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NOT THE QUALIFICATIONS AND DUTIES OF THE RULING ELDERS.

PAPER PREPARED TO BE READ BEFORE A PRESBYTERY THE CANADA PRESBYTERIAN CHURCH BY AN ELDER.

The Constitution of the Presbyterian Charoli makes wise as d scriptural provision for its Government by Sessions, Presbyteries, Synods, and General Assemblies. A session, composed of the Paster and Ruling Elders of a particular church, is the lowest coolesiastical court; the Elders representing the people by whom they are chosen, and possessing, in the various judi catorics of the church, an equality of power with the Clergy, Episcopacy and Independency, have each sought to invalidate the authority of the Ruling Elder, but the Constitution of the Church before he synagogue, and Elders of the people ormed a large part of the synagogue organiation-was not likely to be departed from y the Apostles, who had been brought up nder the ancient disponsation. When formng the basis for the new, any needless eviation from the forms and usages of the usiont church would be avoided by them hat the projudices of the neople might not be aroused against the infant church; nocordingly we find Parl in his first Epistle to the Corinthians chap. xii. 28, in referring to the different offices established in the church, says, "God hath set some in the church, first Apostles, secondarily Prophots. thirdly Teachers, after .nat miracles, then nifts of healing, helps, Governments, diversities of tongues." Governments are here presented as a distinct office, belonging not to the civil, but the sacred affairs of the church. In Romans, Chap. xu. 4-8, the Apostle, describing the church as a body composed of various and distinct members says, "For as we have many members in one body, and all mambers have not the same office, so we, being many, are one body in Christ and every one members one of another, having their gifts differing according to the grace that is given to us, whether prophesy let us prophesy according to the proportion of faith, or ministry, let us wait on our ministering, or he that teacheth en teaching, or in that exhortoth on exhortation, he that giveth let him do it with simplicity, he that ruloth with diligence, he that showeth mercy with cheerfulness, and again in writing to Timothy, 1st Epistle and verse 1 and 17 he says, "let Epistle and verse 1 and 17 he says, "let to be marked, and made an apology for the Elders that rule well be counted irreligion by those who reject the Geanel. worthy of double honour, especially those who labour in word and doctrine," evidently making a distinction between those who

teach, and those who are taught. Since then it appears the Ruling Elder formod part of the organization of the Primitive Church-overlaid by the darkness and corruption of the middle ages, when the clergy arrogated to themselves all spiritual dominion but restored in the Constitution of the Presbytorian Church and by other churches now sought to be engrafted on theirs, under the sought to be engrafted on theirs, under the worldly afters, but in religious intercourse, torm "lay delegation." Let us for a short time and discharge of official duties should examine into the qualifications requisite in | characterize a Rule, in the house of God. A and the duties incumbent on them in its

The office being spiritual and the duties belonging to it of a strictly religious nature, sincere piety is indispensable; the sincerity of any one aspiring to, or holding the office, ought to be ascertained by a careful ex amination of its origin. Is it inspired by the breath of God in the new creation, is it lerived from the teaching of the Holy spirit, and not from mere conventional sages, in its exercise does it seek closer communion with God, and in its aim does seek only the glorifying of God, and the omotion of the best interests of our flow-men, is it manifest in works of faith id labours of love, even when these are iscen and unknown but by the Searcher hearts—in fine, is it a fountain of life in s soul, producing the fruits of love, joy, ace, long-suffering, goutleness, goodness ith, mockness, temperance?

Spirituality is another requisite in those no would rule well in the house of God. he dull, negative goodness that consists uply in keeping within the prescribed les of morality, like the marble statue, eay-be, beautiful in form, but destitute of e, cannot exert an influence on surroundg objects; there must be life and vitality our religion, if we would affect others must savour of close communion with ed, notwithstanding the temptations to ridliness by close contact with men of world, angaged in the same avocations; d the keen rivelry, in every line of setlar life. The keeping of the heart with diligence must never be relaxed, conmmunion with God must be exer-

hold their appropriate and recordary place in the heart.

Those who are called to cule in the house of God should also manifest by self-government the vitality of piety within them, not only in controlling and restraining sensual appetites and passions, but also in subduing temper, which in "signal menner distinguishes the every day-aspect of the man, when well-regulated it conceals almost every defect, and when unrestrained it hides and neutralizes almost every virtue He that ruleth his own spirit is mightier than he that taketh a city; it is the everyday aspect by which an individual is distinguished, and according as it is well or Illgoverned he secures esteem, or arcites contempt; he who does not subdue and manage his own spirit neither deserves to nor can acquire influence over others-every thing liko morosoness, imperiousness, or irrita bility should be suidously avoided. Moroso ness throws an atmosphere of gloom around its victim which causes him to be the advent of our Saviour,—when Rulers in shanned; no encetooses the companionship the syngrogue, and Elders of the people of the sour and the sulley, none seek to open the neart to such, and seek counsel under the neutron squared and accumulation the common of the effect of Christian principle and an undesirable companion, the morose man will never attract to himself these who need counsel, and should not be raised to s sphere where his influence will only repel those who need counsel and direction. Imperiousness is another defect in tempor which should not be found in connexion with the Eddership, even in secular affairs the haughty man is not hencured from love, but tear, and those who rule in a dispensation the foundation of which is love, should be gentle and humble, esteeming others better than themselves, not seeking to break the brused reed or to lord it over God's heritage. Irritability of temper is even still more exceptionable in an Elder Want of self-command is no-where more readily exhibited than in that prevish fret-fulness that stands ready on all occasions to take an affront, that is ever ready to re-cent a seeming discourtesy. Such manifes tations display a weakness of character that should never hold rule in the house of God.

> The picty of one who is to rule in the church should evince its eccuestiess by notive zeal, abounding in mercy and good frmits by personal contributions of worldly substance in such proportion as an enlight-ened conscionce and the wants of the church, may dictate. An Eldership of penurious and contracted spirit, will not only counteract the efforts of a minister, but render the church over which they preside utterly useless, as respects the benevolent projects of the day.

> A Ruling Elder should also have a good report of them which are without; the word is ever closely watching the conduct of those set in high places in the churchany inconsistency on their part will be sure Gravity is a trait that should be found

in the bearing of a Ruling Elder, not demuroness or sourness of aspect -for cheerfulnes a becomes every child of God, and especially those who are actively engaged in his service—but a chastened soborness of spirit, resulting from deep and uniform impressions of the presence and love of God, the uncertainty of life, and the nearness of eternity. The very reverse of that boisterous merriment which is folly, and the jesting which is not convenient, such gravity becomes an Elder.

Prudence not merely in managing their or the engrafted on theirs, under the yaclegation." Let us for a short time into the qualifications requisite in the would worthily fill this office, duties incumbent on them in its duties duties incumbent on them in its duties duties incumbent on them in its duties dutie breed hatred or contempt in a heart thr might have been gained by meckness and gentleness. May not the persecution for righteousness sake, to which some magine they are subjected, be merely the an aral result of consoriousness and imprudence.

> An Elder should have a good report from without in relation to his secular transactions; a Christian Elder should not leave his christianity behind him, but carry it with him in all his dealings with his followmon, avoiding not only direct dishonesty, but these pitiable frands which many consider justifiable in trade, must be avoided and candour and honesty be conspicious in overy transaction; truth must be regarded, and anything like s'ipporiness should never no suspected of an Elder, and should misfortune overtake, and circumstances prevent the fulfilment of obligations, no intentional dishonesty or culpable misconduct should over even appear to sully that integrity which should be a prominent feature in his character.

> Generosity is equally essential, spurning overy thing like meanness, pursimony, or close dealing, which would not take ad-vantage of the embarrassments of others, by exacting inordinate interest; opposed to the love of fifthy lucre; and an exemplifications of the graces of humanity and

christian charity. An Elder should have a good report from without in relation to the government of his family. He should be one " that rules his own house, having his children in subjection with all gravity, for if a man know not how to rule his own house, how shall he take care of the Church of God." This argument of the Apostle is conclusive, and the qualification It is infended to enforce of the first importance. The worship of God in the squily, and the moral and religious instruction of the household, training them in the very way they should go, and endoavouring to lay a good rather creditable than otherwise to be a

cised, and the things of this present life foundation of christian knowledge by familiarizing their minds with reading of the word of God, using the helps to be tound in the Cathethe ris and standards of the Clauch, with affectionate exhortation, and fore oil prayer for the divine blessing on these instructions. The families of the Eldership should never be found readily complying with the questionable customs and mausements of the world; the bar-room and hall-room should be stronge places for them. Professing christians have been known to plead in extenuation of their lax home rule that cluldren of ministers and o'ders were to be seen at the theatre and midnight bont. Such should not be; the people of God must be necular, they must be separate from the world, and the leaders of the people of God must not the oxample. "Touch not, taste not, handle not."

Intelligence is another qualification requisite in an Elder, not that which is termed loarned knowledge, the circumstances of the case frequently forbid this, but no one should accept a station of the duties of which he is ignorant, or who has not such a degree of information on subjects relating to the afficial daties of his station as would distinguish him above the ordinary christian. The apostle, among other things, says he should be no novice, he should be acquanted with the order and discipline of the church, be at no loss for a reason for his profesence of Preshyterianism to Episcopacy and Independency, and not used to depend on the knowledge of the clergy in cases where an intelligent study of the form government, books of discipline, and forms would qualify him to give an independent judgment. Sound discretion should characterize the whole conduct of an Elder in the discharge of his official duties; a line of acive of good, might in others be most disas-trons—the example of Paul of becoming all

things to all men must here be imitated Turn we now for a little to the duties of ruling clders. As mon are not to be selected for the eldership from the mere circumstance of wealth, station, or worldly respectability, or because they may be covetous of the distinction, a , whon selemnly chosen, they should never regard their office as sinecure; too many thus seem to regard it, they may occasionally be found at meetings session, or assisting at the distribution of sacramental emblones, but the more spiritua. duties of their office do not receive from them that cordial and uncomitting attoution their importance demands; in the discharge of these the ruling elder should heartily to operate with his paster, in giv-ing officacy to the measures which immediately relate to his particular Church. One of his most particular duties is to encourage by his presence and aid, meetings for social worship; when these are reglected, religion languishes, and the public ministrations of the word come home to the heart with less energy and effect; to promote and en-liven these meetings, elders must attend constantly and consciontiously, and engage fervently, and devoutly. Scarce ly a valid excuse for absence, except seri-

ons badily indisposition, can be admitted here. Their presence or absence will usually be marked and followed by the people. this being the fact how great their responsibilities, how aggravated their criminality if through their neglect, the people forsake the assorabling of themselves together, and

ce ise to be instant in prayer.

Another duty incumbent on Elders is the instruction of the youth of the Church.

The youth of a Church are its hope; if their minds are early stored with religious truth, the Church will increase in influence and power for good. Too many parents are apt to neglect the religious culture of their children; and if the office-bearers are also indifferent to the spiritual well-being of the rising generation, what but declension in religion, and spiritual barronness can be exand the shame of these who should have striven by every means in their power to build it up. We watch for souls as they that must give account, and should not only sook to retain the lambs of the flock, but gather those who have never been with-

Visitation is another branch of an Elder's daty. They should be familliarly acquainted with not only the communicants, but every individual in a church; this can only be attained by systematic visitation. Many heartburnings might be removed by this means, and matters that might grow into subjects of discipline adjusted, and the peace and harmony of the congregation promoted; specially by the bedyide of the sick and the lying should the older be found; here his own christian experience will be largely in orensed, and his spiritual growth and advancement in the divine life promoted.

It is frequently beyond the power of the pastor to overtake every case demanding sympathy and counsel in season of ailliction, and it is not only an unquestionable duty, but a most precious privilege of the older to be associated with him in this God-like work. Elders should faithfully co-operate with the paster in the admission of individuals to the sealing ordinances of the church. The personal piety of those proposing themselven as gandidates for church tellowship, requires to be carefully inquired into, and the older from his position has frequently botter opportunities than the pastor to de-tect any obliquities there may be in the walk and conversation of such. The kingdom of Christ is not strengthened by accessions of members racrely, but by accessions of the right-kind. A list of numbers, it is to be leared, tends sometimes to laxness in this respect, as if all seeking admission within the pale of the church were by that feet eligible candidates. The shursh in our day is in comparatively smooth waters. It is

meraber of a christian clausch; so much the more need these having the oversight in the house of God, should exercise vigilance, and receive applicants with picty. prudence, and charity.

It is the daty of an Elder, further, to anstam the minister and increase his influence; every proper measure should be heartily sustained, and hearts co-operation given in carrying out, whatever in the circumstances may seem best adapted to promote the success of the preaching of the word, and the conversion of souls. And especially in the overeise and discipline of the charc't should the paster's hands be held up, that the ordinances of God's house be not brought into contempt, while this should be done with firmness and decision, it should also be excreised with great discretion and ten dorness; many hearts may be broken and subdued by such dealing that would only be hardened by carrying out harshly the letter of the law. Needless exposure should always be avoided; the rule of our blessed Master, first to speak to a brother alone, should never be departed from; by this recovery to the property of the rules of the property of the means he may frequently be gained, when a public demonstration would alienate him, and wound the body of Christ.

Such are some of the duties of an Elder, in connexion with the particular church of which he is a member. One or two things relating to the Church at large may now be given. The first is promptness and zeal in sustaining religious institutions; some of these are more general in their character, embracing christian, of different denominations. Of this the Bible society is a promment example; the Word being the foundation of every christian's faith, all can cordially join in extending its circulation with out note or comment, The circulation of religious tracts is another department of christian work in which all can co-oper-erate, and all these institutions which have for their object the raising of fallen humanity, and elevating our race to that position in the scale of being it is capable of being fitted to occupy. But there are institutions more particularly belonging to the Presbyterian church, of which the oldership ought to be the unflinching supporters, her missions, home and foreign, al ways find in them enlightened advocates, and liberal contributors. Her collegiate institutions are also largely dependent on the money contributed, and the moral in fluence exerted by them for success. Another duty which Elders owe to the Presbyterian church, is a punctual and faithful at-tendance upon the higher judicalories; not only is it their ditty to attend regularly the meetings of Seasion, but meetings of Pres hyteries, Synods, and where specially ap-pounted, Ger and Assemblies. While other pointed, Ger and Assemblies. While other denominations are discussing the mode and extent of lay delegations, our olders too fre quently neglect to use the equitable, and scriptural privilege our enlightened fore-fathers established in Presbyterian church government, the lay element being far deficient in numbers, and utterly insignificant in influence in our higher church courts.

These being some of the qualifications and duties of a ruling elder, it becomes these occupying this honorable and responsible position to say with the aposite "Who is sufficient for these things." Blessed be God. the same strongth is available in both cases, and if there is a steadfast loc and by faith to the same unfailing source, the elders of the Presbyterian church may, with him, re-joicingly say 'We can do all things through him that strongtheneth us."

Mr. Inglis and "Ruling Elder,"

Editor British American Presbyterian

Sin,-I have to thank "Ruling Elder" for the information given. From the favourable reviews of Mr. Stewart's book I have several times intended to buy it. Certainly I should never have dreamed that a bookspecialty on Prosbyterianism would discuss the "Headship of Christ.' Is this a dogma hold only by Presbyterians? The point at issue with me is not what Mr. Stewart says, or any other respected writer, but what says the C. P. Church? I ask this, not so much with a view to the pro posed Union, as having a good conscience What I fear for the future is Broad Churchism-signing a creed-in a sense. It is quite possible that the interminable discusions of the past may produce the revenge in the minds of many disgusted with hair splitting.

I have no desire to present myself as an occlesinstical hedgehog, yet am mustling to allow such prickly characters to block the I again ask, What does the C. P. Church mean by the Headship of Christ? Yours truly,

WALTER INOLIS.

The Jesuit missionaries are vigorously pushing their way into Madagascar. In the central province they claim to have seventy-four places of worship, and fortyfour priests.

The Moravian Brotherhood have in Dutch Grama a mission begun in 1765, which, carried on with great sacrifice and suffering on account of the climate, has been ripe with results. In the fown of Parimaribo, the capital of the colony, the missionaries have a congregation of 6,000, and there was a number of other congregations near the coast. In 1872 the mission lind 13 stations; 65 missionaries, mission eviten 804 ; singa noiceim hareviw 'soira a signaturation TO3,8, ; signateises total of \$8,70% adherents. The missionaries defray much of the expense of the mission by their own labor.

Students' Missionary Society, Presbyt wien College, Montreal

At the runtal meeting of the above soci ety, held in October, the following officers were elected . Pres, James Cameron B. A., 1st Vice Pres., E. F. Torrance, B. A.; 2nd V. P., W. D. Russell, Rec. See , Wm. J. Dey, B. A.; Cor. Sec., Wm. MacKibbin; Trews., A. C. Morton.

Committee .- J. R. MacLeod, G. F. Wasker, D. Mecliac, T. Bennott, and T. Proullette.

The annual report shows the Society's work to be in a flourishing condition in all its departments; six missionaries were in the field during the past summer,-the fields occupied being North Hastings, Coaticook, Upper Gatmean, Alexandria, Summerstown, and South Branch, (the last three are in Glengary).

The mission to Coaticook, which was merely tentative, has been abandoued, but the other stations are in a prosperous can-

Mr. It. Hamilton gives an interesting account of his work among a mixed population of French and English at the Desert on the Upper Gatineau, Alexandria was occupied during the summer by Wm. D. H. MacLennan, B. A., and as a result of the Society's labours there, Alexandria Station has been great'y enlarged and strenthened; and since the annual meeting of the Society Roy. K. MacDonald has been settled as pastor of the congregation and missionary to the Roman Catholies of Glengary. Wm. J. R. Mee Lead had considerable success at South Branch. There was evidence of an outpuring of the spirit upon the people arrows whom he laboured.

Stanmorstown was occupied part of the summer by Mr. W. MacPhoe; and part of the time it was worked (by Mr. McLeed) in connection with South Branch. Mr. W. D. Russell occupied a very interesting group of stations in North Hastings, his labours were attended with marked success. All the fields at present under the care of this society are promising fields.

