

Contributors and Correspondents

IS THE ORGAN A CIRCUMSTANTIAL?

On the evening of the 7th, the closing lecture of Knox College was delivered by Professor McLaren, his subject being "The Truth of Teachings of the Second Commandment as bearing on some of the questions of the day." And I need hardly say that the Professor ably maintained his reputation for depth of thought, logical power, and clearness of expression, whilst treating the opinions of others with fairness and liberality.

He very clearly deduced the Romanizing tendencies of the day, from the breach of this second commandment, and nobly upheld the principle laid down by our reforming forefathers, "That what is not warranted by express or implied authority of Scripture is necessarily forbidden." With this grand principle, he at once swept away the onerous rites and ceremonies with which the Church of God is sought to be suffocated. But, while thus pointing out so plainly the bitter root of Ritualism and Popish corruption, I regret that he has therein lent the influence of his high name to a branch of ritualism springing up amongst ourselves, taking the ground he has so distinctly brought out "that what is not authorized is forbidden." I am the more surprised that his logical mind has not seen the fallacies of his own reasoning, the more especially as he well characterizes the arguments usually brought forward in the discussion of the question of Instrumental Music in Public Worship, as untenable. The arguments adduced by some from the Old Testament, he wisely at once gives up, and tacitly admits that no enacting law exists in the New Testament. This materially narrows the question at issue, he thus resting his argument upon the basis of expediency alone, and seeking to justify the use of the organ in public worship upon the ground of its being one of those circumstantialia connected with the worship of God which are indifferent in themselves, and are to be regulated by the light of nature and Christian prudence. This then is the ground taken by the worthy Professor, and it is an intelligible and manly statement of his views, and one am inclined to think more prevalent in the Church, especially among the clergy than that of any other.

Now, Mr. Editor, let us look at this question of circumstantialia. What are those things which the light of nature and Christian prudence are entitled to deal with in the Church? This is an important point to have settled, for, under this guise, many dangerous innovations may be, and have been, made upon the doctrine and worship of the Church. A plea is put in that such and such an alteration in the matter of worship would be a great improvement, and there being nothing to forbid it in the Word of God, it becomes a matter left to the discretion of the church. Windows so darkened by representations of the great events of gospel history, as to shut out the light of both day and truth, are thought to give a highly solemn air to the place of worship, and to incline the mind of the worshippers to devotion; it is reckoned, therefore, an aid to devotion, and termed a circumstantial.

A representation of the cross, perhaps of the Saviour, hanging thereon, is placed in a prominent place, that thus the mind and heart may be brought through the senses, to realize more deeply the great event consummated on Calvary, and so the use of this Nohushtan is called an aid to devotion, and one of those things which Christian prudence may employ in the service of God. In like manner the modern organists plead for their idol, that it materially aids their devotion, that they feel a more religious frame of mind when occupied in the service of praise with the accompaniment of the swelling solemn sound of the organ; that they can enter with more feeling (I mean it is with many, more feeling) upon that service when their ears are gratified by the cadences and pleasing sounds of instrumental music; and so being a circumstantial left to the light of nature and Christian prudence, it is deemed expedient to introduce it into the worship of him who is a spirit, and requires to be worshipped in spirit and in truth.

There thus appearing to be great danger in mistaking the true meaning of the saying, and so frequently referred to, it becomes a vital question as to what are the circumstances in which the light of nature, and Christian prudence are permitted to regulate our conduct in God's worship. I have it in my very easily settled; I have it, I think, a safe rule by which to decide this point,—the circumstances in which common sense, the light of nature and Christian prudence, are to be brought into operation, where such acts and things are necessary to the due performance of public worship; not where they may be considered an improvement or aid merely, but where they are absolutely necessary to the thing itself. It is necessary for example that when the people assemble themselves together for the worship of God, they should have a common

meeting place, that if possible churches should be built, capable of comfortably seating the assembled worshippers, and that such buildings be comfortably heated and ventilated. It is equally necessary that the stated hours of worship be made known to the people, that they be summoned either by advertisement, circular, sound of trumpet or bell, to go up to the house of the Lord, and when assembled, it is equally necessary that the worship of God be conducted decently and in order; thus in the service of praise, it is evident some member of the church must lead the voices of the congregation, otherwise there might be fifty different tunes employed at the same time, hence the necessity of appointing one of the congregation to act as leader or precursor, so in the public prayers, though all are called upon mentally to follow and engage in this exercise, the minister alone gives audible expression to the petitions of the people, thus avoiding the unbecoming spoken of by the apostle Paul. In the administration of the ordinance of baptism, the Professor says it is a matter of indifference what quantity of water is used. I agree with him, but consider he is unfortunate in adducing this as a circumstantial; we have direct authority for its being administered by the application of water, but the quantity is not regulated by any ecclesiastical authority that I am aware of (of course I speak of our Presbyterian Church), and therefore is not a circumstantial at all. Were the Popish additions of oil, the sign of the cross, or any other addition made to the simple rite, those indeed might be called circumstantial, and the same may be said of the Lord's supper; the quantity of bread or wine used is not a matter of regulation or made a circumstantial; each communicant acts for himself in this particular. The only circumstantial I know of, connected with its dispensation, are those attached to the conducting the service with due solemnity and decorum. These the light of nature and Christian prudence teach, such as cards of admission to the table, the service of the elders in conveying the elements to the several communicants, and such an arrangement of the tables as will give the ordinance somewhat of the social character, of which it is fraught. I think it will be thus seen that the circumstances in which the light of nature and Christian prudence are to govern, are strictly confined to those which are necessary to the due performance of public worship, and which common sense would dictate.

Now apply this rule to the organ, and what position will it occupy? No sane man will say it is necessary for the solemn service of praise. The Professor himself admits that the simple power of the human voice has impressed him more than the majestic swell of the organ, and the fact that the early church confined themselves to that mode of celebrating God's praise, prove that it is not necessary, and not being necessary, not a circumstantial, and therefore not one of those things to be regulated by the light of nature and Christian prudence.

The Professor claims that the organ is no addition to the singing of God's praise. How he makes that out, I fail to see. Does he mean to assert that the box of pipes praises God, and if it does not, it is clearly something extra to the service of praise. That service can be conducted without the use of an instrument, therefore any accompaniment must be an addition; that act of worship is complete without an organ, therefore an organ is an addition.

He quotes several of the psalms to show that David praised the Lord with psaltery, harp, and timbrel. In order that modern Christians might follow his example, it would be necessary for each worshipper to carry with him to church his or her musical instrument (as he or she does his or her psalm book), as the drawing forth of the music must be an individual act of the worshipper, his fingers being employed as well as his voice, in the praise of God. But unfortunately any argument drawn from this source proves too much. Musical instruments are not the only things spoken of. What about the dance? Would the worthy Professor like us to turn shakers? Would he like to see that mode of praising God adopted in the Presbyterian Church?

But I have already occupied too much of your space, Mr. Editor; I therefore conclude with an extract from the lecturer, and which I heartily endorse:—
"There is no principle more fundamental to our Presbyterianism, and none on which from Knox to Cunningham greater stress has been laid, than the assertion that nothing in doctrine, worship, discipline, or government, is to be brought into the church for which the scriptures do not furnish a warrant. If the use of instrumental music can only be defended by surrendering this bulwark, then we think we are asked to pay too high a price for the entertainment."

REV. WM. KNIGHT, Dundee, has declined a proposal to accept of a transfer to one of the most important Presbyterian charges in Melbourne, Australia.

NEARLY a thousand conversions have already been the immediate and more remote result of a revival of religion at St. Johnsbury, Vt., under the united efforts of the evangelical churches of the place.

The Glasgow News understands that the Rev. Professor Eadie, of Lanark, Glasgow United Presbyterian Church, has been invited to take up his residence in London, but will not leave Glasgow on any account.

THE Rev. Andrew B. Watson, M.A., assistant to the Rev. Dr. Smith, of North-Loth Parish Church, has been appointed to the charge of the Scotch Church, at Meerut, India. The salary is £800 per annum, and the vacancy was caused by the incumbent accepting the chaplaincy.

OUR FORMOSA MISSION.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Your readers, scattered up and down through all parts of Canada, will be glad to know of our safe arrival in this our far off field of labor. God who is so rich in mercy, and so full of loving kindness, kept us all the way. Our journey was not without its hardships and sufferings, but we sorely think of them now, our hearts are so full of gratitude. We cease not to render thanksgivings to Him who has been the breaker up of our way, and who has made plain paths for our feet, and our desire is that all those who have been instant in prayer for us should join us in our mention of God's goodness to us ever since we left home.

Our voyage from Hong Kong to here, though made by instalments, was very disagreeable. The Formosa Channel is celebrated for its roughness. Mariners compare it with the English Channel, so famed for making people sea sick. But let us forget the sea sickness, and think of the pleasant days spent with brother missionaries by the way. The English Presbyterian Church has most flourishing missions in this part of China. At Swatow, a few hours sail in smooth weather—from Hong Kong, we went ashore and were prevailed on to stay for a week. Our visit was greatly profitable to us. Our bodies were rested and our souls refreshed. We enjoyed the kind hospitality of Mr. Duffers, and we could not have been made more welcome, or treated more kindly, if we had been children returning to our fathers' house after many years' absence. I saw something of the Medical Mission work of Dr. Gauld there, and was rejoiced to find that a Medical Missionary had such an open door of access to the people's hearts. I also got from him a great deal of useful information as to the details of such work as lies before me—information which I otherwise should have had to acquire by—that so often slow and expensive process—experience. Of Mr. Mackenzie I saw less than of the others, but I saw enough to cause me to remember him, as I do the others, as a brother beloved in the Lord and in the work. We shall not forget the week we spent in Swatow.

Another night of rolling and pitching in the Channel brought us to Amoy—further up the coast. There we were guests of Mr. and Mrs. McGregor. They with Mr. and Mrs. Gordon and Dr. Douglas are the only English Presbyterian Missionaries now in Amoy, save Mr. Barclay, who is staying with them for a few months before going to his destination on this island. Nor must I omit to make mention of Mr. Gibson, at Swatow, who had just arrived a few weeks before us as a reinforcement to the staff there. He comes from Scotland, and was able to delight us with accounts of the great work going on there at present. But we mustn't stay either at Amoy or Swatow, though the brethren are so hospitable and their houses comfortable. We take passage on the steamer Hai-Loong, and again brave the fury of the Channel. We leave Amoy the evening of Monday, and reach Takao in the centre of Formosa, next day at noon. Mr. Ritchie, also of the English Presbyterian Mission, with whom we expected to live for the first few months, met us on board, and very kindly took us away to his house, but owing to our change of plan consequent on our hearing that a house was all ready for us in Tamsui, we stayed but a few hours with him, instead of a few months. We were glad, however, even to meet him for a little while, and to see him with what God had done by him in the South of the Island. He is an able man, his wife and one child having returned to Scotland some months ago. He urged upon us to tarry for a little while, but we thought best to hasten on. Our own Missionary was all alone to. After we left Takao we were driven by stress of weather over to the coast of China again, when after creeping up under its shelter till sufficiently far North, we crossed the Channel for the third time, and reached Tamsui on the evening of Friday the 29th of January.

The next morning Mr. McKay came on board, and gave us this warmest welcome. I don't think, however, that no was any more glad to see us than we to see him. Immediately, we left the steamer, bag and baggage, in small boats called *sau-pans*, and were as busy as we could be the rest of that day getting our things out of boxes and trunks, and preparing that we might rest on the morrow, according to commandment. Our welcome by our Missionary's helpers, converts, and worshippers was as hearty as anything could well be. The news of our arrival soon spread, and they came from the different stations in numbers to say how glad they were to see us in their midst. Many, also, who had no connection at all with our work called,

partly out of politeness perhaps, but more likely out of curiosity. Till now, not a day has passed without callers. This state of things will not last long, however, the curiosity will soon wear off, but the people will be well disposed towards us and our work by our receiving them politely and treating them kindly. Anything to help on the work!

The days have passed quickly and pleasantly since our arrival. We have been busy as you will easily be able to understand. The first Sabbath I preached here in English to a few "foreigners," as all who are not Chinese are called. The next Sabbath I went with Mr. McKay to our nearest station, where we had Divine Service forenoon and afternoon. We had about fifty worshippers—which was under the average. Last Sabbath we were at two stations further away, at one of which there were more than a hundred hearers. I have been very much gratified to find the chapels so roomy and airy and clean in comparison with the houses of the people, to find the worshippers, and even the heathen who come to hear, so orderly and attentive, and to see with what freedom and eloquence my brother is able to preach to them the Gospel of Jesus Christ. Of course, I am not able to understand yet, but it is easy to see that the people do.

On week days we have been variously employed. Chinese worship every morning and evening. Through the day I study or see patients at the hospital, or help Mr. McKay teach the helpers to sing, or talk over the work, past and future, with him, comparing views and making plans. Speaking of our work reminds me to express the fervent hope that no one in Canada will conclude that there are enough missionaries in Northern Formosa now. Stations where there are already chapels must be regularly visited, converts must be instructed, the heathen must have the Gospel preached to them, the native helpers must be trained, the hospital work must be carried on. To do what is to be done we must have a strong force. There are thousands upon thousands of people within reach, and only two missionaries. Mr. McKay and I will look for at least two more to join us next fall. We will pray for them. May the Lord of the Vineyard hear our prayers!

I will write again before long. Pray for us, that God may keep and guide and bless us, and make the work of our hands to prosper. Hitherto hath the Lord helped us. We are here, and we are well.

Yours very sincerely, J. B. FRASER.
Tamsui, Feb. 15th, 1875.

THE REVIVAL IN BRITAIN.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—By the kindness of Dr. Bonar, I am in possession of a copy of his pamphlet, "The Old Gospel, not 'Another Gospel,' but the Power of God unto Salvation. A reply to Dr. Kennedy's pamphlet, 'Hyper-angelism,'" which has been recently referred to in your column, and of which notice was invited in your last issue. In absence of an able pen, I gladly do what I can to present a sketch of Dr. Bonar's defence to your readers.

I say gladly, yet sorrowfully, as in addition to the regret one must feel in dealing with controversy among brethren over matters in which harmony is so much to be desired, it necessarily involves some grave reflections upon the courtesy, candour and charity of one I had learned to love and whose acquaintance I shall still deem it a privilege to have made in his own Highland home. Yet these reflections, while clear and pointed, are ever expressed with a calmness and moderation markedly in contrast with the trenchant style you, sir, so much admired in the other. One cannot but wonder how a man of Dr. Kennedy's spirituality could allow himself such cutting language, such sweeping and reckless assertions. Surely it must arise from the warmth of Celtic blood when crossing swords or pens with a Sassenach opponent. We must wish that, if he thought noisive treatment necessary, he had brought forth the lance instead of the claymore, and used it, however firmly, yet tenderly, upon what he considered diseased and dangerous.

The issues between them lie mainly in two lines: (1) as to conclusions and results, which are matters of opinion, and (2) as to facts upon which these opinions are based.

With the latter alone will time and space allow of our dealing at present. Dr. Bonar presents a strong a priori argument as to his being better acquainted with what really took place in Mr. Moody's meetings than one who, like Dr. Kennedy, had not seen one hundredth part of what was being done, who had not come into close contact with the movement itself, nor had fellowship with its originators, or many of its minor agents, nor conversed personally with the awakened by hundreds. He had viewed it chiefly from a distance, and from the outside—though not as a mere "onlooker apart," as every one must own who reads his published accusations of his brethren, of things concerning which kindness, and wisdom, and Christian teaching

should alike have led him first to seek private conference. "Almost all in the pamphlet is at second-hand anonymous hearsay, unsupported by anything but Dr. Kennedy's declaration of belief in their truth, which no doubt is sincere, but soon appears in the light of an investigation to be utterly unobtainable." "The facts," Dr. Bonar says, "are not certified by any one; so we might set them aside. Some of them we can recognize, sadly coloured, or rather discoloured. Some of them we know to be unfounded." Of course we can not go over all in detail, but must not omit those to which you have called special attention, especially as they are among the most striking in Dr. Kennedy's pamphlet. You have asked, "Can it be that Mr. Moody used such expressions as these: 'Why raise up your sins again, to think of and confess them; for were they not disposed of nearly two thousand years ago?' Just believe this, and go home and sing and dance." Dr. Bonar, of course, does not deny that there were imperfections of word and deed in the course of the work. When men were the instruments it could not be otherwise. "I may safely say this, however, that I believe there never has been a spiritual movement in our land where so many precautions were taken against everything improper, unsound, and hollow, and where so many tried servants of God of every sound Protestant name, have been gathered together to carry it on in such ways as might most hinder the growth of evil, and best contribute to the promotion of good, both in doctrine and in life."

