



# British American Presbyterian.

Vol. 4—No. 3.]

TORONTO, CANADA, FRIDAY, FEBRUARY 26, 1875.

[Whole No. 159]

## Contributors and Correspondents

### MISSION WORK IN MANITOBA.

As that season of the year approaches when our church will be expecting to reinforce the missionary staff of this province, if not from any other source, at least from the graduating classes of our colleges, it may not be uninteresting to your readers to hear something from the North-West.

It is only recently that people in Ontario became convinced that white people could pass the winter here with any degree of safety. Even yet many well informed persons suppose that to pass a winter in Manitoba is rather a hazardous undertaking. If there is anything that modifies a person's astonishment when he hears the opinion of people living outside the province, in regard to the winter here it is just to remember the mistaken idea he himself formed about it at one time. A stranger in passing his first winter at Manitoba has his mind so imbued with the expected horrors of the winter, that he spends it in a sort of painful suspense, expecting something terrible to happen before the winter is over. Canadians who have spent one or more winters in Manitoba kindly assure the new comer that the winter here is much more agreeable than in Ontario, yet it invariably requires a winter to make them believe this.

One striking peculiarity of the Ontario immigration to Manitoba is the large proportion of it that is Presbyterian. The need of missionary supply for this province should not be estimated simply by the numerical strength of settlements, but by what these settlements are soon to become. There is nothing that surprises the visitor who has seen the slow, and toilsome process of improving land in the eastern provinces more than to see the large settlements that have been formed here in from one to four years, and the wonderful improvements that have been already effected. But though the country is so easily improved and settlements form so fast, it could not be otherwise than that mission work would involve a good deal of travelling. It could not be expected that each settlement would be for a few years in a position to support a minister, or be sufficiently numerous for a missionary to be settled for its sole benefit. Every missionary coming to this province must make up his mind to be willing to do a good deal of travelling, and be ready to put up with many inconveniences necessarily connected with a new country. But though the difficulty of extra travelling for a few years is to be met by the Manitoba Missionary, still there are other advantages which were not enjoyed by missionaries in the eastern provinces. Travelling is very easily accomplished in this province. At no time of the year do the roads present any serious difficulties. A person can go almost anywhere at all times. Most of the country is as easily travelled as a level pasture field. With very little snow, the cold is sometimes stinging, the air is so dry that travelling in winter is really enjoyable. During summer a cool bracing breeze continual y blows over plains that resemble one vast flower-garden from the opening of the spring till the end of summer. Both summer and winter, the roads and air are so dry that exposure is not only safe but also pleasant. But the beauties of the country, and the agreeableness of the climate are not the reasons that should induce our church to send her missionaries, and her missionaries to come to this beautiful field, but the pressing necessity of the work, a necessity that will be increasing with each succeeding year. Settlements that will be important places in a few years are springing up everywhere. Other denominations are active, and ready to take advantage of every opening. So far since the transfer our church has done her part comparatively well; but now is just the time to take hold with increasing energy. It is far better that our missionaries should be on the ground as the settlements are being formed, than to delay till they gain more importance, for the places will be surely occupied by others. Each year will witness an increasing tide of immigration, and by no other means can a church gain greater influence than by having her missionaries ready to welcome the newly arrived immigrant.

If there is any part of our country that demands the earnest and prayerful attention of our people more than another, that place is this fair province, a province which is as it were the entrance to our vast possessions in the North-West; a province that is soon to be the home of many now in the eastern provinces, and that is destined before long to exert a powerful influence in our new Dominion.

### MANITOBA.

[ED. NOTE.—We shall be glad to hear from "Manitoba" again. Give us facts—incidents of travel—the condition of particular congregations—the experience of individual settlers. All will be welcome, with each letter not too long. The tendency of too many letter writers is to go to an unconscionable length; and that spoils all.]

## Can it be Considered?

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR MR. EDITOR,—How would it do to try the Methodist system in regard to the Ministry? Can it be shown that our present system is scriptural, or that theirs is not so? I suppose it could be arranged to have Ministers settled for a definite period, say for four years in the same place and then let them be sent to other places. Would not such an arrangement have many advantages.

Would not our people have the benefit of a greater variety of gifts? Would it not be better for Ministers now and then to recommence their labours under new conditions, and in new circumstances? Would it not tend to develop facilities which previously were little, if at all developed?

Would it not bring relief in many instances to people who are sighing for a change, and to ministers who are equally anxious for it?

Would not ministers who are in positions where it is impossible for them to have their children educated as they ought to be, (under such a system) find what they previously need?

As it is not some of our prominent ministers move with wonderful regularity about every four years? And would it not be well to afford men of less popular gifts, and fewer personal attractions, an opportunity of tasting the sweets of the same system?

Do not some ministers go because they cannot stay, and others stay because they cannot go? And would not a change all round at regular recurring periods bring with it many and singular advantages?

Would it be deemed out of order to have this matter ventilated a little? I am half disposed to look favourably upon an experiment in the direction suggested by these inquiries, and I am quite sure I have sympathizers in the matter.

February 9th, 1875. H.

### The Hymn Book.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Having stated in a former letter why I regard, in common with multitudes of God's people, the Book of Psalms as designed for public worship, the next point in the article on "Psalms vs. Hymns" to which I would direct attention is:—

II. The exclusive use of the Psalms in public worship under a past dispensation. It is stated in this article referred to, "that it is more than doubtful whether only the hundred and fifty hymns contained in the psalter, were used by the Jewish Church;" and that the "head of the church has sanctioned praise by song, but, nowhere either in the Old Testament Scripture or New, has he restricted praise to the use of one hundred and fifty songs." Some good proof might well be expected of such an important statement, but all the evidence given is a reference to some particular song used on special and extraordinary occasions. But, I am persuaded that no proof can be given to show that these songs used by Moses at the Red Sea, and by Deborah and others, were even used in the stated worship of God, or were even used on any other than the special occasions to which they relate. Besides, at that time, no hymn book had been provided for the church; nor is there any evidence that the singing of God's praise then constituted any part of his stated worship. When some special providence, such as those referred to, demanded a public expression of gratitude and praise, some individual was raised up, who, by the inspiration of the Holy Ghost, furnished a song suited to the occasion. But if these songs had been intended to be used in the stated worship of God, why, when afterwards a collection was made into one Psalm Book, were these songs left out? Some of the songs contained in it are found in other parts of the Bible. The eighteenth is found in the second Book of Samuel. The ninety-sixth and parts of some other psalms, are found in the second Book of Chronicles. Why are these selected and those rejected? Why is this distinction made? Was it the influence of "prejudice?" No, Mr. Editor; the most satisfactory answer is this, namely, that this collection being designed for permanent use in the stated worship of God, those songs have a place in it, and those only, which, in the estimation of infinite wisdom, were best adapted to the edification of the church in all ages. No Jew ever attempted, so far as any information from the Scriptures can be obtained, to add to that collection, or is there any proof that any other songs were used in the regular worship of either the Synagogue or Temple, after that collection was made. Had such an attempt been made, I have no doubt, it would have met with a much stronger opposition than that offered by these modern, bigoted, and prejudiced psalm-singers, to the use of hymns of mere human composition.

But what, it may be asked, of those two instances referred to in the New Testament. Are they not in point? They are what Simeon said when his eyes first saw the Saviour, and what Mary said when she was assured of the "performance of those things which were told from the Lord." (Luke i. 46; ii. 28). The former you call "Simeon's Song," and the latter, "the Magnificat," a term not yet very familiar to Presbyterians. But in neither case is it affirmed that what was spoken as the expression of their feelings and sentiments, on the occasions referred to, and that by the inspiration of the Holy Spirit, was either a song or even sung. Mary merely "said" and Simeon only "said," and neither of them sung. Nor is there any proof that what they said was ever at any time after used by the Jews or early Christians in the stated worship of God. How irrelevant

then, to say at least, to reduce these as proof, that either the Jews and other songs in public worship, than those in the psalter, or that Christians are at liberty to use them. And what value is there to be attached to the confident, but unsupported assertion, that "nowhere in either the Old Testament Scripture or New, has he restricted praise to the use of one hundred and fifty songs?" Was it not enough to restrict to their use that they were selected, appointed to be used, and their use in public worship approved? If any body of Christians were now to make a collection of hymns, and appoint and approve the use only of that one, ought it not to be sufficient to restrain its members from the use of others? How much more when Divinely selected, appointed and approved, as the Hymn Book has been. As "the Word of God which is contained in the Scriptures of the Old and New Testaments, is the only rule, direct us how we may glorify and enjoy Him," ought to restrain from reading lessons out of other books than the Bible in public worship. So the fact, that the only manual of praise given to the church, and sanctioned by her glorious head and king, is the Book of Psalms, ought to restrain from singing other songs of mere human composition. Unless, indeed, doctrine subscribed to by all Presbyterian ministers and elders, namely, *Divine institution necessary to acceptable worship*, be abandoned; and that of what is not forbidden in the word may be introduced, be adopted—a doctrine which has ever hitherto been repudiated by the Presbyterians, and one which is now, to so great an extent, corrupting the church of Christ. In this case, additions may be made to the institutions of worship at will—lighted candles, the cross, the crucifix, facing the east, the use of raisins for the wine in the Lord's Supper, of which I have heard, and all the paraphernalia of Ritualism and Romanism, may be brought in on the back of this doctrine.

But let it be admitted, for a moment, that those songs, other than those in the psalter, both in the Old and New Testament referred to, were used by the Jews and Christians in Apostolic times in public worship. What authority would this be to Christians now to use hymns of mere human composition? For were they not all inspired songs? This no one will deny. And all that T.O. says in his letter in relation to those spoken of in the New Testament, goes to prove it. He quotes Fausset in proof of his point, who says, "a psalm inspired, as that of Mary Zuchariah, and Simeon, and Anna." The only conclusions in this case, that could fairly be drawn from the promise is, that Christians now may use inspired songs, other than those to be found in the Book of Psalms. With this decision, and the wholesome restraint which it would exercise over Hymn-singers, Psalm-singers will not be much dissatisfied. As human nature, however, is the same in all ages, there may have been some among the Jews, like too many now-a-days, restricted by no institutions or appointments, either ecclesiastical or divine, but "who will have liberty" to do as their own judgment, taste, and mere human expediency dictate. But if it can be shown, as I think it can, that this Hymn Book is not a "Mosaic Institution," and is the only divinely appointed manual of praise, as well as the only non-sectarian one in the church, the sentiments of Roman and Episcopalian divines whose praise is in all the churches, cannot well be justified.

God, he says, "has given us a large collection of hymns, and has commanded them to be sung in the church, and has promised his blessing to the singing of them. No respect here must be paid to names or authorities, though they be the greatest on earth; because no one can dispense with the command of God, and no one by his wit can compose hymns to be compared with the Psalms of God. I want a name for the man who should pretend that he could make better hymns than the Holy Ghost!" His collection is large enough, it wants no addition—it is as perfect as its author, and not capable of any improvements. Why, in such a case would any man in the world take it into his head to sit down and write hymns for the use of the Church! It is just the same as if he were to write a new Bible, not only better than the old, but so much better that the old may be thrown aside. What a blasphemous attempt! And yet our hymn-mongers, inadvertently, I hope, have come very near to this blasphemy; for they shut out the Psalms, introduce their own verses into the church, sing them with great delight, and as they fancy, with great profit; although the whole practice be in direct opposition to the command of God. Yours, respectfully,  
PSALMOS.

### Communication.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I wonder if Rev. David Inglis knows that the heritors in the Church of Scotland have power to build new churches, and compel every dissenting proprietor to pay according to the value of his property, his share of the expense of building?

What would he say, supposing he were a United Presbyterian or Free Churchman, having factories four miles from the Parish Church, and having no connection with, or interest whatever in the village in which that church was situated, were he compelled to pay \$500 because the Parish Church Heritors had decided to build a new church?

And how would he feel when in the allocation of the sitting by the sheriff he was told that the heritor who paid \$10 had first to be sued, and that being a merchant proprietor and not a small heritor there were no seats, not even one sitting for him?

Would the Rev. D. Inglis become enamoured with the unpatronaged Kirk? Please insert and oblige,  
A FREE CHURCHMAN.

Alberton, Feb. 17, 1875.

