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A CANADIAN ABROAD.

A REMARKABLE TRACT.

During the course of lectures upon the

"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 tit 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

"That is strange, for you were so anxious

to get in. You were always a decent follow, 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

"Why, it was as plain a ticket as you over bought for a soirce or a public meeting in the City Hall and it had nothing

\$.....<u>3</u>

ADMIT THE BEARER.

A SINNER.

(Luko xviii. 18, 14.)

"Was that all?" "Yes. And what kept

me so leng 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

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

that wouldn't do. All well enough, but oven 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

1-9), and 'Him that cometh unto me I will in no wise cast out,' (John vi. 87), 'And yo

will not come unto me, that yo might have life, (John v.20), and those precious words, Whoseever will, let him take of the water

of life freely,' (Rev. xxii. 17). I looked again at that parable of the Pharisco 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 for given, 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

pulled out the old ticket, and without add-

ing a word, presented it. It was accepted

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 wel-

some you to the kingdom of Peace. Use no other plea for admission but that all-prevailing cry "a sinner." Do not add Metis, Quebec.

to call sinners to repentance,' and

a sinner as many of my neighbours.

written on it but the words:

rosbytorian.

Contributors and Correspondents. LEAVES FROM THE NOTE-BOOK OF

Reader! go thou and do likowise, and, as

The Union Question.

Pilgrim's Progress last winter in Edinburgh, by Rev. J. Wilcon, of Barelay Church, that Editor British American Presbytheran 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 Misgionaries," as Dr. Guthrie used to call him. One day he read to them the little tract "Admit the Bearer,—a Sinner," of which I endorse r copy for the benefit of your readers. Immodiately all the copies to be found in the city depots were bought up and orders left for many more. I afterwards came scross 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. Hetold 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 onquires 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 authoritatively decide what is the sense of those documents, whether the Church realready been largely blessed, and I shall be pudiate such an interpretation or not. glad if publication in your paper should 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 disingeniousness, I finally, and for the last time, sign myself give it still wider usefulness. It is as fol-

Plain Speaking.

Editor Britisu American Presbyterian.

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 politoso full of "nods and books and wreathed smiles'ar only hoodwinking them when they make such promises. But Chiniquy-who speaks from experience—says that no sconer 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 undermino 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 hes for that end. Well then, let us hear what for that end. one says about Protestantism who is still a Romish priest. I refer to Father Brian, a sinner as many of my neighbours. But the priest whose sermon, a few years ago, turned "from idels to serve the living and 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 a great excitement theroughout the Do-dying love of Jesus last February in this minion. In 1866, he published a work ontitled. "Instructions dogmatiques sur lo mariage chretien. It received the approbation of the late Archbishop Baillargeon of Quebec, and the late Bishop Cooke, of Three Rivers. On page 45 he thus speaks, "It is of the utmost importance to the utterly faise notions which are entertained even by many Catholics. "People are accustomed to look on Protestantism as a religion which has its rights. This is au error. Protestantism is not a religion— Protestantism has no right. It possesses (it a pour lui) strength and seduction. It is a religion which triumphs, it is an error of the millions who will meet us at the which flatters nature. Error cannot have coming of our Lord, and remind us of our lany rights; robelinon cannot have any negligence? There are many here who rights. Notther error nor rubellion exempts pray daily for the Lord to send forth more from any duty. Robellion has a strict duty laborers. Brethren in Canada and other from any duty. Rebellion has a strict duty to fulfil, that duty is repentance, it is return, it is submission to the Church. Er- | nevertheless the ery is, 'Come over and help

> 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 proporty or even life. Romanists pre-tend that such doctriaes are no longer held by their Church. But the dectrine of Father Brian that Protestantism has no right, is in perfect hermony 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 Rome shows her teeth and claws world. only in proportion as circumstances war-

Yours iruly,

your righteensness ner your rependancs, 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."

God is true, thou also art justific ..

Sin,-Your readers have had enough of the discussion between Mr. Middlemiss and your humble asrvant. I have no wish to protract it any further. The thing to me seems in a nutchell. The Headship of Christ, as at present discussed, is the right of Mr. Middlemiss would allow inter

Church rulers to administer the affairs of Christ's Church without external intervenvention 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 '75? 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 how to the decision and interpretation of the Church, but take the two bases to Casme to see what interpretation he would give to aspiritual document, the meaning put on of which by the supreme spiritual court recognized, involved at the best but an error of judgment, and neither malice nor erime. 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

> Yours faithfully, A PRESBYTHRIAN.

Sir,-Many parents who call themselves Protestants, but who are so only in name, ror should cease to be obstinate, and at least give place to truth.

F. Fanwick.

OHIMA.

LETTER FROM REV. Q. L. MAC AX.

REV. WM. McLAUEN-My Dear Bro. : Rev. Wet. McLaurs—My Dear Bro.:—
I have just returned from a journey of fifteen days inland, during which hole I travelled nearly 200 wides, and preached the gospel in many villages. I spent several days at the stotions up this river, and found the cause prospering. Go-ko-khin (the first chapel opened) stands at the base of the hills, and the terminus of a long vallay which lies between them, and is no more than five mixutes walk from the southern branch of the Tamsui river. From this branch of the Tamsui river. From this point one of the richest plains in northern ormesa 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-khm 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 ar rangement 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 re-markable how familiar he is with the Scriptures. He mosts with these who can attend every morning and evening, and preaches twice on Sabbath. At Go ko khin, from twice on Sabbath. At Go-ko-khin, from ten to fifteen old women attend every Lord's day, and, according to custom, sit bohind a partition so as to be unobserved by men. They also meet every Wodnesday for prayer and instruction. One of them sixty years of age (with little bandaged feet), is exceed ingly zealous and devoted. With staff in hand, and little grand-child by her side, she goes throughout the neighbourhood, bidding those of her own say to come and hear the 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, re should by all means put forth every effort to teach them the only way of salvation. In this way a good foundation can effort to teach them the only way of salva-tion. 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 main-tain: still they are the receding, and the tain; 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 mailand; how important to most idelators 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 time to have already passed under my notice. A young man came to Tamsus from Charchew, and is bearing testimony to the truth. He tells the people how, around his home, men and women have place. He crossed the channel to see his parouts, and while there his father died and through his influence many idulatious curmanus were amitted at the funeral. Before leaving, he induced his mother to travel to the city to hear the gospel, and she re-turned 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, i.e. asked of trials. With tears in his eyes, he asked me if his his father was lost. I told him there is no hope for those who die out of Jesus. He roplied, "I wish I had had knowledge of the way of life sooner." What Christian lands cannot hear their voice . Holp 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

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

I am over years sincerely. G. L. MACKAY. Formosa, Tamsui, Oct. 28rd, 1878.

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 bur-den 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 Burnon American Presentation Sin, The following in 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 vacuat about two years. The salary offered was \$650,00 without a manse. Ques -How is it that you have been so long in getting a minister settled user you? Ans - We could not got 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 he despised " Ques -"How is it that you have been so long in deciding when you had so many candidates who were all suitable ?' Ant.-"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 sont to us for two Sabhaths 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 saving .- 'Now. I hope the next one they sond 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 charges that we saw some-thing must be done, and one of our mem-bers happened to see one of the Professors of Knox's College, and told him who had been preaching for us last. The Professors 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 propared to call a minister, gregation 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 suproficial 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 atomaty 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 officer 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 endeaver to show that it is equally so to ministers.

D. McNavanton. Kemble, Jan. 23, 1874.

"Philos" and Tetotalism.

Editor Brivish American Preserverian My Drin Sit, I have read the commu meation of Philos in your paper of the 30th uit. He seems to be very much atraid 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 G. P. Church auvocate 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. Ho thinks he is all right on the drink question, because he claims to have the sympathics and opinion of Professor McLaron 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 from 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

clubbsh. The only thing he can produce to support the position he has taken in the opinion of a "beloved official of the U. P. Church on the use of wines and Sabbath driving at London." And this "beloved official" keeps wine in his house "for the accommodation of those aconstomed to use it. Just so ! The beloved offic ! is a wine drinker hamelf, and when Thilos" visits him he takes a glass or more! Such "experience" has danned 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 anceathed? Let"Philos"make toototalism a termiof daily life, and no minister in the C. P. Church will trouble him about making it a term of commanion. He needen t 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 belov-ed official of the U.F.Church we shall never cease to warn them that such opinions are sending hundreds in Ontario yearly to ruin. Thiles comes before the public asia temperance man, while he holds the dagger of a Judas 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 totalism alternating 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, tectotalors in the family and in the Church separating themselves from those who tamper with strong drink! This is the blackest charge that the injenuity of Philos could manufacture against Hectothiam! Well, I have seen strong drink separating families and Church members, and sonding 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 new upon earth, and in hell! "Abstain from every appearance of evil" is the only safe ground to stand upon. Both Church and State feet that strong drink-like a cancer-is preying upon the vitals of our country.

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 Doctrino of the Headship of Christ fully discussed and applied in chapters viii. and ix of the Scriptural Form of Church Govern ment, an explanative treatise on Presbyterianism by Rov. C. C. Stewart, M. A., [of

Owen Sound. Yours respectfully, RULING ELDER.

Revival Preaching,

Our matured conviction is that the great thing needed at present is not so much revival sormons or revival prayer meetings as revival truth; and as the very essence of that truth is "the Gospel of God concorning 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 of the word, and internally in its spiritual application, to the all sufficient and infallible officacy of "the precious blood of Christ," Pot. i. 19,—that which is pre-emineutly 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 Gcd," Acts xx. 24. True revival is not obtainable by merely preaching about revival, but by constant preadamation of that val, but by constant proclamation of that all important truth, which is employed by the Holy Ghost to produce it—that "Christ also hath ence suffered for sins, the just for the anjust, that he might bring us to God,"

1 Fet. in. 18. He will prove the most effective preacher in bringing about a hely, 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. 8, 4, and I am convinced that the reason why so many ministers exhaust nearly all their converting power, (I mean instrumentally) during the first fan years of their ministry, while some continue to posses it, and finish their course with joy, is greatly owing to the former leaving the simplicity that is in Christ, and butaking themselves to serinonwriting about secondary matters, while the latter make "Christ Crucified" the "Alpha writing about secondary matters, while the latter make "Christ Crucified" their "Alpha and Omega." On that all the ministors 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 same souls in the carly days of their ministry! Were they to take a series of such text as Matt. xi. 28: Jno. iii, 16; Rem. 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 in right and experience to bear upon the exposition and enforcement of them, to preach from them with the Holy Chost, 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 Jenus.

"I Will Keop Thee."

Tana said de de l'est berp tu safety my detendeless sinced from sin sud ondless misery? building cond, i will keep thee.

But I am honexant and poor, let keedner keelts inst to Theo; box meres keelts will Thou he p mo?

Jesus. The of by the rich had brove; The poor in spirit blossed bo; will trust me, then, I will help then

3 . A. But, Lord, Marca de sper wound, An evilleart vithin fre found; his nature's emants with Theo; uneaded King, wit Thou beep me !

Trees. Of old thy and I behold, Not was with low and pity filled; I therefore died to set three free; For my own sake I will keep thes.

Seel. True I have proved Thy power, my God, And felt Thy efficacions blood; But am romains, though it I flee; Wilt Thou preserve backeliding me!