As to the above quotation, "something like this was one day said in the Assembly Hall, but it was not by the 'leading teacher,' or by any of those connected with the work. Whoever said it spoke inadvisedly with his lips * * * I am glad to be able to give the testimony of my much esteemed friend, Mr. Fairbairn, of New Haven, 'I heard them spoken in the meeting last winter by one whose name I know not. But this I am ready to declare, that these words, or anything like them, were never spoken in my hearing by Mr. Moody. I heard him often, and I never heard him utter a word that was inconsistent with Scripture truth. I bear willing testimony to the blessed effects among my own people by Moody's teaching and Sankey's singing; and I know of at least one sorrowful soul who never either heard the one or the other, but was mightily helped by even imperfect reports in her passage through the dark valley and across the river. . . . This note is an expression of my high estimate of Moody and Sankey, of little value in itself, except as coming from one who in all this movement has been very jealous on the side of orthodoxy.' Besides the above testimony, a letter from Mr. Moody himself is now before me, denying that he ever uttered the words, 'Go home, sing and dance,' and affirming that when he did speak of its not being needful to bring sin continually back, he was speaking to Christians, and warning them against bringing up sin continually, as if it had not been forgiven." As to the sweeping and reckless assertion, that that was only a specimen of what characterized the whole movement, Dr. Bonar says: "Any one who has heard the full, large, solemn confessions of sin at our meetings, will be satisfied with the injustice of the accusation." "The words were often times of the most searching kind, going down deep into the conscience of the sinner, and sweeping away every refuge of lies. There was no trifling with sin, no under-valuing of holiness, no ignoring of the law, no uncertain sound of the trumpet, either as to the present condemnation of the unconverted, or as to the wrath to come which they were treasuring up for themselves, and that word 'repent'—how have I heard it ring through the Assembly Hall in the ears of thousands!"

Another fact is that disposed of.—"Go to the street," said the great American Evangelist, to a group of young ladies who were seated before him, and lay your hand on the shoulder of every drunkard you meet, and tell him that God loves him, and that Christ died for him; and if you do so, I see no reason why there should be an unconverted drunkard in Edinburgh for forty-eight hours." (Dr. K. pp. 13, 14). Dr. Bonar replies: "Suppose I question the accuracy of this statement, will Dr. Kennedy name his authority? No one of us who were in the habit of daily hearing Mr. Moody, ever heard such a statement from him. But in addition to this, Mr. Moody himself writes that 'It is a false statement; I do not think it would be a proper thing for a young lady to do. I never advised it. I spoke of drunkards being treated with kindness, and being told of God's love, but not by young ladies going to them and laying their hands upon their shoulder.' Mr. Moody spoke of Christians in general going out among these drunkards, and said that if such Christian men and women were to do their duty thus, all would be thus reached and brought under Christian influence within forty-eight hours. He did not say converted." Surely Dr. Kennedy and his informants are not reliable witnesses even as to the bare facts. As to matters of opinion we may return again. W.M.R.

Contributors and Correspondents

JOURNEYING IN THE HOLY LAND.

Continued.

I shall never forget my first walk in Jerusalem the morning after my arrival. It was a splendid day of brilliant sunshine and bright fresh air. I had to call on an acquaintance in the Damascus Hotel, so submitted to having a guide so far; after that I enjoyed a solitary ramble. However much I enjoyed my walks and rides with the two dear young people who were my usual companions, and also took such loving care of their old lady friend, I found a solitary walk, Bible in hand, the very best thing for taking in gradually and truly the wonderful fact that I was living in the very midst of the scenes of sacred story.

Leaving the nurse, and going down the steps always crowded with market people, I turned to the right down the principal street in Jerusalem. The street of David it is called by Europeans. It boasts a pavement, and even a side-path for a short distance, but its width would be filled by one good sized carriage, and its pavement of round lime-stones polished by constant traffic, is of a slipperiness that makes walking over it quite a gymnastic exercise when the stones are wet. At the top of the street there are two or three shops with glass windows; further on, they are the ordinary open fronted tin stores of the east, in which the owner squats on the floor, surrounded by his goods, and the purchaser stands outside in the street while making his purchase, and any passer by who feels inclined to take an interest in the bargaining, stops and puts in his word without being considered rude or officious. When I reached Jerusalem in December, the winter season had hardly begun, and the few poor Jewish or Russian pilgrims did not add much to the loveliness of the streets. About Easter, if it is a good pilgrim season, a great change is seen, and numbers of Europeans and Americans with guides and dragomen are about in the town, but there is never very much of riding through it, the streets being so slippery that most people prefer a long round outside the walls to a shorter route through it.

Some of the streets are sort of covered in bazzars, very dark and dingy indeed. Through every part of the town long trains of donkeys and camels pass, bearing the produce of the country, or bales of goods that have been brought by sea to Jaffa. Camels laden with fire-wood were my particular aversion, for their loads are stuck on in such a manner as to spread out as wide as the street, and I have sometimes been glad to dive into any open shop or doorway near which I might be for safety, while a long train of camels passed slowly by, swaying their long necks from side to side, and seeming to look with supreme contempt on all around them. Whether I met them on road or street, I almost uniformly found their drivers utterly regardless as to what the loads caught against, or knocked over. Slipping and scrambling along over the rough pavement, I made my way down the long, narrow, steep streets to the present level of the ancient Tyropean valley. Though immensely above its old level, it is still deep down below the upper parts of Zion hill. Turning up it northward, I gained the Damascus Gate, and passing through it, turned eastward by a rough string track which goes all round the city, close to the walls. These walls generally cannot date beyond the time of the Saracens, but they look in many places as if they were built on the foundation of more ancient fortifications. In some places the rock appears beneath them scarping to increase their strength. There are now very few houses outside the walls near the Damascus gate, but from the debris of which the soils of the fields is mostly composed both here and on the part of the hill of Zion outside the walls, it is manifest that the city must anciently have extended very far beyond its present limits. Pursuing my way eastward, I came to the north-east corner of the wall, and there saw the deep gorge of the valley of Jehoshaphat, and beyond it rising steeply on the other side, the slope of Olivet. The whole was new, yet strangely familiar to me. I had read about it, and studied photographs of it, till in looking on the reality, I felt as if I had seen and known it all before. But no description, no picture can convey the vivid feeling brought to the heart by beholding the slopes of that hill where the Lord so often retired to pray, and by looking into that valley in whose depths lay that garden where angels in wondering awe looked on as they saw their King, their God, lying prostrate in an agony which only divinity could comprehend, under the weight of guilt and wrath which only an infinite being could sustain. No wonder that the angels desired to look into these things; but what can they think of those for whom the Lord thus groaned and agonized, and who having heard of this His great love, heed it not, and go on their way, careless as to whether they walk so as to please Him, who yet loved them so as to die for them? The Mount of Olives looked bare and desolate, like all the other heights around Jerusalem. A few olives are dotted here and there on terraces along its side, but its ancient name no longer describes it. These olives with their grey green foliage do not do much to brighten the prospect, but they accord well with the melancholy associations of the land, as it lies in its desolation, and their curious gnarled trunks and branches have a quaint beauty of their own. On Olivet they are not numerous enough to give a clothed look to the rocky slopes. Looking down into the valley of Jehoshaphat as I passed along under the eastern wall of Jerusalem, I felt as if there ought to be a stream there, but there is none now, whatever there may have been in ancient days. When there is water in the Kedron valley, it is further down quite to the south-east of the city. Once during the winter there was

a little torrent in the upper part of the plain but that was quite an unusual occurrence now-a-days. Passing on southward past the St. Stephen's gate, I saw in the bottom of the gorge a tiny walled enclosure containing some cypresses and a few old olive trees. Then I knew that I saw what is called the garden of Gethsemane, but like so many of the so-called holy places there is nothing to establish its claim to a true identity. Indeed it is so close to the path that comes down from St. Stephen's Gate, and crossing a little old bridge divides into three ways to cross over Olivet, that it does not seem as if it ever could have been a place of retirement. Besides that, it is much too small to have admitted of our Lord first leaving the eight disciples to go apart with the chosen three, and then retiring a stone's throw even from those to bow alone before his Father, and drink the bitter cup of woe our sins had prepared for him. But, as I looked down into the gorge, I felt that the true spot where these awful events took place was somewhere within my view, and that was enough for me. Continuing on southward, I came to a part of the walls where the great stones and the solid workmanship tell of a much more venerable antiquity than in any part of the north wall. The eye soon detects the difference between the huge stones with a nicely cut smooth margin all round them, fitted together with wonderful nicety, and the more modern work which is but a sort of patchwork of large and small stones, with an occasional pillar stuck in with its round end projecting beyond the surface of the wall. Now I knew that I was at the north-east corner of the ancient temple area. Pursuing my way, I passed amid countless Mahomedan tombs, to the celebrated G'don Gate of the temple enclosure, now walled up.

The ornamental arches over it are evidently not very ancient—as ancient goes in Palestine—but it is believed that they are raised on older foundations, and that there was originally an entrance to the temple at this place. A little way beyond the gate, one of the columns that protrude from a bit of patchwork wall, has a tradition attached to it, according to which, it is the place on which Mahomet will take his seat of power on the judgment day; for the Mahomedans agree with the Jews in believing that the valley of Jehoshaphat will be the scene of the last judgment. At last I reached the south-east corner of the wall. This was a spot I had been eager to see, for here, fifty feet deep under the present level of the soil, were found the huge stones when rest on the solid rock, and which, when discovered, still retained the mason's signs, painted on them by Phœnician workmen thousands of years ago. Even above ground at this corner, there are several courses of enormous stones, that it is believed are in their original position, and really composed part of the enclosure wall of the old temple area. I was very sorry that all the shafts sunk by the Palestine Exploration Society, by means of which they made such interesting discoveries as regards ancient Jerusalem, were closed up long before I reached the city. It was impossible to keep them open, not only from the opposition of the Mahomedan population to the work, but because of the nature of the soil, composed as it is of the debris of wrought stone in clays, and which large blocks occur, made the sinking and keeping open the shafts most difficult and dangerous. Looking across the valley of Jehoshaphat, I saw on the other side the whole slope of Olivet, here almost paved with the flat stones that cover the numerous Jewish graves, for, to a Jew, to be buried on the side of Olivet, is a privilege unspeakable. Here, too, I saw the old tombs that bear the names of A'salom, etc., etc., though from their style of architecture it is manifest that they do not deserve these names.

Directly across from where I stood, is the quaint looking village of S'loam, where the inhabitants live partly in ancient tombs carved in the rocks, partly in wretched tumble-down stone huts, that cling on to the precipitous face of the hill. They bear so evil a reputation, that I never ventured into the village, and even got scolded by my kind hosts for peering along the side of the Mount of Olives a little way above it. Where I stood at the south-east corner of the temple area, there is a narrow strip of ground between the wall and the steep slope down to the Kedron bed. In the days of our Lord this must have been not a slope, but a declivity, as steep as our Edinburgh Castle rock, for the soil of the slope is manifestly composed of the debris of buildings thrown down at the various destructions of the ancient city, and which have both filled up the bed of the Kedron, and formed these slopes of half soil and half rubbish between the wall and the gorge. This is the point where Josephus describes the giddy depth which was almost terrible, when looked down at from the top of the lofty colonnades which surmounted the vast height of the wall; and this too, is the point which some suppose answers to the "pinnacle of the temple," where our Lord was conveyed to be tempted by the enemy of mankind.

Steep as the slope is even now, I was astonished to see a man engaged in ploughing it with a tiny pair of oxen. It would have been utterly impossible to plough up and down, but he carried his shallow furrows along the slope, which is at so steep an angle that I wondered how he and his small cattle did not tumble one over the other down to the bottom.

Returning to St. Stephen's Gate, I went in at it, and found myself just beside the large tank or fossa, called the Pool of Bethesda. Whether it be the real Pool of Bethesda is very doubtful. At present it is a mere receptacle for filth and rubbish, with which it is gradually being filled up; but, in one part I could see the smooth surface of the well-built wall, coated with the thick cement which made it impervious to water. We then hoped that soon more would be known about the Pool, as an English engineer, then in Jerusalem, had offered to have it cleared out and put in repair at his own expense, and it seemed just possible that the Turkish government might allow him to do them this favor, and to convert what was a perfect nuisance into a real benefit to the city, where the supply of good water so often runs short in the summer, but these hopes came to nothing.

Close to the pool, between it and the city wall, is one of the entrances to the enclosure round the great mosque. I stood and looked in with much interest on the place where our Lord must often have walked and taught. All seemed so quiet that I felt half tempted to go in. It was as well I did not, for I was told afterwards that even to stand and look in is sometimes considered too great a liberty by the bigoted Mahomedans, and people have been insulted for so doing. Nay, it is not so very long ago that a Turkish officer, who wore European clothing, there lost his life. He went in to worship, laid aside his weapons, and proceeded to wash at one of the fountains before praying. While thus engaged, he was fallen on by a mob of bigots, who mistook him for a Christian, and killed him with his own weapons, before he could explain or make them understand that he too was himself a Mahomedan. Going along down the street that leads from St. Stephen's Gate, I passed two more entrances to the mosque. I approached one of these by a narrow lane and archway that led to it. Some children seeing me turn up the lane, thought I was going to make my way into the sacred enclosure, and got quite into a state of excitement, shouting out many expressions which I felt sure were not meant as compliments. I could not answer, but I smiled to them, and went on to a stone bench under the archway, on which I sat down. Then when the little folks saw that I was not going to force my way in, they quieted down and left me in peace to admire the quiet enclosure, with the refreshing green of its grass. We in Scotland have no idea of how refreshing a thing a plot of simple grass looks to the eye, wearied with the glare of the white limestone, of which not only the buildings, but the rocks, and the very soil around Jerusalem is composed, dazzling the eyes under the brilliant sunshine.

A Scotch lady whom I met in Jerusalem was one day tempted by the peep of verdure through the archway of which I have spoken, and walked in within the forbidden enclosure, without having the least idea she was trespassing, for the gates constantly stand open, and men and women pass in and out, and across the area, as in an ordinary thoroughfare, and bands of children play boisterous games on the wide open space within. There was nothing to lead my countrywoman to suppose she was in a sacred place, and she walked boldly in. But soon she found herself surrounded by a troop of boys, who left their games to gather round her, shouting and screaming Arabic at the top of their voices. Of course she had not the least idea what they were saying, or why they looked at her so fiercely. When the boys found words useless, they began to take up stones, and the poor lady found herself in a most uncomfortable position. However, one boy more chivalrous than the others, came to her rescue, and putting his arms around her, kept the others off, and led her out of the sacred enclosure. Thus she got off safely, though in an utterly mystified state, for even then she did not know where she had been, or how she had offended her persecutors.

My second walk was devoted to seeing the other side of Jerusalem. Passing out at the south side of the city by Zion Gate, I went through the ploughed fields which testify to the minute accuracy of prophecy, down the steep slope of Zion to the valley or gorge of Hinnom, which, beginning on the west side of Jerusalem, turns round along the south, till it meets the Valley of Jehoshaphat. The bottom of the valley is one of the most fruitful spots around Jerusalem, having many fig and olive trees, and the lower rocks of the opposite Hill of Evil Counsel afford the first wild flowers of the season. There, even in December, I gathered a few lovely cyclamens and crocuses. I scrambled up by a half path half staircase in the rocks. I came to various old rock tombs. Some of them are uninhabited, and most of them look as if they at times had fires lighted in them. They were the first cave tombs I had seen; and as I examined the niches, where of old the dead had been laid, I felt I got a much more clear idea of the tomb where our Lord was buried, than when, on the same day, I looked in the Church of the Sepulchre, on the marble and gilding, which are thought to honour the supposed place of His sepulture. From the top of the rocks above the valley of Hinnom, a very good view is obtained of the height of Zion and of the southern end of the Temple platform.

(To be continued.)

Pastor and People.

Preaching to the Masses.

A LECTURE DELIVERED BY DR. TALMAH BEFORE DRUM SEMINARY, MARCH 30.

What are "the masses?" In a village of five thousand "the masses" would take about four thousand five hundred, and so all through. The men who don't belong to "the masses" are the exceptions. What I understand by "the masses" is, the most of people? And in the cities the most of people are not under religious influences; and the great question is how to reach them. The Gospel is not a "swamp angel" which throws its shot five or six miles, but a sword, which you must clutch, and use at close quarters! The church is too far from the people. A lad stood at the gate of a park in Brooklyn, and a passing minister asked him if he went to church or Sunday-school, and got a negative answer. Said the Minister, "You ought to be a good boy, and go to church." "Ah!" replied the lad, "as poor chaps can't get no chance!" But the "great suffering class" are the middle-class—the people who think themselves well-off if at the end of the year their income of perhaps \$1,000 has met their expenses. The rich can go to any church they like. For the very poor there are mission schools. But the middle-class can't afford to go to the rich church, and are too proud to go to the mission-school, and so they don't go anywhere.

I shall name some reasons why this class is not reached by our churches:

1. Intense denominationalism. I know of a man who declared he'd rather be a poor Presbyterian than a good anything else! The world feels that we are not so much after souls as after success for our own denomination, and hence regards our approach with the Gospel in our hand with suspicion. I have no sympathy for this denominationalism, it may be because I was born near the boundary-line of the denominations.

2. We adhere too much to the conventionalities and servs proprieties of the church. In architecture we have not made our churches attractive and comfortable, but angular and unsympathetic, until Christianity sits shivering under Gothic arches, and religion is laid out in state. And in our preaching we have said by our severe propriety, let the twelve hundred millions of the world perish, but don't spoil my patent leathers!

