

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Bound with other material/  
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments: / Some pages are cut off.  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
				✓							

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured pages/  
Pages de couleur

Pages damaged/  
Pages endommagées

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Pages detached/  
Pages détachées

Showthrough/  
Transparence

Quality of print varies/  
Qualité inégale de l'impression

Continuous pagination/  
Pagination continue

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Contributors and Correspondents.

LEAVES FROM THE NOTE-BOOK OF A CANADIAN ABROAD.

A REMARKABLE TRACT.

During the course of lectures upon the Pilgrim's Progress last winter in Edinburgh, by Rev. J. Wilson, of Barclay Church, that gentleman was in the habit of drawing upon his varied tours of experience, observation and reading, to explain and illustrate his subject. His audience was unusually large for a stated mid-day service. Among them were many intelligent active Christian workers, who duly appreciated the many valuable lessons and suggestions which fell from the lips of this "Prince of Home Missionaries," as Dr. Guthrie used to call him. One day he read to them the little tract "Admit the Bearer—a Sinner," of which I enclose a copy for the benefit of your readers. Immediately all the copies to be found in the city depots were bought up and orders left for many more. I afterwards came across the publisher, an Elder of one of the Free Churches in Glasgow, who had found himself gradually drawn, somewhat like Drummond, of Sterling, into the exclusive publication of Evangelistic Tracts. He told me that since Mr. Wilson's mention of this one, he had sold off all on hand, and been obliged to print a fresh supply of 15,000. All accustomed to deal with enquirers will see how admirably it is adapted to shut them up to a simple acceptance of the Gospel upon God's terms—not theirs. It has already been largely blessed, and I shall be glad if publication in your paper should give it still wider usefulness. It is as follows:—

"ADMIT THE BEARER—A SINNER."

BY THE REV. JAMES JOHNSTON, GLASGOW.

"So, John, you've got fairly into the kingdom, you tell me. You have been long seeking, how did you get in at last?"

"O man! it was the simplest thing in the world, it was just by presenting the right ticket. I held it out, the door was opened, and I was in. And the strange thing is, I found that the ticket of admission had been in my possession from childhood, and I had carried it in my breast pocket for the last twelve months, and never had the sense to use it."

"That is strange, for you were so anxious to get in. You were always a decent fellow, and for a year back have been taken up with nothing but your soul. What kind of a ticket was it, and what was written on it?"

"Why, it was as plain a ticket as you ever bought for a soiree or a public meeting in the City Hall and it had nothing written on it but the words:

ADMIT THE BEARER, A SINNER. (Luko xviii. 18, 14.)

"Was that all?" "Yes. And what kept me so long from getting in was, that I always added something to the words on the ticket, when I presented it. Whenever the Lord saw anything of my adding, it was refused. The first time I went, I wrote at the bottom in small hand, 'But not so great a sinner as many of my neighbours.' But that would not do, so I rubbed it out and put down, 'But is doing the best he can to improve.' That would not do either, so I became more anxious and prayed and wept awhile, and then under the words, 'Admit the bearer, a sinner,' I wrote, 'Who is praying and weeping for his sins.' Even that wouldn't do. All well enough, but even prayers and tears are not to be put as the warrant for going in. After that I began to despair, and wrote down, 'Too great a sinner to be saved.' That only made matters worse, and I had almost given up, when I looked at Christ and heard him say, 'I am the door: by me if any man enter in, he shall be saved,' (John x. 1-9), and 'Him that cometh unto me I will in no wise cast out,' (John vi. 37), 'And ye will not come unto me, that ye might have life,' (John v. 20), and those precious words, 'Whosoever will, let him take of the water of life freely,' (Rev. xxii. 17). I looked again at that parable of the Pharisee and Publican, and saw that it was simply as a sinner that he went and was justified. He did not make his sins too great to be forgiven, nor too little to need forgiveness. He did not stay away because he felt his sins great, nor delay until he felt them greater. He went just as he was, 'a sinner,' and trusting to the promised grace of God, he went down to his house 'justified.' I remembered that Jesus had said, 'I came to call sinners to repentance,' and pulled out the old ticket, and without adding a word, presented it. It was accepted and I entered."

Reader, this ticket of admission into the kingdom is lying within the boards of your Bible. It is written in the blood of Christ. It costs nothing. Add nothing to it. God has put it into your hands, if you find it in your heart to use it, hold it out with the hand of faith, and eternal Justice will own your right of entrance, and Mercy will welcome you to the kingdom of Peace. Use no other plea for admission but that all-prevailing cry "a sinner." Do not add

your righteousness nor your repentance, your prayers nor your piety, your feelings nor your faith. The publican said nothing but "God be merciful to me a sinner;" and Jesus Christ certifies, "This man went down to his house justified."

Reader! go thou and do likewise, and, as God is true, thou also art justified.

The Union Question.

Sir,—Your readers have had enough of the discussion between Mr. Middlemiss and your humble servant. I have no wish to protract it any further. The thing to me seems in a nutshell. The Headship of Christ, as at present discussed, is the right of Christ's Church to administer the affairs of Christ's Church without external intervention. Mr. Middlemiss would allow intervention only when under the "cloak" of such administration, a "crime" against the law of the land is committed. But what crime would be committed in the Supreme Court of the Presbyterian Church saying that there is no real difference between the Basis of '61 and that proposed for adoption in '73? Yet because Church property may be involved in the finding, Mr. Middlemiss would, according to his own showing, if left in a minority on the point, not bow to the decision and interpretation of the Church, but take the two bases to Court to see what interpretation he would give to a spiritual document, the meaning of which by the supreme spiritual court recognized, involved at the best but an error of judgment, and neither malice nor crime. I leave it to any one to-day if that is not a recognition of the right of the State to sit, by its judges, on documents prepared by Church rulers, to finally and authoritatively decide what is the sense of those documents, whether the Church repudiate such an interpretation or not. Thanking you, Sir, for your courtesy in printing my letters, and Mr. Middlemiss for his faithfulness in telling me so often what he thinks of my perversity and disingenuousness, I finally, and for the last time, sign myself

Yours faithfully,

A PRESBYTERIAN.

Plain Speaking.

Sir,—Many parents who call themselves Protestants, but who are so only in name, send their children to Popish schools. They have received a promise from the teachers that their religion shall not be meddled with in the slightest degree. They cannot for a moment think that persons so polite—so full of "nods and becks and wreathed smiles" are only hoodwinking them when they make such promises. But Chiniquy—who speaks from experience—says that no sooner are they out of hearing than the teachers laugh at the promises which they have made, and say "Protestants have no more religion than a dog has. You cannot interfere with what has no existence." Accordingly they set to work by wiles to undermine the faith of these children, and, in many instances, succeed to their heart's content. But Protestants of the kind referred to may think that, as Chiniquy has left the Church of Rome, he wishes to inflame the minds of Protestants against it, and, therefore, does not scruple to tell his for that end. Well then, let us hear what one says about Protestantism who is still a Romanist priest. I refer to Father Brian, the priest whose sermon, a few years ago, on the occasion of what was called "the golden wedding" of Bishop Bourget, caused a great excitement throughout the Dominion. In 1866, he published a work entitled, "Instructions dogmatiques sur le mariage chretien." It received the approbation of the late Archbishop Baillargon of Quebec, and the late Bishop Cooke, of Three Rivers. On page 45 he thus speaks, "It is of the utmost importance to correct the utterly false notions which are entertained even by many Catholics. 'People are accustomed to look on Protestantism as a religion which has its rights. This is an error. Protestantism is not a religion—Protestantism has no right. It possesses (il a pour lui) strength and seduction. It is a religion which triumphs, it is an error which flatters nature. Error cannot have any rights; rebellion cannot have any rights. Neither error nor rebellion exempts from any duty. Rebellion has a strict duty to fulfil, that duty is repentance, it is return, it is submission to the Church. Error should cease to obstinate, and at least give place to truth."

There cannot possibly be any doubt regarding the meaning of the foregoing. Now, many of the standard writers of the Church of Rome teach that heretics have no right to property or even life. Romanists pretend that such doctrines are no longer held by their Church. But the doctrine of Father Brian that Protestantism has no right, is in perfect harmony with them. You will notice that it is not qualified in the slightest degree. I have no doubt whatever, that if Father Brian were to utter all his mind, he would speak as the writers to whom I refer do. But it would not be polite to do so in this part of the world. Rome shows her teeth and claws only in proportion as circumstances warrant.

Yours truly,

F. FARWICK.

Metis, Quebec.

OKINA.

LETTER FROM REV. G. L. MACKAY.

REV. WM. McLAREN—My Dear Bro.—I have just returned from a journey of fifteen days inland, during which time I travelled nearly 200 miles, and preached the gospel in many villages. I spent several days at the stations up this river, and found the cause prospering. Go-ko-kiu (the first chapel opened) stands at the base of the hills, and the terminus of a long valley which lies between them, and is no more than five minutes walk from the southern branch of the Tamsui river. From this point one of the richest plains in northern Formosa extends many miles in an easterly direction, and is fertilized by the annual overflow of the other two branches of the river which run through it. The second crop of rice is now ready for the sickle, and is equal to the best I have seen in Formosa. It also produces the indigo plant in great abundance. Equidistant from Go-ko-kiu and the middle branch of the river, is a large market village, called Chinnih. The other chapel stands there. You remember last spring I expected to find an open door at this place, but did not know what arrangement could be made about a place of worship. However, in June all obstacles were removed by a merchant giving a free house until the close of this year, and that, too, with considerable inconvenience to himself and family. About the coming year I have no fear, for the Lord will provide. The attendance has been large since the opening of the Chapel. Last Sabbath it was quite filled, and more than usual interest manifested during the services. The helper is a young man of this place—one of the number I baptised in February. He is a man of good ability, and it is remarkable how familiar he is with the Scriptures. He meets with those who can attend every morning and evening, and preaches twice on Sabbath. At Go-ko-kiu, from ten to fifteen old women attend every Lord's day, and, according to custom, sit behind a partition so as to be unobserved by men. They also meet every Wednesday for prayer and instruction. One of them sixty years of age (with little bandaged feet), is exceedingly zealous and devoted. With staff in hand, and little grand-child by her side, she goes throughout the neighbourhood, bidding those of her own sex to come and hear the "Glad tidings of salvation." She tells them her son was cruel, wicked, and in the habit of beating herself and his wife, but now he prays to the true God, and they never enjoyed such times of peace.

All the inhabitants of this region are Chinese, and I feel truly thankful to the Lord of the harvest for this beginning in their midst, as I have never changed my views regarding the empire of China. If the aborigines who speak the Chinese language are more willing to receive the truth, so should by all means put forth every effort to teach them the only way of salvation. In this way a good foundation can be laid for future labour; at the same time we should never lose sight of the great work which is awaiting the Christian world, viz.: the evangelization of China, of which this is an exceedingly important part. It is true, the gospel will give the aborigines a position which without they could not maintain; still they are the receding, and the Chinese the advancing race. The policy of the latter respecting Formosa, is all absorbing. Hundreds come yearly from the mainland; how important to meet idolaters with the offer of salvation, and Christians with the right hand of fellowship.

Northern Formosa is closely connected with the main land, and any influence brought to bear on the one, will be more or less felt in the other. Two instances which show this to have already passed under my notice. A young man came to Tamsui from Chinnih, and is bearing testimony to the truth. He tells the people how, around his home, men and women have turned "from idols to serve the living and true God." The other is the young man who felt unworthy to commemorate the dying love of Jesus last February in this place. He crossed the channel to see his parents, and while there his father died, and through his influence many idolatrous ceremonies were omitted at the funeral. Before leaving, he induced his mother to travel to the city to hear the gospel, and she returned greatly delighted. He came back mourning his father's death, still rejoicing in the hope of eternal life beyond this world of trials. With tears in his eyes, he asked me if his father was lost. I told him there is no hope for those who die out of Jesus. He replied, "I wish I had had knowledge of the way of life sooner." What of the millions who will meet us at the coming of our Lord, and remind us of our negligence? There are many here who pray daily for the Lord to send forth more laborers. Brethren in Canada and other Christian lands cannot hear their voice, nevertheless the cry is, "Come over and help us. Help us spread the name of Jesus far and wide, help us plant the Church of Jesus in this heathen isle; help us to save souls from the blackness of darkness forever.

Remember me kindly to Mrs. McLaren and family, to those associated with you in Knox College, and to those who are preparing to go forth and win souls for Jesus, and to all who love His ever blessed name.

I am over yours sincerely,

G. L. MACKAY.

Formosa, Tamsui, Oct. 28rd, 1873.

In an active life is sown the seed of wisdom; but he who reflects not, never reaps; has no harvest from it, but carries the burden of age, without the wages of experience; nor knows himself old, but from his infirmities, the parish register, and the contempt of mankind. And what has age, if it has not esteem? It has nothing.

Supply of Vacancies.

Editor BRITISH AMERICAN PRESBYTERIAN

Sir, The following is the substance of a conversation which took place between two parties, one of whom was a member of a congregation over which a minister was about to be settled. This congregation had been vacant about two years. The salary offered was \$850.00 without a manse. Ques.—How is it that you have been so long in getting a minister settled over you? Ans.—We could not get a minister. We have been trying ever since we became vacant. Ques.—How many candidates have you had during the time you have been vacant? Ans.—Between forty and fifty. Ques.—Is the one you have now called the only one of that number who would suit you? Ans.—No. Any of them would have suited us,—the first was as good as the last. None of them was to be despised. Ques.—How is it that you have been so long in deciding when you had so many candidates who were all suitable? Ans.—We did call one, but after keeping us waiting a long time he declined. By this we lost between three and four months of time, and the opportunity of calling the others who were supplying us while we were waiting; and as a minister was only sent to us for two Sabbaths at a time, they followed each other in such rapid succession that it was difficult to get the people to fix their minds on any one, their attention was so much divided. I have frequently listened to their conversation when returning from church, and heard some of them saying,—'Now, I hope the next one they send us will be a bad one, so that the people may not get divided again, but all unite on this one.' It appeared that the more ministers were sent to us the more divided we became. Ques.—How did you then get out of your difficulty and succeed in uniting on the one you have now called? Ans.—The greater part of the congregation had become so tired of those continued changes that we saw something must be done, and one of our members happened to see one of the Professors of Knox's College, and told him who had been preaching for us last. The Professor said he had been an excellent student when at College, and that we would do well to get him for our minister. This member wrote to us at once what the Professor had said, and we proceeded with the call.

This is a pretty fair specimen of the working of the probationers scheme. So many ministers are sent, i.e. if it is a congregation prepared to call a minister, that the people become divided or disgusted, or both. If they should decide to call any one, the probability is that their call is declined. Hence the congregation which gets settled in less than two years is more fortunate than the average.

When such a large number of candidates can be sent to a congregation which is not prepared to pay the average salary of the church, an unofficial observer might be led to suppose that the supply of ministers was greatly in excess of the demand, but a careful examination of the probationers lists published from time to time for the last two years shows that the number of ministers has been rather under than over one-third of the reported vacancies. Each congregation prepared to pay an average salary is entitled to one-third of a minister. How is it that such a congregation can have a choice of forty. Has the Home Mission committee the power of multiplying the ministers as Elisha multiplied the widow's oil. Such an anomaly as this in the administration of any of the departments of the civil government would not pass without criticism. Equal care and prudence is surely needed in administering the affairs of the church. Such anomalies should not be allowed to exist. If some of the advocates of this scheme would give some explanation it would be interesting. The system is delusive to congregations. In another letter I will endeavor to show that it is equally so to ministers.

D. McNAUGHTON.

Kemble, Jan. 23, 1874.

"Philos" and Tetotalism.

Editor BRITISH AMERICAN PRESBYTERIAN

MY DEAR SIR, I have read the communication of Philos in your paper of the 30th ult. He seems to be very much afraid that the C. P. Church will make tetotalism a term of communion. But he may feel quite easy on this score. Very few, if any, of the ministers of the C. P. Church advocate the necessity of making tetotalism a term of communion, so that "Philos" is trembling at a shadow that has no existence in any place excepting his own brain. He thinks he is all right on the drunk question, because he claims to have the sympathies and opinion of Professor McLaren to back him. For Professor McLaren, as a man, I have the greatest respect; but for his opinion on the Tetotal question (as commented upon in your paper from time to time), I have no respect whatever, because it is contrary to the requirements of the world at present, and contrary to the Word of God. "Look not thou upon wine when it is red, when it giveth his color in the cup, when it moveth aright. At last it biteth like a serpent, and stingeth like an adder." The arguments of "Philos" are weak and

childish. The only thing he can produce to support the position he has taken is the opinion of a "beloved official of the U. P. Church on the use of wine and Sabbath driving in London." And this "beloved official" keeps wine in his house "for the accommodation of those accustomed to use it." Just so! The "beloved official" is a wine drinker himself, and when Philos visits him he takes a glass or more! Such "experience" has damned thousands of our young men, robbed the C. P. Church of many of its members, tarnished the reputation of several of its elders, and all the ministers have not escaped unscathed! Let "Philos" make tetotalism a term of daily life, and no minister in the C. P. Church will trouble him about making it a term of communion. He need not lose one hour's sleep for fear that the C. P. Church will "thrust" tetotalism upon her members as a term of communion. But at the same time, whenever we meet with characters of the same opinion as "Philos" and his "beloved official" of the U. P. Church we shall never cease to warn them that such opinions are sending hundreds in Ontario yearly to ruin. "Philos" comes before the public as a temperance man, while he holds the dagger of a Judea in his right hand behind his back, and is ever watching an opportunity to plunge it in the bosom of every temperance man he meets with. Hear him! His words are, We have seen tetotalism alienating the members of a family, we have known it separating the members of a Church, &c. Well, grant all this, what then? It is simply this, tetotalism in the family and in the Church separating themselves from those who tamper with strong drink! This is the blackest charge that the iniquity of Philos could manufacture against tetotalism! Well, I have seen strong drink separating families and Church members, and sending some of them to hell, while others went to heaven! There is no positive safety for a sinful man while he is satisfied with the moderate use of strong drink. Moderation was once the experience of every drunkard now upon earth, and in hell! "Abstain from every appearance of evil" is the only safe ground to stand upon. Both Church and State feel that strong drink—like a cancer—is preying upon the vitals of our country.