Before I wrought upon thy will I did the base transgression see And yet resolved I would keep theo. But thou shalt conquer be at length: Till then I will renew thy strength: Sin shall not have the victory. Only believe-I will keep thee.

Soul. Permit me once again to speak Sometimes Thy face in tears I seek, And oft a gloomy will I see, Cane't Thou be wroth, and yet keep me?

Time. Let, then, this answer theo suffice; Ly suger I do not chastise; Mora fervant ba thy cry, thy ples, And, as I live, I will keep thee, But if thou dost foreske thy God, Then I will visit with the rod : I may correct to a degree, Nevertheless, I will keep thee.

Soul. But all I feel temptation strong, And if my journey should be long. toar I shall dishonor Thee : Wilt Thou continue to keep me?

Jesus. Can Horsake My heart's delight? The oud is procious in my sight; I conquered death on Culvary, And from its sting I will keep thee. I will be near thy dying bud Amid the waves sustain thy head. My red, my staff, thy pass shall be. In perfect peace I will keep theo. I am the ark that goes before, To guide the pilgrim safe to shere; At my rebule shall Jerdan flee; In life, in doath, I will keep thee.

Soul It is enough, my Lord, my Love: Tue hills, the mountains, must remove, But I shall still unshaken bo Thy word is passed, Thou wilt keep me. -An Old Pom.

A Plea for the Bible.

It happened, a good few years ago, that the school-house of a poor, seaward parish on the west coast of Britain, fell into a on the west coast of Britain, let into a state of miserable decay. Windows were shattered, roof leaking, and still the clergy man of the parish cound not get the parents coused to repair the building. They admitted something ough to be done, but as they were poor and busy, the time never came for them to do anything. The man knew for them to do anything. The man knew his people, and being a man of resources, tell upon an expedient by which he thought he could eaten them with guile. They were a people that level God and honoured his Word above all books. One Sabbath while preaching he took up his parable in a fashion of his own, which new could safely mitate. He personified the Bible, put words into its mouth, and made it complain against the people of that parish that they had recated it with desrespect in allowing the rains and snows to fall on it in the misthe rains and enows to fall on it in the miserable, ricketty school house over the way. The parable touched a chord in the hearts of the simple-minded people. As for their children they were nardy, and not bred up to care much for rain or show, while the school-house was just as good as many of the rude cabins in which they lived with their parents. But with the Bible it was different. It was the word of God, it showed them the way to heaven, it comforted them in all their trouble, it deserved, there fore, decent treatment at their hands. It was, therefore, wrong, while the remedy was in their power, to allow the book of God to be buttered or stained by a leaky roof. Next week there was a general gathering of heads of families, and the old schoolhe so was put into a state of repair.

Do not we, in this province of Ontario. offer at times a greater indignity to the Word of God than by keeping a leaky roof over its head? It is not a greater indignity to the King's ambussador to keep him standing at the door refusing him admittance, than to admit him to a seat in the house, albeit the root is open to the rains of heaven, and the windows rattling in the ensements? Is it not worse treatment of the Bible to refuse it a place anywhere in the school, than to give it a place and allow it to take the accommodation that is going? If the paster's parable was strong against the leaky roof, what would it be against the closed door?

It is not our part to shut our public schools against a Book that has been such a true friend of our nation in its eventual history. It found us, long ago, idolaters and savages, and it gave no Curnitianity and civilization. It stood with as in the 16th contary, and gave as treatons in exeminge for the Roman bondage time mas cursed and crushed every thanna in karope that submitted to it. In the 17th contary it came again to our help and taught us to dony the arrogant protensions of our angle, and to assert in face of their armen forces the liberties of the church and of the people. In this 19th country we have as hard a battle as may that has ever been farget on our hunds, and simil we keep out in the sold the Extend who souls the car of the right guiternaum to arm of for the monto?

The Bible is patitled to a place in our public and high reheols in Ontario as an public and high cohools in Ontario as an invaluable con-penduan of tases, biography and history. "A child, "seys Goldwin Smitd, in a recent paper on the Moral Florient in Common School Education, "knows what it is to be good, the great thing is to make him desire to be good. And this is to be done, not so much by analy ang goodto be done, not so much by analying good-ness for him as by presenting to hom its image in a way to make it the object of his sucction. This may be done stiner by history, biography or by fiction.

The philosophy of history is hardly

yet in a condition to be presented to the young, but of the ethical part more raight he made by sample and terid descriptions of great characters and great events, each would fix them in the imagination and touck the heart.

Examples of private virtue will be furnished Examples of private virtue with a status by biography, and I believe that well written hives such as that model of hography, "Southey's Life of Nelson," make a real and lasting impression on the mands of the young." These are wise views and excellent suggestions, which point however inevitably in the direction of the Bible, as the book above all books, suciont or modern, which fulfils the conditions demanded in a book of history, and a book of biography for the young. Where in any other book in the world do we find the image of goodness better presented, so as to make it hvely and desirable to a child, than in the story of Joseph, of David, and of Jesus? Every child, however, deficient in parts and acquirements, can teel the beauty and pathos of the hie of Jesus, which, like a fine picture, or sweet music, or a magnificent mountain, speaks for itself to our common humanity. It we wish, self to our common humanity. It we wish, therefore, to bring in connect with the hearts of the young, great characters and great to quicken their rensibilities and direct their aspirations, let us put into their hands in every school in Ontario, not alone —they are good enough "their way—the tales of Hans Anderson, as Mr. Smith suggests, that the tales of Moses, and of Matthow, of Samuel, and of Luke; not the biography of Lord Nelsen, but the biography of l'aul and our Blessed Lord.

But why do we plead for the Bible in this fishion? Why do we appeal to men's gen-crosity and good foeling in this style, when we can take higher ground, and appealing to conscionce demand for this Book, in the name of its Author, a foremost place in our system of public education.

The Province of Ontario is Christian and Protestant. The founders and first settlers of the Province were Protestants. Our laws, founded on the common laws England, are Protestant. Our population, at least that portion of it to which the public schools belong, the Roman Catholics have their own separate schools), is Protestant, there being in Ontario, according to the last consus, only a small number of Jews and Ma-hometans, 19 Athersts, 239 Deixts, and 4,650 of no religon. In virtue of these facts we maintain that our schools are Christian, Protestant institutions. All institutions take the character and complexion of the people who found them, manage them, sustain them, and use them. Every acome the coak throws around particles of the character of the parent tree, and tends to develop itself after the parent germ. So every institution, set on foot by a Christian people particles of a Christian type and character in so far as its nature and aim permits. This must be specially and strongly true of schools for the education of Christian children. stitutions take the character and complextion children.

What is the real character of a public school? It is this. To parents of natural right belongs the education of their own children. But few have the skill, the learning and the leisure necessary for the work. Do ause of this 30 or 10 heads of families join, hire a teacher, and hand over to him the work which belongs to them, but for which they have not proper means, or time, or knowledge. Now if each of these Christian parents conducted the education of his own children, from 9 to 1 each day, in a room in his dwelling set spart for the work, he has no choice as to whether the Bible should be in that family school or not. As a Christian he is under law to Christ: and Christ says that parents must bring up their children, tas Tumothy was brought up, "in the nature and admonstron of the Lord," familiar with the Scripture from their childhood. But if these Christian parents agree to hand over their children to another, who, during the teaching hours, must stand in their stead with the children, how can they get rid of the responsibility of seeing to it, that that man is a Christian and the B.ble has a place in his school? Jows are very careful that the Old Testament should be taught in their public schools, and Mahometans are no less watchful as to the Korun. How can Chris-tians, therefore, answer to their Muster for their remissness as to His Book?

Education, in the true sense of that war is in truth impossible without the Bible The emment writer from, we have quoted the above, Mr. Goldwin Smith, says in the course of the same address-"No do I attach much value to any sight or furtive recognition of religion, in the way of deadorized prayer, or Scripture reading. It seems to better to say at once that the school is secular, and does not presume to meddie with things to which it cannot do justice. If Mr. Smith means by "the thougs to which it cannot do justice," the points of difference between the Protestant denotamations, then we agree with him. It were feelish to introduce any denominational destrine, into where all denominations meet. But accommation if differences are no mor religion than are clothes and shoes the man. The recent meeting of the Evangelicar amage in New York has piaced that poin beyon i dispute. But it Mr. Smith inex is that our public schools are to be secure in the sense of excluding the Bible and impressing, then we hold that this posi-tion is untensitie. To make the schools secular, in the sense of knowing mething atoms the Biber, is to banish the Lord's Procession the reduct, and the Pecchague, for they are parts of the Bible: to make toless wenter in that needs is to basish Cad turned, the wollings very fittle of Hem and Manusco, excepting while the Rib's tellester to make them seemen on that seeme le to |-- Lin Confife.

ranks there infidel, according to the profound truth Byron puts in the mouth of Satra, "Be ibut does not bow to God has bowed to mo." If a child is late to school the teacher can quote the School Act, if he steats he can quote Acts of Parliament, but steals he can quote Acts of Perliament, but at he lies and blaspictures, what shall the teacher quote? He may as well shut his mouth and quote nothing, unless be as allowed to quote the Biblo, and cite the offender into the presence of the Great Creator, who knows every thing, who forbids cursing, and who will surely punish the swearer and lim, unless he forsakes his sin.

"Imbuo a single generation," says a distinguished writer of our day, "wish all the knowledge of our times, and leave out the knowledge and near of God in his word, and you have already made broad provision for your counterly rain. You have authored for your country's rain. You have gathered fuel for irreligion which any bold mind may set on fire. Our only source of national safety is in the Word of God. The Bible in the common schools is a constant, bebitual nourishment, an uninterrupted, systematic influence over tender minds at the most susceptible age, as steady, as cheerful, as healthful as the light of the sun. In this way a great many children are blessed with the privilege of listening daily to the word of God, who, also I would never hear it read in the family; and this is one highly important reason for maint, ining it. It orings the children even of the abandoned, the vicious, the worthless—of families where no family altar was over dreamed of—to the daily recognition of a Heavenly susceptible age, as steady, as cheerful, as lies where no family altar was over dreamed of—to the daily recognition of a Heavenly Father, and the daily table of that bread which he has provided for the soul. This seems acting somewhat in the spirit of the Bible itself. This is writing the characters of heaven upon the soul deeper than all succeeding unpressions. How beneficent, how salutary in all its enlightend and elehow salutary in all its enlightend and ele-vating inflences is the daily and appropri-ate use of the Bible in school."—Canada Christian Monthly.

A Cheerful Home.

A single bitter word may disquiet an entire family for a whole day. One surly glance easts a gloom over the household, while a smile like a gleam of sunshine may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance, and beauty, so do kind words and gentle acts and sweet dispositions make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tunults of the world, and home, if it be over so homely, will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death; and the fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle and to fill his place; while, on the other hand, from an unhappy, misgoverned, and disordered home go forth persons who shall make other houses miserable, and perpetuate the sourcess and sadness, the contentions and strifes and railings which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds and as doves to their windows," while from the home which is the abode of disentent and strife and trouble they fly forth as vultures to rend their

The class of men that disturb and disorder and distress the world are not those born and nurtured among the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation-who have started wrong in the pilgriniage, and whose course is one of disaster to themselves and trouble to those around them .- Friends' Intelligencer.

The Darling Sin.