3. Stickling for technicalities. We have them in our own mind; but we must come before the people with their own vernacular. After we get into the ministry we spend the first ten years in getting the people to know how much we know; the next ten in getting them to know as much as we know, and then we find that none of us know anything as we ought! Our success in this line is sometimes about equal to that of the man who undertook to doctor his wife, and, after a careful study of her symptoms and his medical-book, came to the conclusion that she was threatened with diagnosis, which he found would be fatal! If I preach a sermon on justification and detail definitions of it as a forensic act, etc., etc., will people listen as eagerly, and come as near to understanding it as if I say, "You hide in Christ and God will let you off?"

4. Lack of sympathy. A plain man with worn-out coat and hat enters one of our churches. The usher, not really but figuratively, takes him by the collar and says, "Where 're you going? You ought to go to the mission church." Another man enters with rich clothes and flashing jewels, and two ushers hasten to meet him. Once, up in New England, I saw a factory, and thought I'd like to look through it. At the entrance there was a notice "No Admittance." So of course I went in. At the next door the same notice, and of course I went through that door too. And at last I found it was a pin factory, where they were making fortunes out of little insignificant pins. And so when the masses come to the church they find on the door "no admittance," and when they get in they find us hammering out our little peculiarities—making pins! The church is like a hospital in which we should find a doctor keeping the flies off two or three interesting cases, and letting the rest die in their wounds on the great battle-field outside, for those who are ambitious to preach to the masses there are several needs.

1. A Holy recklessness. People know right away whether you are afraid of them or not, and men hate a coward. You've got a right to preach the Gospel, and don't need to apologize for doing it. There is a judgment seat in every man's heart. Appeal to that judgment seat, and you'll make men hear. They know they are sinners, and whether they like what you say or not they'll come again. Don't be afraid to tell the whole truth. For one who goes five will come. If a man goes off very mad he'll talk about it, and people will come to see if it is so. It is a capital thing to clean house about once a year. If you can't do men good in the church, preach them out of it. I cleaned out fifteen families by one sermon in Philadelphia. The most dangerous thing in the world for a minister of the Gospel is to get bad men close around him.

2. Tact. A young minister came to an old minister and told him how discouraged he was, for he had been preaching and preaching away, and still the people wouldn't repent. "Oh," said the old minister, "you don't know how to fish. When a man goes to catch fish he takes a fine line and small hook, and puts on a fly and drops it softly into the stream. But you take a warner's beam and tie a cart rope to it, and attach a pothook, and bato it with a snapping turtle, and splash it into the stream, and then tell people to bite or be damned!"

A wonderful work is done by simple men who study how to work, and who have good tact. An old evangelist by the name of Osborne stayed one night at my father's house. As we sat by the fire, he said to my father; "Are all your children Christians?" "Yes, all but De Witt." He didn't turn to look at me, but gazed into the fire, and quietly told the story of a lamb that was lost on the mountains in a stormy night. Everything in the fold was warm and comfortable, but the poor lamb perished in the cold. He didn't make any application. If he had I'd have been terribly mad. But I knew I was the lamb, and I couldn't get peace till I found Christ. Don't preach the terrors of the law as if you enjoyed it, but tenderly, and so as to show people that you feel that only God's grace saves you as well as others from perishing as a sinner. A man hot with zeal from a revival meeting met a person in a dark wood, and asked "Are you ready to die?" "Here's my purse, but spare my life," was the answer. In Christian work a great many people's fingers are all thumbs.

2. Naturalness of Manner.—Generally, what you can do easiest at first you can do best all through. As to the way of preaching, with notes or without them, every man must be a law unto himself. What you want is simply and improved naturalness. Away with the pulpit tone! A merchant is going you a pair of suspenders, and he talks about them so cheerfully and plausible that you are convinced they are the very best suspenders in the world, and are persuaded to buy them. That man asks you to come round to the weekly prayer meeting in his church, and you go. And then you hear him speak, but in such a funeral tone that you doubt if it can be the same man who talked so cheerfully to you about the suspenders. Why, his tone is inglorious enough to make an undertaker burst into tears.

4. The Spirit of all Prayer.—Nothing can stand before a young man who goes forth in the spirit of prayer. You must be wholly consecrated, for you can't lift your people higher than where you stand yourself.

You must make every service decisive for eternity, for if you preach to the masses you will all the time be addressing men who will hear you only that once. Preach to one man. I preach to the last man in the gallery, and then I know all those between will be sure to hear me. Have the feeling, awful though it may be, of the worth of that one soul. The most intense moment in the court room is when every ear is listening for the "guilty" or "not guilty" of the jury. So intense is the moment when man render verdict on themselves, and pronounce their own sentence after a sermon has been preached to them. The ministry has its trials, but it has its great joys. My ministry is to me one long rapture. I believe I would have been dead in any other work before now. It's healthy. Young man, trust in God and do the right.

Random Readings.

REMEMBER that it is not by your doings that God bestows largely. It is for his own name's sake that he does it.—Rev. A. C. Thompson.

It was the cry of a dying man whose life had been, and to say, poorly spent, "O, that my influence could be gathered up and buried with me!"

We should act with as much energy as those who expect everything from themselves; and we should pray with as much earnestness as those who expect everything from God.—Fuller.

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

MANY a blessed promise in the Bible would remain a sealed promise if the key of sorrow, or trial, or temptation were not sent to open its stores, and send warm to one's heart such words as "Be of good cheer, it is I; be not afraid."—Maria Hare.

COMPARATIVELY few are destroyed by outrageous and flaming vices such as blasphemy, theft, drunkenness, or uncleanness; but crowds are perishing by that deadly smoke of indifference which casts its sliding clouds of carelessness around them, and sends them asleep into everlasting destruction.

PASSING along the road the other day, we thought we had found a very beautiful knife. On picking it up, it was found to be only a handle without a blade. So do we hear very beautiful sermons—well-written and well-read—but they are without a blade. They cut no cankers of sin, and carve out no models of piety. Sermons must have blades.

THE mind of Christ is the mind of the Father and of the Holy Ghost, and it is revealed in the Scriptures. Whosoever, then, wishes to know the mind of Christ need not climb on high and seek it from afar, but let him hold fast to the revealed Word. There he will learn what God means, and what he intends to do with us.

It is observable that the first promise is made to the poor in spirit, to beggars in spirit, for that is the proper signification of the Greek word; that is, such as have a spiritual sense of their own extreme emptiness, baseness, and misery, and are willing to receive life and pardon upon mere gift and free favor of God, as the poorest beggar receives an alms.—John Bischoff, 1635.

THOUGH life is short, we have much time. Great thoughts are born in a minute, and great works are done in an hour. In a brief life there is time to build houses, acquire extended possessions and by war, or statesmanship, to fill the world with a name. There is also time and space for reflection, on the part of every sinner who leaves the gospel. Who, if he fails to believe in Christ, will claim he had not time!

UNLESS wariness be used, as good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself, kills the image of God, as it were, in the eye. Many a man lives a burden to the earth, but a good book is the precious lifeblood of a master spirit, imbued and treasured up on purpose for life beyond life.—Milton.

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

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

ONCE remarked to a Doctor, your profession is much simpler than mine; that are but few diseases of the human system to cure, while our cases are infinite. He took down a book from the shelf and read me the names of thirty affections of our member, when I begged him to stop for fear that with such capabilities of dissection existence might not be possible at all. So he who thinks it an easy matter to conduct a Sunday-school will find an infinite number of maladies which attack the class that never dreamed of, and which he will be thrown on all the resources of his genius to cure.—Exchange.

Flora was the wild billow, dark was the night; Oars laboured heavily, foam glistened white; Mariners trembled, peril was nigh; Then said the God of God, "Peace, it is I!"

Jesus, Deliverer! come Thou to me; Soothe Thou my voyaging over life's sea; Toe, where the storm of death roars awing; Whisper, O Truth of Truth, "Peace, it is I!" —St. Anselm.

Our Young Folks.

"To the Lions."

A MARTYR STORY OF OLD ROME.

The palace of Aurelian was filled with guests. He entertained the most noble and the most beautiful in Rome. They reclined around a table which was sumptuously spread, and ate daintily of rich viands, served by handsome slaves. Their garments were silk. Their jewels glittered as they moved. They conversed and laughed in silver accents. They quaffed strong wine from golden cups; and through the open windows came the sound of their revelry, the light of their lamps, and the fragrance of the flowers which crowned their heads.

There came a lull, and then, as if watching for the moment, from between the broad curtains appeared the dancing girls. They gyrated into the space which had been prepared for them, and with graceful evolutions shook their tambourines. The bells on their armlets and anklets jingled in harmony, their veils curled like mist about their light figures, and they seemed as if rising out of white clouds when they paused. Poised on the tips of their toes, with their instruments held high above their heads, they heard the applause which approved their skill.

Then the Emperor beckoned the chief dancer to his side. She approached modestly, half concealing her face with her veil, her large dark eyes sparkling, her cheeks glowing with the exercise. Her profession did not make her forward and bold. Her gifts were used simply to support her family; and although she was the most popular dancer in Imperial Rome, commendation passed by her like a breath of wind. She prized it only for the sake of those she loved. It gave her the means of serving them. The Emperor offered her a cup. It was filled with red wine and pieces of gold.

"Drink," said he, "to the gods. They have endowed thee well; and we will join thee in the toast."

He rose as he spoke, and all replenished their cups—all save one, a serious and beautiful woman, who sat on the right side of the imperial seat; but she stood up with the rest, as if she expected the omission to pass unnoticed.

Aurelian turned towards her. "Fair lady," said he, "do you pledge the deities with an empty cup?"

She blushed deeply, and looked at him with a pleading expression in her eyes, which said plainly, "Ask me no questions now."

The Emperor frowned. He had heard rumors of her which had offended him. Would she confirm them by her silence? "Speak!" he exclaimed authoritatively; "will you not drink to the gods?"

"Lower thine ear, I pray thee!" was the murmured reply. And Aurelian did as he was asked. Then whispered the lady in a low sweet voice, "Imperial cousin, I am a Christian; I cannot drink to false gods." And only the dancing girl overheard what she had said.

Uttering an angry oath, the Emperor lot the cup in his hand fall to the ground; and three days later there floated on the Tiber a beautiful woman, with her hands folded on her breast, her face calm in death. The Emperor was determined to exterminate the Christians; and, "Ere I strike others," said he, "it behoves me to reprove my own."

The moonlight tipped with silver every pinnacle and roof. It slanted across the street, gleaming on the statues; it flooded the terraces; it lifted itself to the lattices, and peeped at those within.

Sleep was abroad, but his pinions were never wide enough to overshadow every man, woman, and child; and to-night Lelia, the dancer, was of the number who kept enforced vigil.

She sat at the window, full of thought. That evening she had danced at a nobleman's, where the martyrdom of the Emperor's beautiful relative had been freely discussed. Much was said against her faith and obstinacy; but the heroism with which she had met her fate had been spoken of with wonder and admiration. According to the account, she had gone to death as calmly as she had gone to her last banquet at the palace; and she had breathed her last declaring her murderers know not what they did, praying that they might find the peace which made her departure easy and blessed.

"There must be something in this Christian faith," thought Lelia, "to induce people to suffer excruciating torture and death rather than give it up. I wonder what makes it more desirable than riches, honor, titles, and all the gifts of this world."

Before she slept the dancer had determined to find out the secret. It was rumored that measures against the Christians had been resolved upon by the Emperor, and were soon to be put in force.

Throughout the city there spread a strange silence and gloom. The people seemed to expect some great calamity, and those who were of the faith of Christ seemed conscious of the part they were presently to act. They went about their affairs as usual with a firm step, but the trembling lip occasionally betrayed the tumult within. If they did not fear for themselves, they were alarmed for their wives and their children.

Then the edicts were published, ordering all who preached and acknowledged Christ, to recant, under penalty of death. They were posted all over Rome, and, in the midst of the excitement they caused, a rash, daring Christian added fuel to the fire. When the parchment was attached to one of the columns of the Capitol, he mounted the steps and defiantly proclaimed the forbidden gospel. The crowd of gazers were restless and threatening, but he was not abashed. He stood calm and unmoved, and spoke in a clear, sonorous tone, which rang above the din raised to drown his voice. Pointing to the edict he cried, "Let the Emperor persecute us, our light will shine forth; we cannot be exterminated. As soon as the work of death is done, that of life will begin, and the growth will increase by reason of the blood spilled

around. Those who profess the new religion are few compared with those who believe but do not profess. Hearts will worship, though tongues may not utter one word of belief. The mute multitude will be ever ready to supply the ranks of those who fall. They shrink from sight now; they are silent with horror when they see their brethren put to torture, but soon as the martyrs are entered into heaven, they will come forth as birds after the rain, and fill again the forsaken churches. They live for their Church, and they will die for it as bravely as those who went before them. We will preach Christ in Rome. He tells us to go forth and preach the gospel to every creature. We will preach Him despite the edict of the Roman Emperor. We love God too well, and Christ too well, and you too well, O Romans, to heed the insolent Imperial command."

A few moments of intense silence succeeded this bold speech. The people seemed to be paralyzed, and before they recovered themselves the Christian had gone. His doom, however, was sealed. A diligent search for him began immediately.

Close by the place where he had stood, was one who could have told his name and where he lived, but she was silent. Wrapped in her cloak, she watched the heaving multitude divide and fill all the adjoining streets. When any one approached her she raised her veil, and she was left unmolested. She was Lelia, the dancing girl.

"Who can show us where the house of the Christian is?" cried the infuriated throng, and maddened with frenzy, they rushed like wild beasts, hither and thither, until they found what they sought. But it was evening before they were successful, and then it was not so easy to snatch their prey. The house was strongly barricaded by a thick, high wall built of stone.

The crowd began to beat against the wall, and shout for those within to come forth. They had almost wearied themselves out, and were inclined to think that their victims had escaped, when, upon a sort of level roof above, a woman suddenly appeared. She advanced to the edge—not far above, and yet beyond the reach of the mob below—and beckoned to them with her hands as if she would speak.

The people immediately ceased their tumultuous cries, and prepared to hear what she had to say. Some, indeed, throw stones, but they were checked by others, who insisted that the woman should have full liberty to address them. Then she drew aside her veil, and with deep blushes overspreading her face and bosom, stood waiting the pleasure of the heaving multitude below.

"It is the dancer, Lelia," cried the crowd, in surprise.

"What do you want?" asked the dancer in a loud voice, which sounded above the din. "Good citizens and friends, those whom you seek are poor and humble. They never injured you. Leave them in safety, and, if you require it, they will abandon their dwellings—yours, and their Rome. They are all native Romans."

"That will not serve us," cried a harsh voice, in a brutal tone. "We want their lives."

"And we will have them," shouted a chorus, battering against the wall with renewed strength. A huge plank was brought from an adjoining yard. It was plied by a hundred hands, with noisy uproar, and the masonry began to give way. Lelia retreated with a stifled cry.

She found the Christian in a room at the back of the house, with his weeping wife and family. He was cheering them as well as he could, and there was no evidence of fear in his noble face.

"Be not afraid, dear love," he said. "Believe in the Lord Jesus Christ, and you will be saved. We are in His hands."

"Is he able to deliver you from death?" asked Lelia who stood a little apart, with a white face.

"Yes," replied the Christian; "He takes the sting from death, and the victory from the grave. Those who are able to kill the body are not able to kill the soul."

"Will they kill us, thank you?" murmured the wife.

The Christian smiled. "What if they do, beloved?" he said. "I have seen thee face danger so often. I know thou wilt have courage to meet the last enemy." Then he added, clasping his hands, "But what is death? It is only a passing through the gate into life, and if the passage be rough, the journey is soon over—the rest quickly found."

Some of the wild populace now rushed in, athirst for blood. Lelia stood in the way. They thrust her aside, and laid violent hands on the Christian.

"Take me also," cried the dancer; "I will go with them to hear more of Christ Jesus—I am almost persuaded to be a Christian."

All in a hurry in the streets of Rome; all was joyous expectation. Aurelian was to give his subjects a grand entertainment in the amphitheatre, and the chief part of it was to be a great massacre of the Christians. It was a beautiful morning, the sun seemed to shine upon the anticipated enjoyment, and every seat was speedily filled. Around the vast arena thousands and tens of thousands of spectators were soon gathered together. They eagerly gazed down upon the preparation, and awaited with impatience the entrance of the Emperor, who was to give the signal for the first combat. When he came a great shout was raised, but he scarcely acknowledged it. He was pale, silent, and stern. He took his seat quietly, and remained almost immovable, until the roar of a lion advancing upon the first victim was heard. Then he bent forward with a keen expression of interest upon his face, and seemed to examine the combatant with the keenest scrutiny. It was the Christian who had publicly declared against his edict.

Tall and erect stood a man, divested of all save a light linen garment around his loins. His face was pale, but his eye was full of unflinching resolution, while his carriage was free and noble. He smiled at the savage animal, irritated by famine, came prowling around the arena toward him.

"Romans and countrymen!" he cried, pointing toward the lion, now but a few paces from him, "savages death is upon me, but I do not fear him. Not I! If we

Christians suffer for the cause of truth and God, we are cheered by the thought that by our sufferings our children and children's children shall be made heirs of the inheritance that is incorruptible, and shall never pass away. Præterea the Lord I foresee that His little heaven will, in time, leave the whole lump, and my heart is strong with the hope that even many of you now present, shall be gathered into the heaven whither I go."