BLUENOSE.

P.S.—The best Inebriate Asylum that the Ottawa government can give the Dominion is Prohibition.

Enniskillen, Feb. 2, 1874.

Headship of Christ.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—In answer to Rev. Walter Inglis I beg leave to say, that he will find the Doctrine of the Headship of Christ fully discussed and applied in chapters viii. and ix of the Scriptural Form of Church Government, an explanatory treatise on Presbyterianism by Rev. C. C. Stewart, M. A., of Owon Sound.

Yours respectfully,  
RULING ELDER.

Revival Preaching.

Our matured conviction is that the great thing needed at present is not so much revival sermons or revival prayer meetings as revival truth; and as the very essence of that truth is "the Gospel of God concerning His Son Jesus Christ our Lord" Rom. i. 1, 2,—or, in other words, the testimony of the Holy Ghost (externally in the preaching of the word, and internally in its spiritual application) to the all sufficient and infallible efficacy of "the precious blood of Christ," 1 Pet. i. 19,—that which is pre-eminently required in order to the general revival of religion is a full, clear, intelligent and earnest utterance of the grand leading doctrines of "the Gospel of the Grace of God," Acts xx. 24. True revival is not obtainable by merely preaching about revival, but by constant proclamation of that all important truth, which is employed by the Holy Ghost to produce it—that "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God," 1 Pet. iii. 18. He will prove the most effective preacher in bringing about a holy, deep, spiritual revival, who gives the greatest prominence to these three great facts: "That Christ died for our sins according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures," Cor. xv. 3, 4, and I am convinced that the reason why so many ministers exhaust nearly all their converting power, (I mean instrumentally) during the first few years of their ministry, while some continue to possess it, and finish their course with joy, is greatly owing to the former leaving the simplicity that is in Christ, and betaking themselves to sermonizing about secondary matters, while the latter make "Christ Crucified" their "Alpha and Omega." On that all the ministers of Jesus Christ would return, for four months at least every year, to all the common texts from which they preached discourses which seemed to be so much blessed to awaken and save souls in the early days of their ministry! Were they to take a series of such texts as Matt. xi. 28; Jno. iii. 16; Rom. i. 16; 1 Cor. ii. 2; 1 Tim. i. 12-17; 1 Jno. i. 7; and, after re-studying them, and bringing all the light of their reading, spiritual insight and experience to bear upon the exposition and enforcement of them, to preach from them with the Holy Ghost, and with a lively faith that, by the grace of the Holy Spirit accompanying their preaching, the unconverted among their people would be immediately converted, there might be a great and general awakening, and tens of thousands might be added to the Lord.—Reid, in "The Blood of Jesus."



Subst. School Teacher.

LESSON VII.

JEHOVAH'S PASSOVER.

COMMIT TO MEMORY, vs. 26, 27.

PARALLEL PASSAGES.—1. Pet. i. 19; 1 Cor. v. 8.

With v. 21 read Ezekiel vi. 19; with v. 22, Heb. xi. 28; with v. 23, Rev. vii. 3; with v. 24, 25, Jos. v. 10; with v. 26, 27, Ps. lxxviii. 1; with v. 28, 29, Job xxvii. 19, 20, and with v. 30 and 31, Jer. ii. 13.

CENTRAL TRUTH.—Deliverance by the lamb.

LEADING TEXT.—Even Christ our Passover is sacrificed for us.—1 Cor. v. 7.

Let us keep in mind the train of events. Nine plagues were sent on Egypt. They are in sets of three each, and the last of each set, that is the third, sixth, and ninth, came, without warning (viii. 16; ix. 8, 9, 21).

They increase in severity, from great annoyances like the frogs, to terrible darkness as in the ninth; and they gradually make an impression on the people, so that at the eighth (locusts), the Egyptians, or at least some of them, advise liberation (v. 7).

These plagues ran over many months, during which the Israelites were withdrawn from their usual way of living, in expectation and growing readiness to leave. Some of the plagues tended to increase that readiness, the cattle-plague making it needful to separate their cattle from the Egyptians (v. 6, 10).

The Lord puts forth no power needlessly. Most of these plagues have corresponding facts in Egypt. Frogs abound; so do flies; locusts often do mischief; but the miraculous part lies in the time of coming and going, the extent, the severity, and the regular gradation. Nature is there already, and is employed, but in such a way as to show that nature's God is directly working. Here, as elsewhere in God's revelations, the miracle is so outstanding that an "honest and good heart" perceives it; yet it has so much in common with ordinary life that a man bent on denying it, could find some apparent support. "Frogs, flies; yes, we had them always—now only worse than usual." Even so the continuity of nature is made an argument against revelation, as it was predicted, 2 Pet. iii. 4.

The plagues were directed against the "gods" of Egypt. The frog was worshipped. There is extant a figure of a king offering wine to a frog. The earth was worshipped as *Leb*; its black dust was turned to vermin. The air personified in *Shes*, and worshipped, brings forth swarms of beetles. The beetle was a sacred symbol. Cattle were worshipped, and they died. Ashes from the altar were cast, as in a challenge, towards the "gods," and became boils on man and beast. So hail and darkness proved the weakness of Egyptian deities, as did the locusts brought by the east-wind. The river, the land, its products, the heavenly bodies, are all seen to be under divine control. Still another plague is needed, and before it the "Lords Passover" is instituted.

ITS IMMEDIATE USE.—The Lord has given full explanations to Moses and Aaron (v. 1-20, which should be read). Now Moses gives these to the "elders," who were heads of families, represented them, and could communicate with the people. This natural arrangement was systematized after wards (Num. xi.) They were to direct the people in selecting a lamb, v. 21, called the "Passover," described in v. 5, in killing it, after being kept as in v. 6; in sprinkling its blood (v. 22 as in v. 7), and in keeping within doors till the morning. The immediate benefit to them lay in the safety this secured when the Lord "passed through" (as he was about to do) to destroy (v. 23). He had already separated between the Israelites and the Egyptians in the plagues of murrain, hail and darkness. Here he distinguishes in another way. There is safety within the doors on which is seen the blood. The destroyer slew the first-born, and this final stroke compelled Pharaoh to let Israel go (v. 51).

II. THE PERMANENT "SERVICE," as it is called in v. 26. The observance of which all the details are given in Egypt, before the law, so important is it, as to be continued (v. 24); to be annual (v. 25); to be a memorial (v. 27); to be solemn (v. 42 and impressive, "ye shall keep this service," v. 25); and to be instructive, awakening inquiry, and giving opportunity for explaining to the children, whom the Lord never forgets, but always arranges for being taught, first of all by their own parents, v. 27.

Some of the particulars deserve note. The "lamb" might be from sheep or goats (v. 6), the word being general: to be one year old, and faultless; to be kept from the 10th to the 14th of the month *Abib* (xiii. 4), or *Nisan*, as it was afterwards called (nearby our April), and the beginning of the sacred year. Its blood was to be caught in a basin (v. 22), sprinkled, on this occasion with some twigs of hyssop, on the door, very fully (v. 22). Its flesh was to be roasted with fire (no other followed with fire, no other mode of preparing it allowed), and to be entirely eaten by the household, with unleavened bread and bitter herbs, and not a bone to be broken (v. 46). It was a supper, but eaten by travellers (v. 11) and for Israel only, v. 45.

It was a sacrifice (v. 27) to the Lord, in which the lamb was offered to him, and the circumstances reminded the people of the deliverance of which it was the immediate means in the first instance.

III. THE MORNINGS TO US.—Mark: *to us*; for we may well see more than Israel did, in the New Testament light.

(1) Probably the three days from the 10th to the 14th were the days of darkness, when Israel "had light in their dwellings." So Deliverance have light, and "the world lieth in wickedness." 1 John v. 19; li. xi. 7. The Lord "puts the difference."  
(2) But no merit of Israel distinguishes from Egypt: safety is by substitute and sacrifice; that sacrifice, a lamb, is perfect of its kind; to slain, is burnt with fire. So

erod on the cross, consumed by the fire of divine justice.

(3) The blood of the lamb was sprinkled and averted the death-blow; even as we believe, and the blood of Jesus saves, because it marks us as the Lord's and cleanseth us. 1 John i. 7.

(4) The flesh was eaten—*all eaten*. So we feed on Christ by faith, a full Christ for hungry sinners.

(5) The Israelites put away leaven, as we do sin, used unleavened bread, as we come in sincerity; and from unclean Egypt a bondage in latter days as we remember our lost condition. Eph. ii. 11.

(6) They were ready for the journey, as we confess ourselves pilgrims and strangers.

(7) It was the act of the "whole congregation," and we are one in Christ; yet it had regard to the household and the children. So Acts xvi. 31, and Josh. xxiv. 15. We are to hold by one-licity church, and we are to prize true family religion.

ILLUSTRATION.

THE SACRED DUTY.—Locusts, butterflies, moths, and other insects are represented in the scriptures, but none appear to claim the honor of being sacred. Some fabulous insects may also be cited, as well as famous quadrupeds, which were chiefly emblematically appropriated to particular gods, or representatives of certain ideas connected with religion, the most remarkable of which were scarabaei (beetles), with the heads of hawks, rams and cows. Of these many are found made of pottery, stone, and other materials, and the sculptures represent the beetle with a human head. Such changes did not render them less fit emblems of the gods; the scarabaeus of the sun, appears with the head of a ram as well as a hawk; and the god Ptah was sometimes figured with the body of a scarabaeus and the head and legs of the usual human form.—W. Thomson, Vol. I. p. 255

SUGGESTIVE TOPICS.

The time of the Passover—number of plagues already sent—their general character and effect—on the Hebrews—on the Egyptians—the last—its severity—the preparation for it—the rite ordained—sacrifice chosen—its kind—its blood—how used—why—its flesh—how employed—how eaten—by whom—when—in what atmosphere—the nature of this rite—why—its instructive character—the lessons we may learn from it—the light in which we can study it—its typical character—of whom—and the effects of sprinkling the blood.

The Tempted Minister.

During the great revival of religion in America, which took place under Mr. Whitfield, and others distinguished for their piety, he selected a subject for the discourse intended to be delivered, and made some progress in his preparations. In the morning he resumed the same subject, with an intention to extend his thoughts farther on it, but was presently assaulted with a temptation that the Bible was not of Divine authority, but the invention of man. He instantly endeavored to repel the temptation by prayer, but his endeavors proved unavailing. The temptation continued, and fastened upon him with greater strength as the time advanced for public service. He lost all the thoughts which he had prepared on the preceding evening. He tried other subjects, but could get nothing for the people. The whole book of God, under that distressing state of mind, was a sealed book to him; and to add to this affliction, he was "shut up in prayer," a cloud dark as that of Egypt oppressed his mind.

Thus agonized in spirit, he proceeded to the house of God, where he found a large congregation assembled and awaiting to hear the word; and then he was more deeply distressed than ever; and especially for the dishonor which he feared would fall upon religion through him that day. He resolved, however, to attempt the service. He introduced it by singing a psalm, during which time his agitation increased to the highest degree. When the moment for prayer commenced, he arose, as one in the most painful and perilous situation, and with arms extended to heaven began with this exclamation, "Lord, have mercy upon me!"

On the utterance of this petition he was heard; the thick cloud instantly broke away, and light shone upon his soul. The result was a deep solemnity throughout the congregation; and the house, at the end of the prayer, was a place of weeping. He delivered the subject of his evening meditations, which was brought to his full remembrance, with an overflowing abundance of other weighty and solemn matter. The Lord blessed this discourse, so that it proved the happy means of the conversion of about thirty persons. This day he ever afterwards spoke of as "the harvest day."—Christian Weekly.

The following rules, from the papers of Dr. West, were, according to his memorandum, thrown together as general way-marks in the journey of life:

- Never to ridicule sacred things, or what others may esteem as such, however absurd they may appear to be.
- Never to show levity when people are professedly engaged in worship.
- Never to resent a supposed injury till I know the views and motives of it; nor seek occasion to retaliate.
- Never to judge a person's character by external appearances.
- Always to take the part of an absent person who is consured in company, so far as truth and propriety will admit.
- Never to think the worse of another on account of his differing from me in political or religious opinions.
- Never to dispute if I can fairly avoid it.

The Scripture is the sun—the Church is the clock whose hand points us to and whose sound tells us the hours of the day. The sun we know to be sure and regularly constant in his motion; the clock may go too fast or too slow. We are wont to look at the clock to know the time of day, but where there is a variation we believe the sun against the clock, and not the clock

Our Young Folks.

"I Will Not."

"I will not," said a little boy stealthily as I passed along. The tone of his voice struck me.

"What won't you do?" I stopped and asked.

"That boy wants me to 'make believe' something to my mother, and I won't," he answered in the same tone.

The little boy is on the right road. That is just one of the places to say "won't." I hope he will stick to it.

"What am I Going to Do?"

One morning a young lad set off to go with some thoughtless companions to a place of Sunday amusement. "What am I going to do?" he asked. "I am going to break the Sabbath. Suppose God should punish me for my wickedness." This so alarmed him, that he turned back and spent the day in a becoming punner.

A boy saw a person drop his purse which he picked up and was walking off with it and the money which it contained. "What am I going to do?" came to his mind and the answer followed. "I am going away with a purse of money that does not belong to me. This is not honest, God has said, 'Thou shalt not steal.'" In another moment he ran after the person, and gave up the purse. The man gave him a half-crown; and an honest half-crown is worth more than a great many dishonest pounds.

"What am I going to do?" asks the Sunday-school scholar on his way to the Sunday-school. "I am going where the young are trained up to fear God, and keep His commandments. May I be a studious, attentive scholar, and pay God to make me one of His obedient children."

Often ask yourself—and never be afraid to ask—"What am I going to do?" A bad act will not bear reflection as a good one will. "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand or the left: remove thy foot from evil."

"Naughty Think."

"Cleanse Thine me from secret faults."—PSALM xlii. 12.

"Mamma," said Kitty, "papa calls me a good little girl, and aunty does, and 'most everybody; but I am not, mamma, good at all."

"I am very sorry," said mamma.

"So am I," said Kitty, "but I have got a very naughty think."

"Naughty what?" asked mamma.

"My think is naughty inside me," said Kitty.

"When I was dressed to go to ride yesterday, and the carriage came and there was no room for me, I went into the house, and aunty told you I behaved very goodabout it. She said I didn't cry or anything, but, mamma, I thought wicked, and I ran up stairs and lay down and kicked, and kicked and kicked, I was so—so—so mad," said Kitty.

"I wished the carriage would upset, and the old horses run away; that's what I mean. It was a naughty think in me."

"Well, nobody know it," said John.

"Somebody did know it," said Kitty.

"Who?" asked John.

"God," answered Kitty. "He can not call me good, as aunty and papa do. Mamma, how can I be good inside?"

Kitty is not alone in asking that question. Many and many a one is asking it very sorrowfully. How can I be good inside? King David felt like Kitty, and he fell down on his knees and prayed this little prayer, "CLEANSE THOU ME FROM SECRET FAULTS."

Secret faults are in some sense the worst sort of faults; because, first, they deceive others, for they are inside and nobody sees them; and they deceive ourselves, for they are apt to think nobody will find them out, and if they are found out it is no matter.

Scripture Difficulties Cleared up.

Sir John Henschel says that "the surest and best characteristic of a well-founded and extensive induction is when verifications of it spring up, as it were, spontaneously into notice, from quarters where they might be least expected, or even among instances of that very kind which were at first considered hostile to them. Evidence of this kind is irresistible, and compels assent with a weight which scarcely any other possesses."

I do not in the least desire to underrate the existing difficulties of Biblical criticism, but I think, in relation to the veracity of the Bible narrative, there are some cases at least which are of a kind analogous to what Henschel here speaks of. I mean where apparent difficulties of a formidable kind have on further examination been found actually to yield confirmation to the veracity of the Scriptures.