## Infidel Rant.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—In a work by Wilkie Collins, entitled, "The Law and the Lady," we find the following piece of balderdash:

"The incomprehensible submission of Scotchmen to the ecclesiastical tyranny of their Established Church has produced—not unnaturally, as I think,—a very mistaken impression of the national character in the popular mind." \* \* \* \* \* "Public opinion looks at the institution of 'The Sabbath' in Scotland; finds it unparalleled in Christendom for its senseless and savage austerity; sees a nation content to be deprived by its priesthood of every social privilege on one day in every week: forbidden to travel, forbidden to telegraph, forbidden to eat a hot dinner, forbidden to read a newspaper; in short, allowed the use of two liberties only—the liberty of exhibiting oneself at the church, and the liberty of secluding oneself over the bottle. Public opinion sees this, and arrives at the not uncharitable conclusion that the people who submit to such social laws as these are the most stolid, stern, and joyless people on the face of the earth. Such are Scotchmen supposed to be when viewed at a distance. But how do Scotchmen appear when they are seen under a closer light, and judged by the test of personal experience? There are no people more cheerful, more companionable, more hospitable, more liberal in their ideas, to be found on the face of the civilized globe than the very people who submit to the Scotch Sunday! On the six days of the week there is an atmosphere of quiet humour, a radiation of genial common sense, about Scotchmen in general, which is simply delightful to feel. But on the seventh day, these same men will hear one of their ministers seriously tell them that he views taking a walk on the Sabbath in the light of an act of profanity, and will be the only people in existence who can let a man talk downright nonsense without laughing at him."

It may be said that what I have quoted is the language of a fictitious character. But it is in perfect harmony with other parts of Collins' writings in which he expresses his views, and therefore I shall treat it as his own language. Well, Wilkie Collins, in these extracts, is either very foolish or very false. If he knows no better than what he states, he is the first; if he knows better, he is the second. He says the Scotch Sabbath is unparalleled for its senseless and savage austerity. He, plainly, detests the Sabbath as God commands it to be kept. How he would rejoice if he saw it abolished! He evidently knows more about the theatre than he does about the Bible.—He sneeringly calls the Presbyterian ministers a "priesthood." In the sense in which he uses the word, they utterly reject it as their title. There is no reason why it should be applied to them. His statement that the Scotch are deprived by their ministers of every social privilege on one day in every week, is a gross untruth. Works of necessity and mercy are allowed on the Sabbath. "Forbidden to telegraph." Telegraph operators need the Sabbath rest as well as others do. "Allowed only the liberty of exhibiting oneself at the church, and the liberty of secluding oneself over the bottle." This looks as if it had been written by one when he was secluding himself over the bottle. Collins wonders how Scotchmen are so cheerful, and so forth. Just because they keep the Sabbath in which he, in his gross ignorance, thinks so dreadful. The more one keeps the Sabbath as God commands us to do, the more he will possess these qualities. Religion is the only source of true excellence and happiness. Collins is just as well qualified to criticize the Scotch Sabbath as a blind man is to criticize painting, or a deaf man music. Let him stick to criticizing theatrical performances.

The chapter which contains the passages under review is headed, "A Specimen of my folly." Well, if it is not a specimen of Collins' wickedness, it is truly one of his folly. Pitying him, we can hear him talk downright nonsense without laughing at him.

It will be a sad day for Scotland if the "Wilkie Collins' Sunday" ever prevails.  
A SCOTCHMAN.

### The Name of the United Church.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—The Union of the Presbyterian Churches of the Dominion of Canada is now certain soon to be consummated, at which I rejoice, though one of the disruption ministers. I observe that it is proposed to call it "The Presbyterian Church in Canada." I have waited, hoping that some one would call attention to it; but as no one has done so, I would take the liberty of doing it. I consider this title not only impr per but absurd. It will be admitted that it is a native church; the majority of ministers, office-bearers, and members are natives of Canada, or soon will be. Now, how absurd would it be to say of any one, "He is a native in Scotland," or a native in Ireland, or a native in Canada; so absurd would it be to say, "Presbyterian Church in Canada. I reside in Canada, but am not a native of it. It would be quite proper to say "Presbyterian Church of Scotland in Canada," or "The Church of England in Canada," but quite improper to say of a native Church, independent of any foreign connection, "Presbyterian Church in Canada." There are other titles which might be adopted without such impropriety: "Presbyterian Church of Canada," "Presbyterian Church of the Dominion of Canada," "Canada Presbyterian Church," "Canadian Presbyterian Church." I care little what name, provided it does not involve an absurdity, though I would prefer the first, and though the last is more euphonic.

Yours, &c., C.

## The Prose Psalms.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Not long since I noticed an article in your paper touching very dangerous ground: namely, "The Psalms of David in metre." I must say I sympathize very much with your New Brunswick correspondent, and I hope at the very first meeting of the Presbyterian Church in Canada, a committee will be appointed and arrange a book of psalms and hymns and spiritual songs, for the use of the whole church. I have no hesitation in saying that the prose version of the Psalms is far superior to the metrical version, and if the congregations would join heartily in chanting that version, it would be a great improvement on the singing of the present metrical version of the psalm; so far as the words go at any rate. I don't deny that some of the psalms are very beautiful, but a great many are no better than doggerel, and even may be called funny or queer. Your correspondent is, I think, quite right as to many of them being unsuitable for our land and circumstances. Many of them were composed by David on particular occasions, in which we cannot extolly sympathize, and the language to ordinary people must appear highly exaggerated, and cruel, and unchristian. I will mention a few instances of what appears to me queer poetry, as for example:—The 6th verse of the 6th psalm, the 16th of the 7th, 10th and 11th of the 17th, 25th and 26th of the 18th, 8th of the 35th, 9th and 10th of the 65th, 12 and 28th of the 68th, and 14th of the 74th. I am sure in all honesty the paraphrases are much more beautiful, much easier to commit to memory, and much better adapted to singing. In connection with this, I would notice the inconsistencies of many of our Presbyterians. They cleave to the curious old metrical version of the psalms for singing in the congregation, and the very same people will give out, and join in singing all sorts of hymns or glees in Sunday-school and prayer meeting, and to all sorts of merry tunes. Now, I think it would be better to adopt the prose version of the psalms at once, and either read them or chant them, and then have a first-rate carefully selected book of hymns. The Presbyterian Church of England have a very nice selection, some thirty or forty of our paraphrases being included. I only throw out these thoughts because nothing can be done till the union shall be consummated, and I hope the subject will then be taken up in earnest, and something done to improve our Psalmody and Hymnology.

Yours truly,  
13th February, 1875. ADVANCE.

### Semper Eadem.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—In your paper of the 11th instant appears a communication by "Ecclesiasticus," stating that Jesuits, as Jesuits, take no oath teaching the resistance of lawful authority. What is cloaked under the words "Jesuits, as Jesuits"? Does he mean that all the faithful are bound to oppose governments and rulers, when it is required to the end of the spiritual power, meaning the advancement of the Papacy? It matters little what the Jesuit's oath is; but that which concerns the State is what they inculcate and have taught over three centuries. "Ecclesiasticus" in Toronto, and "Sacredos" in Montreal, are but the faint echoes of the leading minds of their Church in the sixteenth century. Cardinal Bellarmine, a Jesuit of the greatest learning, and highest authority of that age, in his book, "Lib. de Roma Pontifex," says plainly: "Kings have no wrong done them if they be dispossessed of their kingdoms when proved heretics." Again: "Papa potest mutare Regna," etc. . . . "Summus princeps spiritualis," etc. And this is not the doctrine of the Jesuits only, but of all the leading writers of their Church, for Bellarmine, to prove the Pope's power of disposing of kingdoms is a Catholic doctrine, gives the names of twenty-one Italians, fourteen French, nine German, nineteen Spaniards, and seven English writers of note, and these, he says, not *ex facie plebis, et primoribus*. Barovius, confessor of Clement VIII., and cardinal in 1596, a man of great probity and learning, agrees in all points with Bellarmine, who says: "Regnum Anglorum est subditus Romano," and again, "Non licet Christianis tolerare regem hereticum, etc." Speaking of a certain Sovereign, the Church gives leave to the faithful to obey him, because they wanted power. This is just their position now. And the sum of the matter seems to be, if we accept as true the boast of *Semper Eadem*, that it is only during the infallible Pope's pleasure that states and their subjects shall remain at peace and be loyal to one another, as the claim to depose or disobey rulers, under certain circumstances, has never been disavowed, and although an old weapon is again being furnished up.

ALTIQUIS.  
Pontiac, Quebec, Feb. 16, 1875.

MAY it never be forgotten that a revival of the very best music will bring little profit to the Church, without a revival of the very best affections to accompany it. To sing with the spirit as well as with the understanding is the only singing which is every singer upon earth. "My son, give me thine heart." The great enemy of the Church has turned, and can still turn, the music of the sanctuary into a powerful auxiliary for the furtherance of his own dark purposes. He knows that there is nothing so good but what may be converted into an evil. Hence, music, as well as architecture, must not be idolized, but held in subserviency to pure doctrine and holy affection.

Pastor and People.

Manitoba and Saskatchewan Mission Field Report.

To the President and Members of Knox College Student's Missionary Society:

BRETHREN AND FELLOW STUDENTS:—I wish to lay before you a report of my labours as your missionary during the last few months in this portion of the master's vineyard. And in doing so I think it better to narrate in as simple and brief a way as I can what is to be recorded in the report, in the order of time and places, as it will make it more connected as well as more interesting perhaps. As Mr. Currie and myself have been sent out here not exclusively to take charge of a particular or designated Mission Field, as is ordinarily done; but left free to visit such portions of the province in which our people might be found destitute of the means of grace, and do what we could for their spiritual good, as well as to gather what information we could respecting the position and necessities of our people in the nearer settlements, and such other matters as affected the temporal and spiritual well-being of the community generally in this great north west territory. And it is my earnest desire and prayer that I may be able to present this report in such a way as to awaken a still deeper interest in behalf of the thousands of our people out here, so far removed from the means of grace, and the many thousands more perishing in the midst of heathen darkness.

In company with my fellow-missionary Mr. Currie, I left Sarnia by the steamer "Ontario," early on Tuesday morning, June 9th; and after a pleasant trip to all who had procured first-class tickets, (but one of misery to those who procured the so-called second class fare) we reached Prince Arthur's Landing, on Friday, 12th of June. Here we met Messrs Nicol and Tait, with whom we remained over Sabbath. At this point we met a large number of fellow travellers bound to Manitoba, a few of whom were going by Duluth, but the great majority by the much talked of Dawson route. On Saturday afternoon we were kept busy preparing for a start on Monday morning. On Sabbath (14th) Mr. Currie, preached for Mr. Nicol in the morning to a good congregation; Mr. Nicol preached in the afternoon at Fort William; Mr. Tait in the evening to the immigrants, and it fell to my share to conduct the services in the Wesleyan Methodist Church in the absence of their pastor. On Monday morning, the 15th, we started for Fort Garry per Dawson route. It is not my intention to give a minute account of our journey over this stage of the road, as the less said of the treatment the passengers received under the management of Carpenter and Co., the better. I would only express the hope that this route will be better managed next June and July than it has been during the corresponding months of this year. On Sabbath (21st), service was held on a rock, at Four Mile Portage. At this point we found our trunks were delayed, so it was arranged that I should return for them, and Mr. Currie push forward to Fort Garry; and owing to which arrangement Mr. Currie arrived at Fort Garry a week sooner than I did, where he met some of our ministers and other friends, who gave him valuable information respecting our work. I arrived on Wednesday the 8th of July, exactly a month from the date on which I left home, and twenty-four days from Prince Arthur's Landing. The pleasant feature of the journey was the many acquaintances we were enabled to make. As fellow-travellers we felt a growing attachment to one another. There was a large number of families from Ontario, especially Huron and Bruce, coming up with us. A number of them I had the pleasure of meeting again, which was like renewing old friendships. At the North-west Angle, about a hundred miles from Fort Garry, I had our trunks placed in French half-breed's carts, expecting they would arrive a day or two after us, but to our dismay we learned that our trunks had been left at a station between seventy and eighty miles from Fort Garry. Now it was friend Currie's turn to go in search of the precious cargo. But it must be said to the credit of the company that Mr. McInnes, one of its members, sent a conveyance expressly with Mr. Currie for the trunks. This detained us a week longer. We found the city of Winnipeg a busy place. Its streets crowded with people, a large proportion of whom were strangers. Buildings were going up rapidly. It is amazing to see the progress made within the last two or three years. The old Fort is a striking contrast to the rest of the town with its old fashioned buildings and halls. The Governor's residence is within the walls of the Fort, a very plain looking building. I was pointed to the spot where poor Scott was shot. Certainly the darkest spot in the history of this old and delapidated Fort. Opposite the town on the east side of the Red River is the Roman Catholic Cathedral of St. Boniface, where Archbishop Tache resides. About five miles down the river on the west side is the old established parish of Kildonan, where the Rev. Mr. Black resides. Mr. Black's name has become a household word in this entire community. His faithful self denying labours amongst this people have secured for him a high place in their affection and esteem. It is most interesting to listen to the history of the old Scotch settlement of Red River, since its first establishment by Lord Selkirk down to the present time, as it is related by one of those who has been an eyewitness from the beginning. How manifoldly they faced the many hardships they had to endure; how quietly and peaceably they lived together, how steadfastly they adhered to the principles of the church of their fathers, how patiently they waited for a pastor of their own to come among them; how firmly they resisted the encroachments of the Episcopal Church, although Scotch Bishops had been sent, and her forms and services modified and arranged to suit the views and tastes of the Scotch people. And when Mr. Black was sent to labour amongst them how they rallied round the Presbyterian standard! Are not such a people, brethren, worthy of

the men who rallied round the standards of Wallace and Bruce, and of Knox and Chalmers?