"Take heed especially of this sin," says an old writer; "the strength of sin lies in the beloved sin, that is like a humor strik ing to the heart, which brings death. I have read of a monach that, being pursued by the enemy, threw away the crown of gold on his head, that he might run the faster; so that sin, which thou didst wear as a crown of gold, throw it away, that thou mayest run the faster to the kingdom of heaven. Oh! if you would not lose glory, mortify the beloved sin; set it, as Uriah, in the forefront of the battle to be slain; by plucking out this right eye, you shall see the better to go to heaven.

Who that is honest and carnest in the business of working out his salvation, does not desire to know what his "darling sin" Attention to the following points will be likely to result in the possession of this knowledge: 1. It is the sin which the man most energies, and to which all other sins are subservient. 2. Which he does not like to have reproved. 3. Which has the most power over hun, and most easily leads him captive. 4. Which he uses arguments to defend. 5. Which most troubles him, and rises up first to his conscience in a hour of sickness and distress. 6. Which he is most unwilling to part with.

But, whatever it may be, let the Christian find it out, watch it, wage wer against it, strive to evercome it, and pray God frequently and forvently to deliver him from it, that it may not destroy his peace, blight his influence, stain his character, and pos-sibly whelm his soul in the agony of an unconquered passion or just .- Presbytorian Weekly.

To take and receive all things, not in oweselves but in God, is the true and excelleat way of dying to ourselves and living only to God. They who understand and practice this, are beginning to live purely; but outside of this, nature is always mingled with grace and we rest in self, instead of permitting ourselves no repose except in the Sanreine God, who should be the centro of every movement of the heart, ne he is the newl end of all the presences of leve. The True Defense of Christianity.

The ark of God was never taken till it was carrounded by the arms of earthly dewas carronaged by the arms of earthly defenders. In ceptivity its sanctity was sufficient to vindicate it from insult, and to by the heatile friend prostrate on the threshold of his own temple. The real security of Christienity is to be found in its bonovernt morelity, in its eventsite adoration to or confedency is to be found to the care morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect in the sonsolution which it hears to the house of mourning, in the light with which it bright-ens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength that it is part and percel of the common law. It is not now for the first time left to rely su the force of it: own evidence; and the uttraction of of it: own cylicace; and the attraction of its own beauty. Its sublime theology confounded the Grecian schools in the fire conflict of the Grecian schools in the fire conflict of the Grecian schools in the fire conflict of the Grecians found their arms and their their policy unavailing when opposed to the wespons that were not carnal, and the kingdom that was not of this world. The victory which Porplyzing and Dieletian fatled to give us are not, to all appearance, reserved for any of tices who appearance, reserved for any of tacso who have, in this age, directed their attacks against the last restraint of the powerful and the last hope of the wretched. The whole history of Christianity shows, that sho is in far greater danger of being cor-rupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her, treat her as their prototypes treated her author. They how the knee, and spit upon her; they cry 'Hail!' and emits her on the cheek; they put a sceptre in her hand, but it is foreigness at they cryw her but it is it is a fragile reed; they crown her, but it is with thorns, they cover with purple the wounds which their own hands have indicted on her; sed inscribe magnificent titles on the cross on which they have fixed her the parish in impositional pairs. to perish in ignominy and pain .- Macauly.

The Effect of Party Spirit.

The effect of violent animosities between parties has always been an indifference to the general welfare and honour of the State. A politician, where factions run high, is in-terested not for the whele people, but for his own section of it. The rest are, on his view, strangers, enemics, or rather pirates. The strongest aversion which he can feel to any foreign power is the ardour of friendship when compared with the leathing which he outstains towards these domestic foce with whom he is cooped up in a nar-row space, with whom he lives in a constant interchange of potty injuries and in-sults, and from whom in the day of their success he has to expect severities far beyoud any that a conqueror from a distant country would inflict. Thus in Greece it, was a point of honour for a man to cleave to his party against his country. No aristocratical citizen of Samos or Coreyra would have hesitated to call on the aid of Lacademon. The multitude, on the other hand, looked everywhere to Athens. In the Italian States of the thirteenth and fourteenth conturies, from the same cause, no man was so much a Pison or a Florentene as a Ghibeline or a Guelph. It may be doubted whether there was a single individual who would have scrupled to raise his party from a state of depression, by opening the gates of his native city to a Prench or an Arragonese force. The Reformation, dividing almost every European worst enemies, their own rulers. The prindid their utmost to bring isreign invaders to Paris. A very short time has clapsed since the Apostoneal party in Spain invoked too successfully, the support of strangers. Never was there less of national feeling among the higher orders than during the reign of Charles the Second. That Prince, on the one side, thought it was better to be that one point is so overwhelmingly continued that one point is so overwhelmingly continued to the content of the soul than the cause of the content the deputy of an absolute king than the king of a free people. Algernon Sydney on the other hand, would gladly have aided France, in all her ambitious schemes, and have seen England reduced to the condition of a province, in the wild hope, that a foreign despot would assist him in the enter-prise which he medicated against the librty of his subjects with as little scruple as Frederic of Prussia, or Alexander of Russia accepted our subsidies in time of war- The leaders of the Opposition no more thought themselves disgraced by the presents of Louis than a gentleman of our own time thinks himself disgraced by the liberality of powerful and wealthy members of his party who pay his election bill. The money ich the king received from France had been largely employed to corrupt members of Parliament. The enemies of the Court of Parliament. The enemies of the Court night think it fair, or even absolutely ne cessary, to encounter bribery with bribery. Thus they took the French gratuities, the needy among thew for their own use, the rich probably for the general purposes of the party, without anyscruple.—MADAULEY.

A filibustering expedition has been landed on the Southern coast of Cuba.

Henry Ward Boecher says some men will not shave on Sunday, and yet they spend all the week in shaving their fellow men; and many men think it very wicked to black their lands on Sunday yet they do not hesitate to black their neighbor's reputation all week.

Two things are stated with equal clearness in the word of God-severeighty and responsibility. They seem opposed to each other, but I adore in silence. I see man must be accountable, or he could not be judged—I am no loss satisfied that if he be not secured by Divine appointment, no one on be pared. Unction.

There is the great want of the Churchan rainistry. Learning, rhetoric, logic, of quence, are all good, very good, in help place, but all put together can not supply the lack of "unction from the Holy One": An exchange says:

"A young man rises in the palpit. You see nothing engaging in his person, nothing musical in his voice, nothing winning in his manner; he has no reputation for genius or learning or version; no illustrious ancestry. or secular sources of influence or authority, his speech you may find neither logical ability nor rhotorical charms in it: indeel, it may be weating in connection and veil of new thought, yet all listen with eag; interest—the giddy are sobored, the wold ling feels that he is a fool, the sinner shul, dero as if brought to the mouth of hell, the saint resolves to live a better life, the mia pale, the whole crowd trembles as in the presence of God. What is the cause? We call it unction. The man has been in his closes, he has wrestled with God and prevalled; he has received his commission and w, has had a fresh anointing from the ane &, has had a ress chainting from the Holy One. He did not tell you take, but you tound it out; you detected the oder of the divine continent as the smell of a field that the Lord had blessed, and therefore the wereas went forth into your heart with power as the words of God. Test the discourses of Whitefield, Massillon, Sunnar field, by logical or rhotorical rules, and you will be at an utter loss to account for their results. As well test the power of lightning y analyzing the raindrops that fall from the clouds.

"A few weeks since we heard one whi has been instrumental in the conversion of more souls, perhaps, than any of his age in this generation. Mon fleck around him, and a marvellous power goes forth from him. It was so when we listened to him, and yet how little did he say! Lest we might have been inappreciative, we turnel to an aged philosopher and asked him who he thought: 'There is not sense enough in this discourse to fill a lady's thinable, bu there is devotion enough to float the chariet of Elijah."

Infidelity Irrational.

Infidelity pretends to biscovery thing on nuldenty pictoris to biscovery tining on reason, and yet it does violence to reason at every point. Reason recognizes the true value of every fact, and builds its structure coordingly. Infidelity uttorly ignores on the most patent and significant facts of hie ann nature,—mon's moral intuitions, has sense of accountability to a Supreme Being, and his inward and indestructible conviction of immortality. The Edinburgh Review strongly shows the irrationatity of irridelity in its dealing with the facts of Christs resurrection. It says:—

Dr. Strauss is so far consistent, that, hav ing begun by rejecting the historical evidence of the resurrection of Christ, he ends by rejecting the entire dectrine of the immortality of the soul, and, indeed, the very nortality of the soul, and, indeed, the very existence of any spiritual element in man But we are at a loss to understand the position of those who cling to the belief in man's immortal nature, whilst they reject the fact of Christ's resurrection and the creed of Christendom. For, surely, if it because all untited that existence as not entitled. once admitted that existence is not ended formation, dividing almost every European and extinguished by what we call death, country into two parts produced similar the re-appearance of Christ on earth was effects. The Cachone was too strong for only the mannestation of the higher law of the Englishman, the Haguenet for the our being in a visible form. Every page of Frenchman. The Protestant statesmen of the Gospel, and of the writings of St. Paul Scotland and France called in the aid of demonstrates that the doctrine of the in-Ehzaboth, and the Lapists of the league mortality of the soul, confirmed by the fact brought a Spanish army into the very heart, of the resurrection of Christ, is the grand of Erance. The commotions to which the cardinal truth which the apostles had to French Revolutions gave rise were follows, proclaim to mankind. If Christ be not ed by the same consequences. The Republication from the dead, then were they of all licans in every part of Europe were eager men the most miserable. Human life itself, to see the armies of the National Conven- with all its hopes and aspirations, would tion and the Directory appear among them, be an imposture. But if a man be indeed and exulted in defeats which distressed and a being with a future beyond the grave, humbled those whem they considered their then is the resurrection of Christ but the worst enemies, their own rulers. The printing first fruit of them that sleep. And in that sees and nobles of France on the other hand, sense it is invariably presented by the Christian religion to mankind.

For if the possibility of our Lord's resurclusive, that no honest and really tific" mind, we are bold to say, can escape the conviction that it really happened. If unbelievers, -instead of talking the most increditable nonsense, with M. Renan, about Mary Magdalen, as if she alone had borne testimony to the resurrection of Christ; instead of darkening amid a cloud of prous phrases—as Ewald and Schenkel have dono—a plain historical fact; instead of contemptuously sneering, with Dr. Strauss, at a confessedly extraordinary event, simply because it is extraordinary—if such men would condescend to explain to is (I) how St. Paul's four great Epistles and the Ar ceal, pse (which they all acknowledge to be genuine) can, under any other hypothesis, have come to be written; (2) how the terrified and scattered apostles can, on any other rational supposition, have suddenly recovered their courage and their hopes; and (3) how, if the basis and key-stone of her whole teaching be a gross imposture or delusion, the Christian church can couceivably have grasped, with such a wonderful and permanent force, the reins which govern the human will, and have kept for centuries in the highway of progress the otherwise wild and wasteful powers of the human into ligence—then, and not till thenwill we not consent to abandon this keep and citadel of the Curistian faith.

The King of Dahomey has joined the Asimutees in their resistance to the British

troups. News from Cuba represents that the Spauish troops have safe-red a most sayer. defeat.

An editor of a denotainadenal Xarker paper one West says, "A man mests grace to edit a religious paper paperally in any time; but especially when he has the them LAtism.

andtath School Teacher.

LESSON VII.

Tebruary 15 JEHOVAH'S PASSOVER, (Tixo loss)

Commer to Miniona, vs. 26, 27.