Daniel relates that King Belshazzar was slain in the city of Babylon when that city was taken by the Persians. Profane historians say that the capture of Babylon took place in the reign of a Babylonian king called Nabonnedus, or Labynetus, and that this king was absent from the city at the time of its fall. Moreover, instead of being slain, he was made prisoner and kindly treated.

The discrepancy appeared for many years extremely formidable. But we now find that in an inscription, discovered only about twenty years ago, Nabonnedus, the last native king of Babel, is introduced as stating that his eldest son bore the name of Belshazzar, and he speaks of him in a way which suggests that he had associated him with himself in the government. Hence there is no difficulty in supposing that while Nabonnedus was absent his son was entrusted with the command of the city.

But not only is this view probable in itself, it is, in fact, incidentally confirmed by the very text of the book of Daniel. When Belshazzar promotes Daniel, he makes him

why the third? In every other case in the Old Testament, the favourite is advanced to the second place in the kingdom, the prince next to the king. The answer obviously is that Belshazzar himself occupied the second place, and that in placing Daniel on the third he did as much as under the circumstances was possible.

So strong on the authority of Herodotus, who speaks of the year did not grow in Egypt, and adds that he had seen in the city of Genesis, because Pharaoh's butler speaks of passing the grapes into the king's cup. But it is now clear, from representations on the Egyptian monuments, that the cultivation of the grape, the art of making wine, and the practice of drinking it, were well known in Egypt, at least in the time of the Pyramids. It is the error of Herodotus whom most either have been imperceptibly informed, or must have been speaking of a particular part of Egypt only.—H. K. B. Review.

Love, Honor, and Obey.

On the whole, married women, that is real women, prefer being ruled to ruling. It is natural to a woman to seek advice. It is scarcely in her nature to go spontaneously on doing what she has to do without aid or counsel. Almost any one of our sex is happier if she can "talk things over" with some man upon whom she discreetly she relies, and in married life most wives do, even in the smallest things, what "he" likes, and fancy that they like it themselves. Since independence has become the fashion, and strong-minded women have sneered at their more gentle sisters, there is a great affection of despising the opinion of the men, but it is all sheer pretence. Almost every wife chooses her gloves and her ribbons of the tint that her husband admires, and the man she loves almost invariably gives her her political opinions, and bias, even her religious views. Her speech, her dress, her manners change under his influence. What he desires her to do she does, in nine cases out of ten. The tenth case we find in the divorce courts. You may rule your wife as you please, good married reader, if you only love and pet her enough. Haughtiness and fault-finding alone will make her restive. And you, dear girl, remember that it will be well to choose a husband good, and noble, and upright, so that you may obey him to your heart's content without losing your own self-respect; for you will obey him if you love him; and if he be low and mean, you will sink to his level slowly but surely in the course of years.—M. K. Dallas.

Auld Lights, New Lights, Lifters, and Antilifters.

The origin of these sects of religious people was in Kilmarnock, Ayrshire and arose thus.—The Rev. Hugh Thompson was incumbent in 1712, when, having a prospect of being called to the adjoining parish of St.ewarton, he demitted his charge. He was disappointed, however; and either his pride would not permit him to solicit re-appointment to Kilmarnock, or a majority of the people, having taken umbrage at his demission, opposed his reappointment. No clergyman was appointed for five or six years; and during that period Mr. Thompson preached either in his own house or in a tent in the fields, and continued to do so long after a successor had been appointed. Mr. Smytton, an *Antiburgher* (Original Seeding) minister, after Mr. Thompson's death, settled at Kilmarnock, and married one of his daughters. Mr. Smytton attracted many hearers on account of his declamations against the Established Church; but after a period of coolness arose between him and his congregation, till it ended in a rupture, which was carried to his associate brethren. Mr. Smytton insisted that it was of religious obligation to lift the bread in the Sacrament, and hold it during the prayer or consecration; and that this was enjoined by the words of the institution itself. His brethren took a different view, holding that this was not binding on the conscience, but that it might, or might not, be performed without incurring guilt. So keenly was this contested that it produced a rupture. Mr. Smytton refused to hold communion with those who did not conform to his opinion, and the Synod expelled him for his obstinacy and formally deposed him. He despised this sentence and continued to preach, the congregation having divided, part remaining with him and part withdrawing. Those who remained were called *Lifters* or *New Lights*, and those withdrawing the *Antilifters* or *Old Lights*.—Notes and Queries.

The Chinese Mission.

The annual meeting of the mission at Amoy, Swatow, and Formosa, was held on Wednesday in the Freemasons' Hall, Edinburgh.—The Earl of Cavan in the chair. Mr. Bell, treasurer, read extracts from the annual report. The work during the past year has been vigorously prosecuted by the nine missionaries in the field and their native helpers in the various departments of preaching and teaching, healing the sick, and training the native ministry. There were above fifty stations, and forty Chinese evangelists. A school for Chinese girls had been commenced at Swallow by the missionaries' wives. Since last annual report was given in the number of adults reported as received into the Church at Amoy by baptism was forty-eight, and these had been admitted from a large number of inquirers. In Swallow, which Mr. Burns first occupied, Mr. George Smith had been actively engaged for the last sixteen years, and had succeeded in working a transformation in that lawless region. In Formosa there were twenty-two stations and twenty three evangelists, and the work during the past year had presented a fair share of prosperity in some directions, and a good deal of trial in others. There were now three great groups of stations in Formosa associated with the English Presbyterian Mission, and a fourth group was being begun in the extreme north in connection with the work of the *Osana* Presbyterian Mission. The southernmost group of stations, ten in number, were under the care of the Rev. Hugh Ritchie. In a few places the civilized abor-

bers and adherents, and lately quite a number of Hakka has been received into the Church. A new station had been opened in the north this year, in a hitherto unvisited village at the very base of the high range of mountains by the natives. The income this year had amounted to £2,639 19s. 11d., as against £2,106 last year, with an increase of £533. They had been enabled to pay a salary to nine natives £2,123, as against £2,225 last year. There remained in the treasury a balance of £1688. 1d.—Mr. G. I. Bell read a letter from Mr. H. M. Matheson, reporting his inability to be present. Last year they had asked for the mission money, and Mr. Matheson mentioned that there were prospects of getting them. The Rev. Mr. Cowie and Mr. Macgregor from Amoy, have encouraging accounts of the spread of the Gospel in China. After the following resolution was carried: "That this meeting approve of the report, welcome the Rev. George Smith, the Rev. Hugh Cowie, and the Rev. William Macgregor their return from China; for a brief period, to their native land; and having heard from Messrs. Cowie and Macgregor the accounts of the progress of the Gospel in those parts of China where they and their fellow-missionaries are laboring, of the native Churches already established, and of the many open doors for the preaching of the Gospel, desires to give thanks to God, whose good hand has so graciously been with them and their fellow-labourers, and who has crowned their unwearied exertions with so large a blessing."

Romish Vultures.

If a census should be taken of the curses which the Church of Rome deals out to individuals and the world at large in one year, it would help to show how utterly wanting that Church is in anything approaching the spirit of Christ. While the Pope is hurling his anathemas at everyone who does not bow the knee to him, his myrmidons in this and every other country are ever prowling about with a curse on their lips. No possible harm could come from this, for their curses are just about as effectual as their absolutions; but they have trained their dupes to fear the one and crave the other. It is mostly the bereaved and the dying that these vultures hover over. The other day a poor Irish widow who had sent her child to a Protestant school in the heart of London, was waited upon by a priest, who informed the sorrowing and suffering woman, that unless she immediately removed the child he would call again and curse her. It is needless to say his request was complied with. But the demoralized system of keeping the "faithful" within their clutches is carried on more openly on the continent. The following incident, which is reported from Nassau, is a fair specimen of the manner in which these Papists prey upon the dying, and break up the peace of families.—A respectable inhabitant of a village of the Westerland had lived for twenty years with a Protestant wife, to whom he promised that their children should be brought up in her faith, a promise which he had religiously kept. The Catholic priests and all they could to induce him to break his word, but in vain. At length he lay on his death-bed, and asked for the last rites of the Church; the priests refused his prayer unless he lost written directions that his three young children should be brought up in his faith, and that the four already confirmed should be urged to conform to the Roman Catholic Church. Then ensued a struggle between the man's true conscience and that made for him by superstitious belief, and at last, overcome by spiritual torments, he suffered his dying hand to be guided to trace the words by which, in his last hours, he broke faith with the companion of his life.—London (Eng.) Weekly Review.

Presbytery of Cobourg.

This Presbytery met at Peterboro' on the 20th of January. There was a large attendance both of ministers and elders. The Committee appointed to visit the congregations of Cartwright and Ballyduff, and the neighborhood, from which had emanated a petition for supply in connection with the latter congregation, reported favourably to the application. In connection with the report, a communication from the Presbytery of Ontario was submitted. After full deliberation it was unanimously agreed to propose to the Presbytery of Ontario, either to appoint certain of their members to confer with this Presbytery at its next meeting, or to appoint commissioners to meet the same number of commissioners appointed by this Presbytery, the commissioners of the two Presbyteries to form a joint commission with a view if possible, to the final settlement of the case. Mr. Bennet moved that the Presbytery overture the General Assembly to appoint a committee to consider if no better Home Mission regulations can be adopted than those at present on the Statute Book of the Church. A committee was appointed to consider the proposed overture, and report. A communication from the Home Mission Committee, intimating that action had been delayed in making a grant to the congregations of Fenelon Falls and Somerville, in accordance with the rule adopted by the last General Assembly regarding supplemented congregations was considered. The representatives of the congregations interested were instructed to report on the matter before next meeting of Presbytery. By a unanimous vote, the Presbytery decided to approve of Union with other Presbyterian Churches on the Basis sent down by the General Assembly. It was agreed to invite congregations within the bounds to consider and report on the Basis before the next meeting of Presbytery. The following commissioners to the General Assembly were appointed:—Messrs. MacWilliam, Douglas, and Mitchell, with their representative elders, and Messrs. Clark, Ewing, and Smith, ministers, and Messrs. Gavin, Craig, James Hall, and Joseph Wilson, elders. The next meeting of Presbytery was appointed to be held at Port Hope, on the 31st March, at 3 p.m.—WILLIAM DONALD, Clerk.

A man who had lived much in society and

PIANOS AND ORGANS.

THE OLDEST ESTABLISHED HOUSE IN CANADA. We have the sole and exclusive agents for the following celebrated Pianos:-- CHICKERING & SONS, STEINWAY & SONS, DUNHAM & SONS, HAINES BROS. A281 for Organs:-- MASON & HAMLEN Organ Co., Boston. GEO. A. FRIESE & Co., of Buffalo, N.Y. We also keep in stock a large assortment of Pianos by other well-known makers, which we offer at lower rates than any other house in the Dominion. Second-hand Pianos from Fifty Dollars upwards. Send for circulars, price-list, terms, etc., before purchasing elsewhere. A. & S. NORDHEIMER, King-st. East, Toronto, and 25 Sparks-st., Ottawa

British American Presbyterian PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance Postage, by Mail, 20 cent per year, payable at the office of delivery. Sub Rates and List of Premiums furnished on application. All who are desirous to aid in extending the circulation of the BRITISH AMERICAN should send for the List of Premiums at once, as now is the time to secure new names. Cheques and Post Office Orders should be drawn in favor of the Publisher. Address C. BLACKETT ROBINSON, P.O. Drawer 268, Publisher and Proprietor

British American Presbyterian. FRIDAY, FEBRUARY 6, 1874.

TOPICS OF THE WEEK.

All over the States we hear of religious revivals taking place. North, South, East, and West, the same story is told. All denominations seem to enjoy more or less of this spiritual refreshing. And as the result very large numbers are being added to many churches.

The great fact of the past week, so far as Canada is concerned, is the decisive endorsement that has been given, at the polls, to the new Ministry. Its opponents have been not so much defeated as annihilated. The amount of responsibility which this lays upon those now in power can scarcely be over-estimated.

In Scotland the work of revival still goes on with unabated force. Dr. Arnot says that the gravest and most sober-minded among the ministers believe that nothing like what is at present going on, in Edinburgh for instance, has not taken place since the Reformation. We do not learn that any similar movement is going on either in England or Ireland.

It is greatly to be feared that the news about the death of Livingstone is this time correct. He had apparently joined the relief party sent to his assistance, and died from disease brought on by over fatigue and exposure. In him Britain loses one of the bravest and best of her adventurous travelers, who are apparently leaving so few places on the face of the earth for the men of future generations either to discover or explore.

Very little is said about what is taking place in Franco. All there is apparently quiet. The people are willing to take almost any ruler, provided they can have peace and rest under his sway, and be allowed to revive and reinvigorate the national resources so as to be in due time ready for the great work of vengeance upon Germany, which every Frenchman thinks it a religious duty to think of and prepare for. Of course the Germans know all this, and burst when the storm may, they shall not be found unprepared.

In Geneva and the towns adjacent the vacancies in the Catholic Churches are being filled by Old Catholic priests. The correspondent of the London Times says:—"In consequence of the refusal of the cures in three of the most important parishes in the neighborhood of Geneva to take the oath of allegiance to the Government prescribed by the constitution, the cures were declared vacant, and a poll appointed to be held on the 23th ult., for the election of new cures, as well as parochial councils for each of the three parishes. At Carouge, out of a total of 516 electors on the register, the Abbe Marchal was elected by 281 voters out of 387 voters; at Chêne M. Quily was elected unanimously by 79 voters out of 161 electors on the register; and at Lancy the Abbe Pascherod was elected by 53 voters out of 181 electors on the register. All three, as well as the whole of the parochial councils elected at the same time, belong to the Old Catholic Church, which has thus returned its candidates by 418 votes out of 808 Catholic electors on the register. The utmost quietness and order prevailed throughout the polling, the Ultramontane party having abstained from voting, well knowing, no doubt, that it would be left in a minority."

The Pope's Allocution on the occasion of the appointment of the Cardinal is not yet published. Its suppression is urged by Antonicelli for political reasons, as it is said to contain very strong language concerning the German Court. Among other things we are assured it denounces Bismarck as a demon minister. This is surely strong enough, but it is worse than absurd to think of anything which His Infallibility can either speak or write not being fit for publication in the newspapers. In these degenerate days we need infallible utterances badly, and it is far from kind in Antonicelli or any one else to seek to deprive the world of anything so precious, and apparently so pointed, as the late ones of Pius the Ninth.

The election going on in Britain seems, so far as the accounts have yet come in, to be going against the Liberals. It is notorious that Gladstone's school law has greatly disgusted a very large and important section of his followers. Five years ago one would have imagined that Mr. Gladstone would continue in power for an indefinite period. He had a more powerful following than any Minister of the country ever had. That powerful following has been, however, greatly weakened, not so much by the assaults of the Conservatives, as by internal disagreements and a process of rapid disintegration. People, five years ago, were inclined to write Disraeli's political epitaph as if it were absurd to dream of his ever returning to power. After all stranger things have occurred than his being Prime Minister of England before the year is nearly out.

THE RESULT OF CANADIAN ELECTIONS.

It is not for us to discuss at any length the mere political aspects of our late general elections. Yet no lover of his country can fail to take a deep interest in such a contest, or can help speculating on the very decisive results which may flow from it. So that it seems beyond all doubt that we are at the beginning of a new order of thing, in a sense which some would scarcely be inclined to allow. By the very completeness of the victory over one so long the ruling spirit in the different administrations which have governed Canada for the last twenty years, the past and the present have been more distinctly separated than on any previous occasion that could be mentioned. A fair field has been cleared for the new ministers. Opposition of any appreciable power they apparently will have none. The Conservative party, in the old sense of the term, has been broken to shivers. For a year or two accordingly the present ministry will have every thing its own way. But in that very fact there will only be the greater livelihood of opposition growing up among the Liberals themselves, and developing only the more rapidly from the fact that the only party opposition had to much an extent disappeared. Among Liberals and Reformers, there have always been an advanced radical wing, composed of those who are anxious to go forward at a rate and in a way that their older and more steady going associates can little approve of. The Conservatives of today, the world over, are more liberal than were the liberals of forty years ago. In fact what are Conservatives, but just those who from age, or influences of one kind or another are inclined, to think the present state of things perfection, and cannot therefore bring themselves to tolerate change. They may have been Reformers up to a certain point, and then they desired, with Lord Russell, "to rest and be thankful"; so has it been in all ages, and countries, and the present Reform party in Canada will not be an exception to the general law. The more thoroughly the regular opposition has been destroyed, the greater the certainty of a new opposition being formed among those who may now be all as brethren. Great expectations are naturally formed from the presumed wisdom, purity, and push of our new rulers—expectations being possibly unreasonably high, but which, if not satisfied, may naturally issue in a certain class feeling disgusted and falling away. Those who have guided the party to victory may naturally wish to mould its movements according to their own ideas now when the days of power have come round, while the young, the sanguine and the ambitious may seek to push matters further and more rapidly than their more experienced associates may deem politic or wise. All such possibilities tell the new leaders how wisely and prudently they will need to act even in the flush of victory, and in the days of unquestioned power. The power of the new ministers is unquestionable, their opportunities for doing great things for Canada are many and splendid. Let us hope that they will use those opportunities to good purpose, that they will rule in righteousness and with wisdom, and that whether their lease of power be long, as their friends anticipate, or short as their opponents prophesy, it may be known in after times as distinguished by wise legislation and by an administration of the affairs of this great and growing country at

once rigorous, judicious and pure. The people of Canada have shown that they have no love for bribery and corruption. It will be well if politicians of every shade of opinion take a note of the fact and regulate their conduct accordingly. We must say that we anticipate a general election of the moral tone and conduct of politicians of every shade of opinion, and shall feel greatly disappointed if the personal conduct of the great men of our legislators at Ottawa, and their political proceedings, be not henceforth in marked contrast with those in by-gone times that disgraced at once the legislation and the legislators of Canada.

