerk of the different units, besides the terms Clerks of the General Assembly.

The motion was adopted unanimously. An interim committee, composed of the ex-Moderators, the Clerks, and Conveners of the principal committees, was appointed to prepare a programme of business for tomorrow's diet, which will be held in Erskine Church, commencing at 11 o'clock.

After singing a hymn, the proceedings closed by the Moderator pronouncing the benediction.

In the evening a social entertainment was given by the Presbyterians of Montreal to all the members of the United Assembly, lay and clerical, in the Victoria Hall, an immense building capable of holding six or seven thousand people. A great many of the citizens of Montreal, ladies and gentlemen, were present, numbering in all about 5,000, still there was ample room at one side for the tables, which were richly spread with refreshments in great variety.

Principal Dawson, of McGill University, took the chair, and the meeting was opened by the Rev. Dr. Burns, of Halifax, reading the 100th Psalm, which was sung with great effect by the vast audience; the choir, which had been formed from the various Presbyterian choirs in the city, leading. Prayer having been offered up by the Rev. Dr. Jenkins, of Montreal,

The Chairman said it fell to him this evening to say to this great historical gathering, on behalf of the Presbyterians of Montreal, the one word "welcome"—welcome, not only as individuals, but in their representative capacity. This was the greatest of all the gatherings, at least of an ecclesiastical character, that Canada had ever seen. (Applause.) Those who were here were here not merely as individuals, however estimable they might be in that capacity, but they were here as representatives—representatives of all the many thousand Presbyterians that were scattered over the broad land from the Atlantic to the Pacific, and representatives of the desire on the part of all those Presbyterians for that love and unity which constituted the care and the centre of the cause and kingdom of the Lord Jesus Christ. Not as Presbyterians merely, therefore, but as representatives of the greatest and highest of all causes, did he welcome them to the city of Montreal on this great occasion, which would be one of the historic features of this city in all time, whatever it may grow to be. In welcoming you here, he said, we wish also to express our sympathy with that great cause which you represent here—the great cause of unity; and to express the hope that this union will be something that will go on increasing till even this great measure shall appear to those who come after us a very little thing. We heard read to us this morning that the dew that descends upon the mountains of Zion descends upon those who live together in unity so that we have ought to expect, that as the same dew descends from Nova Scotia and British Columbia and the great plains between, so will be the coming down of the Spirit of God upon the Presbyterian Church. (Applause.) But our Church was even wider than that. Have we not missionaries in distant lands and converts there who join heart and soul with us now in this great Union? I should say also that we have a word for those who are not represented here; I say here on behalf of Presbyterians of Montreal, that in regard to those who are in that position we respect their independent judgment, because we know that the independent judgment of a minority, however small, ought not to be over-ruled by a majority however great, or however certain it is right. We respect, also, their conscientious scruples. We respect them because conscience ought to be placed before expediency. We respect them, also, because of their loyalty to the old churches of the motherland, a loyalty in which we are not inferior to them. We think we are following up that loyalty in a wiser way, because we are establishing a church that will be a greater help to the churches of the motherland—a church which may grow to be greater in the time to come than even the churches of the motherland; and which may be able to lend them a helping hand should they ever need it; and we hold that in this we are doing what the mother world wish her children to do to live together in peace and unity; and we hope our friends, not represented at this meeting, will, before another year goes by, join in their forces to the great forces here to day. (Applause.) We, here in Montreal, have a very special interest in this union, because we stand face to face with the great and ever aggressive power of Rome, and we want your help to occupy the position we hold. After all, we are only the type of that position which the Church of Christ holds in the world. Our Church should be an aggressive Church, to suffer and to do for Christ in the world; and we trust that it will have strength given her to conquer this Canada of ours for Christ against the great power of antichristian error that is arrayed against her. Now, my friends, I have said these few words simply by way of welcome to you. Welcome to our city and to our hearts and homes, and we do earnestly pray that the blessings that have attended this meeting hitherto may attend it still, and that it may leave behind it seeds of blessing for all time to come. (Loud applause.)

The choir then sang the anthem, "Behold, How good and joyful, &c."

Eloquent and appropriate addresses were then delivered by Dr. Taylor, of Montreal; Principal Snodgrass, of Kingston, and the Rev. John McColl, of Hamilton. The whole was closed by the choir singing the anthem, "Behold an awful throne."

PRESBYTERIAN UNION.

(Continued from first page)

Reviewing of the fearful evils of intemperance. We would also express our conviction of the necessity of a prohibitory liquor law, and recommend that all licitiate means be used to secure its enactment.

3. That this Assembly earnestly recommends, as far as practically possible, the forming of temperance societies in the congregations and Sabbath Schools under their care, as expressing disapprobation of intemperance in the strongest and most effectual manner, and ranking the most available resistance to this destructive and wide-spreading evil; that as friends of the cause of temperance this Assembly rejoices to lend the force of their example to the cause, as an ecclesiastical body, by an entire abstinence themselves from the use of ardent spirits.

Secondly—The Assembly recommends the ministers of this Church to call the attention of their people from time to time, as circumstances may seem to demand, to the evils of intemperance, and the importance of a most and powerful efforts.

Thirdly—That the following list of queries be sent down to sessions and congregations: 1. What is the proportion of places where liquor is sold as a beverage to the whole population in your municipality? (2) What is the proportion of confirmed drunkards in your municipality to the whole population? (3) How many cases of deaths have you had during the past year, arising out of intemperance? (4) Is the pastor a total abstainer? (5) What proportion of the elders are total abstainers? What proportion of the deacons and managers, and what proportion of the members? (6) Have you a temperance society connected with the Church or Sabbath-school? (7) Are intemperance and the use of liquor as a beverage increasing or diminishing within the bounds of your congregation? (8) Are you in favour of a prohibitory liquor law? How many of your congregation would vote against it?

Fourthly—That this Assembly petition the Legislatures of Ontario and Quebec—(1) to separate the liquor traffic from the grocery business; (2) to abolish entirely the licensing of saloons; (3) to alter the present statute so that one or at most two convictions of violating the Licence Law shall be deemed sufficient to cancel the licence.

The report was received and a committee appointed to prepare a deliverance on the subject.

A memorial was read from the Synod of London, ancient Home Missions and a Sustentation Fund, recommending that the giving of supplementary aid to congregations be separated from the Home Mission work proper, and that a Sustentation Fund be established, out of which the salaries of all the ministry may be increased to a minimum amount.

Rev. Dr. Topp, Toronto, moved that the Assembly receive the memorial and endorse the object contemplated thereby, and hope that at the earliest opportunity such action may be taken by the United Church as will effectually promote the establishment of a Sustentation Fund for the support of the ministry.

The motion was supported by Rev. Mr. Thomson, Sarnia, and was carried.

The rest of the sederunt was given to the reception of delegates from other Churches.