PARAMILL PASSIGLS.-1. Pot. 1, 10; 1 Cor. v. S.

With v. 21 read Erckickyi, 19; with v. 22, Heb. M. 28; with v. 23, Rev. vii 3 with v. 24, 25, Jos. v. 10; with v. 26, 27, Pa. txxviii. 1; with v. 28, 29, Job xxxiv. 10, 20, and with v. 80 and J. J. ii. 13.

CENTRAL TRUTH .- Deliverance by the

LEADING TO Xr .- Even Claist 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. are in sets of timeo each, and the last of each set, that is the third, sixth, and ninth, came, without warning (viii, 16; ix. 8;x.

They increase in severity, hom great anuoyances 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 (x. 7).

These plagues ran over many mouths, during which the Israelites were withdrawn from their usual way of hving, in expectation and growing readmers to leave. Some of the plagues tended to increase that readiness, the cattle-plague making it needful to seperate their cattle from the Egyptians (1x. 6, 1)...)

The Lord puts forth no power needlessly. Most of these pleanes have corresponding facts in Egypt. Frogs abound; so do thes; locusts often do mischief; but the miracu-lous 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 so.no apparent support. "Frogs, flies ; yes; wo 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 freg was worshipped. There is extant a figure of a king offering wine to a frog. The earth was wor-shipped as Lcb: its black dust was turned to vermin. The air personified in Shcc, and worshipped, brings forth swarms of beetles. The beetle was a sacced 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 weekness of Egyptian doi-ties, as did the locusts brought by the cast-The river, the land, its products, the wind. heavenly bodies, are all seen to be under divine control. Still another plague is needed, and before it the "Lords Passover" Binstitutod,

ITS IMMEDIATE USE .- The Lord has given full explanations to Moses and Aaron (v. 1-20, which should be read, New Moses gives these to the "elders," who were heads of families, represented them, and could communicate with the people. This matercommunicate with the people. This natural arrangement was systematized after wards (Numb. xi.) They were to direct the wards(nume, xi.) They were to affect in people in scienting a lamb, v. 21, called the "Passover," described in v. 5, in killing it, after being kept as in v. 6; in sprinkling its blocd (v. 22 as in v. 7), and in keeping vithin 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). It had already separated between the Lord and the Egyptians in the plagues for murrain, hail and darkness. Here he distinguishes in another way. There is distinguishes in another way. There is suffity within the doors on which is seen the blood. The destroyer slow the firstborn, and this final stroke compelled Phagrach to let Israel go (v. 51).

II. THE PERMANENT "SERVICE," as it is called in v T.DO at all the details are given in Egypt, before the law, so important is it, is to be continuded (v. 24); to be annual (v. 25); to be a memorial (v. 27); to be solemn (v. 12 and Simpressive, "ye shall keep this service," v, ; and to be instructive, awakening onequiry, and giving opportunity for explaining to the children, whom the Lord never forgots, but always arranges for being langlit, first of all by their own parents, v. 37.

The "lamb" might be from sheep or goats to, b), the word being general: to be one year old, and faultless; to be kept from the loth to the 14th of the month Abib (vii. 4). For Nisan, as it was afterwards called (nearly our April), and the beginning of the sac-Its blood was to be caught in a gred year. basin (v. 22), sprinkled, on this occasion willy some twigs of hyssop, on the door, every fully (v. 22). Its fiest was to be roasted with fire (no other followed with fre, no factor made of preparing it allowed, and to be entirely eaten by the household, with inleavened bread and bitter herbs. and not bone to be broken (v. 16). It was a sup-per, but cases by travellers (v. 11) and for lerael only, v. 45

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

III. THE SIGNIFICANCE TO US-; for we may well see more than Israel and, in the New Testament light.

(1) Probably the three days from the 10th o the 14th were the days of darkness, when leraei " had light in their dwelings Dirigitions have light, and "the whole varid lieth in wickedness." 1 John v. 19; it, xi. 7. The Lord "puts the difference."

(3. But no morit of Israel distinguishes

ered on the cross, consumed by the fire of divina justice.

(8) 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 clean seth us. I John 1. 7.

(4) The flesh was eaten-ell eaten. So wo feed on Christ by faith, a full Christ for hungry cinner...

(4) The Israelites put away leaven, as we do sm , used nutravened bread, as we come in slucerity; and remembered Egypt a bondage in latter herbs as we remember on lost condition. Eph. u. 11.

(6) They were ready for the journey, as we confess ourselves pilgritus and stranger a

(7) It was the set of the " whole congregation," and we are one in Christ; yet it had regard to the household and the chil dren. So Acts xvi, 31, and Josh, xxiv. 15. We are to hold by one hely chorch. and we are to prize true family religion.

TELU SERATION.

THE SACRED BESTIEF .- " Locusts, outterflies, moths, and other insects are represented in the sculptures, but none appear to claim the honor of being sacred. Some fabul ars meects may also be enod, as well as frontous quadrupeds, which were chaffy omblems appropriated to particular gods or representatives of certain ideas connect ed with religion, the most remarkable of which were scarabaci ibectles, 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 to the searabens of the sun, appears with the head of a ram as well as a nawk; and the god Pthah was cometimes figured with the body of a scarabeen and the head and legs of the usual human form."-W thinson, Vol. 1. p. 255

SUGGESTIVE TOPICS.

The time of the Passover-number of plagues already sent—their general character and elect—on the Hebrews—on the Egyptians—the last—its severity—the preparation for it—the rito ordeined—sac-rifice chosen—its kind—its blood—how used-why-itatical-how employed-how caten-by whom-when- in what attire the lasting 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 dis-course 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 Divino authority, but the invention of man. He instantly endeavored to repel the temptation by prayer, but his ondeavors proved unavaling. 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 soaled book to him; and to add to this athletion, he was "shut up in prayer, a cloud dark as that of Lgypt oppressed his mind.

Thus agonized in spirit, he proceeded to the bouse of God, where he found a larrge 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 ser-He introduced it by singing a psalm. during which time his agitation increased to the highest degree. When the mement for prayer commenced, he arose, as one in most painful and perdous situation, and with arms extended to heaven began with this exclamation, "Lord, have mercy upon mo!

heard; the thick cloud instantly broke away, and light shone upon his soul. The result was a deep solemnity throughout the ongregation; 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 sclemn matter.

The Lord blessed this discourse, so that it proved the happy means of the conversion of about thirty persons. This day ho ever afterwards spoke of as "the harvest ever afterwards se--Christian Weekly. day.

The following rules, from the papers of Dr. West, were, according to his memorandum, thrown together as general waymarks in the journay of life:

Nover to ridiculo sacred things, or what there may osteom as such, however absurd they may appear to be.

Never to show lovity when people are professedly engaged in worship. Nover to resent a supposed injury till I

coow the views and metives of it; nor seek occasion to retaliate. Nover to judge a person's character by

external appearances. Always to take the part of an absent per son who is consured in company, so far as truth and propriety will admit.

Nover to think the worse of another on account of his differing from me in political or roligious opinious.

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 (H. But no merit of Israel distinguishes too fast or too slow. We are wont to look But not only is this view proundle in its room Egypt: safety is by substitute and accifice: that sacraifice, a lamb, is perfect where there is a variation we believe the very text of the cook of Daniel. When the kind; is plain, is burnt with fire. So

Our Joung Folks.

"I 'VIII Not."

"I will not," said a little boy steatly as I passe I along. The tone of his voice struck

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

"That boy wants me to 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 "wou't." bope 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 t break the Sabbath. Suppose God should punish me for my wickedness." atarmed him, that he turned back and spent the day in a becoming manner.

A boy saw a person drop his purso which A toy saw a person grop his purso which he picked up and was walling off with it and the money which it contained. "What am I going to do?" came to his mind and the ensy or followed. "I am going away with a purse of money that does not belong to me. This is not honest, God he shad, Thou shall not steal." In another money to see a first the result and are money. ment he ran after the person, and gave up the purse. The mon gave him a half-c own; and an honest half grown 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 Sanday-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 pray 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 A bad act will not bear reflection as a good one "Ponder the path of thy feet, and let all the ways be established. Turn not to the right hand or the left: remove thy feet from evil."

"Naughty Think."

"Cleanse Thou mo from secret faults. -- Psurs xix: 12.

"Mamma," said Kitty, "papa calls me a good little girl, and aunty does, and 'most everybedy; 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 fold 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. "I wished the carriage would upset Luty. and the old horses run away; that's what I mean. It was a neighty think in mo.

"Weil, 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. Manma, 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? sorrowfully. How can I be good inside? King David felt like Kitty, and he foll down on his knees and prayed this little prayer, CLEANSR THOU ME FROM SECRET PAULTS." 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 Herschel says that and best characteristic of a well-founded and extensive induction is when verifications of it sprung up, as it were, spontaneously into notice, from quarters where they might be least expected, or even among in first considered hostile to them. Evidence of this kind is irresistible, and compels assent with a weight which searcely 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 parrative, there are some eases at least which are of a kind analogous to what Herschul here speaks of. I mean where apparent difficulties of a formidable kind have on further examination been found actually to yield confirmation to the vera-

city of the Scriptures.

Daniel relates that King Belshazzar was slain in the city of Babylon when that city was taken by the Persians. Profane histo rians 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, Nabounedus, the last native king of Balyleon, 's introduced as stating that his oldest son bore the name of Belsharezar, 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 Nabonuedus was absent his son was entrusted with the command of the city.

why the third? In every other on a m the loss and adherents, and lately quite a num-Old Testament, to a feveration is advanced to a Hakkar lines been received into the the second place in the kingdom, the piace nort to the king. The answer chronely is that Belchazan him elf occupied the second percental that a placing thousel in the third he did as much as under the en-cumentances was possible.

So again, on the authority of Herodotus. who speaks as a the year did not year in Forpt, doubt's have been east on the year city of Genesia, because Physical's buffer speaks of p count; the grapes note the king a cup. But it is now clear, from representations on the L' system monuments, that the cultivation of the grape, the ore of maken wine, and the proctice of dimking two in well known in Egypt, or teast from the time of the Pyramids. It is the entere Hero-dotus who must either here been imperiently informed, or must have been peaking of g particular part of Ligypt only. - 11 . . h'y R

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 a kadeees. It is scarcel, in her return to go sporchless ly on doing what she has to do without aid of council. Almost any one of our sees is happier if she can talk things over, with four man upon whe so discretion she celes, and in married life most waves do even in the smallest things, what "he likes, and fancy that they like it the medves. Since independence has become the fashion and strong-minded women have saccred at their more gentle sisters, there is a great affectation of despising the opinion of the men, but it is all sheer pretence. Almost every wife choses her gloves and her ribbons of the tint that her husband a immes and the man she loves almost movitably gives her her political opinions, and bias s, 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 render, if you only love and pet her enough. Haughtiness and fault-finding alone will make her restive. And you, dear girl, re-member that it will be well to choose a husband good, and noble, and upright, so that you may obey him to your heart sconwithout 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 Antiliators.