TEACHERS INSTITUTES.

The authorities of the Educational Department and Dr. Sangster are apparently determined to push into notice the late gentleman and bring on the discussion of very disagreeable matters in connection with the Teachers' Institutes that are being held throughout the country. We have taken the trouble to enquire and we have ascertained that the Chief and Deputy Superintendents of Education repudiate altogether having anything to do with Dr. Sangster and his meetings, and we also learn that the Council of Public Instruction give him no authority, and pay him no money, for holding such meetings. We have also reason to believe that the very reverse of this is represented through the country, and we don't wonder that it should be when our educational authorities proclaim a school holiday whenever Dr. Sangster makes his appearance in a country. Before these authorities at Toronto and elsewhere seek to cram Dr. Sangster down the throat of the country, they had better clear up the past record of that gentleman in a way they have not done yet, and we fear they are altogether unable to do. So long as a man keeps himself private and secluded the public has nothing to do with his peculiar opinions and practices, but to her one comes forward under the sanction real or pretended, of our Educational Department, the public has a right to know and will insist upon knowing that the past moral record of such an one is at all what it ought to be. One who proposes to be an instructor of our instructors ought to be like Caesar's wife, not only above guilt but above suspicion. We shall have more to say on this subject, by and bye.

NECESSITY OF EDUCATION.

Sir Bartle Frere, in a late address in Glasgow on Dr. Livingstone, remarked on the progress of the Germans in commerce as well as in war, in the following terms:—"I might tell you much regarding my recent visit to the East Coast of Africa itself, which might have a very practical bearing on the future of some of the young men here. I might tell them how, wherever I went during my late voyage, I found a universal feeling among my old Scotch and English friends that the Germans were becoming as formidable a nation in commerce as they have lately proved themselves in war, and I think I could have satisfied you that the acknowledged and growing power of Germany as a commercial country intimately connected with the admirable education which the great body of the German people are in the habit of receiving. I might show you that even here in Scotland, where we are apt to pride ourselves upon being somewhat in advance of other parts of the British Islands in matters of education, we are yet far behind what has been attained in many parts of Germany where a young man destined for commerce is turned out into the world and sent to a foreign counting-house, not only with a good knowledge of the classical languages, history, and natural and physical science; generally with a taste for music, much improved by careful culture, so as to form an agreeable source of recreation both for the young clerk and his friends; and all this without being—as we are apt to suppose in this country men so educated must be—too much a fine gentleman, but frugal, careful, trustworthy, painstaking young clerks, quite equal, because I will not believe in the possibility of superiority in these respects, to the general run of my young Scotch friends."

INEBRIATE ASYLUM.

A correspondent last week enquired about the Inebriate Asylum, whose institution was last year sanctioned by an Act of Parliament. In reply, we have simply to say that the building is in course of erection at Hamilton. It is, perhaps, a great and benevolent work to provide for the reclamation of drunkards in some such fashion. At the same time, it seems to us in the last degree absurd to license men to make drunkards and bring in an income to the country by the encouragement of vice and dissipation, and then to turn round and play the benevolent by trying to save a few from the very evil the State has patronized and encouraged. The Chinaman burning his house to roast his pig is about a par with a Government encouraging drunkenness for the sake of revenue, and the spending money to counteract the disastrous results of its own handiwork. Such an asylum is a poor sop thrown to the national conscience to quiet all internal reproaches in connection with the terrible and wide-spread desolations carried by the prevailing sin of intemperance.

FEMALE COLLEGES.

The success of the Female College at Ottawa ought to lead Presbyterians in the western part of the Province very seriously both to bethink and bestir themselves. That such institutions are greatly needed is on all hands acknowledged. In most of the private schools for female ladies the education is not satisfactory, and, at the same time, very expensive. The number and wealth of Presbyterians call for more in this respect at Ottawa. We cannot afford to allow our girls to have a much inferior education to that supplied to our boys. As little is it desirable to let them go to the institutions provided by other denominations.

Ministers and Churches.

The congregation of Zion Church Brantford have approved *simpliciter* of the Basis of Union.

It is stated in an American paper that Dr. Robert Buchanan has accepted the appointment of the Free Church General Assembly of Scotland to act as its delegate to the United States and Canada. If so without doubt, he may be expected at Ottawa next June.

The third anniversary of the Presbyterian church, Ailsa Craig, was held on the 25th and 26th of January. Sermons were preached on Sabbath by the Rev. J. B. Duncan, of Forest; and on Monday evening the annual soiree was held, when the Rev. Wm. Cochrane of Brantford, delivered a lecture on "The Hero Martyrs of Scotland." The services throughout were highly interesting and were attended by large and attentive audiences. The proceeds, amounting to \$88 clear of expenses, have been applied to the liquidation of the church debt. At the close of the meeting on Monday evening, the pastor, Rev. John Ronnie, was presented with a purse containing \$55, as a token of esteem, by a few of his friends.

Foreign Missions.

As the time has now arrived when many of the Congregations of the Churches make their annual contributions for Missions, we think it right to call attention to the state and requirements of the Foreign Mission Fund.

The large balance on hand at the time of the meeting of the General Assembly, has not only been exhausted by the current expenses up to the present date, but a debt of upwards of \$1,000 incurred. Not only are the necessities of the fund urgent, but the demands of the work are increasing.

Various changes have been made in the manner of conducting the Saskatchewan Mission which, without interfering with the efficiency of the work, will tend, it is hoped, to greater economy. The staff of labourers, however, has in that department been increased, so that we cannot safely look for a smaller total expenditure. We have now two ordained Missionaries, Rev. Messrs Nisbet and Vincent. Mr. George Flett, an excellent Christian layman thoroughly familiar with the Cree language and with Indian habits, has been sent to labour among the aborigines, in the neighbourhood of Fort Pelly, where there is a promising field for missionary work.

In accordance with the instructions of the last General Assembly, Messrs Roger and Fairweather, who have for some time been preparing for mission service, have been sent to India, where there are abundant openings for female missionaries. They will labour under the care and direction of the Missionaries of the Presbyterian Board in the United States. Their outfit, passage and salary are paid by the Canadian Church. This important step involves the Committee in a heavy additional expenditure, which will require to be met by the growing liberality of the Church.

The prospects of our work in Formosa continue very encouraging. Rev. G. L. Mackay enjoys the manifest blessing of the Head of the Church. He has long been pleading earnestly that a Medical Missionary may be sent to his aid. One in whom the Committee has every confidence has, at last, been found who is willing to undertake the work. Dr. J. B. Fraser, a son of the Rev. W. Fraser, of Bond Head, has agreed to devote himself to this service. He will enjoy the double advantage of a full medical and theological training. He completes his theological curriculum in Knox College, in March, and will be prepared in the course of next summer, to leave for China.

It may also be stated that another devoted young man has offered himself for service in the Chinese field. He also will be ready to go out next summer. It is for the Church, by its liberality, to say how many of these offers shall be accepted. The Committee can only administer the funds placed at their disposal. The labourers are ready, and we now appeal to the Church for the funds to set them forth. It is surely not necessary to say more to those who enjoy all the blessings of the Gospel of Christ, and who knew the state of those who are perishing for "lack of vision."

WM. McLAUREN, Convener. Toronto, 24th Dec. 1873.

Virtue is so delightful whenever it is perceived, that men have found it to their interest to cultivate manners, which are, in fact, the appearance of certain virtues; and now we are come to love the sinner better than the thing signified, and indubitably prefer (though we never own it) manners without virtue, to virtue without manners.

Home Mission Committee.

SPECIAL NOTICE TO MINISTERS AND CONGREGATIONS.

The Home Mission Committee will meet in Knox College, on Monday evening, the 30th March, at half-past 7 o'clock. A full and punctual attendance of members is requested.

All claims on behalf of Mission Stations and Supplemented Congregations should be sent to the Convener one week prior to the above date.

Congregations will confer a favour upon the Committee, by sending their Home Mission contributions for the year to the agent of the Church, on or before that date. Whether the Committee can make any new grants, or must retrench in its expenditure, and reduce the grants already made, will depend upon the state of the fund at that time.

At the present date, the Committee have paid out \$12,000 more than received. Additional claims amounting to at least \$8,000 must be met in April.

Ministers and Probationers willing to accept appointments to the Lake Superior district, or Manitoba, or British Columbia, will please send in their applications to the Convener, on or before the 15th day of March. It is understood that the engagement in each case to the Mission Stations on Lake Superior, continues for a term of not less than two years, and to Manitoba for not less than three years.

WM. COCHRANE, Convener. Brantford, 31st Jan., 1874.

Knox College.

DEAR SIR—The following statement of the amount required to meet the current expenses of the College, and the claims of the College on the prayers and liberality of the Church is respectfully submitted, in compliance with the wish of the Board of Management.

The estimated expenditure of this year is: Salaries.....\$6,750 00 Other expenses..... 1,600 00 Amount transferred to Endowment Fund..... 1,000 00 \$9,250 00

The income last year was \$9,226 00

It is with pleasure attention is invited to the large amount subscribed for the erection of a new College, which will be a credit to the Church, and a comfort to the Professors and Students. The sum subscribed is about \$60,000. This, it is confidently believed, will not diminish the ordinary revenue required to meet current expenses. Indeed, it rather evinces the increasing interest the Church feels in the welfare of the College and is thus a pledge of all needful encouragement and support. The number of Students at preparatory and theological classes this session is very encouraging, and their high character and diligence give reason to hope that, when their course of study is completed, they will be "workmen who need not to be ashamed, rightly dividing the word of truth." It is also gratifying to state that, although the number of Students entering the College every year varies much, as might be expected, yet there is a gradual and steady increase; for this we should feel thankful, especially as sister Churches are complaining of an alarming decrease in the number of their Theological Students. Our only regret is that such difficulties are experienced in obtaining anything like an adequate supply of Ministers to meet the wants of a rapidly extending Church, and to furnish laborers to enter the numerous new fields which we are expected to cultivate. Without a great increase in the number of Students, we shall not be able to carry on Home and Foreign Mission work as extensively as we could desire, and as the wealth of our Church shall stimulate us to attempt. How well were it if the heads of families, while contributing liberally of their substance to the support of the College and of Home and Foreign Missions, would feel it to be their duty to encourage and aid some of the brightest and best of their sons to devote themselves to the service of Christ in the work of the Ministry. "The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest that he will send forth labourers into his harvest."

Commending the College to the confidence, liberality, and prayers of the Church.

I am, yours truly, JOHN J. A. PROUDFOOT, Chairman of College Church. Toronto, Knox College, Jan. 25, 1874.

MONEY—Men work for it, bog for it, steal for it, starve for it, and die for it, and all the while, from the cradle to the grave, nature and God are thundering in our ears the solemn question, "What shall it profit a man if he gain the whole world and lose his own soul?" The madness for money is the strongest and lowest of the passions; it is the insatiate Moloch of the human heart before whose remorseless altar all the finer attributes of humanity are sacrificed. It makes merchandise of all that is sacred in the human affections, and even traffics in the solemnities of the eternal.

It is a common error in politics to confound means with ends. Constitutions, charters, petitions of right, declarations of right, representative assemblies, electoral colleges, are not good government; nor do they, even when most elaborately constructed, necessarily produce good government. Laws exist in vain for those who have not the courage and the means to defend them. Electors meet in vain where want; makes them the slaves of the landlord, or where superposition makes them the slaves of the most representative assemblies sit in vain, unless they have at their command, in the last resort, the physical power necessary to make their deliberations free and their votes effectual.—Macaulay.

Toronto Presbytery.

A meeting of the Toronto Presbytery was held Wednesday forenoon in Knox Church—the Rev. Mr. Christie was Moderator.

COOK'S CHURCH.

The Rev. W. Reid reported that the Moderator's call for Cook's Church, Toronto, had been in favour of the Rev. James Gardner Robb, of Clogher, Ireland with promise of a salary of \$3,000 per annum.

The call had been signed by 251 members of the congregation and 91 adherents. The Rev. Mr. Reid's conduct was approved of by the Presbytery.

It was also agreed that the Rev. Dr. Watts, of Belfast, Rev. M. McElwaine, of Aughnacloy, and the Rev. Mr. Greer, of Five Mile Town, Ireland, be requested to represent the Presbytery of Toronto in support of their call before the Presbytery of Clogher.

APPLICATIONS.

An application was presented for the moderation in a call at Cheltenham and Mount Pleasant. The application was concurred in, and the Rev. James Pringle was appointed to moderate at such time as the session may determine on. The congregation promise their pastor a salary of \$700, and a manse to live in.

Similar applications were received from the Congregations of York Mills and Fisherville, with a promised salary to the pastor of \$600. The application was concurred in, and the Rev. Mr. Cameron appointed as moderator.

PRESBYTERIAN CHURCH UNION.

A lengthened discussion respecting church union with other Presbyterian Churches in Canada occupied the principal time of the afternoon and evening session. The following resolutions were proposed:—

Rev. Dr. Topp moved, seconded by Rev. J. M. King, "That the Presbytery, having considered the remit of Assembly with regard to the matter of Union, approves the said remit simpliciter."

Rev. W. Reid moved as an amendment, seconded by Professor McLaren, "That this Presbytery, while recognizing the importance of union among churches holding so much in common as the negotiating churches do hold; and trusting a satisfactory union may ere long be consummated, regret that, for various reasons, especially on account of the absence of any distinct recognition of the Headship of Christ over the church and nations, or of any definite deliverance such as was asked for by the Assembly of 1872, indicative of the sense in which the language of the standards on these points is understood by the churches negotiating this union; they cannot regard the present basis as satisfactory, and they therefore recommend further negotiations, with a view to the removal of difficulties felt by many in this church, to the basis in the form in which it has been set down.

Prof. Gregg moved an amendment to the amendment, seconded by Dr. Jennings: That the Presbytery, having considered the remit of Assembly respecting union with other Presbyterian churches in Canada, resolve to approve of the basis of union as adopted by the General Assembly, and reserve for further consideration at a future meeting of the Presbytery, the resolution appended to the basis.

After some discussion Prof. Gregg asked leave to withdraw his amendment, which the Presbytery granted.

On the amendment proposed by the Rev. W. Reid being put to the vote, it was declared lost, eight voting for the amendment and fourteen against, and in favour of Rev. Dr. Topp's resolution, which was declared carried.

The meeting then adjourned until 9.30 Tuesday morning.

NEW CONGREGATION.

Two reports were received from sessions in the city about the creation of a new congregation on Collego-street, to which no objection was offered. It was moved and agreed that the Rev. J. M. King be appointed to congregate the people thereof, and that with him Messrs. Pickan Kerr, and Bell, elders, constitute an interim session, and be empowered to dispense the communion on an early day.

REV. DR. JENNINGS' HEALTH.

The Rev. Dr. Jennings informed the Presbytery that his health was failing, and asked for the expression of their mind in connexion therewith. It was agreed on motion to make a record of sympathy with the Rev. Dr., and also that a meeting of the Presbytery be held on the second Tuesday of March, and that Dr. Jennings be empowered to examine Commissioners from his session and congregation to appear at the meeting, with a view to some arrangement being made to meet the necessities of the case.

RESIGNATION OF THE MODERATOR.

The Moderator, the Rev. Wm. Christie, having left the church, the subject of his resignation, offered at last meeting of the Presbytery, was taken up. A report from a Committee formerly appointed in regard to this matter, was read, stating that they had visited the congregations concerned, and found that there were circumstances which rendered it unadvisable to press the withdrawal of the resignation. Messrs. John Still and Peter Forsyth, Commissioners from the congregation were severally heard, as was also the Rev. Mr. Christie. It was then moved and agreed to accept of Mr. Christie's resignation; that the Rev. Alex. Carrick should preach at Mono Centre and Mono West on the 16th instant, and declare the charge vacant, and that the Rev. A. McFaul be Moderator of session during the vacancy, and enjoin the interested congregations to pay arrears of stipend with all convenient dispatch. Rev. Messrs. Pringle and Cameron were appointed to draw up a minute expressive of the mind of the Presbytery, with regard to their parting with Mr. Christie.

THE GENERAL ASSEMBLY.

It was moved and agreed that at next meeting of Presbytery on the 10th March

and at one o'clock, the Presbytery should appoint Commissioners to the next meeting of the General Assembly.

