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# British American Presbyterian.

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## Contributors and Correspondents.

### THE BASIS OF UNION.

ALTOUR BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—It seems far easier to vote on the proposed Basis and Resolutions than to justify them before the public; and Presbyteries are, by larger or smaller majorities, declaring their satisfaction with them, and authorising the coming Assembly to ratify the Union, in the face of dissatisfaction and opposition that exists. Notwithstanding, of no endeavour still to open the eyes of the members of the church to the position into which they desire for Union and a blind confidence in our leaders is hurrying us, and begin by sketching the history of this movement.

Several years ago the C. P. Church made overtures for Union to "the Church in connection with the Church of Scotland," which, on both occasions, were contemptuously treated. More recently (as it is reported) some leading ministers of that Church appointed Dr. Ormiston, requesting him to inaugurate a similar movement, which he did without any authority, though with the connivance of some who are now on our Union Committee. Dr. Ormiston's conduct gave offence, but a committee was appointed, as he suggested, who also took upon them to go beyond their commission, and draw up a "Basis and Resolutions," which they, without much regard to the conscientious convictions of brethren, have laboured to keep the church from modifying or changing, even to the extent of leaving out Resolution 4th, though one of their number now admits it to be useless. I know some changes have been made, but rather than agree to try to get any such modification as might meet the views of those with whom I act, the Committee resigned in a body. The Assembly of 1872, instead of (as it ought to have done) appointing a new Committee, being, to some extent at least, under the impression that the old one wished to be reinstated, restored them. Having got into office again, they, instead of asking for some new document, such as the Assembly of 1872 evidently sought, resolved to seek, amid the records of the past, and returned in 1873, bringing back the old Basis and Resolutions, unchanged in language, but rendered doubly offensive by the reference in Resolution 3rd to the Act of Independence (for it was one of the documents read).

This Act, which our Committee presented with such a flourish of trumpets, as "a clear and decided statement of the practical bearing of the doctrine of the Headship of the Lord over His Church," and what should remove all our objections to the Basis, was passed in 1844, after the disruption took place in this country, and has done duty against our church and principles from that day to this. As soon as it appeared, it drew upon it the reprobation of those who adhered to the Free Church, as false from its commencement to its close, and with cause. The statement that "the freedom and independence of this Synod has been repeatedly, and in the most explicit terms, affirmed, not only by itself, but by the General Assembly of the Church of Scotland," the explanation of the "connection" therewith given at the close of the Act, and therefore the whole document is mendacious, and yet it has to be "assented to by ministers at their ordination." The alleged acts of the "General Assembly," or of "this Synod," cannot be produced; and not only is there no such evidence of the boasted "independence," but it was as a part of the Church of Scotland, that the Presbyterian Church in Canada got its share of the clergy reserves, and all the property which it possessed before 1843. All that, in fact, belongs to the Church of Scotland now, in so far that it cannot be alienated without an act of the Imperial Parliament; and further, it is said that the Principal of Queen's College is appointed by its General Assembly. And yet, this false "Act," an Act, moreover, which mentions neither *Cæsar* nor the *Lord Jesus Christ*, and which does not profess to exclude the one more than the other, but rather gives the *Lord's* place to *Cæsar*, by the phrase, "in connection with the Church of Scotland," and is relieved from the charge of Atheism, when it claims for the Church that passed it, "final, supreme, uncontrolled jurisdiction," only when it is viewed in the light of its preamble, and as designed to declare the relation of the churches here and in Scotland, if not give to our Committee to mislead them, they were allowed to carry away, under an entire misapprehension as to its meaning and object, and have been allowed to use to mislead our Church. (I question not the honesty of our own Committee, but how can I admit that those who took a part in drawing up and passing it, and have used it for 30 years, did not know its meaning.) And our last General Assembly, under the same leadership which it followed in 1872, when it directed the Committee to try to get "some deliverance" to meet the wishes of the dissatisfied among us, thanked the Committee "for their important services," the chief of which, for the previous year, was, in reality, the overriding of the instructions given by the previous Assembly, and the exhumation, and pre-

sentation, and glorification of this miserable and false document, and a number of Presbyteries have sustained this action of the supreme court.

If so far, then, as this sketch goes, we appear tired of playing secession and disruption, and as knocking time after time at the door for admittance into the other Church, willing to accept of almost any terms which they may be pleased to offer us. And when we examine the proposed Basis and Resolutions, we find that they complete our humiliation. If we accept them we agree—

I. To drop those articles regarding the Headship of the Lord Jesus, which we have in the present Basis, without getting any equivalent.

II. To be bound, in "Church relations," to all churches that profess to be Presbyterian, and this not merely in the matter of the reception of ministers, but in all that is akin thereto. The 4th Article is designed to place the United Church "in such Church relations to churches holding the same doctrine, discipline and government with itself, as that ministers and probationers from these" shall be received into it. That means that we are to be substantially one with all these Churches—every thing is included short of incorporation, and it is plainly implied that there is nothing except locality which could justify our maintaining a distinct organization. Now, with such an article in our basis, we shall no longer be independent of these other churches, as long as their professed doctrine, government and discipline remain unchanged we are bound to them, however they may deviate in their application of their principles. The Presbyterian Church of Canada at one time refused to have a intercourse with "the old School Church," on account of its complicity with slavery, and to receive a "new School Church" deputy. Once this 4th Article is adopted, no more such pranks can be played. We cannot even claim to question, on any point, ministers who may come to us from those churches described in the Article, any more than we may one of our own when passing from one sphere of labour to another. I know the Article says we are to receive ministers from these bodies "subject to such regulations as may from time to time be adopted." But, inasmuch as we are to be in a close Church relations as possible with these Churches without being formally incorporated, all that is to be or can be left for the United Church to regulate, is the mode of reception of ministers, that is, whether that shall be done by Synod, or Assembly. I am not sure that a term of mission work even can be prescribed to them before they are eligible to be called. The article itself draws the distinction between fraternal and church relations. I suppose it is meant that we may take ministers from all denominations, and especially from those with whom we are to have fraternal relations, if, on examination, we find them suitable, but the Article means, that those who come to us from Presbyterian Churches are to have an easier access, and what is that, or what is the meaning of fraternal as distinguished from Church relations, or what influence is the latter to have on the reception of ministers, if, after all, we may examine them as if they came to us from other quarters? The "regulations which may be adopted" must not conflict with "Church relations," and these demand that we admit applicants without asking them any questions. The extent of the relations proposed in this Article does not differ materially from what is admitted in "the Act of Independence," and I can no more accept of the one than of the other. The putting all churches on a footing of the sugar coating of the pill, but I object to the whole plan. The United Church should be left free to regulate its alliances as it may see cause, and not be, in its basis, bound to Churches whose action it cannot in any way control. I am not opposed to our taking ministers from any church. I object to our being bound in our Basis to accept without examination those who may come to us from certain churches. But what objecting to be bound to any church, there is at present a special reason for refusing to be so to the Church of Scotland. That Church is in such a condition, that, while nominally "holding the same doctrine, government, and discipline" as we have, "if the government would order it to deny the divinity of Jesus Christ, or adopt the worship of the Virgin Mary, it is legally and morally bound to obey;" and, moreover, pronounced Broad Churchmen teach in three out of its four divinity halls. Dr. Tulloch, who has long condemned Calvinism, and desires a less definite theology; Dr. Wallace, who is accused of saying that we must suspend our judgment of the resurrection of the Lord Jesus, till scientific men have determined its possibility, and who has by a lame explanation barely escaped removal from office; and Dr. Caird, who is alleged to teach substantially that it matters not whether we believe in Jesus, or are infidels, if we are only honest, and which welcomes Mr. Knight, of Dundee, who has practically acknowledged that he cannot accept the doctrines of our confession as held by the Free, and has joined the Established Church of Scotland. If this 4th Article is adopted, these men or their students must, if they offer, be received by us without question, because we shall then be in Church relations with their Church relations formed, ostensibly to make their admission among us easy. It seems that our ministers and elders, are, to a large extent, prepared to adopt this article, and our people prepared to bind themselves in the very basis of their church and when there is no call for doing so, to an article fraught with such consequences, and to churches, not one of whom ever thinks of reciprocating our action; and especially, are they prepared to bind themselves to the established Church of Scotland, and this through a course of procedure, which as already shown, can leave

no other impression, than that we have abandoned our position and principles, and approve of an ecclesiastical edition of the Washington capitulation, and that a variety worse than its predecessors. Again this 4th article will give us a new term of communion. At present, all entrants on office, must accept of our Confession of Faith in terms of the basis of the past union; but when the new basis is adopted, they must accept it in terms, at least of the basis, and I think I can show that there were cause for so doing in terms of the resolutions also, and thus be bound to confess that the established church of Scotland, is at least as sound on the doctrine of the Headship as any of the other churches, that the early secessions, and the disruption were crimes, and that all that is in these scraps of history is commendable. These form in reality, though not in name, part of the basis. They are all as much doctrinal as the 4th article, and some of them are designed to determine the future action of the United Church. If we adopt these, we agree—

III. That instrumental music and anything else which exists in connection with worship, in any congregation of the negotiating churches, is proper in the public worship of God. It is not enough that these things be allowed, but the allowing of them is made a term of communion.

IV. We agree to commend the Act of Independence. That is one of the documents referred to in resolution 3rd, and the most notable, owing to the position and duty assigned to it by our own laws, and the last Assembly, and a large number of Presbyteries, as if it was the very thing sought by the Assembly of 1872, or at least such as should satisfy those of us who were before dissatisfied with the basis and its solutions. If we accept of this resolution, that, coupled with the fact of our seeking union so often, and being willing to give up our present articles on the Headship, and to enter on church relations with the church of Scotland, may in all things be quoted to show, that the parties to the union, were, not only satisfied with the attitude of that church, regarding that doctrine, but, if anything gave it a preference, to that assumed by the other churches, though it rests, not on the Confession of Faith and the scripture, but on the Scottish Benefices Act, known as Lord Aberdeen's bill, and has sacrificed the doctrine of the Headship of the Lord over His Church, on every conceivable point of Church action, and bound itself, as already asserted, to do whatever the state requires of it.

V. We shall (if I am not misinformed) agree to have the principal of Queen's College nominated by the General Assembly of the established Church of Scotland.

VI. We shall declare our satisfaction with the disposals of funds, of which about one fourth part was said to have been obtained dishonestly.

And, lastly, we shall adopt that Dr. Somebody moved, and Mr. Somebody seconded, and the committee agreed to some finding. Had the committee agreed to recommend to their respective churches, somewhat as follows:—1st. That diversity of sentiment regarding state grants, to educational establishments under denominational control, need not prove a barrier to union. 2nd. That it is not expedient, at present, to adopt any resolution regarding the appointment of theological professors, &c. No one could say that they were not presented in a business like manner.

I earnestly desire that my brethren may yet pause, (it is not too late,) and ask themselves, is it fair, or honourable, to force us, at the expense of a solemn compact, entered into at the last union, and renewed at each induction of office-bearers, to give up our own terms of communion, when no one can say these are wrong, and accept of now, when we repent. We do not insist that no change be made, though we do not wish any. We ask to have in the new, nothing but what accords with our principles and was recognized in the seven Presbyterian unions formed since 1855. We believe that the doctrine of the Headship was in the confession before these others were formed, yet it has a place in every basis, and our own last union would not have been consummated without our present articles. Such are now spoken of disparagingly, and I am asked would you cause a disruption for the "expression of a principle." My reply is, would you cause a disruption, by taking such from us, when you cannot say they are wrong, and forcing on us articles which we repudiate. These return cannot feel themselves bound in conscience, to insist on the basis no other. Our own Committee tells us that no conscience in all the negotiating churches, would be aggrieved, if all we ask were done; and can Christian men violate a compact which they cannot say is wrong, and force another on retracting consciences, or drive us away. Do I threaten when I say I will not, I cannot before God accept the terms proposed, more than the Committee when they say that the other Church will not grant what we ask? And yet I believe they never asked them. I am no enemy to union, I wish to see the prayer of our blessed Lord in John xv. 21, answered, as he himself taught it, by the bestowal of his glory John xv. 22, and though the proposed Union is distasteful to me, I would not work as I am now doing, did I not dislike the basis and resolutions. I do not wish the union to take place unless there is a revival of religion in the other Church, but if our own Church is ready to have a Union, I wish to have the basis such, that I need not separate. If the proposed basis is passed there is but one course left for me. A dissent might perhaps save my conscience, if the United Church were to participate all the wrong proposed in the basis, but to keep by the United Church while disavowing from the basis, seems to me much like Pilate's act in washing his hands, an acknowledgment that he knew his duty, but lacked the courage to discharge

it. And now, let me in closing, warn those who are opposed to the basis, that the first meeting of Assembly may commit the Church irrevocably, and I am far from confident that it will not do so, and urge that such ministers and elders as can do so, will meet in Toronto, in the basement of Cooke's church, on the evening of Monday, and throughout Tuesday before the close of College, for prayers and conference, if they are, on any grounds, unwilling to have the Union passed on the proposed terms. Our leaders, at last Assembly, insisted on sending down the remit under the barrat act, in order that they might have the legal power to pass the union. Both Supreme Courts met in Ottawa for this purpose. The opinion has been promulgated that Presbyteries must confine themselves to give their judgment on the remit without regard to circumstances. The Assembly is getting the power our leaders sought, and yet they say "it is folly to speak of a disruption at present," and cry peace, peace. The Assembly can take all matters into consideration and it is to be hoped they will have wisdom to deal with them. I pray God it may be so, but when I consider this indifference to our views and feelings in the past, how all has been planned for this juncture, and the means used to reach the foretold result, I cannot say I have very sanguine hopes, and I wish to be prepared, lest the result we dread come on us, and our protest even not ready. For myself I deplore the prospect, am anxious to avoid a separation, and if it is to come, to leave no room (if possible, for bitterness of feeling and rancour, when probably ending this correspondence, I ask no commiseration, I appeal to no one's pity, I claim only justice, and the exercise of brotherly love; and that the majority will not press forward in the exercise of conscious power, and the hope that we may grumble and submit. No Christian can now ask, or expect some of us to do so, and thus close our lives amid dishonour, and leave our names for a reproach which they are remembered.

I trust in God we shall be ready for whatever alternative may be presented to us, and praying that God may enlighten and guide us all.

I remain, yours truly,  
JOHN MAC TAVISH.

### Keeping Track of Church Members.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Allow me to call the attention of Sessions to a question of great importance and one which is almost, if not wholly overlooked; namely, *What becomes of the members who leave our churches duly certified?*

When a member in good standing moves from our congregations, and goes to a distant part of the country, we are seldom able to ascertain whether he has entered into fellowship with the Church in the locality to which he has gone. It may be that through neglect they abstain from Communion for some months, and possibly when they present themselves for membership, they offer a certificate more than a year old. We all agree that this is wrong, that it implies a lack of interest in, and appreciation of, the privileges of communion, and has such a tendency to foster the spirit of indifference that, it is feared, not a few who had been for years professing Christians allow themselves to fall out of Church fellowship. To remedy, in part at least, this wrong, I would suggest that wherever a member is received from another Church, the Clerk of the Session that receives him should communicate the fact of reception to the session from whose bounds he has come. A form of certificate such as the following which we are about using in our Session might be employed:—  
Hamilton, Ont. .... 187 . . . . .  
This is to certify that on the ..... day of ..... 187, Mr. A. B., was received as a member of the "Central Presbyterian Church" at this city, on certificate from ..... church, .....

..... Session Clerk

Thus if the member united with the church in the locality of his new residence, the Session by whom he is certified will be at once made acquainted with the fact, which fact can be noted opposite the name of the member on the Communion Roll.

I am convinced that if this plan were generally adopted, it would not only prove a source of satisfaction to our Kirk-sessions, but if members were made aware of this anxiety on the part of the Church to trace their history, it would induce greater promptness in the presentation of certificates, and consequently lead to a deeper interest in their spiritual welfare.

The plan is certainly worth trying.  
Yours truly,  
JOHN McCOLL.  
Hamilton, 3rd March, 1874.

Hitherto the Waldensian missionary churches throughout Italy have been dependent upon the Synod at La Tour. Now they are to be recognized as a Presbyterian basis and will practically form the Presbyterian Church of Italy. There are 88 of these churches in Italy and Sicily, supported at an annual cost of \$20,000, which is mostly supplied from England. The so-called Free Church of Italy is nearly a large as the Waldensian.

### THAT ONE RUSTY SCREW.

The Observer, an English newspaper makes the following remarks on the loss of the steamship *Ville du Havre*—

"That she was a magnificent vessel there can be no doubt. She was only built in 1865, and from first to last over \$270,000 were expended in her construction. She was massive in build, and of undoubted strength and buoyancy. She had the most perfect pumping apparatus that can be imagined. The iron on her sides had been carefully tested and there was no stint in the use of it. She had eleven water-tight bulkheads, and, lastly, she was well officered and manned.