The lion sprang upon him as he uttered the last words, and the next moment he was prostrate. He died without resistance, and before the mangled body was dragged into the den of the captor, the trembling wife and children of the victim, with several other women, were standing in the centre of the arena. Lelia, the dancing girl, was of the number, and she seemed to be encouraging her companions.

The Emperor made a sign that he would speak before other lions were let loose. He had recognized the dancer with surprise, and was anxious to save her for her youth and skill.

"Woman, he cried, "I would willingly save thee and thy companions, but there is only one way in which it can be done."

"Let us know it, then, O mighty Emperor!" said Lelia, stepping to the side.

"Renounce Christ," said the Emperor; "and sacrifice to the gods. Then life shall be thine, with all the gifts which make it pleasant."

The dancer looked around at her companions. They hid their faces, but shook their heads.

Then turning to Aurelian, with eyes which seemed to glow, Lelia cried: "Renounce Christ, whom I have just found! How little, O mighty Emperor, dost thou know what a Christian is. Not though I might sit on thy seat would I deny my Saviour. We are women, but we fear naught except the loss of God's favor."

"You will not be induced to recant?" asked the Emperor, with a flush of passion.

"No," replied Lelia, "you can give us nothing as priceless as that which we have found. Come death I come glory!"

"To the lions, then!" shouted Aurelian, and immediately the dens reopened, and the lions crept cautiously forth, with bloodshot eyes and gaping jaws. They rushed toward the group of mute victims, standing in the centre. Lelia laid her hand on the side of the arena, just over one of the dens, and looked up at Aurelian. "Mighty Emperor," she cried, in a clear, ringing voice, which was heard over all the vast assembly, "do you remember when you bade me drink to the gods? The refusal of thy Imperial cousin to join in the toast, first made me think about the Christians, and her heroism, in suffering death, made me inquire into their faith. Now, blessed be God, I hope to die as bravely as she did; and as her blood sowed the seeds of salvation in my heart, so may my blood sow it in the hearts of others, and become a seed of the Church."

A white rose fell at her feet, dropped by an invisible hand. It was to her a sweet promise. She picked it up, pressed it to her heart, and calmly resigned herself to her fate.

A Railroad Lesson.

It is a crowded railroad car at midnight. Only two passengers are awake, the rest are asleep. The conductor enters, bearing a bright lamp on his arm, and then all were aroused. The two who were watching were instantly ready with their tickets; some had to be almost rudely awakened; but not one escaped the eye of him who had come to determine whether they could travel on in peace, or whether they should be thrust into outer darkness. He did not inquire into their age, their previous character, or their condition in society, but he looked keenly at their tickets. Some were old, and others were young; some were well dressed, and others were shabbily clad; some perhaps were highly educated, and others were illiterate; some probably were good in the estimation of the world, and others were bad; but such differences and distinctions seemed to be entirely unnoticed by the conductor, who carefully and searchingly examined their tickets. If these were found to be genuine, signed with the right name, and stamped with the right seal, he passed on; for they entitled the holders to all the privileges of the road under his care, and they were not afraid to face him and his bright lamp.

Dear reader, Christ will be here soon to determine who shall be admitted into the many mansions of His Father's house; "for yet a little while, and he that shall come will come, and will not tarry." (Heb. x. 37). The only title to entrance there that will be recognized must have upon it the name of Jesus, and be written in His blood, and stamped with the seal of the Holy Ghost.—The Truth.

Wise and Simple.

"Be ye, therefore, wise as serpents and harmless as doves."—Matt. x. 16.

Wickliffe, following the Vulgate, had "simple as doves." "Simple," our translators have dismissed to the margin; they ought to have kept it in the text, as rightly they ought to have at Rom. xvi. 19. The rendering of *akeratos* by "harmless" here and at Phil. ii. 15, grows out of wrong etymology, as though it were from *a* and *keras*, one having no horn with which to push or otherwise hurt. But this "without horn" would be *akeratos*, while the true derivation of *akeratos*, it need hardly be said, is from *a* and *keranaimi*, unmingled, sincere, and thus single, guileless, simple, without all folds.

How much finer the antithesis in this way becomes! Be ye, therefore, wise ("prudent" would be better) as serpents, and simple as doves," having care, that is, that this prudence of yours does not degenerate into artifice and guile; letting the columbine simplicity go hand in hand with the serpentine prudence. The exact parallel will then be 1 Cor. xiv. 20.—Archbishop Trench.

WILMOT, the infidel, when dying laid his trembling, emaciated hand upon the sacred volume, and exclaimed solemnly and with unwonted energy, "The only objection against this Book is a bad life!"

Reason and Faith.

We believe that there is no little danger in the indiscriminate adoption of "rationalism," which is often expressed or implied in evangelical defenses of the faith. The idea is conveyed to many minds that reason and faith are opposed to each other—that there are two distinct provinces—the one where reason holds sway and faith does not enter, and the other where faith holds sway and reason does not enter. This we repudiate. We hold that there is no antagonism between reason and faith, as faculties of the soul, and that there is no distinction of their respective provinces such as to be mutually exclusive. We maintain that believing is the function of reason just as much as comparing or perceiving. We hold that reason is the basis of right believing just as it is of right judging or comparing. Knowledge is a function of reason; none will deny that, and yet nine tenths of what we say we know we only believe, and by far the most of what we believe (though we are pleased to call it knowledge) is based on authority alone, not on evidence which has come under our own personal cognizance. Do we know the facts of history which we have in our memories, or do we simply believe them, and is it not on authority that we believe them? History, then, is in the province of faith if anything is. Is it, therefore, out of the province of reason? If it is not an exercise of reason to accept anything on authority, why do so many people who pride themselves on their reason, accept such innumerable facts in natural history on the authority of Charles Darwin? Why is it? Because he is good authority on the subject. Precisely so; and if we can find as good an authority on historical facts, says the Evangelist Matthew, for instance, it will be just as reasonable to accept facts on his authority; and if we can find as good authority on the higher truths of morality and religion, say the Lord Jesus Christ, for instance, it will be just as reasonable to believe on His authority. Faith has been compared to a telescope, and reason to the eye that looks through it. The telescope can discover much that would necessarily escape the unaided eye; but without the eye the telescope can discover nothing. It would be as absurd to tell a man who had looked at all he could see in the heavens with his naked eye, to shut it now and use the telescope, as it would be to tell a man that he must leave his reason behind him, or even abridge its natural and proper functions, when he enters the province of faith.

Reason and faith go hand in hand all through our mental and spiritual history. Faith is present at the first dawning of reason. Reason is present no less in the high meridian of faith. There is no antagonism between them. God hath joined them together and though men have tried to sunder them, they have totally failed. When reason is divorced from faith it becomes irrational and thereby ceases to be reason, becoming unreason. When faith is divorced from reason, it becomes blind, and thereby ceases to be faith, becoming credulity. Look at the steps of Christian faith and see if they are not the steps of right reason too. We began by the recognition of sin, and the perverting and debasing effect it has upon the faculties and dispositions of the soul. Is not the recognition of this an act of reason? We next proceed to enquire whether there is any way by which we can be raised from this evil and degradation? This enquiry is an exercise of reason. We find one claiming to show us the way, and according to Him the only way in which it can be accomplished. This person is Jesus of Nazareth, with whom we become acquainted as a matter of history—history which in the exercise of our reason we believe. We examine the claims of this person. This examination is an exercise of reason. From the examination we come to the conclusion that he is a safe guide—again a conclusion of reason. We begin to take his advice and try how it works. Still using our reason as we would in testing anything, we find it works well, the more we know of Him, the more we test His prescriptions, the more we have confidence in Him, which confidence is every whit as rational as that which a student of natural history learns to place in Darwin as an observer and recorder of the facts which he offers to the faith of his disciples. Our instructor tells us things which we cannot comprehend, but what instructor does not? Who can comprehend the working of this great principle of evolution, in which many believe so firmly? We can understand the terms of it, just as we can understand the terms of the declaration, "In the beginning God made the heavens and the earth," but the thing itself, granting that it is a thing at all and not a mere notion, is as utterly incomprehensible as is the being of God, or His working in what these scientific men are pleased to call the miracle of creation—as if evolution involved any less of miracle. But while many of the things which our spiritual guide tells are incomprehensible by reason, we find none of them discordant with reason. They are to a great extent out of the reach of reason, but wherever we can touch them with our reason, we find the most beautiful harmony, and as we get more and more free from the disturbing influence of sin, we see the correspondence more and more clearly. The more we bring reason to bear on them, the more evident do they become, and the more thoroughly satisfactory and so instead of warning reason off, we feel inclined to invite it, to enter it, to come and see. We are not afraid of it at all; we are not afraid even of its perversion, because its perversion can be detected and exposed. Let it come, let it bring all the light it can, it will only bring out the truth in clearer outlines, and show it more evidently to be what it claims to be, the very truth of God. We claim not only that He in whom we believe is good authority on the subjects of which we trust Him, but that all he tells us commends itself to an enlightened reason, and is therefore capable of being commended to every man's conscience in the sight of God. We are free to admit that from the nature of the case there is a wider scope for reason in the field of what is called natural religion, than there is in the more elevated regions of Christian truth. It is a great deal easier, for example, to satisfy the reason in regard to the existence of God, than in regard to the Incarnation of God. When

we remember the testimony of Laplace, (surely an unprejudiced witness on such a theme), that in applying the doctrine of chances to the planetary motions he had found the chances against these motions being the result of chance, to be two hundred thousand to one, we see the overwhelming nature of the cumulative evidence for the existence and operations of a designing mind. Now we admit that it would be impossible to put in a manner so overwhelmingly convincing, the rational probability of a revelation of God in human nature such as that we are assured in Scripture is afforded in the person of Jesus Christ, but that such a revelation is rationally probable, and therefore the doctrine of it, thoroughly consonant to right reason can be satisfactorily shown.—Rev. J. M. Gibson, M.A., in the Inter-r.

Some Curious Things in Housekeeping.

Every branch of science has its marvels; but expecting to meet in nature with wonders that baffled knowledge, we are not so much astonished at these as at the startling facts that are forced upon us from day to day in social life. Some of the most surprising of these confront us in the developments of the science of housekeeping. They are entirely beyond explanation, and would be beyond belief if they rested on mere assertion; but as all of us, unfortunately, have tested them by our own senses, we accept them with wonder, and with some show of resignation.

Take an important branch of housekeeping—cooking. How inexplicable are some of the results of culinary study. A woman with whom we once lived for a time had kept house for thirty-five years, had never had a servant, and had, during that time, as she informed us, "baked twice a week regular." Consequently, to go into the statistics of the matter, bread had been baked in that establishment 3,640 times. Denoting 240 for occasional sickness or absence of the mistress (a large allowance, for she was healthy, and seldom went from home), and so have "400 times that this woman had made and baked bread.

She used good flour, and yet her bread was invariably damp, sticky, and unfit for a savage to eat, and no Christian stomach could possibly digest it with comfort. Now surely this was a wonderful thing! By what methods, unfathomable to ordinary reason, could she have avoided, in thirty-five years' practice, learning how to make good yeast, how much to work the dough, how long it should stand to get light, what temperature the oven should be, and the proper length of time to bake it? How could she help doing it right the three thousand four hundredth time? It would seem that a vast amount of labor would be necessary to do it badly? She was a woman of average good sense, and, no doubt, conscientious. She had no aspirations, and no "mission," and read nothing but a newspaper. Her whole mind was in her housekeeping, and there was the result!

Another woman, now over fifty years of age, has cooked more or less, generally more, since she was twelve. She has a special liking for lamb chops, and has cooked them very many times. And to this day she serves up liver-colored chops, fried, and swimming in a greasy liquid! Merely looking at them will give a right-minded person dyspepsia. This woman has eaten lamb chops elsewhere, cooked according to the best civilized methods, and has praised them; but each time she returns sorely to her frying-pan and grease. Now upon what hypothesis can this be explained? Can it be possible that there are human beings so constituted that their bodies and minds act independently, so that the sensation of taste has no mental effect whatever? For in these instances the results were not the effect of carelessness or indifference—they both thought their horrid abominations were feasts for the gods.

And not the least curious thing in these cases is that these poor cooks have sharp eyes for the faults of the butcher and the baker. The butcher knows better than to offer a stale or tough chop to No. 2; and if the baker were to serve No. 1 with such bread as she makes herself, she would refuse to pay for it, entirely unconscious of the collection she would thus cast upon herself.

Why do some housekeepers continue, week after week, month after month, and year after year, to use raw flour for "thickening?" Would it not be reasonable to suppose that after a number of years—say ten—the raw flour, and the stickiness of the compound, would suggest to them the possibility of altering their manner of preparing it?

We have suggested but a few things that happened to occur to us, and those relating to only one branch of housekeeping; but if we were to pursue our inquiries into other departments we should be met at every turn with phenomena similar to the above. They indicate the existence in the midst of our home life of marvels that science has so far failed to explain, and for which reason can find no law.—Scribner for March.

Woman's Influence.

As a rule, the whole tone of a home depends upon the woman at the head of it; the average home—not the poverty-stricken home, nor the wealthy home. In this average home, whether the parlour shall be used and enjoyed, whether the table shall be invitingly spread, whether bright lights and bright fires shall give warmth and cheer on winter nights—whether, in brief, the home shall be an agreeable or disagreeable place, is usually what the woman determines. Men are powerless in the matter. Some find solace for a dismal home in study; some, occupation in business; some submit with what patience they can; others are attracted by the cheer of the public house; and I especially young men who are apt in consequence to drift into bad company and bad habits.

Miss BONAR, daughter of the Rev. Andrew A. Bonar, of Glasgow, presided at the organ in Mr. Savkey's absence, and previous to his arrival at the meetings.

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

Advertisements... Single Copies... Subscription Rates...

C. BLACKETT ROBINSON, Publisher and Proprietor.

THE "Sabbath School Presbyterian," PUBLISHED MONTHLY, AT 103 BAY STREET, TORONTO.

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British American Presbyterian. FRIDAY, APRIL 23, 1876.

We are indebted to our enterprising morning contemporary, The Liberator, for the full report of the proceedings and speeches at the laying of the foundation stone of the new St. Andrew's Church in this city...

Two or three mistakes were made in reporting the receipts of the Students' Missionary Society in connection with the Montreal Presbyterian College. Cornwall should be \$25.25, instead of \$10.75...

PROCEEDINGS AGAINST THE REV. DEAN GRASSETT.

We have all along felt a deep interest in the trial pending against several of the most prominent Evangelical ministers of the Anglican Church, hoping that good would result from the enquiry to be made. After several adjournments of the appointments, the Commission at last held a meeting on Friday last.

The gravamen of the charge seems to be that Dr. Grasset, with others, had put his name to a certain paper, issued by the Church Association, the tendency of which is to deprave and impeach the government of the Church as to certain missions...

On examination, it was stated by the Dean—

"I showed the report to the Bishop before its publication. I waited on the Bishop because it was the desire of the Committee. I explained to the Bishop fully our course of action, and the reasons for it; and we discussed the matter fully. I went over the whole ground with him, and he offered no objection. I went over the ground very fully as to the mission fund, and the subject of Trinity College with the Bishop. I heard no objection from the Bishop from that day until we had the presentment. The Bishop did not intimate that I was acting contrary to Church discipline. The remark was made by the Bishop that we might take under our charge an Evangelical mission working in the diocese. I did not think that course would be a wise one. The Bishop remarked that with regard to St. James' congregation we might meet the difficulty by applying the collections in aid of an Evangelical missionary. I heard of no disapproval on the part of the Bishop until the presentment. I reported to the Committee that the Bishop had offered no objection to their course of proceedings. I explained to the Bishop there was no intention to interfere with the Diocesan Mission Fund. I was present when the appeal to the Bishop was drawn up. I called formally

on the Bishop, and told him I had called to lay before him the plans of the Church Association. I called on him from a laudable point of view. I expected on him that I did not intend to interfere with the Synodical action. The Bishop knew perfectly well what my sentiments were with regard to Trinity College and the Church Association. We did not make any collection for the Evangelical Mission Fund until after the appeal was made to the Bishop. It is a fact that there is an increasing demand for Evangelical employment for parishes as they become vacant; and that young men are being trained up who do not hold Evangelical views. I have spoken to his Lordship again and again on this subject.

Canon Allen asked if there were not young men educated at Trinity College who held Evangelical views.

"Dean Grasset—There are just a few who prove the exception to the rule. There are a few who have escaped shipwreck. (Applause.)

"By Mr. Harrison—I don't think I could pick out more than three who have studied for the ministry at Trinity College who hold Evangelical views."

Thus it appears that the obnoxious document obtained the approval of the Bishop before its publication. It was proposed to take the evidence of the Bishop, but this was found not practicable, as he declined as follows:

"Toronto, April 16, 1876. Messrs. Blake, Kerr & Boyd.

"Gentlemen,—I have received your summons to attend as a witness before the Commission appointed to enquire into and report upon the merits of the presentment against the Very Rev. Dean Grasset and others, which Commission, after many delays is to sit to-day. As the presentment referred to, being an act of certain of the clergy in visitation assembled, enforced on me the duty of appointing a Commission to make enquiries as to the grounds for the charges contained in such presentment; as the Commission are then to report to me the decision they have arrived at as to the grounds or otherwise for further proceedings; it would be incumbent on me to institute such further action as their report might demand; and as, if the matter proceeded to a trial, I should myself be a judge on such trial; on these grounds I feel it my duty very respectfully to say that I should deem it incongruous and unbecoming in me to appear as a witness before the Commission, and to give my evidence before them, which might possibly serve to prejudice the interests of the accusers or the accused."