In the afternoon Dr. Proudfoot, of London, read the report of the Board of Management of Knox College. This report showed that the number of students last year in the theological department was thirty-two—twelve in the first year, twelve in the second, and eight in the third. In the preparatory department there was an attendance of three in the first year, two in the second, and seven in the third. The smallness of numbers in this department is owing to the fact that many of the students have left this department to take a full course in the University, and the number of those attending the University is yearly increasing, thus encouraging the hope that this department may be entirely dispensed with. However, the Board has to acknowledge that the number of those aspiring to the ministry is not at all commensurate with the wants of the Church, and home and foreign mission work on which the Church has entered. The income of the year amounted to \$8,123, and the current expenses, including \$375 as the proportion of agents' salaries, and \$425 for Dr. Wilkes' retiring allowance, amounted to \$10,091, leaving a deficit for the year of \$1,967, which, with the balance due at the close of the previous year, amounting to \$1,802, makes a total balance of \$3,770 now due. This deficit might partly be accounted for by the fact of a very large amount having been contributed for the new college. The amount received for the Bursary Fund was \$2,702, including \$1,400 from the estates of the late Dr. Boyd, John Alexander, and A. Smith. Of this amount, \$1,250 have been paid for scholarships and bursaries, and \$1,003 have been invested, and there is a balance of \$401 in the Treasurer's hands. The whole Bursary Fund investment amounts to \$7,250. The Endowment Fund now amounts to \$6,292. The college building will be finished for occupation next session, and in the meantime arrangements will be made to celebrate the opening. Although 113 settled congregations and twenty vacancies have not yet been canvassed, the subscriptions to the Building Fund now amount to \$110,000. Of that sum \$50,931 has been paid. The total amount expended on the building to date was \$43,747. The Board recommends that the other congregations be canvassed, and if the canvass is properly carried out it is believed there will be a surplus which it is proposed to extend in the erection of suitable houses for the professors. With reference to the boarding-house, the Board have determined that students' rooms shall be completely furnished and supplied, and that students occupying rooms in the College shall also board in it. Board and rooms shall not exceed \$3 a week. Only students in the theological course or preparing for it shall be admitted to board in the College.

Other reports in connection with the College were also read, and, on the motion

of Rev. Dr. Topp, were cordially received and adopted.

The Rev. John Seeger submitted the report of the Board of Management of the Montreal College. It showed that there had been an increase of students during the year, the whole number in the theological and literary departments being fifty-three, of whom seventeen were preparing for the French work. Contributions during the year were \$1,038; balance due on the building, \$6,235; deficit in ordinary revenue for the year, as compared with ordinary expenses, \$1,353.

On motion of Mr. Black, of Montreal, this also was, with like cordiality, received and adopted.

In the Kirk Synod a large amount of work was put through.

The Committee on Union Legislation submitted its report:

This discussed at length the difference between the Acts passed by the Ontario and Quebec Legislatures, and expressed an opinion that the difference between these statutes did not interfere with the operation of the statutes in either Province, and that little importance should be attached to them. Respecting the question as to whether the difference between the Act respecting Union and the Act representing the Temporalities Fund, as passed by the Quebec Legislature, so far conflict, as to be in-operative or mutually destructive, the committee stated that the question had been submitted to eminent counsel in Montreal, Messrs. Strachan, Belfrage, O. C. Ritchie, and Borlase, who concurred in the following conclusion:—

"1st. None of the clauses of the Union Act are repealed by the Act respecting the Temporalities Fund, both Acts having been assented to by the Lieut.-Governor of Quebec on the same day.

2nd. The two Acts must be read together, and, reading them thus, while the expression "even" if occurring after the word "successors" in section 11 of the Union Act would, when taken in its literal meaning, entirely defeat the object of the Act respecting the temporalities, and the provisions of both Acts are harmonized when the expression is taken as the word if standing alone, but emphasized by the word "even" preceding it.

3rd. That there is nothing to prevent the Act respecting the Temporalities Fund Act from being carried out according to its terms, should the Union now take place."

The committee after consulting legal friends in Toronto and Montreal, came to the conclusion that legislation by the Dominion Parliament was not necessary at present, therefore no application was made to the Dominion Parliament.

It was ordered that the report and legal opinions be printed, and that the discussion on the subject should be delayed till that was done.

Rev. Mr. McDonnell then submitted the report on the Manitoba Mission, which was received with thanks.

Various other reports were received and led to more or less discussion.

The report of the deputation on Union called forth some very strong speeches and the debate on it was adjourned to the next sederunt on Friday afternoon.

The Synod of the Church of the Maritime Provinces in connection with the Church of Scotland, met in St. Gabriel's Church, on Thursday, at 11 a.m. The Rev. G. M. Grant, of Halifax, was chosen Moderator. Nothing of importance was done at this day's meeting.

The Lower Province Synod met in Knox Church. The old Moderator, the Rev. P. G. McGregor, was unanimously re-elected. The business transacted in this Court during Thursday was also of no general interest.

On Friday the General Assembly of the Canada Presbyterian Church was taken up hearing the reports of different committees.

Rev. Wm. Mackenzie, of Almonte, from the Committee to whom the report of the Standing Committee on Temperance was referred for deliverance, reported as follows:—"The General Assembly would take this opportunity to renew the testimony borne against the evils of intemperance. Every year makes it plainer that intemperance is the chief cause of poverty, the great source of crime, and a most prolific cause of disease and death in the community. The Assembly also cannot but express their conviction that intemperance is a great external barrier to the progress of the church, being a frequent occasion of scandal and want of discipline, and hindering in a large measure in every department our work as a Church of Christ. The Assembly consider that intemperance is maintained chiefly by the customs of society in the use of intoxicants as a common beverage, and by the public traffic in strong drink. The Assembly, therefore, would earnestly recommend for the office-bearers and members of the Church the practice of total abstinence, and further would express a decided conviction of the expediency and total prohibition of the public traffic in this Dominion."

Rev. J. K. Smith, Galt, moved that the report be adopted as the deliverance of the Assembly on the subject of temperance.

Rev. Mr. Inglis, Ayr, asked if the report was adopted, would not every member, to be fair and square, require to be a total abstainer? He was one himself, and he would be glad to see every member of the Assembly declare himself over his signature a total abstainer before going into the Union. (Cheers).

Rev. Mr. Cochran said every member would have to interpret the report for himself.

The report was adopted unanimously, amid applause.

Rev. Mr. McTavish read the report of the Committee on Agad and Infirm Ministers support. This led to some discussion. The result was that the names of Rev. Mr. Monteath and J. G. Carruthers had their names put on the list of recipients from that fund.

Rev. Mr. Reid read the report of the Finance Committee. From this it appeared

that the different funds stood as follows on the last of May:—

Table with 2 columns: Fund Name and Amount. Includes General Assembly Fund, Knox College Fund, Home Mission Fund, Cash in Ontario, Merchants', and Royal Canadian Banks, Special Deposits, Debentures, and Cash on hand.

Table with 2 columns: Fund Name and Amount. Includes Knox College Endowment, Knox College Bursary Fund, New College Building Fund, Foreign Mission Fund, Widows' Fund, Agad and Infirm Minister, Home and Foreign Record, French Evangelization, Manitoba College, and Rev. J. G. Carruthers.