Mr. George Bruce, missionary at Aurora and Newmarket, introduced the question of the desirability of giving a supply regularly at Holland Landing. It was agreed to encourage Mr. Bruce in providing supply with the consent of the Rev. Mr. Cameron, of Bradford, and that the services of students be secured in connection with Mr. Bruce, until the close of Knox College.

LICENSE.

The Presbytery then proceeded to receive trials of license from Mr. William Rensselaer. All these trials having been heard and cordially approved of, Mr. Rensselaer was licensed to preach the Gospel throughout the Church.

The Advancement of Opinion.

Society, we believe, is constantly advancing in knowledge. The tail is now where the head was some generations ago. But the head and the tail still keep their distance. A nurse of this century is as wise as a justice of the quorum and custalorum in Shallow's time. The wooden spoon of this year would puzzle a senior wrangler of the reign of George the Second. A boy from the National School reads and spells better than half the Knights of the Shire in the October club. But there is still as wide a difference as ever between justices and nurses, senior wranglers and wooden spoons, members of Parliament and children at charity schools. In the same way, though a Tory may now be very like what a Whig was a hundred and twenty years ago; the Whig is as much in advance of the Tory as ever. The absolute position of the parties has been altered! The relative position remains unchanged. Through the whole of that movement, which began before these party names existed, and which will continue after they have become obsolete, through the whole of that great movement of which the Charter of John, the institution of the House of Commons, the extinction of Villanage, the separation from the See of Rome, the expulsion of the Stuarts, the reform of the Representative System, are successive stages. There have been under some name or other—two sets of men,—those who were before their age, and those who were behind it; those who were the wisest among their contemporaries, and those who gloried in being no wiser than their great-grandfathers. It is delightful to think, that in due time, the last of those who straggle in the rear of the great march, will occupy the place now occupied by the advanced guard. The Long Parliament of 1710 would have passed for a most liberal Parliament in the days of Queen Elizabeth; and there are at present few members of the Conservative Club who would not have been fully qualified to sit with Halifax and Somers at the Kit-Cat.—Macaulay.

Stealing of Dr. Guthrie's Sermons.

The Doctor told us two interesting stories in connection with one of his published sermons, which I give as nearly as I can in his own words:—"Some years ago, I was advertised to preach for Dr. Cooke, of Belfast, on a particular Sabbath. Before I left home I received a letter from an Irish minister, asking me as a great favour, that I would not take my text on that occasion, 'Behold, I stand at the door, and knock'; and then went on to say, 'I am ashamed to give you my reason for this; but, being in Edinburgh one day, I heard you preach from that text. On my return home I was very much pressed for time, and I thought I might use your discourse, with as much of your language as I could remember; and it succeeded so well, and it was so highly prized by my people, that I gave it in Dr. Cooke's church, with similar results.' But this was not all; for the letter went on to say, 'And I have yet another favour to ask of you, my dear sir—that you will not preach from another text (naming it), and I will give you my reasons for making this further request: One day, when I was again late in preparation for my pulpit, a student came in to see me, to whom I told how I was circumstanced. "Oh," said he, "I was in Edinburgh last Sunday, and heard Guthrie preach. I took notes of the sermon. Will they be of any use to you?" Well, sir, I then, and again, as in the other case, repeated them to Dr. Cooke's congregation. "Of course," said the Doctor, "I took a different text from either of these two; and after sermon a gentleman came up, and grasping my hand said kindly, 'Thank you, sir, for obliging me, and keeping off the two texts as I requested.' "Ah," says I, "my good friend, is this you? Well, it was very easy for me to oblige you?" But I have still another story to tell you about that very text. There was a vacant charge in one of our country districts, to which probationers were appointed to preach as candidates. Well, sir, the first came and gave out that text, and preached from it in as many of my words as he could remember. The next Sabbath the second did the same; but the third Sabbath the elders had got wisdom, and so they asked the preacher if he would kindly tell them his text. "With the greatest pleasure, gentlemen," he answered. "It is, Behold, I stand at the door, and knock." "Well then," said the elders, "as we have heard that sermon these two last Sundays, you will perhaps oblige us by something fresh."—"Recollections of Dr. Guthrie in 'Sunday at Home.'"

Dr. Chalmers' old congregation, the English Presbyterian Church at Manchester, has given a call to the Rev. J. Kerr Craig, Kamsbottom, to become their minister.

An author, no less eminent than judicious, makes the following distinction between the words Innocence, Wisdom and Virtue:—"Innocence consists in doing no harm, and occasioning no trouble in society. Wisdom consists in being attentive to one's true and solid interest; in distinguishing it from a seeming interest; in a right choice and a constant adherence to it. Virtue goes further; it loves the good of society, and frequently prefers it to its own advantages."

Work.

BY KARL KLIVE.

The writer, having been an earnest worker for more than half a century, craves the privilege of saying a few words on the subject of work.

What writer has not, somewhere and at some time, published some good words in praise of work? But he who writes these lines has very earnestly and steadily pursued—yes, Karl Klive has himself pursued earnestly and long some kinds of work which deserve naught but words of censure—and of such works he is now going to write:—

1. A forty years' excessive use of tobacco, in the two most offensive ways—chewing and smoking—does not now present, in the retrospect, very pleasing reflections. The waste of time and money, the damage to health, the slavery to an evil habit, the annoyance of others, and the bad example, led Karl to say of his forty years' hard work, "It is bad, very bad—it is evil, only evil—without one particle of good." Could those forty years be lived over again in the light of present experience, they would be spent in the earnest avoidance of the intellectual and moral degradation of slavish subjection to an animal appetite.

Say not, reader, that these are the words of a sour, cross dyspeptic, who is not to be heeded. Sour, cross; and dyspeptic he was when he smoked and chewed. But freedom from that bondage of tobacco has brought back health, cheerfulness, pleasant views of life, and kind feelings to all mankind; and, with the kindest feelings to his many dear friends who use tobacco, he writes these lines to warn youth against a habit which will eat up all the nerve and muscle of their manhood.

2. The writer has spent much time, thought and money on subjects of study which are curious rather than profitable. As the occupation of one's leisure, and a relaxation from the labor of severe thought, these curious subjects have a proper place, and serve a good end. But they have only their proper place when they are amusement, relaxation. To make them the hard work of life, to consecrate one's days and nights to them, while we live in a world of ignorance, error, sin, sorrow, and sickness, is to forget why we are here, and to have a conscience so seared as to be hardly capable of feeling its responsibility to God. The writer feels that he has here far too often stopped over that narrow line which separates right from wrong, and made the studies and pursuits which best leisure alone, the occupation of hours which belong, of right, to graver, sterner duties.

3. Many people in this world are pursuing a dreadful drudgery in an effort to retain a heartful of the world and a handful of religion, the largest amount of "worldliness and the least possible measure of godliness. No bondage on earth is to be compared to this. One might better be in Egypt under the taskmasters making bricks without straw. The bricks could be thus made, for one could go forth and get for himself the straw, which was denied. But here the labour is for naught, it brings and can bring nothing but sorrow and shame. He who has a conscience sufficiently active to impel him to desire and seek a handful of religion, will find it quite active enough to make him thoroughly unhappy with his heart full of worldliness. He will condemn himself for his sensuality, pride and self-seeking. He will have religion enough to embitter all his worldly enjoyments, and not religion enough to give him the least portion of peace of conscience or joy in the Holy Ghost. The writer has a sorrowful experience of this point. And in view of it he says: Spend not your money for that which is not bread, and your labour for that which satisfieth not.—Christian Intelligence.

Plutarch's Silence as to Christianity.

"Plutarch himself may be entirely acquitted of any conscious attempt to fight against the truth which was higher than any which he had, and which within two centuries was to take the world as its own. Strange to say, Christianity is to him utterly unknown. Even such passing notices as 'we have of it in Tacitus, in Suetonius, in Epictetus, would be sought in his writings in vain. As far as has been hitherto traced, there is in these no single distinct reference, not so much as an allusion to it. When we call to mind his extensive travels, his insatiable curiosity, the profound interest which he felt in all moral and religious speculations, the manner in which he was instinctively drawn to whatever was noblest and best, we could have no more remarkable commentary than this on the words of Scripture. 'The Kingdom of God cometh not with observation.' If we place his birth, as I have suggested, at about the year A. D. 50, then long before he began to write, St. Peter and St. Paul must have finished their course. All around him at Rome, where he dwelt so long, in that Greece where the best part of his life was spent, in Asia Minor, with which Greece was in constant communication, in Macedonia, there were flourishing churches, Christianity, if I may so say, was everywhere in the air; so that men unconsciously inhaled some of its influences, even where they did not submit themselves to its positive teaching. But for all this, no word, no allusion of his testifies to his knowledge of the existence of these churches, or to the slightest acquaintance on his part with the Christian books. Of such an acquaintance, whether mediate or immediate, it seems to me that we can hardly refuse to acknowledge some traces and tokens in the writings of Seneca and Epictetus, but none in Plutarch. If any notices of that sort, which was still everywhere spoken against, and which his contemporary Pliny could style 'a perverse and excessive superstition,' reached his ears, he probably looked at it as a mere variety of Judaism: for that he often speaks, although without any insight into its true significance, and like most of the Greek and Latin writers of the time, seeing it only on its least attractive, or we might say, its most repulsive side.—Archbishop Trevelyan's Plutarch.

Remove the Sting.

BY REV. ALEXANDER CLARK.

When a soldier is wounded in battle by arrow-head or a minnie-ball, he may cry aloud for the surgeon to ease his pain; but if he cannot endure the extraction of the barbed point or the enemy's missile, he may cry in vain for ease. The cause of his anguish must be entirely removed. As long as the wood of the lead remains in his flesh there will be tendency to intenser and festering pain.

If, when a house is burning, the tenants should pray God to stay the raging of the flames, and at the same time pour oil upon or add fuel to the fire, there could be no reasonable hope for the quenching of the destroying element.

So a sinner dare not trifle with the Almighty by pleadings after comfort until sin has been utterly uprooted and removed. To cover the guilty wounds of the soul with any words of palliation or excuse, or to beg any mercy for the sake of person, position, or circumstance, is a heinous offence toward God. It is downright foolishness to seek the throne of grace until the partition wall of sin between the transgression and the law be broken down. Sin crosses over this boundary, intrudes, presumes, and hinders the expression and the result of prayer. Even the heathen, when they pray to their gods for health, take good care of their stomachs in matters of diet, and of their bodies in the acts of common life.

The sinner who feels his burden of guilt can have it removed only by full confession in the honest hour of soul repentance. Penitence, to meet God's favor, knows not a thought of compromise. Sorrow for sin, to bring the peace that blesses and abounds, is thorough, entire, unreserved, and pours itself in tears before the cross.

To God the sinner openly confesses all his sin. Nearest and dearest friend may never know the depth of the agony. But when God sees, hears, answers, and pardons, the broken heart rejoices and is fronted again toward things heavenly and divine. It is a new creation; old things pass away.

It is perilous to experiment with God by half-acknowledged transgression. No sincere disciple ever counsels a partial reformation merely, or the dropping off of some aggravated habit to the retention of others of hidden or minor importance. Christianity is no policy. It covers no fault; it connives at no wrong. The follower of Jesus, while tender toward the sinner, pitiful, sympathetic, and ever forbearing and loving, makes not the slightest plea for unconfessed and unforgiven sin. To cloak corruption is to doubly mock the Saviour. The only teaching of the Gospel is "first pure, then peaceable." The believer's life, hid with Christ in God, is a consecrated conscience—a soul illuminated by the Holy Spirit—free in the sonship of God; and such a life has no fear of contamination with evil by its tender and helpful approaches toward the outcast and the lost in any place or at any time.

The Church to-day has much of the priest and Levite-ology of "hands off," and too little of the dismounting, stooping, up-lifting, and ready-pocket help which has made the memory of the rocky road to Jericho as beautiful a picture as that of the angels' ladder by the Beth-el-way. While the wounds which Satan makes are deep and sore, let the poisoned shaft be clean drawn out, however penetrating the pain; and then the oil, and the wine, and the inn, with the poor cripple's hotel bill paid in advance.

Permanence of Stones and Gems.

The charters graven on the rocks in a valley of the Sinaitic Peninsula are still quite legible, though they must be of great antiquity, if not the actual workmanship of the Israelites during their wanderings there. One reason, and apparently a just one, assigned for the commandments being written on stone is, that their permanent obligation might be thus indicated. But in many cases even the rocks themselves, by the long continued action of air and moisture, undergo a gradual decay, and as they crumble down they often liberate, in all their integrity, the gems which had previously been imprisoned in their substance; and thus these gems are frequently proved to be more enduring than even the rocks themselves. Perhaps from a consideration such as this some of the Jews believed that the stones on which the ten commandments were engraved were not portions of an ordinary rock, but tablets made of some costly gem. If we look at a gallery of antiquities we cannot fail to observe that while the glass of the ancients has undergone every kind of change the gems retain their integrity, and in some cases, as, for example, in that of the sard, even the original polish—a fact which Pliny had observed, for he declares that the sard retains its high polish longer than any other gem. A necklace of emeralds has been found among the ruins of Thebes; and even the engravings executed on gems by eminent artists in ancient times have lost nothing of their sharpness and elegance.

This character of permanence is in some instances strikingly illustrated even as regards colour; thus the lapis lazuli, on which the ancients used largely to engrave, and which was also employed as a pigment under the name of ultramarine, is so unalterable in colour, that its very excellency proves disadvantage in old paintings, for while the other colours have faded it still retains its original freshness and brightness, and by its perpetual youth and unfading charms destroys the harmony of the painting. Zirconia, again, is the most infusible of earths, and is the main constituent of zircon or hyacinth; and the indestructible nature of the sapphire is the reason why it is used for drawing gold and silver wire through, because it is found that the hole does not enlarge and thus the same thickness of wire is constantly secured.—Christian Treasury.

The tongue of a fool is the key of his counsel, which, in a wise man, wisdom hath in keeping.

Open your mouth and purge cautiously, and your stock of wealth and reputation shall, at least in repute, be great.

The English papers say Dr. Hayman, the present Head Master of Rugby, is not exactly a second Dr. Arnold. He has just been dismissed from the office and will retire at Easter.

The Palestine Exploration work is making satisfactory progress. The sites of old cities have been identified, and it is said that Jerusalem a number of Judeo-Greek sarcophagi with inscriptions have recently been explained.

GRATITUDE.—Gratitude is the mainspring that sets all the wheels of nature agoing; and the whole universe is supported by giving and returning, by commerce and commutation.

There is no silence like the speech you cannot listen to without danger of locked jaw! Given a divine heroism, to smooth it well in human dullness, to touch it with the mace of death, so that no human soul shall henceforth recognize it for a heroism, but all souls shall fly from it as from a chaotic torpor, an usamity, and honour—It will back our English genius against the world in such a problem!—(Carlyle.)

If I could not send a man among the mountains, or through the valleys, or by the side of streams, I would shut him up in the resounding recesses of the old Testament. There is a more loving description of nature in the Psalms alone, than in all Greek and Roman literature. Yet the Bible has been used so unfairly, and a truckling priesthood have drawn from it such base arguments, that men of free and generous natures have been repelled by it, and have gone away with the wings of literature and the feet of science to find God in the great realm of nature. In those sciences which might be called the light infantry of progress, the Zouaves of thought, that are skirmishing in the valleys, and hanging along the hills, and sending vanguards against the enemy, there is much infidelity.—Spurgeon.

YOUTH MELANCHOLY.—The keen susceptibility to pleasure and joy implies a keen susceptibility to pain. There is, probably, no time of life at which pains are more intensely felt; no time at which the whole man more "groaneth and travaillith in pain together." Young men are prone to extreme melancholy, even to disgust with life. A young preacher will preach upon afflictions much more than an old one. A young poet will write more sadly. A young philosopher will moralize more gloomily. And this seems unreal sentiment, and is smiled at in after years. But it is real at the time; and perhaps is nearer the truth at all times than the contentedness of those who ridicule it. Youth, in fact, feels everything more keenly; and as far as the keenness of feeling contributes to its truth, the feeling, whether it is pain or pleasure, is so much the truer. But in after life it is the happiness, not the suffering of youth, that most often returns to the memory, and seems to gild all the past.—The Education of the World, by Bishop TEMPLE.

The importance of the superintendent's office grows in the estimation of experienced Sunday-school workers as the question is considered, Who is chiefly responsible for the wise management and efficiency of a Sunday-school? The superintendent can give shape and character to his school, so far as any human agency can compass this work. If he is fitted for his place, the school is likely to succeed. If he fails to fill the place, the school suffers. An Irish writer on "A Model Sabbath-school" says on this point: "I know a church in connection with which a few years ago there was a most flourishing Sunday-school. The superintendent migrated. He was succeeded by another. The school from that hour has gradually declined, until there are only about twenty children, most of whom are fit only for the infant class. What was the cause of this serious declension? I hesitate not to answer. The inefficiency of the superintendent. The churches generally, I fear, have attached too little importance to this office. I have known cases in which the superintendency has been sent out, hat in hand, begging some one to accept the dignity; and I am almost ashamed to say, it has sometimes been conferred as an empty honour on a gentleman of good position."