Below we give the various amounts collected, along with the names of the collec-

R. D. Frazor, Montreal, \$82,50; Norman McPhee, Cumberland, \$84; Goodwin Gibson, Montreal, \$29; C. Brouillette, New Glasgow, \$14; D. McRae, Indian Land, \$550, J. J. Cochrane, Heumingham and Covey Hill, \$12,55; J. S. Langlier, Illinois, (U. S., \$1; W. H. Gray, Dalhousic and Sherbrooke, \$10, Findley McLennah, Megaatic and S. Winslow, \$20; T. Brouillette, \$4; D. H. McLennan, Alexandria, \$142,50; R. Watt. Chateauguay, 46; Wm. 8142.50; R. Watt, Chatenuguay, 46; Wm. McKibbon, Coaticoake, 932; J. R. McLeod, Sammerstown and S. Branch, \$70.82; Miss M. Hodge, Cornwall, \$31.50; W. D. Russell, Wallaston and L'Amable, \$167.75; J. Wollwood, Montreal, \$62; J. Cameron, Montreal, \$10; A. C. Morton, Guelph, \$45.35; A. C. Morton, Chatham, \$43.70; A. C. Morton, Farrs, \$12; A. C. Morton, Woodstock, \$10; A. C. Morton, London, \$9, A. C. Morton, Bothwell, \$5, Goo. F. Walker, Scotch Pres. Church, Walkerston (F. S.), \$27; A. C. Church, Waddington, (C. S.) \$27; A. C. Morton, Miscellaneous, \$2.60; T. Bennet, L'Amable, \$15.78.

Presbytery of Brockville.

This Presbytery met at Prescott on the 3rd inst. A motion to adopt the Basis of Union simplicities was carried by a major-Union simplicities was carried by a majority of one, over an amendment to insert an article on the Hendship. The reports from sessions and congregations excepting two, were all yea. The delogates appointed to the assembly were Messrs. Molville, Glendinning, Morr son, and Hastie, ministers; with Messrs. Ballanden, Thes. Coulthord, John Ferguson, sur, and Walter Kerr, Likes. The Benchment dealing the name olders. The Presbytery declined to agree to the proposal of the Kingston Pro-bytery to change the place of the Synod's meeting from Ottawa to Montreal, but that the appointment should stand as it is. On mo-tion of Mr. Fraser the Roy. Thos. McPherson, of Stratford, was nominated a derator of the next General Assembly; and Wm. Lochead, snr., moderator of Synod. Rov. Mr. Hastic and Mr. Ballarden were appointed members of the Assembly's committee on bills and overtures, and Rev. J. Douglas, with Mr. Walter Kerr, elder, of the Synod's committee on bills and over-It was decided to consider at next meeting a proposal to reduce Mr.McIntyro's field, by disconnecting Colquboun's from Osnabrook and uniting it to Dunbar, and all the congregations were cited to appear then for their in crests. A circular was read from the Guelph Presbytery, intimating their ntention to apply to next Assembly for leave to receive the Rev. John Honry Perkins, a minister of the Presbyterian Church of the United States. A conference on the state of religion was appointed for next meeting; Messes Melville, Morrison, and Lochead to introduce the subject. Mr. Rowat was appointed to dispense the Lord's Supper at Dunbar, to ordain, elders there, and to be moderator of Session when it is formed. The Presbytory adjourned to formea. meet at Ottawa (when the Synod assembles) on the first Tuesday of May next, at 2 p.m. -J. Hasttz, Pres. Clerk,

The Fijians take to Christianity with amazing docility, and to-day the converts number 100,000, while there are \$0,000 native shildren learning tokesd and write to I the mission schools.

The Austor and Prople.

He Liveth Long Who Liveth Well;

KT ROBATIUS RONNE

HARveth long who live the well! Attabler Ma se she Curl valu; Reliveth Day of who con tell by Bring mo, t for he welly gain.

Halfreth long who live th well!
All the is being along above
He have him been who can tell or tene things truly done each day.

Wester of thy being; back to Hira, Who freely gave P, freely give; El - 18 that toing but a dream, 'Ala but to be, and not to live.

Bo wise, and use thy wisdom well; Who wisdom speaks must live it too. If its the wisest who can tell Hop mothe lived, then spoke the true.

Bowhat thou seemest; live thy creed; Hold up to earth the terch divine; Be what then prayest to be made; Let the great Muster's step be thine. Fill up each hour with what will lest;

Buy up the motionts as they go, La the lipe fruit of life below. Sow trath it thou the truth wouldet reup; Who sows the false shall reap the vain; Eroct and sound the conscience keep;

Sow lose and tasto its fruitogo puro; Sow peace and reap its harvest bright, Bow subbeams on the rock and moor, And find a barvest home of light.

From hollow words and deeds refrain.

Break up your Fallow Ground.

BY PRESIDENT C. C. PINNEY.

Seasons of commercial and business de pression are peculiarly favorable to the promotion of revivals of religion. Viewed in this light, they are often the greatest of blessings in disguise. The business world droads them before they come and regrets drous them before they come and regrets them when they come. In a business point of view, they are a source of general lamentation. But the spiritual watchmen and women who are waiting prayerfully to reap down the fields as soon as they are white for the harvest see in these so-called caldinities the liand of God for good, and heaf, as it were within, a voice saying:
"Arise and reap, for the fields are white whe heavest." unto the harvest.

Such is the state of things in this country at present, and, with your leave, Mr. Editor, I will make some suggestions to the churches on the subject of revivals. If the articles interest your readers. I may, if my health holds out, write more than one. This one I wish to devote to some remarks on the necessity of reviving the churclies.

My experience has taught me that the value of a revival to any community do pelids upon the thoroughness with which the fallow ground is broken up in the hearts of Christians. When the hearts of the membership of the church are hard and blind and they are in a great measure conformed to this world the proacher sows among thems. They must be revived. Their hearts must be bloken up. They must confess their backeliding. They inust repent, have their faith renewed, and rest that Lord Jesus Chief. As a condition of on the Lord Jesus Christ, as a condition of their provailing either with God or man. If the church is not revived, it will con-stantly present a false standard to the eyes their habits and ways of life. If such converts are gathered into the church, they will be a weakness, austead of a power. They will only swell the number of the converts are gathered and ways of the converts are gathered. over whom the paster and wakeful mem-bers are obliged to weep and groan, and for whom they must travail in birth tul Christ be formed in them. The theroughness with which the church is quickened and re-formed will decide the type of the revival, of the Church. Many professed Christians seem not to know what it is to be in a truly revived spirit. They know not what it is to travail in birth for souls in prayer, with strong crying and tears; and if a revival begins they a c apt to get up in their sleep and bustle about, and do more bacin than good. Without manifesting any broken ness of heart, they will be in to exhert the imponitent around them, who have known their partition in the professional tramp. Beautheir in their partition in the professional tramp. Beautheir in the professional tramp. their worldly-mindedness, and podice re-pellance and disgust, just a lot morning a saving impression upon them. If they have manifested worldly minde his ss, have been in a great measure blind and conformed to the world, they perishingly need, for their own sake, to be thoroughly broken un a heart and reformed in life. The great deep of their affectional and emotional nathro needs to be broken upand thawed me, and their whole rend rendered mellow and yielding to the will of God, before they can truly represent the religion of Christ and be safely recognized as Christians b, the world around them. For the laborer to strike to for the conversion of the impenitent before the church is quickened and brought to hald up the right standard in their lives is always dangerous and often a useless experiment. Frequently converts are counted by scores and hundreds; but in such case of the happens, as it did in the days of Christ, when he said: "Yo compass sea and land to make one presents and make the compass sea and land to make one proselyte, and when he is made yo make him two fold more the child of Hell than yourselves." In a few short weeks or months, as a general thing, and converts will be found even more contormed to the world-than-were-the-members of the church when the converts first indulated

deal of trouble and in the end deeply wound the cauca of Christ.

A workly-misaded church is the greatest hindrance to the success of the Gospel many place. The more numerous the more hership the greater the hindrance. An awakening (I can scarcely call it a revival) that adds to a worldly church a large number of professed converts will inevitably be to the paster, sooner or later, a great worshiestion and distress and to the world a large number of professed converts will inevitably be to the paster, sooner or later, a great worshiestion and distress and to the world a real standbling block. Honce, it is of information and distress and pressed and a thorough waking up of the church is secured. After this is done the work among the impentent may be expected to be extensive, rapid, thorough; and the converts will amost universally unite with the church in which this wakefulness and revival exists. I have sometimes labored in churches where it seemed impossible to revive the great mass of the church; and if several churches in the same locality or the same city were archive aviral exterts at the same tity, were A worldly minded church is the greatest in the same locality or the same city were making revival efforts at the same time, and Christians enough from the different churches would take hold and enter into the work to secure sound conversions, the spirit of God would incline the sound converts to unite with the church or churches where the fallow ground had been most thoroughly broken up. But I must say something upon the man

ner, as well as the necessity, of breaking up the fallow ground. The first thing to be

done is to secure conviction of sin in the A revival implies a declousion. If a church needs a ravival, it is because religion has declined in their lives and hearts. They are backsliders in heart and filled with their own ways. They have fallen into sin, They have grieved the Holy Spirit. They have disoboyed the Golden Spirit. They have disoboyed the Golden Rule. They have dishonored and wounded Christ in the house of his friends. They have betrayed the Son of Man with a kiss. They have held up a false light. They have been a stumbling-block to the world. All this should be dwelt upon and held up before them; and they should be besought to take these points into their closets, and on their knees before God bring their hearts their knees before God bring their hearts and lives face to face with the Goldon Rule, with their professions and church covenants, and in the light of these to look at their misropresentations of the religion of Jesus, the many instances in which their lives have been a stumbling block to those around them, and let them also consider what Christ had a right to expect of them, what the church had a right to expect of them, what unsaved signors had a right to expect of them, and consider upon their knees before God their dreadful shortcomings, and in how many instances they have really betrayed the cause of Christ and riven occasion to the enomies of God to blasplieme. Let business men consider prayerfully on their knees whether they have obeyed the Golden Rule; let employers consider whether they have oboyed this rule in dealing with the employed; let the employed consider whether they have obey ed the Golden Rule in being faithful to their employers. Let masters and mistresses and servants bring themselves respectively before God at a throng of grace, and inquire whother they have in all respects obeyed the Goldon Rule. Let parents inquire into the spurit and manner of their treatment of their children. Let children inquire seemnly, on their knees at the throne of grace, in what tompor and manner they have borne themselves in their relation to their parents. Let husbands and wives also examine themselves in the light of the ringe vows and conjugal relations. Let spirit and indanor in which they have disstantly present a false standard to the eyes of the world, and the converts, if converging them in a false standard to the eyes of the world, and the converts, if converging them in their congregations. Let them inquire whether sions there are, can hardly be recognized as such. They will be weak and doubtful and timid, and with the worldliness of the clinich before them they will not see the inquire of Christ whether he is satisfied with the influence shey have exceeding their their before them they will not see the inquire of Christ whether he is satisfied with the influence shey have exceeding their their before them they will not see the inquire of the industry. the example they have set before the church is identical with treason to ou. Ohuron, and the world. Let impristates inquire No Roman Catholic Christian will, if minds whether they have met the just expectations ful of his duty, resort to such a tribunal. If on that account the judical protection of critily face the question, on their knees before God: Have you, in the light of the Uspel, especially of the Golden Rule, done Let all classes and persons, in tent. Sometimes but little prims are taken at the relations of life, take all these questions up the fallow ground in members and there, in the light of the great law of Carist, settle these questions as in view of the seleminguigment. Let them push these prestions to a thorough repentance, and breaking down before God. Let them not

> The Sunday School Times is not a whit no secure on the protessional tramp. Bro. Caker makes at as hot as an oven for such tenows, and bakes them thus :

have us from certain so-called men, who that they have a "call," and who make it a point to visit all around. You can tell them after off. They drop in at the most absorbing delightful moment. They in we isle civand importantly, and modestly take a tack sur, sur, of being "asked up" by the Superintendent. They never go to a lass that is without a teacher, and kindly b louis a n'e titute, but they keep up a solemn steri ig at the classes where the les sons his going on, and ombarass both teachers and scholars. When they come to a bloss the school, they do it in a set speech, and in a set voice. They are a speech, and in a set voice eys just going to conclude, but are very tardy about getting done. The children fidget and titter, the teachers look weary, and the Superintendent feels that to has done a nanihty deed in asking them to speak. These self appointed beings are so ! wrapped up in their magined "calling," that they do not notice indignant looks cast upon thom, nor take any lanta. They are the dread of . If we'l-regulated schools, and should not be encouraged. The time Sundhy school speaker is a man who does not set immself to make speeches. Hy comes a hope. The very iden of a revival implies unawayers, like an angel, and is welcomed the interest and reviving of the church, almost as one. His words, if he speaks, at a limit words, if he speaks, at a limit with the state of the will appropriate, and as such as over the speaks, and as such as over the same and a limit invariably make the paster a great appropriate. almost in animaly make the pastor a great treasured.

Gratitu Io.

There was a steamer page on the Western lakes, heavily laden with passengers, and there was a little child who stood on the side by the taurail, leaning ever and watching the water, when she lost her balance, mg the water, when she lost her balance, and dropped into the wave. The loke was rough. The mether cried out, "Save my child, rave my child!" There seemed none disposed to leap into the water. There was a Newfoundland dog on deck. He looked up to his master as if for orders. The master as if for orders. The master as all, "Tray, we heard!" out he had been !" t said, "Tray, everboard; eateh 'em!"
The dog spring into the water, enight the child by the girments, swam back to the steamer. The child was picked up by loving hands, the dog was litted on deck, and ing nance, the dog was litted on deck, and the mother, crashe tainted away, in after thanksgiving to that dog, threw her arms around its neck and kissed it; but the dog shook himself from her embrace, and went and laid dowd exthough be had accomplish-ed pathing. Shoth a mether he greateful to and laid down extinough do had accomplished nothing. Shall a mother be grateful to a dog that saves her child, and we ungesteful to the Son of God, who from the heights of heaven, plunged into the depths of darkness, and autoring, and woo, that He might lift us up out of our sin, and place us on the rock of ages? O, the height, the debth, the length, the infinity, the herror of our ingratitude! Don't you treat Jesus like that any more, my dear brother.

Don't you shove him back from your soul. He has been the best friend ever had. You will want Him after a while. When the world is going away from your grasp, and all the lights that shine your soul are going out, and the friends that stand around you can do you no good, and you feel your feet slipping from beneath you, O, then you will want Him—the loving. Jesus, the sympathetic Jesus, the pardening Jesus—to stand close by you, and to hold you up amid "the swelling of Jo-dan."—Talmage.

Church and State in Germany

The Ultramontane Germenia has pub lished the correspondence between Dr. Kremonz, the Bishop of Ermbland, and the Kremonz, the Bishop of Ermoland, and the Minister of Worship, regarding the closing of the priests' seminary at Braunsberg and the withdrawal of the endowment of that institution by the State. In the last letter of the Bishop to Dr. Falk, dated the 8lli-December, he gives his reasons for rejecting the invitations of the Minister to make good his claim to the endowment before the Court of Final Appeal in ecclesiastical cases. "The old constitutional basis of the enses. "The old constitutional basis of the confract between the State and the Church (says the Bishop) are abblished, the West-phalian peace, which issued from a prolongpinning peace, which issued man problems, ed., bitter, and bloody struggle, with its principles protecting religious rights, is pushed uside; the guarantees of the rights of the Catholle Church are disregarded; a mulatude of regulations imperilling or interring ecclesiastical freedoin and in-dependence are pultforward in vindication of the modern fiens of State authority and State peril; and, to crown the whole work the royal tribunal for ecclosinstical affairs has been created, the new German Papal Caria, with a Protestant Catholic corpus juris, which, to begin with, takes the place of the head of our Ohurch, according to Clause I. of the law of the 17th of May on ecclosinstical dissipline and of the modern filens of State authority and May on ecclesiastical discipline, and in time will, by means of legally arranged usurpations in regard to other matters, appropriate to itself his whole inheritance in regard to all other powers." The Prus-sian episcopate had from the first (Dr. Kromen'z proceeds) respectfully intlimated its inability to co-operate with laws that assail the rights of the Church, and which are wholly inconsistent with liberty of conscience. The Bishop of Erineland can only repeat his former declarations, " and must ascribe to want of respect for or ignorance of the claims of our faith and the religious feeling of our hearts, that I am asked to resort to a tribunal—to inake good my complaints—the acknowledgment of which of the public and of Christ; who there have on that account the judical protection of have conscioutiously obeyed and enforced the rights guaranteed to our Church is to the laws of their country. Let all persons to withdrawn, we shall bear in patience in places of public trust carefully and praythreatened in these laws, and tread the path in which the Christians of the first three centuries walked, in order to be true a thour furth and course ience, in opposition to the laws of the heathen Roman Empire. All the rest we leave in the hands of God the Lord."

What is and What is not Plagiarism.

A western correspondent sends us the following letter

"In your issue of Dec. 27 you gave us i instruction acticle upon ' Paipit Plagarsta. Would you have the tome or dispeby v far we can use the thoughts of others without being charged with plagiarism? four practical advice could not fail to be-

neut young preachers."