On Sabbath (12th), I preached in Knox Church, Winnipeg, for Mr. Vincent, who went out to preach in the country for that day. The attendance was good at both services. In the afternoon I held a short meeting at the Government Sheds, where a large number of our fellow-passengers were congregated. I enjoyed this short and informal service very much, as I felt I was addressing a people into whose sympathies I could most heartily enter. We felt we were strangers and sojourners together, as yet without any certain abiding place. Monday, Tuesday, and Wednesday, I was waiting as patiently as I could for Mr. Currie's return, which he did on Wednesday evening with our baggage all safe. It was arranged between us after careful consideration, that Mr. Currie should go out to the Rockwood and Victoria section of the province north east of Winnipeg, and I to the Palestine district about a hundred miles west of Winnipeg. But now the question was how to get out! But it is an old saying "A friend in need is a friend indeed," and I found one in Hugh Grant, Esq., of Rat Creek, a highly respected and influential farmer who came to this country from Ontario over three years ago. Mr. Grant very kindly offered to take myself and trunks as far as his place, a distance of seventy miles, free of charge; which I readily and thankfully accepted. After parting with my friends and fellow-labourers, Mr. Currie and I started with Mr. Grant on Thursday (16th). We passed through a beautiful prairie country, reached Mr. Grant's place on Friday night, when I was hospitably received by Mrs. Grant and family. On our way we heard the discouraging intelligence that the grasshoppers had come, and were devouring everything before them, and it proved, but too true, as we discovered for ourselves next morning (Saturday), on walking around a magnificent field of wheat, containing forty acres, belonging to Mr. Grant. The grasshoppers would rise in clouds before us in every part of the field. It was a hard sight for the many honest and hard-working farmers, who had so recently settled in this new country, to see their crops, upon which so many of them depended, devoured almost in one night. It was to me a peculiarly sad sight to see the work of destruction going on in such magnificent fields of grain, as we passed on our way westward. I had yet about eighty miles to go to reach the nearest station of my Mission Field, and as I had sent word that I would preach there on Sabbath (19th) it was necessary for me to get there on Saturday. Here again Mr. Grant came to my assistance, going with me all the way, and thus conveying myself and baggage from Winnipeg to Westbourne, a distance of nearly ninety miles. I am sure you will all join me in thus expressing my sincere thanks to Mr. Grant for his valuable assistance at a time when it was really needed, and my best wishes for the temporal and spiritual welfare of himself and family. At Westbourne I was kindly received by Mr. and Mrs. Murdoch McLeod, whose hospitality I enjoyed during the period of my labours here. On Sabbath (19th), we held service twice, on Monday (20th) Mr. McLeod took me to the second crossing, when I was received with genuine highland hospitality by Mr. and Mrs. McCrea and family. On Tuesday (21st), Mr. McCrea took me to Palestine, my destination, where I was kindly received by Mr. and Mrs. Donald McLean, with whom I stopped during the three months I was laboring in this field. I commenced my labors here among a people who have recently settled in this district, chiefly from Ontario. There are also a few from England and Scotland; nearly all of them came from parts of Canada and the old country, where they had enjoyed all the privileges of an enlightened Christian community, and on this account they feel the more want of such privileges. For the last two or three years the improvements in the way of farming and building are very marked, but the grasshopper plague has been a great drawback to them. Many of them will not have even half a crop of wheat this year; barley and oats have been almost entirely destroyed, as has also the garden produce. The potato crop has been generally good, and in some cases far above the average yield, which will be a great means of support to many families this winter. The land throughout this district is fertile, and capable of being brought to a high state of cultivation; it has also other superior advantages, it is well supplied with water and timber. The climate is exceedingly healthy; I never saw such fine weather in Ontario as I have seen this fall. There are three large streams or creeks flowing through this district, in which the water is clear and beautiful. Along the banks of these streams there are belts of timber land, which supply the farmers with firewood, building, and fencing material; there are however, many inconveniences to contend with, such as the lack of good stores, grist and saw mills. The people have to go to do their marketing, and buy what they may need to Portage La Prairie, and even to Winnipeg; but these drawbacks will soon disappear, if the great drawback of all should not come viz., the grasshopper plague. There are three schools within the districts; those in Palestine and Second Crossing are public schools; the one at Westbourne is a mission connected with the Church of England.

There are four mission stations. That of Palestine is the largest. The meetings are held here in the school-house, the attendance ranging from forty to sixty—a Sabbath school is kept up, a weekly prayer-meeting alternately in Gaelic and English—a sketch class once a week, which was well attended by nearly all the Presbyterian children in the place. I enjoyed this part of the work exceedingly, I also endeavoured to visit all the families as often as I could, and have reading and prayer with them in their homes. The number of families is twenty-one. Station No. 2 is Golden Stream or Pine Creek Settlement, about seven miles south of Palestine. The Sabbath-school was held immediately before service; all the children in the settlement were generally present. The meetings were well attended, the attendance ranging from twenty to thirty. There are seven families at this

station, and several young men who have recently taken up claims; other families are expected to come in next summer.

Station No. 3 called Second Crossing, is about ten miles east of Palestine. The meetings have been well attended here also. I met with the children on Sabbath mornings an hour before service, as well as on Monday afternoon every second week, for religious instruction. The attendance at the classes was most encouraging; all the children came out, and the parents manifested the deepest interest in both the religious and secular instruction of their children. The number of families is nine, two of these have recently removed to other parts, but no doubt others will soon come to take their places. There are only two families here yet in full connection with our church, but they are both large families, having grown up sons, who have taken up claims for themselves, but the other families attend our meetings regularly, and send their children to the Sabbath-school, and received me with great kindness when I called to see them.

Station No. 4 is about twelve miles east of the Second Crossing, called Totogon. The meetings here were held in the house of Walter Lynch, Esq., who, though not a member of church, kindly permitted us to hold our services in his house. The attendance ranged from fifteen to twenty-five—I mean Presbyterian families. The Sabbath-school was immediately held after service in Mr. Morrison's house. I enjoyed our meeting with the children very much. I feel more and more persuaded that in a new field like this, that special attention must be given to the religious instruction of the young. All the families treated me with the utmost kindness whenever I called to see them, and I have no doubt but this will, in a few years, become a very important mission station. I must not omit to mention here, the kindness of Mr. McCrae, of the Second Crossing, in supplying me with a horse, free of charge, to come to this last station, a distance of twelve miles, during the whole time I have been labouring here. Indeed I could not undertake the work of supplying this station at all, without the kind assistance rendered me by Mr. McCrae.

The Communion of the Lord's Supper was observed in the school-house, Palestine, on the 4th of October last, by order of the Presbytery of Manitoba. The services were conducted by the Rev. A. Fraser, of High Bluff; the attendance was large, and the services solemn and impressive. The day being exceedingly fine, parties were enabled to be present from all the four stations. The number of communicants is about thirty, four of whom joined for the first time. May this first communion season be a great means of blessing to all who were present on that occasion; may such seasons in future be times of refreshing from the presence of the Lord. The Rev. Mr. Fraser has rendered valuable services here by his occasional visits, and his private and public intercourse with the people. I must not omit to mention here also the affectionate regard in which the Rev. Mr. McNab, now of Beaverton, Ont., is held by all his former flock in this place; his own and Mrs. McNab's names are household terms.

[ED. NOTE.—We are reluctantly compelled to delay the rest of Mr. McKellar's interesting communication to another issue. Necessarily his report is long, but we are persuaded that our readers will not in this case think it too long.]

Report of Meetings of French Roman Catholics in Cote St. Church, Montreal.

FEBRUARY 11TH.

Father Chiniquy commenced the service by giving out a hymn, which he explained at length, setting forth the Gospel contained in it, and the reasons for gratitude to God that should be expressed in adoring praise. Then followed an exceedingly simple and earnest prayer, in which he invoked the Divine blessing upon the assembled congregation, and upon himself as God's poor ambassador; making fervent petitions for his fellow countrymen still in the darkness and bondage of Romanism. A second hymn was sung, and then the speaker announced his subject. At the former meeting in the French church on Craig street, a gentleman—evidently a man of culture and education—had asked him to show what right private Christians had to read the Bible. This he was now prepared to do. Taking up his Bible, he turned up in succession the passages: John, v. 39; Luke, xvi. 29; Acts, xvii. 11; ii. Timothy, iii. 15, etc., a companying the reading of each with a brief, animated commentary, or series of appeals to the judgment of his audience, the substance of which was that the commands and statements concerning the reading of the Bible were made in the case of private persons, not of ecclesiastics of any grade. Father Chiniquy then quoted passages from the works of the two greatest fathers of the Latin Church, Augustine and Jerome, in which these recognized authorities in the Church of Rome recommended all persons to the private and constant study of the Word.

Now he changed his ground, and illustrated his subject with the popular figures which he knows so well how to employ. The Bible is spoken of as a lamp, that which gives light. Turning to one of the pulpit gas-lights, he asked his audience if they could see it, and if it really enabled them to see what was in its neighbourhood. But the priest would say: "No, you can not; but I, who have better eyes, can. Shut your eyes; and leave me to tell you what is here." The Bible is called bread—the Bread of Life. Is bread only for the learned, the full, the rich? No; but for the ignorant, the hungry, the poor! It is the Word of God. Jesus, who was God, spoke to the multitude, to sinners, to the ignorant, as well as to the apostles, to the good, to the wise, when He lived a man of sorrows, here on earth. Let Him come to earth again, and stand here before you. The priest would come and interpose between Him and you. He would say: "You cannot understand Jesus, your God; it is dangerous for you to hear Him. 'Ah,' you would cry, 'good cure, let the blessed Saviour speak. Surely He who is all-wise will be able to make me understand.'" The

Bible is a testament. The dying one leaves a will that tells of his gifts to all the members of his family—to this a farm, to the other a house, to another a sum of money. Yet you cannot understand it; and so any rogue may take all those gifts away. You are losing the bequests that your dying Lord's testament says are His gifts for you. Such illustrations as these, wrought out in calm, yet deeply moving language, and presented with singular clearness and simplicity, held the large audience enchained. Even those who had come for the purpose of creating a disturbance fell under the spell of the orator's divinely sustained eloquence. None could doubt that the prayer of Father Chiniquy, and many with him, had been heard, and that a month and wisdom had been granted from on high.

Again, he asked his hearers to go to their cure and enquire how it was that he understood a word which they did not. He gave the answer of the priest: "because of the grace which I received at ordination." Go to the Bishop and ask why he knows more than the priest of divine things, and he will tell you it is the result of the grace of consecration. Visit the Pope, and let him tell you why he is an infallible authority in the Scriptures, and his reply will be that the grace of the Papacy is his. And what is this grace? Priest, Bishop, Pope—all will reply, "It is the Holy Spirit." But you have all been confirmed, have you not? What did you receive then? Was it not the Holy Ghost? Now ask Priest, Bishop, Pope, how many Holy Ghosts are there, and they will all tell you there is but one. And yet this is strange, that while their Holy Ghost makes them wise, yours leaves you so ignorant that you cannot understand the Saviour's words. Yes, it is true, you cannot understand the Bible of yourselves. The Priest and the Bishop, and the Pope are right in saying this. But Jesus has said, if a father knows how to give good gifts to his children, much more will your Father in heaven give the Holy Ghost to them that ask Him. To every one that asks He will give the Spirit; and there is only one Spirit that leads into all truth, even those who are neither Priests, Bishops nor Popes.