The state of the income of the different funds during the last ten years was given as follows:—

Table with 10 columns: Year, Annual Amount, Total Amount, Average Annual, and various other financial metrics from 1864 to 1874.

On motion of Rev. Mr. Lowry, of Brantford, the report was adopted.

In the afternoon sederunt considerable discussion took place on the petition from F. X. Jacquemet, formerly a Roman Catholic priest, for reception into the church.

Rev. Mr. Torrance read the report on Statistics.

The report began by naming the various congregations that had failed partially or wholly to report their statistics of finances, showing that twenty-seven congregations had failed to comply with the regulation of the Church in this respect, and several others had given very imperfect answers to the questions proposed. The number of ministers in the Church last year was 822, being 88 in the Synod of Montreal, 82 in the Synod of Toronto, 79 in the Synod of Hamilton, 73 in the Synod of London, and eight in Manitoba; this year the total number is 839, there being 76 in the Synod of Montreal, 87 in Toronto, 93 in Hamilton, 15 in London, and eight in Manitoba. Total increase during the year, 87. Last year the total vacancies were 73; this year, 72. Mission stations last year, 371; this year, 96. Number of families connected with the Church last year, 28,110; this year, 30,940, representing a population of 155,000. Number of single persons connected with the Church last year, 4,175; this year, 4,380. Communicants last year, 50,702; this year, 55,241. Additions to the Church last year by examination, 2,388; this year, 3,988. Additions by certificate last year, 2,923, this year, 2,960. Diminution by death and other causes last year, 3,509; this year, 4,050; this includes those who removed from one congregation to another. Received baptism this year, 4,928 children, and 199 adults. Receiving instruction in the Sabbath School last year, 85,020; this year, 37,655, the greatest increase being in the Presbytery of Hamilton. Connected with Bible classes, 9,405 last year; 10,373 this year. Sabbath school teachers last year, 4,094; this year, 4,479. Volumes in Congregational libraries this year, 121,084, and in Sabbath school libraries 96,726. Churches built during the year, 31, and manse, 14. Total income of the Church last year for all purposes, \$618,553, being an increase over the preceding year of \$67,652. The stipends promised amounted to an average of a little over \$750 to each minister, but the amount actually paid increased that sum to nearly \$800 for each minister. The report contained very elaborate comparative statistics of the Church since 1833.

On the Motion of Rev. J. K. Smith, of Galt, the report was received and adopted, and the thanks of the Assembly given to the Convener with a honorarium of \$125 for his great labour in preparing it.

Prof. McLaren, from the Committee on Reception of Ministers from other Churches, presented an interim report recommending that the following gentlemen be received as ministers of this Church: Rev. David Smyth, from the New Connexion Church, on application of Guelph Presbytery; Rev. Geo. M. Clark, from the American Presbyterian Church, on application of the Presbytery of Chatham; Rev. Mr. Amie, from the French Evangelical Church; Rev. Robt. Hartness, from the U. P. Church of the United States, on application of the Presbytery; Rev. A. Schneider, of the Reformed Dutch Church, from Illinois, on application of the Presbytery of Guelph; and Rev. Mr. Mackenzie, from the American Presbyterian Church, on application of the Presbytery of Ottawa. He concluded by moving that the report be received, and that leave be given to the Presbyteries interested to receive the gentlemen whose names had been read as ministers of the Canada Presbyterian Church; and that such Presbyteries be instructed to meet to consider the matter before the dissolution of the present General Assembly. The report was adopted.

In the evening Principle McVicar read the Report on French Evangelization. In connection with this several speeches were delivered, among the rest, one from Rev. Mr. Chiquiquy.

The Kirk Synod was all Friday taken up with the discussion of the legal measures taken to prepare the way for Union. The want of uniformity led some to think that delay was advisable, but at last the vote was taken, and by a very large majority it was agreed to proceed with the Union at this meeting of the Synod.

On Saturday the report of Committee on Sabbath Schools was given in.

It set forth that the reports received by the Committee were by no means full, but as far as they cover the ground they show a marked advance during the year. Many hopeful signs for the future are apparent. From the reports received it would appear that the number of teachers is steadily increasing, and an increasing proportion of

them are members of the Church, and generally more healthy views prevail respecting the relations of the Sunday School to the Church; there also seemed to be an increase in the efficiency of the teachers. In accordance with the recommendation of the General Assembly, nearly all the schools have adopted the International series of Lessons. Number of scholars reported last year, 37,665, against 35,020 the previous year; Sabbath School teachers reported, 4,178, against 4,091 the previous year. According to the recommendation of the General Assembly, many of the Presbyteries either have Sunday School conventions or devoted several sabbaths to the subject. The report gave full details from reports of Clerks of Presbyteries of the conventions held, and generally of the progress of the work during the year. The report recommended increased intimacy between the Church and Sabbath Schools and the formation of missionary societies in connection with the latter whenever practicable. It urged Presbyteries to see that Sabbath Schools were organized at every preaching station, and it also strongly recommended the organization of Sabbath School Institutes for the training of teachers in the cities and large towns.

In the course of the discussion on this subject, the Rev. Mr. Henderson, of St. Andrew's, 93 years of age, gave a speech which was listened to with great interest.

The report was received and adopted.

The report on the state of Manitoba College was read by Rev. Dr. Proudfoot. It spoke of the condition of that institution not being so satisfactory as could be desired, and recommended a commission to be sent to Manitoba to examine into the whole case, and make such changes as might be thought desirable. This led to a considerable amount of discussion, and no finding had been come to when the hour of adjournment arrived.

Nothing of importance was done by this court on Saturday. And the same might be said of the proceedings of the other two Synods.

On Sabbath the pulpits in Montreal were largely occupied by members of the different Synods; while Rev. Mr. McLennan, of Peterboro', preached before the Kirk Synod; and Dr. Topp, of Toronto, and Dr. Armstrong, of New York, before the General Assembly.

On Monday the remaining business of the different courts was finished, so as to leave the way clear for the Union on Tuesday.

In the C. P. Assembly arrangements were made for some provision for the family of the late Rev. James Nisbet. Though an appeal was not to be made to the whole church, it was thought that \$2,000 at least, would easily be raised by volunteer subscriptions, and the sum be invested for the benefit of the children. We have no doubt that this will be done, and any who are inclined to aid this very praiseworthy object, will be kind enough to send their subscriptions to Rev. Mr. Reid, Toronto. The report on Manitoba College was disposed by the adoption of the following motion by the Rev. Mr. McMullen, of Woodstock:

"That a Committee be appointed to gather information by correspondence and otherwise, and report to the next General Assembly."

While as to raising money for the buildings or doing anything further, it was thought better to leave the whole matter to be dealt with by the United Church.

On Montreal College, the following finding was adopted:—"The Committee appointed by this Assembly to consider the report of the Board of Management of the Montreal College, beg leave to recommend the following deliverance:

"1. That the Assembly express its pleasure at the continued prosperity of the Presbyterian College of Montreal, and satisfaction with the general efficiency of its work.