It was inequestionably intended by our Creator that there should be a commerce in thoughts; for this very purpose speech is given to us. Literatura is the carbodiment, in artistic form, of the common thought, of an entire people. Moreover, the commerce in ideas extends across time as well as space. All the acquisitions of the past are used by each generation as the material upon which it worlds. Absolute originality is out of the apeation. In noint of fast, each age lives upon the products of the thinking of the ages that have gene beture. Who supposes Virgil to be original? He has his model, Homer, continually before him: yet how distinct and individual to is in thought this temperament transfuses his material, and he is in no kense no plagarinist. Cicero's philosophic works are but jurioductions of the Greek tyet the Greek philosophy has been carefully worked over in his own mind. Shakespeare's plays can be traced, as to their sources, to Hollinshud's Chronieles, Pluteroh's lives,

tribution, takes some of his comparisons almost direct from Howar; yot his immortal poem has on it the stamp of originality Of the great English divines, Taylor and Barrow are prodigious users of other men-thoughts; 5et these thoughts are fused as in a hot farance, and are poured out into moulds which give them other forms. Of moulds which give them other forms. Of modern writers, Paloy Is, perhaps, one of the greatest borrowers. His volume of "Evidences" is reade in almost wholly from "Lordners Credibility of the Gaspolst" yet with what skilful arrangement and witchery of style he has created a work in overy sense his own! No doubt he "crumed" succioilly for the writing of his " No. overy sense his own! No doubt he set dar-med" specially for the writing of his "Na-tural Theology," for anatomy, physiology, natural history were aside from his habitu-al studies. Unfortunately, the famous watch illustration with which the "Theo-logy" opens, it is claimed has been taken belief form a Dutch author, and Puley bodily from a Dutch author, and Paley stands charged before the world with being a plagiacist.

Where, then, shall the line be drawn? Perhaps Milton, who used other men free-ly, can give us a hint. He says: "For such kind of borrowing as this, if it be not bettered by the borrower, among good authors, is accounted plaginrism." All literary productions consist of substance and To a very few men it is given to be but little indebted to their follows for either; they are a small minority, and are to be found among philosophic thinkers of the highest order. Most literary producers; gather their material from an endless varioty of sources; some of it is from reading, some from observation, and some of it from experience, which in its succession sheds light upon the inysteries of life and nature; but the form of their work, in which they exercise their first power, is or should be their own. No pool would dare to give to the world as his own a poem made up of the verses of a dezen or twenty other poets. He would be evokoned untrue to the first canon of his art—that in respect of form he should be honestly creative. No public speaker would be tolerated who alrould attempt to palm off on an audience as his own, an cration made up of passages from Buck, For, Sheridan and Pitt. He would be considered to have robbed other men of that which they laboriously wrought out—the form of their thoughts. Now, this former the image of each man's return. the image of each man's nature. It represents his point of view, his culture, his capacity of illustration, his temperament, and choover robs hum of this is a plagiarist.

The application of these principles to the The application of these principles to the productions of sermous is very casy. A sermou may not have an original thought in it, and yet be entirely original. Who has not often heard an unlettered local preacher, all of whose theology was limited to what he had been able to extract from the Bible and Wesley's Sermons, but who had so made the truths his own through his experience, that for expression he need his experience, that for expression he needed to horrow of no man? He who digests his reading will not be a plagiarist. Ho who is willing to weave a garment for his body himself, and disdains to strut about in another man's clothes will not be a plagiarist. He who is content to propore himself honestly and laboriously for the pulpit, will not be likely to be a plegiarist. They who will dress themselves up in other men's apparol run this risk : they are like beggars who array themselves in king's garments let them trick themselves out as they will it will be seen, by unmistakable signs, that they are but beggars after all. -Christian

Emblems.

Always proportion thy charity to the strength of thy estate, lest God' proportion thy death of the strength of the charity. Let the lips of the poor be the trumpet of this gift, lest in seeking applicate them lose thy reward. Nothing is more pleasing to God than an open hand and a closed month. month.

Clothe not thy language other with obscurity or affectation; in the one than discoverest too much darkness, in the other too much lightness. He that speaks from the understanding to the understanding is the best interpreter.

Fear death, but be not afraid of death. To fear it whets thy expectation; to be afraid of it dules thy proparation. If thou canst ondure it, it is but a sight paia; if not, it is but a short pain. To fear death so the way to live long; to be afraid of death is to be long a dving.

Clearse thy mourning soul with private and due devotions; till then admit no business. The first-born of thy thoughts are (c. al's, and not thune, but with sacretize. Thus theself pot ready till thou hast pransition. ed Hun, and He will be always ready to bless thee.

Use the holy Scriptures with all reverence. Let not thy wanton fancy curve it out in j sts, nor thy similal wit make it an advocate to thy sin. It is a subject for thy faith, not fancy: where wit and blasphemy is one tra le, the understand uz is hankrapt.

Domoun thysolf more worsly in thy study than in the street. If thy public actions have a hundred witnesses, thy private have a thousand. The multitude looks but upon thy actions, thy conscioned looks into them: the multitude may chance to excuse thee, if not acquit thee; thy conscience will accuso thee, if not condemn three.

God is the author of truth; the devil is the father of less. If the telling of a truth s'iall endanger thy life, the Author of truth will protect thee from the danger, or reward-thee for thy damage. If the telling of a he will secure thy lift, the father of hes will beguile thee of thy game, or traduce the scentity. Better by losing of a life to save it, than by saving of a life to lose it. ever, botter thou perish than the truth.

Lot that table which God hath pleased to save thee please thee. He that made the versei knows her burden, and how to ballast her. He that did all things very good, cannot but do all things very well. If then be content with a little, thou has counch if then complainest, thou has 100 much.—Quarles

""Ne Must Save in Something Elas."

These are see as people who the not obliged to think of taying. They have enough and to spice. I will not say these me happy to 1940. I will not say because the happy people, because I know happines a does not depend on the state of the purse or on the balance at the beak; and yet it must, no doubt be very pleasant to feel that one can get whatever is reaky wanted; that the question of beying this or that is one of rel-son and expediency-not-of ability.

But in there days of high prices, when 150 hardly goes as far as \$100 used to go twenty years since, many have to think, and that seriously, of saving comewhere.

"Saving somewhere;" the propriety of that general conclusion is readily admitted, But where one we to begin? Here, as some of us know, is the difficulty.

Meat is very dear. What about our butcher's bill? Can there be may saving there? No; the children recture good nourisbing food; they are not over-strong, and it would be bad economy to give them. anything worse than the heat; and then for the rest of the household, they work har I, and those who work hard must live well No. "We must save in something clse."

Fuel? that is high enough. But what are we to do? Lot us at any rate have good fires. Better have half a dinner than no fire l

Well, we must save in clothes. We must forego now and then a new coat, or the new the ski; get the old boots patched, and have the ski things altered and "done up "for the skithings altered and become thought, it is not wise to carry about the evidences of our poverty. A man's credit is damaged if he is poorly clad. The thread-bare coat makes his business wiends a little shy, and better post than his present one. It is essential to keep up a respectable appearance. We had better quietly give up some him comforts than publish to all the world the fact of our poverty,

Now, I am making light of the difficulty, which, in this very year, 1878, is a serious and pressing difficulty in many an English home; but I am wishing to show how that varies and convenient "something elso" often cheats people. They are always going to save, and never really do save, and so, notwithstanding their good intentions, they find themselves in difficulties and distress, from which a little forethought and firmness might easily have saved them.

I am afraid of that word "something." It is a Will-o'-the-wisp in many a life, only leading astray.

But as many are called upon, in God's providence, to save in something, and to retrench somewhere, it may be well to put into the form of practical limits one or two simple considerations upon this duty, After this, which is not in itself a very pleasant subject, we may call to mind certain assurances which God has graciously given to His children, and which, as the tree cast by Moses into the waters of March, are able to turn the bitter into sweetness.

1. First, all men should recognize it as a duty to keep things square; not to spend more than they have to spend.

This is often a difficult duty. When the money has been spent, not in unnecessary comforts or luxuries, but in providing things apparently needful, when it has been hard work, even with lower prices, to make the two-ends meet, how can the thing be done to when the indome is the same and now, when the income is the same and everything so much dearer.

Well I difficult it may he, but hardly impossible. A hearty good will with God's help, can generally accomplish it. And if we believe that "our times are in God's hand," and that his never-failing providence or levels all things, we can scarcely avoid the equelusion that God intends us to spend only what Ho gives us to spend.

2 If we have to refrench, we must go about this difficult work systematically.

The Liquor Traffic A. Commission.

S ator Howe, of Wisconsin, introduced the showing bill in the United States Sen-ate, December 11th, which was read twice by its title, referred to the Committee on nance, and ordered to be printed :

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled:

Secretor 1. That there shall be appointed by the President, by and with the udvice and consent of the Sonato, a commission of ive persons, who shall be selected from civil life solely with reference to personal fitness and capacity for an honest, impurtial, and thorough investigation, and shall had office for one year from the date of their app intment, or until their daties shall have been accomplished, who shall investigate the alcoholic liquor traffic in its conomic, criminal, moral, and scientific aspects, in connection with pauperism, crups, social vice, the public health, and general welfare of the people; and who the practical results of licenso, restrictive and prohibitory legislation for the preven-tion of intemperance in the several States of the Union; Provided, That the said Commissioners shall be appointed irrespecuse of political or partisan considerations, and shall be selected from vivil life.

SECTION 2. That said Commissioners shall serve without salary; shall be auth-orized toemploy a secretary at what they may deem a reasonable compensation, and have delrayed other necessary expenses inciden-tal to their investigation, to be paid from the fund for contingent expenses, with the ap-proval and upon the order of the Secretary of the Treasury, and they shall report the result of their investigation to the President, to be by him transmitted to Gongress.

ANECDORS OF WASHINGTON. - A socretary of General Washington was late in his atand is welcomed what he declared the freedom; yet how he asked the tondance upon duty, and when asked the antitionance all new by his mitatohed creative. It is a freedom to enjoy the gospel of was out of order. United, it is a freedom to receive the property to enjoy the gospel of was out of order. United, it replied the lays the white wild of carries another watch, as Panother Secretary.

Subvath School Teacher.

LESSON VIII.

Cxodus (11) THE EXODUS.

Corent to M MOIA, v. 21, 22.

Pausillia Passions .- Ps. evil 7; 1 Cor.

With v. 47, reed ch. viv. 11, 12; with v. 18, Dout. And 10, with v. 19, Gon. 1, 24, 25; with v. 20, 21, Ps. Inviii. 11; with v. 22. Noh. is 19.

OFFICE TRUTH .- The Lord guides his

LEADING TEXT .- I will instruct thee and teach thee in the way which thou shart go: I will guide thee with mine eye .- Pr. xxvn.

The destruction for which Israel was pro pared, and of which Egypt was warned, came at midnight. Terrified Pharaolt summoned Moses (against his resolve in x. 28, 29) at multight, and withdraw all his refusuls (xii. 31, 32). The Egyptians, fearing yet wider desolation, urged departure mg yet water (costation, urged departing (v. 88). The Hebrews were now as the conquerors, and, with the Lord's sanction, repoiled the Egyptians, the conquered, They had been deprived of their just rights. They now demanded ("borrowed" teally meaning this in iii. 22) mat payment, and received it. The Egyptions and Pharmohlem is they now of their nature. have no idea, now, of their return,

The people left their several towns and villages in Rameses (the district, now the town), and set out, the men over twenty in military order, the women, children and cattle by themselves, all collecting eventualty, by previous concert, in one place.

A reader of these chapters will notice how much direction is given as to religious matters at a time when the removal must have occupied all attention. The passoret (xii. 8), the feast of unleavened bread (xii. 151, the redemption of the first-born as the Lord's /xiii. 2), are all arranged at this time. How ofton we neglect divine things because " we have so much to do!" He studies, teaches, works well, who prays well and he will usually do the best among men, who is most with Ged.

I The first point to be noticed in our present lesson is the Dinne consideration for the people. "He leadmen" (v. 17). After such a display of power on their bound, we might liave thought they would fear nothing, and regret nothing. But he knew them better. They had two routes open to them, as one may see by examining n map. One was to go directly north and ugst, which would have brought them, at Gaza, to the southern part of their future inheritance. This was a well-known route, as we see by Gen xxxvi. 25. But the Philistines were along this coute, and war must have been entered upon. We know of their presence there, at this early time, from Gen. xxi. 1. All history attests the warlike character of the Philistines.

The Lord deals with his people as they are "able to bear it." He has indeed other designs in leeding them always south-ward, towards the Red Sea end the desert of Sina; but they could not now have understood thom. How soon a little hardship affected thom, and made them rearet Egypt, we see from ch. xvi. 8. How want ing in courage, appears from ch. xiv. 10. Apart from natural corruption, they had suffered all the bad effects of bondage, were fickles timid, and easily moved.

He leads them " about through the way He leads them "about through the way of the wilderness of the Red Sea" (v. 2.). It was all wilderness, all called Shur (Gen. xv. .7; viv. 161, but that part of it lying near the Red Sea is so distinguished, and called in v. 20, Etham. The people went "harnessed" or marshalled, that is, the men were marching in mi'tary order. Possibly, from being on the border and often exposed to enemies, they had some often exposed to enomies, they had some military discipline (see ch. i. 10), though it is unlikely that they were well equipped. The meaning is, they did not run away as fugitives, but in order, and with dignity (See the account of the Saviour's grave in John xx. 7.)

II. Moses kept an ancient promise. Joseph's bones (Gen. 1, 24, 25) were possibly kept at Succoth (which means "booths" or light tents), and may have been a rendezvous and rallying-place of the people. They would have traditions among them of Joseph's demand and hope, and the oath that had been given nearly a century and a half before. These would keep alive the expectation of deliverance. The Lord is seen to be a faithful promiser: Joseph did not trust him in vain. Saints may assure survivors of God's faithfulness. "I die, but God will visit you."

III. THE BEGINNING OF THE JOURNEY (V. 20). Sfarting from Succoth, after some rest probably, they proceeded to Etham, of which the most probable account is that it was a frontier-point of Egypt. Its name, E-Tum, "The house of Tum, or the sugged, has the same meaning as Pithom, and was, perhaps, the same place. Egyptian records shown very old fortress there, for defence against invadors.

Now Egypt is fairly left behind : the people enter on unknown ground. They need a leader in a pathless desert, and the Lord "marshals" them on their way. In the East it is common enough to rest by day and journey by night. A light is th best guide at night. Eastern armies have had fire burning in braziers creeted on joles. God's way is from the basis of the known to carry the mind to the unknown. Ho leads this great undesciplined, struggling host, which needed guidance-which, for the sake of the cattle, must have covered much space—by a pillar of cloud by day "-not resting on earth, nor moved by the winds—which marks where Gol's pres-oneo is, and at night the flery flame shining thron h are cloud served the same

3.

(a) This was fitting. They saw no image or similitate—nothing that could be imitated in u gd or stone, nothing like the Egyptian gods.

(b) It was fitting; too, as a sign of God's presence. He discloses to us the way not himself. "Clouds are round about him." There will be much we cannot under-

(c) It was consistent with other represen-Intions. Here was the "fire" in the burning bush again. There were not two piliars changing places, but one; cloud by day-fire by night (xiv. 24). It was "a cloud and fire in it" (ch. xl. 33); cloud veiled the fire. This is the saw, that descended on Sinai (xix. 10-13). Here was the cloud which, resting on the tabernacle, afterwards, indicated diving presence (Numb. Mi. 7).

(d) It was safferent. All could see that steady areas of vapour self-parsed in the air; all could see the flame at night. For it was manifealy altogether beyond the protty Greek contribution of the fixe on a pole. It deed reed itself supermetural by its greatness. It was by much: in a pillar or fire "to give them hight." Nor did it come god go (v. 12). It was formulable to all commiss (Numb. xvii. 10) and despisers (L. 3. x. 2); encouraging and helpful to all true Israelites (P., xxvii. 1). It was no part of God, "whom no man hath seen, but a special sign of the divine presence for a special end, he who fitteth all things thus assuring his poulde of safety and comfori.

Learn how -

1. The Lord chooses the way of his peaple (Prov. xvi. 1)1.

2. He has respect to the strength of weakness of his people (Ps. chil. 14).

B. I've keeps his promise to their fatth, even when they are gone (Josh. zxiv. 32). 4. He guides them in the way he has chosen (Acts vii. 39).

5. His word to us is a light, not showing us all we might wish to know, but showing us the way (Ps. exix. 105). Our wilderness not the same as the Hebrews; our guide suits uc.

HLUSTRATION.

The First Marcu.- "The children of Israel renated the sea coast in three days asker leaving Rameses, and no possible theory of the position of that town, could bring it within three days journey of Akabah. The Gulf of Suez is, however, distant axactly three days journey from the site of Memphis, in which neighbourhood at least, the ancient capital of Egypt must have stood, and it is therefore certain that the Gulf of Suoz is the Red Box re forred to in the history." -- Palmer's Desert forred to in the history."--P of the Exodus, Vol. I., 270.

SHORESTIVE TOPICS.

Time of deliverance-Pharach's coursethe Hebrews—the Egypti ins—meaning of borrowed—the claim of the Hebrews the direct route to Caman—why not taken -character of Pinlistings—the feeling of the people—how proved afterwards—how to be accounted for—the way God led them -resupa plece-stopping place-meaning of Lithum—Joseph s. claim respected—the now want of the people—low supplied— neight sustem—difference of this mathed -litue-8 - sufficiency - consistency with other representations of Gon-and lessons or all to us.

Our Joung Folks.

Robert's Advice.

One sunny Saturday morning, not long ago, Robert Somers sat on the bonch in his tool-house busile at work. Presently his little aster Bessie came. "I've done something dreadful, Rob, though it wasn't my fault, either. You won't tell, will you?' she asked, looking up doubtfully.

"No, honest I won't," he replied promptly, interested at the prospect of sharing

"Well"-and Bessie drew a long breath "I went to get a drink of water, and there was one of those thin fancy tumblers, you know on the table, and I wanted to drink out of it award , cause mother's so afraid. of thom she nover lets me, and I was just as careful as anythme, but when I was just going to put it back on the table, somebody brened the door and I thought it was niother, and I nover noticed where it went, and it dropped on the thor, and "-Bossio stopped to choke back a sob.

Wont all to smash, did it?" inquired Rob, sympathetically. Bessie nodded ruefully.

"Whew!" whistled Rob. "What did mother tay?"