The one weak point was a rusty door handle. Among the eleven bulkheads there were three which were pierced with doors. Each of these bulkheads had two doors, and they were so made as to be capable of being closed water-tight like the bulkheads themselves. The blow from the 'Loch Earn' struck the engine room. One of the bulkheads in the engine room, and only one, had doors, and if these had been closed the water could not have got further than the engine room, and the ship would have floated. The arrangements for closing the doors were on the upper deck, and consisted of powerful screw levers, the handles of which were fixed to them so that by no chance could they be missing at the critical moment. It is in evidence that when the crash took place one of the engines rushed to the screw lever and attempted to close the door. Had he succeeded in doing this the vessel would have been saved. He failed, and why? Simply because somebody, whose duty it was daily to see that the gearing was in working order, had failed to do it, and the screw had become corroded, and would not turn. The failure to turn the screw could not, says the *Engineer*, have resulted from any pressure of the water, but only from the cause just stated. Our English contemporary very properly says:—"It is sad to reflect that if this single bulkhead had been properly secured the whole vessel might have been saved, and certainly sufficient time would have been allowed for saving those who were not killed by the falling masts. It may be right to ask whether any other ocean-going steamers are subjected to a similar neglect. It is vain to build vessels in compartments with water-tight doors in the bulkheads, and every contrivance for getting rid of the water, if the doors are to be left open and the apparatus allowed to get out of order."

Here, then, we see what one rusty screw did. It caused the loss of a very costly steamship, the loss of her cargo, and a loss compared with which the others were as nothing, the loss of over two hundred human lives, together with the suffering and sorrow of surviving friends flowing therefrom; or, at least, but for it that steamship could have been kept afloat long enough to have allowed all who were drowned to be saved. That one rusty screw was, therefore, anything but an insignificant matter. Everything else was complete, but that availed nothing, when this screw would not do its duty in the hour of greatest need.

Now, there are many who, though they do not make a mock at all sins, believe that certain ones are only trifles. It is true that "some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others." But it is as true that "every sin deserves God's wrath and curse both in this life and in that which is to come." Suppose, then, that a person should commit only one sin, and that one of the least heinous, if it remained unforgiven, it would most certainly ruin his soul for ever. Or, suppose that God were to forgive all his sins save one, and that one of the least heinous, the same would be true. How foolish, then, it is to call that a trifle from which such awful consequences flow!

Reader, dost thou look on any of thy sins as trifling? Then, it is unforgiven, for thou dost not repent of it; but without repentance there is no forgiveness. "Except ye repent ye shall perish." Sad, therefore, is thy condition. Think of the one rusty screw in the *Ville du Havre*. Betake thyself, without delay, to Him "in whom we have redemption through His blood the forgiveness of sins," and whose blood cleanseth from all sin."

T. F.  
Metis, Quebec.

### Champagne Bribery in High Places.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Is it compatible with the dignity and honour of our Local Legislature to be "treated to a champagne *quadeamus* in the Parliamentary buildings, and that by the promoter of a Railway Bill to come very shortly before those very persons in their legislative capacity? To me the proceeding seems to have been of a very discreditable character. What difference was it from "treating the crowd" at a tavern bar?

I am,  
ONE WHO WANTS TO KNOW.



The Pastor and People.

Former Sins Revealed.

BY REV. JOHN HALL, D. D., NEW YORK.

An eminent public man has had unexpected opposition raised to him, as the recipient of an important position, by the disclosure of a letter written many years ago. Forgotten possibly by himself, and unknown except to a few individuals, it might have been supposed impotent for evil and buried in oblivion. But *litera scripta manet*—what is "in black and white," stands. It had thought of it, and of its being dragged into the light of day, it is possible it would have disquieted him, in the measure in which he valued the esteem of those to whom it was offensive.

The circumstances may illustrate one form of that peace which is so frequently magnified in Scripture among the blessings of the believer. He is now in Christ reconciled to God; he is, by adoption a son of God; divine grace has made him an heir of heaven. But no merit of his own such distinction. He is sensible of many an open, and many a secret sin. The disclosure of his heart and life to his fellow men would possibly cool many a friendship and modify the opinion of many an admirer. Now why does he not live in dread of these things being brought before Him who has received him into His family? He must know that he has enemies, and that they are neither waiting in audacity, nor deficient in knowledge. Why does he not fear disclosure and degradation?

Because all that was cleared up and settled when he was accepted. To begin with, the Lord knew all, and showed pity and made overtures notwithstanding. From his side the man "made a clean breast," confessing all and keeping back nothing. Between him and the Almighty all has been open. The divine Father knew how much he needed forgiveness, and the penitent believer did not wish to hide anything, and the forgiveness was frank and full as it was intelligent. There was no reserve on either side, as the one accepted the offered mercy in Jesus Christ, and the other declared him "accepted in the beloved." Now, when the believer recalls his sins, instead of covering under the fear of discovery and consequent rejection, he points to the promise made concerning the Lord's people. "In those days, and at that time, saith the Lord, the iniquity of Israel shall be sought for and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." (Jeremiah 50: 20.)

Some melancholy cases have come to light, in which the old accomplices of men honestly attempting to reform have made their lives miserable, and even forced them back into vice. A position of trust, say, has been reached by one who has escaped from the meshes of evil, and fair prospects are before him, when an old associate in crime swoops down like an ill-omened bird of prey, demanding the restoration of the old conditions and relations, or threatening exposure. It is not hard to conceive the agony and passion through which men have passed, as they found the coils, out of which they fondly hoped they had escaped, gathering again around them.

But we can conceive of one position in which such a man could stand strongly. Suppose him able to say—"You will denounce me and ruin me? nay, you cannot. Before I came into this place I denounced myself. My friends here know all; they took me as I was; they have been generous and good to me; I shall die sooner than be found them, and as for your denunciation, you may make it when you will. You can say nothing worse against me than I have said myself."

But this is exactly the position of a believer. He has judged and condemned himself. He has not hidden his iniquity. He has confessed it before God, in the act of coming to Him through Jesus Christ. "He is not afraid of evil-doings." His master knows the worst, and knows it from himself. He is not ashamed before God, and he is not ashamed before "the accused of the brethren."

There is one condition of things in which such a man might have apprehension. Suppose his employment to have been given by a subordinate, and his confidence given to him only; he might conceivably fear that the highest authority, upon knowing the facts, would disapprove, or the law might be found against his case. He might say: "The good will of my friend has led him to do what his superiors will resent, or the law will preclude."

But in the case of the sinner forgiven there is no room for such apprehensions. He has been dealing only with principals, never with subordinates. He is strong in this that he relies not on a creature, but taking him into the church, or endorsing him, but on the supreme Lord, to whom he has gone in the expiation, and in the name of him who will be just. He can look over the heads of all superiors and say, "I acknowledge my sins, and mine iniquity have I confessed. I will confess my transgressions as a sinner, and thou forgavest the iniquity of my sin." (Psalm 51: 6.) His dealing has not been with saints on earth or above, but on confession of the "universal" sort and the abolition of the official creature, but on a transaction equal and exact with the Lord of all. And if mention law to him, and the possibility of it being against him, his reply is ready. I came by Jesus who has magnified the law and made it honorable, whom the Father has owned as having fulfilled law to whom he hath given all judgment." "It is God that justifieth. Who is he that condemneth? Is it Christ that died?" Rom. 8: 34, 34.

For God does not forgive in disregard of his own declared will and plans of ruling his creatures; but in harmony with them. His mercy is not arbitrary good-nature; it is "mercy with truth," a mercy that finds a Saviour, and brings the sinner to him. This men must clearly see, in order to true peace. They do not always comprehend

course. Failing to see it distinctly their peace is apt to be raised in its elements. They say to themselves, "Now I am converted," or "Now I am in the right way," or "Now I am on the road to heaven." But rising sins, or coldness of heart, raises grave doubts on this point, and the peace is disturbed. When they see that the only righteousness they ever had, or can have, is the righteousness of the Saviour, and that on believing they have that as their own, as truly as the Apostle John had it, they get a very real peace, such as they never had before; and if they be not very accurate in their phraseology, they may be heard calling this accession "a second conversion," or "a higher life." It is such a "second conversion" as the Pilgrim of Bunyan had. He entered the wicket-gate and passed on, carrying his burden lighter indeed to him than before, because he was in the way of getting rid of it, but still with his burden; and when he saw the cross, it fell off. It was the exigencies of his Dream no doubt, in which he wished to include as much as possible of human experience, that led to Bunyan's placing this view of the cross at such a distance from the Pilgrim's setting out on his career. For, beyond all question, the very first thing any sinner ought to do is to look to Christ; and any peace of justification that comes from looking anywhere else, inward or backward, is a doubtful gain.

We say any peace of justification, for there is a peace permitted to a believer, that has real connection with holiness. Primarily, man has to do with God, and there is no peace till the quarrel with him is made up. Secondly, man has to do with his conscience; and not only up to the point of believing, but through every step of his way. Indeed, after being sprinkled with the blood, it is a most faithful monitor than ever before. Now, if the heart is not going back to Egypt; if there is an honest wish to do God's will; if the indwelling Spirit rule all; if the cry of the soul be, "Lord, teach me"; if the word be read not for justification of one's own courses, but for finding out what courses to take; if life be ruled by conscience with which holiness has immediate connection. The more holiness, the more of this peace. "Great peace have they who love thy law," not only by divine gift, but in the very nature of things, "and nothing shall offend them" (Ps. 119: 165).

On the other hand, if men follow double courses; if they try to row in two waters; if the eye is not single; if they only follow conscience as the coachman does his horses, whose mouths he controls with bit and bridle; then he has to deal with conscience, and in the measure of its light and fidelity it will make trouble within. He will be ill at ease; often fretful; and ready to quarrel with others, because he has a real quarrel with himself. Anything that acts as an external conscience to him—a faithful sermon, a scrupulous neighbour, a startling providence—will produce the same effect on him. At such times he fears; is ready to seek advice anywhere, if only it will bolster him up in his wrong course; he will consult any soothsayer that is accessible, feeling that God is separated from him; and will get nothing true but the echo of his own fears. Nor can he ever have true, safe peace of this kind, until the evil ways are abandoned, and his own will subjected to God's. "Then, again, the work of righteousness is peace?"—New York Observer.

Shepherds and their Flocks.

If a man is fit to preach he is worth wages. If he is worth wages they should be paid with all the business regularity that is demanded and enforced in business life. There is no man in the community who works harder for the money he receives than the faithful minister. There is no man—in whose work the community is interested—to whom regular wages that shall not cost him a thought, are so important. Of what possible use in a pulpit can any man be whose weeks are frittered away in mean cares and dirty economies? Every month, or every quarter day, every pastor should be sure that there would be placed in his hands, as his just wages, money enough to pay all his expenses. Then, without a sense of special obligation to anybody, he can preach the truth with freedom and prepare for his public ministrations without distraction. Nothing more cruel to a pastor, or more disastrous to his work, can be done than to force upon him a feeling of dependence upon the charities of his flock. The office of such a man does not rise in dignity above that of a court-fool. He is the creature of the popular whim, and a preacher without influence to those who do not respect him or his office sufficiently to pay him the wages due to a man who devotes his life to them. Ministers cannot be in such a position, except in a torture chamber, and a torture chamber because there are others who are not in the same condition, and who are not to be despised.

Flee to Christ.

Come, my brother, I come to you simple of speech, and I exhorted you to flee to Christ. O my brother, dost thou know what a loving Christ He is? Let me tell thee from my soul what I know of Him. I too once despised Him. He knocked at the door of my heart, and I refused to open it. He came to me times without number, morning or evening, and night by night; He checked me in my conscience and spoke to me by His Spirit, and when at last the thunders of the law prevailed in my conscience, I thought that Christ was cruel and unkind. Oh! I can never forgive myself that I should have thought so ill of Him. But what a loving reception did I have when I went to Him! I thought He would smite me, but His hand was not clenched in anger, but opened wide in mercy. I thought full sure that His eyes would dart lightning flashes of wrath upon me, but He fell upon my neck and kissed me; He took off my rage and clothed me with His righteousness, and caused my soul to sing aloud for joy. I will be bondsman for my Master that you will never have cause to regret coming to Him.—Rev. C. H.

Memoriter Preaching.

The practice of reciting prepared orations has antiquity in its favor, but for all that we question its wisdom. Demosthenes no doubt spoke thus, and so did other classic orators, and so did some of the Christian Fathers, and so did the great French Preachers, Saurin, Bourdaloue, and Massillon, and so did Herder and Reinhard and John M. Mason, and so among Methodists did Bacon, and so does the brilliant and eloquent Parnson. If an array of great names can justify a method of public speaking, this has ample justification. It is, however, open to one fatal objection. It cannot be kept up at the rate of two discourses each week, with their composition superadded, without a strain upon the preacher's nervous power which must in time be destructive. As verbal memory declines with advancing years, a memoriter preacher finds his task increasingly difficult, until he gives up and subsides finally into a sermon reader. This fate has overtaken not a few of the brilliant men whose earlier years gave promise of a success which time did not subsequently justify.

When a speaker can choose his hour and prepare at his leisure, as in the Senate, he may write and commit his oration without imposing upon himself a harassing labor. So the great French preachers had ample time for composing the discourses which they delivered before the king; yet it is said of Bourdaloue, that from fear that his mind might be distracted, it was his practice to deliver (we ought to say recite) his great sermons with his eyes shut. Our original circuit system, which still is in vogue in England, and which carried a preacher from church to church, favored this method of pulpit preparation. The preacher having committed "his piece" could speak it afresh to successive congregations. Frequent repetition made every sentence familiar; there was no need of much effort to "reignite or to recollect thoughts." Without intending it, Whitefield must in this way have committed some of his most effective sermons to memory; for Franklin, we believe, says that they were never at their best, in point of delivery, till they had been preached forty times. We are, however, keeping in mind the necessities of a minister who comes before the same congregation twice each Sunday; if he must or fancies he must, have every sentence indelibly fixed in his memory, he is in a condition of bondage which entitles him to pity. That so many memoriter preachers break down is not astonishing; the wonder is that they carry the burden so long as they do.

Mr. Spurgeon has said of himself: "If I had twenty-four hours' time for the preparation of a sermon, I would spend twenty-three of them in doing something else." By this he obviously means that the form of the sermon is easily relieved by him; for all his discourses show that he is continually absorbing thought; his mind is saturated with the subject-matter of his preaching. Such a method is not for many men; most preachers must prepare for the pulpit slowly and with infinite pains-taking. It is better for them, and certainly for their congregations that they should. It will not be safe for many to trust to bare meditation upon their themes. They must think with pen in hand; with its help they can work out their thought to clearness. For most speakers, writing with more or less fullness is a necessity; but having written, there ought to be no occasion for committing to memory word by word.

Of course, with a florid style memoriter preaching is indispensable; but except for occasions of ceremony, the florid is a vicious style. The periodic structure of the sentence, with balance of members, and the frequent recurrence of carefully adjusted antitheses, makes the discourse, as a means of persuasion, ineffective. It may be an admirable piece of art, but the art so obscures itself on the hearer that he does not see beyond it. The rhythm of spoken discourse is different from that of written composition; and for this reason, if for no other, florid oratory tends to become unnatural. Every minister should train himself to habits of exact and forcible speech. His progress may be slow, but it will be a progress in real power. Let him be, as he ought, a laborious student; let him write, and if he chooses, re-write; but let him also learn to think upon his feet. He will then be spared the mortification of discovering when he reaches middle life that he is involved in the evils of an intolerable slavery.—N. Y. Methodist.

A Promise Illustrated.

"It shall not come nigh thee." The words came to our mind the other day as, sitting in the family room of a depot dwelling, a low rumble of an approaching express train suddenly fell upon the ear, growing louder and louder as it drew nigh, until the high and majestic monster rushed by, within a few feet of our chair. The building shook as by an earthquake; the furniture rattled as if by hands. How near, and yet how secure! Guided by the firm and glistering rails, the mighty train swept on, restrained from inflicting the ruin which it was quite in its power to do. Of how many of the calamities and sorrows of this life it is true that, guided by the morning lines of God's providence, they come very near us, and yet touch us not, because it is not His will. "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."—The Congregationalist.

Gentle Ways.

There are a thousand gentle ways which every person may put on without running the risk of being deemed either affected or foppish. The pleasant smile, the quiet, cordial bow, the earnest movement in addressing a friend, the inquiring glance, the graceful attention, will insure the good regards of a man. Above all there is a certain softness of manner which should be cultivated, and which adds a charm that almost entirely compensates for lack of beauty, and inestimably enhances the latter, if it does exist.

Neglected Duties.