The origin of these sects of religious people was in Kilmaurs, Ayrshiref and arose thus.— The Rev. Hugh Thompson was incumbent in 1712, when, having a prospect of being called to the adjoining parish of Stewarton, he demitted his charge. He was disappoin tod, however; and either his pride not permit him to solicit readmission to Kilmaurs, 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 oither 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 Seceding) miniter, after Mr. Thompson's death, settled at Kilmaurs, and married one of his daugh-ters. Mr. Smytten attracted many heavers on account of his declamations against the Established Church; but after a period a coolness arose between him and his congregation, till it ended in a rupture, which was carried to his associate brothron. Mr. Smytton insisted that it was of roligious obligation to lift the broad 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, helding 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 sentened and continued to proach, 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, Edin-burgh—the Earl of Cavan in the chair. Mr. Bell, treasurer, read extracts from the annual report. The work during the pas year has been vigorously prosecuted by the nine missionaries in the field and their na tive helpers in the various departments of preaching and teaching, healing the sick and training the native ministry. There were above lifty stations, and forty Chinese evangelists. A school for Chinese girls had been commenced at Swallow by the mis-sionaries' 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. Georgo Smith had been actively or, gaged 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 ovan golists, and the work during the past year had presented a fair share of presperity 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 Canada Presbyterian Mission. ernmost group of stations, ten in number, were under the care of the Rev. Hagh Ritchie. In a few places the sivilized abor-

of Hakkar has been received into the Church. A new station had soon opened in the court this year, in a bretering village at the year base of the high ranges inhalited by the sorrages. The meaning this year had smounted to \$2,639 19. 11d., as avainst £2,100 last year, with an increase against 2 5 900 last year, with an increase of £211. They had been enabled to pay a soluries from a maries £2,128, a sugainst £2.20 last year. There is randomly in the transmer (Corne) a balance of £10.8s, td + 11.0.11 Robons read a letter from Mr. If. M. Mathers a regulating his imbility to be present. Last year they had asked for three massioning, and Mr. Matheron to retioned that there were prospect; of getting them. The Rev. Mr. Cowie and Mr. Macga got, from Amov, bave encouraging accounts of the operad of the Gospel in China. After the following resolution was carried: "That this meeting approve of the report, welcom the Rev. George Smith, the Rev. Hugh Cowie, and the Rev. William Macon their roturn from China, for e beief period, to their active land; and having heard from Messrs. Cowie and Moegregor the accounts of the progress of the thospel in those parts of China where they and their bellow-messionaries are labor; ng. of the native Churches ahealy established, and and 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 tellow-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 in-dividuals and the world at large in one year, it would help to show low litterly wanting that Church is in anything approaching the sport of Christ. While the Pope is hurling his anothemas at everyone who does not bow the knee to to him, his myrmidens in this and every other country are ever prowling about with a curse on their hps. No possible harm could come from this, for their curses are just about as effectual as their absolutions; but they have trained their dapes to fear the one and crave the other. It is mostly the bereaved and the dying that these vultures haver 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 resuffering moved the child he would call again and curse her. It is needless to say his request curso her. It is necessed to say my requests was complied with. But the demonical 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 Wisterwald had lived for twenty years with a Profestant wite, to whom he promised that their children should be brought up in her faith, n promise which he had religiously kept. Tho Catholic priests did all they could to induce him to break his word, but in vain. At length he lay on his death-bod, and asked for the last rites of the Church; the priests retused his prayer unless he lett 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 boilef, and at last, overcome by spiritual terrors, he suffered his dying hand to be guided to trace the words by which, in his last hears, he broke faith with the companion of his life.—London (Eng.) Weakly 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 potition for supply in connection with the latter congregation, reported favourably to the application. In connec-tion 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 Unturio, 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 Presbytories to form a joint commis ion with a view if possible, to the final settlement of the case. Mr Bonnet moved that the Preshviery 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, intunating that action had been delayed in making a grant to the con-gregations of Fencion Falls and Semorville, accordance with the rule adopted by the last General Assembly regarding supplemented congregations was considered. The representatives of the congregations interoated were instructed to report on the matter befero next meeting of Presbytory. 1.v 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 in-vite congregations within the bounds to consider and report on the Basis before the next meeting of Presbylery. The following commissioners to the General A southly were appointed: "Mesars, MucWalliam, Douglas, and Mitchell, with their representative elders, and Messrs. Clark Ewing, and Smith, minusers, and Messrs. Gavin and Smith, minusers, and Meser. Liavin Craug, James Hall, and Josoph Wilson, elders. The next meeting of Prosbytory was appeinted to be held at Port Hope, on the Slat Mesch, at 3 p.m.—Wilkiam Domald, Clock.

A man who had aved much in society mile

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Inb Rates and List of Promiums furnished on application. All who are destrous to aid in extending the circulation of the PRE-ETTERIAN should rand for the List of Premiums at once, as now is the time to secure new names.

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Address

C. BLACKETT ROBINSON, P.O. Drawer 968[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 endorsation 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 that any similar movement as 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 travellers, 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 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 c. 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 beng 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 28th ult., for the election of new cures, as well as parochial councils for each of the three parishos. At Carouge, out of a total of 516 electors on the register, the Abbe Marchal was elected by 281 voters out of 887 voters; at Chene M. Quily was 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 minocity."

The Popo's Allocation on the occasion of the appointment of the Cardinals, is not yet. published. Its supression is urged by Antonolli 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 abourd to think of anything which His Infellibility can either speak or write not being fit for publication in the newspapers. In these degenerate days we need infalliable utterances badly, and it is far from kind in Antouelli or any one elso 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 over returning to power. After all stranger things have occurred than his being Prime Min ister of England before the year is nearly

THE RESULT OF CANADIAN ELEC-TIONS.

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 administra. tions 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 since the Reformation. We do not learn 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 Reforms, there have always been an advanced radical wing, composed of those why are anxious to go forward at a rate and in a way that their older and more steady going associates can litt's approve of. The Conservatives of to. day, 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 pres. most any ruler, provided they can have ent state of things perfection, and cannot peace and rest under his sway, and be al. therefore bring themselves to tolerate change. They may have been Reforme up to a certain point, and then they desired with Lord Russell, "t "est 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 certanty of a new opposition boing 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 elected unanimously by 79 voters out of 161 need to act even in the flush of victory, electors on the register; and at Lancy the and in the days of unquestioned power. The power of the new ministers is unquestionable, their opportunities for doing grea things for Canada are many and splendid. Let us hope that they will use those opportunities to good urpose, that they will rule in rightoousness and with wisdom, and that whether their lesse of power be long, as their friends anticipate, or short as their opponents prophecy, 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

orce 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 shude of opinion take a note of the fact and regulate their conduct accordingly. We must say that we anticipate a general election of That such incitations are greatly needed is the moral tone and conduct of politicians of every shade of opinion, and shall feel greatly disappointed if the personal conduct of the great man 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

TEACHERS INSTITUTES.

The authorities of the Educational De partment and Dr. Sangster are apparently determined to push into notice the latte 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. Sangstor makes his appearance in a country. Before these authorities at Toronto and elsewhere seek to cram Dr. Sungster 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 practises, but to her one comes forward under the saction real or pretended, of our Educational Department. the public has a right to know and will in. sist 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 instruc. tor of our instructors ought to be like Cæsar'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 Glasgew 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 it self, which might have a very practical beering on the future of some of the young men here. I might tell them how, wherever went during my late voyage, I found a riversal 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 contury intimately connected with the admirable education which the great body of the German people are in the habit of receiving. 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 cation, we are yet far behind what has been attained in many parts of Germany where a voung 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, 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 is country men so educated must be-too much a fine gentleman, but frugal, careful, trustworthy, painstaking young clerks, quite nossibility of superiority in these respects. to the general run of my young Scotch

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 d-unkerds 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 banevolent 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 u a par with a Government encouraging arunkenness 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 provailing ain of intemperance.

PENALE COLLEGES.

The success of the Fernale College at Ottawa ought to lead Presbytorians in the western part of the Province very seriously both to bethink and bestir themselves. 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 at at Ottawa. We cannot anora 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 simplicitor 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 Assombly of Scotland to act as its delegate this year to the Presbyterian Assemblies of 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 soirce was hold when the Rev. Wm. Cochrane of Brantford, delived 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 paster, Rev. John Rennie, 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

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 cent to labour among the aborigines, in the neighbothood of Fort Pelly, where there is a promising field for missionary work.

In accordance with the instructions of the last General Asembly, Lisses 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 p'eading 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 Fead, has agreed to devote himself to this service. 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 he 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 it surely not necessary to say more to those who enjoy all the blessings of the Gospel of Christ, and who knew the state of these who are perishing for " lack of vision."

WM. MCLAREN, Convener. Toronto, 24th Dec. 1878.

Virtue is so delightful whenever it is per-ceived, that men have found it to their interest to cultivate manners, . 'ich are, in fact, the appearance of certain v des; and now we are come to love the s. 1 better than the thing signified, and indu tably to prefer (though we never own it) manners without virtue, to virtue without man-

Home Mission Committee.

SPRUIAL NOTICE TO MINISTERS AND CONCUE GATIONS.

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

All chains on behalf of Mission Stations and Supplemented Congregations should be cent to the Convener one week prior to the abovo 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 ex-penditure, 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. Ad. 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 ac. cept 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 engage-ment in each case to the Mission Stations on Lake Superior, continues for a term of not less than two years, and to Manitobs for not less than three years.

WM. COCHRANE, Convener. Brantford, 81st 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

The estimated expenditure of this year

Salaries......96,750 00 Other expenses...... 1,500 00 Amount transferred to Endowment Fund...... 1,000 00

The income last year was \$9,226 90

It is with pleasure attention is invited to the large amount subscribed for the crection of a new College, which will be a credit to the Church, and a comfort to the Professors and Students. The sum subscribed is agont \$69,000. This, it is confidently be-lieved, will not dimmish the ordinary revenue required to meet current expenses, Indeed, it rather evinces the increasing interest the Chyrch feels in the welfare of the College and is thus a pledge of all needful encouragement and support. The number of Students at proparatory and theological classes this session is very encouraging, and their high character and diligive reason to hope that, when their course of study is completed, they will be "workmen who need not to be affiamed, 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 sist : Churches are complaining of an alarming decrease in the number of their Theological Students. Our only regret is that such difficulty is 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 thomselves 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, Jun. 25, 1874.

Money - Men work for it, beg 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. the courage and the means to defend them. Electors meet in vain where want makes them the slaves of the landlurd, or where superstition maker them the slaves of the priest representative assembles sit in vainunless they have at their command, in the last resort, the physical power last resort, the physical power and their votes effectual.—Magazing.

Toronto Presbytory.

A raceting of the Toronto Prochytery was held Wednesday forenoon in Knox Church—the Rev. Mr. Christic was Modor-

cooke's churen.

The Rev. W. Reid reported that the Moderator's call for Cooke's Church, To-ronto, had been in favour of the Rev. James Gardner Robb, of Clogher, Ireland with promise of a salary of \$3,000 pe annun).

The call had been signed by 251 mem bers of the congregation and 91 adherents The Rev. Mr. Reid's conduct was ap proved of by the Presbytery.

It was also agreed that the Rov. Dr. Watts, of Beliast, Rev, M. McElwaine, of Aughneloy, and the Rev. Mr. Greer, of Five Mile Town, Ireland, be requested to represent the Presbytery of Toronto in sup-port of their call before the Presbytery of Clogher.

APPLICATIONS.

An application was presented for the mederation in a call at Choltenham and Mount Pleasant. The application was con-ourred in, and the Rev. James Pringle was appointed to moderate at such time as the session may determine on. The congreation 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 paster of \$500. The application was concerned in, and the Rev Mr. Cameron appointed as moderator.