The United Presbyterian Missionary Record announces the conversion of a learned Mohammedan teacher at Ajmere, India. Imdad Hussein, although a preacher of the Mohammedan religion, had for some years been seeking the truth. His faith in Mohammedanism was first shaken by some Christian books on the points of controversy between Christians and Mohammedans. Then he began to read the New Testament and pursued his study of the Word of God for seven years. The result of his inquiry was a visit to Ajmere, with a view of having some remaining difficulties solved and of being received into the Christian Church. Having two wives, he passed through a hard struggle in giving up the second and favourite one, and was on the first Sabbath of August, 1873, baptized. Since his residence with the missionary he has received news from his father of the death of his first wife, and thus the way is opened for his reunion with the one whom he had only given up for Christ's sake and who is also asking for the way of salvation. In the earnest and able confession of faith which he wrote when urging his application for baptism Imdad Hussein shows that his longing for years had been for an intercessor. He had carefully examined into the character and words of Mohammed, and found him wanting in this particular. Then he had inquired for years into the divinity and sufferings of Christ, until he found peace and pardon in believing.

MARRIED.

At Blinnyre, Kesh, on the 20th inst., by the Rev. D. B. Whitmore, assisted by Rev. A. Stevenson and the Rev. A. MacLennan, Mr. James Henry, to Miss Jane Bassett, all of Meaford.

In St. Vincent, at the residence of the bride's father, by the Rev. D. B. Whitmore, Mr. Arch. Caubhan, of Meaford, to Miss Caroline Mavor of St. Vincent.

BITTER SWEET.

By MADAME DE WITT, nee GUTZOT.

(CONTINUED.)

Another higher influence was about to speak to Charlotte's spirit, and give the death-blow to her selfishness. But she would not tell her husband all she thought of the harm the stay at Salvaire had done their child.

One thing of a made Madame de Thery hopeful in spite of the silliness, coldness, and selfishness that made her shed tears known only to heaven, and this was the feminine instinct of orderliness and housewifery which showed itself in Charlotte. Living so much with Madame Antoine, she had unconsciously acquired that rapid glance which perceives what is the thing wanting on a table or in a room, and how to remedy it.

"You will be a better housekeeper than I am," said Madame de Thery sometimes laughing. "I have lived in tents too much." And it was true. The mother had spent part of her life in a camp, on the march, only occupied with the absolute necessities of life. The child had been bred up in an elegant household, and imbibed tastes that she tried to satisfy in the little house at Linoges.

"Hold back a little; let Charlotte manage sometimes," said Madame de Thery "she does not do amiss."

The mother would seem to rest, often really doing something much more wearisome, but often in order to give her daughter the opportunity of thinking and working for others such as constantly offered in the humble household.

"She is learning self-discipline when she is setting up flowers in the drawing-room, or making cakes for desert," said Madame de Thery to herself, and she was right.

The Colonel's little house was a busy one, for one maid servant and the Orderly were all they had to wait on them, and Charlotte often ran from top to bottom, giving orders or assisting in household matters, never perceiving that she was working. She hated needle-work, and Madame de Thery was mending, cutting out, stitching, with unremitting patience, and almost unaided.

One day she called her daughter. "Quick, Charlotte; never mind the drawing-room, the flowers are fresh enough for to-day and there is a poor canteen woman who has just had twins. She has not clothes for them." One night she was awakened from the calm sleep of childhood by voices and sounds in her parents' room. She sat up and listened. It was the voice of her mother, the Orderly; but there was another man's voice, and not her father's! She thought she knew the rough voice of the senior surgeon. Some one was ill! Was it her mother? Why had she not been called? Charlotte jumped up and began to dress, but she could hardly fasten the hooks, her hands trembled so much. She was half opening the door when the doctor came out of the next room. Madame de Thery followed him, so she was not ill. The girl stood still.

"I will come back in an hour's time," the surgeon was saying. "Silence and perfect rest, and ice constantly! It is that wretch of a ball! I always thought you had not done with it, and the wound would open again some day! But what madness to go and stop a cart with that hand! And the doctor went away muttering. Madame de Thery had neither said nor asked anything. She only leant against the post of the door. Her daughter came to her with a look of interrogation, but without speaking.

"It is an old wound," said the mother; "the one he nearly died of. Yesterday a cart was coming down the Rue des Bonchiers, and a little child was just in front of the horse. Your father held back the cart behind; he felt nothing amiss at first, but I thought him pale all the evening, and he awoke to-night choking with blood. You heard nothing?"

"I was asleep" said Charlotte, a little hurt at not having been called; but she did not give herself up to her temper, for her mother's countenance had driven away all thought of self, and she glided behind Madame de Thery into the sick-room. What a change since last evening! The strong, active, resolute soldier on his pillow, silent and motionless! His wife's skilful fingers had already removed all traces of blood, and restored order in the room; but as Charlotte sat at the foot of the bed, half hidden by the curtain, she watched with terror the widely open eyes of the patient as they followed every movement of Madame de Thery's. Mournful, patient, full of a resigned anxiety, they pained her very soul. "My father feels very ill," she thought instinctively, and she could not look away from his piteous gaze. Her mother came up gently to put a piece of ice between the dry lips. Charlotte watched without a word, and met her mother's glance—calm, tender, truthful—fixed on her husband with an expression of courage and peace that seemed to pass into his eyes. Charlotte insensibly recovered hope. Madame de Thery laid a hand on her shoulder.

"I trust to you all that can be done for him outside this room," she said. "Here he can bear no one but me."

Charlotte went out, frightened at the task and the responsibilities that weighed on her: the whole household, and the preparation of all the remedies, the maintenance of silence, the duties of all kinds to be fulfilled! The child exaggerated the difficulties, and even thought for a moment that her mother's part was the least hard, but a moment's recollection of her father's look chased away the fancy. Rather work from morning to night, and from night to morning, than see the depth of sadness of those eyes, or read the dejection of a wrong spirit, crushed while submitting to the Heavenly Will. Charlotte sank upon her knees, hiding her face in her hands, as if to escape from a remembrance that haunted her, and finding no refuge save at the feet of Him who had stricken.

M. de Thery had drawn his wife towards him, as he held her fast in his face, as if

plunging his eyes into those clear ones which had never hidden a thought from him. There he read, indeed, anxiety; but an invincible hope shone amid all the distress.

"I submit, Dalie," he said, so low that she alone could have heard; "I accept everything. Remember." She made a sign with her hand, and pressed her lips to his brow, without a word. A great peace reigned in her soul, for God had triumphed in the heart of him whom she loved. The triumph was everywhere. Charlotte had forgotten her selfishness, intolerance, and cold indifference. She often made mistakes, and forgot important things. The Surgeon was angry, and scolded her in a military fashion; the Orderly was full of good-will, but had neither skill nor foresight; and Annette the maid, was tired, and was always falling asleep in the corners! Poor little Charlotte had great fits of despair, and often cried out, "If Madame only knew what I have to do! I can't get on!" But then she recovered her energy; she prayed for strength and patience, and set to work again, for there was much cause for thankfulness; the invalid who had given himself up was alive and making visible progress, eating a little, and sleeping; the fever lessening, and his eyes resuming their natural expression. Charlotte was no longer afraid to look at her mother.

Madame de Thery had not undressed for a fortnight, and had never left her husband's bedside; but she was still calm and smiling, her strength seemed inexhaustible, and the mere thought of her maid poor Charlotte ashamed of being sometimes ready to cry with fatigue. "I who sleep all night long in my bed!" she thought.

It was towards the close of the day, a happy one; the Colonel had been asleep a good deal; the surgeon pronounced the inward wound was healing entirely. "He has had better luck than he deserves," grumbled the old doctor as he went away. "To stop a cart with one hand!" He had not forgiven his friend for an exploit that he would assuredly have done himself in his place. At first when the danger was imminent, and any moment might be fatal, Madame de Thery had not thought of writing to her brother-in-law; Charlotte had thought of it, but durst not do so. "My aunt will go into hysterics," she said to herself; "and if my uncle came he would be of no use except to put me in a passion."

But gradually, as the burden continued to weigh on the poor child's shoulders, separated from her mother, who was day and night in the sick room, she began to become conscious of a certain longing for her uncle's presence and support, and one morning she said to Madame de Thery, "Ought we not to write to my uncle?"

"Do so," said her mother, and she thought no more of it.

M. de Salvaire came quietly in. The door was open, since the bell was not to be used, for the cracked bell made the patient start in his bed. Charlotte was stooping over the fire in the little sitting-room, making broth for the invalid, while Annette was busy in the kitchen, and the Orderly had been sent to fetch something from the town. She heard steps and turned round; but her brother was heated, and it was a critical moment. "Excuse me, Uncle," she said, "I must serve up Papa's broth, and then I'll come," and during the contents of her sauceman into a soup-plate, she took up a little tray that stood ready on the table and disappeared, leaving M. de Salvaire amazed. "Where did you learn to make soup?" he said.

Charlotte soon came back, but she had found time to wash her hands and smooth her hair. "Papa is better, Uncle," she said, "much better than when I wrote; it has been a good day. When he has taken his broth, he will go to sleep at once—he always does; but when he wakes I think he will be able to see you."

"And your mother?" asked M. de Salvaire, who had entirely forgotten Miss Bitter Sweet, and was talking to his niece as if he had never teased the little girl who had spent two years under his roof.

Charlotte drew a little tray. "Mamma is well," she said. "I don't know how she has kept up; but she never seems tired."

Madame de Thery came out of the room, bringing the tray and empty plate. Your father is asleep, as usual," she said; "if you will sit with him, I can talk to your uncle a little." And then she bent down towards Charlotte's ear. "Have you thought of dinner?" she asked.

The girl made a sign in the affirmative, and vanished into her father's room with a look of gratitude, for she had no greater pleasure than watching the patient sleep. "He does not find out that mamma is not there," she said, settling herself in the great arm-chair at the foot of the bed.

Never had M. de Salvaire shown himself so affectionate; never had his sister-in-law felt so near him as when talking over her husband's illness. "My wife would have come," said he, "but you know how delicate she is."

Madame de Thery was in fact delighted that her sister-in-law had stayed at home. A few words were all this faithful nurse said of the extreme danger. She could not venture to speak as yet, least she should shake her firmness. "I think now," she simply said, "that God has had mercy on us, and will leave him to us."

M. de Salvaire pressed her hand, more moved than he had been for years. One question was on his lips. "What have you done to Charlotte?" he asked. "I don't know her again! She was a child; now she is a young woman, and I see no trace of Miss Bitter Sweet," he added with a smile.

Her mother raised her eyes with a flash of joy. "I loved her much; I prayed much for her," she said, "and God has spoken to her."

M. de Salvaire did not answer. He had never tried love or prayer; but he murmured between his teeth one old favourite he had heard from his nurse—"San reveals what snow conceals."

THE END.

The Holy Scriptures are the mysteries of God; Christ is the mystery of the Scriptures; grace is the mystery of Christ.

The New Disestablishment Movement in Scotland.

No. 1 of the tracts issued by the Committee of the United Presbyterian Church on the Disestablishment and Disendowment of the Established Churches of England and Scotland, "On the Present Aspect of the Disestablishment Question," has just been printed. It is written by the Rev. Dr. Cairnes, and is as follows:—

"The writer of this tract—the first of a series to be issued under the auspices of the Disestablishment Committee of the United Presbyterian Synod—feels called on to protest that this aggressive movement does not argue any hostility to the Established Churches of the country as Churches whose services to Christianity in many ways are fully recognised, but only a desire to make them more efficient by liberating them from State patronage and control. Nor does it bind the members of the United Presbyterian Church, as such, to the views advocated. Nor does it argue any indifference to the great principle that the public action of States ought to be in harmony with the Christian religion, for it is on that ground that the most powerful argument for Disestablishment must ultimately rest. A religious body like the United Presbyterian Church would not be moved, in entering into the field of political conflict, save by a desire to gain spiritual ends; and it is for the sake of Christianity itself that it seeks to persuade its own members and others that in their capacity of citizens they ought as speedily as possible to bring the State Church system to a termination.

"It is not the design of this tract to argue the question, either on the grounds of Scripture or political justice, but simply to state the positions taken by the different parties on this field of conflict, especially amongst the ecclesiastical bodies engaged in it, and the prospects of its speedy and ultimate success.

"At first sight it might appear as if the defence of Establishment were but the continuation of an old controversy which has now been going on for forty years in this country, and as if the repulse of the assailing party, as in the defeat of Mr. Miall's motion in the May of this year, were overwhelming and decisive. But a little consideration shows that it is an entirely new battle which has just begun, fought, if not upon a new issue, under new conditions, and in circumstances which alter so greatly for the worse the position of the defenders as to make earlier defeats in the campaign a matter of minor importance.

"One fact which has affected the whole state and prospects of the disestablishment question at this day is the accomplishment of disestablishment in the colonies and in Ireland. This has suspended the sword of change over the whole remaining system. It is compelled to plead exceptionally for life. It stands amidst ruins, and shakes with premonitory fears. The natural issue is foreseen; and the more that the fruits of disestablishment are realised, which is the work of time, the more will the plea for the retention of an exclusive and privileged form of Christianity lose its power.

"A still more radical difference of the whole position is the shifting of the ground on which existing State Churches are maintained. The old ground, that civil establishments are a national homage to God, by the selection and endowment of the one true religion, is almost universally abandoned, and the theory of indiscriminate endowment is formally or virtually exalted to its place. Thus, in the last stand made in the House of Lords for concurrences endowment of Protestantism and Romanism, during the Irish disestablishment debates, only two members of the whole bench of bishops—the Bishops of Norwich and Tuam—held fast to the protest of salaried truth and error. The whole body of prelates have practically acquiesced in the present latitude of the Church of England, in which Romanism, under another name, is tolerated and fostered, while many have expressly lauded its comprehension of wide extremes; and though the confessional has not been granted upon the petition of more than four hundred clergy, no measures have been taken to exclude such avowed propagandists of national influence and favour.

"While the theory of equal, or virtually equal, recognition of truth and error is thus widely accepted in the Church of England, a similar sentiment has spread, if not to the same extent, in the Church of Scotland. Not to mention other tendencies, it is impossible for the Church of Scotland to be endowed side by side with the Church of England, as at present constituted, without practically supporting indiscriminate endowment. The utterance of leading men go in the same direction. Thus the Duke of Argyll, when lately at Helensburgh, pleading for the Robertson Endowment Scheme, used these words—"I don't think modern Parliaments are in a condition to say what is or what is not religious error. They have not that character given to them. Their very position prevents them from entering upon that question. It would therefore not check me upon that ground to see endowments given to the clergy of all denominations. This distinguished statesman, to his credit, condemns indiscriminate endowments of the Continent as adverse to civil and religious liberty, and expressed his belief that doctrinal truth was to be held fast as vital to the Christian religion. But the degree to which, in spite of those better tendencies, he sanctioned the principle of indiscriminate support of truth and error, shows how far the line of defence has been altered; and this view is confirmed by the fact that not one of the influential ministers of the Church of Scotland in whose presence he spoke interposed any protest against a doctrine which evacuate national Churches of all testimony to truth, and all designed subservience to the correction of error.

"Nothing would be easier than to criticise the theory of Establishments thus current, and according to which, in all probability, they will be henceforth defended. It is impossible, with all respect for those who propound or act on it, to regard it as either than demeriting in its tendency. It would be uncharitable to suppose that the adherents wholly divorced themselves from all connection with truth. They must be honest enough to own that the

Association or Social Science Congress, which the State, unable itself to discriminate between truth and error in these departments, may yet patronise and further in their inquiries. But in the very nature of things, and according to the confession of the Duke of Argyll himself, Churches cannot be dissociated from a more or less fixed theology and profession of belief. The Established Churches of this country hold or recite a creed, and in the very act of worship a creed is implied. But for a nation to sanction, or even tolerate in its name such a proceeding, while a genuine or united belief in a creed is to it impossible, is nothing short of hypocrisy, or something worse; and the Established Churches cannot be continued on this footing without becoming a permanent source of incoherence and national degradation. The remaining religious instincts, even of unbelievers, would be revolted by such a spectacle; and however congenial to them in other respects the theory of latitude might be, it would only be endurable when every profession of faith or form of worship had been swept away, and the Church of Christ transformed into the entire opposite of itself, as a worshipping, witnessing and proselytising society.