In concluding, Father Chiniquy drew vivid pictures of the contrast between Protestant and Romanist countries; those that have the Bible, and those that have not. He showed that the open Bible was the secret of Britain's greatness, and adjured his fellow countrymen, by the love of their native land to shake off the fetters that bound their souls, and to be free with the freedom that the Truth confers. Words are vain to give any idea of the convincing eloquence of the address from beginning to end. The fruits of it will appear through many years to come.

FEBRUARY 14TH.

Professor Campbell's Bible Class was to meet at three o'clock; but no sooner were the doors open (a quarter of an hour before that time) than the crowd of French Canadian Romanists began to pass in. It was vain to attempt the exercises of the class, so the Professor intimated in French that, as Father Chiniquy would not appear until four o'clock, he would hold a short service in English. At the first psalm (Old Hundred), all—French and English, Catholic and Protestant—arose, and the greatest decorum prevailed. The 46th Psalm was read, and after prayer, Mr. Tully, one of the third-year theological students, delivered an earnest evangelical address to the already large congregation, many of whom were English speaking people, who, although not understanding French, had come to see Father Chiniquy (and to use the figure of jurymen) fair play. Professor Campbell, complimenting the French Canadians in their own language for the respectful manner in which they had treated the service, and expressing hopes for the order and beneficial influences of Father Chiniquy's meeting, gave out the well known hymn, "Jesus, lover of my soul," which being taken up by voices in many parts of the building, convinced the would-be disturbers of the peace that English hearts and hands were in their midst. A prayer was then offered, invoking the God of Peace, and asking the Divine blessing upon the Word soon to be spoken.

At the close of the prayer Father Chiniquy appeared, and with Professor Campbell, ascended the pulpit stairs. It was, we trust, an error of judgment rather than of heart that led the French Baptist congregation so to prolong its service that the choir, which is mainly Presbyterian, was not able to be present at the meeting until no room was found for them, and the service was well begun. Principal MacVicar, and at a latter period, Professor Coussirat and Dr. Burns joined Father Chiniquy in the pulpit, the four brethren thus testifying their respect for the venerable Father, and their readiness to suffer whatever might be in store for him. His hands were upheld by their presence and prayers.

After a brief prayer, he began. Again he alluded to the gentleman, whom he blessed for giving him such a subject to speak upon. That subject was "The divisions among Protestants." Father Chiniquy's first point was this: there were divisions in the Church long before Protestantism. This he illustrated at large from the Epistles to the Corinthians. Then he proceeded to his favorite mode of illustration. The forest furnished the first illustration. There are found all kinds of trees, very different, yet each beautiful and serviceable in its way. Some might expostulate with the Creator for not making uniformity. But God knows better than man; and the variety of his creation was the cause of its beauty. The orator spread forth the fingers of his left hand, covering the palm with his right, and said, "All these five fingers are separate, and of different sizes and configurations, yet," (taking away the right hand), "all unite in one hand." The two arms are separate; yet both have their work to do, and are attached to the same body. So Christ and His Church are by Himself called the Vine and its Branches. One of Father Chiniquy's greatest earthly pleasures was to cultivate His vineyard in Illinois. No two stems, branches, twigs, leaves of his vine were alike; yet so long as they were united to the stock they lived and bore fruit, or ministered to the health of the whole. Take this assembly, or embrace the whole world even in your comparison,

and you would find no two persons alike in feature or disposition. Unity in diversity, and diversity in unity mark all the glorious works of God. It is man that strives after dead, rigid, unnatural and displeasing uniformity.

His teachers once deceived him in regard to Protestant diversity. But they were themselves deceived. They saw a mirage in the desert, poor souls; an appearance that had no basis in reality. In appearance Protestantism was divided; but in reality true Protestants were one in Jesus Christ. The apparent diversity, the freedom of judgment in minor matters, is a sign of liberty. Christ's religion makes men free. That of Rome clothes men in the uniform of slaves. The fundamentals are the same in all the Churches. Only in regard to that which Christ has left in a measure free, or in which the Bible by private judgment may be read differently, are they separated. Yet he held that some must be nearer the truth than others. As an instance of unity in spite of diversity, Father Chiniquy alluded to the recent meeting of the Evangelical Alliance, where Protestants of all denominations celebrated in St. Paul's Church the ordinance of the Lord's Supper. Was not he himself received by all Protestant denominations, and welcome to all pulpits. In England he, a Presbyterian, had preached in Episcopal Churches; and Congregational, Methodist, and Baptist pulpits had all shared in his services.

An Irish friend of Father Chiniquy had asked him how he could become an apostate and ally himself with sectaries so broken up among themselves. He asked his Irish friend how many children he had. He answered, "Seven." Are they all boys? No; the second and fourth were girls. Have they all the same complexion? No; some were dark with black eyes; and some fair with blue. Have all the same occupation? No; while he was a farmer, one was a blacksmith, another a tinsmith, another a shop-keeper, and so on. Are all alike in disposition and way of thinking? No; he left them free, as long as they were good and obeyed their parents. Ah well, what matters it if your children are different in sex, and name, and complexion, and occupation, and mode of thought, if all love their father, and are obedient sons and daughters. So if we love Christ and obey Him, will he not leave us free?

You in Rome have sects. What would you think if we were to speak of the diversities of Romanism, because of your church of Notre Dame under the Bishop; your Recollet Fathers, your St. Patrick's Church? Yet our divisions are not so great as these. In the Church of Rome there are ten thousand different beliefs. You read that he who disbelieves infallibility will be damned. Yet how few believe it! Not four persons here; no, nor in Montreal. When infallibility was proclaimed, the great Montalambert said, "Our Church has become idolatrous." These were brave, true words. In 1682 there was a Council of French Bishops, and Bossuet, with Fenelon and many great men of the Gallican Church were there. They rejected with disdain the dogma of infallibility that is accepted to-day. We take this stand; nay, we look higher still. With us Protestants, Christ alone is great; Christ alone is infallible, and all we are brethren.

The audience listened in breathless attention as Father Chiniquy took out the "Summa Theologiae" of Thomas Aquinas and read his favorite passage that hands all heretics over to the temporal power to be exterminated. He read in "Maistre's Book on the Inquisition," in which he brands a heretic as the worst of criminals, and recommends him to capital punishment. Then he asked: "Do you believe that this is the Religion of Christ? I know you do not. And so you are Protestants; for Protestants were those who protested against the Papal decree that would have made them abjure their faith or die by the executioners of Charles V., Emperor of Germany, and the Pope's obedient servant." Perhaps those who wished to kill him, and shouted the other evening to that effect, did believe Aquinas, and Le Maistre. If so, they could tell their friends, the priests, that kill him they must, if they would silence him, for he had no fear of the face of man.

In conclusion, Father Chiniquy touched the Romanists on their sorest point—the worship of the Virgin; and when he asked if they agreed with the words of Liguori, that she was entitled to the highest of all homage, a few answered guiltily, "Yes," while some near the door, hearing the blasphemous assembly, as it seemed to them, made a momentary disturbance, which the calmness of Principal MacVicar and those associated with him in charge of the meeting soon caused to subside. The services of the elders and deacons of Cote Street church in the cause of order cannot be too highly estimated, and mark them out as men pre-eminently fearless, discreet, and zealous for the truth. The work of Liguori contains certain legends concerning the Virgin, of the most absurd and derogatory character. After reading one of the worst of them, Father Chiniquy told his audience that it was wrong for them to refuse to hear it, as it was not a story of his; the Protestants had invented nothing so shameful; it was their own Church that, in the height of its sinful folly, had so offended common sense and decency.

Then Father Chiniquy adjured the victims of Romish superstition to come out of Babylon, to be free; and prayed them to read the Word of God, and reject the vain traditions of men. So the meeting was dismissed, after a brief, fervent prayer—one of the most successful, perhaps the most successful, meeting of Roman Catholics that has ever been held in Canada. The work grows daily, and the end is not yet. The confidence and prayers of the whole Church, its moral weight, its means, should be called forth on behalf of such a holy undertaking as that in which Father Chiniquy is engaged.

TERTULLIAN said, 'If thou endurest wrong for Christ's sake, He is a Revenger; if sorrow, He is a Comforter; if sickness, He is a Physician; if loss, He is a Restorer; if life, He is a Revival.'

It is better to be above an enemy than even with him; he that revengeth is but even with him; he that pardoneth is above him.

Our Young Folks.

The Duty of To-day.

From the tomb where buried ages slumber on in calm repose, Come the voices of the sages. Freed from all their weight of woes, There are no sad words of warning, To our ears they seem to say, "Hail the dawn—another morning, Usurers in a brighter day!"

Words to the Young on Frost and Snow.

DEAR YOUNG FRIENDS, We have had during this winter such excellent specimens of frost and snow that I am induced to say a word or two about them. In reading the Bible, you must have noticed, that frost and snow are spoken of as appointed by God, like every other thing which he has made, to execute his will and show forth his glory. Read the following passages Job xxxvii. 6: "He saith to the snow, be thou upon the earth." (10) "By the breath of God frost is given, and the breadth of the waters is straitened." Psalm cxvii. 16 and 17. "He giveth snow like wool, he scattereth the hoar frost like ashes, He casteth forth his ice like morsels; who can stand before his cold?" Psalm cxlviii. 8: "Fire and hail, snow and vapour, stormy wind fulfilling his word." Is. i. 18: "Though your sins be as scarlet, they shall be as white as snow." Now when such notice is taken in the Bible of frost and snow, we may be sure that they serve some good ends in saturating the earth and preparing it for the reception of the seed in spring. We know also, that they serve a good purpose in purifying the atmosphere and preventing to some extent, at least, the spread of those diseases which in large and crowded cities, especially during damp and foggy weather, make such fearful havoc amongst men. Frost and snow are also useful in affording us at this season of the year an easier and more pleasant means of travelling, and doing such work as could not be so easily done any other way. Still they are sometimes injurious to the lives both of animals and human beings when exposed to them. There have been several instances of this during the present winter, some of them, I am sorry to say, arising from the use of spirituous liquors. Several years ago, while I was minister in Cobourg, a carpenter belonging to my congregation was returning from his work on the Saturday afternoon. The snow was very deep and as might be expected, he was very tired, having travelled several miles. He came to a part of the road where he felt inclined to rest himself a little, but, in such circumstances, it is very dangerous. It brings on sleep which not unfrequently proves the sleep of death. It was so with this individual. No sooner had he stowed himself upon a log than he got drowsy, then fell asleep, and without much pain or struggle expired. Next day he was found by some persons passing in a sleigh. He was perfectly stiff. One of my elders in that neighbourhood came into town and requested me to go with him to the poor man's wife and communicate to her the melancholy intelligence. It was sad news indeed to her, and so much did it overpower her at first, that she two her hair and had we not prevented her, she would have gone to the place where his body was found. We managed, however, to keep her composed, prayed with her, and then went and gave orders for a plain coffin to be made without delay, that the body might be brought into her house. When the coffin was taken to the place, it was found that owing to the excessive rigidity of the limbs and the position in which they were when he died, the body could not be confined until it was thawed. They therefore brought it into town in a sleigh covered with a sheet, and (my very flesh yet creeps when I think of it) we had to lay the body before the fire and turn it over and over again until it was completely thawed. This being done, it was then put into the coffin and decently interred. It was no ordinary trial for the poor woman, but God gave her strength, and raised up many friends who liberally contributed for the support of herself and children. Let me give you another instance. Many years ago, before the railway was made, and while the mail stage was passing from Toronto to Montreal, along the banks of the St. Lawrence River, the road being covered with ice and sloping, the horses were unable to prevent it from slipping into the river, which was at the place deep and rapid. All the passengers except one who were inside the stage managed to get out and jumped on shore, before the current carried away the stage and horses. The person, however, contrived to get on the top and take hold of the strap which fastens on the luggage. By this time the current was rapidly carrying the whole down the river, the water dashing over the stage and freezing instantly. No assistance could be

rendered, and the only hope was, that, at a bend of the river where a number of men were at work, some means might be used to drag him to the shore. This was done. The men seeing something on the top like luggage enursted all over with ice, took an axe, and were proceeding to strike when a feeble voice from beneath was heard "O take care!" On removing the crust of ice what was their astonishment when they found a human being almost frozen to death? On examination it was found that his hands and feet were frost bitten to such an extent that amputation was necessary. The individual lived several years, but suffered very severely till his death. His widow, I believe is still living, and his daughter is married to one of our ministers now retired from active labour. During the present winter we have heard of several individuals, both old and young, being frozen to death; in some instances in consequence of want of sufficient fuel, clothing and food, and in others by reason of their intemperate habits. How careful then should you be not to expose yourselves needlessly to the storms of winter, and how thankful if you have hitherto been preserved from their bad effects.—I am, Dear young friends, Yours sincerely,

THOS. ALEXANDER.