So much for the merits of the case, which will be duly reported to the Bishop for his consideration.

A number of legal points have been raised aside from the particular case of more general interest both to the Church and the public. The counsel for the defence took the ground that the Bishop's patent in a colony does not give power to create an ecclesiastical court having jurisdiction in such cases.

"That so far as it attempted to confer any authority was absolutely void, and had no effect in Canada. There was no ecclesiastical law creating ecclesiastical offences. The Synod had not passed any law which created a Court having jurisdiction to try what were called ecclesiastical offences. Supposing the Bishop had the power under ordinary circumstances to issue the commission and create such a Court, his Lordship would be disqualified from acting in the matter because, the law provided that an interested judge was disqualified from acting. His Lordship was the patron of the living now held by the Dean, and was therefore interested in its disposition, and would be disqualified in England under section 24 of the Church Discipline Act. Assuming, however, for the moment that the Bishop's Court existed, the ecclesiastical law of England being no part of the law of Canada there could be no offence. His final intention as to the illegality of the proceedings was that there were only three Commissioners appointed out of five as required by the Act, and that, therefore, the gentlemen who were addressing had no authority to act.

The counsel for the prosecution met these objections by asserting, that the two commissioners declining to act were still in the commission, that the Synod was authorized to make regulations; and action had already been taken in other cases of discipline.

"That it had been urged that there was no ecclesiastical law in force in the Province, but he dissented from the proposition so far as the Church of England was concerned. All the ecclesiastical laws of the Church of England which were adopted on the establishment of the Church in Canada, became binding on the members of the Church here. Their first Act—the Church Temporalities Act—recognized that there were canons in force, although the Legislature provided that they did not give any spiritual authority. What were these canons? Either the Church in Canada had no canons for the regulation of church discipline, or else those of the Church of England and Ireland were in force. The Committee of the Synod in 1859 recognized that the English canons were in force so far as the clergy were concerned. One of these canons, number 73, enacted as follows:—'Forasmuch as all conventicles and secret meetings of priests and ministers have been ever justly accounted very hurtful to the State of the Church, we do hereby declare that no priests or ministers of the word of God, or any other persons, shall meet together in private house or elsewhere, to consult upon any matter or course to be taken by them, which may in any way tend to the impeaching or depraving of the doctrine of the Church of England, or the Book of Common Prayer, or any part of the government or discipline now established in the Church of England, under fear of excommunication ipso facto.' It was this canon that applied to the case under discussion."

In reply it was urged that number 47 enacted that no clergyman should wear light colored stockings; and if a was contumacious, the same was to be enforced in Canada, any rev. gentleman who was in a wearing colored stockings would be in danger of being presented. (Local laughter.) These laws might be very well for England in the seventeenth century, but would not do for Canada at the present day. It was admitted that the laws of the English Parliament were not the laws of this country, and it was asked why the laws of the English Church should prevail here, unless enacted by special legislation. In 1859 the Synod Committee reported that they had adopted the canon in reference to the Queen's supremacy, the only canon alluded to of the whole number of those of 1603. It was evident that if the Committee thought it necessary to adopt these canons they considered they were not before in force. They, however, only adopted one. In 1859 they reported it was undesirable to consider further the English canons, but to leave them for the action of the Provincial Synod. That action had not been taken up to the present time. On page 163 of the canons and by-laws, it was stated that at a meeting of the Toronto Synod, in 1868, a memorial to the Provincial Synod on "Ecclesiastical Law" was adopted, pointing out that the Church of England in this country, "is not subject to the code of ecclesiastical law which prevails in the mother country," the Synod, the only body that could deal with the subject, having declared that these laws did not apply to this country. He thought his case was made out, for the 73rd canon which his learned friend contended, created the offence was not recognized, as it was part of the ecclesiastical law of England. According to the Canon, if the Dean were found guilty he would have to be excommunicated.

So the matter now rests. We await the next scene without further comments. It is, however, certain that if the case goes on the relations of the Anglican Church to the state and law must come under review. Will the result be to show that it stands on the same level as other churches, with power to exercise discipline among its own members without asking permission of any earthly power?

THE CANADIAN BAPTIST, AND PROF. McLAREN'S LECTURE.

Our Baptist confreres cannot agree with the idea that the quantity of water used in baptism is an unessential circumstance in the symbolic rite of cleansing. Of course not for as the Professor states; he regards the rite as symbolizing our death and burial with Christ. Going under water is to the Baptist more than a symbol, it is a supposed act of obedience, without which no one can be properly a member of Christ's church. And as Baptists appear to think going under is of the essence of baptism, of course the quantity of water is essential. We are not going to argue the question now, because it is a wide one; but we may ask, who were immersed into Moses in the Red Sea? Those who went there on dry land, or those who went under the waters? Was that baptism symbolic, or an actual going under? We are glad to have the approval of our brother on another point:—

"The lecturer takes great pains to emphasize that it is unarrantable to introduce anything into the worship, (and the same is true of the doctrine, government, and discipline of the church) for which divine sanction cannot be found in the Word of God." This has the right ring, and however much we may think it is not practised by those who often preach it, walk to hear it and see it held forth to the public. The proclamation of such truth cannot fail to have a salutary effect, especially at the present moment, when the simple utterances and practices of the apostles seem to be below par among a would-be-popular class of theologians. Scriptural theology is stale in too many quarters, and a sentimental charity is sapping the foundations of Bible truth, and sweeping away the ancient landmarks.

Appropos of this lecture, it seems to create a good deal of hard thinking and some hard feeling among the half-reformed supporters of the Church of England, who hold by the fathers first and the apostles next, in matters of church government and ritual.

MR. MURRAY'S LETTER.

We call attention to the letter from Halifax, which appears in another place. Our brethren in the Maritime Provinces may be assured of sympathy from the Presbyterians of Ontario in their struggle with Popery about Public Schools. Their position is different from ours in Ontario and Quebec, and if they can carry out their programme of nonsectarian education successfully, we shall rejoice. We fully concur in the opinion that concessions to Popery are a huge mistake. It is a question whether Roman Catholic Emancipation could have been accomplished if the hierarchy in 1826 had spoken out in the Ultramontane tone of to-day. The errors of this generation will show unmistakably that we promise will build true Church, and that the attitude of Protestantism must be continually vigilant and defensive, for Popery is insidiously aggressive and offensive towards evangelical religion and Protestant liberty.

The visit of Messrs. Moody and Sankey to Scotland is said to have dealt Plymouthism in that country a most damaging, if not deadly, blow.

THE COMING MEETING OF ASSEMBLY.

The committee for local arrangements for the Canada Presbyterian Church, appointed by the Presbytery of Montreal, in connection with the approaching meeting for Union of the Presbyterian Churches, appointed to be held in Montreal next June, are making arrangements to entertain the ministers, and, as far as possible, the elders of the Canada Presbyterian Church, and the Presbyterian Church of the Lower Province who may attend that meeting. It would be well for those who purpose being present on that occasion, to lose no time in making the fact known to the Secretary of the Committee, so that time may be given to provide accommodation for them, and admit of their being notified in return where they are to go on reaching that city. Communications are required to reach Montreal by the 15th, or not later than 20th May, and should be addressed to Arch. McGoun, Secretary, 176 St. James Street, Montreal.

BOOK REVIEW.

THE VARIATIONS OF POPERY By Rev. Samuel Edgar, D.D., with an introduction by Rev. J. Gardner Robb, B.A., Toronto. We have received from the publishers, Messrs. Macleod & Co., of this city, Part I. of the "Protestant Library," bearing the above title. The part before us is made up of nearly 100 pages, and the work will be completed in twelve parts at 25 cents each. The introduction by the Rev. Mr. Robb, occupies seventy-five pages, and is devoted to showing the "unity of Protestantism." When the completed work is before us, we shall write more fully on the subject. Meanwhile attention is directed to the publisher's Advertisement in another column. Agents are wanted in every locality.

Rev. John Scott and St. Andrew's Church, London.

Editor BRITISH AMERICAN PRESBYTERIAN

SIR,—Under this heading your correspondent "C.M.," sends you an extract from the St. Thomas Home Journal, and favors your readers with a few remarks of his own in your issue of the 9th inst.

I am sure that all who know Mr. Scott will heartily endorse all that is said in his praise, and will sincerely sympathize with him, in the circumstances in which he is placed.

I agree with the writer of the extract, that "it is greatly to be regretted that any circumstances of so minor a character as the introduction of instrumental music, should be permitted to accumulate difficulties resulting in the removal of a good and useful minister of the gospel from his field of labor." This is, altogether, too small a matter for congregations to split about, and fight over. It is too small a reason for a congregation's parting with a devoted and faithful minister; and too small a reason for a minister's parting with an attached congregation. The subject is one, in regard to which either side may very safely give in to the other, for the sake of peace. It ought to be approached, when approached at all, by all parties in the spirit of brotherly love, mutual forbearance, and readiness to yield to each other, rather than create trouble, and bring about separation and schism.

Allow me a word on the question of the "Aged and Infirm Ministers' Fund," and "A Retiring Allowance." I hope the committee having charge of the fund referred to, will renew the recommendation appended to their report to the Assembly a few years ago, to have all the ministers of the church assessed for the regular annual support of this fund. And I have no objection to the whole church being asked to contribute to it. The stronger it can be made the better; it will help to remove at least one hindrance in the way of young men devoting themselves to the service of the Lord in the work of the gospel ministry. Such a fund would belong to the "Aged and Infirm Ministers," and when any of them would be under the necessity of retiring, and taking advantage of it, they would feel that their income drawn from it, whatever that might amount to, was all their own. As a minister, I do not feel that I would look on myself as a pauper, were I obliged to depend on such a fund; but I could not brook the idea of retiring on "a retiring allowance." Knowing something of the difficulty, and reluctance with which many congregations make up and pay a very small stipend to ministers still laboring amongst them, I fear "the retiring allowance," in all such instances, would be paid with still greater difficulty and reluctance. When I think of it, I feel as if I could not swallow the bread bought with the miserable pittance of a "retiring allowance," paid by a congregation, many of whom, I have reason to fear, would be glad, any day, to hear of my death, that they might be rid of the burden.

It would be interesting to know how many of the sons of our ministers study for the ministry. Is there not something lamentable, and something ominous in the fact that so few of them do? How can ministers, consistently and sincerely, urge Christian parents, as they often do, to dedicate their sons to Christ for the work; when they do not, or cannot give their own? And how does it effect the prescribed prayer to "the Lord of the harvest, that He will send forth laborers into His harvest?" A.L.H.

The London Rock says:—"It will be a great satisfaction to the country to hear that the Prince and Princess of Wales have ceased to attend the services at that ultra-ritualistic Church, All Saints', Margaret Street, where this time last year they were frequently seen."

State Churchism Under a New Form.

STATE CHURCHIAN PRESBYTERIAN. SIR,—I thank you for publishing my note about Separate Schools in the new Province in the North West. But how is it that Ontario tamely submits to the establishment of State Churchism in Saskatchewan? How can Reformers and Liberals become the agents in extending a system which is dying out in the Old World, and which is rotten—rotten—rotten? Above all, how can Presbyterians submit to such infamy?

The more you yield to Ultramontaniam the more you will have to yield. Concessions will only excite to new demands. The only safe policy is one of strict equity and fair play. The State must be non-sectarian. In the Dominion we have four Provinces which have refused to grant Separate Schools to the Church of Rome, viz., New Brunswick, Nova Scotia, Prince Edward Island and British Columbia. The Federal Constitution leaves the subject of Education in the hands of the Local Legislatures. But now you, good Reformers and Liberals of Ontario, have allowed yourselves to be dragged into a most unjust and unseemly crusade against New Brunswick, and secondly to be propagandists of Sectarianism in the Saskatchewan valley! Quebec Ultramontanists will be powerless for mischief were they not backed by the Reformers of Ontario. The Reformers seem to be falling into the old weak-kneed corrupt system of their predecessors. This is a grave accusation; but I fear it is too well founded. What could any party have done to please the "Vaticanist"—more than was freely volunteered by Messrs. Blake and Mackenzie. It seemed to be freely volunteered; but I suppose that in this case appearances were deceptive; and Mr. Scott took "precious good care" to inform the chief what would be the penalty if they did not yield. It may be said that if Mr. Mackenzie had refused this concession regarding the new Province he would endanger the Government's existence, and the Tories might regain power. This is really the ugliest feature of the case. It shows that the people of Ontario are not yet on the alert, for if they were neither party would dare barter with Rome. You, editors, must waken public sentiment and keep your politicians straight.

I have to find fault with yourself for prophesying evil things with regard to New Brunswick. You anticipate "inevitable defeat" to the Free School cause. To prophesy such a gloomy ending of the battle is to help the foe. I am sure you are wrong. The cause of free public schools, as opposed to sectarian schools is the cause of right opposed to wrong, of light as opposed to darkness, of modern freedom and fair play as opposed to tyrannical medievalism. You weaken us—your our friends—when you solemnly assure us of ultimate defeat and disaster, you must fight the battle by our side and help us to win.

Yours truly, ROBERT MURRAY. Halifax, April 10, 1876.

THE LATE REV. JAMES CAIRNS, MD.

On the 18th of February last, the above named minister passed away, at the age of nearly seventy-seven years. Deceased was a native of Jodburgh, Scotland, where "the seraphic Rutherford" received his first education. The family consisted of himself and four daughters. He first studied medicine in Paris, an uncle very kindly furnishing him with the means of so doing. For a while, he was doctor on board a ship, in which capacity he visited India. While he practised medicine, he gave evidence of piety. His praying by the bedside of his patients was often a subject of sport to scoffers. At length, he entered into the gospel ministry. For a short time, he had a pastoral charge in Ontario. I am not aware that he ever had another. For thirty years, he was a missionary, first of the Presbyterian Church of Canada, and latterly of the United Church. He was a most zealous and active labourer. He visited a great many places where no other minister had ever been before. One who was well acquainted with him, says: "He did an amount of walking that few of our young men would, or could, have done." About a year before his death, he had a stroke of palsy which affected his mind as well as his body, so that he wrote most bitter things against himself. Latterly, his body was wholly paralyzed, but his mind became more composed. Among his last words were "Jesus is my Saviour." The departed had his faults. Who has not? Often his zeal overcame his prudence. His heart, however, was right, we have good reason to believe. His labours have not been unblest. We hope he is now free from all imperfection.

On Sabbath, April 4th, a sermon on the occasion of his death was preached in the Canada Presbyterian Church, Metis, Quebec, by the pastor, the Rev. T. Fenwick, who took for his text Job xix. 25-27. As a mark of respect to his memory, the pulpit was, for a month, draped in mourning. A minute in reference to the event, has been inserted in the Session Records. Dr. Cairns laboured many years ago as a missionary in Metis. The older part of the church there, was built with money, a great part of which was raised by his efforts. I may add that there is a church named after him near Bracebridge, on the Georgian Bay, Ontario.

Ministers of the gospel, like the priests under the Old Testament, are "not suffered to continue by reason of death." Let us rejoice that "the Apostles and High Priests of our profession" ever lives. May the removal of the subject of this article stir up his surviving fellow-labourers to greater activity in doing their Master's work while it is day! The night is coming when they shall no longer be able to work.—F.

It is rumoured at Oxford that four undergraduates, members of the congregation of St. Barnabas' church, have recently joined the Roman Catholic Church. St. Barnabas' is the most advanced Ritualistic church in the city, and it will be remembered that about three years ago the Rev. Mr. Moore, one of the assistant curates, joined the Roman communion.

ST. ANDREW'S CHURCH, TORONTO.

CHURCH OF LAYING THE CORNER STONE.

Yesterday being the day appointed for laying the foundation stone of the new St. Andrew's Church, to be situated at the corner of Simcoe and King streets, a large concourse of spectators assembled to witness the ceremony.

DESCRIPTION OF THE BUILDING.

The extreme length of the building, north and south, will be 160 feet, and the breadth 105 feet. The style of architecture will be similar to the University College, viz., that of the twelfth century.

Entering by any of the King street entrances, the visitor passes through the vestibule and finds himself in the body of the church, which with the gallery contains sitting for 1204 persons, but which can be made to accommodate 400 more if necessary.

The ceiling of the main body of the church will be a particularly attractive feature; a rich moulded cornice supported by beautifully finished arches will run along the sides, while from this will spring elaborately ornamented ribs joining cross timbers of the same description above.

The plans are by W. G. Storm. Among those who were present were Sir John Macdonald, Major Arthur, Capt. Perry, Mr. Wm. Henderson, Hon. Wm. Cayley, Mr. James Lesk, Mr. Samuel Sprouel, Mr. James Michie, Mr. Geo. H. Wilson, Mr. Wm. Mitchell, Mr. Isaac Gilmore, Mr. James M. Rogerson, Mr. Russell Inglis, Dr. Thorburn, Mr. Angus Morrison, Mr. Storm (the architect of the church), Mr. J. O. Heward, Mr. Blaikie, Mr. G. T. Fulton, Mr. Wm. Jamieson, Mr. Richard Graham, the Rev. Mr. Mullin, Ferguson; the Rev. Mr. Carmichael, Markham; the Rev. Mr. Carmichael, King; Rev. Dr. Topp, the Rev. D. J. Macdonnell, Rev. Dr. Barclay, Rev. R. Potts, the Rev. Dr. Castle, the Rev. Mr. Robb, Mr. G. S. Grassick, Mrs. Grassick, Mr. Mitchell, Mr. Robt. Hay, Mr. Brodie, Mr. Tho. Cole, Mr. Laugman, Mr. Ireland, and Mr. Marshall.