"Still more important is the effect which an altered line of defence like this is not only fitted to have, but actually has already had, on the unwedded Churches of the country. These of them that already opposed civil establishments of religion as unscriptural and unjust, even when pleaded for as bulwarks and beacons of truth, are not likely to relax their efforts when they see them maintained and practically worked on a basis which gives to error an equal recognition and influence. This large body, comprising such denominations as the Congregationalists, Baptists, non-Wesleyan Methodists, and United Presbyterians, are already, in various ways, renewing their agitation against the State Church system, and moving with almost unbroken ranks to its overthrow. It is deeply significant that other denominations, which have hitherto stood aloof from this enterprise, such as the Free Church of Scotland, and the Wesleyan Methodists, are preparing to condescend to the cause. The former of these influential bodies, at its last Assembly, passed a motion which can hardly be regarded as pointing to less than the ultimate downfall of the existing State Churches, on the ground of the errors which they include and tolerate; and the other, at its last Conference, though not committed by any formal resolution in the same direction, showed by the inauguration of a wholly new line of educational policy, and by other sufficiently distinct acts and utterances, that it was not far removed from disestablishment action. The impulse given to the general movement by such accessions must be great, and no political blunder could be greater than to attempt a defence or reconstruction of the Established Churches on grounds of indifference to truth, which excite more than over its old antagonists against it, and rally so many new ones to their side. Even if the Establishment could make out a greater numerical following than in either country it is possible to do, it would be hopeless to think of maintaining for ever such institutions in a state of monopoly and privilege, from which vast masses of the population, equal in intelligence, in religious zeal, and in political rights, were by their strongest religious convictions dobarred, and to which they were inflexibly opposed. More especially is this the case when men are generally awakening to the conviction that their conscience is not absolved by simple separation from a system in which they can have no part. Many, from love to peace and quietness, would be thankful to end with such a protest: But the State Church system, as national, involves Nonconformists in all its liabilities, and, from regard to truth, they cannot allow a theory which is based on its dishonour to gain national recognition and permanence.

"It is not believed that multitudes of earnest men within both establishments can be satisfied with the line of defence which is now alone possible. They feel the solemn claims of truth, and practically elsewhere obey them in a way which constrains admiration and reverence. Hence they must be hurt and wounded by the postponement of truth here to other exigencies, and by a scheme of things which makes their own testimony, however faithful, a mere accident, however large, in an organised system of latitude and uncertainty. That system cannot last where many a Churchman has more sympathy, in all vital doctrines for which he lives and struggles, with the Nonconformist outside, than with leading names in his own communion, and where, as has lately been witnessed, an appeal can be sent for Nonconformist help against internal superstition and error. The cure can only come from a complete change of position and of national arrangements, through which we shall cease to weaken truth by false props and alliances, and to countenance error by unfair privileges and bounties, and through which also, by taking the greatest bar to Christian union out of the way, we shall be able to reconstruct, according to spiritual affinities, our now divided Christianity, and make it powerful, as it never yet has been, by its own unfettered energies for the conservation and diffusion of a pure gospel in our land."

To have necessities but no supply, is the case of those in hell. To have necessities supplied by means of the creatures is the case of us on earth. To have necessities supplied immediately from God is the case of the saints in heaven. To have no necessity at all is the prerogative of God himself.—Daxton.

God causes us to promise in time of peace what he exacts from us in time of war; he enables us to make out abandonments in joy, but he requires the fulfilment of them in the midst of much bitterness. It is well for Thee, O Love! to exercise thy rights. Suffer as we suffer, we will not return to self, or if we may because we have done so, the remedy for the evil is to devote ourselves afresh with an enlarged abandonment. Strange mistake, the cure of which is to be found in a word. O Love! make me to be what I am with you, and I do only thy will.—The Convent.

Scientific and Aseful.

TO DRINKERS OF SPIRITS.

Sherry wine having regained its old popularity and recalled from its banishment to the kitchen, the adulterators are busy in keeping up the supply. In England a number of persons are said to have died in consequence of indulgence in this particular tippie, even in moderation. "Pure" sherry recovers from 15 to 18 per cent of proof spirit before leaving Spain, and to this English bottlers are said to add enough to bring the proportion up to 20 per cent. Many-makers who quaff all this artificial alcohol will find their jollity but brief.

REMEDY FOR SORE THROAT.

Take one large red pepper, such as are grown for family use; steep it in half a pint of water, after which strain in a quart of molasses, adding a little vinegar; boil all together to a thin syrup; use this whenever the throat feels dry or disagreeable; if it be in the dead of night, it will soon soothe the throat (and not irritate) and warm it up well. If sharper than can be borne in the mouth, put it back near the palate with a spoon and swallow; apply outwardly a thin slice of salt pork, warming it up well with a little vinegar and pepper; apply as hot as can be borne on the throat; fasten the bandage that holds the pork over the head to draw the cold and inflammation up, and not about the neck as most people do.

DANDRUFF IN THE HAIR.

A correspondent asks by what means this nuisance may be prevented, and if it has made its appearance, how it may be removed. As is usual, it is much better to prevent than to cure. The prevention consists in the avoidance of sharp combs and brushes, and in daily bathing the head with cold water. Numberless cases of dandruff have been produced by scratching the head with sharp combs and brushes. If any one doubts it, let him try the same practice upon the back of his hand. He will find in a few days branlike scales closely resembling dandruff, thrown off in considerable quantity. When the dandruff already exists in the hair, it is to be removed by the same simple means which will prevent it. Certain heads doubtless are disposed to this branny excretion, but these constitute but a small part of the cases of dandruff.

TO KEEP CELLARS FROM FREEZING.

A friend of ours, who has tried it, says he prevents frost in his cellar by pasting the walls and ceilings over with a thickness of old newspapers, a curtain of the same material being pasted over the low windows at the top of the cellar. The papers were pasted to the bare joists overhead, leaving an air space between them and the floor. He reports that the papers carried his roots through last winter, though the cellar was left unbanked, and he is confident they have made the cellar frost-proof. Whatever paper is employed, it will be necessary to sweep down the walls thoroughly, and use a very strong size to hold the paper to the stones. It is not necessary to press the paper down into all the depressions of the wall; every air space beneath it is an additional defence against the cold.

HYDRATE OF CHLORAL.

The hydrate of chloral, which in 1859 cost eighty dollars a pound, so that each sleep produced by it could be reckoned at one dollar, is now advertised on the list of German chemical factory at about two dollars a pound. Such an enormous reduction in the price of a chemical product in so short a time has rarely occurred. Perhaps the only parallel case is metallic sodium, which, a few years ago, could not be had for two hundred dollars can now be made for seventy-five cents. According to Dr. Richardson, the secret use of chloral in England has become so great that the victims must be put in the same class as the opium eaters. In proof of the enormous consumption he states that during the last year and a half, four dealers have sold forty tons, sufficient to give narcotic doses to 36,000,000 people—in other words, every person in England could have had one good sound sleep out of the amount sold.

EATING WITHOUT AN APPETITE.

It is wrong to eat without an appetite, for it very plainly shows that there is no gastric juice in the stomach, and the nature does not need food, and not needing it, there being no fluid to receive and act upon it, it remains there only to putrify, the very thought of which should be sufficient to deter any man from eating without an appetite for the remainder of his life. If a tonic is taken to whet the appetite it is a mistaken course, for its only result is to cause one to eat more, when already an amount has been eaten beyond what the gastric juice is able to prepare. The object to be obtained is a larger supply of gastric juice, not a large supply of food; and whatever fails to have any efficiency towards the cure of dyspeptic diseases. The formation of gastric juice is directly proportional to the wear and tear of the system, which it is to be the means of supplying, and this wear and tear can only be the result of exercise. The efficient remedy for dyspepsia is work—out-door work—beneficial and successful in direct proportion as it is agreeable, interesting and profitable.—Hall's Journal of Health.

He who can look up to his God with the most believing confidence is sure to look most gently on his fellow-men; while he who shudders to lift his eye to heaven often casts the haughtiest glances on the things of earth.

Porpoise complaints, says an old writer, are like unto a new cart, which creaks and groans even while it has no burden but its own wheels; whereas that which is long used and well oiled goes silently away with a heavy load.

Do not aim at being considered a great preacher; do it simply as God's will and your duty. A Bishop's fatherly sermon is worth more than the most elaborately got up discourses of other men. His sermon should be about practical matters, not studied or curious, his words simple and unaffected; his actions natural, not studied; and that in his words be few, they will be more powerful.—The Convent.

Opening of the New Knox's Church, Ottawa.

This remarkably fine structure, dedicated to the worship of almighty God, was opened for the public services of the Presbyterian Church of Canada on the 18th inst.

Externally and internally this church edifice is a credit to the city. The extreme dimensions are,—width 66 feet, and length 132 feet. It has two towers, one with a tall and elegant spire, and the other handsomely tapered off at only a few feet above the stone work.

The morning and opening service began by the giving out of the hundredth Psalm.

The Rev. Mr. Wardrop made a most impressive prayer, and afterwards read from the first Book of Kings, beginning with these words of the 8th Chapter: "I have surely built thee an house to dwell in."

The singing of the 27th Psalm was next proceeded with, a second prayer offered up, and the important and impressive preliminary services over.

THE SERMON.

Mr. Wardrop preached a very able sermon from these words in the 6th Chapter of Isaiah:—"Mine house shall be called an house of prayer for all people."

God, said the reverend gentleman, is the hearer and answerer of prayer, and there is a sublimity in the bringing of one's self, as it were, into direct communion with the Maker and Preserver of the universe, which is more particularly experienced by those who continually delight in it.

The discourse might be divided into three parts:—First, the Church or place of public worship was called "My house" or God's house, an edifice particularly dedicated to the service of the Almighty, secondly it was called "My house of prayer," and it was further styled—"My house of prayer for all people."

In illustration of the term "My house" it is within the knowledge of everyone that those of this world who live in grand structures, elegantly furnished, and having all the surroundings of luxury, look upon it in the pride of their hearts, and exultingly say "this is my house."

Not only was prayer seemly in public, but it had been alleged, as those who read the periodicals of the day well know, that it should be the chief feature in church services. Prayer, oral and vocal, such, in the latter case, as the offering up of praise to the Most High, in psalms, hymns, and versified paraphrases of scripture was undoubtedly of the first importance if the heart were in it.

rich, and the powerful, who were called, so much as the meek and lowly. The foolishness of the Christian preacher was of more value than the wisdom of the most learned of those who knew not God; that which seemed to men of great intellect to be foolishness, might be looked upon as the wisdom of God.

The Church of the living God he might say was open to all, and it would be an outrage to think of having churchism—one building erected for the public worship of God to be wholly possessed and occupied exclusively by the merchant, another by the artisan, and a third by the farmer.

AFTERNOON SERVICE.

In the afternoon the Rev. Prof. McLaren, of Toronto, preached an eloquent sermon, taking for his text the words, "For this saith the Lord of Hosts; Yet once it is a little while, and I will shake the Heavens, and the earth, and the sea, and the dry land, and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts."

After describing the encouragement held out to the people by the Prophet to prosecute the building of the first temple by the promise of greater glory to the second, the preacher went on to picture the grandeur and magnificence of the Temple, planned and carried out by Solomon, the wisest monarch that ever sat on the Throne of Israel, having under him the most skilled workmen, and sparing no expense to make it a fitting place for the worship of God.

The preacher described in eloquent terms the condition of things prior to the coming of Christ, the desire of the Heavens for a deliverer, the coming of the Magi or wise man of the East, showing that they had some definite revelations of the coming Messiah. He then portrayed some of the circumstances which attended the advent of Christ. It affected the State as well as the Church, each as well as Heaven. It swept away everything that was corrupt. Old things passed away, and everything became new.

In closing the Reverend Divine expressed the joy he experienced at witnessing the completed edifice.

they were that day assembled, and trusted that in that house they would receive a large measure of the goodness and grace of God and in conclusion reminded his hearers that that it was not in its material splendour but in its spiritual power that the real splendour of the church existed.

After service the ordinances of baptism was dispensed.

EVENING SERVICE.

At the evening service the handsome edifice was filled to overflowing with an attentive and devout congregation. The sermon was preached by the Rev. Principal McVicar, of Montreal, who chose for the text the words "work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure," Philippians, Chap. II, verses 12 and 13.

He pictured in glowing language the condescension of Christ in coming upon the earth to save lost mankind, his humility while upon earth, preaching and going about doing good, and lastly his exaltation at the right hand of God. The text divides itself into two parts, first, the fact that God worked in you, and secondly in view of these indisputable facts, therefore, work out your own salvation with fear and trembling, because God worketh in you.

R. A. REEVE, B.A., M.D., OCUList & AURIST, 22 Shuter Street, corner of Victoria, TORONTO

CANADA STAINED GLASS WORKS, EST. 1858

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1871-72. Ecclesiastical and Domestic Stained Glass Windows executed in the best style.

VICTORIA WOOD YARD, 23 and 25 VICTORIA STREET, AND COR. QUEEN AND HIGH STREETS. All kinds of Coal and Wood on hand and for sale at lowest rates.

CANADIAN RAILROAD LAMP MANUFACTORY, 56 Queen Street West, Toronto.

J. BOXALL, MANUFACTURER AND DEALER IN RAILROAD CAR FURNISHINGS, LOCOMOTIVE HEAD LAMPS & BURNERS, Tail, Switch, Gauge & Signal Lamps, Sperm & Coal Oil Hand Lamps

Coal and Wood Stoves of every Description,



BLYMYER MANUFACTURING COMPANY, Successors to Blymyer, Norton & Co., Cincinnati, O. Office and Works 604-601 West Eighth St.

GRAND DESIDERATUM.



A NEW, LIGHT, DURABLE, AND DESIRABLE SPECTACLES,

Long practice in the use of Spectacles has convinced me that the want of a pair of good eyes is a hindrance to the most useful and profitable part of our lives.

GROCERIES.

JAMES SHIELDS & CO., IMPORTERS OF

GROCERIES, AND MANUFACTURERS OF BISCUITS AND CONFECTIONERY.

Corner of Yonge and Temperance Sts., TORONTO.

W. J. ARMSTRONG, PHOTOGRAPHER, 53 King Street East, OPPOSITE TORONTO STREET

PROSPECTUS FOR 1874—7th YEAR.

THE ALDINE,

An Illustrated Monthly Journal, universally admitted to be the handsomest Periodical in the World. A Representative and Champion of American Taste.

NOT FOR SALE IN BOOK OR NEWS STORES.

THE ALDINE, while issued with all the regularity, has one of the temporary or timely interest characteristic of ordinary periodicals.

ART DEPARTMENT, 1874. The illustrations of THE ALDINE have won a world-wide reputation, and in the art circles of Europe it is an admitted fact that its wood cuts are examples of the highest perfection ever attained.

THE CHRISTMAS issue for 1874 will contain special designs appropriate to the season, and will surpass in attractiveness any of its predecessors.

Premium for 1874. Every subscriber for The Aldine for the year 1874, will receive a pair of chromos.

These chromos are in every sense American. They are of an original American process, with material of American manufacture, from designs of American scenery by an American painter, and presented to the public by the first and best American Art Journal.

Very respectfully, THOS. MORGAN.

Messrs. James Sutton & Co. Gentlemen—I am delighted with the proofs in color of your chromos. They are wonderfully successful reproductions by mechanical process of the original paintings.

Very respectfully, THOS. MORGAN.

These chromos are in every sense American. They are of an original American process, with material of American manufacture, from designs of American scenery by an American painter, and presented to the public by the first and best American Art Journal.

Very respectfully, THOS. MORGAN.

Messrs. James Sutton & Co. Gentlemen—I am delighted with the proofs in color of your chromos. They are wonderfully successful reproductions by mechanical process of the original paintings.

Very respectfully, THOS. MORGAN.

These chromos are in every sense American. They are of an original American process, with material of American manufacture, from designs of American scenery by an American painter, and presented to the public by the first and best American Art Journal.

Very respectfully, THOS. MORGAN.

Messrs. James Sutton & Co. Gentlemen—I am delighted with the proofs in color of your chromos. They are wonderfully successful reproductions by mechanical process of the original paintings.

Very respectfully, THOS. MORGAN.

These chromos are in every sense American. They are of an original American process, with material of American manufacture, from designs of American scenery by an American painter, and presented to the public by the first and best American Art Journal.

Very respectfully, THOS. MORGAN.

Messrs. James Sutton & Co. Gentlemen—I am delighted with the proofs in color of your chromos. They are wonderfully successful reproductions by mechanical process of the original paintings.

Very respectfully, THOS. MORGAN.

These chromos are in every sense American. They are of an original American process, with material of American manufacture, from designs of American scenery by an American painter, and presented to the public by the first and best American Art Journal.

Very respectfully, THOS. MORGAN.

Messrs. James Sutton & Co. Gentlemen—I am delighted with the proofs in color of your chromos. They are wonderfully successful reproductions by mechanical process of the original paintings.

Typographical.

BOOK AND

JOB PRINTING,

BOOK - BINDING

OF ALL KINDS.

Done at the British American Presbyterian OFFICE,

102 BAY STREET

TORONTO.

Remember the above announcement and favour us with your patronage.

ACCURACY, NEATNESS, PROMPTNESS, assured to all.

Proofs carefully read, work done quickly, and your package sent by the first train.

CARDS, CIRCULARS, TICKETS, BILLS

SERMONS

CATALOGUES, MINUTES OF PRESBYTERIES

SYNODS, BLANKS, LETTER HEADS, BILL HEADS

ILLUSTRATED, EMBELLISHED OR PLAIN.