One of the saddest thoughts that weighs on the heart of the Sincere Christian is that of opportunities for doing good which have been wasted. Their shadows return upon the mind like a nightmare. The blanks in life contain more guilt, perhaps, than its biots. The devoted Archbishop Usher, after fifty-five years of earnest labour in the ministry, uttered the following prayer on his death-bed: "O Lord, in special, pardon me my sins of omission!"

Cursing and Profane Swearing.

"By reason of swearing," says the Prophet Jeremiah, "the land mourneth." A distinguished author remarks, that "profane swearing is always the evidence of a depraved heart." No man is believed any sooner because he swears to a thing. If a man swear to a thing, it is good evidence that what he is saying he knows to be false, and we should be on our guard. He that will break the Third Commandment will not hesitate to break the Ninth also.

Profane swearers are seldom believed. To swear is no mark of a gentleman. The worthless and vile, the refuse of mankind—the drunken and the prostitute—swear as well as the best dressed and educated gentleman. The basest and meanest swear with as much energy as the most refined, and he that wishes to degrade himself to the very lowest level of pollution and shame, should learn to be a common swearer.

Every profane swearer prays that God would smite him and others into hell, and he knows not but God will hear and answer his horrible petition.

Profaneness has done no man any good. No man is the richer, or wiser, or happier, for it. It helps no one's education or manners. It commands no one to respectable society. The profane swearer must be, of course, excluded from ladies' society, or restrain his foul tongue while they are present, and no refined intercourse can consist with it. It is disgusting to the refined; abominable to the good; insulting to those with whom we associate; degrading to the swearer himself, and offensive to every one who is so unfortunate as to be in his company, while it is an awful sin in the sight of God. Wantonly to profane His name; to call His vengeance down; to curse Him on His throne; to invoke damnation; is perhaps of all offences the most awful.

"As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil in his bones. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girdled continually."—Psalm cix: 17-19.

"Surely thou wilt slay the wicked, O God, and Thine enemies take Thy name in vain."—Psalm cxxxix: 19-20.—N. Y. Evangelist.

John Ploughman's Talk about Faults.

He who boasts in being perfect is perfect in folly. I have been a good deal up and down in the world, and I never did see a perfect man or a perfect horse, and I never shall till two Sabbaths come together. You cannot get white flower out of a coal cask, nor perfection out of human nature; he who looks for it had better look for sugar in the sea. The old saying is, "Lifeless, faultless," of dead men we should say nothing but good, but as for the living, they are all tarred more or less with the black brush, and half an eye can see it. Every rose has its prickles, and every day its night. Even the sun shows spots, and the skies are darkened with clouds. Nobody is so wise but he has folly enough to stock a stall at Vanity Fair. Where I could not see the fool's cap, I have nevertheless heard the bells jangle. As there is no sunshine without some shadows, so is all human good mixed up with more or less of evil; even poor law guardians have their little failings, and parish beaules are not wholly of heavenly nature. The best wine has its lees. All men's faults are not written on their foreheads, and it's quite as well they are not, or hats would need very wide brims, yet as sure as eggs are eggs, faults of some or other nestle in every man's bosom. There is no telling where a man's sins may show themselves, for hares pop out of the ditch just when you are not looking for them. A horse that is weak in the legs may not stumble for a mile or two, but it is in him, and the rider had better hold him up well. The hobby cat is not lapping milk just now, but lay the dairy down a pen, and we'll see if she is not as bad a thief as the black. There is in the flint, coal as it is called, what will strike a knock at it, and you'll see. Every body can read that, but it does not convey to that will remember to keep his gun powder out of the way of the candle.

If we would always recollect that we are among men who are imperfect, we should not be in such a fever when we find our friends failings; what's rotten will rot, and cracked pots will leak. Blessed is he who expects nothing of poor flesh and blood, for he shall never be disappointed. The best of men are men at the best, and the best way will melt.

It is a good thing that never stumbles, and a good wife that never grumbles.

But surely such horses and wives are only found in the fool's paradise, where dunnings grow on trees. In this wicked world the straightest timber has knots in it, and the cleanest field of wheat has its share of weeds. The most careful driver one day upsets the cart, the cleverest cook spills a little broth, and as I know to my sorrow, then break the plough, and often make a crooked furrow. It is foolish to turn off a friend friend because of a failing or two, for you may get rid of a one-eyed nag and buy a blind one. Being all of us full of faults, we ought to keep two beads, and learn to bear and forbear with one another; since we all live in glass houses we should none of us throw stones.—Spurgeon.

"Ask and Ye shall Receive."

I find, with regard to myself, that the benefit of prayers, sacraments, and the means of grace bears exact proportions to the care I take to improve the influence and operation of the Spirit in them; that when I am only a little concerned in asking of the Lord the inestimable comfort of His help, my spiritual duties afford me little comfort in the exercise, and leave no lasting impressions. On the contrary, when I am importunate with the Lord to put His power in the ordinance, and to make me feel some correspondent vibrations, I am enabled to say, "Truly, our Fellowship is with the Father, and with His Son Jesus Christ."—Christian Weekly.

The Gospel not Gloomy.

The gospel gloomy! It is an anthem from the harps of heaven, the music of the river of life washing its shores on high and pouring in cascades from the earth. Not so cheerful was the song of the morning stars, nor the shout of the sons of God to joyful. Gushing from the fountains of eternal harmony, it was the first heard on earth in a low tone of solemn gladness uttered in Eden by the Lord God himself. This gave the key-note of the gospel song. Patriarchs caught it up and taught it to the generations following. It breathed from the harp of the palmists, and rang like a clarion from tower and mountain tops as prophets proclaimed the year of jubilee. Fresh notes from heaven have enriched the harmony, as the Lord of Hosts and his angels have revealed promises, and called on the suffering children of Zion to be joyful in their King. From bondage and exile, from dens and caves, from bloody fields and fiery stakes and peaceful deathbeds have they answered, in forces which cheered the disconsolate and made oppressors shako upon their thrones; while sun and moon, and all the stars of light, stormy wind fulfilling his word, the roaring sea and the fulness thereof, mountains and hills, fruitful fields and all the trees of the wood have rejoiced before the Lord and the coming of His Anointed, for the redemption of his people and the glory of his holy name.—Dr. Hodge.

The Weekly Offering System.

Just how far the envelope or weekly payment system is adopted by churches, or to what extent it is proving successful, is difficult to ascertain. Some congregations undoubtedly are enjoying it through under their pastor's enthusiasm, while others have tried it and failed. There is very much to be said in favour of the plan, especially in the case of congregations whose worldly goods are not ample and whose members would not feel the burden of limited though frequent contributions for church support. This matter, which is properly a scheme of systematic benevolence, was recently considered at a meeting in New York, where a variety of favorable opinions were expressed by speakers. Although his church is not conducted on this plan, Rev. Dr. Charles Robinson showed what could be done by system. He told his experience with his own people, and the way he had induced them to sacrifice carriages, cigars, and other minor luxuries. The rich did not like the plan at first, but preferred putting down a large sum at once. He had been hushed at a good deal, but he said by his homeopathic system he had succeeded in bringing into the church revenues some four thousand dollars which could have been secured in no other way. The envelope system is based on the theory that those who give little by little in the end give more that they could have possibly given at once, and moreover that it promotes curtailment of small expenditures in favour of church giving. So far it is certainly a commendable plan.—Christian Union.

Home.

"I know that heaven can never seem more delightful than my home does after my long absence," said a worldly lady who had just returned from a European tour, and was rejoicing in the reunion with loved ones.

To the weary traveller that haven of rest must have indeed been welcome, yet how faint a type is this joy of that which the children of God shall know when they through in to the glorious and only real home gathering, after the brief journey of this mortal life is over.

Why is it, then, that we are so anxious to rest in the present; and when the fading of the better land echo in our ears, why do we so slowly lift our reluctant eyes to heaven? True, the earth-clinging world may hang a strange weight upon our mortal souls! This world is not our home. All its shining scenes must pass under the shadow of the tomb. This warning comes to us often. Even now it is thundered aloud at my door, for my neighbor who went to his rest last night in perfect health comes not down to give his family their morning meeting. The chamber of sleep was to him the chamber of death. In silence and alone he struggled with the last adversary, but not in silence, not alone did the glad spirit soar home.

Home! Yes, there is our home, in those mansions of eternal light prepared for us by Him who bought us with His blood. Whom we have travelled through this foreign land, we may enter in there and find rest. In our journeyings we meet with many annoyances and discomforts, but we shall remember them no more when we get home.

No sickness will be there to fetter us by weakness and pain. There will be no disappointment, for we shall be satisfied when we awake in His likeness. There will be no weariness, no sin, no sorrow, no dread of future ill, such as often casts a cloud over earthly hopes. There will be no death to sever the ties of love. But there will be meeting and greetings, and songs of welcome and hymns of praise. It will be heaven. It will be home.



Sabbath School Teacher.

LESSON XI.

March 15. READ FROM HEAVEN. (Exodus xii. 1-13.)

COMMIT TO MEMORY, v. 4, 5.

PARABLES.—Pa. lxxviii. 24-25; John xi. 31, 32.

With vs. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11; with vs. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11; with vs. 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52.

CENTRAL TRUTH.—The living bread comes from heaven.

LEADING TEXT.—Jesus saith unto them, I am the bread of life; he that cometh to me shall never hunger.—John vi. 35.

We now enter on a portion of the book which describes some general features of the people's wanderings in the desert, some part of which was written by Moses forty years after this time (Numb. xxxvi. 13), and when completing his record before his death (see v. 32, and v. 39).

How were the people fed? we might ask. Our Lesson answers in part. How were they protected? By God's power, as shown in ch. xiv. How were they governed? By Moses, and elders chosen on the advice of Jethro, as seen in chap. xvii. The circumstances of the people required divine interference; and their moral character, as seen in their murmuring and discontent, made necessary the "proving," or discipline of which v. 4 speaks.

It being the aim of this section of the book to give a general idea on these points, the stations at which the people stopped are not enumerated here. We have them in Numb. xxxiii. 10-16, from which it appears they rested at three places not mentioned here. (Consulting the present ideas of their route, the works of Robinson, Palmer, and others may be consulted.)

I. THE WANT FELT. It was now a full month (not six weeks, "the second month" being the second month of the year, and they left on the 15th of the first month), since they left Egypt (v. 1). The provisions they had carried with them were exhausted. The wilderness gave little or nothing for their support. The women and children could have partial supplies from the produce of their herds and flocks, in milk, &c.; but the armed men, "assembled," had not even this. The pressure now became very great. Tamino stared them in the face. It seemed to them it would have been better to have died in Egypt, even under such judgments as came on the Egyptians, than to endure this slow and tormenting death (v. 9).

The effect was disastrous morally. They had murmured when they served Pharaoh, and had been avenged. Forgetful of that, they now murmur against Moses and Aaron (v. 2). Their murmuring is unreasonable; imputes the worst motives without the least evidence, and indeed contrary to evidence. They must have some one to reflect upon. God had really led them, but they either forget that, or they dare not directly reproach the Lord.

They needed not only to be fed, but to be fed in such a way that the evil in them might be cured. We must remember the influence of their bondage on hearts that had all the corruption natural to men. But institutions unfit men for better.

II. THE DIVINE SUPPLY. We shall collect from the whole chapter the general features of this long-continued miracle.

(1) Its name, manna. It is said by the Vulgate (lxix.) and Josephus, to be so called from the question all are supposed to put, "What is it?" (See margin of v. 13). The probability is that they knew what it still called manna, a natural product of the desert, a kind of gum which flows from the leaves of a tree, falls on the ground, is gathered in June and onward, stored in leather bottles and kept for use, as molasses or "preserves" among us. It is small in quantity, limited to a short period of the year, and is not so much food as a pleasant seasoning for food. But they may have called the new and unknown article by the name of that which most nearly resembled it, which they did know, as all men do. They said in a questioning way to one another, "Manna, is it?" for they wist not what it was. (So petroleum was called oil, because though coming from the rocks, it had so great a resemblance to animal and vegetable products.)

(2) Its look (v. 31); fine grain, like hoarfrost, like coriander seed in shape, and in taste like sweet cake. It could be cooked variously, as we see in Numb. xi. 7, 8. It was more like grain in meal than the natural manna, which is gum, and does not admit of grinding.

(3) Its quantity. Enough fell in the night from heaven, (as it would appear to an observer, finding it on the ground), Pa. lxxviii. 24, and ev. 40, to supply the camp the following day. On the eve of the Sabbath, enough fell for two days (v. 22). Professor Stowe calculates that fifteen million pounds a week must have been required, and it continued through the forty years (v. 35).

(4) Its supernatural character. It differed from the natural product in the following points: (a) Nature—one gum, the other like grain. (b) Its time—one for a part of the early summer, other all the year round. (c) Its place, one under trees, the other everywhere around the camp. (d) Its quantity—one very limited, six or seven hundred pounds a year only are produced at present; the other very abundant. (e) Its properties—could be prepared variously, natural manna cannot, but can be preserved, which the bread from heaven could not (vs. 20, 31). (f) The exceptional preserving of the bread from heaven on the weekly Sabbath, and the commencement and withdrawal of the gift at the right time, distinguished it from the natural product. It was a miracle as a whole, and the miraculous element extended to the details of administration.

III. THE MORAL LESSONS IT TAUGHT. (a) God is able to provide, and is to be trusted. All good is from him. He smote Egypt's supplies, from heaven (ch. ix. 25). Now he

rain-bread from heaven to Israel. The many later references to it show its impressive character. (b) His sabbath is to be kept (vs. 23-26, and 39). It may have fallen into disuse in Egypt. (See Ex. iii. 17-19). This would restore it to its place. (c) All men are alike before him. Elders and great men had no more and no better than the rest. And no storing is possible (vs. 19-21). (d) God's works are to be kept in memory (Pa. lxxviii. 4, 5, 6). "Let the children hear." (e) The golden pot (Heb. ix. 4) containing an omer full was to be laid up before the testimony, or law written on stone, and placed in the ark (ch. xxv. 16). This was done after the people had had experience of the miracle, and the ark had been made.

Learn from this, (1) That God's resources are infinite. If his people have not what they seem to us to need, it is because some higher end is served by their wanting. There was adequate moral reason for working this standing miracle. The people needed to be kept in the wilderness; and could not support themselves fully. God takes care of them.

(2) Yet he wastes no power. He employs for their relief a kind of food, locally known, but with a new adaptation given to it, in which his hand appears. Jesus, and the loaves and fishes.

(3) We see a type of the bread from heaven needed by us; wholly of God's providing, fed on by the true Israel; alike to all; near to all, sufficient for all.

ILLUSTRATION.

MANNA.—"The manna of the Peninsula of Sinai is the sweet juice of the Tarfa, a species of tamarisk. It exudes from the trunk and branches in hot weather, and forms small round white grains."

SUGGESTIVE TOPICS.

The object of this section—how the people protected, directed, governed and fed—their two fold want of food, why—of discipline, why—how God provided for it—the name of the provision—nature of it—appearance of it—difference between it and natural manna—why send what they know in part—the miracle in the bread from heaven—as to quantity—as to nature—as to uses—as to continuance—as to the Sabbath—other differences—the lessons it taught—and the other provision it typified.

Look and Live.

One of the greatest cares in this world is to avoid and avert the various ills that are incident to flesh. The methods of cure which all so readily adopt are attended with trouble, and oftentimes much pain and apprehension.

Again, failure and death ensue after our most earnest endeavours to save life. A great portion of those who sicken will die in spite of all the devices of human wisdom.

How different when God directs the means to be used. At one stage of its journeyings, the people of Israel murmured and spoke against God. As a punishment there were fiery serpents sent, whose bite was fatal to life. "And much people of Israel died."

In answer to Moses' prayer a means of cure was provided for such deadly afflictions. The evil was not removed; the serpents were permitted to live and bite the people; but a simple mode of cure was made available. A brazen serpent was lifted upon a pole in full view of all. Merely to look upon this sufficed to cure. The sufferer was not required to make a long pilgrimage, or to do any great thing, but turn his eyes upward, and he was whole.

However severely an individual might have been suffering, or however near death he had come, to look was the only condition of relief.

This brief recital in Holy Writ, occupying but six verses, shows us how simple are God's ways of accomplishing good to man. When we are sick any plan which promises relief is readily adopted. Long journeys are undertaken and danger encountered, if haply our friends can be restored to health. Many wear some days and nights are spent in awaiting the result of human efforts to obviate the effects of disease, while a pall of doubt and fear hangs over our fond hopes.

Beautiful and impressive type of the Saviour, who was lifted up on the cross that we might be cured of the bite of sin! No tedious journey need be undertaken; no penance is demanded; but a mere looking to Him who died for us. We may imagine that many sufferers in the camp of Israel were wont to cavil at the simplicity of the remedy proposed, and refused to look.