The singing was led by Mrs. Grassick, assisted by a very efficient choir. The Moderator of the Presbytery of Toronto gave out the 100th Psalm, which having been sung,

The Rev. John Barclay then read the 29th chapter of the 1st Book of Chronicles, which relates to the building of the Temple at Jerusalem, as also the 84th Psalm, relating to the same subject.

A short prayer having been offered up by the Rev. James Carmichael, in which a special supplication was made that the church might be finished without any accident befalling those employed in its construction.

THE SCROLL.

Mr. Wm. Mitchell, Secretary of the Building Committee, explained what was to be deposited in the stone, and read the following account of the same:

The contents of the bottle which is now to be deposited in the corner stone of St. Andrew's Church, are as follows: Minutes of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, for 1874. The Presbyterian for April, 1875. Mr. Crow's report on all congregations within the bounds of the Synod. Annual report of the congregation for 1874. Original and amended Constitution of the congregation. Canadian Almanac for 1875. The latest issues of the British American Presbyterian, Liberal, Globe, Mail, Leader, Sun, and Grip newspapers. The current coins of the realm. And an engrossed scroll, of which the following is a copy: "In the name of the Father, of the Son, and of the Holy Ghost, on the twentieth day of April, in the year of our Lord one thousand

eight hundred and seventy-five, in the thirty-eighth year of the reign of Victoria, by the Grace of God, Queen, Defender of the Faith, and while the Illustrious Honorable the Earl of Dufferin was Governor-General of the Dominion of Canada, the Honorable John Crawford, Lieutenant Governor of the Province of Ontario, and Francis Henry McEach, Mayor of the City of Toronto, this corner stone of St. Andrew's Church, Toronto, was laid by the Reverend Daniel James Macdonnell, Bachelor of Divinity, minister of the church. In the year of our Lord 1839, a number of residents of Toronto, then York, members and adherents of the Church of Scotland, resolved to build a church for the use of a congregation in ecclesiastical connection with the Church of their fathers, St. Andrew's Church, on the corner of Church and Adelaide Streets, was accordingly begun forthwith, and was dedicated to the worship of God on the 19th of Jan. 1841. The first minister was the Rev. William Rintoul, A.M., who had the pastoral charge of the congregation from June, 1841, to May, 1851. He was succeeded by the Rev. William T. Leach, who was inducted on the 15th of July, 1855, and resigned his charge in 1862. The Rev. John Barclay, D.D., ministered to the congregation for nearly twenty-eight years, from the 6th of December, 1842, until the 27th of October, 1870, when he demitted his charge on account of ill health. The Rev. Daniel James Macdonnell, B.D., the present minister, was inducted on the 22nd of December, 1870. The present officers and members of the church are the following: Elders—George H. Wilson, William Mitchell, Archibald McCreely, M.A., Thomas A. McLean, M.A., James Bethune, M.P.P., Board of Managers—Isaac C. Gilmore, Jas. Michie, William Mitchell, William Henderson, Russel Inglis, Alexander T. Fulton, Alexander Jardine. Trustees of Church Property—Hon. Joseph C. Morrison, James Michie, Isaac C. Gilmore, Alexander T. Fulton, Wm. Henderson, Wm. Mitchell. The congregation resolved at a meeting held on the 3rd of February, 1874, to build a larger and more commodious church, and the works in connection therewith were begun on the 12th of October in the same year. Building Committee—James Michie, chairman and treasurer; Wm. Mitchell, secretary; Robert W. Sutherland, assistant treasurer; Alexander T. Fulton, Isaac C. Gilmore, Robert Hay, John Jacques, W. M. Jamieson, Robert Grant, Chas. Perry, T. M. Pringle, Wm. Higginbotham, Z. A. Lash, Wm. Arthur, James Bethune, Geo. H. Wilson, Russel Inglis, Wm. Milligan, J. M. Rogerson. Architect—William George Storm. Contractors—Lionel Yorke, masonry; J. E. Townsend, carpentering; R. Hay & Co., upholstery; E. Bell, plastering; G. Duthie, slating; H. Cooley, galvanizing iron; D. S. Keith, plumbing, W. Hamilton & Son, iron castings; J. McCausland, painting and glazing. Our help is in the name of the Lord, who made heaven and earth. Except the Lord build the house, they labour in vain that build it." Mr. James Michie (Chairman of the Building Committee) then said that on behalf of the congregation of St. Andrew's Church he had the honour to present the Rev. Mr. Macdonnell with a trowel wherewith to lay the corner stone of their new church. He himself, as well as the rest of the congregation, trusted that the rev. gentleman would be spared to see the church completed.

THE TROWEL.

was very handsome, being of solid silver, with ebony handle, made by Lash & Co. It had upon it the following

INSCRIPTION:

"This trowel, used in laying the corner stone of St. Andrew's Church, Toronto, on the 20th day of April, 1875, is presented by the congregation to the Rev. D. J. Macdonnell, B.D., minister of the church."

The reverend gentleman then accepted the trowel and proceeded to lay the stone. He roared, while the stone was being slowly lowered into place, the following appropriate verses of Scripture:

"Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." "Other foundation can no man lay than that is laid, which is Jesus Christ." "Except the Lord build the house, they labour in vain that build it." He then pronounced the formula, "In the name of the Father, and of the Son, and of the Holy Ghost, I lay this corner stone of a house to be built for the honour of the great name of God, and for His pure worship."

The reverend gentleman then offered up a short prayer, after which the Rev. Wm. Cleland gave out the hymn commencing— "Christ is made to the sure foundation, Christ the Head and Corner stone."

This having been sung with great spirit, the following

ADDRESSES.

were delivered by clergymen representing the various denominations in the city:— Rev. Mr. Macdonnell said he had great pleasure in seeing present so many of his brethren of the Presbytery of Toronto, also clergymen representing the other churches of the city. It was a very pleasant thing on an occasion of this kind that they should hear words of sympathy spoken to them. He knew that these words of sympathy would be spoken heartily by his brethren. He would call upon a reverend gentleman to address them, who occupied a position in their church very much like that of a bishop.

The Rev. W. R. Ross, Clerk of the Presbytery, said he did not altogether agree in the remark that he was like a bishop. (Laughter.) He was a very humble individual indeed, but yet might say that he took a great interest in all that concerned the churches in Toronto. He had been acquainted with the history of St. Andrew's Church for a long time, and had been happy to be able to trace the progress which had been made by it. It had been felt for some time that the old building was not fitted to meet the wants of the congregation, and they had consequently decided on erecting a new edifice, and one which should be fitting their intelligence, their wealth, and their culture. He trusted that they would, when the building was complete, earnestly devote it to the service and glory of God. He hoped they would set the whole of Toronto an example of what Presbyterians could do, and thus prove themselves worthy of the men who shed their blood to retain those

glorious principles which gave liberty to their country. He would not detain them very long, the weather being so excessively cold, but would say that he was very glad that the foundation stone of this church had been laid in connection with the old Church of Scotland. The speaker then referred to the union of the different branches of the Presbyterian Church in Canada, and said that it was probable the Dominion at some distant day would be separated from the Mother Country, and be trusted by that time the Presbyterian church would be worthy of the great Empire of Canada. He hoped that they would meet with every success in the new building, and that it would be crowned by the blessing of God.

The Rev. Mr. Macdonnell then called upon the Rev. Dr. Topp to deliver an address. Dr. Topp said he felt very great pleasure at being present on this occasion, and offered his hearty congratulations to the Minister, the officers, and to the congregation of St. Andrew's Church, on the auspicious event they were commemorating. Such an occasion as this was always one of great interest, as it implied a desire for the spread of truth. They already had several fine churches in the city, such as the Metropolitan Church, the two Cathedrals, and one in course of erection for the congregation of Dr. Castle. These churches would prove no dishonour to the metropolis. Without displaying anything like a sectarian or denominational feeling, he would say that they might rejoice in the advancement of that form of Church government, worship, doctrine, and discipline which they believed to be most in accordance with the teachings of the Word of God. They said to all who were labouring for Christ, God speed, and they wished them God speed; but it was with a feeling of satisfaction that they saw the advance that Presbyterianism was making. He believed that the union of the Churches had been brought about through the providence of God, and they could now look forward to the formation of one undivided Presbyterian Church, ranging from the Atlantic to the Pacific. There were hopeful signs in the Lower Provinces so far as Union was concerned. The speaker then compared the state of Presbyterianism in Toronto sixteen years ago with what was found there at the present day, showing what an increase in churches there had been. In conclusion he wished the Church prosperity.

The Rev. Mr. Macdonnell said he was sorry that there were not present representatives from the Baptist and Congregational Churches. Both the Rev. Dr. Castle and the Rev. Mr. Marling were prevented from addressing them in consequence of previous engagements.

The Rev. John Potts said he felt it a very great honour to be able to take a part, however humble, in the exceedingly interesting services on that deeply interesting occasion. He was not a Presbyterian; he did not belong to the great Presbyterian family, but he claimed a spiritual kindred with all those who built on the sure foundation laid in Zion, and with all those who believed in the Lord Jesus Christ and his all-sufficiency as a savior of sinners. On his own behalf, and on behalf of the Church which he represented, he was glad to be present to wish the minister and members of St. Andrew's Church God speed. He trusted that they might enjoy material prosperity, not only in the building, but in the work that they had set their hand to. Such an occasion as this was a most interesting one to the congregation. The erection of this Church would strengthen every Christian denomination in Toronto. He believed that there was room for many other churches in this city, and predicted for the house of God which was to be built on this foundation a grand and glorious career. Their pastor was one of the most earnest and catholic pastors in the city. In conclusion he wished that they might have peace within their walls, and prosperity within their palaces.

The Rev. Mr. Macdonnell said that if there was no danger of some of those present suffering from the cold he might be tempted to call upon other speakers to address them. He himself was set down on the programme as one of those who were to speak, but he would take care that his remarks should be short enough. The congregation had heard a great deal already about their duty in connection with the new building. They would, however, hear more before it was completed. (Laughter.) He trusted that a great many of those present would be spared to see the completion of the building. The spiritual edifice was after all a more important thing than the material building, and he trusted that they would prosper as a Church. While the building was at the present stage, with stones and bricks and rubbish lying about, everything seemed in confusion, and it was hard, without seeing the architect's design, to form any idea of the beauty of the completed structure. So with the Church. He trusted that when this beautiful building was finished—and he was glad that the narrow notion that God must be worshipped in ugly bare buildings was nearly exploded—there would be a fresh start in the earnest work in gathering and fitting in living stones into God's spiritual temple.

The Rev. Mr. Atken then gave out the 122nd Psalm.

"Pray that Jerusalem may have Peace and felicity"

which having been sung, the Benediction was pronounced and the interesting ceremony was brought to an end.

Presbyterian College, Winnipeg.

The annual meeting of the Manitoba College took place in the Court House last evening. Although the weather was intensely cold, and not at all favourable to a general turnout, the attendance was quite large and respectable, and it evidenced the fact that Winnipeg, young and unpretentious, can boast of a considerable number of ladies and gentlemen, residents of the city, who have a keen interest, and a warm appreciation of matters of an educational and intellectual character. At half-past seven the students of the college, headed by Rev. Professors Hart and Bryce, and the Rev. J. Robertson, entered the room and were accommodated with seats in the right of the platform. Hon. W. N. Kennedy, Mayor elect, was called to the chair. The chairman opened the meeting with a short address, expressing his gratification at the large and intelligent audience that had assembled to witness the proceedings. He expressed himself agreeably surprised at the large number, who had in spite of the cold, ventured out of their homes to take part in the meeting. He then called upon Rev. Prof. Bryce to read the Scripture lesson. The portion read being from the 24th Psalm, 12th chap., St. Paul's Epistle to Romans; and it was read by the rev. gentleman and the students alternately.

On the conclusion of the Scripture lesson Rev. Mr. Robertson was called upon to deliver an invocation, after which the Rev. Prof. Hart read the following report of the Senate: SENATE REPORT. To the Board of Management, Manitoba College: The Senate of Manitoba College begs leave to present the following report to the Board of Management of the College: The following students of last session had their places assigned to them in the prize list in accordance with the results of the examination held at the close of each term of the session. No student is mentioned in this list who did not attain at least three-fourths of the maximum number of marks attainable in the subject of examination. Latin, fourth form—Black, W. Latin, third form—Sutherland, W. R. Latin, second form—McBeath, R. J. Latin, first form—McVicar, J. Greek, fourth form—Black, W. Greek, third form—Sutherland, W. R. Greek, second form—Polson, S. French, fourth form—1st, Black, W.; 2nd, Sutherland, A. French, third and second—1st, McBeath, R. G.; 2nd, Sutherland, W. R. History, Modern—1st, Black, W.; 2nd, Munro, G. History, Ancient—Sutherland, W. R. History, Canadian and English—McVicar, J. History, Old Testament—1st, McVicar, J.; 2nd, McVicar, D. Geometry, fourth form—1st, Black, W. and Munro, G. equal, 2nd, Sutherland, A. Geometry, third form—Sutherland, W. R. Geometry, second form—1st, Polson, S.; 2nd, McBeath, R. G. and Knipe, J. H. Algebra, fourth form—1st, Black, W.; 2nd, Munro, G. Algebra, third form—Sutherland, W. R. Algebra, second form—1st, McBeath, R. G.; 2nd, Polson, S. Trigonometry—1st, Munro, G.; 2nd, Sutherland, A.; 3rd, Black, W. Arithmetic, third form—Sutherland, W. R. Arithmetic, second form—1st, Knipe, J. H.; 2nd, Polson, S.; 3rd, McBeath, R. G. Arithmetic, first form—McVicar, J. Reading—McBeath, R. G. Education—Black, J. Gospels—1st, Sutherland, W. R.; 2nd, McBeath, R. G.; 3rd, Polson, S.; 4th, Knipe, J. H. Botany and Zoology—1st, Black, W.; 2nd, Munro, G.; 3rd, Sutherland, A. Chemistry—1st, Polson, S.; 2nd, Sutherland, W. R.; 3rd, McBeath, R. G.; 4th, Sutherland, A. Commercial Course—1st, Polson, S.; 2nd, Sutherland, W. R.; 3rd, Knipe, J. H. The following is the list of students whose names have been entered upon the College roll during the current session up to the present time: STUDENTS IN FULL COURSE. Fourth form—Sutherland, W. R., Laurie, W. Third form—Polson, S., Knipe, J. H., Laurie, R., Sinclair, G., McBeath, R. G. Second form—Duncan, J., Sinclair, D. R., Ferguson, A., Ferguson, H. STUDENTS IN COMMERCIAL COURSE. Hunter, L., Mighton, J., McIntosh, D., Trembley, J., Morrison, D., Macdonald, J., McCauley, M., Sinclair, J., Munro, D., McVicar, D. STUDENTS IN ELEMENTARY COURSE. Power, Clark, Henderson, Romans, Fossan, Brown. OCCASIONAL STUDENTS. Sutherland, McIvor, McLeod, Gillies, Power, Gauthier, Scott, Schultz, Anderson. Total number of students, 99. The Senate has also to report, and it does so with very great satisfaction, that during the last session two medals were, on the recommendation of His Honor, the Lieutenant-Governor of this Province, presented to Manitoba College by His Excellency the Governor-General, with that enlightened liberality and interest in the educational institutions of the Dominion that have characterized his residence amongst us. It has been decided by the Senate to call the medal first given "The Governor-General's Medal." And the name suggested for that recently given is "The Dufferin Mathematical Medal." The disposition of these medals was left to the Senate of the College. And it has been decided that the "Governor-General's Medal" shall be awarded to the student standing highest in general proficiency in the fourth Form; and the second medal to the student in the same Form passing the best examination in mathematics; provided that he be not the one who has already taken the "Governor-General's Medal," in which case it will be awarded to the student passing the second best examination in mathematics. All of which is respectfully submitted. At the conclusion of the reading of the Report, the Rev. Professor Hart read the following letter from His Excellency the Governor-General: GOVERNOR-GENERAL'S OFFICE, Ottawa, Dec. 22nd, 1874. SIR,—I have submitted to the Governor-General your letter of the 12th inst., and beg to inform you that His Excellency entirely approves of the action of the Senate of Manitoba College in the disposition of the silver and bronze medals presented for competition. The medals are in the hands of the engravers, and will be forwarded as soon as they are received. I am, sir, your most obedient servant, H. FLECKNER, Sec. to Governor-General. Rev. Prof. Bryce.