PRESETTERIAN CHURCH UNION.

A longthened discussion respecting church union with other Presbyterian Churches in Canada occupied the principal time of the afternoon and ovening 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 romit simpliciter."

Rov. W. Reid moved as an amendment, seconded by Professor McLaren, "That this Presbytory, 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 rogret 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 romit of Assembly respecting union with other Presbytorian churches in Canada, resolve to approve of the basis of union as adopted by the General Assembly, and re-serve 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 amondment, which the Presbytery granted.

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

The meeting then adjourned until 9.80 Tuesday morning.

NEW CONGREATION.

Two reports were received from sessions in the city anent the creation of a new congregation on College-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 Boll, elders, constitut an interim session, and be empowered to dispense the communion on an early day.

REV. DR. JENNINGS' HEALTH.

The Rev. Dr. Jennings informed the Presbyiery that his health was failing, and asked for the expression of their mind in connexion therewith. It was agree on motica made to record sympathy with the Rev. Dr., and also that a meeting of the Presby tory 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

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 renderd 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. Christic It was then moved and agreed to accept of Mr. Christic's resignation; that the Rev. Alex. Carrick should preach at Mono Centre and Mono West on the 15th instant and declare the charge vacant, and that the Rev. A. McFaul be Mcderator of session during the vacancy, and enjoin the interested congregations to pay arrears of stipend with all convenient dispatch. Rev. esers. Pringle and Cameron were appoint ed to draw up a minute expressive of the mind of the Presbytery, with regard to their parting with Mr. Christie.

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

Mr. George Bruce, misdonary at Aurora and Newmarkot, introduced the question of the desirability of giving a supply regularly at Helland Landing. It was agreed to encourage Mr. Bruce in providing supply with the consent of the Rev. Mr. Cameron, of Bradford, and that the 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 Rennelson. All these trials having been heard and cordially approved of. Mr. Rennelson was been all the process the formal through the process the formal through was licensed to proach the Gospel throughout the Church.

The Advancement of Opinion.

Society, we believe, is constantly advanc-ing 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 contury is as wise as a justice of the querum and custalorum in Shallow's time. The wooden spoon of this year would pazzle 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 ab-solute 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 Ropresentative 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 new 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 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.-Macaulov.

Stealing of Dr. Guthrio's Sermons.

The Doctor told us two interesting stories in connection with one of his published ser-

mons, which I give as nearly as I can in his own words:—"Some years ago, I was advertised to preach for Dr. Cooke, of Bel-fast, op 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 rom that toxt. 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 Guth-rie 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 sermot a gontleman 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 'my good friend, is this you?' Well, it was vory 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 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 clders had get wisdom, and so they asked the preacher if he would kindly tell them his text. 'With the greatest pleasure, gentlemen,' he the greatest pleasure, gentlemen, he answored. 'It is, Behold, I stand at the door, and knock.' 'Well then,' said the olders, 'as we have heard that sermon these two last Sundays, y. u will perhaps oblige us by something fresh."—Recollections of Dr. Guthrio in "Sunday at Home."

Dr. Chalmer's 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 ju-dictious, makes the following distinction between the words Innocence, Wisdom and Virtue:—"Innocence consists in doing no barm, and occasioning no trouble in society. Wisdom consists in being atten ive to one true and solid interest; in distinguishing it parting with Mr. Christie.

THE GENERAL ASSEMBLY.

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

Work,

BY KARL KLIVE.

The writer, having been an earnest worker for more than half a contury, craves the privilege of saying a few words on the subect 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 kn wa of many kinds of work, which have been very earnestly and steadily pur-sued—yes, Karl Klive has bingelf puraued 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 emoking-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, riensant views of life, and kind feelings to all man-kind; 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 nervo and musclo of their manhood.

2. The writer has spent much time, thought and money on subjects of study which are carious 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 amuse-ment, 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, sorraw, 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 separ ates right from wrong, and made the studies and pursuits which befit leisure alone, the occupation of hours which bolong, of right, to graver, sterner duties.

8. Many people in this world are pur-suing a dreadful drudgery in an effort to retain a heartfull of the world and a handful of rollgion, the largest amount of worldliness and the least possible measure of godliness. No bendage on earth is to be compared to this. One might better be in Egypt under the taskmasters making bricks without strew. 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 sock 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-sceking. 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 sorrow-ful 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 .- Ohristian Intelligenour.

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 ut-torly unknown. Even such passing notices as 'we have of it in Tacitus, in Suotonius, in Epictotus, would be sought in his writ-tings 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 insatiate 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 markable commentary than this on the words of Scripture. 'The kingdom of God someth not with observation.' If we place his birth, as I have suggested, at about the year A. D. 50, then long before he begun 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 Meaning Constant communication. was in constant communication, in Maco-donia, there were flourishing churches, Christianity, if I may so say, was everywhere in the air; so that mon unconsciously inhaled some of its influences, even where they did not submit themselves to its positive teaching. But for all this, ro word, no callusion of his testifies to his knowledge of the existence of these churches, or to the slightest acquintance on his part with the Christian hooks. Of such an acquaintance, whether mediate or immediate, it seems to me that we can hardly refase to acknowledge some traces and tokens in the writings of Seneca and Epictotus, but none in his. If any notices of that sect, which was still everywhere spoken against, and which his contemporary Pliny could style 'a porverse and excessive super-stition,' reached his ears, he probably look-ed at it as a mere variety of Judaism: for of 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, it's most repulsive side."—drehoishop Trench's Platarch.

Remove the Sting.

BY BLY, ALLXANDER CLARK.

When a soldier is wounded in battle by arrow-head or a minnie bull, he may ory 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 ory in vam for ease. The cause of his anguish must be entirely removed. As long as the wood or the lead remains in his flesh there will be tendency to intenser and fea toxing 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. destroying element.

So a sinner dare not trifle with the Also a sinuar date not trine with the Al-mighty by pleadings after comfort until sin has been utterly uprooted and removed. To cover the guilty wounds of the soul with any words of pullbation 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, pressumes, and hinders the expression and fthe result of prayer. Even the heathen, when they pray to their gods for health, take good care of their standards are resulting of their standards. 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. Ponitence, 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 when God sees, hears, answers, and par-dons, the broken heart rejoices and is front-ed 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 sin-cere disciple over counsels a partial refor-mation 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 forhearing and ving, 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 pura, 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 ovil by its tender and helpful approaches toward the cutcast 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 Jeriche as beautiful a picture as that of the angels ladder by the Bethel-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

Permanence of Stones and Gems.

The charters graven on the rocks in 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 steam in that their ments are the commandments. 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 viously 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 Jows believed that the stones on which the ten commandments wore engraved were not portions of an ordinary rock, but tablete 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 undergono 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 omeralds 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 pigmen under the name of ultramarine, is so unalterine in colour, that this 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 holes do not enlarge and thus the same thick ness of wire is constantly secured .- Christian Treasury.

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

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

The English papers say Dr. Hayman, the present Head Macter of Pugby, is not oxost-ly a second Dr. Arneld. He has not been dismissed from the office and will retire at

The Palestine Exploration work is mak satisfactory progress. The sites of old est have been identified, and it is said that Jerusalom a number of Judao-Greek say. copings with inscriptions have recently been

GRATICUPA.-Gratifudo is the mainspring that sots all the whoels of naturo egoing; 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 hereism, to smooth it well in human duliness, 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 insanity, and honour—I 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 Grock and Roman literature. Yet the Bible has been used so unfairly, and a truckling priesthood have dravu from it such been engurate that man of free and such base arguments, that men of free and generous natures have been repelled by it, and have gone away with the wings of litorature and the feet of science to find God orature 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 feit; no time at which the whole man more "greaneth and travaileth in pain together." Young men are prone to extreme melanchely. even to disgust with treme melancholy, even to disgust with life. A young preacher will preach upon afflictions much more than an old one. young poot will write more sadly. Ayoung philosopher will moralize more gloomity. 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 these who ridicule it. Youth, in fact, feels overything 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 much the Truer. Date in the first bappiness, 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 s considered. Who is chiefly responsible for the wise management and efficiency of a Sunday-school? The superintendent can Sunday-school? give shape and character to his school, so 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 tails to fill the place, the school suffers. An Irish writer on "A Model Sabbath-school" says on this point: "I knew a church in conception with which a few years ago there nection with which a few years ago there was a most flourishing Sunday-school. The was a most nourising sunary-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 socious declenaion? I health's 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 somethies been conferred as an empty honour on a gontleman of good

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 hav-ing 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 carnest and able confession of faith which he wrote when urging his application for baptism Imdad Hussein shows that his sor. 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 Biantyre, Enphrasia, on the 20th inst, by the tev. D. R. Whimster, assisted by Rev. A. Stovenson, and the Rev. A. McLennan, Mr. James Henry, to fiss Jane Basects, all of Meaford.

In St. Vincent, at the relidence of the bride's father, by the Rev. D. B. Whimser, Mr. Arch. Caushan, of Meaford, to Miss Emeline Reven of St.

BITTER SWEET.

BY MADAME DE WETT, ned Gutzor.

(CONTINUED.)

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

One thing of the made Madame de Thery hopeful in spite of the sullenness, coldness, and solfishness that made her shed tears known only to heaven, and this was the known only to heaven, and this was the teminine instinct of orderliness and house-wifery 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 reproduct

"You will be a botter housekeeper than I am," said Madame do Thery sometimes laughing. "I have lived in tents too much.' And it was irue. The mother had spent part of her life in a camp, on the march, only occupied with the absolute necessaries of life. The shall had been lead as a second of life. The child had been bred up in au elegant household, and imbibed tastes that she tried to satisfy in the little house at

"Hold back a little; let Charlotte man-age sometimes," said Madamo de Thery "sho does not do amiss."

The mother would seem to rest, often really doing something much more wearisome, but often in order to give her daugh-ter 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 Madamo de Thery to horself, and she was right.

The Colonel's little house was a busy one for one maid servant and the Orderly all they had to wait on them, and Charlotte often ran from top to bottom, giving orders or assisting in household matters, never per-ceiving that she was working. She hated needle work, and Madame do Thery was mending, cutting out, stitching, with un-remitting 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 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 Satis, the Ordorly; but there was another man's voice, and not her father's! She thought she know 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

"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 aiways thought we had not done with it, and the would would open again some day! But what madness to go and stop a cart with that hand! And the doctor weut 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 speak-

"It is an old wound,' said the mother; "the one he nearly died of. Yesterday a cart was coming down the due des Bouchers, 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 pate all the evening, and he wake to might chaking with blood. You 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 dame 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. Mourniul, 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 pricase result. 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—calin, tender, truthful—fixed on her husband with an expression of courage and peace that seemed to pass into his eyes. Charlotteo insensibly recovered hope. Madame de Thery laid a hand on her shoulder.