How many turn away from the cross because of its simplicity.—American Messenger.

Always too Late.

Some people are always too late, and therefore accomplish through life nothing worth naming. If they promise to meet you at such an hour, they are never present until thirty minutes after. No matter how important the business is to either yourself or to him, he is just as tardy. If he takes a passage in the steamboat, he arrives just as the boat has left the wharf, and the train has started a few minutes before he arrives. His dinner has been waiting for him so long that the cook is out of patience. This course the character we have described always pursues. He is never in season at church, at a place of business, at his meals, or in his bed. Persons of such habits we cannot but despise. Always start in season, and be ready at the appointed hour. We would not give a fig for a man who is not punctual to his engagements, and who never makes up his mind to a certain course till the time is lost. Those who hang back, hesitate and tremble—who are never at hand for a journey, a trading, a sweet-heart, or anything else—are poor sloths, and are ill-calculated to get a living in this stirring world.

We learn from Posen that exhortations to hold out to the death have been received by the archbishop from members of the English aristocracy, including the Duke of Norfolk and several ladies.

Our Young Folks.

Keep the Words Out.

"I don't want to hear naughty words, said little Charley to one of his school fellows.

"It does not signify," said the other boy, "they go in at one ear, and out at the other."

"No," replied Charley; "the worst of it is, when naughty words get in, they stick; so I mean to do my best to keep them out."

That is right. Keep them out; for it is sometimes hard work to turn them out when they once get in.—Exchange.

My Pot Hen.

I have a cunning little hen. I raised her in the house; so she is very tame; she is black and shiny, with white feathers on her neck, which makes her look as if she had a handkerchief on. I fed her out of my hand every day. When she sees me coming, she runs right up to me, and just as soon as I sit down she flies into my lap.

Sometimes I do not let her have the corn at first, and then she will pick the buttons on my dress, and talk to me in her way as nicely as can be. She lays every other day as cunning little brown eggs as ever you saw, I think, and then she has a great time cackling. I go out and pat her when she is on the nest. Her name is Beauty, and she is a favourite with all the family. We think she is a wonderful hen.

The Pot Pig.

Luella and Charlie each had a pot pig; little rants. They were not like little tee pig, for they could get out of the pen when they pleased; got corn or grass or go to the garden; or wade in the creek. They had a bed in the barnyard, snug and warm. Luella and Charlie pulled weeds for more than ten pigs to eat, to pay papa for what theirs ate. They said they were going to sell their pigs some day and buy a calf, and keep it till it was a cow. Sometimes Charlie thought it best to buy a calf.

One night there was a noise at the barn. What was the matter? We went to see. Only to thank! There lay one pig in his bed alone; and some very naughty dogs were biting Charlie's, and poor piggie could hardly equal. Papa gave the naughty dogs a good whipping.

They were young dogs, and we hope they will learn better and will grow up to be good and useful.

Bessie Barton's Test.

"I wish I knew just what to do about it," were the words that again and again fell from Dr. Barton's lips; for the matter to be decided was a weighty one.

Each time they were uttered the soft eye of a young girl, who sat sewing near by, were lifted wistfully toward the gentleman, till at last he noticed their earnest expression, and asked, "What is it, Pussy? What do you think about it?"

"I should go by papa's rule," she replied, the crimson creeping into her fair cheek.

"And what may papa's rule be, little Bessie?" asked her uncle.

"Never to do anything, or to say anything, or to go anywhere, where we can not ask God's blessing to rest upon us. He says it saves a world of trouble, and is always a sure test."

Dr. Barton was a worldly man, who sometimes scoffed at the simple confidence of pious souls; but no such feeling tempted him now, and when he kissed the forehead of his niece, he said to himself:

Uttered in what was at it was, Bessie's lesson of trust and the "word fitly spoken" and many months passed before he too came to the test as his rule in life's dangers and trials.—Christian Treasury.

Precocious Children.

Precocity in children is to be deplored, not encouraged. A dull, sleepy child makes the best use of his time. The business of childhood is to grow, rather than shrivel up in school and die. Colts put into harness, or kept under saddle before they get their growth, make poor or indifferent horses. Half our college graduates, who smoke tobacco and commit other indiscretions while pursuing their studies, are "shelved," being used up and good for nothing before reaching thirty years. Would not a little physiological training be more useful than so much Greek and Latin and rhetoric? Precocious boys and girls should not be kept in school, but out-of-doors—in the garden, on the farm, in the play-ground, rolling hoops, flying kites, riding horses, climbing hills—all in moderation—and if properly fed, clothed, and trained, they will learn enough later in life. They should also sleep abundantly. Children grew most when they sleep best. If the human race is to be perpetuated, some attention must be paid to the laws of health. To become parents of robust children—of children with enough vitality to keep the lamp of life burning into old age—requires "right living" on their part. Children are affected by the physical and mental conditions of their parents. Stock here, as elsewhere, is an important consideration. "Blood tells." We may improve or impair the quality of our blood by the way we live, the habits we form, the pursuits we follow, and by our very thoughts. But enough. Sensible parents will have sensible, not precocious, children; take proper care of them, raise them, train them, and they will live and perpetuate the family name, and be a blessing to their parents, the State, the nation, and the world. Sillily, foolish, fashionable, dissipated, ignorant, and ambitious parents, may as well not live out half their days.—Source of Health.

How to Keep a Situation.

An observing correspondent of the Western Rural gives the following hints on the above subject:—

Be ready to throw in an odd half hour or an hour's time when it will be an accommodation, and don't seem to make a merit of it. Do it unobtrusively. Though not a word be said, your employer will make a note of it. Make yourself indispensable to him, and he will lose many of the opposite kind before he will part with you.

Those young men who watch the clock, to see the very second their working hour is up—who leave, no matter what state the work may be in, at precisely the instant—they calculate the extra amount they can slight their work, and yet not get reproved—who are lavish of their employer's goods—will always be the first to receive notice, when times are dull, that their services are no longer required.

Old Betty's Prayers.

There once lived in one of our large cities a poor colored woman named Betty, who had been confined by sickness for nearly twenty years. By the few friends who knew her she was familiarly called poor Betty. Betty had been comfortable days. She had long been blind, and was said to be one hundred and five years old.

Mr. B. was a man of wealth and business in the same city. His signature was better than silver on the exchange, because it was more easily transferred. His sails whitened the ocean, his charity gladdened many hearts, and his far-ly gave impulse to many benevolent operations. Notwithstanding the pressure of business, Mr. B. often found time to drop in and see what had become of poor Betty. His voice, and even his step, had become familiar to her, and always lighted up a smile on her dark wrinkled face. He would often say some pleasant things to cheer this lonely pilgrim on her way to Zion.

One day Mr. B. took a friend from the country to see Betty. As he stopped and entered the cottage door, he said, "Ah, Betty, you are not alive yet." "Yes, thank God," Betty, said he, "why do you suppose God keeps you so long in this world, poor, and sick, and blind?" While Mr. B.'s tone and manner were half sportive, he yet uttered a serious thought which had more than once come over his mind.

Betty assumed her most serious and animated tone and replied, "Ah, massa, you understand it. Dars be two great things to do for de church; one be to pray for it, toder be to act for it. Now, massa, God keep me alive to pray for de church, and he keeps you alive to act for it. Your great gifts no do much good, massa, without poor Betty's prayers."

For a few moments Mr. B. and his friend stood silent, thrilled, and astonished. They felt the knowledge, the dignity, the moral sublimity of this short sermon. It seemed to draw aside the veil a little, and let them into heaven's mysteries. "Yes, Betty," replied Mr. B., in the most serious and subdued tones, "your prayers are of more importance to the church than my alms."—Christian Treasury.

"The Christian Parent's Joy"

One of the parent's highest joys is his children's walking in truth; he has no greater joy. And here we must begin with the remark that it is a joy peculiar to Christian fathers and mothers. No parents can say from their hearts, "No have no greater joy than to hear that our children walk in truth" unless they are themselves walking in truth. The ungodly man sets small store by the godliness of his children, since he thinks nothing of it for himself. He who does not value his own soul is not likely to value the souls of his descendants. He who rejects Christ on his own account is not likely to be grieved for him on his children's behalf. I fear that many, even among professors of religion, could not truthfully repeat my text; they look for other joy in their children, and care little whether they are walking in truth or no. They joy in them if they are healthy in body, but they are not saddened though the leprosy of sin remains upon them. They joy in their comely looks, and do not enquire whether they have found favour in the sight of the Lord. Put the girl's feet in silver slippers, and many heads of families would never raise the question as to whether she walked the broad or the narrow road. It is very grievous to see how some professedly Christian parents are satisfied so long as their children display cleverness in learning, or sharpness in business, though they show no signs of a renewed nature. If they pass their examination with credit, and promise to be well fitted for the world's battle, their parents forget that there is a superior conflict, involving a higher crown, for which the child will need to be fitted by divine grace, and armed with the whole armor of God. Alas, if our children lose the crown of life, it will be but a small consolation that they have won the laurels of literature or art. Many who ought to know better think themselves superlatively blessed in their children if they become rich, if they marry well, if they strike out into profitable enterprise, trade, or if they attain eminence in the profession we let they have espoused. These parents will go to their beds rejoicing, and awake perfectly satisfied, though their boys are hastening down to hell, if they are also making money by the bushel. When a man's heart is really right with God, and he himself has been saved from the wrath to come, and is living in the light of his Heavenly Father's countenance, it is certain that he is anxious about his children's souls, prizes their immortal natures, and feels that nothing could give him greater joy than to hear that his children walk in truth. Judge yourselves, then, beloved, this morning, by the healthfulness of the text: "If you are professing Christians, but cannot say that you have no greater joy than the conversion of your children, you have reason to question whether you really have made such a profession as should beget such a blessing."

Like Christ.

To become a Christian is to begin to live like Christ. "Follow me," he said, meaning that his disciples should not only be with him, but like him. Not even a John or a Paul would be followed except so far as he is like Christ. Those whose great difficulty is not with religion, but with religious people, should remember that they are not called to be like Wesley, or Calvin, or Edwards—like any ancient saint or modern divine—but like Christ.

This is the sum of the Christian's duty. We are not to imitate and cherish the memory of Christ, not only to trust and worship him, but to follow him so closely that the secret if not outspoken thoughts of others shall be, "You are like Christ.—Ibance.

The Bible With Pins in it.

It was an old Bible, a family Bible, a well-worn Bible—the Bible of an old lady, who had read it, and walked by it, and fed on it and prayed over it, for a long lifetime. As she grew older and older her sight began to fail and she found it hard to find her favourite verses. But she could not live without them, so what did she do? She stuck a pin in them, one by one, and after her death they counted one hundred and sixty-eight. When people went to see her she would open her Bible, and feeling over the page after her pin would say, "Read there, or 'Read here,'" and she knew pretty well what verse was stuck by that pin and what by this pin. She could say of her precious Bible, "I love thy commandments above gold, yea above fine gold. They are sweeter to me than honey and the honeycomb.

A Touch of the Whip.

I noticed, when once riding on the top of a stage-coach, that the driver, at certain points on the road, gave one of the forward horses a slight touch of the whip. And, as the horses were going at a fair pace, I asked him why he did it. He replied that the horse had been in the habit of starting and shooing at something seen, or imagined, at those places on the road, and a touch of the whip, just before arriving there, gave him something to think of, so that he passed by without noticing what had before startled him.

And is it too much to believe that He, who is conducting many souls and daughters to glory, notices all the perilous points they pass; and when the case requires it, directs their thoughts and purposes from dangerous directions, by giving them such things to think of as will break the force of temptation, and secure them from wandering? A sad bereavement, a bitter disappointment, a serious illness, a pecuniary loss, as the hour of temptation is at hand, is the touch of the whip. It awakens serious thought. It drives the soul to prayer, duns the false brightness of things earthly, and gives fresh vividness and power to things heavenly and eternal, so that, under such spiritual influences, the points of danger are safely passed, and the rest of life's journey is travelled all the more safely, and the prospects of heavenly are made all the brighter.—Congregationalist.

When Christ is with the Christian the means of grace are like flowers in the sunshine, smelling fragrantly and smiling cautiously; but without Christ they are like flowers by night, by their fountains of fragrance are sealed by the darkness.

God never lays more upon any one of his children than he will enable him to bear, and if thy strength be increased proportionally, it is all one for the to lift a pound weight or to lift a hundred pound weight.—Elias Pledger.

In heaven there are no prayers, but all praises. I am apt to think that there can not be a clearer nor a greater argument of a man's right to heaven and ripeness for heaven than this, being much in the work of heaven here on earth. There is no grace but love, and no duty but thankfulness, that goes with us to heaven.—Brooks.

The Apostle Paul says, "Knowledge puffeth up." I have seen boys and girls very proud over their lessons and examinations, who had not wisdom enough to mend their clothes, or make a fire, or sweep a carpet, or harness a horse, or live two days without help. Wisdom is useful; knowledge is the raw stuff out of which we make wisdom.—Thomas K. Beecher.

There is no creature more fatal than your pedant. Safe as he esteems himself, the terrible issues spring from him. Human crimes are many; but the crime of being deaf to all God's voice, of being blind to all but parchments and antiquarian rubbish when the divine handwriting is abroad on the sky—certainly there is no crime which the supreme powers do more terribly avenge.—Carlyle.

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

It is said that the amount of dowry which the Grand Duchess will bring with her on her marriage will be half a million of roubles (about £75,000), and the annuity, consisting of the interest of one million roubles additional (£150,000). In round figures, therefore, the income she will bring with her to this country will not be more than £900,000 net annuity. The Duke of Edinburgh himself was never over pleased at the terms of the contract, to which Earl Grayville pledged his Royal Assent, for in the event of his wife's death without children it is said that the Duke of Edinburgh has not reserved to himself a life interest in any portion of his wife's property.



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TOPICS OF THE WEEK.

The painfully distressing accident on the Great Western Railway last Saturday evening ought surely to read every one a lesson to be very cautious in handling coal oil, and ought also to make the punishment very severe for any one making or selling any of that article which from improper modes of refining, may be highly inflammable and explosive.

The Ashantee war is generally regarded as over now that the capital of the kingdom has been taken. We hope it may be so, but there is the possibility of a good deal of trouble, if not absolute danger in Sir Garnet's march back to the sea coast. All will unite in the prayer that the matter may be finally and satisfactorily disposed of.

It is a comfort to know that the Tichborne case is at last finished, and that the "Claimant" has been found guilty of perjury, and sentenced to fourteen years imprisonment. About the justice of this verdict there is a great diversity of opinion in England. But among those in other lands who have followed carefully this most protracted trial we are persuaded that the all but universal conviction is that justice has at last been, at least partially, done.

The proceedings of our Local House of Parliament during the past week have been almost entirely devoid of interest. This Assembly has very little dignity and is day by day throwing off part of the little it originally had. In bearing or ability of debate it is not very superior to an ordinary County Council. In one point of its proceedings are specially shown the strength and tendency of public opinion. While the Parliamentary bar for the sale of intoxicating liquors is liberally patronised by honourable members, no opportunity is allowed to pass unimproved on the part of even the most inveterate toppers, for airing opinions in favour of a stringent liquor law, if not for absolute prohibition. It is an awful farce, of course, for poor creatures who sometimes can venture to their seats on the floor of Parliament when more or less intoxicated, to declaim upon the evils of intemperance; but it shows the growing force of public opinion which even such men cannot afford either to ignore or despise.

LETTER FROM INDIA.

Our readers will be glad to know that the young ladies—Miss Fairweather and Miss Rodger—who left Canada for India in October last have reached their destination in safety. The missionaries are under the charge of the American Presbyterian Church, although paid by the Canada Presbyterian Church. Through the courtesy of the Rev. Prof. McLaren, Convener of the Foreign Mission Committee, we are enabled to give the following extracts from a letter written by Miss Fairweather, under date 20th Dec., 1873, recently received by Rev. T. Lowry, of Brantford:

"We are now in India, and Allahabad is our home at present. We are with Mr. and Mrs. Brodhead, most hospitable people indeed." (American Missionaries). "Mr. Heyl, one of the American Missionaries, was at the station and took us home at about 12 o'clock at night. After that he had to get beds made up for us, or rather

for himself, as he gave us his. We went to Mr. Brodhead's next day. Mr. B. had to give up his study, and we are using it now for a bed-room. It is likely, Mr. B. thinks, that we will go farther up the country; but at present we can tell nothing. The Presbytery meeting was just past, and now a letter has to go through the different stations before any thing can be done. It has put them to great inconvenience. I did not meet Dr. Wilson of Bombay; but we have a Free Church here. Mr. Williamson is Pastor. We saw him on Christmas day. His is a fine church, and well attended. I shall write soon again to you, but I am very tired after my journey, so please excuse me; and do not retaliate either by a short letter or a long time before writing."