"2. That the second and third recommendations of the report be adopted, viz: That the Rev. John Scrimger, M.A., of St. Joseph's Church, Montreal, as he has discharged the duties of lecturer in Greek and Hebrew exegesis during the past year, be re-appointed for the following session at a salary, as before, of \$500; also, that the Board, not being prepared to recommend a successor to Prof. Cousirat, be empowered to continue their efforts toward this end, and that in the meantime the Assembly direct the Senate to provide suitable instruction for the French students in its care, the amount to be expended for the same not to exceed \$500.

"3. That with reference to the basis of the future annual income of the Montreal College, the Assembly take no action in the meantime."

The report of the Committee on the Reception of Ministers was read by Professor McLaren. Application for admission had been made by ten ordained ministers and ten licentiates. Of the ten ministers seven were received and three were allowed to withdraw their applications.

The following are the names of the licentiates recommended to be received:—John A. McAlmon, Mark M. Rouse, Allan Bell, C. D. McDonald, Alexander Stewart, William Stewart, John R. Battisby, James Fraser, and John J. Casey, all licentiates of the Presbyterian Church of the United States; and Francis X. Jacquemet, formerly a priest of the Church of Rome at Baltimore, U.S. With reference to the case of Mr. Jacquemet, who had applied for admission to the ministry, the Committee had examined and had also telegraphed to prominent Presbyterian clergymen in Baltimore about him, and the result was that before admitting him he be required to take a year's training in one of our theological institutions, and that after he has done so leave be given to the Presbytery of Chatham to license him. In the meantime the Committee recommended that he be placed under the care of the Presbytery of Montreal, and that they be authorized to give him such employment in missionary work as they may see proper.

After hearing Mr. Jacquemet the Assembly adjourned.

In the afternoon sederunt many items of business were disposed of.

Scottish Assemblies.

The Established and Free Assemblies met at Edinburgh on the 20th of May. Dr. James Sellar, of Aberdeen Synod, was elected as Moderator of the Established Assembly, and Dr. Moody Stewart of the Free.

In the Kirk Assembly the Committee on Patronage reported that on 190 clerics for compensation to pastor, under the new Patronage act, £55,000 would be required. In the Free Church Assembly Sir Henry Moncrieff offered the following resolution on the Patronage act: "That the Church continues to protest against the principle of law laid down by the House of Lords which led to the disruption; that the recent act does not change that principle, but tends to confirm it; that the Free Church has attained a position she is not prepared to abandon for re-establishment; that the existing connection between Church and State, being unscriptural, ought to be brought to an end, in the interest of religion and Presbyterianism, and that the Church should use all right means to enlighten public opinion on the subject."

Dr. Begg, moved "that the recent legislation is an important tribute to the principles maintained in 1843, and while removing a leading cause of division among Scottish Presbyterians, makes it hopeful that other causes of division may be removed, and that the Presbyterianism of Scotland may be united on reformation principles." Both resolutions were warmly debated by their authors and other leaders. The Assembly divided, and there were for Sir Henry Moncrieff's resolution 397 votes, and for Dr. Begg's 84, making a majority of 813 votes for the former. The Free Church continues, therefore, to refuse acceptance of the Patronage act as a means of reunion with the State Kirk. The total sum contributed to the Church during the year for all purposes, including ministerial support, was £211,084. The contributions to the Sustentation Fund were £168,696, an increase of £11,584.

St. Paul, the Ideal of a Gentleman.

The Contemporary Review, of England says: "St. Paul was the ideal of a gentleman. Witness his delicacy and tact, seen pre-eminently in advice and reproof: 'I praise not'—this is his euphemism, for 'I blame you.' 'I partly believe it,' when told of the divisions among his children. Mark his delicate tact with Festus, Agrippa, Felix. Note the dignity and sweetness on receiving the gift from the Philippian church, the grace with which he rejoices that 'your care of me hath flourished again'; then the anxious guarding against hurting their feelings; also hopefulness for them: 'Wherein ye were also careful, but ye lacked opportunity.' Let any one curious in these points read from the tenth to the twenty-first verses of Philippians iv. The passage is full of subtle touches of character. Professor Blunt, in the first of his lectures on the 'Fetters of St. Paul, traced out this characteristic of St. Paul, though from another point of view than ours. And, once more, if any reader would have a perfect model of consummate tact and intense delicacy, let him study St. Paul's urging of a request that might have been a claim, in the epistle to Philemon."

Dry Goods Christians.

There seems to be in the churches a great strife raging. It is an Austerlitz of ribbons. The carnage of color is seen all over our religious assemblages. Along on the outskirts of the Sabbath audiences you see, here and there, a picket of fashion. But down in the middle of the church are the solid columns, blazing away all through the service. Five hundred "broken and contrite hearts" covered up in rainbows and spangles. Followers of the "meek and lowly Nazarene" all a-jingle and a-flash. Ten cents for the missionary cause and two hundred and fifty dollars for trappings. Church of God hung by the neck with gold chains, diamond-locked. Unsophisticated person travelling on two yards of silk, dragged by the lady going up the aisle in front of him. Diamonds enough to give all India the Gospel. The item of dress among Christian people on the Sabbath day is an outrage on the Christian religion.

For graceful and beautiful apparel we have admiration. But this strife in Christian circles as to whom shall excel in costly millinery, and who shall dash up to the church door in gayest turn out, and who shall make the most blazonment of wardrobe, is one of the greatest hindrances to religious advancement. Our ladies' hats and shawls are so fine that on rainy days we are afraid to go to church lest we get a drop on them. Our head gear is worth more than our souls. We teeter and swagger up the aisle, to the disgust of good men and the grief of angels. Enough money is expended by the Christians of our city, in excess of the requisite outlay for dress, to relieve all the poverty, and educate all the ignorance, and balk all the crime. Much as the piety of our churches is being smothered under shirred basques and jabot ruffles and Louises. Some of our Christian gentlemen have boots so tight they can hardly walk in paths of righteousness, and they feel in church more like swearing than praying, because their corrus hurt; and our Christian women shut out the sun of righteousness by twenty-dollar parasols, lace-trimmed, silk-lined, silver-mounted. The poor are kept out of church because their plain apparel looks so bad in the contrast.

We want a great ecclesiastical reformation in this matter of Sabbath accoutrement. Since these religious parades out of the house of God. By your example make subdued and modest costume more popular than gaudy apparel. Do not put so much dry-goods on your back that you cannot climb into glory. You cannot sail into the harbor of heaven with such a rigging as that.—Dr. Talwage in Christ's an at work.

Poetry.

Rock of Ages Overt for Me.

IN ALLEVIATION, BY REV. HENRY C. GLEASON.

Jesus pro me peccatoris

Contra terra Iam letus, Tu per Kingdom peccatoris, Tu per sanguinem peccatoris, Tu peccatoris letus, Tu peccatoris letus, Tu peccatoris letus

Coram Te, nec justus forem, Quamvis totum vi laborum, Nec tibi nonquam ceno, Non est tibi, inoffensus, Tu sol tantum missus, Sed solus est et tuus

Ni in manu mecum fore, Sed me verum crucem gero, Vestimenta nudus oro, Opera debilis implore, Fontem Christi quero turbidus, Nil laves, moribundus

Dum horatus vita regit, Quando nos repulcens tegit, Morsus enim stare jubet, Sedens Judex inter nos, Jesus pro me peccatoris, Condar Intra Tuam latus

Through Life.