"I trust to you all that can be done for im antide this room." she said. "Here him outside this room," she said. 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 pro-peration of all the remedies, the maintenance of silence, the duties of all kinds to be fulfilled! The child exaggerated the diffi-culties, 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 strong spirit crushed while submitting to the Heavenly Charlotte sank upon her knees hiding her face in her hands, as is if to escape from a remembrance that liaunted her, and finding no refuge save at the feet of Him who had stricken,

M. de Thery had drawn his wife towards him, an world her full in the face, as it

plunging his eyes into those clear ones which had nover hidden a thought from him. There he read, indeed, auxiets; but an invincible hope shone amid all the dis-

"I submit, Bulalie," he said, so low that che alono could have heard; "I accept overything. Remember." She made a eign with her h ead, and pressed her lips to his brow, without a word. A great peace wigned in her soul, for God had trimuphed in the heart of him whom she loved. The on the heart of him whom she loved. The triumph was everywhere. Charlotte had forgotten her selfishness, indolence, and cold indifference. She often made mistakes, and forgot important things. The takes, and forgot important things. The Surgeon was angry, and scoiled her in a military fashion; the Orderly was full of good-will, but had neitherskill nor foresight; and Annette the maid, was tired, and was always falling asleep in the comers! Poor little Charlotte had great fits of despain, and mtie Chariotte and great his of despan, and often cried out, "If Mamma 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 alice and making withle apparent. up was alive and making visible progress eating a little, and sleeping; the fever les soning, and his eyes resuning their natural expression. Charlotte was no longer afinid to look at her mother.

Madamo de Thery had not undressed for a fortinght, and had nover left her husband's bodside; but she was still calm and smiling, her strength seemed inexhaustible, and the mere thought of her made poor Charlotte ashamed of being sometimes ready to ery 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 outirely. "He mward wound was nearing outroly. "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 assuredy have done hunself in his place. At first when the danger was im-minent, 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 hysteries," 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 be conscious of a certain longing for her uncle s presence and support, and and one morning she said to Madame de Thery, "Ought we not to write to my uncle?"

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

M. do Salvaine came quietly in. The door was open, since the bell was not to be used, for the cracked peal made the patient start in his bed. Charlotte was stooping over the fire in the httle sitting-room, mak-ing broth for the invalid, while Amoette was lusy in the kitchen, and the Orderly had been sent to fitch semething from the town. She heard steps and turned round; but her broth was heated, and it was a critical mo-ment. "Excuse me, Uncle," she said, "I must serve up Papa's broth, and then I'll come;" and pauring the contents of her sancepan into a soup-plate, she took up a httle tray that stood ready on the table and disappored, leaving M. de Salvaine 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, "inuch 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 ulways does; but when he wakes I think he will be able to see you."
"And your mother?" asked M. de Sal-

vaine, 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 dried a ! it! tear. "Mamma swell, see said. "I don't know how sho

has kept up; but she never seems thed." Madame do Thery came out of the room, not give horself up to her temper, for her bringing the tray and empty plate. Your mother's countenance had driven away all father is asleep, as usual," she said; "if you thought of self, and she glided behind. Ma will sit with him, I can talk to your uncle a little." And then she bent down towards Charlotte's car. "Have you thought of dumer?" she sked.

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 she said, settling herself in the great arm chair at the foot of the bed.

Never had M. de Salvaine shown himself so affectionate; nover 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

Mademe 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 said of the extreme unun least she so venture to speak as yet, least she so venture to speak as yet, least she so werey."

"I think now,"

"I think now," bluods oils tend slake her firmness. "I think new," slie simply said, "that God has had morey on us, and will leave him to us."

M. de Salvaine 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 Mess Better Sweet," he added with a smile.

Her mother raised her eyes with a flash of j y "I lived her much; I prayed much for nor," she said, "and God has spoken to her.

M. de Salvame dai not answer. He had never teled love or prayer; but ho murmural between his tooth one old farounte he had heard from his nurso—"San reveals what show conceals."

THE BYD.

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

The New Disestablishment Movement in Scotland.

No. 1 of the tracts issued by the Commit tee 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 Rey. Dr. Caires, 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 premise that this aggressive movement does not argue any hostility to the Established Churches of the country as Churcher whose services to Christ'anity 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 discounted. Nor does it pages any indifferent pages in the page any indifferent pages and indifferent pages 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 tor Discstablishment must ultimately rest. A religious body like the United Presbyter ian 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 Seriptwo or political justice, but simply to state the positions taken by the different parties on this field of conflict, especially amongst the ecclosiastical bodies engaged in it. and the prospects of its speedy and ultimate

"At first sight it might appear as if the defence of Establishments 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 assaling party, as in the defeat of Mr. Miall's motion in the May of this year, were overwholming and decisive. Dut 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 It stands amidst runs, 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 civit 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 concurrens endowment of Protectantism 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 salarying 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 clargy, no measures have been taken to exclude such avowed propagandists of Romish superstition from a posi-tion of national influence and favour.

equal, recognition of truth and error is thus widely accepted in the Charch of England, a sumilar scutiment has spread, if not to th same extent, in the Church of Scotland. Not to mention other tendencies, it is im possible for the Church of Scotland to be endowed side by side with the Church of England, as at present constituted, without practically supporting indiscriminate endowmont. The utterance of leading men go in the same direction. Thus the Duke of Argyll, when lately at Helensburgh, plead ing for the Rober'son 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 is or what is not roligious error. have not that character given to them. Their very position prevents them from outering upon that question. It would therefore not shock me upon that ground to see endowments given to the clergy of all donominations. This distinguished states-man, to his credit, condemns indiscriminate endowments of the Continent as adverse to civil and religious liberty, and expressed his belief that doetrinal truth was to be held fast as vital to the Christian religion. But the degree to which, in spite of those octter tendencies, he sanctioned the principle of indiscriminate support of truth and error, shows how far the ling of defence has been altered; and this view is confirmed by the fact that not one of the influential ministerof the Church of Scotland in whose presence he spoke interposed any protest against doctrine which evacuate i national Churche of all testimony to truth, and all designed subservience to the correction of error.

"Nothing would be easier than to critirent, and according to which, in all prebability, they will be henceforth defended. It is impossible, with all respect for these who propound or act on it, to regard it as other than decreasing in its tendency. It would be uncharitable to suppose that the adherents wholly divised that the adherents wholly divised that the from all completion will study. They make the band within th

Association or Social Science Congress, which the State, unable itself to discriminate between truth and error in these deartments, may yet patronise and further a their inquiries. But in the very nature of things, and according to the confession of the Duke of Argyll himself, Churches or the line of Argyl minsen, Unarries 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 net of worship a creed is implied. But for a nation to canettot, or oven telerate in its name with a programmy which a comming or nation to banchot, or oven tolerate in its name such a proceeding, while a genuine or united belief in a creed is to it impossible, is nothing short of hypoerisy, or something worse; and the Established Churches cannot be positived on this feeting in the continued on the contin be continued on this footing without become ing a permanent source of irroverence and national degradation. The remaining reli-gious instincts, even of unbelievers, would be revolted by such a spectacle; and how ever congenial to them in other respects the theory of latitude might be, it would only be endurable when every profession of hith or form of worship had been swept away, and the Caurch of Christ transformed into the entire opposite of itself, as a worship witnessing and proselytising so "Still more important is the effect which

an altered ime of detence like this is not only fitted to have, but actually has already had, on the unendowed Churches of the country. Those of them that already opcountry. Those of them that already op-posed civil establishments of religion as un scriptural and unjust, oven 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 at equal recognition and influence. This large body, comprising such denominations as the Congreg tionalists, Baptists, non-Wesleyau Mothodists, and Umted 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 coalesce with them. 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 oxisting 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 'ine of educa-tional 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 raily so many new ones to their side. Even it 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 institututions in a state of monoply and privilege, from which vast masses of the population, equal in intelligence, in religious zeal, and in political rights, were by their strongest eligious convictions debarred, and to which they were inflexibly opposed. More espe-cially is this the case when men are gonerally awaking 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 quiciness, would be thankful to end with such a protest: But the State Church system, as national, involves Nonconformists in all its habilities, 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 has of defence which is now alone possible. They feel the solemn claims of truth, and practically else-where 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 schemo of thing 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 doc-trines for which he lives and struggles, with the Nonconformist outside, than with lead ing names in his own communion, and where, as has lately been witnessed, on at peal can be sent for Nonconformist hely against internal superstition and error. The cure can only come from a complete change of position and of national arrange ments, through which we shall cease to weaken truth by false props and alliances and to countenance error by unfair privil oges 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 noworful, as it never yet has been, by its own unfettered energies for the conservation and diffusion of a pure gospel in our

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 nocossity at all is the prerogative of God himsolf .- Baxtor.

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 lie 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 may, we will not return to suffer as we may, we will not return to your day. A Bishop's fatherly sering is self, or if we suffer because we have done your day. A Bishop's fatherly sering is so, the remedy for the evil is to devete up discourses of other men. His sering to up discourses of other men. His sering about be about pratical matters, not study the warf to be found in a warf. O little of the control of th for Ties, O Love! to exercise thy rights.

Scientific and Aseful.

TO DRINKERS OF SHERRY.

Sherry wine having regained its old popularity and recalled from its banishment to the kitchen, the adulterators are busy in the kitchen, the adulterators are busy in keeping up the supply. In Fagland a number of persons are said to have died in consequence of indulgence in this particular tipple, even in moderation. "Puce" shorry receives from 15 to 18 per cent of proof spirit before leaving Spain, and to this Eaglish bottlers are said to add enough to bring the monorition to 6 26 per cent. Mark the proportion up to 26 per cent. Marry, makers who qualfall this artificial alcohol will find their jollity but brief.

RUMEDY FOR SORG THROAT.

Take one large, red pepper, such as are grown for family use; steep it in haif a pint of water, after which strain in a quart of moiasses, adding a little vinegar; boil all together to a thin syrin; use this whenever the threat 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 clice of ealt pork, warming it up well with a little vinegar and popper; apply as hot as can be borne on the threat; 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 musance 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 branches and in deliberation the head with brushes, and in daily bathing the head with cold witer. Numberless cases of dandruff have been produced by scratching the heads 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 brankko scales closely resembling dandruff, thrown off in considerable quantity. When the difficulty already ex-ists in the hair, it is to be removed by the same simple means which will prevent it. ortain 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 nevspapers, a curtain of the same ma-terial being pasted over the low windows at the top of the cellar. The papers were pasted to the bare joists overliend, 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. What-ever paper is employed, it will be necessary to sweep down the walls thereughly, 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 Ger-man 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 Eugland has become so great that the victims must be put in the same class as the opium eat-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 rarcous doses to 36,000,000 people—in oth r words, every person in Eugland could have had one good sound sleep out of the amount sold.

EATING WITHOUT AN APPETITE.

It is wrong to eat without an appetite, snows that there gastario juico in the atomach, 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 suffi ciont to deter any man from eating without an appetite for the remainder of his life. If a tonic is taken to what the appetite it is a mistaken course, for its only result is to cause one to cat more, when already an amount has been eaten beyond what the gastric juice is able to prepare. The object

no obtained is a larger supply of gastrie juce, not a large supply of food; and whatever fails to have any efficiency towards the cure of dyspeptic diseases. The formation of gastrio juice is directly proportioned to the wear and tear of the system, which it is to be the means of supplying, and this wear and tear can only bo suit of oxerciae. The efficient remody for dyspessia is work—out-door work—benchical 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 on his fellow-men; while he who shudders to lift his eye to heaven often casts the haughtiest glances on the things of earth.

Perpetual complaints, says an old writer, are like unto a new eart, which creaks and bries 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 lead,

Do not aim at being considered a great presence; do it simply as God's will and your daty. A Bishop's fatherly seeingn is worth more than the most alaborately got Opening of the New Knoz's Church, Oftawa.