The chairman then called upon J. W. Taylor, Esq., U. S. Consul, for a short address. Our reporter took a verbatim report of this gentleman's speech, also those of the Rev. Mr. Robertson and His Excellency Chief Justice Wood, but want of space prevents us from giving even a condensed report of them. Mr. Taylor occupied about fifteen minutes delivering a very eloquent address, replete with wise suggestions and sound predictions as to the natural and education future of Canada, which he believes must sooner or later take her position as a North American nation at peace with all the world and under the wings of the mother country and the United States. The Governor-General's medals were then awarded by Rev. Prof. Bryce to the following gentlemen students of the college: W. Black, Governor-General's Medal. G. Munro, Dufferin Mathematical medal. Appropriate remarks comprising sound and sensible advice were made by the Rev. Professor while awarding these prizes. He remarked that while he had to regret the absence of Mr. Black on the present occasion, it was at the same time a subject for congratulation, inasmuch as Mr. Black was now a student at University College in Toronto where he had already won distinction, having come very near winning one of the highest prizes offered by that institution. The Rev. Prof. Hart in appropriate words then awarded the following holders of Bursaries with their respective prizes: IV Form, W. Black, \$40. III Form, W. R. Sutherland, \$10. II Form, S. Polson, \$20. Mr. Black being at the Toronto University was absent, and Mr. Sutherland was not present on account of sickness. Mr. Polson was the only one of the three who was present to receive his prize. The Rev. Professor stated that the money was in the hands of the Treasurer, and would be paid over at once. The Rev. Mr. Robertson in appropriate terms awarded the following young gentlemen the book prizes which they had respectively won: IV Form, A. Sutherland. II Form, F. H. Knipe. I Form, J. McVicar. Elocution, R. G. McBeath. Reading, J. Black.

The chairman then called upon the Hon. Chief Justice Wood to deliver an address. His Lordship responded in his usually able manner. His address was very instructive, a quiet vein of humor running throughout the whole of it. He was frequently applauded at the close of a sentence which met with more than ordinary approval by the audience. We are sorry that want of space compels us to omit giving even a synopsis of his learned and eloquent address. We shall endeavour to give a full report of the speeches in another impression.

At the conclusion, three cheers were given for the Governor-General, and the National Anthem was sung, after which the meeting dispersed, in every sense a success, and one of the most largely attended ever held in the Court House. We are gratified to learn that the Manitoba College is in a flourishing condition, and that it is being well sustained. We would prefer to have seen the Senate report more minutely into the details, such as the system of working and the curriculum, but we suppose that next year this information will be elaborately set forth.—Free Press.

PHILOSOPHICAL AND LITERARY SOCIETY OF THE PRESBYTERIAN COLLEGE, MONTREAL.— The annual meeting of the above society was held on March 26th, 1875, and was one of special interest. The reports of both Secretary and Treasurer show the society to be in a most flourishing condition. The following gentlemen were elected as officers for the ensuing year:—President, J. Allard, B.A.; 1st Vice-President, M. H. Scott; 2nd Vice-President, J. McKenzie; Recording Secretary, D. L. McCree; Corresponding Secretary, J. R. McLeod; Treasurer, W. H. Gray; Committee, T. Bennett, R. McKibbin, J. A. Anderson, A. C. Morton, W. Shearer.

Ministers and Churches. On the evening of Thursday last, a very interesting social meeting was held in Duchess Street Mission Church in this city, and, although the weather was unfavourable, the house was comfortably filled. There was a superabundance of good things on the table, which every one seemed to enjoy. Tea being over, an opportunity was afforded those present to mix up in a general conversation for a short time. Dr. Topp having resumed the chair, a well arranged programme was carried out. The Chairman in a short speech referred to the work being carried out in connection with the Mission, expressing the hope that by the blessing of God a flourishing congregation may ere long be built up under the zealous and efficient teaching of Mr. Thomas Secular, Missionary. Rev. A. Giray, of College Street, gave a short address, referring to his connection with the Mission in the past, testifying to the efficiency of the friends who take an active part in the welfare of the Mission. Recitations were given by Messrs. John Bain and Ford; readings by Messrs. McLellan, student, Knox College, and J. Porter; all of which were well received. Mr. Secular in a very brief speech, cordially invited those present to attend the Sabbath evening services. Said services, we are happy to say, are now evidencing the labors of our esteemed Missionary. The choir, (yet in its infancy) under the leadership of Mr. Livingston, acquitted themselves creditably. Mr. Livingston also sang two songs, which were received with rounds of applause. On motion of Mr. James Bain, a vote of thanks was cordially given to Dr. Topp for the happy manner in which he discharged the duties of Chairman; to the ladies for their excellent tea and its accompaniments, to the various speakers, and to the choir. The meeting was then closed by the Rev. A. Giray pronouncing the benediction.—Omn.

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Poetry.

James Hogg, the Ettrick Shepherd. A short poem, introduced by him into the...

The Scarlet.

The Chicago Interior says: "The spectacle of an ecclesiastical flamingo in the streets of New York, ruddy from the scarlet crown button of his red cap to the pink of his holy slippers, and the vermilion of his buggy-wheels, will be a display to excite the wonder of the gamins, and afford ammunition for the light artillery of the wits. We shall doubtless think of the 'scarlet woman' of the Apocalypse. But if any one imagines that this is a silly show, after the manner of John Robinson of P. T. Barnum, he will signify fail of appreciation of Roman Catholic policy and shrewdness. The red millinery will as surely set High Church ambition in a fever, as that gilt confectionery will dazzle the eyes of a child. What is a Cardinal? Nothing less than a Prince of Rome, standing next to a potentate who claims universal empire, both civil and ecclesiastical. It will speedily appear that the dazzling apparition is well adapted to make weak heads dizzy. America has never before had a cardinal. England has had none from the reign of Elizabeth to the year 1850. But just at that time the Tractarian controversy was bearing its sad fruit. Newman had entered the Roman communion, and started the congregation of the Oratory. The moment was auspicious for Rome, and it was wisely used. Dr. Wiseman, Vicar Apostolic, went across the channel, and came back Archbishop of Westminster and Prince Cardinal of the Holy Roman Empire. The fruit of that appointment may be seen in the England of to-day—seen in the advance which Romanism has made among the nobility—and which will be seen in like manner among those weak-headed Americans, whose highest ambition is to be considered representatives of blue blood on this side of the water. And here is a nucleus, a central orb for the American court—a prince who dates back his royal flowers to a period more remote than the most ancient reigning family. When the kingly hand of Pius sows the divine seed in heretical soil, he does it with a purpose, and with the belief that the soil is fit to receive it. He has not been an idle observer of our toadyism to foreign royalty. He knows well the weakness of our aristocratic circles in society. He plants one scarlet flower, and expects to reap many golden ones, in which expectation, if he is disappointed, he will be no more so than we."

Pictureque Romanism.

There is no revolution that does not sweep away much that is good. The reformation in religion, chiefly wrought by Wycliffe, Huss, Luther, and Calvin, was a movement of absolute necessity to the further progress of our race. The intelligence of Christendom had reached a development which was incompatible with respect for the assumptions of the papacy, and with a belief in the fictions which the papacy had invented or adopted. The vase must have broken, or the oak planted in it must have ceased to grow. Nevertheless, those fictions had their beauty and their use. There was a good and pleasing side to that system of fables and ceremonies, which amused, absorbed, and satisfied the people of Europe for a thousand years. If we concede that the mass of men must remain very ignorant and very poor, we could also admit that nothing was ever invented by man better calculated to make them thoughtlessly contented with a dismal lot than the Roman Catholic Church as it existed in the fifteenth century, before the faith of the people had been shaken in its pretensions. There was something in it for every faculty of human nature except the intellect. It gave play to every propensity except the propensity of one mind in a thousand to ask radical questions. It relieved every kind of distress except that which came of using the reason. All human interests were provided for in it except the supreme interest of human advancement. One must have been in a Catholic community, or else live close to an important Catholic church, in order to form an idea of the great part the Church once played in the lives and thoughts of its members—the endless provision it made for the entertainment of unformed minds in the way of festivals, fasts, processions, curious observances, changes of costume, and special rites. There was always something going on or coming off. There was not a day in the year, nor an hour in the day which had not its ecclesiastical name and character. In our flowery observance of Easter, and in our joyous celebration of Christmas we have a faint traditional residue of festivals that once made all Christendom gay and jocund. And it was also adapted to the limited abilities of our race.—JAMES HOGG, in Harper's Magazine for May.

HOME MISSION COMMITTEE.

This Committee met in Knox College, Toronto, on Monday, Tuesday, and Wednesday, the 5th, 6th, and 7th April, 1875. The attendance was good—22 members being present—and the amount of business transacted was large. The following sums were ordered to be paid for services rendered in Supplemented Congregations and Mission Stations during the past six months:

Table with 2 columns: Location and Amount. Includes Montreal (\$1210 50), Brockville (\$566 63), Ottawa (\$630 09), Kingston (\$488 50), Cobourg (\$422 50), Ontario (\$878 00), Toronto (\$462 00), Simcoe (\$408 33), Owen Sound (\$175 00), Hamilton (\$459 50), Paris (\$125 00), Guelph (\$114 00), Bruce (\$200 00), Durham (\$147 55), London (\$609 50), Chatham (\$412 95), Stratford (\$82 00), Huron (\$159 00). Total: \$7,158 99.

It was agreed to pay only \$200 at present of the salary for the past six months of the missionary to the Upper Ottawa, and to draw the attention of the Presbytery of Ottawa to the minute of the committee in September 1873, and the missionary's salary, with the hope that the balance of the salary for the past half year be got if possible from the field. It was also agreed, that hereafter, the committee guarantee a sum not to exceed \$500 per annum, towards this field.

An application for a supplement of \$100 per annum to New Glasgow, in the Presbytery of London, was refused; the committee, from information before them, being unable to approve of the action of the Presbytery, in effecting such a change in the field, as to render an application for supplement necessary. A claim from Mr. D. Davidson for certain arrearsages said to be due him for services rendered several years ago in the Presbytery of Huron, was disallowed, the committee declining to recognize their liability to meet long standing arrearsages. It was resolved that the concurrence of this committee should be secured in the appointments of ordained missionaries by Presbyteries, to fields in which an exceptionally large salary is offered, the larger portion of which has to be paid by this committee.

The committee appointed Mr. Alex. Stewart, a member of the graduating class of Knox College, to Nanaimo, British Columbia, at a salary of \$1,200 per annum, and travelling expenses to the field. Mr. Stewart accepted the appointment, and Messrs. Cochrane and King were appointed to arrange as to his licensure and ordination.

Reports of an encouraging nature were received from the missionaries laboring respectively at Prince Arthur's Landing, Silver Islet, and Sault Ste. Marie. Mr. Brown, from Sault Ste. Marie, being at present in Ontario, collecting funds to aid in the erection of a church in this field, the committee agreed to commend him and his mission to the various congregations throughout the church.

Interesting reports were received from Manitoba. Rev. A. Glendinning, of N. Augusta, and Mr. Allan Bell, graduate of Princeton Seminary, U. S., accepted appointments as missionaries to Manitoba. It was resolved, that whenever the term of engagement of any missionary expires, the committee will not renew the engagement without the intervention of the Presbytery within whose bounds the missionary has been laboring.

The convenor submitted a statement of the funds to date, from which it was found that there was a deficiency of about \$10,000. To meet the deficiency, the convenor was instructed to issue a circular to the session of each congregation and mission station of the church, asking that a special collection on behalf of the Home Mission Fund be taken up on the last Sabbath of May, or first Sabbath of June, and that intimation of the amount of such collection to be made to the convenor before the second day of the meeting of Assembly.

The list of missionaries was made up. It contained the names of 151 labourers, including about fifty students from Theological Seminaries in the United States. Applications for missionaries were made by the several Presbyteries for eighty-one fields. Eighty-one missionaries were distributed to the various Presbyteries. In addition to these, nine are employed by Knox College Students' Missionary Society, and seven by the Montreal College Students' Missionary Society.

It was agreed that hereafter no student from a Theological Seminary of another church be put upon the list of missionaries, until satisfactory certificates of college standing be laid before this Committee. Messrs. Cochrane, King, Warden, and Taylor, were appointed a sub-committee to attend to all matters that may emerge before the meeting of Assembly.

The following resolution was adopted on motion of Mr. Laing, seconded by Mr. King: "It is the opinion of this Committee in view of their past experience in the working of the missions of the church, and the rapid increase of that work in new and far distant localities which calls for ever increasing liberality on all parts of the church; that it is most desirable that the United Church in conducting its Home Mission operations, should aim at having the entire work of the church in this department under the supervision of a central committee; and that it is possible to carry on that work on the same principles as those on which this church has carried on its work since the union in 1861, although modifications in detail will undoubtedly be required."

The Committee spent much time in the consideration of changes in the list of Supplemented Congregations and Mission Stations. The following is a complete list of those in each Presbytery, with the respective grants from 1st April, 1875:

SUPPLEMENTED CONGREGATIONS.

Table with 2 columns: Congregation Name and Amount. Includes 1. MONTREAL (St. Sylvester, \$200; Mills Isle, 200; Farmham, 200; Metis, 120; Bay of Chaleur, 200; Danville, 200; Cote des Neiges, 150; Alexandria, 900; La-guerre, 200), 2. BROCKVILLE (Kenapville, \$200; Spencerville, 100; Yonge and Lyu, 100; Newboro and W. Port, 200; S. Gower and Mountain, 150), 3. OTTAWA (Admaston, \$100; Nepean, 100; Russel and Gloucester, 100; Dalhousie and N. Sherbrooke, 100; Aylwin, 400; Alice and Pettawawa, 200; Metcalf, 100), 4. KINGSTON (St. Colomba & St. Paul, \$150; Demoreville, 200; Camden and Sheffield, 100; Landsdowne, 100; Melrose and Lonsdale, 150; Glenvale, 100; Trenton, 50), 5. COBOURG (Fenelon Falls, \$175; Haliburton, 225; Bobcaygon, 150; Perrytown and Oakhill, 150), 6. ONTARIO (Lindsay, \$200; Cambrey asked \$3 per Sabbath during vacancy. Deferred in meantime), 7. TORONTO (Weston, \$200; Mono Centre and W., 100; York Mills and Fisherville, 100; Collego Street, Toronto, 200), 8. SIMCOE (Stayner, \$50; White Ch., Oro, 20; Penetanguishene, 150; Dunroon and Nottawa, 200; Bracebridge and Monck (Ord. Miss.) 500; Conditional on settlement of ordained missionary), 9. OWEN SOUND (Big Bay and Sarawak, \$200; Meaford, 150; Kealy and Desboro, 200; Conditional upon settlement, till settled, only \$2 per Sabbath), 10. HAMILTON (Thorold, \$100; Victoria, 200; Silver Hill and L., 150; Grimsby, 100; Kilbride, 75; Pelham and Port Robinson, 150), 11. PARIS (E. Oxford, \$150; Burford and Mount Pleasant, 100), 12. GUELPH (S. Luther & Little Toronto, \$200; Everton and Mimosa, 200; German work, 200; Conditional on settlement; Conditional on ordained missionary), 13. BRUCE (Langside, \$100; Kinloss and Bervie, 200; Pine River, 100), 14. DURHAM (N. Arthur, \$100; Hanover and W. Bentinck, 100; Proton, 100), 15. LONDON (Dorchester, \$150; Port Stanley, 150; East Adelaide, 150; Delaware, 100; Wardsville, 100; Napier, 150; Alvinston, 100), 16. CHATHAM (Buxton, \$100; Amherst, 100; Harwichburg, 400; Florence and Dawn, 200; Conditional on settlement), 17. STRATFORD (No Supplemented Congregations), 18. HURON (Dungannon, \$125; Craubrook and Ethel, 150).

MISSION STATIONS.

Table with 2 columns: Mission Station Name and Amount. Includes 1. MONTREAL (Kennebec, \$4 00 per Sab; Chatauguay Basin, 2 00 do; Harington and Grenville, 8 00 do; Arundel and De Salaberry, 4 00 do; Dalhousie Mills, 1 50 do; Itiviere du Loup, 8 00 do; Hemmingford & Covey Hill, 2 00 do; New Glasgow, 2 00 do; Lake Megantic, No grant), 2. BROCKVILLE (N. Augusta & Fairfield, \$1 50 per Sab; Merrickville, 1 50 do), 3. OTTAWA (Ashton, \$2 00 per Sab; Aylmer, 2 00 do; Bathurst & N. Sherbrooke, 2 00 do; Cumberland do, 8 00 do; Hull do, 5 00 do; East Templeton do, 8 00 do; Upper Gatin do, 4 00 do; Wilberforce do, 4 00 do; Bearbrook & Cambridge, 4 00 do; Castleford do, 2 00 do; Upper Ottawa do, 500 p. annum; Kinburn do, No grant), 4. KINGSTON (Huntingdon, \$2 00 per Sab; Consoon do, 2 00 do; Fredericksburg & M. Haven, 3 50 do; N. Hastings Group, 4 00 do; Mill Point, No grant; Conditional upon ordained missionary), 5. COBOURG (Warsaw, \$2 00 per Sab; Chandos and Burleigh, 8 50 do; Harvey do, 8 50 do; Blairtown do, 8 00 do; Kinmount do, 2 00 do).