"Oh! it wasn't mother at all. It was only Bridget, and she threw away the pieces, and said the blessed Virgin would forgive me, since it was only an accident; and I told her I didn't want the blessed Virgin to forgive me, and then she got mad, and said I shouldn't stay in the kitchen. Oh, Bob! do you think I'll have to tell mother? It would only make her feel bad f she knew one of 'em was broken, and if I don't tell her, p'raps she won't never miss it, and won't nover have to feel bad about I'm sure I don't want to make her feel

This was quite a tempting view of the matter, and Bessie longed to have Robert approve of it. At last he said, "Do you want my advice, Besa?"

"Yes. What would you do?"

"Well, if I was in your place, B.ss, I'd rea. Il her. Som know that's the only honost, ly. tell her. You know that's the only nonest, square thing to do, really. There are several reasons why it is better to be honest at reasons why it is better to be honest about anything of that kind, One is p'raps she'll forpree you, like George Washington's shall forpree you, like George Washington's shall for and Robert too', up his boat again, for ing that the minister himself couldn't have given Bessie batter advice. As for poor Bessie, shu rather resented Robert's ting of supercostry, and said quickly, "I don't much believe you would tell her, after all, Rob. It 'nin't believe new new you.

"Praps it ain't easy. Who said it was ? But I hope I should be homest snough for that," and self-righteaus Rob brought down the hammer with all his might on the kinds with which he was aplitude n piece of wood. Alas for him? I trained on the unseen nail, enapping off the slaunder points in a three. He quickly drdw out the point-less, thusted blade, and gyzed at it in dismary, while heasie, in spite of her troubly, couldn't help laughing a little at this sudden change in his face.

This was anything but soothing to Robert's foolings, and he tanitored that he "dish't see what business that old pail had there," and other mulable remarks, to the same offect.

"Why, Rob!" exclaimed Donde andden's, "In't that fether's new kulfo the one he told in not to tench?"

"He mount you," replied Robert promptly, that I know how to use a kuife. I merce furt a knife before in my life, and this we sit my fault. It was all on account of that mal, and I don't know who put that there—I didn't." Robert was about as mireasonable as unfortunate people are opt

"Well, Robert," said Bissin at length, we've but, done something now. Let's go and confest together."

"Confess," repouted Robert stowly, "why I-I guess-I don" believe "that is" and without finishing his sentence he carefully shut the knite, and going to me namers tool-chest put it away exactly where he had found it. Bessie's blue tyes opened very wide as this preceeding, and Robert could not meet their look as he explained shut the knife, and going to his father's You see, Bess, John's going to lovve next week, and if father don't flind it out before then, why he'll-he'll think John did it, you and it won't hurt John, 'causa he won't be here.

As soon as Bessio could say anything for amezoment, she began, "But, Rob, I thought you cald if you was in my place"— but Robert rushed off to the garden, not caring to hear his own words repeated just then.

Bossie stood on the barn-floor, looking houghtfully towards the door wher Robert liad disappeared. A single streak of sun-light adgedrits way through a crack, making a perfect glory of her wayy, flaxen hair, so that she formed quite a protty little picture, as she did nothing but think for full ten minutes. At last a light flashed into hor eyes, and she ran out to find Robert. She came upon him, gloomily pulling up weeds in his garden.

"Rob," she said, "I've just this second thought of that varsa I learned for prayers this morning, and I'm going to do it?"

"What was it?" asked Robert, without looking up.

"I don't remember exactly, but it's some-thing about confesseth his sins, and he shall have mercy;' and so I'm going to confees my sins to mother, 'causo 'me.cy' mean, she won't care much."

To this lucid explanation Robert only replied, "Toll her, then," still keeping his eyes on the woods.

Robert didn't see Bessio again till dinnertime, and then he knew by her lively chatter that the burden was off of her mind at least. How he envied her! If he could only have the same peace of mind. But no, he had 't the courage to pay the price -confession; so Robert ato his dinner silently enough, never opening his mouth, except to put his food into it.

As they arose from the table Mrs. Som-ers said to her husband, "I wish you would fix this window, so that it won't rattle at night.

"O yeaf I will," he answered. "It needs a wedge, doesn't it? Robert, run to the barn and get my new kinfe, which you'll find in the upper drawer of the tool-chest."

Poor, conscionce-striken Robert! did as he was bidden, and handed the knifs, hoping fervontly that he wouldn't open that blade. He did, though, and when questioned Robert had to tell the whole story. When he had finished his father said sternly, "Now let us look over what you have done. You have wilfully disobeyed me, and besides that, you have concealed your guilt as long as possible, in the hope of throwing the blame on some one else. You may go to your room and stay till I give you leave to come down."

All the aftern on Robert spout alone in ble room, and when every now and then then ringing peals of laughter reached his from the room bolow, where Bessio and Laura Masen were having a good time to-gether, he thought bitterly that Bessie had forgotten him in his trouble and disgrace. But he was mistaken, for when Laura had gono home, and it began to grow dark, Bessie went to her father's str.y, and pleaded his cause in the paternal car. "Poor Rob! He'll get so louely, I'm afraid he'll get so louely, I'm afraid he'll throw himself out of the window, or do something dreadful:"

Robert was sitting by the window in his room when Bessic softly opened the door and said, "Are you here, Rob? It's so dack I can't see."

She draw a breath of relief at the dismal "Yes, of course."

"I'm so glad. Well, father says you can come down now.' Robert jumped up engerly. "Did you ask him to let me?

"Yes." "Well, you are a real joily good girl, you are," said R.b chokingly, and after a pause added, "I'll take it all back, Bess, what I said this morning. You're twice as honest

"Oh, no. Itob, but you did give me some real good advice," said Bessie mischievous-

"Don't, Bess," pleaded Rob, "I'm so

"Woll, I won't ever say a word about it," she answered, and she kept her word; but Rob never forgot that Saturday's lesson .-Go sgregationalist.

The greatest happiness of a creature is not to have the creature for its happiness. —Ļyor∙

In a troubled state, we must do as in foul weather upon the Thames, not think to cut directly through, so that the boat may be inickly full of water. but rise and fall, he the water do, and give as much as we con-

It is hard to personnte and net a part long; for where truth is not at the bottom, mature will always be endeavouring to re-turn, and will peep out and betray herself some time or other.—Zillstoon.

The Baby on the Prizon Stops.

A STORY FOR THE LIT HE OAKS.

Nearly to bundled years ago, people

It was a poor, feable little thing, and there who looked etentively at it ned to think that it would never live to grow up to repay the care its mother be toyed up at look at first glame rather absend. Int I can prove that you inlead to have some seen a comment to many handfulled and make hit in.

ther heart waxyery sad, as side on those receiving to lat least, of family training, don't y u still its feeble ory, for her husboul was "Why yea; you know I do, When out pent up in those gloomy walls, and it was of a family would it he if it had a either pent up in those gloomy walls, and it was but seldom that the keeper for the prison would allow her to see him.

But you must not think that he was a wicked man because he was a primer; for in those days people were put in preon as pland. Folding up to me with helf surprise, often for loving the truth as for committing and my question had tarted a new tomplift and my question had carted a new tomplift.

The King of England and his Parliament had passed a law that persons must not meet together to worship God is any other place than the churches which they estan lished, and that no one must preach unless they had given him permission.

Government very angry, and the people who were found attending them were put in prison. This baby's father was one of those who had been found at these meetings, and so he was in prison with many others.

After months of imprisonment, during which time the baby and his mother were constant in their visits to the prison, the father was released, but he was obliged to leave the country, and so for many years was separated from his family.

Still the little puny baby-lived and grow, Still the little puny bany fired and grow, stioned very slowly. Almost as soon as he could speak he would go to his mother with any money which had been given him, and say "A book—buy me a book."

His mother taught him from the Bible. and he early learned to love the Saviour. When he was only seven years old he commenced to write verses. His mother had some doubt whether some verses which she found in his handwriting were really his; so, to prove that he could write them, he composed an acrostic on his name. I will give you the last verse, that you may know whom you have been reading; for, if you take the first letter of each line you can form his name :

" Wash me in Thy blood, O Christ' And grace diving impact:
Then search and try the corners of my heart This I, in all things, may be fit to do'
Service to Thee, and sing Thy praises too."

Not very good poetry, you will say, but then you know he was only seven years old, and he wrote better verses afterwards, as you all know, if you have read his name, for it is the same Isaac Watts who has written so many of the hymns you learn to

It was not until he was quite old that he wrote those, however, for his early years were chiefly spent in study. Indeed, his father did not approve of his verse-making, for after he was permitted to come home, he took charge of his son's education. One day he was about to punish him for making verses when he should have been studying, when Icaac stopped him by saying:

"O father, do some pity take, And I will no more verses make."

Ho kept his word, and wrote very little until he loft school.

His health was always very delicate, and though he studied for the ministry he was able to preach but little-most of his time was spont in writing. He had a delightful home in a small village a few miles from London, in the house of Sir Thomas Abney. He went there to sp id a few weeks, and he remained there thirty-six years; for the delicate infant, whom no one thought would live to be a year old, lived to be seventyfive years of age.

And his mother, by her tender care of him, was probably the means of sparing the life of the greatest hymn-writer the world has ever known. I daresay that you will find that some of the hymns you love best to sing were written by him. Such as "There is a land of pure delight," or "When I can read my title clear," as well as many fothers, which you will find in your hymn book. He was quite an old man when he wrote the "Divine and Moral Sougs for Children," which have been pub-lished in every form, from little paper books to handsomely-illustrat d volumes bound in gilt.

I wonder if he thought of the time of which his mother had told him, when she used to sit with him in her arms on the prison stop, when he wrote the cradie hymn:

"Hush my dear, lie still and slumber" Vory likely he had been walking in the beautiful garden attached to the house where he lived so many years, when he wrote the hymn:

"How doth the little busy bce," or, just returned from the streets of London,

when lin wrote: "Whone'er I take my walks abroad, How many poor I see."

Isaac Watts has been for many years now singing the praises of God in far more beautifut strains than he ever thought of here, and still his words are used in the devotions of thousands, who hope to join

him in singing the "new song" in our Enthers house above."—Little Kitty's Library.

Grato is glery militant, and glory is grace tramphant: grace is glory bagun, glory is grace made perfect; grace is the first decree of glory; glory is the lighest degree of grace.

GRAPITUDE,-Gratitude is the mainspring that sets all the whoels of nature a-going; and the whole universe is supported by giving and returning, by commerce I and commutation.

Obedient Bables.

"Why, now, Uncle William, you don't mean that do you? You are not so all surely as to tell about making a baby now Really to builded years ago, people passing by one of the prisons in Emelant 1 and the store of the prisons in Emelant 1 was she in the constant of the major of the prisons in Emelant 1 was she in the constant of the major of the constant of the constant

Her heart warvery sad, as she at the comment in your house old and in a hit is,

traning not government?" About what time, then, do you propose

to begin the goo cament and to start the training?"

and then added, but I suppose both coucht to begin just as soon as a child is able to "How soon is that?" I asked; and I was perty on what the answer would be, for my little sister-in law is bright and in-

arrany of the people thought this law unjust, and the people thought this law unjust, and would not oboy it, so they had meetings of their own where they could hear the Word of God truly explained by godly men. These meetings made the Government very apprenticed in the second second to show many signs of intelligence. telligent, and Las a boby, that, like all to show many signs of intelligence. You can hardly make him understand anything yet."

Her eye looked quickly into mine, and

just a little thish was in her face as sho said, "You do not know how bright he is. He shows intelligence every day, so much

that sometimes I think that he knows all I say to him."

"But you do not mean to tell me that he over makes you think that he has any will of his own?"

"Yes, I guess so; he was not many days old when his father saw him orying passion-ately in my arms, and said tensingly to me, 'The baby has inherited his mother's temper and will.' I told him that that was a art of his paternal inhentance. However that was, we both concluded that it did not take long for a haby to give evidence of wanting to have its own way."

"But did you ever make him understand what you wanted him to do? He is too young for that, is he not ?"

"You do the little fellow injustice again, Uncle William. I want you to understand that this baby knows more than you think.'
Then catching my eye, she added, "I see what you are aiming at. Yes, he has shown me clearly that he can understand me. Yesmo centry that he can understanding, les-terday I was struck with it. I wanted him to go out for an airing with his nurse, as he does every day. We were putting on his wrapper. Ho stood the leggings and the wrapper. 110 stood the leggings and the cloak pretty well. but when it came to the hood, and the tying it under his little fat chin, he rebelled. He turned his head from side to side, and when we insisted on his keeping still land the strings being put under it, he kicked and set up one of his good price, ret of pain or unexpress, but just a grice ret of pain or unexpress. cries, not of pain or uncaviness, but just a good, loud, passionate yell. You know, old bachelor as you are, what the difference is potween the ery of pain and of passion from a baby."

"Oh, yos, I know fully what it is, for I Ind a deep experience of it on the boat yesterday, as my reading was all'disturbed by the frantic yelling of albaby that insisted on scratching the face of a meek little girl at his side, and made known his displeasure at heing hindred in the pleasure in

at his side, and made known his displeasure at being hindred in the pleasant anusement by flouncings and cries that set the boat in an uproar." I know the difference.

"I thought that it was only wilfulness, and as he had done just so day after day, before, kicking and crying, till nurse and I wore all in a perspiration. I resolved to try if the course of things could not be changed. Se I stopped, looked at him sternly, tapped his chubby hand with my forefinger sharply, and said, "Baby, haish! Baby, be still." To our half-wonder and half annuscment, he looked at me for an unstant with a sort of surprise, and as I repeated my command, suddenly ceased his nestant with a sort of surprise, and as I repeated my command, suddenly ceased his erring and kept perfectly still till hood and cloak was adjusted. This morning when the going-out time came, I heard the beginning of the same out-cry, but just as soon as he saw me at his side, and heard my voice telling him to hush, he kept as still as a mouse."

as a mouse."
"I rather think, then, that he know what you wanted, and that his will must give way to yours. Do you not think so?' "It certainly looks very like that, but I

had not philosophized about it."
"You have, my dar, I think, made a discovery of infinte moment, if you take and discovery of infinite moment, if you take and act on all its meaning. You did not think it, certainly your baby did not know it, but you gave him yesterday his first idea of law. You began your family government. You taught him obedience to you, to yield his will to a higher, God-appointed will. You began not one moment too early. Probably that little incident, so clisual or seemingly unimportant, will have a hearing an all his future extrance. It surely will, if you, as a wise mother, go forward in the same straight path."—Uncle William, in Chrisstraight path."--Uncle William, in Christian Weekly.

All the angels in heaver cannot subdue the heart of a sinner. Hear, work is God's work. The great heart-maker must be the great heat-broaker .- Dyer.

A correspondent in Brooklyn states that A correspondent in Brooklyn states that there is one man living, and only one, who can read Elliot's Indian Bible. This man is Mr. J. Hammond Tumbull, librarian of the Watkinson Library of Reference, Hartford, Conn., who has spent many years of his life in studying the history and language of the aborigines of America.

About four years ago, Dr. Thompser, son of the author of the "Land and Book," and Professor of Materia Medica in the New 1884a York University, began teaching a Bible class of about twenty scholars in the hall of the Young Man's Christian Association, on Sunday afternoons. It has stendily grown until it now numbers elevon hundred members. Is there another such Bible chase in the world? British Imerican Breobyterian. PUDLISHED EVERY FRIDAY AT TORONTO, CANADA.

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Addaoss C. BLACKETT ROBINSON,

p.O. Drawa 688 Publisher and Proprietor

Aritisk American Bresbyterian. FRIDAY, FEBRUARY 18, 1874.

TOPICS OF THE WEEK.

No further particulars of Dr. Livingstone's death have come to hand, though it seems to be universally taken for granted that the high-hearted explorer and mission ary is really gone and will see his native land no more.

The famine in India threatens to be a very formidable one. The area of destitution is much wider than was as the case in Persia a few years ago. Every precaution possible is being taken by the authorities to prevent the loss of life, but it is greatly to be feared that in spite of all efforts many must starve.

The New Brunswick School Bill still threatens to give trouble. The Roman Catholics insist upon having separate schools; the Protestants on the other hand protest against any such concession, while insisting very strongly . fact of the whole question being one of local interest with which neither the Dominion nor any outside authorities have any thing whatever

do. There can be no doubt at all about the question being merely local, with which none but the New Brunnswicker's have any business, except so far as to express an opinion on the subject.

The Local House of Assembly has resumed its sittings, but the doings of the week have not amounted to much. The new Speaker does not keep very good order, and hence a very good deal of irrelevant matter is ever and anon dragged into the discussions. The number of members in the House who have any faculty for speaking is very small, the number who have to all appearance, any acquaintance with the rules of debate, smaller still. Louis Riel

saued a manifest setting fort his version of the occurences of 1869-70 n/Manitoba, the murder of Scott's he views it, and the promises of amnesty made by Sir John Macdonald and the Imperial authorities. There is nothing that is really new teaching, which, in spite of all our boasting, made known by this document. All the Fronch pape rs of Quebec strongly espouse Riel's cause and urge the necessity of a complete amnesty being given forthwith.

The defeat of the Gladstone Ministry at the polls, though not so complete as that of Sir John Macdonald, is far more surprising and equally suggestive. No minister of the present century in England has accomplished nearly as much as Gladstone has done during the last five years. He has abolished an established church, reve- to \$3,374.51, ed the principle of arbitration for the settle. the beginning of March. ment of international disputes, and given ating defeat. He has alarmed the timid and comfortable with fears of revolution, previous year. while he has disgusted or at I ast distant and have now come to look upon him with sinuary and benevolent. district, if not alienation, It will all come right in due time. The apparent recession is but the recoil of the wave in an advance ing tide which will soon touch a higher point than it has over yet reached. The established churches of Britain must go, and so must the absurd and oppressive not be thought of, than having a professed or real Conservative Government, doing according to its instincts, or according to the pressure from without which it will not ! neknowledge and at the same time cannot resist. The so-called re-action will land Mr. Digraeli in measures far more liberal than him hopelessly high and dry on a ruggedhe may be auxious to steer,

THE UNION.