OUR FOREIGN MISSIONS.

In the Home and Foreign Record for last August, we noticed that the third Sabbath of March is set apart by the General Assembly as the day on which a stated collection should be made to the Foreign Mission schemes of our Church. Coupled with this is a recommendation that missionary Associations, or similar organizations should be established in all our congregations. It would be well, and the necessity for any special appeal would be moved, if this recommendation were generally noted on, there is, however, great reason to fear that many of our congregations are still content to give for Missions what may seem to them a pretty liberal collection, and nothing more. Well-to-do heads of families put in their twenty-five cent pieces, a few, a little richer, perhaps, or perhaps only more liberal, give their half-dollars, and everyone is proud if enough bills are given to conceal the silver and copper from sight. And in the next number of the Record it appears that the congregation of — has given \$17.67 towards the great work of spreading the glorious gospel to the ends of the earth.

The study of statistics is to most people very interesting, but it may notwithstanding be very instructive. It would do every adult member of our Church good, for instance, to study the Report of the Assembly's Committee on Statistics contained in the same number of the Record already referred to. It appears that in the contributions to Foreign Missions there was last year a falling off of \$426.21 while the committee has since felt that for the perishing heathen they must go forward in the good work. Since last Assembly three have been added to the Saskatchewan staff, two have been sent to India to do work for us under the superintendence of the American Presbyterian Board, and, besides Mr. and Mrs. Fraser, who hope to go to Formosa during the coming summer, a young man of great promise has volunteered for this field of labour, and will be sent, if possible, at the same time as Dr. Fraser. The demand on the Foreign Mission Fund will thus be unusually heavy this year. The question is, will the Committee on Statistics have still to report a falling off in this Fund to the next Assembly? If so, some of the missionaries already sent out must be recalled, and those ready to go must stay at home. This must not be. We are persuaded better things of our Presbyterian Christianity in Canada. Will those forty-seven congregations that last year gave nothing at all to the Foreign Mission Fund, not this year give the Lord some token of their love for Him by giving of their substance to send those who are willing to go and tell the heathen the story of His love? Will those congregations who have no Missionary Association, not organize one? Will those ministers who have been content once a year to announce that "a collection will be taken up next Sabbath day for the Foreign Mission Fund," without any further attempt to interest their people in the Evangelization of the world, not set apart some days for the preaching of "Missionary Sermons, so that the flock, knowing of what our Church is doing for the heathen, may have their heartiest sympathies enlisted in this glorious work.

The Sabbath after next is the third Sabbath of March. The Foreign Mission Committee will meet at the close of the month and, as the Convener says, "they can only administer the funds placed at their disposal." Erskine Church, Montreal, has done nobly. A thousand dollars at the head of this year's subscription list. Those who have given it have not thrown away their money. They have lent it to one who gives good interest, and who will repay them again. May all our Churches emulate the example, may some, may many yet, exceed the attainment.

The heathen are hungry for "the bread which perisheth not." Shall we deny them what they ask? There is an "open door," shall we refuse to go in? If we do may we not expect that God will send us "emptiness" of barn, and "eanness" of soul.

May God help us, as a Church, to devise liberal things when we are dealing with those to whom "the glad tidings" have not as yet been sent!

The Rev. John McNab has been called by the West Church, Fushob.

CHAMPAGNE AND RAILWAY LEGISLATION.

We have made some enquiry about the matter referred to by our correspondent "one who wants to know" and feel sorry to say that there is only too much truth in the humour he speaks of. "Railway Engineering," not in the scientific but in the conventional sense, has always, we are afraid, been tolerably discreditable, and the lobbying about the Parliament House has certainly not always been what it ought to be, but some of the more recent "campaigns" have been simply disgraceful, and when things have got so far that a good many of our law-givers are treated to champagne "guzzles" by railway manipulators in order to mollify their hearts, and it is to be presumed, influence their votes, it is full time that the decent and sober part of the community were bethinking themselves and preparing for action. Were the secret history of the struggle of rival railway lines for township and county votes and bonuses given in all their native truth and hideousness, many would stand against the sad facts brought to light. The stories which pass current from mouth to mouth under the exalting sanction and authority of some of the prominent actors in the scenes, are shocking and disgusting in last degree; but we thought operators would have been satisfied with their rural achievements with "forty rod" without trying the effects of more sparkling beverages on those who are generally thought to be above being "approached" in any such fashion. Why there should be a "bar" at all for the use of a legislature that has unanimously declared for prohibition is not very plain. By their fruits ye shall know them. Men do not gather grapes of thorns or figs from thistles. Is it come to be a preliminary for getting a bill passed into law that the "promoter" should treat "all round"? Our local lights may have sunk low enough, but surely things have not yet come to this pass with any of them. If they have even in a few cases, constituents ought to look after such representatives. When we are told, we may also add, that other things have been reformed in Dominion matters, it will surely be well that the representatives at Ottawa during the coming session of Parliament, likewise show an amount of that personal reformation which some of those who have been re-chosen gave very painful evidence on former occasions was much needed. There are too many quick eyes about the capital now, and too many faithful pens to let any of our representatives imagine they can outrage moderation and propriety without being known, talked about and exposed. The character of public men is so far public property, and if honourable members think they can with impunity sleep off a heavy debauch on the benches of the Parliament House, they will find themselves mistaken. The public mind in Canada is becoming very strongly exercised over the question of intemperance, and representative toppers with or without genius, had better take the hint, and regulate their conduct accordingly. Things are fast coming to this pass, that even undoubted ability allied with genial manners and popular opinions, will not secure that the mantle of charity and forgetfulness be thrown over personally intemperate habits or general immorality; and if even genius may not secure such impunity, what will be the fate of those who have no genius, and no respectability to make up for its absence?

Ministers Salaries.

In the last number of the BRITISH AMERICAN PRESBYTERIAN we observe a letter from a clergyman signed "Nova Scotia," referring to the stipends generally paid to the clergymen of the Presbyterian Church in Ontario, which we are of opinion deserves the thoughtful consideration not merely of the members of that church, but of all the churches in the Province. This gentleman, who, from intrinsic evidence, appears to be an Ontarian, complains that the clergy are miserably paid; that "able men, first-class men, may travel Ontario, rich Ontario! from centre to circumference, and as a rule the best offer made to them is the overhanging six hundred dollars, with or without a manse. And he truly says "no minister can live on that now, and therefore ministers are leaving Ontario and getting comfortably settled in other places, where they are eagerly snatched at and where they are just as usefully employed in the service of the laudable Church." and adds he could give the names of excellent men who could not get more than \$600 per annum in Ontario and who receive \$800 and a manse in Nova Scotia. We have long been of opinion that as a class the clergy (not of any particular church) are very inadequately remunerated, and that the time has come when the people should look the matter fairly in the face and deal more honestly with their pastors.—Carleton Place Herald.

A few weeks since the members and adherents of King congregation after paying their Minister's stipend presented his wife with a handsome China tea service, and also the Laekay congregation surprised her with a splendid earthen dinner service, as a token of respect, and after a profitable conversation, reading and prayer the friends went home.

Book Notices.

BLACKWOOD FOR FEBRUARY. Received from the Leonard Scott, Publishing Co., New York.

Keeps up its usual character. Its most noticeable article is on "Scepticism and Modern Poetry. As might be expected, Blackwood is very jubilant over the dissolution of the Imperial Parliament and very confident about the result of the new election. There will be a wonderful crew next month. The desertion of the nonconformist is held to be the great cause of Mr. Gladstone going to the wall. About that we rather think their is now scarcely any difference of opinion. Mr. G. might possibly have fallen though the nonconformists had stood true, without them he had not a chance.

WESTMINSTER REVIEW FOR JANUARY 1874. Leonard Scott Publishing Co., New York.

This number of the Westminster opens with an able and temperate article on the "Disestablishment of the Church of England." The points dwelt upon are, 1st. Establish now by-law of the Church of England. 1st involves "the violation of religious equality." 2nd. deprives the Church of the right of self government. 3rd. Involves upon Parliament duties which it is not qualified to discharge. 4th. Is hurtful to the religious and political interests of the community. 5th. Is a failure, and 6th is unnecessary. Each of these points is dwelt upon with great power. The Church of England as a State Church is doomed. As also is the Church of Scotland. Both friends and foes are now agreed on that point. It may be very soon or it may be delayed for a while, but disestablishment is surely in the not very far off future. "Christian Missions to the Heathen," is an article in the usual style of the Westminster, intended to show that modern Christian Missions to the heathen have been "universally absolute failures, and will always be so. This kind of talk is old and stale. The usual character of wandering literatures and adventurers is such that no possible importance is to be attached to what they say when Christianity and ordinary morality are under discussion. A highly laudatory notice of the biography of John Stuart Mill was to be expected, though even the Westminster does not venture to defend Mr. Mill's peculiar views on marriage and the general relation of the sexes.

Ministers and Churches.

The Synod of Toronto will (D.V.) meet in the Gould street Presbyterian Church, Toronto, on Monday, 31st March, 1874, at 7 o'clock p.m.

At the annual meeting of the Orillia Presbyterian Church, held on the 30th January last, the Basis of Union was unanimously adopted.

The Rev. John Brown, of the Newmarket Presbyterian Church, was presented the other day with a purse of over \$100, by the members of the Queensville branch.

On Monday evening last, the 2nd of March, a few friends from the Essa township congregation waited on their pastor, the Rev. R. Douglas Fraser, M.A., at his residence, Cookstown, when an address was read by Mr. Ignatius Lennox, who, in the name of the congregation, presented Mr. Fraser with a well filled purse, as a token of their esteem and affection.

The Perth Courier says:—"On a second vote being taken regarding the admission of organ music into the religious services of St. Andrew's Church, Perth, the yeas carried the question; but on considering the matter, it was deemed advisable, on the grounds of so many old and prominent members being opposed to the innovation, not to use the organ at present.

We are in receipt of the Annual Report of Knox Church, Dundas, for 1873. The receipts during the past year amounted to \$1,518.01, and the balance on hand \$320.60. The congregation is about erecting a fine new church at a cost of \$9,000. The pastor—Rev. John Lang, M.A., is well seconded by the Session, managers and members, so that, in all probability, the new edifice will be opened free of debt.

The annual soiree of St. Andrew's Church, Berlin, came off on Friday evening, and was a great success. The Rev. J. F. Dickie occupied the chair, and the speakers were Rev. Messrs. Ball and Wardrop of Guelph. An excellent choir was also in attendance. Amongst those who received special applause we are pleased to notice our old townsman, Mr. H. K. Maitland and Miss Addison of Galt, whose singing on the occasion is highly spoken of. During the evening Miss Agnes Young, organist for the congregation, was presented with a beautiful gold watch, chain, and locket, valued at \$100. Mr. Young, of the Central School responded feelingly on her behalf. The proceeds of this Soiree amounted to \$100.—Telegraph.

The Rev. John McNab delivered a lecture in the West Church, Fushob, last Wednesday, on Manitoba, in which Province he laboured for four years as a minister of the Canada Presbyterian Church. The lecture was one of the most interesting ever delivered in this place. It embraced both the good and the bad features of the new Province. He minutely explained the fertility of the soil, the vast extent of country available for agricultural purposes, the mineral wealth together with its present political and ecclesiastical position, and its educational institutions. The lecture was exceedingly interesting, and the audience would have liked to see it in print for future reading.—Cov.

A most agreeable party assembled at the Free Mause Martintown, on the evening of the 25th ult., when a copious manifestation of the good will so long established between the pastor, the Rev. Nath. Paterson, and his kind flock, presented tangible results. Gifts, to the value of about \$116 inclusive of a large supply of wood, in which latter respect, some of the good friends from Williamstown assisted, materially were the expression of those sentiments of attachment and respect, so agreeable to the recipient, and so much calculated to advance his usefulness among the people. The company spent a very happy evening, and returned amid mutual congratulations concerning the pleasantness of the occasion.

The annual report of the St. Gabriel Church, Montreal, is before us. We quote the following "So far as statistics are anxious, we have ground for encouragement. The Communion roll now contains the names of 331 persons, to which 50 were added during the year, and from which 24 were removed by death or otherwise, leaving an aggregate gain of 26 communicants. The number of families now having a connection more or less intimate with the Congregation is 177. Fifteen new families have identified themselves with us during the past year, while we have lost six by death or removal from the city and district. All the congregational machinery is in harmonious working order. The Sabbath School is prosperous: the Missionary Association is doing its work effectively though quietly; the Dorcas Society is easily able to overtake with the funds on hand all cases of real want in the Congregation: the Young Men's Association is maintaining its former reputation for vigour and ability; and the Choir is now stronger in numbers than at any former period." The increase of the congregation amounted to \$2,607.75; with \$404 remaining unpaid on pew-rents.

The good people of Calodon, in connection with the Canada Presbyterian congregation there, made a raid on the Mause on the evening of Tuesday, the 24th ult. All mingled in social and friendly intercourse for a space of two or three hours. Short speeches were delivered by Messrs. Johnston, Atkinson, Wallace, and McFaul. After devotional exercises the happy party broke up at 11 o'clock, all delighted with the evening's entertainment, and expressing mutually the fond wish that they might have many such meetings with their beloved pastor and family. They left a tangible proof of their right good will to their minister in the shape of sixty dollars. This is more praiseworthy on the part of the Charleston congregation, when the fact is taken into consideration that during the past year they have erected a church at the cost of, at least, \$1,500, and that they have not only paid the stipend promised, but fifty dollars over the stipulated amount; so that it cannot be said of this Surprise Party that it was adapted as the means to the end of keeping out an ill-paid stipend.—Cov.

The annual missionary meeting of the Gould street Presbyterian Church was held on Wednesday evening of last week, and was largely attended. The pastor, Rev. J. M. King, M.A., occupied the chair. From the report read by the Secretary, Mr. Wm. Kerr, it appeared that there had been raised by the congregation and its Sabbath schools for the schemes of the Canada Presbyterian Church \$766 for Home Missions, \$311 for Foreign Missions, \$360 for Theological Education, \$60 for French Evangelization, \$50 for the Acel Ministers' Fund, for the College at Manitoba \$60, and for various other objects of a missionary kind \$34—making \$1,721 for these schemes. In addition to this sum, the congregation has contributed \$1,478 for the new College Building, \$1,000 for the Building Fund of the new church in College street, and \$76 for the current expenses of this church; for the Rev. Mr. Seshadri's mission in India \$144, and for the Waldensian Church \$80, making with the sum already enumerated \$4,479. It was stated that \$606 had been paid during the year in addition by the managers of the congregation, in connection with the mission premises and work on Sherbourne street, making in all \$5,085, as the congregation's contribution for missionary and evangelistic work. The meeting was afterwards addressed in effective speeches by Principal Cayon, Professor McLaren, Rev. Mr. McCall, of Hamilton, Messrs. T. W. Taylor, Picken, and Fotheringham.



In the annual report of the first Presbyterian Church, Brockville, a statement is given of the growth of the congregation since the settlement of the present pastor, Rev. A. J. Traver, M. A. The date of his induction is August 25th 1870. During the period of a little over three years 112 new names have been added to the communion roll, whilst the roll itself has gone up from 50 to 250, making a clear gain of 100. The Missionary Association reports the sum of \$21,000, raised in 1873 for the services of the Church. The sum of \$2,260,00 was attributed for all purposes, exclusive of \$700,00 subscribed for Montreal College building, and \$1500,00 for the remaining debt on the Church property. The following additional items are taken from the Brockville Recorder. "At the annual meeting of the first Presbyterian Church, a resolution in favour of a Presbyterian Union was passed. A resolution was also unanimously agreed to that the salary paid to the Rev. Mr. Traver should be increased from \$1,000 to \$1,200 with the use of the manse; and that if the friends of the Church at the end of the year would allow, Mr. Traver should receive an additional \$100 which would make his salary \$1,300 per annum and a manse."

The congregation of Cook's Church, Toronto, vacant for nearly two years, has given an unanimous call to the Rev. James G. Robb, M. A., of Clogher, Ireland. Mr. Robb, although comparatively a young man, has already made his mark in the ecclesiastical courts of the Irish Presbyterian Church. When a student he carried off some of the highest prizes offered by the College in which he graduated, and when ordained a minister his pulpit discourses and eloquent speeches in the General Assembly soon attracted public attention. Of late years Mr. Robb has taken a leading part in the public business of the Church; and on a recent occasion when a successor to the late Dr. Cooke as Professor of "Sacred Rhetoric" was wanted, Mr. Robb was nominated as a candidate and was within a few votes of being elected. Mr. Robb is expected to take charge of the congregation at an early day, and there is every reason to hope that he will be a source of strength to the cause of Presbyterianism in the city and a worthy successor to Professor Gregg whose indefatigable labours on behalf of the congregation will bear fruit after many days.