The Little Substitute.

Several years ago, when I was a teacher in a school at ———, I had occasion to reprove a pupil for his inattention and disobedience. My words failing to produce an effect upon him, I was obliged to resort to punishment, and accordingly I called him up, and commanded him, to stand for a quarter of an hour in a corner of the school-room. As he was going there, a little boy, much younger than the guilty one, came to me and requested that I would allow him to take the place of the lad who had offended. This request astonished me a good deal; however, I was not inclined to put any question to the child, and contented myself with observing to him, that if I granted his request, he should pass the whole of the time in the corner; "and," I added, "a quarter of an hour is very long, when one must spend it in punishment." These words did not shake him. I then pointed out to him the disgrace which attaches to a child who undergoes punishment, telling him that in the eyes of all the visitors who might enter the school he would appear a naughty, unruly child. Nothing, however, changed his purpose. He still persevered in his resolution. I then allowed him to take his companion's place in the corner.

I was deeply moved; and I silently prayed to the Lord to give me a little of that wisdom that cometh from above, in order to draw from this incident some instruction which might be profitable to the souls of the children who were confided to me. When the quarter of an hour was expired, I released the little boy, and asked him if it was his companion who induced him to take his place. "No, sir," he replied. "Do you not think that he deserved to be punished?" "Oh," he said, "he deserved it well." "What, then, is the motive which has led you to bear this punishment in his place?" "Sir, it is because I love him." What a touching reply! The other children had listened with deep attention to this conversation. I then called the disobedient boy, and ordered him to go in his turn into the corner. At these words there was a clamour of protestations. A multitude of little voices cried out at the same time, "Oh, sir, that would not be right,"—"nor just, either," added one of the boldest. "Why would it not be just?" replied I, thinking to disconcert the boy who had thus expressed himself. "Has not your school-fellow disobeyed?" "Yes, sir; but you have allowed Joseph to be punished in his place; you should not then, on that account, punish him." My prayer, thought I, was heard; and I continued in those words: "Does what has just happened recall anything to your minds?"

"Yes, sir," said several voices; "it reminds us that the Lord Jesus bore the punishment of our sins." "What name would you give to Joseph now?" "That of substitute." "What is a substitute?" "One who takes the place of another." "What place has Jesus taken?" "That of sinners." "Joseph has told us that he wished to take his school-fellow's place, and be punished instead of him, because he loved him. Can you tell me why Jesus wished to die in the place of sinners?" "It was also because he loved us." "Repeat a passage from the Bible which proves that." "The Son of man who loved me, and gave himself for me." (Gal. ii. 20.) "You told me just now that it would not be right, nor even just, to put the naughty boy in the corner, after having punished Joseph in his place; what instruction may we draw from this?" "We learn from it the assurance that God can never punish any sinner who believes in Jesus Christ as his Saviour," "and," added quite a little boy, "He will never do so; for the Bible tells us that 'God so loved the world, that He gave His only begotten Son,' in order that 'whosoever believeth in Him should not perish, but have everlasting life.' (John iii. 16.)—The Christian.

A Good Idea.

"My daughter keeps my farm accounts, sir; and she is as systematic and particular as ever my son was, who kept them before he left home. I tell you it does girls" (and he might have added boys also) "good to give them some responsibility, and set them watching things about the farm and household. They learn, I find, economy by it, and soon discover that their old father is not, necessarily, a crabbled old curmudgeon, because he does not loosen his purse-string whenever they see some thing they happen to fancy; for they discover the reason why the purse should not be opened."—Church Union.

Wallie's Fable.

Little Wallace was put to bed upstairs. His mother told him she would come and sit by him after a little while. Very soon he called for her. His father heard him and he went up. He did not know that Wallace's mother had promised she would come, so he just told Wallace to keep still, and not call again. He was running away to go down when Wallace said, "Papa!" "What, my son," said his father, "did you see the old cat to-day, papa?" "No, Wallie. Why, what did she do?" "Why, papa, the little kitten cried, and the old cat came." This was little Wallace's fable. His father knew what it meant, and he said, "Well, Wallie, lie still. I will go down and tell the old cat her kitten wants her."

Better Take a Sheep Too.

A valued friend and able farmer, about the time the temperance reform was beginning to exert a healthful influence, said to his newly hired man, "Jonathan, I did not think to mention to you when I hired you that I shall try and have my work done this year without rum. How much must I give you to do without it?" "O," said Jonathan, "I don't care much about it. You may give what you please." "Well," said the farmer, "in the fall I will give you a sheep if you do without rum." "Agreed." "Father, will you give me a sheep too if I do without rum?" asked the elder son. "Yes, you shall have a sheep to if you do without." The youngest son then said, "If I do without, father, will you give me a sheep?" "Yes, Chandler, you shall have a sheep, too." Presently Chandler speaks once more. "Father, hadn't you better take a sheep, too?" The farmer shook his head; he hardly thought that he could give up the "critter" yet; but the appeal came from a source not easily to be disregarded, and the result was that the demon rum was thenceforth banished from the premises, to the great joy and ultimate happiness of all concerned. —Richmond Christian Advocate.

The Hopeless Side of Helping.

If you have ever tried with all your might and main to help somebody who needed help, but who would not be helped in any reasonable way, you know how Sisypheus felt when the stone he was trying to roll up had kept forever rolling down again. We need to know an old lady called Miss Margaret. She was a beneficiary of our church. Promptly on the Monday morning after each communion Miss Margaret used to present herself at the pastor's door. She was a long, narrow woman, dressed in rusty, black, with a poke bonnet, a faded umbrella, and a satchel on her arm. If the contribution to the deacon's fund had been generous, and her share had been proportionately large, Miss Margaret's thin old face would be brightened up by a transient and wintry smile. If it had rained, or folks were out of town, or for any reason there was not much to give her, she was not slow to utter her opinions concerning those who stunted their gifts to the Lord's poor. "But, Miss Margaret," said a lady, one day, "there is no earthly reason why you should continue to be so very poor. There is a place for you where you can help somebody else along, and earn your own living besides. I have a friend who lives in Delaware, in the peach country, you know, in a place like the Garden of Eden for delight, and she is sick, and wants an efficient somebody like you for housekeeper." We sugar plumed and coaxed and softly entreated Miss Margaret, and at last we saw her—satchel, umbrella, pokebonnet and all—fairly on the way to nonseaking and independence. We breathed freer than we had for a long time. But in vain were our hopes. In three months our old friend was back. The air was too strong for her, the invalid was too fretful, and the country too lonesome. She really preferred being a respectable pauper to being a self-supporting member of society.

There is where the hopelessness of helping comes in. The more you do the more you may do. The timid hand that will hardly accept your gift at first, through sensitive pride and decent self-respect, grows grasping and avaricious. The thought of the heart, not often spoken out as it was to us the other day, seems to be this: "There is plenty of money in the world, and we have a right to our share." With this feeling on the part of one who receives alms, there is little gratitude. The true way would seem to be to aid people to help themselves. Find out what they can do, and get them a place to do it in. Every day our souls are pained and our eyes are dimmed by the dreadful pressure of sin and want of misery that there is in the world. So much is being done all the while, and yet it is like a breakwater of pebbles against the infinite sea. Men and women want work, and cannot get it. Other men and women need workers, and cannot get them. But to bring the two classes together in any really permanent way is as difficult as it was in our school days to make a linkspiral chain. The connection is sure to break off somewhere. So, this winter, as in every winter since we can remember, the sewing society will meet, and the ladies will make flannel petticoats and calico gowns; the soup kitchen will open, and beef tea will be made for the sick, and the poor will be helped up; some will be helped down. Only the Master's words will abide in truth: "The poor ye have always with you."

Hopeless or otherwise, however, we must not weary in well doing, but ye must try, so far as in us lies, to cease doing our helping in the lump. Personal interest, personal looking after, individual responsibility, must underlie all alms giving that is worth anything to the recipient. And we need not expect much gratitude. Is there not reward enough in that sweet word, low whispered in the ear, that sings with a gush of bird-music to the understanding soul: "Inasmuch as ye did it to the least of these my brethren, ye did it unto me?"—Christian at Work.

The Black Dog on the Back.

This is an old English proverb for a man or woman in a bad temper. And it is a very forcible expression, for such a reality as great misanthropy as if they actually led about with them an animal subject to indiscriminate biting. Still you will see that generally they are rather proud than otherwise of their being apt to plume themselves on their "quick temper," and to expect innumerable imperfections and impositions will be forgiven them in consideration of it. "They lose their tempers so easily." That is true enough, but if their friends will observe, they will see that they do not so much lose their temper as exchange it for whatever at the time they practically happen to want. Are they at home, and desire to have everything ordered to their special likings and habits? Then they lose their temper in order that they may gain every other person's rights and peculiar comforts and favours. In the world, too, if they lose their temper, they contrive to gain far more than its equivalent. It is the good natured man, not the bad one, who is imposed upon and has to do all the disagreeable things. If a bitter northern is blowing, and the temperature below zero, the good natured man of the firm will rather face the elements than the development of latent heat in his partner, which a change from the cosy office to the freezing street would occasion.

The extra hours the disagreeable darning, the humiliating asking for favours, are never assigned to the bad tempered man. It may of course be his duty, but he has only to look black and mutter something about "seeing everybody blessed first," and he may go wheresoever and do whatsoever he chooses. It is the prerogative of such tempers not only to do ill-natured, selfish things, but also to scatter importunities wherever they think it safe to do so. They are les hommes terribles of the social existence. It is their delight, if they do not like a thing, to say so in the most decided manner; to tell unpleasant truths that do no good, simply because they desire to do so; to send meek and offensive people out of their presence depressed and uncomfortable. The essential meanness of this disposition may be traced to the fact that it rarely or never shows itself to a superior. The hasty tempered man knows very well how to control his temper in the presence of a man richer, or physically stronger than himself.

Now it must be admitted that the great misery of such tempers is the domestic hearth. How overbearing brothers are to sisters! How provoking sisters are to brothers! They do not consider that the laws of polite restraint which govern them perform in the world an necessary there. Each indulges his or her particular temper, until the disagreeable habit becomes "natural." The world has no just reason to excuse any man's injustice or intemperate speech because he has an uncontrollable temper. Such tempers are very much rarer than is imagined. The average hasty-tempered man never allows his temper to interfere with his pecuniary interests or his personal comforts; nor, however much he longs to do it, does he usually permit himself to strike the object of his anger, because blows are actionable, and he might be made to suffer. Therefore, if for his own sake he can control his hands, he ought to be made to feel it a necessity, for others' sakes, to control his tongue, and his temper also.—Christian at Work.

The Value of Christianity.

The value of Christianity has never been fairly estimated by mere philosophers. There is grandeur in its principles, fully perceptible to the humblest being who feels their influence, but hidden from him who knows them only speculatively. The religion of Christ develops the only true principle of "association," that can exist among mankind. Reviving in each individual principles tending to harmonious action, it gives all the elements necessary to form a perfect community. Its action is widely integral. Perceiving the errors and follies incident to the present order of society, philosophers have devised various modes as substitutes for it, but in these modes one great principle has invariably been overlooked. The attempt has always been to modify the passions and actions of men by different methods of combining them together,—making good qualities of one to neutralize the bad of another, thus forming a compact whole. How far superior is the gospel plan! It takes each individual, purifies him of his faults, bestows upon him gentleness, charity, and true motives to act justly, and by the association of such as these, creates an order of society perfectly adapted to the wants of man.