It is as yet too soon to speculate about what may be the decision on the Union question come to by the Presbyteries, Ses cions and congregations. This, however, is very manifest, that however much it may he matter for regret, the fact is undoubted that a much larger emount of opposition has been expressed than was at all anticipated. In one or two Presbyteries of the Canada Presbytorian Church the decirion has been adverce, while in others the proposed Basis has been approved of only by very small majorities. We are quite sure that in very few instances indeed does this opposition arise from any hostility to Union in itself. It is to the wording of the Articles of Union submitted, and to that alone. There surely ought to be some way possible by which to remove those difficultics and pave the way for a Union in which not a single congregation or minister shall be left out. Of the ultimate Union of all the Presbyterians in the Dominion we entertain no doubt whatever. There is scarcely anything in the future that can be spoken of with such assured confidence. But that auspicious time will not be hastened by mere urgency or by the vote of a mere majority. Compared with other Unions, which have been happily and without a dissentient accomplished, this proposed one has been but a short time under consideration. It can stand a little longer delay and a little more discussion. Patience, prayer, and perseverance will, in this, as in so many other cases, accomplish great things. These negotiations for Union have already done a great amount of good, and we cannot bring ourselves to believe that they are destined to be ultimately abor-

SCHOOL LEGISLATION IN ONTARIO.

There is at present before the Legislative Assembly of Ontario a bill to modify and improve some parts of the present school law. The Council of Public Instruction is to be remodelled, and some measure of the popular element infused into it by cortain members being chosen by the vote of School Inspectors, and the masters of High and Public Schools, while in the case of all the office is to held only for two years. The compulsory clause for enforcing attendance on some school is strengthened by a rate of a dollar a month being made chargeable against all parents neglecting to give their children some reasonable amount of education during the tune specified by law. The Book Depository at Toronto is also so far to be liberalized and tustees of schools being allowed, if they choose, to get books for prizes from ordinary booksellers. This is a step in the right direction. We hope our legislators will make their work of legislating abou schools so thorough now as not to require any amendment for a good many years to come. The danger is from over-not under-legislation. Better attendance at school is greatly to be desired, and deliverance from red-tapeism and rate 18, we fear, enting into our school system liko a canker.

CENTRAL PRESBYTERIAN CHURCH, HAMILTON.

From the annual report of this congregation we notice that the past year has been one of great 'prosperity. Seat Rents collected during 1878 were \$3,285.65, an increase over the provious year of \$440.65,

Ordinary Sabbath collections amounted lutionized the land laws of a Kingdom, of \$877.28. The congregation have built a given a school law to both parts of Great manse, exceedingly handsome in appear-Britain, reduced faxation, paid off dobt, ance and convenient in arrangement, and carried on wars out of the revenue, introduc- which will be ready for occupation about

Attention has already been called through the poor and dependent both the protec this paper to the work of Mission Sabbath tion and security of the ballot. Yet no behools in which the congregation is enminister who came into power with such a gaged. The contributions to the schemes majority as Gladstone had, five years ago, of the General Assembly amount to uncludhas lost support more rapidly or has had ing collections from the Sabbath Schools his triumph so speedily turned into humah- , \$1,247.64, which, though less than it should be, shows a considerable advance on the

The total annual income of Central oued the dissenters—the advance a guard of Church for 1873 is \$10,363.61, about \$10.50 liberalism--who have always been his permember for congregational purposes, most energetic and outlins in the supporters, and \$4.50 per member for purposes has

The additious to the communion roll were 94. We observe in the report and interesting "Onthred History of the congregation i from its formation in 1841.

A correspondent of the Madras Athenoum

land laws. A better preparative for the describes a procession in Salem, Madras accomplishment of these great works could Presidency. He says:-"I observed some devotees had their tongues pierced with fron rods some had pins stuck all over their bodies and garlands hanging from them : some had made incisions in their sides, in which were inserted from rods; some passed through these incisions large ropes, held both sides by two persons; and some emeven he ever dreamed of, or it will lond | ployed men to carry a small car, the paiddla of whose axles passed through their shore, far from the safe harbour for which sides." Such heathen have not advanced we fur in viriliantions and

OUR MISSION TO THE ORINESE.

All in our Church interested in this Mission, as well as the porsonal acquaintances and friends of Dr. Fraser, will be as glad to learn as we are to let them know that they archet close in the interest they take in this greatwork. It bevery interesting to hear from all quarters .. our Canadian Church of the favour with which the proposal of our Foreign Mission Committee, to undertake a Medical Mission in Formosa, is regarded; but it is, if anything, almost more encouraging to hear from friends in our sister Church in England which has long been engaged in the same work that they look upon our sonding out a Madical missionary as the hest thing we could do. Dr. Frasor lately received a most kind

and encouraging letter from Dr. Maxwell, who has, for many years, and with the most gratifying results, conducted a medical Mis sion at Tai-wau-foo, the rapital city of Formosa, but who returned to England last year, to superintend the printing and publishing of the translation of the New Testament which he had made, into the Amoy dialect of the Chalese, the language spoken by about 80,000,000 on the neighboring mainland and the island of Formosa. (The language in which the Bible Society issues the Chinese Bible is used over the whole extent of the Empire in books and all written documents, is understood only by the educated, and is almost as unintelligible to the masses of the people as it is to us, Each province of this vast empire has its own dialect, which is understood and spoken by everyone, high and lew, educated and ignorant, in the province, but not beyond its bounds. Thus arises the absolute necessity of having the Scriptures published in the "spoken language" of each province. By years of untiring exertion, Dr. Maxwell has given to the province of Fokein, of which Formosa forms a part, the Word of God in their own tongue, printed in the Roman character, which is far more easily read both by themselves and us than their own.) Dr. Maxwell with missionary zon' as yet unabated, proposes next autumn(D.V.) to return to the field in which he has already done so much hard work, and it is hoped that such arrangements will be made as to enable Dr. Fraser to make the journey in his company and thus profit by the vast stores of experience which he has amassed as a medical missionary. The letter which he sent was full of the most valuable suggestions and information respecting prepar atory work.

In addition to this Mr. H. M. Matheson, of London, the Sccretary of the Foreign Mission Committee, of the English Presbyterian Church, has sent not only a kind letter, but also a most valuable present of books,-books recommended by Dr. Maxwell, and specially valuable, both as being difficult to procure, and as being almost indispensable to Dr. Fraser's rightly understanding the nature of the work to which he has given himself. Very little undeed can be learned of this most difficult language without the help of a teacher, but much invaluable information regarding the people and all that concerns them, physically, socially, morally, and religiously, may e acquired from the books which have been sent, even before the missionary sets

Our own people will surely be stimulated to new zeal, and more open-handed liberality, by these practical tokens of sympathy and co-operation from another land. The time is probably far distant when the "rest and be thankful" spirit will be the approrate one with reference to our mission to the poor Chinese. In the meantime, let us on to herce conflicts with, and more glorious victories ver, the hosts of Satan both here and there!

HERESY OF DR. CAIRD.

Principal Caird, of Glasgow, is being charged at present with heresy. I'rom his being a leader of the Broad School in the Church of Scotland, not a few would be quite ready to suspect Dr. Card on the very slummest evidence. It is thought so natural that he and his friends should almost us ancively depart from the truch. that a good many are ready at the shortest notice to jump at the conclusion that such a thing has actually taken place. We have not seen the service complained of, but the following extract, which contains the gist of the charge, gives something like a prima facu support to the charge advanced. Discussing the present question whether or not the New Testament regards dishelief in Christian truth as penal or culpable, the Dr. sava :-

"The answer which he felt compelled to give was that the Scriptures do not sanction any such doctrine. The same canons of criticism that are applied to other historical and ethical works, the same methods of proof that are applied to other sciences and disputed que took to the domain of late. are to be applied to the interpretation of Scripture; and when men who earnestly and honestly apply these canons and methods fail to arrive at conclusions in accor-Christian Church, they are no more morally guilty than are they who believe or distilled the story of Romulus and Renne; who believe of distilled with a story of the story. to the first of the second

of matter, or the truth or falsehood of the claim of the defendent in a notorious erim. inal triel. To make disbelief in the generally accepted interpretation of Scripture a punishable sin, one condition is absolutely necessary, and that condition is an infellible interpreter on earth. In the absence of buch condition men are bound to accept the conclines which their own reason and conscience force upon thom. If reason and conscience lead-them from the path of truth, Christians have no right to condema them. Thinkers of our own time, like Carlyle and Frederick W. Newman, have orrived at conclusions which are opposed to the cherished convictions of most Christians in this country. To hold that in the next world they will be damned for their honest doubts, or their ignorance in this matter, is to hold a doctrine wholly opposed to the true conception of God—monstrons and even blasphomons."

This is surely strong and strange languago from a Prosbytorian pulpit, and we can searcely wonder at its causing consider. able excitement both within and without the Church of Scotland. Among others who have grappled with the matter the Rev. Allan Pollock, late of New Glasgow, N.S., uses the following language:-

If Principal Caird were correct, the sole remedy for unreasonable bolief would be a perpetual repudiation of evidence. what greater evidence could the Jows have had, when they defied Heaven under the mount, when they despised the miracles and miracle-working life of our Lord? Were they told, then, that it was because they had bad heads. No; but because they had bad hearts. It was because "they were evil." If the evidence for Christianity were inadequate, I admit that it would be a serious deficiency. But the messengers of the Cross took the high ground that it is true, and that mon would see it and feel it, but for their passions. The Gentiles, who every where received it, had not half the evidence of the Jews who rejected it. Hence, the Word declares that, while there is no morit in faith, for "by grace are ye saved through faith," unvelief is full of demorit, and the greatest of all crimes, an insult to the Divine glory, the very head and front of re-bellion, and peculiarly demonstrative of an obstinately bad heart.

There is such demerit in unbelief that the Almighty declares that he will punish it upon soul and hody as he does now upon the whole Jewish people.

It is a curious corollary to the Principal's views that there is no escape from his con-clusions except in an infalliable living authority. The history of the world illustrates this in a way he may not have remembered. Whenever men exalt reason above Scripture, they become like the un-clean spirit that walked in dry places seeking restrict finding rions, and at last, take possession of a house either 'swort' of everything, or too much 'garnished' with everything. They either become sceptics or Papiets, and their latter state is worse than their first. And is there really no middle ground? I thank God that there is, and that millions have found it. It is not the light of reason, an ignis fatures rushing up and down the world, not the ridiculous assumptions of Popish Infallibility; but it is the infallible Word of God in the Church accompanied by the living Spirit, who will nover cease to renew, and regenerate, and beautify this moral creation till it is without spot or wrinkle or any such thing.

I can fancy an enquirer coming to Francipal Caird and saying—"Sir, what shall I do to save iny soal?" (as the Principal would say.) The first reply would doubtless be, "Are you houest and sincere in your unbelief?" Sincere !" he would say; "I was never so sincere in all my life. I don't want it at all. It certainly contains some things that appear to be true; but then it contains other things that I cannot believe, and won't believe. What am I to believe, and won't believe. do?" For this the Principal would of course roply, "Never mind. Thy unbelief bath saved thee; go in peace." To this he might add, as a peculiar gratification. "And I am happy to inform you that you are as good as many of your neighbours, as there is neither merit nor demerit in belief or unbelief."

Book Notices.

THE BRITISH QUARTERLY for January, 1874, has come to hand. It is fully up to the high standard which it has made for itself, and contains nine articles, all able and interesting, with the usual thorough and necessary resume of the contemporary literature of the past quarter. Our wealthy men could not do a kinder or more graceful thing than to send such a Review as the Britis's Quarterly to every Presbytorum Minister in the Dominion. If each were to begin with his owr, or some neighboring Minister, the matter could be easily accomplished.

Oar New Premier.

The Christian World, of London, England, it a prominent undenominational publication, and boing non-partizan in politics, especially Canadian politics, its opinion of the Hon. Alex. Mackenzie, the workingman Promer of Canada, is worth something. It says: "From all that we have heard, he is a man of whom the Baptist denomination may be proud. Setting out in life with no capital but his brains and hands, Mr. Mackenzie was first of all a stonemason, and afterwards a farmer. By his persovering energy and sterling integrity he has raised humself to First Minister of the Crown, and there can be no doubt, from reventations, that the political life of Canada will be much the hatter of a strong effective. revelations, that the political life of Canada will be much the better of a strong effusion of the moral qualities by which his. McKonzie is distinguished, existing as they do, in union with a well-trained mind, a clear intellect, and a shrewd, practical knowledge of human nature.

To have the contract

Ministers and Churches.

The Session and congregation of Duff's Church, East Paslinch, have approved sim. pliciter of the Basis of Union.

The call from North Bruco to the Riv. J. Scott, of London, was not sustained, so that he continues paster of St. Andrew's Church on that city.

The Rev. D. B. Whimster, of Meaford, is announced to lecture before the Mochanic's Institute of that town, on the 25th instant, Subject: "Mon and Women of 20 years to come."

At the annual meeting of the Prosbytori. an Church, Petrolia, an appropriate and affectionate address, along with a passe esa. taining 367, was presented to the Ray, J. McRobie, as an expression of gratiende and osteem. Mr. McRobio replied in suitable

Since the induction of the Roy, Me. Whirastor over the Presbyterian Church, Meaford, the old building has become too small, and the congregation has under consideration the feasibility of erecting a new church. We hope the project may be carried on to a successful issue.

We notice that the Rev. J. M. Gibson, M.A., of Erskine Church, Montreal, has received a unanimous call to the second Pres. byterian Church, Chicago, with an offer of \$6,000 salary. The Church is one of the oldest and wealthiest in the city, and the new building is said to have cost \$250,000. We trust that Mr. Gibson may see it to be his duty to remain in Montreal.

In 'acknowledgment of valued services during a period of three months, the Little Toronto congregation recently presented the Roy. Mr. McLennan with a purse containing \$76, besides subscribing the sum of \$19.50 to aid a neighboring station under Mr. McL's charge.

The Rev. Tohn Laing, M.A., of Dundas, lectured at the nunual social of Ersking Church Sabbath School, Ingersoil, on "Scenes from the Betrayal." The Chronicla says :- "The lecture was indeed a rich treat to all who heard it, and we congratulate Mr. Laing on a production so perfect as a work of art, faultless in literary execution, rich in poetic beauty, and fruitful in lessons of deep wisdom and solonin warning."

The annual meeting of Zion Presbyterian congregation was held last week in the lecture room, the Rov. Mr. Cochrane in the chair. The Treasurer's report for the past year was .read by Mr. James Wallace, showing a balance of one hundred dollars in hand, with the Pastor's salary paid in advance to May, 1874. After the new Board of management had been elected, resolutious were passed regarding repairs upon the church and Sabbath school room, and a committee appointed to take steps for procuring an organ for the church. It was also unaumously agreed that \$400 be added to the Pastor's salary. A similar addition was made two years ago. Altogether, the congregation of Zion Church have much reason for thankfulness in view of their prosperity.

The Presbytory of Picton, says the Advocate, mot on the 14th Jan., and inducted the Rev. Archibald C. Gilles into the pastoral charge of the congregation of Sherbrooke. The Rev. John McKinnon preached. His text was Heb. xiii:17. His sermon was ablo and impressive. The Rev. Mr. Goodfellow addressed the minister, and in very appropriate terms. The Rev. A. McLenn Sinclair presided and addressed the people. The congregation joyfully welcomed their new minister at the door of the church. The managers paid him a quarters salary in advance. The call to Mr. Gillies was unanimous. His people are quite proud of him. The Presbytery gladly welcomed him as one of their number. We pray that Mr. Gillies may be long spared to labor in Sherbrooke. He has a kind-hearted and intelligent people.

The Dominion elections are now nearly over, and have resulted in an overwholming trumph for the new ministry. The majority, will to all appearance, be considerably over a hundred.

The best way to get new scholars in the Sunday-school is to ask them to come-The best way to find those who should be scholars is to go and look for them. There are enough outside who ought to be in-Not a few of these would come in if personally invited. They are not to be swept in in crowds. They must be led in one by one. Such is the advice of a writer in the Sunday-School World, and it is hard to be improved upon.

It was Dr. Norman McLeod's grand achievement ' read "Tam O'Shanter" to her Majesty, nile tears of laughter were running down her royal eyes, and alternated with feelings of superintural awo, as he, in low and deep tones, read the enumeration of articles upon the world table of the witches, and with quick pants of hurried breathing, as he gave their pursuit of the immortal Tam as far as the keystone of the Briggy

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The Roy. A. O. Cill is and his Maistextal Visit to St. John.

The following letters will explain them selves, and are very creditable to the parties concarned :-

St. John, N. B., Die. 5, 1878. A. C. Gillies -- Drak Sir: At a moeting of the Board of Trustees of St. David's Church, on Wednesday evening inst, the tollowing resolution was unani-monely adopted, and I was instructed to forward you a copy of the same. With hindest regards, I am yours, very faithfully, Davin Willer, Secretary.

Resolved, That this Board express to the Rev. A. C. Gillies the very great pleasure they have had in his pulpit ministrations during the past five weeks, and further, they carnestly hope that the pastoral charge on which he is about to enter, in the neighboring province, may result in a mutual idessing to himself and that congregation.—Extracted from the Minutes. DAVID WILLEY, Secretary.

The following is a copy of Mr. Gillies 10ply:--

St. John, Dec. 12, 1878.

Mr. David Willett-My Dear Sin: Yours of the 5th inst., is received, and pernit me to say that it both surprises and pleases me. It surprises we, because I could hardly venture to think that such an intelligent congregation as St. David's would so much appreciate my ministrations. It pleases me, because I am always glad to lorra that my service, which I have for the spiritual Jerusalem is accepted of the Saints amount of kindness shown me by the congregation, I shall always remember St. John with unningled pleasure. May the blessing of God rest on you and your worthy postor, as well as ou me and the excellent congregation into the pastorate of which I am new about to be inducted. I remain, yours in Christ, A. C. Gillies.—St. John Telegraph.