The annual missionary meeting of Knox Church, was held last evening, the pastor, Rev. R. M. Thornton, in the chair. The report was ready by the Secretary, J. McD. Hains, and showed good progress. The total amount raised by church and Sabbath-school for missionary purposes was \$1,040.05—being an increase of \$388.30 over last year. The children's missionary society had been but one year in operation and was able to report \$270, against \$80 raised by them by missionary boxes alone. The money was divided among the schemes of the church and Sunday-school as follows: Home Mission, \$800; Foreign do, \$200; City do, \$57.55; French, do, \$40; Montreal College, \$800; Sunday-school Association \$100. Thanks were then tendered to the lady collectors and to Mr. A. Swan, the efficient Financial Secretary. After an anthem by the choir, the meeting was addressed by Mr. R. Hamilton, a student member of this congregation, who is preparing for French work; by Rev. Principal MacVicar, L.L.D., on the claims of our colleges; by Rev. Prof. Campbell on "Loyalty to Christ" the best motive for givers, also by Rev. F. McCaig, of Clinton, Ont., on the necessities of Home Mission work. The meeting was a very successful one.—*Witness B'd March.*

The annual tea-meeting in connection with the Presbyterian Church in Collingwood, was held in the Town Hall, on Wednesday, evening the 25th Feb. The hall was crowded to its utmost capacity, there being present about 400. A bountiful repast was served up by the ladies in their usual liberal and elegant style. The chair was occupied by the Rev. R. Rodgers the pastor of the Congregation. In his opening remarks he spoke in glowing terms of the prosperity of Collingwood, and the marked advancement of the Presbyterian Congregation. It appears, that the Church which was enlarged some time ago, is now entirely too small, and more accommodation is urgently required if Presbyterianism is to hold the place it ought to occupy in our town. Addresses were delivered by the Rev. Messrs Moody and R. D. Fraser. Mr. Moody's address on "purpose in life," was full of instruction, and well fitted for the guidance and encouragement of young men. Mr. R. D. Fraser's subject was the young men of the period, which he handled in his usual interesting and practical style. A reading by one of our citizens on the "Burial of Moses" was very well rendered. Choice music was discoursed at intervals during the evening. The net proceeds amount to about \$100. [In view of the inadequate size of the Church, would it not be well for our Collingwood friends to take hold at once, and erect a new building, more in keeping with the progress of their thriving town, and better suited to the present and prospective wants of the congregation. It only requires a slight effort to do this, while the importance of the interests involved would warrant the putting forth of great exertions to secure the desired end.—Ed. B. A. P.]

Dr. Livingstone.

Only a few weeks ago Sir Emilio Frenco delivered at Glasgow a lecture on Dr. Livingstone, and we took the opportunity of once more calling attention to the labours of the illustrious African explorer. Little was it dreamed at the time that Livingstone was no more. There seems now no reason to doubt that the great traveller expired in August last, overcome with disease brought on by his protracted and exhausting toils. In the heart of his loved African, but far from home and friends, he entered into his rest, after a life of unsurpassed labour in the service of religion and science. It is comforting to think that he fell by no barbarous hand, and did not suffer from the desertion of his followers. If the information received be true, he was surrounded at the last by faithful servants, who are reverently carrying down to the coast his preserved remains. It is some consolation also to know that if Livingstone found death in Africa, his native land may have the sad satisfaction of giving him an honoured grave.

There is no man in the civilised world who will not deeply lament the death of this greatest and noblest of modern travellers. His simple, heroic character, and unequalled explorations give him a place in the estimation of mankind which is reached by very few. His name has long been familiar and dear to every British and American household; but it is also held in honour among men of all nations. Livingstone, with a zeal as simple as it was great and consuming, toiled for our common humanity, was a messenger of peace and goodwill to the heart of Africa, and in the name of Christian religion quietly put persistently called upon the long-oppressed bondman to be free. There was a cosmopolitan character about his labours that made all men claim a right of property in him, and follow his wanderings with a common interest. As the tidings of his death spread over the world, emotions of profound sorrow and disappointment will touch every heart, and bring tears to many eyes. All will feel that one of the noblest of our race has fallen before fully completing the great task on which his heart was set, and which the best of men regarded with mingled admiration and anxiety.

The life and labours of Livingstone have already passed into history. They belong alike to Christian Missions and to Geographical science. They have also immensely aided the cause of freedom, of commerce, and humanity. Future ages will allow that all the benefactors of Africa, David Livingstone is the greatest. For it will be found that he prepared the way for all future explorers of the most inaccessible region of the African continent, and gave the grand and necessary stimulus to the cause of slave-trade abolition. If ever the tribes of interior Africa receive the Gospel, and taste the full blessings of liberty, they will regard the name of Livingstone with a veneration that may actually become excessive. He has long been known among them as "the white man," the subject of a Queen, and the representative of a nation that seeks their best welfare. They had come to look upon him as a mysterious but real friend, and had religiously refrained from plotting against his life, or doing him any personal injury. We will also give these dark children of the desert the credit of sincerely lamenting the death of the man who so often cast himself upon their hospitality, and appealed to the better feelings of their nature.

Livingstone, like many other great men, was remarkable for the simplicity of his character. He was a man truly of simple habits and noble aims, living not for himself but for Africa, and the best interests of mankind. He attempted in a spirit of sublime self-devotion the solution of certain great problems in which religion and science are equalled interested. With what admirable perseverance and matchless intrepidity he endeavoured to finish his tremendous task all men, not without some sad regrets, concur in acknowledging. It may be said, in this hour of general sorrow, that he had reached a time of life when his desperate plunges into the unknown African interior should have ceased. But we must remember that he set out on his last journey of exploration strong and well, fortified with former experiences, and expecting no very protracted period of toil; and that even when Stanley found him he was, though debilitated with long deferred, in the possession of his ordinary physical vigour, and fit, apparently, as his American friend afterwards testified, for a good many years of hard work even in Africa. We can thus well suppose that he felt himself almost to the last able to finish his great enterprise and to endure those hardships which few but himself have ever faced. A noble hope inspired him, and if, like many other men, he really miscalculated his strength and consequently perished, who will have the heart to blame him, or to withhold from his memory that boundless veneration which it can so justly claim? If it be true that the remains of Livingstone are on their way to the coast, or have already reached Zanzibar, they will probably be forwarded to England by Bumbo or Aden. We cannot suppose that Englishmen will be inferior to the rude Africans in that pity they have shown to the body of their departed master. They will not consign to the dust in Africa or Asia those honoured remains that demand a grave of our own shores. A public funeral in St. Paul's or Westminster Abbey is but the due of that lion-hearted traveller over whom the whole country mourns. Whether such a tribute will be paid to his memory will possibly depend upon circumstances of which the public cannot yet fitly judge. But a monument worthy of the nation will be erected to Livingstone; and his family, now the objects of universal sympathy, will receive such tokens of public gratitude as they may require. Scotland will not fail to raise a cairn to the memory of her noble son, and even beyond the Atlantic a kindred people will show by visible monuments how they also honour the name of Livingstone.—*London (Eng.) Weekly Review.*

Ministers of the Gospel Ruined by Alcoholic Stimulants.

(Communicated to the Weekly Review.)  
"It is good neither to eat flesh, nor to drink wine, nor anything of the sort, that bringeth stumbling, scandal, or occasion of offence to those who are weak."  
"Abstain from all appearance of evil."  
"And the wine that I have drunk to drink, and the meat that I have eaten, I have done so with a conscience to give offence, that I might save some."  
"Let him that thinketh he standeth take heed lest he fall."  
"A clergyman from the south consulted me. His ailments were obviously due to intemperance; and, taxed with it, he made confession with bitter tears. He had a large congregation, requiring heavy ministerial labour from week to week. His church had fallen into disrepair, and had to be repaired. Large debt in consequence was incurred; and, by an arrangement which at all times can never be too strongly reprobated—unbecoming, ungentle, and unjust—the labour of raising the greater part of the money required was thrown upon him. He had to itinerate with his subscription-book, address meetings everywhere, and at the same time continue in great measure his customary labours in the pulpit at home. At first he bore the drudgery without much sense of fatigue; by-and-by, however, he found that he must either stop work that he had, or resort to a stimulant. He took bitter beer, and went on. Some time after, notwithstanding the accession of artificial strength, failure came again. Now he took wine. Once more this too failed him; and then bravely was his restoration: not with meals only, but from time to time throughout the day, according as the exigencies of the case seemed to require. So he continued to labour sadly on, with a single eye to overtaking all his work, and nerving himself for its due accomplishment. But at what risk and cost! He had moved as in a dream, at first phantasmagoric, but gradually becoming more and more oppressive; and at length he painfully awoke to find the terrible reality of his fate—he was a drunkard! The power which he had hoped to make his helpful servant had made him its helpless slave. This poor brother promised faithfully to abjure all forms of strong drink, convinced by my assurance that otherwise there was no hope for his cure. In tears, and with manifold expressions of truest penitence, he pledged himself to abstinence. At his next visit he was drunk. Taxed with the fact, he denied it roundly, and calling God to witness, protested that he had tasted nothing stronger than water. The case was hopeless, both he and I felt it to be so; we parted silently, and I have seen him no more. He may still be staggering towards the drunkard's grave, or he may have found it—all the more likely to be soon reached from the circumstances of the bounds of justice being on his track—as I afterwards learned—on account of dishonesty in the handling of those very funds which he had perilled the life of holy and soul to realise!"—From "Nephalism, the True Temperance," &c. By late James Miller, F. R. S. E., Professor of Surgery, Edinburgh, &c., &c.

A Scottish Presbyterian clergyman states that out of sixty brethren who began their ministry with him thirteen became intemperate! And in one of the Norwich Temperance Tracts by Mr. Jonathan Grubb, it is affirmed that in one of the London penal prisons thirteen ministers of the Gospel were committed as convicts in nine years, and not one total abstainer of any trade or profession!

Oh, that all, and especially professing Christians, would guard themselves and others by abstinence, and by seeking the permissive prohibition of the Liquor Traffic! Is it too much to don themselves of a few glasses of intoxicating or poisonous drink when the Divine Saviour sacrificed His life for them and their fellow creatures?

Richard Baxter in a Revival.

How much like a description of some of the revivals of the present day does the description of Baxter's work in Kidderminster seem, as drawn in his writings. He tells of preaching twice on the Lord's day, and on Thursday evening at his own private house, besides occasional sermons; of "resolving the doubts" of inquirers; of praying with the awakened in little companies; of a "three-hours prayer-meeting; with the young; of converts holding a Saturday evening prayer meeting for the success of the work on the following day; of once in a few weeks having a day of humiliation; of going through the parish (with the help of a brethren and visiting all the people, and instructing them in the Scriptures, and urging them, "with all possible engaging reason and vehemence to answerable affection and practice." He spent an hour with a family—occupying "all the afternoon of Mondays and Tuesdays in this way."

As to results, let him give his own story:—"The congregation was usually full, so we were led to build five galleries after my coming hither, the church itself being very spacious, the most commodious and convenient that ever I was in. Our private meetings also were full. On the Lord's day there was no disorder to be seen in the streets, but you might hear a hundred families singing psalm, and repeating sermons as you passed through the streets. In a word, when I came hither first, there was about one family in a street that worshipped God and called on His name; and when I came away, there were some streets where there was not more than one family in the side of a street that did not so, and that did not, in professing serious godliness, give us hopes of their sincerity. And of those families which were the worst, being jans and ale-houses, usually some persons in each did not seem to be religious. Though our administration of the Lord's Supper was so orderly as displeased many, and the far greater part kept themselves away, yet we had 600 that were communicants, of whom there were not twelve that I had not good hopes as to their sincerity; and those few that came to our communion had yet lived scandalously were excommunicated afterwards."

Revival in Scotland.

This blessed work continues in Edinburgh and elsewhere with all the earnestness which has characterized the movement from the commencement—perhaps with less observation, but not the less power. In Edinburgh the meetings continue to be held. Wealthy and poor congregations alike meet day by day. Special classes of the community are meeting together, as Sabbath-school teachers, students, workmen, and children, each and all in earnest about the one thing needful. This will put in the *Sunday Magazine*, of which Professor Baikie is editor. He says:—

"And out of all these classes very many cases have occurred of what has all appearance of genuine conversion. In some family circles, the number of such cases has been remarkable—brought about by brother speaking to brother, or one member to another, and pleading for each other with the irrepresible fervour of young converts for the blessing from heaven. The superintendent of the Edinburgh Medical Mission stated that during one month of the movement more medical students had come to him, expressing a desire to give themselves to the service of Christ, by becoming medical missionaries, than during the whole preceding period of three years when he had been in his present office. The ministers of the Gospel have felt it a time of great questioning and enjoyment, and have come together regardless of ecclesiastical distinctions, forgetful even of keen conflicts in which they have only ceased to be engaged. The Bishop of Edinburgh sent a circular to his clergy with forms of prayer, that they might unite in supplication for the outpouring of the Spirit. Strangers have come to Edinburgh from all parts of the country, eager to enjoy an hour of the united prayer-meeting, and to join in singing those hymns that have such a wonderful uplifting power. The student from the university, the soldier from the castle, the sailor from the port, the merchant from his office, the judge from the court, the lawyer from the Parliament House, ladies from the drawing-room, women from the street, have all come more or less within the scope of this remarkable movement, and furnished a new proof at once of the omnipotence of Divine grace and its power to unite and assimilate all."

At the noon-meeting last Tuesday in Edinburgh, a gentleman gave thanks for his providential escape in the dreadful collision which occurred that morning at Mannel Station, on the Edinburgh and Glasgow Railway. [On Wednesday Mr. Wilson, Barclay Free Church, stated that he had just come from the bedside of one who two nights ago had spoken to him in the lobby of the Assembly Hall, and before she left she assured him that she had now closed with an offered Saviour. She had left for home in that train the following morning, and was dreadfully injured in the collision, and her recovery was doubtful, but he believed she was resting on the Saviour. It was also stated that Mrs. Tennant, of Banff, who was killed, and who had been attending the services in Edinburgh, had left in peace with God through Christ.

Perhaps the most affecting instance was that of a young lady, a pupil in the Free Church Normal Seminary, Edinburgh, who had both legs and a rib broken, and was otherwise much bruised. From a letter read at the meeting we give the following extract:—

"The gentle Christian heroism with which she has borne her acute sufferings has drawn forth the admiration of all, doctors included. She told me she had attended many of your meetings in Edinburgh, and had received saving light and life there. She is so happy resting in childlike faith upon the finished work of Jesus Christ. 'Will you tell Mr. Moody from me,' she said, 'how much I owe, under God, to him?' Then she spoke of Mr. Sankey, and said he would remember her, and that he had recommended a hymn-book of Phillip's. This I recovered from the debris, its pages stained with her own blood. At one time, when we thought she had fallen into a sleep, eagerly wished and prayed for by us, we moved away out of sight. But in a few minutes we heard her in low, gentle tones singing to herself the words—

"Nothing either great or small,  
Remains for me to do;  
Just as I am, and paid it all—  
All the debt I owe."

She is so contented and happy, thinking more of others than herself. Her main care was the shock to her 'dear mama.' 'Tell her, but don't tell her I'm very ill.' At times, when the pain became excruciating, she apologized so sweetly for crying out. When the doctor had to set and dress the bone later in the day, her calm endurance and serenity were beyond description. It was, indeed, not of earth." After the reading of this letter the meeting was about to engage in prayer on her behalf, when the announcement was made that she had passed away. The effect of this was most solemnising.

Thus the work goes on in Edinburgh, and reports from other districts show that the interest in the work is progressing and becoming more intense daily. The visit of Messrs. Moody and Sankey to Dundee has been signally blessed. Meetings are being held in all the churches every evening, and a noon prayer-meeting is held daily. The result of this work is seen in the numbers who come to the enquirers' meetings—scarcely less than 100 after each service.

A correspondent of the *Christian* thus writes from Scotland:—

"The work grows. Many are wondering, many are trembling, many are seeking, and not a few are finding. We need an earthquake of grace. But the Mighty Worker on whom we learn, and who is now showing us what the gentle touch of His finger can do, is able to shake the town from the centre to the circumference, and establish the kingdom of God in ten thousand souls. From every part of Scotland, from the remotest Highland glens, as well as from Lowland towns and villages, come most cheering voices, day by day, telling of a revived interest in the Gospel and calling for help. The dry bones are stirring. We are in expectation of great things."