Men's laws and systems seek to secure to mankind their rights, but say but very little about their duties. The consequence is, men often do wrong to gain their rights. Christ says very little about our rights, but a great deal about our duties. And yet, somehow, it comes to pass, that when all their duties are all seem to have their rights. Two great commands are cited by Christ as embodying the substance of divine teaching as contained both in the law and in the prophets. And whatever he may say of the practical bearing of the requirement, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," there can be no doubt but the universal observance of the second commandment, "Thou shalt love thy neighbor as thyself," would revolutionize the face and character of all human society, and the reign of cruelty, hatred, strife, and intrigue, cause the cessations of wars, revolutions, convulsions, rebellions, and disorders, and bring to the world that harmony and peace which kings and prophets waited for, and sought but never found.

And if the observance of a single precept of the gospel could regulate the whole system of human affairs, and bring order out of the moral chaos that submerges all things here, can we doubt that this precept came from the Creator Himself? And that the value of Christianity to the world, even so far as it has now been diffused, is beyond all human thought or computation.—St. Louis Presbyterian.

Open Fires and Mantel Places.

Says the wise man. A pleasant thing it is for the eyes to look upon the sun." And the next pleasant thing is to look at an open wood fire, with ample hearth, brass andirons, fender, shovel and tongs to match, a bellows, hearth-brush, and the whole surmounted by a handsome mantel-piece. We ought to see a more of sunshine in our houses, all the year round, and having trapped every sunbeam, at least in the winter months, consider next the fire-place with its radiant heat and social glow as the best adjunct to our homes cheer. In the first place for its history and its poetry. Registers and radiators have no such quality. Our ancestors, whether of the New England or the Old, never fought for any such ostentatious ornaments, but for their health's sakes and their fire's sides. What painter or poet could ever work up any "fine frenzy," in elaborating the conception of an air-tight stove, or Webster furnace, or even a "Morning Glory"? Think of an old interior, whether of cottage, or farm-house, or mansion, without back log, crane, or mantle, no ruddy glow, nor quivering lights, nor dancing shadows! Sentiment is quenched, good cheer grows dull, and the poetry of hospitality is gone.

What a royal element is fire, emblem of life, power, aspiration, purity,—terrible, beautiful,—the worst master, the best servant! What a part it plays in old mythology, in legends of the fire worshippers, in illustrations of sacred truths, in the useful arts! What a place for air-castles and reveries in the bed of glowing coals and leaping tongues of flame! And then the mantel-piece—not a meagre, narrow shelf nor scamping bracket, but a mantle-piece indeed, with depth and breadth, and room for shells and hyacinth, and bronzes and photographs of good friends, and squalid birds, and bits of porcelain, or whatever odds and ends, and curiosities of the mantel-piece kind that have pleasant associations belonging to them, and that your purse or fancy can afford.

But there's the trouble. We can't afford it. Hard times and household economy forbid. Let us think that over twice. There are luxuries, and there are reasonable luxuries. Candies, prize candies, cigars, fine-cut, and such like, we will say nothing about them except that the list is long, and they absorb a great deal of money. But health and domestic cheer are reasonable luxuries. Good ventilation and well oxygenated air are their prime conditions. Nothing will secure these conditions like an open fire place. It is beyond all comparison the best ventilator. It warms the lower part of the room, creating a current where impurities are most likely to accumulate, and whisking them up the chimney. It sucks in the purer air from every outside crevice and creates an invigorating flow and change. Better still it sends out radiant heat, which is quite a different thing from heated air from cast-iron or sheet iron surfaces. It has a penetrating and stimulating influence peculiar to itself, and oxygenates the blood in a way altogether more healthy to the brain and nervous system generally, than the heated air of furnaces or stoves. Registers and radiators are well, especially when supplying a large volume of moderately heated air drawn from without, rather than a small volume of over heated air, but they are not well enough, till the fire place or open grate supplements them with its perfect ventilation and its radiant heat. Even a little fire on the hearth will suffice, for its various benefits of health and comfort, and if the argument of economy be very cogent, the occasional luxury, when the day is dark and dreary, or when the wind is wrong and the furnace sullen, or when the friend arrives, and your hospitality craves its best expression, it is, to say the least, a reasonable luxury. Why, the very look of an open fire place with the wood laid and the kindlings under, all ready for the match, is suggestive of an open heart, a kindly welcome, and a cheery home.

For the sick room there is no question about it. It is a hygienic necessity. And what is a necessity for the sick room should set the well man a thinking. If you have such brain work to do, your head hot and feet cold, your nerves tired and a sense of giddiness, dissatisfaction, and futility mingling with your best work, reflect on the above. Economy is sometimes double-edged. It may be that you cannot afford not to have an open fire. And by all means if you contemplate building a house, provide for it, as we that "loveth life and would see many days."—Springfield Republican.

Miscellaneous.

BEARS, continue, and end the year, as you will wish you had done when years are not the measure of existence. GOTTHE says: "I will listen to any man's convictions, but pray keep your doubts to yourself, I have enough of my own." "PENNY A HEARTS TO SYMPATHY, but close them to despondency. The flower which opens to receive the light of day shuts against rain. THERE is a purple half to the grape, a mellow half to the peach, a sunny half to gloom, and the better half to the man who is so fortunate as to get a good wife. DON'T thou pray with all thy might? Freen, though thy might be weak in itself it shall be accepted; for God accepteth according to what a man hath, and not according to what he hath not. "HAPPY BELOW."—A little boy was walking in the fields with his mother one day. He looked up to the sky, and said, "O, mother, heaven is so far off, I am afraid I shall never get there." "Al, dear," said his mother, "heaven must come to us before we can go to it." Wise mother! Jesus in the heart is heaven below; to die and go to Jesus, is heaven above. LOSOON capitalists and philanthropists have formed a stock company with a capital of about \$5,000,000, for the purpose of building a city to accommodate 16,000 working men by a plot of eighty acres that have been purchased in the West End. It is to contain a park of four acres, streets and gardens tastefully laid out, and houses arranged for comfort, but with no beer or whisky shops in the place.

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance. Postage by mail, 20 cent per year, payable at the office of delivery. Clubs and Post Office Orders should be drawn in favor of the Publisher.

Address: U. BLACKETT ROBINSON, The P.O. Drawer 2484 Publisher and Proprietor

British American Presbyterian. FRIDAY, FEB. 26, 1875.

NOTES TO CORRESPONDENTS.

Our correspondent "Ins" has misapprehended the notice complained of. It had no reference to the principal station, which "Ins" is evidently thinking of, but to a preaching place which has during the last past years grown considerably.

THE UNION BILLS.

We are happy to be able to tell our readers that the Bills necessary to secure the property of the churches, have passed the Local Legislature in Ontario and Quebec.

The opposition to the passage of the Bills in the Legislative Council of Quebec, which was made by Rev. G. Lang and his associates, has been most determined. If it had been possible to make out a case of wrong or injustice, it would have been done.

Mr. Lang has stated that soon after the passage of the acts, the Church of Scotland will still exist among us. This may mean that a few congregations and ministers may organize another ecclesiastical body; and these dissentions may secure a just share of the property held by them.

RELIGIOUS MOVEMENT IN SCOTLAND—THE OTHER SIDE.

We have had very frequent reference to the movement in Great Britain and Ireland in connection with the labours of Messrs Moody and Sankey, and uniformly with approbation and thankfulness.

Not to be able to share the joy of others, but to be constrained by a sense of duty to come out in print in opposition to and condemnation of a movement which is so generally popular with the religious community, Dr. Kennedy feels to be a sad task, which strains the heart almost to breaking.

\*HYPER-EVANGELISM, "ANOTHER GOSPEL" THROUGH A MIGHTY POWER. A REVIEW OF THE RECENT RELIGIOUS MOVEMENT IN SCOTLAND BY J. KENNEDY, D.D. DUNDEE. Second edition.—Edinburgh, Duncan Grant and Co. 1874. Price Sixpence.

a work is the work of God. To refuse to do so does not imply a denial that it is a gracious work, or the assertion that it is a work of Satan. He expects to be decried "as opposed to the Revival of the work of the Lord," but having good conscience in the matter he successfully asks whether the responsibility be not greater to proclaim the movement to be of God, before it has been tested by fruits, than to wait before forming an opinion, whether the cause of God may not ultimately suffer from presumptuous haste.

The means used may properly be called in question, nor will we be "blinded by dazzling results; for a worthy one does not sanctify the means that may be used in attaining it." And to introduce or tolerate improper and unscriptural means is to give opportunity to the deceiver covertly to introduce "what shall be stolidly obstructive to a real means of grace." The prudence of ministers who have gone into the movement hesitatingly in the hope of checking irregular tendencies and shaping the development of the work is sharply arraigned.

Space will not allow a more full statement of these mighty arraignments. Suffice it to say that with a mighty and trenchant hand the strains of love and justice are set forth; the nature of regeneration and faith are exhibited; the doctrine of substitution, as defectively taught, is examined; the perfectionism, the self-sufficiency, the impatience of self-examination; the modification of the Gospel; the false assurances, the offensive forwardness of novices, and the unsatisfactory results of constant excitement which characterize this new phase of Antinomianism, are exposed.

The cause of the mighty power is referred chiefly to a generally prevalent desire of change among both Christian people and others; to the production of a state of expectancy before the evangelists came; to the gospel made easy and pleasing to the natural man; and to the attendance of persons ready to enter on the work of spreading the movement.

Next the unscriptural devices used are referred to. These are: excessive hymn singing; the novelty of instrumental music, the enquiry room, with its promenade and all but formal profession of conversion; and the sensational prayer meetings, with silent prayer, and other equal features.

plant four Confession of faith; the good old songs of worship will be forsaken for unscriptural inventions; and theinsel of a superficial religiousness will take the place of genuine godliness."

With some of Dr. K's strictures we do not agree. Our experience in America of revival meetings, hymn singing and instrumental music, with their concomitant sensations, lead us to a somewhat different estimate of some features of which he speaks. But we think he has done well to write. We admire the manly Christian tone, and fearless outspokenness of the writer. We heartily thank him for the no uncertain sound he has given out.

SHALL THE VACANCIES BE LEFT UNFILLED?

How sad to think of the number of vacancies within our church! Fifty-nine of these, and only some twenty-six probationers to fill them. Duty is neglected somewhere, or this would not be. "The Lord of the harvest would send forth labourers into His harvest, if such were sought with sufficient earnestness. But who are at fault?"

Ministers who do not make this matter a more prominent topic in the pulpit, and who do not in private direct with sufficient earnestness, the attention of gifted young men in their congregations, to the duty of selecting the ministry as a calling.

Congregations who by their lack of liberality in supporting the ministry, evidently leave the impression with the young that the lips of the minister is necessarily one of privation.

Private Christians who are not praying earnestly that faithful workmen be raised up to supply the painful desolation.

Parents who do not pray that God will draw the minds of their capable sons into this channel, and who actually encourage their too natural proneness, to make choice of a secular calling.

Young Men themselves who from lack of prayerful consideration, too readily embark in the work of life with the wrong tide. When Kossuth had led his Magyars to the cross road leading to Vienna, pointing down it, he said: "Yonder is the road that leads to duty, but probably to death," then pointing in the opposite direction, "Yonder is the pathway to your peaceful homes, but the pathway to servitude; which do you choose?"

Within the bounds of the Hamilton Presbytery several of the vacancies are just now without any supply; others of them are filled only through the kindness of brethren of other denominations, while it is highly probable that the Hamilton Presbytery does not stand alone in this respect.

Now, fellow christians, these things ought not so to be. God grant that we may in individually, and as a church, be so enabled to do what is duty in this matter, that those vacancies shall soon be filled.

Modern Evangelists.

Sir,—In answer to your last correspondent on this subject, allow me to say that whether I understand or not, I do not see the force of the reasons given by your correspondents for not employing Modern Evangelists. If we take the term "employing," I am willing to admit that I do not see the advisability of "employing" or "hiring" these Evangelists; but yet when a person takes up the work without being "hired" or "employed," I do not see why we should not lend them a helping hand, so long as they preach the Gospel. And of course only those who preach the gospel can be Evangelists.

Let us notice what your correspondent says: 1. No objection is made to any and every Christian lifting up Christ crucified to lost sinners, at any proper time and place. Then why object to the "Modern Evangelists" who do so? I say nothing about the proper time, but surely the proper place is wherever lost sinners are.