We slight the gifts that every season bears, And let them fall unheeded from our grasp, In our great eagerness to reach and clasp The promised treasure of the coming years;

Or else we mourn some great good passed away, And, in the shadow of our grief shut in, Refuse the lesser good we yet might win, The offered peace and gladness of to-day

So through the chambers of our life we pass, And leave them one by one, and never stay, Not knowing how much pleasantness there was In each, until the closing of the door Has sounded through the house, and died away, And in our hearts we sigh, "For evermore"

-Chambers' Journal

Who Live in India?

Among late matters of interest in India has been the publication of the general census report of this whole country. No census has ever been taken with so much care, and its results were therefore anticipated with special interest. The general result now made public has filled all with astonishment. On the basis of the last approximation to a general census, the present population had been estimated at 200,000,000. Even this, of course, represented a great density of population, for the total area of India may be roughly said to equal that portion of the United States which lies east of the meridian passing through the centre of Kansas; and into this area was crowded a population, on that estimate, five times as large as that of the whole United States. But this census gives the amazing figure of 240,000,000; i. e., the actual population of this country is found to exceed the supposed figure 40,000,000, or a number equal to the entire population of the United States. I do not know of any fact which so forcibly exhibits the density of population here, as this; that 40,000,000 of people could live here, and their existence be not suspected. Let the reader imagine a multitude which 40,000,000 should not be noticed, a multitude in which the entire population of the United States, so to speak, would be swallowed up and lost! And yet all the best judges agree that this high figure is certainly not over, but more probably under the truth. For multitudes of the people dislike and are afraid of a census, suspecting some injurious connection between census taking and taxation; hence a strong motive is operative in very many cases to understate the actual size of families. It is certain that the population of India very closely approximates to China, if, as some now imagine, it does not actually exceed it. Indeed, it is well known that a large population under native rule in remote and inaccessible districts, as a matter of fact, is not definitely included in this census, and it is probably quite safe to say that the actual population of this land is not short of 300,000,000!

The reader will doubtless be interested in a brief exhibit of the elements which go to make up this stupendous figure. I have found that even intelligent people in America very rarely have any correct ideas upon this subject. "What of course should the inhabitants of Hindoostan be but Hindoos?" This, however, is wide of the truth, as the following figures will show. It will be necessary first to take out of the total figure 50,000,000 living not under English rule but under independent native rulers. As to the composition of this population, no exact figures have been obtained. As to the remaining 190,000,000 under the English government, in round numbers 180,000,000, or about 93 per cent, are returned as Hindoos, and 41,000,000, or about 21 per cent, as Mohammedans. The aboriginal tribes count up 14,000,000, or about 8 per cent. The remaining 5,000,000 are divided in the following order of number between the Buddhists, Christians, Sikhs, Parsees, and Jews. These figures indicate to some extent lines of religion rather than of race; but religion and race still go together to a great extent in India. It should be remarked, however, that the small Buddhist and Sikh population should be classed ethnically with the Hindoos. Similarly Mohammedanism, although distinctively the religion of the descendants of the Mongul, Pathan, and Afghan conquerors of India, has come to comprehend a large population of pure Hindoos, proselyted, especially within late years, to the faith of Islam.

The composition of the Christian population, which is returned at 1,725,000, is a matter of special interest. Of this total, 915,000, or a little over one half, is Roman Catholic, next which come the Syrian Christians of south-west India, 340,000. The fruit of modern Protestant missions in India is represented by a quarter of a million native Christians. The European and American population is 128,000, which is about equally divided between the army of government officials on the one hand, and non-official residents on the other.

But the most significant fact connected with the census returns of the Christian population, is found not even in the goodly figure of 225,000 Protestant native Christians, but in the rate at which this class is

shown by the government returns to be increasing. This ratio of increase appears from this census to have been 61 per cent in the last ten years, against 5 per cent, the natural decimal increase of the Hindu population. Let the reader, therefore, observe that 61-5, or 56 per cent of increase represents the effect of Protestant missionary labour in India since 1864! And this is a statement made not by interested Christian missionaries, and from inadequate statistics interpreted by sanguine faith, but by the authority of the Indian government, after a census taken with more labour, pains, and exactness than any ever taken before. It demonstrates that, with only 517 Protestant missionaries to 200,000,000 people, with all the moderate instead of fanatic Mohammedanism and all the power and prestige of a venerable Brahminism against them, the Church of Christ is, as a matter of fact, gaining on the world to-day at least as rapidly in India as in the most favoured sections of America; indeed, the exact figures would be to the advantage of the Church in India.

We earnestly commend this fact to the attention of those who are wont to declaim against Christian missions as a fruitless waste of money! But even more earnestly should these figures speak to the living Church at home. We hear that many at home, who take an interest in missions are disheartened about India. I observe that the missions of the Reformed Church in India are ever calling for aid and support, which apparently comes only in a stinted measure. The Board of Foreign Missions of the Presbyterian Church tell us that they can grant no more enlargement of the work in India; that the hearts of the people turn from us to more encouraging fields. Nay, whispers have reached us that not a few in high places would be glad to see this so expensive and unpromising work in India abandoned by the American Church to English Christians. As if the husbandman having sown the precious seed and watched and watered the fields through months of drought should abandon them just before harvest time. If, indeed, the Church of England was equal to the evangelization of India, there might be a little force in such reasoning. But so far from this, although the British churches for the most part provide much more liberally for the support of their missionaries than do the various Boards in America, yet they can only raise a little over 300 missionaries. What are they among 300,000,000 people? Surely there are many, very many in our churches at home to whom India is a household word! A sad dishonour it will be to any American Church which shall for any reason renounce the Master's work in India. May that mind be found in all disciples of the Lord Jesus in America, which is also in their Divine Master of whom it is written, "He shall not fail nor be discouraged till he have set judgment in the earth."—Rev. S. H. Kellogg, in N. Y. Christian Intelligencer. ALLAHABAD, INDIA.

The Highest Mountain in the World.

For many years past Mount Everest, in that portion of the great Himalaya range which occupies the western part of the strange kingdom of Nepal, immediately north of India, has been regarded as the highest mountain in the world. It is known to the Nepalese as Gaurisanka, but the English name is Everest, in honor of a distinguished officer of the British Indian topographical survey. Its snow capped summit is 29,002 feet, or nearly five and a half miles above the level of the sea. Of course no one has ever ascended to this height, but its altitude, like that of the other lofty peaks of the Himalaya, was ascertained by triangulation, and until the present time it has not been supposed that any higher land existed on the earth.