Presbytery of Simcoe,

The Presbytery of Simcoe met at Barrie on Fuesday, February 3rd., at 11. a.a. Present, twolve ministers and one elder. The principal items of business were the following: Revd. Thes. McPherson, of Stratferd, was nominated as Moderator of next General Assembly. Mr. James Ferguson tendered his resignation of the pastoral charge of Knex Church, Oro. The toral charge of Knex Church, Oro. The resignation was laid on the table, and the congregation cited to the next regular meetcougregation cited to the next regular meeting of the Preshytery, to be held at Barne, on Tuesday, 24th March, at 11 a.m. A incolung was agreed to be held at Barrie on Tuesday, February 17th., at 11:80, for the disposal of an application by Mr. W. disposal of an application by Mr. W. Wright to the Goueral Assembly for re-admission as a minister of this Church, remitted by the Assembly to the Presbytery of Sincoo; and for other emergent business. Mr. W. Fraser reported that, decording to instructions, he had ordined Messrs. Alexr. Hamilton, Neil Drummond, and Hugh Gallagher, Elders, and constituted the session of the congregation lately organized in Adult.

ganized in Adjala. Mr. Marples, Missionary in Muskoka, presented a report of the work going on there. Details of plans for the building of several churches were given by hint, as well as a statement of moneys procured by him from aubscribers, and expended. He pre-sented further resolutions from the congregation at Bracebridge, expressing thanks for the attention of the Presbytery to the interests of the Church. The Breshytery received Mr. Marples report, and tendered thanks to him for diligence. Application was unde by Mr. John Knox Wright, of Muskoka Falls, Muskoka, to be received as a student of our Church. After examining Mr. Wright, the Presbytery agreed to recommend man as a simple of the first ner-ary class of Knox College. Mr. D. B. Cam-eron, Convener of the Home Mission com-mittee of Presbytery, tendered resignation of the office. The Court accepted the re-

was thought inexpedient to pass an opinion at present, though the Presbytery desired to commend the zeal of the author in the interest of Mexime. Roturns from sessions and congregations, on the Basis of Union sent down ty he Assembly, being called for, nine reported having approved unanimously of the Basis, while two desidcinted, as essentially necessary, an insol-tion bin the Basis of a declaration of the supremacy of the Lord Jesus Christ as head over all things to the Church in the future. Sessions which had not sent in returns, messions which had not sent in returns, were ordered to do so at the next ordinary inceting. The Postoytery proceeded to consider the remit, when Mr. Fraser moved seconded by Mr. Knowles, "That the basis sout down by the General Assembly is considered sufficient for the percumplications." sidered sufficient for the accomplishment of milon between the negotiating churches, In amendment, Mr. W. Fraser, seconded by Mr. Geo. Crew, moved the following :or The Presbytery, while regarding the union of the Presbyterian Churches of these Provinces as highly desirable, if the same could be accomplished on terms acceptable to all parties, and while cherishing the hope that at no very distant period, the way, may be opened up for the attainment of this end, yet regret that inasmuch as in the proposed basis of union a novel and excepproposed units of union a nover and excep-tional position is given to the Larger and Shorter Catechisms, hitherto held and classed along with the Confession of Path is a part of the doctrual standards of this church; and measured as in no part of the proposed basis is there any recognition of the mediatorial sovercignty of the Lord. Jesus Omist over the church, or over the nations, the Presbytery feel constrained to declare the said busis defective and unsatPresbytery of Nitawa.

The last regular meets 4 of this Presby-tery was held at Osgood on the fird and the February. The attendance was good and a large amount of business was transacted. A petition was received, signed by 188 members and 75 adherents; the most of members and 42 adherents; the most of whom had been in connection with Knoz Church, Daly St., praying to be organized into a congregation. The Presbytery appointed Mr. McKenzie to enquire into the necessities and religious prospects of the locality, and report at an adjourned meeting to be held within Knoz Church, Ottawa, or Manday, the 18th inst. at 2, 20 a.m. on Monday the 16th inst., at 7.30 p.m., when further steps will be taken to have the matter issued. A Presbyterial visita-tion of the congregation of Osgoode was held, and the following deliverance adopted in regard to it. The Presbytory desire to record their satisfaction generally, with the condition of the congregation of Organde, as it has appeared in the answers to the questions proposed at the visitation; more repectally they note the improved financial condition—in the large amount raised for church building and the increase of minister's stipend. While noting this with gratification, the Presbytery considers that the congregation would only do what is becoming the constant of the within their constant of the within ing in them, what is fully within their means and right, to their minister to raise his stipend at once to \$1,000. The state of the Mission contributions deserves the very special attention of the congregation. A much larger degree of liberality in this department is called for from a congregation so highly favoured in Christian privileg. The Home and Foreign Missions and all the other schemes of the Church should take a higher place in the regards of the congregation, and receive a more cularged support. It is " not that we desire a gift: but we desire fruit that may abound to your necount." By a large and liberal distribu-tion to these objects, you shall both bless yourselves and others. It seems to the Presbytery that the goneral spiritual condition of the congregation is satisfactory, though there is nothing marked in the way of spiritual blessing of resent record. This special fact, however, may well call for searchings of heart on the part of all con-cerned. According to your faith, so shall it be unto you. The Lord Jesus could do no miglity works in a certain place because of their unlie! A. A living faith, manifesting itself in carnest prayer and effort, on the part of all office-bearers and members, cannot fail of a rich bleesing from on high. The Presbytery would now commend this congregation to the Lord, who is the Head over all things to His Church, that Ho may sustain the heart of our dear brother, their minister, and prosper him in all his work with the good hand of the Lord upon him: that all the office bearers be filled with the Spirit and do all their special work as to the Lord, and that a spirit of brotherly love may pervade the whole people and bind them together, and that by God's rich grace on them they may henceforth walk in a course of far greater activity in every good work. At the close of the visitation a conference was held upon the subject, "Every one should have a place in the Church of Christ and occupy it. Every one should have a work in the Church of Christ and doit." Mr. James Whyte was nominated as Moderator of the Synod of Moutreal. and Messis. Joseph White, minister, and Neil McKinnon, Elder, were appointed to represent the Presbytery on the Synod Committee of Bills and Overtures. The Presbytery agreed to fall n with the action of the Presbytery of Kingston, and request the Moderator of the Synod of Montreal to take the necessary steps to change the place of the next meeting of the Synod from Ottawn to Montreal, on account of the General Assembly being appointed for the former city on the following month. The following commissioners were appointed to the chisting General Assembly:—Ministers by rotation, Messrs. Burns, McDonald, and Whillaws; ballot, Messrs. McEwon, James Whyte, and Moore; Elders, Messrs. George Kny, John Hardie, Alexander Mutchmor, S. S. M. Hunter, John McMillan, and David Wylie. The Rev. Thomas Wa. drope was nominated as Moderator of the next Rightion with thanks to Mr. Cameron for was nominated as Moderator of the next lies aftention to the duties of the Convener General Assembly. Mr. James Whyte, while in office; Mr. R. Rodgers, Colling-minister, and Mr. S. S. M. Hunter, Eder, while in office is Mr. R. Rodgers, Colling-minister, and Mr. S. S. M. Hunter, Eder, while it is the convenient of resigned by Mr. Cameron.

The Presbytery took up the remits from the General Assembly. Respecting Mr. Gordon's overture on Foreign Missions it was thought in expedient to pass an opinion of the Mr. McGrand Mr. Moore. secondal by Mr. McGrand McGra the Basis of Union, as remitted by the Assembly and now read, be approved simpliciter. It was moved in amendment by Mr. Burns, seconded by Mr. Mutchmor, That inasmuc's as many esteemed members of this church have desired and still desire a recognition of the Headship of Christ in the Basis of Union: and whereas the Union Committee was instructed by the Assembly of 1872 to ordeavour to secure such a deli verance as shall meet the view of all parties in this Church and report to next Assembly; and seeing that the Committee failed to do so, and as the minds of very many remain unchanged on this point, as well as being dissatisfied with parts of the resolutions, the Presbytery deem it unadvisable to enter into union until a greater unanumity provail on the whole question. A vote b taken, the motion was carried, 11 voting for it, and 6 for the amendment. Sessions and congregations were instructed to forward their returns to this Remut to the Clerk of Presbytery before the Blst March, and Sessions to report in regard to the Remit on Foreign Missions before the next regular mooting, which was appointed to be hold in Knox Church, Ottawa, on Tuesday, April 28th, at 2 o'clock p.m. The evening sederunt to be spont in a conference on the state of religion within the bounds. Sesquestions that have been issued to Mr. James Whyte, the Convener of the Presbyteries committed on the state of religion, on or before the 1st March.—JAMES CARSWELL.

Archbishop Lede chowski was arrested on declare the said basis detective and unsatisfactory, and therefore return the Reinit
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isfactory, an Tuesday last by ore or of the Gorman anthor-

Clerk.

Presbytery of Montreal.

This Presbylery held a quarterly mooting at Montreal, on the twenty eighth and twenty-ninth days of January, 1874; one sederunt being in Errkine Church, and other three in the Library-room of Presby tarian College. Since last quarterly meeting Mr. Kenneth MacDonald had been settled at Alexandria, and Mr. theorge McKey at La Guerre. A call from the Congregation of Huron, in the Presbytery of Bruce, to Mr. A. F. MacQueen, of Kenyon, was under consideration, but, for some cause, decision was delayed till April. It was agreed to orect a mission station and congregation in the District of Lake Megantic. The Presbytery adopted a Resolution of respectful condolence with the Rev. Dr. Taylor on the death of the late Mis. Taylor. Favourable reports were received from New Carlisle, St. Sylvester and Mille Isles, and the Presbytery agreed to represent the claims of the Congregations there to the General Home Mission Committee. After intermitting, on Wednesday evening, for half an hour, to partake of a collation in the basement of the College, the Prophytery re-assembled, and held a conference on the present state and claums of Presbyterian College, Montreal. Busides others, Dr. Dawson, Principal of McGill College and University, audressed the Court. On motion of Dr. Burns, the Presbytery adopted the following Resolution, viz.—"Eirst, this Presbytery of presses great satisfaction at the progress inade by the Presbyterian College of Montreal, and its present most hopeful prospects. Second: the Presbytery corduity congratulates the College authorities on the erection of the comtortable and commodious building, and in view of the debt yet remaining on the building and the increasing demands on the ordinary Fund, the Presbytery carnestly counsels a larger measure of liberality on all our congregatious; third, the Presbytery would also impress on the members of the Court the great importance of seeking out and encournging young men, whose hearts the Lord may have touched, to offer thomselves as candidates for the holy ministry; fourth, the Presbytery desires, further, to return thanks to the College Board for the kind offer of the College Building for its meetings, and for the hospitality already extended. It was further resolved, on motion of Mr. T. M. Gibson, "that as much as it is desirable that every available means should be used for the culightenment of our people on the duty of systematic giving a committee be appointed to prepare and issue small tracts on the subject, to be dis-tributed from time to time in the congregations within the bounds of the Prosby-tery." The remit on Union having been taken up and read, Mr. Thorton moved and Dr. Taylor seconded—" that this Presbytery approve simuliciter of the Ba is of Union and Resolutions thereanent, sent down by the General Assembly.' It was moved in amendment, by Dr. Burns and seconded by Mr. John Mckuy,-"First, that this Prosbytory hereby expresses its conviction of the desirableness of Union amongst the different branches of Presbytorian family throughout the Domimon of Canada, if it can be secured without any compromise of principle and on terms satisfactory to the parties con-corned; second, that this Presbytery gives a general assent to the Articles of the Basis with accompanying Resolutions as con-tained in the Remit from the General Assembly, third, that believing the nego tiating churches to be substantially at one in the recognition of the great doctrine of the Headship of Christ, this Presbytery is of opinion that a clause embodying this united sentiment should be inserted in the Basis of Union in deference to our historic testimony and in order to secure a larger measure of quantimity. The motion of Mr. Thornton was carried by a majority of twelve to eight, and the Preshytery resolved in torms thereof. Mr. Young having submitted a scheme of Presbyterial visitation, the Presbytery appointed a committee to consider it and report. Sessions were instructed to send their returns on the state of religion to the Clerk of Presbytery by the first day of March next. It was resolved to appoint Commissioners to the General

P. S. There was a third motion respecting the Romit on Union, and although no one seconded it, it may serve a good purpose to report it, as follows, viz:—"First, that this Presbytery approves of the Basis of Union and accompanying Resolutions, as now submitted by the remit by the General Assembly:—expecting that, in fraumy a preamble for said Basis, due care will be aken by the negotiating churches to em body therein an explicit acknowledgement of the Lord Jesus Carist s + King over all and sole Head of His Church; Second, that this Presbytery present an overture to the General Assembly, to take measures that such a proamble be profixed to the Basis of Union."

A rude sophomore of Yale accested one of the Japanese students with "What's your name?" The gentleman from Japan answerod politely, giving his surrame. "O," rejoined the questioner, "you heathen have but one name, I see," "What was the first name of Moses?" was the reply.

The Pastoral Epistles-the Greek text. a new translation, with introduction, expa-sit ry notes, and dissertation, by the Rov. Patrick Fairbairn, D. D.—is in preparation by the Messrs, Clark, Edinburgh, Dr. Fairbairn's success in his provious well known Biblical works will make this announcement a pleasant one to many.

A new Presbyterian Church has been opened at Ballyblack, near Bolfast, Ireland. It has been built by subscription, and will accommodate four hundred and fifty perSt. Gabriel Church, Montreal.

From time to timeletters and paragraphs have appeared in the papers bearing upon the history of this, the eldest Protestant Church in the Dominion. The following recume may be relied upon, as it is derived from authentic sources. The real founder of the St Clabriel Street congregation was the Rev. John Bethune, father of the late Dean, a minister of the Church of Scotland, Chaplan to the 80th Reguneut. He gath ered together the Presbyterians of the small town, that then was, in a "hired room," somewhere in the St. Lawrence Suburbs and to whom he first preached on the 12th of March, 1786. He continued preaching there till May, 1787, when he removed to Williamstown, Glengarry, having received, with other U. L. Loyalists, a grant of land in that neighborhood There was no reguhe enpply for about three years after this, when Mr Young first visited the city. The latter was a lies muto of the Presbytory of Irvine, of the Church of Scotland, who had come to America three years before, and was settled at a place called Carev's Bush, near Schencetady. In March, 1791, he took np his residence in Montreal, and on the 18th September of that year administered the Lord's Supper, according to the usages of the Church of Scotland, in the "Church of the Recoilet Fathers!" There they continued to worship until their own church was built in 1702. There being no Presbytery at the time in Canada, Mr. Young and his compagnation had before the until matter. his congregation had before this potitioned the Presbytery of Albany to be taken un der their care, which was granted. But when the Presbytery of the Canadas was formed in 1793, they were disjoined from the Presbytery of Albany; and all along they regarded themselves as belonging to the Church of Scotland, as is manifest from the fact that, even while they were under the ecclesinstical jurisdiction of a United States Presbytery in 1792 their new church had this inscription placed upon it, "Church of Scotland, A.D., 1792," The subsequent The Roy. James Sommerville became minister in 1803. Mr. Essen and Dr. Black became his joint assistants, the former in 1817, and the latter in 1822. Mr. Esson continued minister after the death of his senior colleague and withdrawal of Dr. Black to found St. Paul's, until casting in his lot with the Free Church, he was, in 1845, appointed Professor in Knex College. The following Free Church ministers succeeded him in St. Gabriel street church:—

Messrs. Leishman, Rintoul, Inglis and Kemp. The present minister, Rev. Robert Campbell, was settled as pasto, soon after the church reverted to the Kirk in the autumn of 1864.

The New York Sun is informed that Mr. Tilton has had "some \$30,000 presented to him to insure the permanence of the Golden The giver, or givers, might have made a better use of the money.

The North German Gazette, alluding to the sympathy manifested in Bolg um for German Ultramontanes, declares that overv government is bound to check the disposi tion of its subjects to participate in revolutionary attempts against a friendly power.

On the first Sunday in January Professor Friedrich held the first Old Catholic service at Carlsuihe. in a Protestant Church. The event created much interest, and the church was filled with a congregation of three himdred people, among whom was Prince William of Baden.

The Committee of the Presbyterian Orphan Society, of Ireland, lately added one hundred and twenty-eight additional names to the list of those receiving and from their funds. This makes the total num bor of orphans and fatherless children under the care of the Society sixteen hundred and sixty one.

The Old Catholics are making headway in Gormany. In Erlangon, Nuromburgo. Bairouth, Hof, and the neighbouring places at least one thousand heads of families have given their adhesion and made arrangements for the religious instruction of their children.

ets of the present century are, undoubted ly, Sir Walter Scott, Wordsworth, and Mr. Tennyson. Our business, 18, however, more particularly with Mr. Tennyson, and with the evidences of botument knowledge to be found in his works, that part of botany at least relating to trees. These allusions, we apprehend, are more numerous, and show more insight and acquaintance with the forms and processes and changes charactoristic of the inhabitants of the forest than those of any other modern author. His verse in this respect differs from any other 'ascrintivo chiefly in this-that his notice are not general appellations or similitudes applicable equally to any or all trees, but are specific, exact, and true only in the par-ticular case. Thompson, for example, in the Seasons, is in general, curiously vague in his descriptions. He generalizes constantly, and presents his readers with broad effects sketched on masse, instead of individual details. Such phrases as "sylvan glades," "vocal groves," "umbrugeous shades," and the like, frequently occur, do-" umbraceous my duty in place of more minute represen tations. Mr. Tennyam, on the other hand and Sir Walter Scott and Wordsworth may also be included, pursue exactly the contrary method. His descriptions are nearly always pictures of particular places instead of fancy sketches, and the distinquishing features are given incidentally in the course of the narrative. Where, again, carticular trees are referred to, it is almost Whore, again, invariably with a phrasa or an epithet, clouching the description as precisely us n nameroph from Droken or Tondon. as poetry, these casualy acidental bits of descriptive writing are infinitely more offective than any amount of versified disqui-

Miscellancous

A new German paper leabout to be startd at Ottawa.