2. "An objection is made to sending men to evangelize our home heathen." This I take it, implies that there are objections to anyone trying to evangelize our "home heathen" unless they are "sent" by the (shall I say Presbyterian?) Church. Talmage's advice is "Do not look so anxiously into your pockets for your diploma from Yale, or your licence from Presbytery. If the Lord does not send you into the ministry, no canon of the church can shoot you into it. But if he has put his hand on your head you are ordained." Shall I take the royal commission "Go work in my vineyard," or "stand all the day idle" waiting for the Church to send me?

3. "One objection to modern Evangelists is that they are modern, and not after the new testament model." (1) They have not been sent but sent themselves. (2) They do not do the work of a New Testament Evangelist.

The first of these accusations, "they have not been sent," would if true, destroy all right or their title of Evangelists. But while it may be true in some cases, we should hesitate before we pronounce it true in all. Let us take the case of Barnabas and Saul as quoted by your correspondent; he says "They were ordained and sent by the church," when on the contrary they were called and sent by the Holy Ghost, (see Acts xiii. 2 and 4.) They had been in the ministry previous to this time, and were among the prophets and teachers in the Church at Antioch (verse 1st.)

(2) "They do not do the work of a new testament Evangelist" simply because there is not the same work to do. Most evangelists do organize "Churches" or "Assemblies," where none exist. (The latter part of his communication, I see, is aimed at these evangelists called "Plymouth Brethren." I have no desire to say anything in regard to this, simply remarking that all evangelists are not "Plymouth Brethren," and did all ministers preach the gospel with the same earnestness and clearness as the "Brethren" (so called) do there would not be so much need for Evangelists.)

4. "They do not go to the neglected localities, but into cities and towns where the Gospel is fully preached." The first part of this statement I am not, with the evidence before me, prepared to believe. That they preach in cities and towns is true; but if we add "where the Gospel is fully preached," we make it untrue. As I said in my last, in cities and towns the Gospel is preached to regular church-going professing Christians, and the proportion of "home heathen" is greater in our cities and towns than in any of our backwood settlements. Let us by all means have Evangelists or Missionaries, for the home heathen, and let them go to work in our cities and towns where the Gospel is fully (?) preached, and where still the heathen are as two to one.

Modern Evangelists.

Sir,—I, for one, must be allowed to protest against the spirit in which an anonymous writer in your columns deals with this class of Christian workers. To seek to throw Scripture light upon this status is right enough, though, I confess I would like a more trustworthy guide. To find fault with their methods may be necessary, when "zeal without knowledge" has led to erroneous teachings or dangerous practices. Against Plymouthists such attacks may be relevant, but what shall we say of the contemptuous sneers, with which evidently another class of earnest men are assailed in the fourth "objection" of the article in your last issue. Amongst offences they are charged with "going to towns and cities," "getting up a revival," "promoting holiness" (as they term it), as if their exertions to save souls, and to raise the tone of spiritual life were, if not criminal, at least, an uncalled for impertinence. What exclusive claim have Presbyterian ministers and "elders" to this work? Are their efforts so much more than sufficient, that they can afford, even if they had the right, to "forbid one who followeth not with them," because his position or method is not exactly to their mind? Surely the writer owes an apology to your readers and the Christian public. I feel this all the more, that the only persons prominent of late, to whom this "objection" could apply, have been workers in years and other "cities and towns" of Ontario connected with sister churches, with whom our own maintains relations of friendship and esteem. In a Presbyterian paper, and so close to its editorial columns, such language is peculiarly unbecoming. It looks as if we held the keys of the kingdom, and would neither enter in ourselves to do the work, nor suffer others who would to do so. May God hasten the time when "Ephraim will no longer envy Judah, nor Judah envy Ephraim," and when the spirit of Moses toward Eldad and Medad will be more common. "Would God that all the Lord's people were prophets!" Let us rather seek to "generate others" by exhorting them, though truly not so easy a course or pleasant to our people, as fruit-finding and detraction. Yours, faithfully, Feb. 23, 1875. WALTER M. ROGERS.

Home Mission Fund.

Editor BRITISH AMERICAN PRESBYTERIAN. DEAR SIR,—As the time is drawing near when the financial accounts of the church will be closed for the current ecclesiastical year, will you permit me to call the attention of brethren and their congregations to the state of the fund.

At date, the Home Mission Committee are \$9,000 in debt. The contributions so far received, are much less than what they were at the same time last year, and there is great cause to fear that the claims missionaries and supplemented congregations due in April, cannot be met. Additional balances are urgently sought for in Manitoba. Three brethren have offered their services for the field, and are ready to proceed as soon as navigation opens. Their acceptance or rejection by the committee depends upon the response of our congregations to this call for means.

Yours, faithfully, Wm. COCHRANE, Brantford, Feb. 23, '75. Conquer

Presbytery of Paris.

This Presbytery met in Knox Church, Ingersoll, on the 16th inst. The attendance of ministers and elders was not very large. In the absence of the moderator, Rev. John McTavish was appointed moderator, pro tem. The clerk read the minutes of last meeting which were sustained. The Rev. John Aull, of Retho and Lanark was appointed moderator for the current year; but as Mr. Aull was not present, Rev. Mr. McTavish was, by motion, duly seconded, made moderator for the present session of Presbytery. Rev. Messrs Cameron and Vincent were requested to sit as corresponding members. The Rev. Mr. McTavish, reported that in accordance with the appointment of Presbytery he had preached in Eskine Church, Ingersoll, on the 31st of January, and declared the congregation vacant.

In view of the fact that by the report of the Committee of Private Bills of the Legislative Council of Quebec, the legislature required for the consummation of the Union of the Presbyterian Churches of the Dominion was in danger of being refused, the following resolutions were unanimously agreed to:—"The Presbytery record with surprise and deep regret that the legislature sought in connection with the union of the Presbyterian Churches is in danger of being refused by the Parliament of Quebec, and feel that in the event of such a refusal a deep injury will be inflicted on the churches in question." The clerk was instructed to forward the resolution to the Rev. Dr. Cook, of Quebec.

The Rev. Mr. Thompson, of East Oxford, reported that he had been satisfied that the congregation of Norwich and Windham were not prepared to proceed with a call, and that on this account he had not preached for them as appointed at last Presbytery.

The Rev. Mr. Grant, of Ingersoll, and Mr. Barr, elder, of Norwich, were appointed to represent this Presbytery on the Assembly's Committee of Bills and Overtures; and Rev. J. Dunbar, of Glenmorris, and Mr. Watson, elder, on the Synod's Committee of Bills and Overtures.

It was agreed not to grant further supply to Beachville at the expense of the Presbytery. The Rev. Mr. McKenzie having entered the Presbytery, was invited to sit as corresponding member.

A telegram was read from the Session of Knox Church, City Hall Square, Ottawa, announcing that on the previous evening, the 15th inst., the congregation had unanimously resolved to call the Rev. F. W. Farries, of Dauphries street, Paris, and requesting the Presbytery to adjourn to an early date so as to bring the case to an issue as soon as possible.

The Presbytery adjourned to meet in the Duntfries street church, Paris, on the 23rd of March, to issue the call to Mr. Farries, and other business.

An interesting meeting was held in the evening in Knox Church at which the following topics were ably discussed:—"Revival," by Rev. John McTavish, of Woodstock. "The Gospel Offer," by Rev. W. T. McMullin, Woodstock. "Elements of Spiritual Power," by the Rev. W. Cochran, of Brantford.

The sincerity of the heart discovers itself in the end aimed at by an action, more than in the action itself. The thief and honest traveller may ride the same road, but they have different aims, and this distinguishes them.

The New York (city) Bible Society, through its agents, visited 2935 families living in the 17th and 19th Wards, during January, and distributed, gift or sale, 656 Bibles or Testaments. The distribution of vessels lying in the harbour, and to emigrants, was continued; 124 emigrants landing at Castle Garden received 517 Bibles or Testaments. Such a gift or purchase, on first reaching our shores, is well calculated to impress the emigrant with some notion of the intimate connection between the truths of revelation, and the reasonable liberty of this new land.

BENEVOLENCE is not a thing to be taken up by chance, and put by at once to make way for every employment which savours of self interest. It is the largest part of our business, beginning with our home duties, and extending itself to the utmost verge of humanity. A vague feeling of kindness towards our fellow-creatures is no state of mind to rest in. It is not enough for us to be able to say that nothing of human interest is alien to us, and we give our acquiescence, or indeed our transient assistance, to any scheme of benevolence that may come in our way. No; it is in promoting the welfare of others, we must toil; we must devote to it earnest thought, constant care, [and zealous endeavor.—Arthur Helps.

Ministers and Churches.

The New Mountain Presbyterian Church, in connection with the Beamsville congregation, was solemnly dedicated to the service of Almighty God on Sabbath, the 14th inst. The Rev. J. G. Murray, of Grimsby preached in the morning and evening, and the Rev. Mr. Gilchrist in the afternoon. The whole services were exceedingly interesting and deeply impressive—especially the sermon preached by Mr. Murray in the morning, which seemed to touch the hearts of most that were present, and several were moved to tears. Notwithstanding the extreme severity of the weather, the attendance was large at each of the services. The number present in the afternoon was about 400. The church is seated for nearly 800, and every available space in the aisles and entrance was crowded. A successful tea-meeting was held on Monday evening, the 16th inst., at which able and interesting addresses were delivered by the Rev. Mr. Laing, of Dundas; the Rev. Mr. Murray, of Grimsby; and the Rev. Mr. Chown, W.M., of Beamsville. The interior of the building is very neat and beautiful; all the windows have a large margin of stained glass, with white enameled glass in the centre panes. There is also fine taste displayed in the structure of the pulpit, and the gothic arch in the rear of the same, which, together with the stained glass windows, present a most beautiful appearance to the eye on entering the house. The aisles are laid with cocoa matting, and the pulpit and the platform with tapestry. There is a fine haircloth sofa in the pulpit, and haircloth chairs on the platform. The outside of the building is comparatively plain, but we believe that for neatness, taste, and beauty in the interior, it is not second to any in the bounds of the church. It has been erected at a cost of nearly \$8,000. There was \$485 raised at the opening, which only leaves a balance of some \$160 to meet the whole expenditure, and this amount the building committee have undertaken to raise in a few days, so that there will not be the name of any debt on the church unprovided for. The congregation has greatly increased during the past season, and is now in a prosperous condition under the able and devoted ministry of the Rev. Mr. Dawson. Some eighty years ago, a small log school house stood near the present site of the new church, in which the Rev. Mr. Williams, a Presbyterian minister from the United States, is said to have first preached the gospel to the early settlers in 1799. A few years later the Rev. Mr. Eastman from the United States preached in the same place and continued to preach at this, and other points in the Niagara district for more than half a century. Near the site of the old school house a large church of a peculiar style of architecture, two stories, with twenty four windows were built in 1818; and now that building having waxed old has given place to the new edifice which has just been erected. Various changes and adverse influences swept over this field in course of time which led to the virtual breaking up of the congregation for a number of years. It was for some time supplied by ministers in connection with the Old Kirk. Then in 1858 the Rev. Mr. Murray of Grimsby commenced to give occasional supply; and since that date until the present it has been under the care of our church. Although there is only about two miles between this station and the church in Beamsville; yet the attachment to this spot, where their forefathers had also worshipped, was so strong that all the arguments used for the concentration of the congregation at Beamsville failed, and the result has been the new church.