If the news be true, however, which has lately come to us from the more distant East, there is a loftier peak than Mount Everest in the great island of Papua or New Guinea. This vast region, extensive enough to form six States as large as New York, is as yet almost wholly unexplored, except along its coasts. Lying close to the equator, where the Indian Ocean and the Pacific meet, it is the home of the cassowary and the bird of paradise, a country grand in its scenery, rich in its vegetation, and abounding in curious and beautiful forms of animal life—the veritable wonderland of the globe. An attempt to explore the unknown interior of the island was made from Torres Strait, which separates it from Australia, by Capt. J. A. Lawson, in the year 1872, and if we may believe his published narrative of the journey, which has just appeared in London, he advanced several hundred miles inland, and about midway between the north and south coasts discovered a mountain 32,738 feet high, which he named Mount Heracles.

The height of this mountain—over six miles—is not the only remarkable thing about it. Its apparent elevation is but little less than its actual elevation; for, instead of rising from a lofty table-land like the plateau of central Asia, it stands in a comparatively low plain only about two thousand feet above the ocean, and this gives a clear rise of more than 30,000 feet above the surrounding country. The traveller standing at its base could look up and see its snowy peak towering 30,000 feet skyward from where he stood. Under such circumstances the altitude of a mountain is appreciated.

Captain Lawson tells us that he undertook the nearest ascent, formidable as it appeared. He did not reach the top, but we believe the achievement which he relates is unparalleled in the records of mountaineering. Accompanied by one servant, he set out from the foot at 4 o'clock in the morning. They passed through dense forests in the first 2000 feet of perpendicular progress, found the limit of tree growth at eleven thousand feet, and by nine o'clock had reached a point fourteen thousand feet above the sea level—almost as high as the famous Matterhorn. A thousand feet higher was the snow line, and they began to suffer from the cold. As they pressed on, drowsiness began to overcome them. "Nothing was visible but snow of the most dazzling whiteness. Every peak and crag was covered with it, and it hung over the edges of the cliffs in long fleecy masses." Their eyes were affected by the

glare, and they felt themselves growing more and more numb. "At length blood began to flow from our noses and ears," says Captain Lawson, "and my head swelled in a distracting manner. I saw that our only chance of preserving us was to descend without delay; for we were in a perilous plight. Our lips and gums and the skin of our hands and faces were cracked and bleeding, and our eyes were bloodshot and swollen to an alarming extent. The thermometer had sunk to twenty degrees below the freezing point, and the air was so rarified that we were gasping rather than breathing. Our staves fell from our grasp, and we could not pick them up again, so we numbered were our arms and hands. It was now one o'clock and the greatest elevation we had attained was 25,314 feet."

They then turned back, descended to the limit of the snow in three hours, and arrived at their camp at the base of the mountain about half-past seven in the evening. Thus, in fifteen hours and a half, they had ascended an absolute height of 23,000 feet, to an elevation which we believe is greater than any ever before attained by man upon the surface of the earth, although balloonists have occasionally gone higher.

These are wonderful stories and the reader may desire to know whether we altogether trust in their authenticity and accuracy. The fresh, spirited, and interesting narrative in which we have found them is published by one of the most respectable firms in London, and is put forth as a genuine book of travels. The author's account of the flora, the fauna, and the inhabitants of New Guinea, contains much that is marvellous, and that certainly has hitherto been unknown and unsuspected. Some of his statements, also, are difficult to reconcile with our previously acquired knowledge concerning the island. Under these circumstances, his narrative is likely to be regarded much as we should view the testimony of a single, strange witness to a startling fact; we do not disbelieve it, but we should like to hear some corroborative evidence. This will probably be afforded by subsequent explorations.—Sun.

A Reminiscence.

WE ALWAYS MAKE OUR OWN MINISTERS.

It was early in my ministry when I heard these words repeated, and I thought there was something in that. A leading church in the city had been vacant for a year or more. It had been favored with the labors and love and prayers of an eminent servant of God, whom our whole Church loved and honored. God called him to the pastorate. This surprised us, as some of his class were his superiors, and the church was large, wealthy, and could secure almost any great preacher in the land, and was in every way a choice church, and besides, their former pastor was a remarkable man.

"Why did you call Mr. —?" asked my brother, Dr. —, of one of the elders.

"Why not?" was the answer. "You had your choice all over the land; why did you not call an orator, a brilliant preacher, a 'made man'?"

The elder, slightly offended, with a dignified air, as if representing the whole congregation, said, "We always make our own ministers." And they did. Ten years passed away, when I thought of the remark, and saw that he was what he ought to be, a "made man." They had seen it years before and felt it, too. Ten years more, and again I recalled the remark. He was a prominent man in the Northern Assembly, their Moderator, and honored over the land, few more so, and perhaps none. And now, thirty years have rolled by and I recall the words, "We always make our own ministers." They had done so before, and have done so again. The church and the pastor belong to each other, and they both belong to one Lord. They "made" him I know no one whose position, character and life I would rather have.

Churches have much to do with forming the life, character and preaching of their pastors. The record of that church is good, and the record of these two pastors is good, very good. Father Janvier, now among the blessed, early in life, was installed pastor of a large country church in New Jersey. I saw the good old man in the fiftieth year of his pastorate. That year he had received eighty into the communion, the spiritual children whom God had given him.

We always make our own ministers, would not be a bad motto for many churches, and would sound like words fresh from heaven to young ministers.—Christian Observer.

Career of a London Sheriff.

London changes are remarkable. The Sheriffs of London—it has two—occupy important places in its business and, therefore, in its public displays. One of the two figuring on this wet day is Mr. Sheriff Shaw. He is an extensive merchant in metals, an iron master in the Cleveland district, a literary man of very considerable ability and genius, who wrote a series of papers published under the title of "Notes by the Silent Member;" and he is deemed rich. Thirty years ago, or thereabouts, he was a small boy running after public spectacles, no doubt, when they occurred in the streets of Aberdeen. Nobody would have supposed then that the little lad was at all likely to be one of the two Sheriffs for the city of London, A. D. 1875, and bear a prominent part in the ceremony of opening to the public one of its more stately buildings. He was the son, I believe, of Roman Catholic parents, but as perversion or proselytism was never charged as a probable result of attendance on Scottish schools, he like other lads of his parents' profession, enjoyed the educational advantages conferred by them. He became an errand-boy in an ironmonger's warehouse. Being a clever boy, he made himself generally useful. In the course of a few years, growing into a thoughtful lad he disappeared. He was probably dissatisfied with the religious views that he had been taught, and that was, perhaps, one reason why he may have only wished to push his way in the world;

and a young lad is not much "missed" from a large town. He became a Protestant, and he prospered in the world, but out of his family nobody heard of the merchant's errand boy until he reappeared as a candidate for the representation of his native city in Parliament, on Conservative principles. He was defeated. He made many friends, however, and by them he was proposed at the general election last year. It was at the time in Egypt, looking for some new bridges and other engineering works in process of formation by his firm, for the Pacha of Egypt. He could only telegraph an address, which, coming from Egypt, required to be brief. He was again defeated—the second time in absence, but his position on the poll was greatly improved, and in course of years, he may probably become a member for Aberdeen. At any rate, the little errand boy of that city is now Sheriff of this city, and in course of a few years may pass the Lord Mayor's chair. I tell you his story in brief as he tells it, and as an encouragement to boyhood, or those of its specimens who are sharp to be also "well doing." Sheriff Shaw had made himself useful in all the positions he had occupied; had studied hard when others played or looked only for amusement, as, among other qualifications, he is conversant with "modern languages," and has well improved a natural capacity to understand them. He has in his own department attained a large store of scientific knowledge, and cannot have been an "idler."