Thirty thousand inemployed workmen in Vienna have petitioned Government for

A despatch from Calcutta says the formme is increasing. It is estimated that 150, 000 natives are already distressed.

At Berlin, Ont., roomshave been scenred by the Young Men's Association, and wire formully opened on Saturday.

An agitation is being got up in Westmeath township for the repeal of the boy prolibiting the sale of intexicating liquors.

Sir Charles Dilke was re-sleeted in Chal cea, standing at the head of the poll, but his Liberal colleague in the last Parliament is replaced by a Conservative.

Steps are being taken at Gananoque with a view to the purchance of a steamer to ply between that point and Clayton, N. Y., and

There were fifty-six parliamentary elec-tions last week in Great Britain, resulting in the raturn of 25 Liberals and 31 Conser vatives. The indications are not favourable to Gladstone. The Young, Men's Christian Association

of Port Hope propose to erect a suitable building. The amount raised so far is 5,400, but those interested in the project hope to be able to collect \$10,000. A great fire occurred in Constantinople

last Sabbath night. Over one hundred houses were destroyed. There are no particulars except that the place of the Grand Vizier was among the number.

Ireland never needed a vigorous Protestantism more than now. Chapels, convents, and Christian brothers schools are rising all over the land. The Catholic University in Dublin has been placed under the charge of the Jesuits.

JAPANESE CIVILIZATION .- A wealthy native named Inha Sayemon has rendered the port of Yokkaichi, in Japan, available to the largest class of vessels, paying from his private means about 50,000 rios for the work of dredging and diking.

PERSIA.-The Shah has made an explanation to foreign powers regarding the an-nulment of the concession to Baron Reuter. He says responses to inquities made while in Europe led him to believe that the undertaking would not receive the necessary financial support.

The silk worm egg has been taken successfully from Japan to France. A consignment of over two hundred cases, intended for Italy, is now on the way via San Fran-cisco and New York. The last inspection of the sample o. so showed the eggs to be in a perfect state of preservation.

The word of the church was law but a few years since in Bavaria. Now the case is changed. The King has directed the Minister of Instruction to give a negative reply to the memorial of the Bishops against the royal decree as to the establishment of schools of mixed religious confes-

The Catholic calender for 1874 gives the following statistics of the Catholic Churc's in England at the present time : Churches, in England at the freest time. Continues, 1020; priests, 1654; collegos, 17; monastries, 70; convents, 222. The numbers in 1820 (the year of Catholic emancipation) were: Churches, 809; priests, 424; colleges 7; monasteries, 0; convent, 17.

Rer. Mr. Corbett, a Presbyterian Mission ary in China, has been remarkably blossed in his labours. In the months of September and October last he baptised One Hundred adult converts and sixty children. It is rare that such a large measure success crowns missionary effort in China or any other Heathen field.

In a powerful article on Archbishop Manin a powerful action on Archostop atan-ning's Cavarism and Ultramontanism, the Times has the following truthful and me-morable sentence:—"If there is one thing "certain in history, it is that the one grand foe of the freedom of conscience, the un-"scrupulous advocate of persecutions, the despot of domestic and social life, has TENNYSON AS A BOTANIST.—The most 's- " been the Roman Catholic Church."

About four years ago, Dr. Thompson, sen of the author of the "Land and Book," and Professor of Materia Modica in the New York University, began teaching a Bible class of about twenty scholars in the hall of the Young Men's Christian Association, on Sunday afternoons. It has steadily grown until it now numbers eleven hundred menihers. Is there another such Bible class in the world?

REV. SARAH SMILEY .- Trouble still arises from this lady being asked to preach us some of the Presbyterian Charches in New York. Dr. Cuyler has again transgressed in this line, and the Presbytery of Brooklyn passed the following consure on his Church: Resolved, First, while Presbytery recognizes with pleasure the avowal by the session of the Lafayette Avenue Church of their purpose to conform to the injunctions of Presbytery, and of the General Assem-bly, in regard to the preaching of women, and execute them from any intention to violate the authority of these courts of the church, we feel constrained to say that, in our judgement, there was such a violation of these injunctions on Wednesday evening when a woman did preach to a promiscuous assembly in that church.

MARRIED.

At the residence of the brides mother on the End of January, is the Roy, Now, Yokny, M. V., Mr. Patrick Welch to Miss Mary McCaig, all of Pus-linch.

TRE TOIL GAIN! PRIES PRIVES CORE free! An ingoning some he can be only to to the Arthurs, with stamp, E. C. Aberry, Burkey, N.F.

F5 TO \$20 per day. Agents wanted! Alk fox, young or old, make nice money of either for a in their spare monorals, or all the thin, the standing rice. Parsonars free, Address G. STINSON & CO., Portland, Maine.

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EY M. A. L.

The mow-covered ground sparkled and gli tened in the moonlight, gaing forth a crisp sound, indicative of freety winter weather, when crushed beneath the foot, and the stars shone builliently in the clear and the stars shone brilliantly in the clear cloudless sky. It was a heautiful night, yet one that made a person appreciate a warm fire and the combets of a well-pro-sided home. I pulled the curtains tegether with a helf shadder, and drey my chair close to the little open fire that graced the plesant persons of my aunt, at whose house my sester hate and myself were spending a lew weeks in the winter or 18kome wa, in the city of Quebec, but winter or summer we were always ready to leave it for a short sojourn at the home of our fyrmer uncle, which was situated in the pleasant township of S-, and in one of the med agreeable locations to be found in the whole Eastern Townships.

Kato and I always enjoyed our visits, for our t nele was one of the must pleasant and genial of men, and our aunt—but what can as near to perfection as human nature can hope to become; and our little cousins were the best of children.

I set looking dreamily into the fire, tired of glancing from the calm features of my armt to the merry face of Kate, who sat in accest unusual silence petting the big house cat, or toying with her bit of bright fancy-

I noticed as I had never before the quiet, cestful lock upon my aunt's face. It could suever have been called a handsome face, oven in the first flush of womanhood; yet there was a look superior to mere outward beauty on the brond smooth brow, expressive mouth, and in the clear blue eyes. Sho eat with her gaze rivoted on the sparkling fire, the light softly falling on the rick masses of her brown hair plainty dressed, and I wondered what she was so intently thinking about,—if her thoughts had travelled back to the times of her gillhood, of which back to the times of her gillhood, of which we know out little, or if present wonts so absorbed her attention. I was pondering this question when Kato suckenly or claimed, "Oh, aunt lillen, you know I have a great liking for steries, and this is just the time for story-telling. Frankie and Mary are seen in bod, and you will have time to tall us a vice one before uncless were time to tell us a nice one before uncie's ro-turn. Please do." Aunt started from her reverie, and replied with a smile, "I em but an indifferent stery-teller, nevertheless twill call all my powers to aid me, and try to entertain you for a short-time, if Mary wishes it too." "Oh, yes, indeed," was my quick reply. "What shall my poor tale bo about?" Aunt's enquired. "People you know when you were a girl, or better still, something about yourself, Trate answered. "Please tell us about youtelf." I said, "I should so like to know if you thought and did as we think and do, and I should like to know where ou became acquanted with uncle,—that is if you would like to tell, I suddenly added. Aunt Ellen smiled a little at my request, then

"If you so much desire, I will tell you a little about myself, and what I thought and did. It seems not long ugo since I was a girl like you, Mary. Fourtesu years are long to look forward to, but short enough to think upon when passed. It is ten years since I came to live here, sour years older than yourself. I did not do es you do, for my father was a poorman; he was, or rather is, a man of good education, of upright principles, a Christian, steadfast, honest, yet one who as far as this world's riches are concerned was destitute indeed: But his heart was warm and open, and of his little he was over ready to give to those still more he was over ready to give to those still more needy than himself. My mother was a gentle and refined lady; shu came of a broud family, who in their anger against her for marrying a poor sixta, theneeforth out ther from them. I was their didest girl and third child.

"From my mother's excestors, but not from my mother herself, I inherited a proud, haughty disposition, a low for all the beauties and luxuries of life, and an and feelings tightly locked in my own heart, and there they lay and grew with my years. Pride, the never-failing vice of fools. was my greatest enemy, and the destroyer of much of my happiness. Perhaps, if I had given expression to my thoughts, they might have flourished less rankly, but I was not given to telling my feelings, even to my mother, whom above all and every-

"My daily life was an active one. I assist ed my mother in her household duties, and these in a farmer's house are never light. I attended the district school, and afterward the village academy, sufficiently to enable one to obtain a diploma for teaching common schools. I was an apt scholar and something of a favourite with both teachers and pupils, and formed many acquaindences but few friends-and never one to whom I showed my true self; to them I was a careless, rather reserved girl, who seemed to love her books letter than the pleasures that so many school-girls prizes; but it was only in seeming, for deen in my heart surged waves of angry impatince against the life I lived; wild longings for something I did not possess. I want d all the pomp and guiety of fushionable life it chufed my proud spirit to toil. I know, and it was bitter knowledge, that I posses sed no beauty, and was too poor ever to acquire those accomplishments which ren-der so many women attractive. There was an aching void in my heart that seemed never to be filled. It seemed to me that I walked my way alone, for my father was a man of few words, even of affection to his older children, and my mother's life was filled with many cares, for two more daughters and three sons had been added to her little band.

"My sister—the older one but two years younger than myself—were bright, happy, beautiful children, different in every respect from myself. I loved thom too, and

ind to feel pleasure. In their key, but still those was a feeling in my heart -perhaps you will call it jeal any Lamatonid it was told rue they were heppy and loved, and, though I did not wish them to be otherwise. I longed to be the came, and imagined because they neve so much more locable bucause they were so much more recalled than I, that my parents must love them better. I wished to be called jet maned, and carressed as they were, and as I saw other children; and often my heart achear and my eyes filled when I has deny tather taking to his decline, as he called them taking to his durlings, as he colled them, while I was always plain Ellen. I wanted bim to manifest some interest in my studies to praise my success in my classes; but I longed in vaiu. I do not think he ever thought of it,—he loved me t he knew that I was doing well, and I was not one who soemed to need such encours, exercis; bat I felt differently. Sometimes after I had passed an examination with oredit, and won the commendation of my teachers and schoolmates, I have shed bitter teas, and sendoting that I would shally ground strangers' praise if only tather or mother had said they were glad and proud

" Ah well I my schooldays passed away, and at eighteen I held a teacher's diplome. Now that I had what I had so tolled for, I shrank from entering upon the life I had chosen, and gladly consented to remain at home during the winter assisting my mother, while my sisters attended school. In the spring I commenced teaching. You who know but little of a township's district school, can have but a faint idea of my situation. All clases, all nations, mingled together, varying from five to lifteen, or even seventeen or eighteen rears of age. Over such a collection it is no easy matter to maintain the proper order, and at the seme time disten to the various lessons, and assist in their preparation; not to mension the settling of many children quarrels, and the binding up of sundry ents and braises. I at least found my task a hard one. Had I been able to obtain a hvelihood in any other way I should have abardoned ceaching altogether; and then, too, I had chosen it, and my pride would not let me withdraw, and so I tolled on. Sometimes I have closed the door to my schoolroom. and thought as I walked to my hoarding-place, often a mile distant, that let me once get my liberty, and I would never cross the door of schoolhoved as a teacher again yet after a little rest, I found myself once more at my old station. I know that it had been a burden to my father to educate me sufficiently to all even the place felid. I was no longer really needed at home, for my sisters were now old enough to fill my place, and neither of them had the least desire to leave it. Two years I taught with but short intermission. At the end of that time, after an unusually hard torin, I wont ing. I was were down both in body and mud. The change at first married delication home firmly recoived to give up my teach ful, but as my strength returned my home life became as irksome as my school teaching. My eldest brother hed left home ing. some time before for the practice of the West. He of all my brothers was my savourite, and I missed his voice and presence in the house, the other members of the family had grown used to his absence, but the longer I stayed at home the more I seemed to feel his being away. My sisters and brothers, now nearly all grown to youth s estate, found no lack of company among the young people of the neighbourhood; but to me they seemed indifferent com-panions. Much of the blame by with my-self: I was rather unscribble, and lacked that genial warmth which makes a person beloved in any place. Some four or five months passed away, and I began to think of seeking some employment, as my health was now fully restored, and I felt I must no longer remain a useless member at hom. Just at this time I received a letter from one who had been my dearest friend at school, containing an invitation for me to spend a few weeks with her. I g wllv accepted the invitation, and in a fee days I found myself at my friend's house in the pleasant little village of K. My view was a pleasant one. Mattie, or Mrs. Bently, for she had been some two years marged. was urgent for me to remain some time with her, lenger than I had planned However, before the time I had set for my in the beauties and inxintes of the, and an incordinate ambition; still I was possessed departure came, a situation was offered me of a warm, loving heart. The norrow sphere of life in which I lived fretted and exasperated me oven as a child. I kept my thought more engaged in my old occupation. My duties were rather lighter taan they had been many times before, and my home was with Mattie at her request. I began to throw off my re-erve and mingle more freely with people, and on the whole my time passed very pleasantly. During the winter I became acquamted with a young man who was spending some time at his uncle's, a warm trie id of Mr. Bently's. As time passed on, I became conscious that this young man sought and seer ied to take pleasure in my society. Now, had that been all I am afraid I should not have felt very badly, for he was handsome, gentlemanly, of good principles and upright char acter, and above all a Christian man. I had sense enough to appreciate all these qualities and respect their possessor; but this was all I wished to do, and it was with a feeling of horror that I found he was imcoming more to me than a mere acquain-Then came a long bitter struggle with that besetting sin, my pride. Should I, who had always hughed at and despised the life of a farmer, and oven wordered how my mother could have married one, now tread in her steps? No, my haughti ness rose up in rebellion against it; then again my reason and leve pleaded different y, but I smothered them, and for two or three weeks kept myself wholly at more.

But at last one beautiful evening, Martie

dragged me out to a small evening gather-

ing at the house of one of her friends, and there I met this gentlemen. In the course of the evening we med and he mentioned

the fact that he was to leave the place in a

fow days, regretted that I was ill the last

evening he called at Mr. Bently o, and

asked perm ssion to pay me a parting visit

before he left, which request I could not

well refuse. I went home carly that oven

ng, suffering from a severe headache, and

sgain I fought my battles over again, Tho

next day came and went like some horri-

le dream, and I was just able to get home. I renumber seeing the doctor by my bed-

side the next morning. Then came

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"When I awake to reason my mother atout heside me. I had been sledt two weeks atood heside ma. I had been shall two worst of a fover then prevailing in some parts of the town. Yory slowly I came back to the under the tender gave of my mether and Mathie. But it granted as if the lever had burned up some of the paraceus in wy breast, or that the roothing touch not my methers hand, and the power other loving words had taken actory warms as the latterness in my taken away sonn or the batterness in my heart. As I lay day after day, I thought over any part life; acts t had long for down into the day of the land bear for down into the day of the land to the land to said the the dark valley, my het had preced the brok of the river of death; but I had come each egain to life. I chaddered when I thought how near I had been to deat a What if I had never avaluate I to ! asked the my off the question, but I she mak from the answer. My whole though a bad been for this world.—I had never-thought of any other. I shudden a stray sell, at my sur-leden mad, and f ned but or tears of reportance. Come un so meall ye that labor and are heavy lade n, and I will give you rest.' How souly sounded my mother's voice as she read. and how sweet appeared those blessed words? Come unto me! You, Lord Jesus, I come, my whole soul oried in arrayer; take me, cleanso me; for such as I thou born the oross, endured the shamet my soul je sin-laden, but Thou wit not cast me from Thon." --- And so at hist at my Savious's feet f found rest, sweet somether that this world can neither give nor take away. I felt that I had indush passed from death unto his. My mother rejoiced with me; she joined her prayer of thanks with mine, that I had indeed passed from death unto life. My mother rejoiced with me; she hand her prayer of thanks with mue, that I had at last found the Friend of all friends who had choored her so many long years. Oh the love of our blessed Saviour! How changed seemed everything to my eyes! I no longer saw as I had seen. The brown of life that fadoth not away sponed more provious than earth's riches and, new for it I resolved to strive.

"At last I could sit up, and even move around my room; and in a short time more I should be able to leave for home. As I sat one day thinking of many thing, but masterly of the wonderful love of our Blessed Lord. Mattie came into my room bringing a letter and as she put it into my hand taid: 'This latter was loft here for you the day after you took ill, but I thought I would wait until you got quite strong before I gave it to you.' Well, there is lattle need to tell you who the writer of it was, or how I meswored it. My pride had van-ished. I did not refuse to become afarmor's wife, and so I went home to stay a little while, until I should leave for a new home. where we intend to live so long as we both need an earthly abiding place. So when the last summer mouth came A came here to live, happy in my husband's love, and happer still in the love of One who land down His life that we might live. Oh Mary, Kate. He is waiting for you, for He love is brond enough that all who, will come may coine. But ah! there are goar anclosed bills; I can talk no more to night."

"Thunks, mint, said Kato; "I suppose uncle-was that young man?

"You ere right in your supposition; let me stir the tire, my dear, that it may been beignely to welcome him."

Woman's Dress-Is it Healthful?

BY LLIZABETH STUART PHELPS.

The enormities of a woman's dress, hav ing done their best to deform her body, well very naturally do their bravest to des troy it.

"Six new diseases," we are told, "have come into existence with the styles of dress which require the wearing of multimelinous and heavy skirts."