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. The Rov. Mr. Wardrope preached in the fore noon, the Rev. Professor McLaren, the afternoon, and the Rav. Mr. McVicar in the evening.

Externally and intervally this church edifice is a credit to the city. The extreme dimensions are, - width 66 feet, and length 182 feet. It has two to vers, one with a tall and elegant spire, and the other handsomely tapered off at only a few foot above the stone work. On the front side, facing the City Hall Square, there is a magnificent window filled with stained glass, the pulpit being a raised platform, on winch there is a deak and sofa for the clergyman, the procentor's deek being immediately under that of the clergyman. The pews are open at both ends and somi-circular and a neat and elegant gallery runs along both sides of the church, connecting with one under the great window, in which the pows are highly ele-vated. The church will carefully sent about 1,100. All the windows, indeed, are filled with stained glass and the tout ensemble, when all were scated, was very fine. There are no stoves nor pipes visible. The heating of the church is from the besoment and the arrangements seem perfect in this as in all other respects.

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

The Rev. Mr. Wardrope 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 prelimin-

THE SERMON.

Mr. Wardropo preached a very able ser-mon from these words in the 56th Chap-ter 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 Proserve, of the universe, which is more particularly experienced by those who continually delight in it. The words of the text have especial reference, however, to public prayer, to a house that shall be so co pushe prayer, to a house into that the so called or dedicated as a house of prayer for all people. Prayer is especially enjoined upon such as fear the Lord. It was as much so upon the Jew as upon the Gentile. The great Temple of the Jews was built for public as well as private worship. Although one person or one family might enter the Temple to war in comparative seclusion the Asset in comparative seclusion the Asset. to pray, in comparative seclusion, the express purpose of the edifice was for public worship of God. It was a place in which all who love the Lord might meet and pray all who love the Lord might meet and pray and offer sacrifice. Private prayer was of great advantage to the individual. It enlarged and enriched the heart, but it lacked that expanding influence which particularly belonged to public worship. A house of prayer, hewever, did not necessarily imply a grand or imposing edifice, with those auxiliaries ordinarily belonging to the Temples of the East or the Cathedrals of the West. Any longs in which two or three Wert. Any house in which two or three were met together to pray, in the name of Christ, and sensible of his hely influence, was, in the highest and heliest sense of the orn, a house of prayer.

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 armed "My house of prayer," and it was further styled—"My house of prayer for all people."

In illustration of the term "My house" it those of this world who live in grand structures, elegantly furnished, and baving all the surroundings of luxury, look upon it in the pride of their hearts, and exultingly say "this is my house." Into such a house none but the highly favored can enter on a footing of equality. There is no room there for the poor and the needy, the mainted and the afflicted, not of the family. It is explusively of my house." God's house, lipwover, is open to all. The very poorest may enter in, and indeed, are invited to delivered the second house shall be greater than the first. The preacher then proposed to consider the words of his text under which Christ here foretold. The desire of all nations shall come. Second—The circumstances which will attend the advent of Christ. Third—The results which are ascribed to advent of Christ in this passage.

The preacher them proposed to consider the words of his text under three heads. First—The character under which Christ is here foretold. The desire of all nations shall be greater than the first. The preacher them proposed to consider the words of his text under three heads. First—The character under which Christ is here foretold. The desire of all nations shall be greater than the first. The preacher then proposed to consider the words of his text under three heads. First—The character under which Christ is here foretold. The desire of all nations shall come. Second—The circumstances which will attend the advent of Christ. Third—The results which are ascribed to advent of Christ in this preacher described in elegant the first. may enter in, and indeed, are invited to come freely. "Ho, yo that thirst, approach the spring where living waters flow," is the invitation given. There is no more openincreate welcome. There is no more open-increate welcome. "Seek ye the Lord and the shall be found." That is all that Chris-tions have to do, and it is to be hoped that generations yet unborn, shall seek Him within these walls.

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 the periodicals of the day well know, that it should be the chief feature in church services. Prayer, o ul and vocal, such, in the latter case, as the offering up of praise to the Most High, in pashus, hymns, and versified paraphrases of scripture was undoubtedly of the first importance if the heart were in it. And smely there ought to be as intuch real feeling in singing praises to God as there is nost necessarily exhibited in continental or putriotic songs. The singing of the praises of God has been long practiced and according to the Directory of practiced and according to the Directory of the Proshyterian Clument it formed an important feature in public worship. In the geriodicals alluded to, it had been recomreinded that it is should be a gap between the prayers, speken or sung, and the services of prophecy which existed in the spring, so that those who were indifferent as the service, or incapable of approximing it might have an opportunity to leave. He was far from agreeing with this view of the was far from agreeing with this view of the was in Solomen's Temple, reflected on the Second Temple. In the former than the should be and knownaid was second in the should be and knownaid with the should be shou

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. In conveying religious knowledge to the heathen, converted natives were often employed, not that they know so much of what Christianity demanded as these whose who had consider the transfer of the state of the sta those who had carried it into throff and unconverted lands did, but because those natives know more particularly the habits and feelings of their follows, their suscepti and forlings of their follows, their susceptibilities and capabilities, and were therefore better able to appeal to the good that was within them than anyone else, however learned or able he might be. But the Scripture commanded that the Gospel should be proached and therefore the preaching should be listened to. Christ himself but each to the control of the theory than beautiful cold.—Wile that they seek you hearst. had sald:—"He that heareth you, heareth me." The utterances of the Christian Minister were essentially the utterances of God himself. His voice it was true was God himself. His voice it was true was heard in the lightning's thath, in the wild rear of the tempest, in the mighty heavings of the occan, and in the rumblings of the earthquake. But preaching from the word of God alone did not speak of His power as did the elements, but held forth. His love, His mercy, His goodness, His justice, and His truth. The Presbyterian Church had wisely lent a special importance to preceding. It aroused men to reflection. It stirred up the human mind to thought and to red up the human mind to thought and to exertion. And it was such an aid to bring-ing even the indifferent to even a sense of their indifference, and to its consequences as to make it a part of public worship which could not possibly be dispensed with. He had no intention of speaking controversially, but he might say that the Christian denomination to which an individual be nenommation to which an individual bo-longed might be shrewdly guessed at by the answers given to the simple question:— "Going to Church?" One replies, "I am going to mass;" another, "I am off to prayers;" and yet another, "I am going to hear a sormon."

The Church of the living God he might say was open to all, and it would be an outrige to think of having churchism—one building creeted for the public worship of God to be wholly possessed and occupied exclusively by the merchant, another by the farmer. In the House of God, rich and poor, meet together. All were equal in the eyes of God, and he carnestly trusted that this fact would never be forgotten.

Mr. Wardrope's peroration was eloquent in the extreme, and we shall not risk spell-ing the effect of it on his hearers by any lame imitation of it.

AFTERNOON SERVICE.

In the afternoon the Roy. Prof. McLaren, of Toronto, preached an elequeut 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 earlif, and the sea, and the dry land, and I will shake all nations, and the desire of all unitions shall come; and I will desire of all nations shall come: and I will all this house with glory, saith the Lord of Hosts. The cilver is mine, and the gold is mine saith the Lord of Hosts. The glory of the latter house shall be greater than of the former, saith the Lord of Hosts: and in this place will I give peace, saith the Lord of Hosts. Haggai, Chap. I, verses 6, 7, 8,

After describing the encouragement held out to the people by the Prophet to prose-cute 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 Israol, having under him the most skilled workmen, and sparing no expense to make it a fitting place for the worship of God. He pointed out the characteristic defects of the second Temple. They had not therein the ark of the covenant nor the glorious presence of God, that mysterious spirit between the Cherubims. The spirit of protween the Cherubims. The spirit of phecy also ceased with the building of second Temple, and the sacred fire kindled from Heaven was wanting. Yet notwithstanding all these defects the Prophet says the second house shall be greater than the

the condition of things prior to the coming of Christ, the desire of the Heathen for a deliverer, the coming of the Magi or wise man of the East, showing that they had some definite revolutions of the coming Messiah. To then pourtrayed 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 become new. Nations were shaken to the foundations. The four great monarchies have been swept away. The Babylonian empire gave way to the Persian, the Persian to the Grecian, and the Grecian to the Roman. Each served its purpose, and so on down to the present time every nation which rejectthe present time every nation which rejected the Gospel had sunk lower and lower in the scale. He then proceeded to depict the results which are ascribed to the advent of Christ in his text. The glory of the Second Tomple was due to the presence of the Incarnate God. The glory of Solomen's Temple was in it material splendour, the glory of the Second Temple in the presence of of the Second Temple in the presence of God, the Divine Presence, Emmanual God with us, the light of the knowledge of the thory of God in the face of his Sou Jesus, the light to guide our feet in the way of pence. The preacher then alluding to the

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 remitted his heavers that that it was not in it material splondour but in its spiritual power that the real splender of the church existed.

After service the ordinances of baptism was dispensed.

EVENING SERVICE.

At the evening aervice the handsome edifice was filled to overflowing with an attentive and devent congregation. The ser-men was preached by the Rev. Principal McVicar, of Montreal, who chose for the text the works "work out your own salva tion with fear and trembling, for it is God which work-th in you both to will and to do of his good pleasure," Phillipians, Chap. II., verses 12 and 18.

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 conftation 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 fects, therefore, work out your own salvation with fear and trembling, because God worketh in you. God worked for all men, whether christian or worked for all mon, whether christian or ungodly, whether you believe it or not. He maketh the rain () fall on the just and the unjust, and His light to shine on the evil and the good, The controls all laws Sacred and Divine. It was impossible for a man to read the Scriptures without being moved either for evil or for good. He might not be melted by the fire of God but he would feel its glow. They worketh in he would feel its glow. God worketh in you whether you receive the Spirit or not. But how much more was this all true among God's own children. His love is nearer to you, He worketh in you by His invisible presence, and in Hirryon live and move and have your being. Again, He worketh in you effectually, and in a sovereign manuer. He renews the whole man, He makes a new creature, and it becomes perfectly natural for Him to will and to do of His good pleasure. The preacher in the second place went on to remind his heavers that notwithstanding all this, it was their duty to be active in the cause of Christ, and in view of all these indisputable facts, to work out their own salvation. He enjoined them to search the scriptures which are profitable

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to search the scriptures which are profitable for detrine, for instruction, and for reproof. They should not expect God to do that for them which they could do for themselves. The fact that the spirit worketh in them did not remove the necessity for wrestling uprayer, and struggling for the mastery of those ovil passions, innate in the breasts of all men. Activity in spiritual affairs was necessary to their oternal Salvation.

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

OCULIST & AURIST,

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Fremium for 1874.

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he said Act BIGELOW & HAGLE, His Attornoys ad litem Toronto, January. A.D. 1873.

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Official Announcements.

MEETINGS OF PRESBYTERIES.

PARIS PRESENTEL —Meets in Ingersol, and within Erskino Churchtthere, on the last Tuesday of February, at 2 p. m. Conference o athe state of religion in the evening. SIMCOE.-The Presbytery of Simcoo will meet at

Barrie, on the first Tuesday of February, 1874, at 11

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

Tononto.-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 Tuorda of March at 10 a.m. HURON-At Clinton, on the second Tucsday of March, at 11 a.m.

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

CHATHAM.—In Welington Street Church, Chatham, on Tus sday 24th March, 1874 at 11 am Union questi on will those be discussed, and commissioners to the Assembly elected.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

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