False Economy.

With some inflexible housewives it is a boast that they never allow fires in the sitting-rooms after the oak-apple is formed on the tree; and so, in our crude spring seasons with an east wind blowing through every cranny, a family group is doomed to shiver, and the result is influenza and a doctor's bill exceedingly the cost of a ton of coal. But the lady, unconvinced of the fallacy of the dogmas, assigns the responsibility to the weather. "It is so inclement, you see."

There is, in some households, an especial observance of the twilight, at which hour a sort of curfew prevails, and a temporary cessation of employment is insisted on for the purpose of saving an inappreciable amount of gas or oil. The waste of that greatest treasure—time, is not considered. Within some other four walls, cold mutton is still a tradition, and persistently appears at the ill-stared juncture known as "washing-day." A neighbouring laundry and reasonable terms, will not induce a certain type of womanhood to rid her house of the steam and the scent of soap-suds; notwithstanding the remonstrance of her husband, and the fact that he variably has particular business in town on those ominous occasions, the practice is continued. The domestic atmosphere is, in a twofold sense, made an offence instead of an attraction, and all this, because to have the "washing done at home," is economical. Does a wife gain by dissenting from so simple a wish of her husband's, and is there, indeed, any profit in the whole transaction? Probably, more is spent through absence on "particular business," than is saved in the scullery at home. A lady of the penny wise persuasion arrays herself in her smartest to make a morning call upon a friend, living, perhaps, at the distance of two or three miles. Overtaken by a sharp shower-midway on her return, she is invited by the driver of a cab to shelter her sparkling apparel within it; but "cabs are so expensive," she mentally exclaims, and hastens on to reach home in the guise of a miserable, but blind to the fact that she has spoiled five pounds worth of finery in order to save half-a-crown! There is, in truth, nothing more tiresome or more pernicious than the results practically of misconceptions respecting economy. As in a state, so in a household, which is government on a diminutive scale, lesser considerations should yield to greater, and "saving" at the expense of objects infinitely important, is a waste of that which is invaluable, and not to be atoned for.—Victoria Magazine.

The average length of a farmer's life is sixty-five years—of a printer's thirty-three years.

SUN'S DISTANCE.—Dr. Galle's observations of the Planet Flora, in 1873, indicated 8.873 sec. for the solar parallax. The French observations of the late Transit of Venus, at Pekin, and St. Paul's Island, gave 8.879 sec. M. Cornu, from a long series of very accurate observations of the velocity of light, made last year at the Observatory of Paris, obtained 8.873, which would make the distance of the Sun from the earth 91,887,495 miles.

PRAYING FOR ENEMIES.—A little girl in an Italian Sunday School complained that some of the children hissed at her. Why did you not do your best to defend yourself, or complain to the master? inquired the mother. The child hung down her head and was silent. "What did you do, added the mother, "when they were seeking their pleasure in tormenting you?" "I remembered what Jesus did for His enemies," replied the child, "I prayed for them."

COREA is of immense importance to Russia, whose Pacific front now reaches from the Arctic to the latitude of 42, but with Corea would reach 35. It would then have the best mainland frontage on the Arctic shore of our ocean. Corea is 6,600 miles long by 100 wide, peninsular in form, with 1,200 miles of water front, favourably situated for commerce, half way between Japan and China, rich in soil and timber, weak as a military power, and without allies or friends. Its conquest would be of immense importance to Russia in the future, and might tempt the Czars to think of moving their capital to the Pacific, as they once hoped to take it to Constantinople.

Scientific and Useful.

WHITE CAKE.

Two cups butter, four cups sugar, six cups flour, whites of eleven eggs, one cup warm water on the butter; stir it to a cream; put the sugar in and beat it well; put three teaspoonsful of baking powder in the flour; mix well; beat the whites of eggs and put in last.

CORNMEAL PUDDING.

Two pints meal, one pint grated bread, one of molasses, one of brown sugar, one of sweet milk, two table-spoonfuls butter, a half teaspoonful of ginger and two of cinnamon, three eggs, half a teaspoonful soda, half a pint juncy apples and add one teaspoonful, if liked; bake half an hour. Sauce—cream and sugar.

BEEF'S KIDNEY.

Cut one kidney into neat slices, put them into warm water to soak for two hours, changing the water two or three times, then dry them, lay in a frying pan with some melted butter, and fry them a nice brown; season each side with pepper and salt, and put them round the dish; put in the centre a teaspoonful of lemon juice and one-half teaspoonful of powdered sugar, pour upon these a small quantity of strong beef gravy, and serve very hot.

BOILED SWEETBREADS.

The best way to cook sweetbreads is to boil them thus: Parboil them and then put them on a clean gridiron for broiling; when delicately browned take them off and roll in melted butter on a plate to prevent their being dry and hard. Some cook them on a griddle, well buttered, turning frequently, and some put narrow strips of fat salt pork on them while cooking.

MOTH PREVENTATIVE.

The following recipe for keeping moths out of clothing is a favorite in some families: Mix half a pint of alcohol, the same quantity of spirits of turpentine, and two ounces of camphor. Keep in a stone bottle and shake before using. The clothes and furs are to be wrapt in linen, and crumpled up pieces of blotting paper dipped in the liquid are to be placed in the box with them so that it smells strong. This requires renewing once a year.

DANGER OF PROTRACTED SLEEP.

But here, as in many other cases, the evil of deficiency has its counterpart in the evil of excess. Sleep protracted beyond the need of repair, and encroaching habitually upon the hours of waking action, impairs more or less the functions of the brain, and with them all the vital powers. This observation is as old as the days of Hippocrates and Aretæus, who severally and strongly comment upon it. The sleep of infancy, however, and that of old age, do not come under this category of excess. These are natural conditions, appertaining to the respective periods of life, and to be dealt with as such. In illness, moreover, all ordinary rule and measure of sleep must be put aside. Distinguishing it from coma, there are very few cases in which it is not an unequivocal good; and even in comatose state the brain, we believe, gains more from repose than from any artificial attempts to rouse it into action.—Edinburgh Review.

GRAPE.

Few people give themselves the trouble of inquiring into the origin of the custom of placing grape on the door of a house where there has been a recent death, and many suppose that it is a local custom of recent introduction. It has evidently had its origin in the ancient heraldic customs of the Anglo-Saxon race, and is as old as the time of Henry I., of England, who reigned from A. D. 1100 to 1135. Even at that period, *Hatchments*, armorial ensigns, were placed in the front of houses when the nobility and gentry died. These hatchments were of a diamond shape, and contained the family arms, quartered and colored with sable, in such a manner that the spectator, at a glance, could tell what branch of the family was dead, whether young or old, married or single, widow or widower.

A PERPETUAL PASTE.