Indeed, I wonder that there are not sixty, I wo aler that women sustain, in oven the wretched and disheartening fashion that they do, the strain and burden of their clothing. I wonder that any of us are left with naimpaired vitality for the pursuance of self-culture, for the prosecution of our business, for the rearmy, care and support of our families, for the whaling of the whoels within whoels of social duties which took me a hundred hours. devolves aly upon us, till " the whip of the sky has ceased to lash us into the struggle for existence. No doctrine but the doctrine of the "Survival of the nite, will touch the problem. We are of tou; no sturi than our brothers, or we should have sunk in our slinckies long ago. It was well ead by one of our own members; "Whenawakened I resort to the simple inquery . Could your father or your husband live in your clothes? Could be walk down-town on a ranky day in your skirts? Could be conduct his business and support his family m your corsets? Could be prosecute to course of study in your chigann?"

The prompt and ringing No! of the only possible answer is startling and suggestive The muscular musculate physique could not endure the conventional landers which the nervous feminine organization sni-ports. The man would have yielded and sunk where the woman has struggled and olimbeu.

I by special steps up in the class was and long short as munic a in the meteods of attno incumbent upon women, because when I consider the si not lines of surries which a fitted wast involves, thereby requiring that straight jeeled, fit only for a imistic highin, the corset, we his priper effect; when a woman whem I lin wing s on a basque waist such as she were five yours ag edito all women, she shewer acces tions diverses it and tenis his lingue contract and ache, and her breath come in necess gasps, and nor arms, confined by solid soams, refuse to rise to the height of a horseour strap or a lifted curtain-tassel, and the whose system shanks and cramp result to fit tue unnatural restriction; when I see women stay indeers the muite forencoul? cause their morning dresses trail the granuit a half a yord, and indoors all the afternoon because there comes up a shower, and the walking-drasses wilt soak and drabble all

"working woman" starding at the counter or the teacher's deck, from dawn to dryke in the drenched boots and damp stockings which her middy's gives, happing from 19th to side, have computed her to cadmic; when I see her, a few weeds thereafter, going to Dr. Conto for treatment, are consequence; when I find, after the most interior experiment, that in spite of stone xibthree or four inches from the ground, an "one of dear inches from the ground, an "one of dear gir" is compelled to a general chair of of clothing each individual time that said examps from her duty valles in the an amor min; when I see a woman climbits bowl of bread and milk in the other, and to her trimping on her dress at every stair in indeed, baby, bowl, bread, milk, and an ther do not go down in universal chao, it is only from the orders of long skull and ornerieses on the part of the mather in performing that accounts frait; when physicians tell me what feural jurs and strains these sudden serks of the body from atmobling on the dress hem impose upon a woman's intricuta organism, and how much less injurious to her a direct fall would be than this start and rebound of nerve and impsele, and how the strongest mon would suffer from such accidents; and when they further assure me that the amount of calculable injury wavegut mon our sex by the weight of skirting brought upon the hips, and by thus making the seat of all the view lengthing the pivot of motion and centra of endurance; when I see women's skirts, the shortest of their brine. women's skirts, the shortest of them, lying inches deep along the foul doors, which man, in deligate approximation of our goncessions to his fancy in such respects, has inundated with tobacco-juice, and from which she execus up and carries to her home the germs of stoatthy postdeness; whom I see a ruddy, romping schoolgirl in her first long diess, beginning to avoid consting on her double runner or leaping the stone walls in the blueberry field, or standing aloof from the game of basa-ball, or turning sadly away from the ladder which her brother is climbing to the cherry tree, or lingering for him to assist her over the gunwale of a boat; when I road of the sinking of steamers at sea, with " nearly all the women and children on board," and the accompanying comments: Every effort was made to a sist the women up the masts and out of dauger till help arrived; but they could not climb, and we were forced to leave thom to their fate;" or when I hear the wall with which a million lips take up the light words of the leater on the Bortland what, when the survivors of the "Atlantic" filed past him: "Not a woman among them all! My God!"—when I consider these things, I teel that I have consed to deal with blunders in dress, and have entered the catsgory of

We should not overlook the minor sina in our confession—such as the heating of the head with false hair, the distortion of the hands and feet with tight leather, the sountiness of warm underwear, the exclusion of Heaven's air and light (as well as treckles) from the face by musty veils, exposure to the ague in winter and sunstroke in summer, and to the foreigh heat of pubhe assumblies at all times induced by those truly awith pieces of architecture which we term hats. Nor can we overestimate the misches brought upon our sex by habitual attention to the miking and mending, to the fashoning and reliably ning of our clothes. Machinewing is a weariness to the flesh, and or making many garments there

Along train of doloful diseases follows upon the confinement of women to the meedle or the treadle, as any thoughtful physician of the rewing sex can testity. For the one atich necessary to keep soul and body together probably twenty go in these days to frill and flounce them, to ruffle and took thom, to embroider and braid them, till so much of soul is stitched into the body and so much of body into soul that the task of indicating which is which becomes a prize problem to the most studious mind.

"I spent one hundred hours," said an educated and cultivated lady, recentlyand saddit without a blush of shame or r tromor of self-depreciation-"I spont just one numbered hours in embroidering my winter suit. I could not afford to have it done. I took it up from time to time. It

One hundred hours! One could almost learn a language, or make the acquaintance of a science, or apprentice one's self to a business, or littless a consumptive to the end of her sufferings, or save a soul in one hundred well-solected hours. One-hundied-hours!-Independent.

Change of Climate in Scotland.

At the first meeting of the Eduburgh Botanical Society for the winter, Mr. James Muchab, curator of the Royal Botanic Gardens, delivered an address on the change of camate north of the Tweetl Catadonia, 'stern and wife as she is, has witnessed during last fifty years much lossesting of the summer heat. From this cause peaches and nectarmes cannot be ripened to the same perfection in the onen air as formerly, while asparagus, mushrooms, and tomatoes are gradually discorpearing. The rock rose and the common myrtie are rarely to be mot with, and the almond, which at one tune flowered as invariantly as in the suburbs of Loudon, win not now set its flower-buds. The largh in spite of the notinous quantities of seed annually imported, is decitaing in vigorit, and there is a talk it substituting for it the Wellingtonia as a nurse tite. Forty, years and the black Hesperian grape, the black timilteerry, and the hy upened on the southern exposure of Edmburgh as well ds in London, but now fire flues are an essentral condition to their coming to moturity: With this change of climate, there has been nti alforation in this typs of disease, but we are still in need of outhentleated data at to the extent to which this has taken place Mr. Maduab's proposal, that a Centrali Committee should be appointed to invest gate the whole subject of the change of climate in Scotland, will, we hope, he or nearly act of that; or when I see the | carried into effect.—The Lancet.

Shouring Horois.

The practice of chouring houses in quit. The practice of attentity housed it quite popular in some of the European cities, and is not entirely without followers in the country. It is done his the full and winter in order to produce the same appearance in winter, as the short, natural summer one gives to the earliest earliest and its chains of the warm senson; and its chains of exercise a favorable influences on the health of the animal, giving tou, to the

We are not sure that the operation in enumertion with the breatment which are horses generally recoive can be defended on the score of eliner beauty or wility. It is a violent, wanatural operation, to robe home m November of the protection which man, provided for him in the hair of his body against the rizor of winter in this letitude. That it may be done without scrious detr-ment is conceded, but that one driving horse in ten 18 so carefully handled as to avoid serious danger to his health by dage. sure under such cheumstances, is doubted; and, in a majority of cases, it becomes simply a harbarous gutregoupon the health and lite of our most valuable apsophless sorranis. Spans of stylish carriage horse, have he soon framentally heave on the may be seen frequently before our fashim. able dry goods stored, waiting tor their mistresses to finish shopping, shivoring, in the broeze—the mercury down to zory—the driver too ignorant or too have even to throw a blanket over their closely shain forms. That puquyonia or some other fearful acute disease does and must follow avery such brutal exposure, is a reasonable avery such brutal exposure, is a reasonable certainty. So much for the utility. In regard to beauty, few persons, who xeally love, a time lorse, and truly admire his qualities, fall to find pleasure in the set, silky cost of a light-bred, wall-grouned horse in winter, It is a feature which avergences are expected and values. horsomin expects and values.

We have taken some pains to ascertain who are the advocates of this practice, and find they may be classed as follows: First. a few gentlemen who know very little of the danger which attends it, and who are really pleased with the change it makes in the appearance of the animal. Second, a few self dubbed veterinary suggeous, who, having been hangers on in foreign stables, having been hangers on in foreign stables, have egine to this country, full-fledged "horse-doctors," anxious for practice. But third, and chiefly, a lot of lazy, presuming, ignorant gr. oms, who are not willing to rub dry the natural winder coats of a horse after he comes in from everging. It takes after he comes in from exercise. It takes fifteen minutes longer, and a good deal more honest work, to groom the latter well, than it does to dry out the former. An consideration of comfort or health to the figure brute, or of the interest of the owner, ent na into their calculations. The long hair, once wet with persporation, must be the consider rubbod, or it will tell the lale of negleo. natil it is; but a few passes of the cloth suffice it to cover up all such evidence on the other. The clothing is thrown on appost immediately on the arrival of the latter at the stable, and the work is done.

It is sincorely hoped that this practice will not become "fashionable;" but should it be otherwise, we may look for a frightful increase of lung diseases among horses subjected to it—a harvest of compleyment for the dectors, and a harvest of death to their unprotesting victims. Prairie Farmer.

An Intropid Act,

Herolo acts are done in daily life, showing a higher courage and sense of daty than heavery on the Vattle field, or on the deck of sinking vessels, a heroine like the one mentioned below deserves to be made immortal in vesse: immortal in verse:--

Lattie Dougherty, of Molyillé, N. J., a young school-girl, studied telegraphing last summer, and in August accepted, situation at Radnor, a station on the Ponnsylvania Central Railrodd, boarding ht Eagle Station, a mile or more distant. One evening, on her way to the station, a thunder storm came up. The lighthing struck the instrument and burned out the magnet. She supplied another, and was ready for his supplied another, and was ready for plied another, and was ready for business.

Going to the door she noticed by the light of a flash of lightning that a large tree uprooted by the storm, had blown across the track. An express train of cars, was due in a few innuites, and local trains would follow it. She comprehended the situation in a moment, and though opposed by several men in the station, she soized a signal lamp, ran through the feerful storm up the track, and swnng the lamp until she heard the engineer whistle down the brocks, and the speed of the train was checked, so that the cars were not thrown off the track, though the locomotive struck the tree with such violence as to harl a heavy, branagainst the girl's shoulder, throwing her down the embankment into a deep ditch.

She was taken out and carried to the office, where she telegraphed the news of the accident and remembed on days all night. A large sum of money was oblicted for her by the passengers, which she refuesd. About six months afterwards the poor girl died from the offerts of the injury who recoived by saving the train. Mon and wo-men whose lives were saved, a great corponation whose trees were saven, a great corpo-tation whose property was preserved, took little thought of the poor gird who had haz-orded so much. Struggling for home and parents, she remained at her post of duty almost to the time that death came to her.

Cato, being scarrillously treated by a low vicious follow, quietly said to him, contest between us is very inequal, for thou east bear ill laginage with easy, and roturn it with pleasure; and to me it is unusal to hear, and dieagreeable to speak it."

PREPARATION FOR DEATH .- "IN putting this question to my cless? says a mission-ary at Singapore, "Were one of you sure of dying to-morrow, what would you do to-day? one said. "I should be getting my grave ready" (aivery important lineiness attended the Climasel; but another replied, a L-would strongly believe in Form." I now number seven firls, of rhomelishave good hope that they have passed from death . unto life."

Scientific and Useful,

TEACH CARC.

Two eggs, one cup of sugar, one-holf cup of some ore an, one half teaspeathful of sold, one cup of flots. It can be laded in cound some and jum spread between; or i rolls mu wented, take two square to 5 to bake inwen turn bottom side up on a night map-kin; pecod the jelley evenly and use the napkin to roll with. Leave the napkin mound the cake until cold.

CPPAM CARLS.

Put one cup of water and one cup of butwith one cup of water and one cup of butsec on the stove to boil; when beiling st. r
in two cups of flour, and when cool add five
well-beaten eggs t drep-this on your raking
timeone spoonful in a place, and rub each
with the white of an egg. Bake in a hot
oven. For the cream boil one part of unlk,
and when boiling stir in two eggs, one cup of sugar, and half-oup of thour beaten to-gether, with a little cold milk, and let it boil till sufficiently thick. Flavor with lemon.

YOR CHICKEN CHOLERA.

Have a druggist prepare the following Have a druggist prepare the following: Equal parts of the functure of spiana, 1ed prepare, thubaid, peppermint, and e imphorimated. For a towluse from three to eight drops, in a teaspoontul of water, opening its mouth and pouring it down. Then put the patient in a quiet place! where it dan get neither tood nor drink. Repeat the stock in thirty infinites or an hour; sometimes a third dose is necessary. After twenty-four hours the fowl may be allowed to eat a lurio souked bread, and should for several three he does nearly the sted fool. several theys by fed, on easily digested food.

if ., . denindars.

Chilblainstard millior forms of , freezing, enused by sudden alternations of heat and end to toes of libgers. There is more iching than pain. I Children and old persons—those who are screptulous or have a feeble circulation had niest subject to them. Buting the feet in terial suit water every meht. After every wasting of the fluids wips them, and then rub thear into other meal or Indian meal, so as to effectually dry them. Thus course of treating the feet and hands tanks to heap, of children's four those who are subject to them.

TEMPERATE, REGULAR HARITS.

f Convicts kept in our State prisons in the North hild in the South of our country, are gener disasse. Not a few, if I am right ly intormed, are cured of dyspepsia and other chronic ailments, by the discipline and regiments which they are subjected; and this netwickstanding the moral and mental drawbabks that ildeessatily attend their situation. They are made to go to rest early, rise early, work at regular hours, and carly, riso early, work at regular hours and carly plain, but sufficient food. We hear of RAILROAD CARL EURISHINGS, epidemies, such as cholers and disentery, prevailing in the locality of a prison, but the convict is almost certain to escape. Tail, Switch, Guage & Signal Lamps, Now all these speak volumes in favor of temperance, simplicity, regularity, and regular compounds.—Science of Health.

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CHICKEN LICE.

A writer on poultry says: "Hen lite are among the greatest trawbacks to the pleasure and profit of the poultry yard. They are especially troublesome in small yards and cooks, where the fowls cannot have free access to green food and dry earth. We have tried various remedies, and have found keroschie dil'to be a very vifectual and safe one. It is applied with very little trouble. Pour it from the can upon the perches where the fowls roost, and when the hous are ready to broad saturate the instance of the box before the clean hay or side of the box before the clean hay or straw is put in with the eggs. It is very much less trouble to apply the oil than to the use a wash of tobacco or to go through and process of whitewashing once a mouth."

FOTATOES PROSCRIBED.

Several German writers upon races predict that nations, far from improving, will deteriorate both in physical and mental characteristics if potatoes become a princi-pal article of dist. The celebrated Carl. Vigot says that "the nomishing potatoe does not restore the wasted tissues, but makes four proletariate physically and mentally weak." The Holiand physically and gist, Mulder, gives the same judgment which it declariss that the excessive use of when he declares that the excessive use of potatoes among the poorer classes, and coffee and too by the higher rocks, is the cause of the indefence of nations. Leidenfiest maintains that the revolutions of the last three centuries have been caused by the changed nourskment; the lowest work-men in torner times at more flesh then now, when the chappotate forms lisprin-cipal subsistence, but gives him no muscu-lar or nervous relegib.

VALUE OF DUCKS. It is not very often that one, in riding through the country, meets ducks, compared with the frequent upperance of "syverel" other kinds of thost. The reason probably, is that there is a general feeling that ducks require a great dealing water, and close to require a great-dedt of water and class to the house. Well, this is good if you have the house. Well, this is good if you have it. Docks are very elever at capturing allowings of elections and turning theirs in the mud of the streams, and turning their jute easit—which, we may say, parenthesically, and this is the usual course of development—but a little water will do nearly as well, and they will go grubbing about on dry land. Some breeders are very successful in ressing ducks with only a trib of water set in the ground. The host varieties arouthe Roman or Ayless. The best variotists arothe Rouen or Ayes-The best-varieties arothe Rouen or Ayessbury. The Rouen attains the greater weight of the two, and besides, is concent with very slender accommodations in the way of swimming privileges, taking to maddy pools by preterence. Do not, fifthly of the common duck when you can got these, as they will reach a hying weight of twelve points to the pair, at but fittle there cost the fair, at but fittle there cost the cost in the cos two-thirds as much; and the forther are besides, more quiet and refin much less These ducks are full as profitable as hous, and make a pleasant variety in the normal surroundings.—Poultry flord.

Miscellancous.

`R. A. REEVE, B.A., M.D.,

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W. A. ARMSTRONG, PHOTOGRAPH

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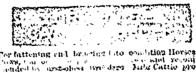
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he said Act.

BIGELOW & HAGLE,

His Attorneys ad lilem

Toronto, January. A.D. 1873,

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Official Announcements.

MEETINGS OF PRESBYTERIES.

Simon.—Special meeting at Barrie, on Monday, 17th of February, at 11:30 a.m., for considering Mr. Wright's application for re-admission as a Minister of the Canada Presbyterian Church, and for other supergent business.

PARIS PRESINTERT—Meets in Incorsol, and with-in Erskine Church there, on the last Tuesday of February, at 2 p.m. Conference o athe state of re-ligion in the evening.

ONTARIO -At Port Perry, on second Wednesday of March; at 11 eclock, R.III.

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

OWEN SOUND-At Owen Sound, on the second Tuerda of March, at 10 a.m. Hirton-At Clinton, on the second Tucsday of Mirch, at 11 a.m.

Kinoscon -- Adjourned meeting in Napance on 2nd December, at 7 p.m. Next meeting in Bolleville, on second Tuesday of April, 1874, at 7 p.m.

CHATHAM.—In Welington Street Church, Chatham, on The eday 24th March, 1873, at 11 s.m. The Union question will then be discussed, and Commissioners to the Assombly elected.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

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