Literary Felony

The *Christian of Work* expresses its mind on the subject of stealing sermons, in this off-hand and exuberant fashion:

We have recently seen many elaborate discussions as to whether plagiarism is virtuous or criminal, in other words, whether a writer may steal. If a minister can find a sermon better than any one he can make, why not preach it? If an author can find a paragraph for his book better than any he can himself manufacture, why not appropriate it? That sounds well. But why not go further and ask if a woman find a lot of furs better than she has in her wardrobe, why not take them? If a man had that his neighbour has a cow full of milk, why he has in his own yard only a scrawny runt, why not drive home the Alderney? That is taking anything that does not belong to you, whether it be sheep, oxen, cows, or literary material. Without attempting to point out the line that divides the lawful appropriation of another's ideas from the appropriation of another's plagiarism, we have only to say that a literary man always knows when he is stealing! Whether found out or not the process is belittling, and a man is thought of blasted for this world, and damaged for the next one. The ass in the fable wanted to die because he was beaten so much, but after death they changed his hide into a drum-head, and thus he was beaten more than ever. So the plagiarist is so vile a cheat that there is not much chance for him living or dead. A minister who hopes to do good with such burglary will no more be a successful ambassador to men than a foreign minister despatched by our government to-day would succeed if he presented himself at the Court of St. James with the credentials that he stole from the archives of those illustrious ex-ministers, James Buchanan or Benjamin Franklin. What every minister needs is a fresh message that day from the Lord. We would sell cheap all our parchments of licensure to preach. God gives his ministers a new license every Sabbath and a new message. He sends none of us out so mentally poor that we have nothing to furnish but a cold hash of other people's sermons. Our haystack is large enough for all the sheep that comes round it, and there is no need of our taking a single fork-full from any other barrack.

Messrs Moody and Sankey in Dundee, Scotland.

These evangelists conducted their usual noonday prayer meeting in St. Andrew's Free Church on Friday, and at three o'clock the Bible reading. Mr. Moody presided on each occasion, and Mr. Sankey, who was present, sang a number of hymns. At three Mr. Moody delivered an address, choosing for his subject "Faith." He endeavoured to show that it was not trust in a person's own feelings but in the Lord himself. This was proved by a variety of texts from Scripture and by graphic illustrations. A large and most successful meeting was held in the evening, when Mr. Moody again spoke. A number of clergymen belonging to Dundee also addressed the meeting.

On Saturday St. Andrew's Church was crowded to overflowing at the daily prayer meeting conducted by these American evangelists. These services were similar to those of previous days—Mr. Moody delivering an address and Mr. Sankey singing a number of hymns. The requests for prayer, which were read by the Rev. Mr. Lang, were as follows:—The prayers of the meeting are requested by five persons for themselves, by two parents for their children, in behalf of our fathers and three mothers, in behalf of five sisters and nine brothers, on behalf of three sons and one daughter, on behalf of four husbands and wives, on behalf of one grandmother, two nephews, three families, on behalf of two careless people, on behalf of one anxious person; now present, on behalf of three persons addicted to intemperance, on behalf of two teachers and their classes in this town, also for a minister and his congregation and a missionary, also for a Christian worker and her labours; two apprentices request prayer for themselves and their schools; prayer is requested for the following districts:—Blair Athole, Auchterarder; prayer is requested for Grampian-Angus, for a young man dying in consumption, and indifferent about his eternal welfare; for three students of divinity, and for one who feels herself to be in a blacksliding state. At the conclusion of the service Mr. Moody mentioned that they must leave Dundee next Saturday morning, as God had worked for them to do in Glasgow, and they must hasten thither. Yesterday morning Mr. Moody addressed a meeting of Christian workers, in the Kinnaird Hall. He referred to the toil and labour of earth's ambition, and contrasted it with the ambition of winning souls for God. He divided his subject into three points—love, enthusiasm, and sympathy. Many had been won by a smile, he said, when all things else had failed to bring in. He referred to the lack of enthusiasm among the workers in God's cause. Sympathy, he stated, was necessary for all true work, and he asked them to endeavour to place themselves in the position which those with whom he spoke occupied. Each division of the speech was forcibly urged, and illustrated by touching and telling incidents. The audience was very attentive, and deeply impressed. Mr. Moody preached to a large and interested audience in the McCheyne Memorial Church at eleven o'clock. Meetings were held in the Kinnaird Hall at five o'clock, in Bell Street U.P. Church at 6.30, and in the Kinnaird Hall again at 7.30. Judging from the large crowds on these streets, it was quite apparent that those places could have been filled twice over. Inquirers met afterwards in Chapelside Free Church at nine o'clock.

A number of members and friends of the Kinross congregation, visited the manse lately, and presented the Rev. A. G. Forbes with \$87 in cash and other articles valued at \$20.50, in all \$107.50. The company having partaken of refreshments furnished by the ladies, spent a few hours pleasantly at the manse.



Duncan Matheson, the Scottish Evangelist.

Duncan Matheson was born at Huntly, Aberdeenshire, Nov. 22, 1821, and even during his boyhood, exhibited tokens of the indomitable will, and fiery energy, which when emancipated in after years by the Holy Spirit's influence, became mighty tools for the Master's service.

In such a soul's coming to Christ, there would naturally be a powerful struggle. In the words of "the glorious Dreamer," Duncan might have said: "Satan pulled, and I pulled." But Satan pulled alone; while on the side of the wrestling soul, stood the Everlasting Conqueror, Jesus, the Son of God, who took the prey from the mighty, and pulled him into the ark of salvation.

Worldly inclinations, natural hatred to the doctrine of human depravity, and a proud unwillingness to accept salvation as a free gift,—all were strong hindrances to his heavenward tending. At length came a season when "the terror of the Lord" filled his soul. Conviction of sin now pressed heavily on him; willingness to be saved in God's way followed; and after a weary struggle, peace came, with the remembrance of the words, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii., 16.)

As soon as Duncan had himself tasted that the Lord is gracious, he devoted all his leisure hours to proclaiming the gospel to others. At first he only ventured on reading and prayer; then a Christian lady urged him to "sit up the gift" that was in him, by more public evangelization.

A worthy old saint, exhorting the young evangelist to "follow on to know the Lord," pithily exclaimed, in the strong sweetness of the Scotch dialect:

"Hand in wi' Christ, whatever happens, aye think weel o' God; an tak' care o' yer-sel; for, ye ken, a breath dims a polished shaft!"

Finding himself unable to purchase as many tracts as he required, he for several months, earnestly prayed that the Lord would give him a printing press, so that he might be enabled to obtain a large supply at less expense. His prayer was heard. He obtained an old press and types, at a merely nominal price.

Then, during whole nights, did Duncan toil to acquire the necessary skill; often being woefully disconcerted by the fall into "pie" of some fairly set up page of type; yet never discouraged, but praying and working on, until success crowned his efforts, and thousands of Gospel tracts issued from his old press.

When the Crimean war broke out, his military ardor was kindled by the sounds of the trumpets; and he burned to accompany the soldiers as their friend and missionary. But he had no means of carrying out his wish. He had long given up his trade as a stone cutter, and was employed by the Duchess of Gordon as a Scripture reader, at the small salary of forty pounds a year, immeasurably less than he could have earned by his trade in which he was proficient; but his soul was on fire for Christ, and earthly gain was counted out loss by him.

He now besought the Lord for means to go to the Crimea; and this petition also was granted. A letter was one day brought him, which ran thus:

"If you are still in the mind to go to the East, reply by return of post; and please say when you could start."

The writer, the Rev. J. Bonar, was unknown to him; and it afterwards appeared that the letter was intended for another person of the same name. But God ordered it, that this seeming mistake only furthered his own divine purposes. Matheson went to the Crimea, and there, among his own countrymen, as well as among the French allies, and the Sardinian contingent, he soon became known and valued as the universal helper. Living himself in the most self-denying way, he procured for the sick and wounded many comforts which they most otherwise have wanted.

He did not believe in preaching a religion of theory; for with him was practical godliness; and he strove to benefit both body and soul. With his talent and perseverance, he quickly succeeded in acquiring a knowledge of French, and then tried Italian. Long before he could speak the Southern tongue, he would take an Italian Testament, and going among the Sardinians read that precious verso which had brought peace to his own soul. The warm-hearted naves of the lovely Scotch gathered around the noble-souled Scotman who showed so much anxiety for their welfare, and listened, as he read in his rugged foreign accents, the story of love. When, long after, he visited Italy, he was welcomed by his old friends by the title which they had given him amidst the battles—"The Sardinian's Friend."

Turks and Greeks, Cossacks and Russians, all received the work of God in their own languages. Thousands of copies of the Scriptures were sold and given away by this one man of God, whose motto ever was, "I press forward." As soon as he was able, however imperfectly, to speak a few hesitating words in a foreign tongue, no emotion of selfish pride prevented his using his "own talent" for God. He would speak for Christ, even if it were "with stammering lips," trusting the promise, "To him that hath shall more be given;" a promise abundantly fulfilled in the experience of Duncan Matheson.

On his return home at the close of the war, he set himself more than ever to work for his own Scotland. As regarded his toil for Jesus, he could truly say: "This one thing I do!"

"Tender and true" as he was in all his social and domestic relations, he yet suffered none of them to hinder his life-work.

On his marriage to her whom his strong heart loved with most loyal devotion, he would not, even for one day, pause in his spiritual service, saying affectionately to his Mary, like-minded with himself:

"We'll get settled up yonder in the Father's house; meanwhile let us work and win souls."

At fairs, in streets, or in churches, all places were alike to Duncan. Wherever he had opportunity, there was his standing place, and there he preached the gospel. His tracts were still printed, and he edited a monthly paper, *The Herald of Mercy*, which was blessed to many souls.

So passed away a "mighty man of valor, one of those noble" Christians, at work, whose stories are about to be brought, from time to time, before our readers, in the hope that the stirring examples of such impassioned love and labour may incite others to step forward into the vacant places of these dead warriors; for amidst the terrible sins and sorrows of this world of ours, none had need to hold back, contented with a half service for the risen Lord who loved us and calls us all to work, and fight the good fight as

HEROES OF THE FAITH.

Marriage with a Deceased Wife's Sister.

About a year ago a Bill sanctioning marriage with a deceased wife's sister passed the Victorian Legislature. The General Assembly of the Presbyterian Church repeatedly protested and petitioned against such legislation, and in November, 1872, memorialised the Queen not to affix the Royal signature to the Bill. The Royal signature, however, was appended, and no sooner had the fact reached the colony than a movement was commenced in the Presbyterian Church to bring the discipline of the Church into accordance with the new legislation. The chief movers were the Rev. Andrew Robertson, of West Melbourne, late of the United Presbyterian Church, Stowe, and the Rev. James Nish, of Sandhurst. Neither of these brethren had said a word on the subject when the matter was before the Assembly, which had been all along unanimous. Even at the meeting of Commission in May last a motion proposed by Dr. Cameron was unanimously agreed to, warning all the ministers of the Church against celebrating, and all members of the Church against contracting, such marriages. Soon after the meeting of Commission a letter appeared in the newspapers, signed by Mr. Robertson, demanding that the question should be made an open one in the Presbyterian Church. Mr. Nish also laid on the table of his Presbytery an overture embodying the same demand, and two overtures of the same sort were laid on the table of other Presbyteries. The question was thus unexpectedly raised within the Church, and another letter appeared from Mr. Robertson announcing, from information received, that the General Assembly at its next meeting would grant to the ministers and members of the Church the liberty hitherto refused. Two publications were speedily issued on the subject—one a sermon by Dr. Cairns, and the other an elaborate pamphlet by Dr. Cameron—in which the question was discussed in all its aspects, Scriptural, historical, and social, and in which the imperative duty of the Church to maintain her doctrine and discipline was urged and enforced. The advocates of the new marriage law made no attempt to meet the arguments except by letters to the newspapers. When the General Assembly met last month the subject was brought up in connection with the report of the committee appointed by the Commission, and which was given in by Dr. Cameron. Thereafter Dr. Cairns moved as follows:—"Approve generally of the report, dismiss overture, and declare the continued adherence of this Church to the doctrine of Scripture as stated in the 24th chapter of the Confession of Faith on the subject of marriage, especially of section 4. . . . Further, the General Assembly reiterate the warning addressed by last Commission to the ministers of this Church against celebrating, and to the members of this Church against contracting, marriage with a deceased wife's sister."

An amendment was moved by Mr. Robertson to the effect that the question should be regarded as an open one in the Church. The discussion that followed lasted through three sittings, and near the close of the third sitting Mr. Hetherington proposed a second amendment, that the report of the committee should be sent down to Presbyteries, and that meanwhile ministers should be warned against celebrating, and members against contracting, such marriages. One vote only was given for Mr. Robertson's amendment. The vote was then taken between Dr. Cairns's motion and Mr. Hetherington's amendment, when the former was carried by 61 to 23. Mr. Robertson has since written a letter to one of the papers proclaiming his readiness, notwithstanding the decision, to receive to membership persons who have contracted or may yet contract such marriages. At a meeting of the Presbytery since held Dr. Cameron laid on the table a copy of the newspaper containing the letter, and intimated that at next meeting he would move that the letter be taken into consideration, with a view to the vindication of the authority of the Church.

What is in Store for the Unmarried?

If a Queen wears ruffles for a good reason, her subjects must do so without one. If a Princess lumps through affliction, the young ladies suddenly becomes lame. It will now be the young men's turn to apotheosise when they enter upon the marriage state, and it will be anxious to note whether they will come off better than the young ladies have done. According to the Russian marriage custom the bridegroom wears a ring as well as the bride. The Duke of Edinburgh being in Russia fell in with the Russian mode, and became a banding party to the contract, as readily as he addressed the "Reverend Father." Perhaps the young ladies will insist upon this observance being carried out, and then all the young men of the future can do will be to struggle over the little additional expense at that already expensive time.

About Killinry and Marriage.

This article is intended for young women, but only for those who want husbands. Those who have made up their minds to remain single, who 'wouldn't marry the best man that ever lived, there!' can pass over this article, as it has no interest for them. Men will shut their eyes if they have the least spark of delicacy, of course, for every word of this is private and confidential.

Firstly. You are perfect idiots to go on in this way. Your bodies are the most beautiful of God's creations. In the continental galleries I always saw groups of people gathered about the pictures of women. It was not passion, the gazers were just as likely to be women as men; it was because of the wondrous beauty of a woman's body.

Now, stand with me at my office window, and see a lady pass. "There goes one! Now, isn't that a pretty looking object? A big hump, three big lumps, a wildness of crimps and frills, a heaving up of the dress here and there, an enormous hideous mass of false hair or bark piled on the top of her head, surmounted by a little hat, ornamented with bits of lace, bird's tails, etc. The shop windows have, all day long, of the paddings, whalebones and steel springs which occupy most of the space within the outside rig.

In the name of all the simple, sweet sentiments which cluster about a home, I would ask, How is a man to fall in love with such a piece of compound, doubled and twisted, touch-me-not artificiality as you see in that wriggling curiosity?

Secondly. With that wasp waist, squeezing your lungs, stomach, liver, and other vital organs, into one half their natural size, and with that long trail dragging on the ground, how can any man of sense who knows that life is made up of use, of service, of work, how can he take such a partner? He must be desperate indeed to unite himself with such a fettered, half-breathing ornament.

Thirdly. Your bad dress and lack of exercise lead to bad health, and men wisely fear that instead of a helpmate they would get an invalid to take care of. This bad health in you, just as in men, makes the mind as well as a body fuddled and effeminate. You have no power, no magnetism. I know you giggle freely and use big adjectives, such as 'splendid,' 'awful,' but then this don't deceive us; we see through it all; you are superficial, affected, silly; you have none of that womanly strength and warmth which are so assuring and attractive to man.

My dear girls, you must, if you would get husbands, and decent ones, dress in plain, neat, becoming garments, and talk like sensible, earnest sisters.

You say you don't care, you won't dress to please men, etc. Then I am not talking to you, for, as I said in the beginning, it is addressed to those who want husbands, and would like to know how to get them.

You say that the most sensible men are crazy after these butterflies of fashion. I beg your pardon, it is not so. Occasionally a man of brilliant success may marry a silly weak woman, but to say, as I have heard women say a hundred times, that the most sensible men choose women without sense, is simply absurd. Nineteen times in twenty, sensible men choose sensible women. I grant you that in company they are very likely to chat and toy with those over-dressed and forward creatures, but they don't ask them to go to the altar with them.

Fourthly. Among the young men in the matrimonial market, only a very small number are independently rich, and in America such very rarely make good husbands. But the number of those who are just beginning in life, who are filled with a noble ambition, who have a future, is very large. These are worth having. But such will not, they dare not ask you to join them, while they see you so idle, so silly, and so gorgeously attired. Let them see that you are industrious, economical, with habits that secure health and strength, that your life is earnest and real, that you would be willing to begin at the beginning in life with the man who would consent to marry, then marriage will become the rule, and not, as now, the exception.—Dr. Dio Lewis.

Trichinosis.