8. ONTARIO

Table with 2 columns: Congregation Name and Amount. Includes North East group, grant of \$3 00 per Sab; North West do, 8 00 do; Sunderland & Yreomanton, 2 50 do; Fenelon and Palaston, No grant; 7. TORONTO (Mt. Albert and Vivian, grant of \$2 50 per Sab; Aurora and Newmarket, 2 00 do; Mono Mills, &c., 2 00 do; Alton and Caledon W., 1 50 do; Mulhaur and Melancthon, 2 00 do; Queensville, No grant; Toronto, Duches Street, do; do Devonport Road, do); 8. SIMCOE (Longford, with a grant of \$1 50 per Sab; Mara do, 1 50 do; Raymond and Shannon, 4 00 do; Minesing and Grenfel, 2 00 do; Allanville, Huntsville, and Utterson, 4 00 do; Guthrie Church, Oro, No grant; Rousseau and Nipissing do; Waubaushen & P. Severn do; Tay and Medonte, do); 9. OWEN SOUND (South Diagonal group, No grant; Parry Sound District, do; Presbytery recommended to occupy this field, and Committee promise all reasonable assistance); 10. HAMILTON (Delhi, with grant of \$3 00 per Sab; Fort Erie & Ridgeway, 3 00 do; Dunnville, 3 00 do; St. Anne's & Welland Port, No grant; Port Dalhousie, do); 11. PARIS (Beachville, No grant); 12. GUELPH (N. Luther & Ross, grant of 2 00 per Sab; Cotswold, No grant; Moorefield and Peel, do; Waldemar, do; Elmira and Hawksville, do; Amaranth, do; *If occupied, Committee promise all reasonable assistance); 13. BRUCE (Manitoulin Island, do; Presbytery recommended to occupy this field if possible, and Committee promise all reasonable assistance); 14. DURHAM (Dundalk, with a grant of \$2 00 per Sab; Aytan and Normandy, 1 50 do; Osprey, No grant); 15. LONDON (West Williams, grant of \$2 00 per Sab; Vienna and P. Barwell, 4 00 do; Chalmers Ch. Dunwich, 3 00 do; Oil-prings, do, 3 00 do; Corunna and Mooretown, 3 00 do; Wyoming, do, 3 00 do; Lucan do, 4 00 do; Point Edward do, 3 00 do; London East do, 3 00 do; W. Adelaide, No grant; N. Nissouri, do; Hyde Park, do; *Application to increase grant to \$4 deferred); 16. CHATHAM (Dover, with a grant of \$2 00 per Sab; Dresden do, 2 00 do; Tilbury W. do, 3 00 do; Sombra, do, 2 00 do; Mersea, No grant; Maidstone, do); 17. STRATFORD (Brownbridge, with grant of \$3 00 per Sab; Kinloss and Zorra, do, 2 00 do); 18. HURON (Bethany, with a grant of \$2 00 per Sab; Stephen and Hay, do, 2 50 do; Goderich (Gasho), do, 3 00 do; The Committee was closed with the benediction); ROB. H. WARDEN, Secretary; WM. COCHRANE, Convenor; Presbyterian Union in New Zealand. Our readers are aware that there are two Presbyterian Churches in New Zealand, with independent jurisdictions, but not separated from each other by any denominational distinctions. Indeed, they are essentially one, with the exception that they are under separate and independent Presbyterian government. These two churches are the Synod of Otago; and the Presbyterian Church of New Zealand, comprising all the other provinces of the colony. Several years ago a hopeful effort was made to unite these churches; but difficulties arose which for a time hindered the accomplishment of the object. The matter, however, has never been lost sight of, and it is probable that in a short time the result aimed at will be secured. In a recent number of the Evangelist or Presbyterian Herald of Otago we notice the following:— "We understand that the following suggestions on the proposed union of the Presbyterian Churches of the colony have been forwarded by the Union Committee of our Church to the Union Committee of the Presbyterian Church of New Zealand:— "1. That the basis of Union, so far as subordinate standards, be the Westminster Confession, with the usual qualifying clauses as to the right of conscience. "2. That for the first five years the Synods should have supreme jurisdiction in all matters of discipline, on the understanding that at the end of that period this arrangement may continue for a longer time should any of the Synods desire it. "3. That with respect to the existing differences of practice between the two Churches as regards psalmody, the Committee recommended that this matter be left to each Synod to determine for itself. "4. That with respect to all properties held in trust, each Synod should continue to hold such properties, subject in all respects to the same trusts as before. "5. That the question of the mode of ministerial support be left for at least the first five years to the respective Synods. "6. That some scheme of united action for Church Extension throughout New Zealand be devised, such scheme to be under the control of the General Assembly. "7. That there be a common, foreign, and Maori mission scheme. "8. That there be biennial Assemblies in the meantime."

Scientific and Useful.

WASH TO WHITEN THE NAILS. Dilute sulphuric acid, two drachms; tincture of myrrh, one drachm; spring water, four ounces; mix. First cleanse with white soap, then dip the fingers into the wash. BUTTER-MAKING. The artificial butter making is not likely to be as profitable in the future as in the past, an investigation having been made by an eminent chemist, who says:—"Those who are fond of it would decline to mention at the breakfast table all the elements of the compound." But why make a fuss when it tastes good, and you don't know what it is made of? GOOD VINEGAR. Vinegar prepared as follows, never loses its virtue though kept for years. And if used for packing will never mold: Cork it up in glass bottles; set them into a kettle with hay and straw under and about them to prevent their knocking together. Fill up the kettle with cold water, let it come to a boil, and then let the bottles stand in it, until it becomes cold.—Hearth and Home. CRACKED WHEAT. Rinse thoroughly with cold water two teacups of wheat, add four cups of cold water, place the basin in a steamer and cover closely. In half an hour or so, stir and salt to the taste. Let it steam four or five hours, stirring once or twice. Good hot, warm or cold, for breakfast, dinner, or tea. To be eaten with rich milk, or cream if you are fortunate enough to have it. Many use a little sugar with this and with graham pudding. FEATHER BEDS. To renovate old feather beds, when no steam apparatus is convenient, put them out doors during a heavy rain. Let them dry in the sun, beating them occasionally with sticks to loosen the feathers. They should be turned over several times, and thoroughly dried. A paste of soft soap and starch will take stains out of bed-ticking. Spread it over the spots. When dry, scrape off and wash with a damp sponge. TRACING PAPER. Tracing paper, from which a drawing may be removed by washing, is prepared by first saturating writing paper with benzine, and then immediately coating it lightly with a varnish composed of boiled and bleached linseed oil, twenty parts; lead shavings, one part; oxide of zinc, five parts; Venice turpentine, one-half part. Mix, boil for eight hours, and, after cooling, add white gum copal, five parts, and gum sandarac, one-half part. CABBAGE JELLY. This is a very appetizing dish, and by some persons considered more wholesome than cabbage plainly boiled. Cut a cabbage into quarters, and soak it in strong salt and water for an hour or more, then boil in the usual way, and squeeze in a colander until perfectly dry; then chop very fine, season with butter, pepper and salt to taste. Press the whole very closely into an earthen bowl, and bake one hour in a slow oven. When done turn it out, and serve with vinegar and pepper. CATCHING FISH WITH LIME. A method of catching fish, employed for years by poachers in England, is to fill a large stone bottle with quicklime, then to pour in water enough to nearly fill the jar, and cork it up, securing the cork to the neck of the bottle by copper wire. The bottle is thrown into the water, and the pressure, caused by the working of the lime, explodes the bottle and stuns the fish, which then float helplessly on the surface of the water. TO GET RID OF A PEST. The best mode of getting rid of bed-bugs is to fumigate them with brimstone. Houses standing long and empty which have been swarmed with them, have by this means been effectually freed from them. Place in the centre of the room a dish containing about four ounces of brimstone; remove from the room such metallic surfaces as might be affected by the fumes; close every aperture, even to the key-hole, and light the brimstone. After four or five hours enter the room and open the window for a thorough airing.—Inter Ocean. ABSURDITIES. Fenced grass does not tend to dry up cows. Apples in moderate quantities have no such tendency, but on the contrary may be fed to advantage—especially sweet apples. Potatoes are said to dry up cows also. Nothing is more absurd, for they are an eminently milk-producing food; and when all potatoes are not boiled and fed to pigs, the cows ought to have them. Pumpkins are well known as excellent milk feed. The seeds, however, are diuretic in their tendency, and very likely reduce the quantity of milk.—Rural New Yorker. SPACE IN PLANTING CORN. There is more or less disagreement as to the distance corn should be planted apart, and the number of stalks in a hill. Good crops are realized from three and a half feet planting, three to four stalks in a hill. Better have been grown, as I have witnessed, with the rows four feet apart, including the hills (which makes the space between the hills about three and a half feet), with three to four stalks in a hill, the difference in this case being mainly in the greater number of ears grown, usually two to a stalk, and large at that, the larger space between the hills giving chance for the sun and air to circulate. I have also witnessed a growth of corn where the space between was but half of that last mentioned. It was on soil which for several years had grown large crops of carrots, and was especially favourable to corn, being black, highly manured and deeply rich, a well drained alluvial deposit. There resulted an immense growth of stalks, but no corn, although it was the intention of the owner, confidently expressed, to raise an unusually superior crop. It was a failure save in the amount of fodder it made. In that it paid, so great was the growth. We want the sun and the fresh air in our corn as in our fruit trees. The result being secured, we can plant as close as we please.—F. G. Country Gentleman.

Thackeray on Dancing Parties.

The system of evening parties is a false and absurd one. Ladies may frequent them professionally with an eye to a husband, but a man is a fool who takes a wife out of such assemblies, having no other means of judging of the object of his choice.

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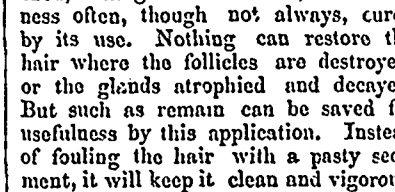
For Dyspepsia or Indigestion, Loss of Appetite, Stomach and Bowels, Liver, and other organs of the body, restoring their regular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease. Minute directions are given in the wrapper on the box, for the following complaints, which these Pills rapidly cure:—

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Their publications will then consist of the following journals: THE LIBERAL, published daily at Toronto; THE DAILY ADVERTISER, published at London; THE WEEKLY LIBERAL and WESTERN ADVERTISER, issued at Toronto and London.

It is the expectation of the publishers of the "WESTERN ADVERTISER" with the additional news from Toronto, to be at their disposal, to make that paper one of the best informed journals in the Province, out-side of Toronto.

The circulation of our eight-page weekly, now over 11,000 copies will present to the business men of Toronto, London and Ontario generally, the most widely-spread medium of communication—never excepted—in the Province, and it is believed that within a limited space of time the circulation of the paper will be at least 20,000 copies. It will be the aim of the publishers to make it the best weekly in Canada. They have pleasure in announcing, as one of its features for 1875, a first-class Agricultural and Horticultural Department, specially edited by The Western Liberal and Western Advertiser, by Mr. W. F. CLARKE, for some years editor of the Canada Farmer.

Politically the publishers have no new departure to announce. While maintaining their attitude as independent journalists, they will, in the future as in the past, be progressively Liberal in their views, and will continue to extend cordial support to the Administrations respectively of Mr. Mackenzie and Mr. Morant.

THE LIBERAL will be issued daily from the office, 27 King Street, east side, second door south of the corner of Queen Street. Subscription price 10 cents per week, \$5.00 per year, in advance. The subscription price of THE WEEKLY LIBERAL and WESTERN ADVERTISER is \$1.50 per annum, payable strictly in advance.

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ORIGINAL RESEARCHES BY REV. PROFESSOR JOHN CAMPBELL, M. A., PRESBYTERIAN COLLEGE, MONTREAL.—In a work just published on the "Origin of Culture in America, and the Aced or Sumerian Patriarch," Dr. Hyde Clarke, of London, Eng., the celebrated archeologist, refers in the following highly complimentary terms, to the original researches of Professor Campbell. "Under the head of topographical nomenclature, a course of investigation is being pursued by the Rev. Professor John Campbell of Montreal and formerly of Toronto, which can be consulted with great advantage. In the Canadian Journal under the titles of the 'Hebrews' and of the 'Shepherd Kings of Egypt,' Professor Campbell has adopted as his basis the genealogies of the books of Genesis, Kings, and Chronicles. With the help of the Egyptian and classic dated, he is bringing to bear a flood of light upon the Sumerian epoch of civilization with regard to the genesis and migration of nations, and the mythology of the period. These memoirs can be profitably consulted by the investigator in common with those of Lenormant and the Egyptologists. Upon the grand question of the population of Canaan, Professor Campbell gives us invaluable materials for forming a judgment." Such are the terms in which this eminent historian and archeologist refers to our fellow citizen. It is surely just cause of congratulation to find men in our own city and educational institutions, Canadian scholars, thus taking rank among the most distinguished original investigators of the Old World. Specially is this the case when, as with Professor Campbell, they are characterized by the warmest devotion to the interests of truth, and their labors are signally successful in elucidating not only profane history, but in shedding light upon the page of Revelation. Is Canada, or is Montreal, sufficiently appreciative of her distinguished educators? Have we, with all our wealth, placed within their reach the libraries and other appliances by which they may lift our country to her proper place in the world of letters?—Witness

Two members of the Presbyterian Church in Australia have just contributed, one £20,000 and the other £30,000, towards the founding of a University in Adelaide.

A SANSKRIT class has been organized in the Boston University, which includes two young women—the first, it is believed, of their sex in America or Europe—to undertake this very difficult study.

Births, Marriages, and Deaths.

BIRTH
At Shakespeare, on the 9th inst., the wife of Rev. A. A. Drummond, of a daughter

MARRIAGES
At the Manse, Barrie, on the 7th inst., by the Rev. M. Fraser, Peter Steele, to Hannah Miller, both of Hamilton.

At the residence of the Bride's father, on the 12th inst., by the Rev. M. Fraser, Thomas McMoran, to Violet Dixon, both of Allandale.

In Flora, on the 14th inst., at the residence of the bride's mother, by the Rev. A. D. McDonald, A. O. T. Spiers, to Miss Annie, daughter of the late John Bain, all of Elora.

On the 11th inst., at the Manse, Peter, by the Rev. J. MacNicol, Garret H. Head, of South Maryburg, to Miss Catharine Maud Taylor, of Athol.

DEATHS
At Beaverton, on Friday the 16th inst., Elizabeth, youngest daughter of John Bruce, Esq., Beaverton.

In this city, on the 19th inst., Jane S., wife of Dr. Agnew, aged 35 years.

On the 8th inst., at Beamsville, Rev. A. Milne, aged 31 years.

Official Announcements.

OTTAWA—At Ottawa, on the 1st Monday of May, at 9 o'clock p.m.

STRATFORD—In Stratford, on 1st Tuesday in July, at 11 o'clock a.m.

Huron—At Goderich, on 1st Tuesday of July at 11 a.m.

BRUCE—At Paisley, on the 2nd Tuesday of July, at 2 o'clock p.m.

Brockville—At Prescott, on the 3rd Tuesday of June, at 2:30 p.m.

Peterborough—In Knox Church, Woodstock, on the 2nd Tuesday of July, at one o'clock, p.m.

ONTARIO—At Port Perry, on the 3rd Tuesday of May, at 11 o'clock a.m.

MANITOBA—In Knox Church, Winnipeg, on May 12th, at 10 o'clock a.m.

Toronto—In the lecture room of Knox Church, Toronto, on the 2nd Tuesday of May, at 11 a.m.

SIMCOON—At Barrie, on Tuesday, July 6th, at 11 a.m.

HAMILTON—In St. John's Church, Hamilton, on the 2nd April, at 7:30 p.m.

HAMILTON—In the McNaab Street Presbyterian Church, Hamilton, on the second Tuesday of July, at 11 a.m.

CONCORD—At Millbrook, on the 1st Tuesday of July, at 11 a.m.

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

Temporaries Board and Sustentation Fund—James Croil, Montreal.

Ministers, Widows and Orphans Fund—Archibald Ferguson, Montreal.

French Mission—James Croil, Montreal

Juvenile Mission—Miss Maehar, Kingston Ont.

Manitoba Mission—George H. Wilson, Toronto

Scholarship and Bursary Fund—Prof. Ferguson Kingston

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9 Extra Fine do	80c
10 Finest do	90c
11 Superior Gunpowder	70c
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22 Finest Imported	80c
23 Finest Scented Capers, for flavouring	60c
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31 Prince of Teas	50c
32 Good Souchong	40c
33 Fine do	50c
34 Superior do	60c
35 Extra do	70c
36 Extra Fine do	80c
37 Finest Assam	50c
38 Fine Oolong	60c
39 Superior do	70c
40 Extra do	80c
41 Finest Imported	90c
42 Fine Houqua Curious Mixture	40c
43 Superior do	50c
44 Extra do	60c
45 Finest Imported	70c
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49 Choice do	70c
50 Choice upon Choice, which has no equal	80c

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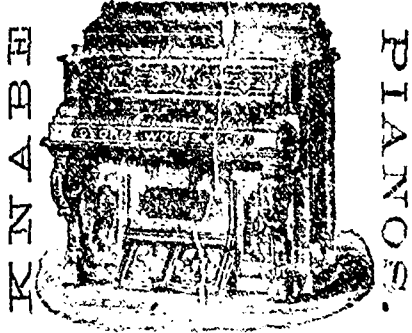
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