Particular attention paid to

BOOK WORK

ALSO TO

PRINTING IN COLOURS

We ask our friends, far and near, to give us their patronage.

Our facilities enable us to do the work on terms as favorable as any parties can give you

Work sent to any place, however distant.

We will Express or Freight charges to any place where there is an Express or Rail Road Office. Will send to any Post-Office.

Write the matter to be printed on only one side of the paper, and in plain letters and figures.

Give your directions in plain language, stating whether or not you wish the proof sent to your collection.

JAMES SHIELDS & CO., Publishers, 62 Eldon Street, New York



Clothing.

GOLDEN THE LA FIRST-CLASS GL IN TOR CLERGYMEN'S SUI AND REA TEN PER CENT. DIS 128, 130, and 132 PETLY & DIN

SCOTCH LAMB'S WOOL UNDERCLOTHING I

CRAWFORD & SMITH

Leg to intimate that they have received, ex steamship Polynesia, direct from the manufacturers, 2

ONE CASE VERY FINE

LAMB'S WOOL SHIRTS & DRAWERS, Also special lot of very heavy

Scotch Winter Merino Shirts, Drawers and Socks,

Manufactured especially for this market. The attention of gentlemen is directed to this lot, as they are not to be found elsewhere.

91 KING STREET EAST.

New Advertisements.

Canada, Province of Ontario, } In the County Court of the County of York.

In the matter of James Leuthan, an Insolvent Take notice that on Wednesday, the fourth day of March, A.D. 1874, the undersigned will apply to the Judge of the said Court for a discharge under the said Act.

BIGELOW & HAGLE, His Attorneys ad litem Toronto, January, A.D. 1873.

BLAIKIE & ALEXANDER, 10 KING ST. EAST, TORONTO.

WILLIAM ALEXANDER, JOHN STARR, LAWRENCE BUCHAN Members of the Stock Exchange, BANKERS

STOCK BROKERS & FINANCIAL AGENTS Stocks, Bonds, Debentures, &c., bought and sold. Money loaned on Mortgage. Negotiations for Investments made. Agents for Canada Guarantee Co., and Scottish Amicable Life Insurance Co.

\$5 TO \$20 per day. Agents wanted! All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, that at anything else. Particulars free. Address G. STINSON & CO., Portland, Maine.

La Grace.

THE MATTELLS for this Elegant Game consisting of Four Throwing Boats and Two Rings, are being manufactured and sold for 60 Cents by ARSHALL.

The Household Panacea and Family Liniment is the best remedy in the world for the following complaints, viz.: Cramp in the Limbs and Stomach, Pain in the Stomach, Bowels or Side Rheumatism in all its forms, Bilious, Colic, Neuralgia, Cholera, Dysentery, Colds, Fresh Wounds Burns, Sore Throat, Spinal Complaints, Sprains and Bruises, Chills and Fever, Purely Vegetable and All-healing, For Internal and External use. Prepared by CURTIS & BROWN, No 215 Fulton Street New York, and for sale by all druggists.

Official Announcements.

MEETINGS OF PRESBYTERIES.

PARIS PRESBYTERY - Meets in Ingersoll, and within Erskine Church there, on the last Tuesday of February, at 2 p.m. Conference on the state of religion in the evening.

SHIMCOE - The Presbytery of Shimcoe will meet at Barrie, on the first Tuesday of February, 1874, at 11 a.m.

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

TORONTO - In Knox Church, Toronto, on the 1st Tuesday of February, at 11 a.m., when Session Records will be called for.

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

HEBON - At Clinton, on the second Tuesday of March, at 11 a.m.

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

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

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporality Board and Sustentation Fund - James Croll, Montreal.

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

French Mission - James Croll, Montreal. Juvenile Mission - Miss Macfarlane, Kingston, Ont. Manitoba Mission - George H. Wilson, Toronto. Scholarship and P. r. s. y. Fund - Prof. Ferguson Kingston.

Clothing.

GRIFFIN. THE LA RGEST OTHING HOUSE ONTO. TS MADE TO ORDER DY-MAD COUNT ALLOWED King Street East. EEN, Managers.

R. J. HUNTER & Co CLOTHING MERCHANTS, &C.

WE KEEP ONLY GOOD SOUND GOODS

All orders receive our personal attention, and are executed PROMPTLY AND PROPERLY. Gentlemen in the country should call when in Toronto and leave their measure, from which they could order at any time.

We also keep on hand a complete stock of Shirts, Collars, Cuffs, Scarfs, Hosiery &c., &c., &c.

Ready - Made Clothing

R. J. HUNTER & Co, COR. CHURCH AND KING ST. TORONTO.

HEART AND VOICE

Instrumental Music in Christian Worship not Divinely authorized, By REV. JAMES GLASGOW, D. D.,

Irish General Assembly's Professor of Oriental Languages. 1 Vol. \$1.00. Mailed free.

James Bain, Bookseller, King-St. East, Toronto.

THE SUBSCRIBER

Has just received another large supply of Prof. Witherow's highly popular books.

THE APOSTOLIC CHURCH. What is it? CHRISTIAN BAPTISM; Its Mode and Subjects. Price 15 cents each; mailed free 18 cents.

James Bain, Bookseller, King-St. East, Toronto.

THE LATEST, THE GREATEST, THE BEST TUNE BOOK FOR CHURCH CHOIRS of all denominations. Price, \$1.50. Per dozen copies, \$13.50. One Sample Copy, sent by Mail, \$1.25. LEE & WALKER, 222 Chestnut Street, Philada.

NEW WORK BY PROF. WITHEROW

In the Press, and will shortly be published, on 25th November.

THE NEW TESTAMENT ELDER, his Office Powers and Duties. Price 15 cents each; mailed free 18 cents.

James Bain, Publisher, King-St. East, Toronto.

BUCKEYE BELL FOUNDRY.

Established in 1837. Superior Bells of Copper and Tin, mounted with the best Horary Hangings, for Churches, SCHOOLS, FARM, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCKS, CHIMES, ETC. Fully Warranted. Illustrated Catalogue Sent Free. VANDUZEN & TIFT, 102 and 104 East Second Street, Cincinnati.

NO DUTY ON CHURCH BELLS

S. A. COGHILL,

Manufacturers and Importers of UPHOLSTERY AND

CABINET GOODS,

157 King Street West, Toronto,

Take this opportunity to inform the public that they have on hand the largest and most varied assortment of

BEDROOM SUITES,

Of any other Establishment in Ontario. DRAWING ROOM SUITES of the latest style, which they are prepared to sell for Cash at the lowest possible figures, or exchange for other styles. This is an opportunity never before offered to those who wish to modernize their Drawing Rooms.

S. A. G. & Co. have also on hand a great variety of all descriptions of Furniture, Statuettes or other Ornaments.

BOOK AGENTS WANTED. 500.

ACTIVE MEN AND WOMEN WANTED. It is immediately to sell our popular new Book "The Latest Sermons by the Great Living Preachers." By Wm. F. Fowler, Puncheon, L. L. D., Henry Ward Beecher, L. L. D., and Charles Haddon Spurgeon, D. D., with correct Portrait and Biography of each divine. No book published can do more to sell like this. Agents required 20 to 25 names per day. This is your best opportunity for profitable employment for the fall and winter. Send for terms at once and secure good territory. Address A. H. HOVEY & Co., Publishers, 34 King-St. West, Toronto, Ont.

Books.



IMPORTANT NEW BOOKS.

Autobiography and Memoir of the late Dr Guthrie. - Vol. 1. \$2.00. Personal Recollections of Mary Somerville. - With selections from her correspondence. \$2.50.

The Hugonots of France after the Revocation of the Edict of Nantes. - By Samuel Smiles. \$2.00. Handbook of Moral Philosophy. - By the Rev. Henry Calderwood, M. A., Professor of Moral Philosophy, University of Edinburgh. Third thousand. \$1.75.

Popular Objections to Revealed Truth considered. - Being the third series of the Christian Evidences Society Lectures. \$1.00.

The Relations of the Kingdom to the World. - By the Rev. J. Oswald Dykes, D. D. \$1.00.

The Genius of the Gospel. - A Homiletical commentary on the Gospel of St. Matthew. By David Thomas, D. D., editor of the Homiletist. \$3.25.

The Healing Waters of Israel; or the story of Naaman the Syrian. - By Rev. J. H. Macleod, D. D. \$1.25.

Blending Lights; or the relations of Natural Science, Archaeology, and History to the Bible. - By Rev. Wm. Fraser, D. D. \$1.75.

The Church in the House. - A series of sermons on the Acts of the Apostles. By Rev. Wm. Arnot. \$1.50.

Detached Links. - Extracts from the writing and Discourses of Joseph Parker, D. D. \$1.50.

Book of Prayers for Family Worship. - By the Rev. Professor Gregg, M. A., Knox College. \$1.00.

Exordium. - With an explanatory and critical commentary. By F. O. Cook, M. A. From the Speaker's Commentary. \$1.50.

Sermons and Lectures of the late James Hamilton, D. D., etc. \$1.25.

The Study of Sociology. - By Herbert Spencer. \$1.50.

Critiques and Addresses. - By Thomas Huxley, M. D., F. R. S. \$1.50.

Memoir of Lord Haddo in his latter years. - 6th Earl of Aberdeen. - 6th edition. \$1.00.

The Best Methods of Constructing Modern Indefinite. - By Theodor Christlieb, Ph. D., D. D., etc. 75 cents.

The Abominations of Modern Society. - By the Rev. T. DeWitt Talmage. New edition. 45 cents.

Getting on in the World; or Hints on Success in Life. - By William Matthews, D. D. \$1.75.

WILLING & WILLIAMSON, Booksellers and Stationers, 12 KING STREET EAST, TORONTO.

Groceries.

IF YOU WANT THE BEST AND CHEAPEST GREEN AND BLACK TEAS,

Sold in Canada, call on or send your orders to the

VICTORIA TEA WAREHOUSE

The oldest and most reliable Tea Store in the Dominion, 93 King Street East, (SIGN OF THE QUEEN), And 258 Yonge Street, Corner of Trinity Square.

Where you can select from a Stock of over 3,000 packages, comprising over 50 varieties, grades and mixtures put up in 10, 15 and 20 lb. Canners and Caddies, at the prices given in lists, and also in original packages of 20, 40 and 60 lbs., at the

LOWEST WHOLESALE PRICES

GREEN TEAS.

Table with 3 columns: No., Name, Price per lb. Includes items like 1 Hyson Tw. key, 2 Fine Moyuuo Young Hyson, 3 Superior, etc.

BLACK AND MIXED TEAS.

Table with 3 columns: No., Name, Price per lb. Includes items like 26 Fine Breakfast Congon, 27 Superior, 28 Extra Kalsoo, etc.

SOLUBLE COFFEES

Made in one minute without boiling, put up in 2, 10 and 20 lb. tins, at 25 and 50c. per lb.

Guaranteed superior to all others. All orders by mail and otherwise punctually attended to. 25 lbs. of Tea and upwards shipped to one address to any Railway Station in Ontario free of charge.

EDWARD LAWSON, The Pioneer Tea Merchant of Toronto

Mus.

MASON & CABINET

For Churches and

THE ONLY American Musical Instrument of such extraordinary and recognized excellence as to command a wide sale in Europe, notwithstanding competition there with products of cheap labor.

ALWAYS awarded highest premiums, including the MEDAL AT THE PARIS EXPOSITION, besides having been preferred above all the other Organs at the Industrial Exhibitions in America.

UNIVERSALLY recommended by eminent Musicians, as possessing excellencies not attained in any others. See opinions of ONE THOUSAND MUSICIANS in Testimonial Circulars.

ILLUSTRATED CATALOGUE and TESTIMONIAL ORGANS, which may save purchasers from disreputable instruments or payments of high prices.

MASON, J. H., GENERAL HARDWARE.

HARDWARE.

RODGERS' Ivory handled Table and Dessert Knives.

RODGERS' Sotts, Carvers and Steels.

ELECTRO-PLATE Table, Dessert, and Tea Spoons.

Table Mats, Tea Bells, &c., &c., &c.

RICE LEWIS & SON, HARDWARE MERCHANTS, TORONTO.

H. STONE, UNDERTAKER,

347 Yonge Street, Toronto

Funerals furnished to order. Fish's Metallic Burial Cases always on hand. Refrigerators and Coffins supplied when required.

J. YOUNG, UNDERTAKER,

351 YONGE ST. TORONTO.

Funerals furnished with every requisite Agent for Fish's Patent Metallic Burial Cases

PIANOS.

THE MATHUSHEK Is endorsed by the most noted artists of the day as the BEST PIANO MADE.

THE FISHER, THE BEAUTY

Is thoroughly made, and a most delightful Parlour Instrument.

Seven octave, overstrung, rosewood, all round corners, three mouldings, back finished like front, carved legs, at \$225. Endorsed by Jules Bonedict, Pianist to the Queen, Thalberg, &c., and awarded gold medal at the Rensselaer Institute.

PRINCE ORGANS,

The best in the market. All Instruments WHOLESALE and RETAIL, and warranted five years. We are in a position to supply local dealers in every part of the Dominion at manufacturers' lowest wholesale prices.

NORRIS & SOPER ADELAIDE-ST. TORONTO.

YORKSHIRE CATTLE FEEDER

For fattening and bringing into condition Horses, Cows, Calves, Sheep and Pigs - used and recommended by first-class Breeders. Milk Cattle produce more milk and butter.

It fattens in one fourth the usual time, and saves food. A DOLLAR BOX CONTAINS TWO HUNDRED FEEDS.

HUGH MILLER & CO., Agricultural Chemists, 167 King St. East, Toronto. For sale by Druggists everywhere.

TICKS ON SHEEP.

Miller's Tick Destroyer promotes the growth of the wool, destroys the Ticks, and improves the condition of the animal. A box will clean 20 sheep or 60 ewes. Sold by Druggists and Storekeepers.

HUGH MILLER & CO., Proprietors, Toronto.

D. S. KEITH & CO., PLUMBERS, GAS & STEAM FITTERS BRASS FOUNDERS AND FINISHERS,

Manufacturers of PETROLEUM GAS WORKS, Engineers and Plumbers' Brass Work, &c., Conservatory and Green House Heating.

Importers and Wholesale Dealers in Iron and Lead Pipes and Plumbers' Materials.

109-KING STREET WEST, TORONTO

Musir.

HAMLIN ORGANS.

the Family Circle,

EXCLUSIVELY employing several important improvements, and embracing every real improvement.

THE MOST EXTENSIVE and complete factories in the world, producing better work at less cost than otherwise possible.

PRICES as low as consistent with scrupulous employment of only best material and workmanship. Ministers and Churches liberally dealt with.

CIRCULAR, with important information about appointment in purchase of 'superior or world-sent free.

& NEWCOMBE KING STREET EAST, TORONTO.

CHINA AND GLASSWARE.

CHINA HALL

71 King St. East, Toronto.

Wholesale and Retail of Glass, China, and Groceries now in stock

China Breakfast and Tea Sets, Dinner and Dessert Sets, Chamber Sets and Bottles, Fancy Table Jugs, in Stone and Terra Cotta, Fancy Cheese Covers and Dish-covers, Bohemian Ornaments, Victoria Vases and Lustres, Parian Statuary and Busts, Cut English Table Glass, Plated Goods and Trays, Irish Dolloo China

GLOVER HARRISON, Boots and Shoes.

R. MERRYFIELD Boot and Shoe Maker,

190 YONGE STREET. A large and well assorted Stock always on hand.

ALEX. GEMMELL, BOOTMAKER,

Sign of the "Golden Boot" 97 KING STREET, WEST, Has in Stock a very large assortment of Gentlemen's Sewed Boots, Home Made. First-class English Boots at reasonable prices.

Medical and Dental.

R. G. TROTTER, DENTIST,

63 King Street East, Opposite Toronto Street Toronto, Ont.

J. W. ELLIOT, DENTIST,

Uses his own new PATENT FILLERS, EXTRACTORS, and MOULDING-FLASKS. 43 and 45 King-st. West, over E. Hooper & Co. Druggists.

JAS. BASTEDO, SURGEON DEN-

TIST, 34 King Street West, Hamilton, Ont. Residence - 73 Bay Street North where appointments can be made.

Engraving.

ENGRAVING ON WOOD SOCIETY SEALS PRESSES STAMPS BRANDS C. A. SCADDING 85 BAY ST. TORONTO.

Books.

BEAUTIFULLY ILLUSTRATED MONTHLY MAGAZINES FOR THE YOUNG

THE ADVISER - Religion and temperance THE BAND OF HOPE REVIEW - Religion and temperance. THE CHILD'S OWN MAGAZINE - Religious.

Each of the above costs 25 cents per annum for single copy; ten copies and under 100, 15 cents per copy; 100 copies and over, 14c per copy, including postage.

THE G. S. MESSENGER, 12c per copy to subscribers, when not less than 10 copies are taken. Send for Specimens.

T. J. CRAFTON, Montreal.

The "British Workman," "Cottage" "Child's Companion," "Children's Friend," "Infant's Magazine," and a variety of others at 4c. single