The picture drawn by the local physician who attended the recent cases of "trichinosis" in Ohio, is more vividly realistic than pleasant. The victims, it appears, are a young man between whose German nationality and appetite for pork the relation is obvious, and the respected wife of a clergyman, also German, who was performing the Christian function of nurse to the unfortunate young man. Besides these two there were others afflicted in more moderate degree. The mother and family of the young man were less severely affected. It may also be interesting to know that it was the particular domestic hog of this family which was the innocent cause of the trouble. The physician, or "professor" rather, who made the post-mortem examination, declares that the disease had first extended from one of the family hogs to another, though involving the death of neither. Concerning the relations of trichinosis and hog cholera this learned man says that after an attack of trichinosis the poison still remains in the flesh for years, ready to develop disease when this flesh is eaten or taken into the stomach; but after hogs recover from hog cholera, they are fattened and sold to butchers, and the meat becomes one of the principal articles of food in the West under the form of bacon and sugar cured hams. He concludes, therefore, that trichinosis is a cause of hog cholera, which is now prevailing to a great extent in some parts of Kentucky. But these cheerful statements are merely supplementary and trivial, having no direct bearing upon the cases in point. After careful examination of the bodies of the human victims of the predatory trichina, the doctors affirm that there were eighty millions of these animalcules in every cubic inch of the muscle, that they had provided and rambled through, as it were, every portion

of the defunct carcasses, and worse than all, the microscopic examination developed the startling fact that millions of the trichinae were alive, coiling and uncoiling in the tissues. "This fact," says the local editor, "has created a profound sensation throughout that section of Indiana in which Aurora is situated, and, taken in connection with the deaths named, completely killed the sale of pork as an article of human food. Experiments with the infected pork show that 195 degrees Fahrenheit will destroy the worms, but as it requires 212 degrees to boil water, the meat thoroughly boiled would be perfectly harmless; but the question is who would eat meat, no matter how much it is boiled, that was known to be infected with trichinae."

Who indeed? Frogs we know, and we have a diluted faith in the remote possibilities of rats and horse-flesh and snails and birds-nests; but trichinae, never! but yet we like pork, nor shall we hesitate to recommend it. Of twenty million pork-eaters in this country fewer die from trichinosis than are annually struck by lightning. It claims but its units where whiskey takes thousands. It kills its twos and threes while koroseno murders tens of thousands. Therefore, let us be calm and continue to like pork, and to eat it.

Denominational Papers.

Dr. J. G. Holland, recently in *Scribner's Monthly*, came out rather strongly against church papers, intimating that they were temporary arrangements, that would pass away to make room for the more perfect independent papers. Dr. Holland has not shown his usual sagacity in these remarks. A church paper is a church agency for instructing and educating the people who read it. It is no more likely to decline and pass away, than the other agencies which the churches employ. There are now many independent evangelists abroad preaching, without being under the direction of any church. They are not at all likely to supersede the established church agencies for preaching the gospel. These independents are not a whit freer from sectarian feeling and slavery to systems and creeds, than the ministry of the orthodox churches. And it is very easy to see that, in some cases at least, the editor of a so called independent paper may have less freedom than the editor of a denominational paper.

So far from there being any ground for the assumption that denominational papers will soon disappear, they are likely to continue to live and flourish as long as churches and denominations flourish. The *N. Y. Independent*, though itself an example of an independent religious paper, cannot accept Dr. Holland's views of denominational papers. Though believing that the non-denominational papers have some important advantages, it does not claim that all the advantages are on that side, and frankly acknowledges that a paper may be denominational and yet independently edited. It says:

"That there is any reason why a denominational paper should be the organ of a sect, and so its 'slave,' we do not believe. At any rate, it is no more its 'slave' than the independent religious paper is the 'slave' of its somewhat shorter creed. The latter accepts with a good deal of earnestness the Evangelical Christian faith, its 'origin,' its 'slave,' if you please just as much as the sectarian journal is the 'organ' and 'slave' of its somewhat longer creed. In some respects, indeed, the denominational paper has the advantage. There is nothing a non-denominational paper cannot discuss, if it will. But an undenominational paper virtually pledges itself not to discuss some important subjects. We, for example, cannot attack or defend the independency of Congregationalism, the representative system of Presbyterianism, nor the order of bishops which we find in Methodism and Episcopalianism. On the questions of immersion and infant baptism we have no right to enter. Fortunately these are none of them questions of prime importance, and we find no lack of larger subjects to discuss. But these, too, need discussion; and Christians with any brains need to have opinions on them, and, therefore, denominations and denominational papers must exist; and even the editors of *The Independent* in their individual capacity choose to ally themselves—as we doubt not Dr. Holland does—with some religious denomination, and read its papers with some satisfaction, although in these columns compelled to forgo conscientiously, and now and then with some self-denial, the discussion of interesting topics. But whether a denominational paper be 'slave' or 'independent' depends on its editing. It is just as in politics. *Harper's Weekly* is Republican; but it is very independent. If there is one religious 'advocate' in the country, it is *The Christian Advocate* of this city, owned by a denomination, whose Conference elects its editor. But it is one of the most independent papers in the United States, and none the less independent for being firm in its hold on the Methodist faith and order."—*The Christian Guardian*.

Esquimaux Marriage Ceremonies.

In an account of the marriage ceremonies of the Esquimaux given by Dr. Hayes, he says:—"The match is made by the parents of the couple. The bridegroom must go out and capture a polar bear, as an evidence of manly courage and strength. Then he is told he can marry, if so inclined; and, like most bachelors, he is generally so inclined. He sneaks behind the door of his inamorata, and when she comes out he pounces upon her and undertakes to bear her away to his dog-sledge. She kicks, bites, screams, and breaks away from him. He chases her, and the old woman of the settlement comes with frozen strips of seal-skin and gives her a thrack. After running the gauntlet of these old women, she falls down exhausted and surrenders. The bridegroom then fishes her to his sledge, and, whipping up his dogs, they fly over the frozen snow, and the wedding is consummated."

King Lunalilo's occupancy of the throne of the Sandwich Islands has been brief. He died on the 3rd ult. of some throat complaint.

Newspapers Domestically Considered.

Too low an estimate is apt to be set on the domestic value of newspapers. After reading them, and putting ourselves through their agency, in mental correspondence with the world, they are not thrown aside and forgotten. But to suppose their usefulness bounded by their news columns and the waste bag is a thriftless mistake.

In the first place, there are the household recipes, to be found in stray corners, often excellent, and deserving a refuge on the fly-leaf of the family cook-book. Then come the pretty verses, the strange and droll stories, and brief biographies, and reminiscences which, pasted in a scrap-book, are a source of never-ending pleasure not only to those who do not care for richer intellectual food, but to those who have only odd minutes for reading.

Notwithstanding the squibs jocular journalists have penned on the use of newspapers for bed-clothing, we know from experience that these are not to be despised. They may not be as comfortable as your blankets, but certainly they keep out the cold. Two thicknesses of papers are better than a pair of blankets, and in the case of persons who dislike the weight of many bed-clothes, they are invaluable. A spread made of a double layer of papers between a covering of calico or chintz, is desirable in every household. The papers should be tacked together with thread, and also fastened to the covering to keep them from slipping. An objection has been made on account of the rusting, but if soft papers be chosen the noise will be annoying, especially should the spread be laid between a blanket and the counterpane.

As a protection to plants against cold, both in and out of doors, nothing is better. If newspapers are pinned over winter night a wall between pots and glass, the flowers will not only be not frozen, but will not even get chilled, as they are so liable to be at this season. In the same way, if taken to cover garden-beds, on the frosty nights of early autumn, they will allow the plants to remain safely out-doors sometime later than is common.

One of the oldest services to put our journals to is the keeping of ice in summer. An ingenious housekeeper recently discovered that her daily lump of ice would last nearly twice as long when wrapped up in newspapers, and placed in any kind of cool box, as when trusted solely to a refrigerator. This is very convenient, since it is possible to have the best and cheapest refrigerator constantly at hand.

To polish all kinds of glass after washing, except table glass, no cloth or flannel is half so good as a newspaper; and for a baker's dozen of other uses, quite foreign to its primal purpose, it is without a rival.—"Home and Society," *Scribner's for March*.

Scepticism and Superstition.

It is a remarkable phenomenon in the religious history of the world that a spirit of unbelief should so often be found allied to superstition. The transition from the one state to the other is frequent and easy. From debasing superstitions men pass into infidelity and from infidelity they go back to superstition. This singular fact is illustrated sometimes in the history of individuals, and sometimes in nations and communities.

We know one of the clearest intellects and most vigorous writers of the present day, now a Presbyterian, then a Universalist, then a sceptic, and finally passing at one bound from the extreme of infidelity and somnithicism into the bosom of "Holy Mother Church." One day he believes nothing; the next he swallows all the fables of Popery, transubstantiation, infallibility, legends of the saints, and winking Madonnas.

Historians have remarked that the decline of Paganism in the Roman Empire was immediately followed by the rise of astrology. When the philosopher ceased to believe in the gods they substituted a belief in omens, and dreams, and supernatural events. They persuaded themselves that they could discover the will of heaven in the colour of a calf's liver, or the direction of a flight of birds, or the appetite of the sacred chickens. The appearance of a comet or a meteor was the signal of some new calamity. The consoling doctrine of a presiding intelligence was exchanged for the belief that the destiny of each individual is controlled by the star under which he is born. No enterprise could be undertaken until the position of the planets had been observed.

Do we not find this same tendency illustrated in the "pilgrimages" of which so much is now said? It is a humiliating spectacle to see intelligent men in this nineteenth century thus reviving the superstitions of the dark ages. It is enough to shake our faith in the boasted progress of the world. But it only shows that when infidelity has disordered the minds of men they are fit subjects for any delusion and folly.

How vain is the attempt to blot out the idea of God! Scientists decree that "there is no God," and then write Nature with a capital N!

French atheism drags down religion, morality, public order, in one common ruin; spreads destruction and terror through the streets of Paris; reduces France from her pre-eminence in the family of nations; and then goes on a pious pilgrimage to Larye-Monial to worship the bones of a Romish saint! Is it not true that scepticism and aniporition are natural allies?—*London (Eng.) Weekly Review*.

The lady in Millais's famous picture would fain save her lover's life from the massacre of Bartholomew, by binding the papal badge around his arm; she kisses her for her love, but finally removes the badge. So when the dearest friends we have have, out of mistaken tenderness, would persuade us to avoid persecution by relinquishing principle, and doing as others do, we should thank them for their love, but with unflinching decision refuse to be numbered with the worldly pilgrims.

Scientific and Useful.

WHITE COAL.

A new kind of coal has recently been discovered on the Australian continent, which has received the name of white coal. It consists of felted vegetable fibres, like peat, which contain, interspersed between them, fine grains of sand. It is easily combustible and burns with a light flame. The white coal covers large tracts, requiring no mining, and is already used in large quantities as fuel.

DRY AND WARM FEET.

Keep your feet always dry and warm, first, by keeping them clean. In slushy, muddy weather, it is better to wear rubber shoes, if not longer than two or three hours; but for those who are on their feet all day, standing or walking in melting snow, or on damp ground, it is better to have thick soled shoes, the bottoms of which have been saturated in common grease, or painted several times with kerosene, especially at the joinings with the upper leather.

CAN'T STAND IT.

Physicians are well agreed that the use of tobacco by growing boys is full of danger. Recent investigations, especially in France, have demonstrated that a whole train of nervous diseases are to be traced to this practice. If you want to stop growing, if you want to have a set of nerves that are like those of an invalid old lady, if you wish to grow feeble and thin, if you wish to look shallov and puny, I do not know of any better than to smoke tobacco. It will make a drain on your nervous system which will be sure to tell after a while.

A NEW ALKALOID FROM MORPHIA.

A new substance has been prepared, by G. Nadler, by the action of an ammoniacal solution of cupric oxide on morphia. Its caloid is of a brilliant white color, and is easily soluble in hot water, in which the ammonia throws down an amorphous precipitate, that remains unchanged in the air in the moist state. With concentrated sulphuric acid, it becomes of an intensely green color. From the potash solution, when boiled, the alkaloid separates in scales having the lustre of sulfur. It is, moreover, distinguished from morphia by the trifling solubility of its sulphate, and from apomorphia by its stability in moist air.

CLEANSING CLOTHES.

Dissolve two pounds of soap in three gallons of water as hot as the hand can bear. To this add one tablespoonful of turpentine and three of aqua ammonia, the mixture to be well stirred. Soak the linen clothes in this two or three hours, taking care to keep the boiler tightly closed. Then wash and rinse in the usual way. Add for the second use of the preparation, half as much turpentine and ammonia as at first. Both of these possess strong detergent qualities without any injurious effect. The smell of both will disappear by the time the clothes are dry. The use of this mixture makes rubbing on the board unnecessary and will not remove the color from calicoes.—New York Tribune.

QUANTITY OF SALT IN THE OCEAN.

Everybody knows that the waters of the ocean are very salt to the taste; but how many of you have thought of the immense quantities of salts of different kinds that must be in the Atlantic and the Pacific to give a flavor to such enormous bodies of water? Scientific men have thought about it; and one of them (Captain Maury) has told us that if all the various salts of these oceans could be separated from the water and spread out equally over the northern half of this continent, they would form a covering one mile deep. So heavy would be this mass of salts that all the mechanical inventions of man, aided by all the steam and all the water power in the world could not move it so much as one inch in seven centuries of time. Dear me! I'm glad Jack-in-the-Pulpit are not marine plants. We'd be in a pretty pickle if we were.—From "Jack-in-the-Pulpit," in St. Nicholas for February.

PORK AND BEANS.

A writer in the New York Word says this is the way down-east lumbermen cook them, who eat them twice a day for a year or five months each year:—Take one quart of beans; if pea beans, until they are swelled full; it will take over night certain; if yellow eyes, parboil until the skins crack open when blown on with the breath; drain off the water, put about two thirds of the beans in the pot; put in about one and one half pounds of salt fat pork, then the rest of the beans; bake not less than twelve hours, first covering the beans with hot water. These are genuine Yankee pork and beans. The way they are cooked in the woods is this:—A hole is dug at the foot of the fire, filled around with hot coals and covered with hot ashes, until it remains from 3 o'clock p.m. until breakfast the following morning—about fourteen or fifteen hours. There are probably more beans eaten in Maine than in the whole State of New York.

THE SULPHURIC-ACID CURE FOR DIPTHERIA.

A South Australian paper publishes details of the Greathead cure for diphtheria. The disease is declared by Mr. Greathead to be of lymadid growth, and that the germs of it floating about in certain impure atmospheres were inhaled by human beings. For a grown person he prescribes four drops of strong sulphuric acid diluted in three-quarters of a tumbler of water, with a smaller dose for children. The effect of this treatment was said to be instantaneous—the acid at once destroyed the parasites, and the patients coughing up the obstruction. For weeks since the promulgation of this specific, the papers have teemed with accounts of sufferers who had been recovered in a few minutes by adopting the Greathead treatment. Children previously in an almost dying state were declared to be playing about and asking for something to eat within ten minutes, and at a moderate consultation some forty or fifty of these sudden recoveries have been recorded with full de-

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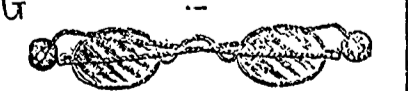
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Desirous to aid our friends in extending the circulation of the BRITISH AMERICAN PRESBYTERIAN, as a means of increasing its usefulness, we offer the following inducements in the way of PREMIUMS and Club Rates, which we trust may have the effect of stimulating the efforts of every one who would like to see the paper widely circulated throughout the Church:

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Official Announcements. MEETINGS OF SYNODS.

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

MEETINGS OF PRESBYTERIES. Bruce.—At Tiverton, on the 3rd Tuesday of March, at 2 o'clock P.M.

OTTAWA.—At Ottawa, in Knox Church, on Tuesday, 25th of April, at 11 a.m.

TORONTO.—In Knox Church, Toronto, on the second Tuesday of March at 11 a.m. Commissioners to the General Assembly to be appointed at 1 p.m.

BRIDGE.—At Barrie, on Tuesday 24th March, at 11 a.m. Session which have not sent in returns to the Board on Union are enjoined to send them in at this meeting. Session records will be called for.

ONTARIO.—At Port Perry, on second Wednesday of March, at 11 o'clock, a.m.

HAMILTON.—At Hamilton, in the Central Church, on the 2nd Tuesday of April, at 11 a.m.

OWEN SOUND.—At Owen Sound, on the second Tuesday of March, at 10 a.m.

HUNTS.—At Clinton, on the second Tuesday of March, at 11 a.m.

KINGSTON.—Adjourned meeting in Napanee on 2nd December, at 7 p.m. Next meeting in Belleville, on second Tuesday of April, 1874, at 7 p.m.

CHATHAM.—In Wellington Street Church, Chatham, on Tuesday 24th March, 1874, at 11 a.m. The Union question will then be discussed, and Commissioners to the Assembly elected.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

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

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