Dissolve a teaspoonful of alum in a quart of water. When cold stir in as much flour as will give it the consistence of thick cream, being particular to beat up the lumps, stir in as much powdered rosin as will lay on a dime, and throw in half a dozen cloves to give it a pleasant odor. Have on the fire a teacup of boiling water in a suitable vessel, pour the flour mixture into it, stirring well at the time. In a few minutes it will be of mush. Pour it into an earthen or china vessel, let it cool; lay a cover on, and put in a cool place. When needed for use, take out a portion, and soften with warm water.—Paste thus made can be kept twelve months. It is better than gum, as it does not gloss the paper, and can be written on.

HOW TO COOK BEEFSTEAK.

Some time since a complete encyclopedia of useful knowledge, in human form, became an inmate of a family. When this learned guest came among them he was constituted as an oracle in many cases, and was asked one morning, "Would he tell or show them a better way to cook the steak for breakfast?" He took the thin, long-handled frying-pan from its nail, and putting it on the stove, heated it quite hot. In this he put the piece of steak previously pounded, but to their surprise did not put a particle of butter in the frying-pan, and did not salt the steak. He allowed the steak to merely glaze over, and then turned it quickly to the other side, turning it several times in this manner until it was done. Four minutes were not employed in the operation, but a juicier steak was never eaten. It was, when done, laid on the platter, previously warmed, and was buttered and salted and set a moment in a hot oven. Allowing the steak to heat but a moment on each side, helped it to retain all its sweet juices, and putting the salt on at the last moment, after it was on the platter, drew out its juices.

Courtship

There are certain young ladies in the world (writes a philosopher) who hold peculiar notions as to the attractions they receive from gentlemen. They seem to think that if a man is polite and agreeable to them, if he appears to take pleasure in their society, and calls frequently, that he is bound to propose marriage. Strange to say, some mammae labour under this delusion. A short time ago a friend of ours visited a young lady three or four days in succession, and as he was leaving the house for the last time, the mother called him into the parlour and asked him what his intentions were. Our friend promptly responded that he had no intentions whatever, and politely wishing the old lady good afternoon, left the house for ever. We live in a "fast age," and it would almost seem that courtship must be conducted in the same railroad speed as other things. Marriage is a serious matter, requiring long and earnest consideration. Two young people may be everything that could be wished for; they may be amiable, affectionate in disposition, and yet, because their tastes do not assimilate, they will live a very unhappy life together. How are these young folks to find out each other's tempers and disposition if it is not by time spent in each other's company before the marriage? There can be no doubt that the numerous unhappy marriages which are made in the present day arise entirely from the fact that the courtship is too short. Marriage is not regarded with sufficient reverence; it is often hurriedly entered into and speedily repented. Truth compels us to state that this is caused in a great measure by our young ladies. As we have just stated, they appear to think that if a man is polite and agreeable to them, he is in love, and is bound at once to declare his intentions. They forget that in seeing for a wife a man ought to look for something more than bright eyes, a brilliant complexion, and white teeth. These are all very well in their way, but beauty is effervescent, and the day will come when other qualities are found necessary to bind a household together.

Spiritualism.

In the following passage which we take from the International Review, is an attempt to outline a theory by which to account for the phenomena of somnambulism, mesmerism and spiritualism. However defective it may be, it is worthy of thoughtful perusal.

"It is more credible than many things which humanity has been compelled to accept as true, and is far better proved than some, that the combined brain and nervous system of animate nature constitute, so to speak, a battery, of which each several brain and nervous system is a section; producing its phenomena without personal consciousness in its collective or combined, and sometimes with and sometimes without, in its individual manifestations. There is no difficulty in denying the difficulty of the subject; and he would need to be very much or very little learned, to start a theory in which he could place unwavering confidence.

"The hypothesis of a common force like gravitation, or a common medium like the ether, or a universal influence like magnetism or electricity, would seem to account for a larger number of the phenomena than any other; but whether it comes up to the scientific requirements of accounting for all, it would be imprudent to affirm. As there can be no generation of force without a corresponding expenditure of material; and as the spiritual manifestations, as they are called, are often exhibitions of force without any apparent expenditure; the supposition of a vast generative apparatus that can be drawn upon without consciousness on the part of those who contribute to its maintenance, acquires plausibility. If this all-pervading potentiality, whatever it may be called, is a bond of alliance between all animate nature, the fact may explain the origin of these exhibitions of force, such as only a low grade of intelligence would initiate, and whose purpose is only to frighten and injure. Finally, as the mental phenomena from such source must represent its average mind, it would account for the poverty, in any intellectual point of view, of spiritualistic deliverances."

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Official Announcements.

MEETINGS OF PRESBYTERIES. STRATFORD.—In Stratford, on 1st Tuesday in July, at 11 o'clock a.m. HURON.—At Goderich, on 1st Tuesday of July, at 11 a.m. BRUCE.—At Paisley, on the 2nd Tuesday of July at 2 o'clock p.m. BROCKVILLE.—At Prescott, on the 3rd Tuesday of June, at 2.30 p.m. PARIS.—In Knox Church, Woodstock, on the first Tuesday of July, at one o'clock, p.m. SIMCOE.—At Barrie, on Tuesday, July 6th, at 11 a.m. HAMILTON.—In the McNab Street Presbyterian Church, Hamilton, on the second Tuesday of July, at 11 a.m. CONORNO.—At Mulbrook, on the first Tuesday of July, at 11 a.m. KINGSTON.—In Platon, on the 2nd Tuesday of July, at 10 o'clock a.m. GUELPH.—In Chalmers Church, Guelph, on the second Tuesday of July, at 9 o'clock, a.m. TORONTO.—In the Lecture Room of Knox Church, Toronto, on Tuesday, 1st June, at 11 a.m. BROCKVILLE.—Will meet in Eskimo Church, Montreal, during Assomb at call of the Moderator.

ADDRESSES OF TREASURERS OF CHURCH FUNDS OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH CHURCH OF SCOTLAND.

Temporalities Board and Sustentation Fund—James Croil, Montreal. Ministers, Widows' and Orphans' Fund—Archibald Ferguson, Montreal. French Mission—James Croil, Montreal. Juvenile Mission—Miss Machar, Kingston Ont. Manitoba Mission—George H. Wilson, Toronto. Burial and Burying Fund—Prof. Ferguson Kingston.

PARCELS OF TRACT NO. 2. "GIVING AS AN ACT OF WORSHIP," have been sent to all the ministers on the roll of the Synods, as far as possible, for distribution among the congregations. If any of the congregations or mission stations have not received them, and wish a supply, they are requested to send their application, stating number required, to W. KING, No. 615 Craig Street, Montreal.

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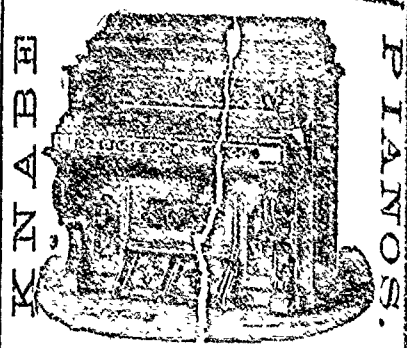
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