The induction of Rev. P. Wright, late of Erskine Church, Ingersoll, into the pastoral charge of Chalmers' Church, Quebec, took place on the evening of Thursday, the 11th ult. By appointment of Presbytery, Rev. W.B. Clark, late pastor of the congregation, presided; Rev. Mr. Black of Erskine Church, Montreal, preached; Rev. Mr. McKenzie addressed the ministers, and Rev. Mr. Hanson the people. Notwithstanding the inclemency of the weather, the evening being both stormy and cold, a congregation of from five to six hundred people assembled, and all seemed to take a deep interest in the proceedings. After divine service, conducted by Mr. Black, the usual questions were put to the minister, and to the congregation, after which, Mr. Clark, in solemn prayer, committed both pastor and people to the care and protection of Almighty God, and implored the divine blessing on the union for med. Instead of conducting the minister to the door, and introducing him to his people, as they left the church, Mr. Clark, in view of the inclement evening, invited the people to pass in front of the pulpit, and there give to their new pastor the right hand of welcome. The people cordially responded to this invitation, and Mr. Wright was in this way introduced to over four hundred people. On the following Monday evening, the ladies of the congregation gave a meeting of welcome to Mr. Wright in the lecture room of the church. About three hundred sat down to a

tastefully arranged and richly spread table. It was confined to its members and adherents of its congregation, from the ages of 10 years upward. This arrangement was made by the ladies, that the object of meeting might be better attained, which was to congratulate each other on the settlement of a minister, and to meet individually with their new pastor. It was moreover known, that had the meeting been thrown open to the public, accommodation could not have been afforded. A pleasant evening was spent. The lecture room was beautifully decorated with evergreens, superb bouquets of natural flowers, and with appropriate mottoes. Short addresses delivered by several of the Protestant ministers of the city, and by Rev. Mr. Stevenson, of Zion Church, Montreal; the speaking was interspersed with the singing of hymns, selected and printed for the occasion. On the following evening (Tuesday) the children and youths of the congregation met in the lecture room, that they might extend a welcome to their minister. Refreshments were served as on the previous evening, (not scraps left over, as is some times the case at these after-meetings); but everything fresh from the confectioner's store. The young people spent a most enjoyable evening, singing, listening to one or two short addresses, and admiring the wonderful pictures cast on the screen by the magic lantern. The slides for the magic lantern were manipulated by the Rev. Jas. Douglas, of Morin College; they were in two sets, and were illustrative of the travels of the Apostle Paul and Dr. Livingstone respectively. Mr. Douglas accompanied them with clear and simple explanations. Nothing could be more cordial and enthusiastic than the reception accorded to Mr. Wright from the whole congregations both old and young. The prospect is very encouraging, and we trust the blessing of God may so rest on this settlement, as to make Chalmers' Church a great power in this city, wherein papal ignorance and superstition so much abound.

The annual meeting of the Canada Presbyterian Church, St. Andrew's, P. Q., was held on Monday the 15th February, at 7 p.m., the Rev. D. Paterson in the chair. The chairman, according to announcement, gave a lecture on John Wycliffe, concerning whom, he began by saying that he was entitled beyond dispute, to be called the first and greatest of the English Reformers. Hume, the historian, (chap. 17), says of him that he has the honour of being the first person in Europe that publicly called in question those principles, which had universally passed for certain and undisputed during so many ages; meaning the doctrines and pretensions of the Papacy. And Dr. McCue (Life of A. Melville, Note D.), an equally high authority, speaks of him as the English Plato Reformer, the most wonderful man of his age, or who had appeared in the world for many centuries; and it is surely worth while knowing something of such a man." The lecture which was necessarily short, on account of the other business to be done, and went no farther than the Reformer's contest with the Begging Friars, leaving his translation of the Scriptures, his influence on the religious history of other nations, etc., to another occasion, was listened to with much interest. Afterwards the usual reports were read, first the Pastor's Report; then the Treasurer, W. Harrington, Esq., reported that the stipend for the year had been fully paid, that arrangements had been made for paying up what arrears yet remained, and that the finances were in a better condition than he had hitherto been able to report. A hearty vote of thanks was given him for his efficient services. The Ladies' Association had also done much good and was going on prosperously. On the motion of C. Wales, Esq., it was agreed to take steps to procure an organ to aid in conducting the service of praise.

In our last we noticed briefly, that Rev. R. D. Fraser, M.A., of Cookstown, had accepted the call tendered him by the Charles Street Church, Toronto. On Tuesday of last week, the matter came before a special meeting of the Presbytery of Simcoe, at Barrie, and after earnest pleading by commissioners from Toronto and Cookstown—the latter passed high eulogiums upon and expressing deep regret at the prospect of losing their pastor, who has in so short a time, endeared himself to them; and the check which the good work so auspiciously begun among them must necessarily experience by his removal. The rev. gentleman regarded it as a call from his Divine Master, to "come up higher," and decided for Toronto, whereupon the Presbytery loosed him from his present charge, and to await the action of the Presbytery of Toronto. We most cordially congratulate our Charles Street friends on their ultimate success in procuring a pastor so eminently qualified to fill the important position he is destined to occupy; and regard Mr. Fraser's settlement here, as a valuable acquisition to our already respectable staff of Presbyterian divines. In proof, it may be stated that Mr. Fraser is a distinguished graduate of the Toronto University, and also in taking some first prizes and scholarships in the Theological Colleges of Toronto & Montreal.

real. Though his ministerial career is short as yet, it augurs of ultimate success; and the field of labour upon which he is about to enter will afford ample scope for his talents and energy. Charles Street is in the most healthy and pleasant quarter of the city, and is fast filling up with the higher classes of society; consequently, our church there is destined, under such an able pastor, and efficient office-bearers, to wield a powerful influence for good in its midst. May it be so, say wo.

The Presbytery of London, on Tuesday, the 14th February, inducted the Rev. Jas. Ferguson into the charge of the congregations of Alvington, Brock, and Euphonia. The Rev. P. McDiarmid, of Moore, ably presided. The Rev. H. Currie, of Napier, preached a good sermon from Rom. v. 1, 2; and the Rev. Mr. Sutherland, of Melbourne, and the Rev. A. Stewart, of Mesa, addressed in very appropriate terms the newly inducted minister and the congregations, respectively. In the evening a large and interesting social gathering, representing the various Protestant Churches of the village and vicinity, partook of refreshments, after which the newly inducted pastor took the chair, and the meeting was addressed by the Rev. Messrs. Stewart, Sutherland, Hall (Wesleyan), Dickie (Episcopal), and Mr. Armstrong. The occasion was very enjoyable. The whole proceedings were enlivened with music, both vocal and instrumental, discoursed by a first-class choir from the village of Watford. Apologies were read from gentlemen who were not able to be present—among whom were the Rev. Messrs. Doak and Abraham, and Dr. Harvey, of Watford.

The annual social meeting of the Duchess Street Sabbath School, in connexion with Knox Church, was held in the Mission Church, on Thursday evening, the 11th inst., Dr. Topp presiding. The children, to the number of 120, sat down to a sumptuous tea, provided by the teachers and friends in the congregation. Full justice having been done to the tables, the children were addressed by the chairman, Messrs. Hamilton and Scott, students, Knox College; and Mr. Scouler, Missionary, in charge of the Mission. The amount contributed by the children for missionary purposes was considerably in excess of last year; and on motions being made and seconded by them, it was divided among the three following mission schemes connected with the Church, viz.: Formosa, \$10; Knox College Students' Missionary Society, \$20; Home Missions Fund, \$14.85. At the close of the meeting, a number of prizes were distributed to those of the scholars who had attended fifty Sabbaths during the year.

At a meeting of the congregation of Knox Church, City Hall Square, held on the evening of the 13th inst., for the purpose of moderating in a call to a minister, the Rev. Mr. McDiarmid, preached and presided. It was unanimously resolved to call the Rev. F. W. Farries of Paris, Ont. The stipend promised we understand is \$2,500. Messrs J. Durie and Geo. Hay, from the session, and Messrs. R. Blackburn, M. P., and J. Henderson, from the congregation, were appointed to prosecute the call.

The new Presbyterian Church, Newmarket, is to be opened next Sabbath, February 28th. The opening service on the evening of Tuesday, March 2nd.

The Rev. Dr. Burns, of Montreal, will (D.V.) conduct the services in Charles Street Church, on Sabbath first, at the usual hours.

The Rev. Robert Scott, of Camlachie, has been called to Jane Street Presbyterian Church, New York.

Policy is a near neighbour to cheating; the way from the one to the other is very slippery.

It is a poor thing indeed to have religion enough to save our credit, but not enough to save our soul.

The growth of interest in the study of the Scriptures is clearly indicated by the many organizations and plans which are now being devised and made successful in promoting Bible study. One of these is the Philadelphia Bible Readers' Society, organized in 1870, and managed entirely by earnest Christian women of all the leading denominations in the city. The managers, superintendents, and readers hold monthly meetings at the rooms of the American Sunday-school Union, to hear reports and adopt measures for sustaining and promoting their good work. The Society now employs fourteen readers, who devote five hours a day, for five days of each week to visiting the houses of the poor, and in their wisest way telling them or reading to them the words of eternal life. Each reader is assigned a particular district, and has a superintendent—a Christian lady—who counsels and advises her. She is sometimes authorized to supply the temporal wants of the most destitute, but her "chief object is to reach the souls of the perishing." The reports of these humble readers give ample evidence of faithful spreading of Bible truth and of blessed results.

Sabbath School Teacher.

LESSON X.

March 7, 1875. THE CITIES OF REFUGE. (Josh. xx. 1-9. Commit to memory, verses 2 and 3. Read, for instruction regarding the cities Numbers xxxv. 9-15. For distinction between wilful and accidental slaying, Deut. xix. 4-13. With v. 6, read Num. xxxv. 25, with v. 7. (Kadesh) read Josh. xii. 22; (Shechem) Gen. xii. 6; and (Hebron) Josh. xiv. 15; with v. 8, read Deut. iv. 43. See also with v. 9, Gen. ix. 6, and Ex. xxi. 12-14. GOLDEN TEXT.—God is our refuge, and strength, a very present help in trouble.—Psalm xlvi. 1.

CENTRAL TRUTH.—Vengeance is the Lord's. The people were not for Levi; but Levi for the people; as ministers are for their flocks. So the cities of refuge—though (afterwards becoming) Levitical cities, according to (Num. xxxv. 6), were appointed before the tribe received its scattered portion. See Josh. xxi. 1.

This arrangement did not originate in Joshua's, but in Moses' time; hence we must revert to Num. xxxv. 9. "The Lord spake unto Joshua, saying, speak," &c., v. 1, 2. Men need to be reminded of duty, of religious duty, especially if it involves giving up anything of their own. The people have the work put on them, "appoint out for you." The Lord always throws responsibility on men for the doing of whatever they can do. (John xi. 33).

There are two distinct kinds of sin; some are done with a full consciousness of their character at the moment; some are done in ignorance, by mistake, or unintentionally at the time, and the wrong of them is seen afterwards. They are not equally aggravated in character, but both are sins; and they are both so treated in the Scriptures. "Sins of ignorance" are provided for by firing burnt-offering. (See Num. xv. 24, 25).

So there are two kinds of manslaughter; one, deliberate; one, accidental. The customs of the East permitted the slaying of the unwitting manslaughter; in some instances making it the solemn duty of the nearest of kin to take vengeance. (See Gen. xxxiv. 30). Homer and other early writers noticed this fact. Among the Bedouins, the involuntary slayer may offer blood-money; if it is refused, then a relative of the slayer to the fifth degree, may be killed by any relative of the slain within the same degree. Three days and four hours are allowed for escape. The law of Moses restrained vengeance from falling on any one but the slayer; kept it within legal limits, prevented feuds from continuing, and at the same time guarded the sacredness of human life.

For this end, cities of refuge were appointed, "from the avenger of blood" (v. 3). The involuntary homicide must flee to one of these cities (v. 3.), present himself in court (as we should say), "stand in the entering of the gate of the city," where justice was dispensed; but "declare his cause;" to the elders, who were bound thereon to receive and protect him, "give him a place among them."

"The avenger of blood" who is supposed to follow after (v. 5), is not supposed to drop the matter because the pursued is within the gates. Refugee, whose declaration has been filed, is put on trial, or stands "before the congregation for judgment," apparently in his own city. There he is tried; if his plea of "unintentional" stands, he is allowed to return to the city of refuge (Num. xxxv. 25), remaining there till "the death of the high priest." If his plea is not sustained, he is delivered up to the avenger of blood; or if he pass beyond the bounds of the city of refuge, and is found by the avenger, he may be slain. After the death of the high priest, he "returned to his possession" (Num. xxxv. 28).

"The death of the anointed, or officiating high-priest," it has been thought by some, has a significance, from his representing the people; but this view is not sustained, and we may take it as an appointment like that which sometimes gives general pardon at the accession of the king.

The Appointment made (v. 7); of three, (see readings), one each in the bounds of Naphtali (where many heathen remained hence "Gallilee of the Gentiles," Matt. iv. 15) Ephraim and Judah; and equally well situated were the three on the other side of Jordan; that is one was in the north, one in the south, and one in the centre. Much has been written regarding the Jewish precautions to keep roads to these cities well-defined and open; all which has been applied to the need of keeping before the eyes of sinners the way of life, and removing ignorance, error, mistake and all obstructions in their way to the true refuge.

Now let us consider the LESSONS: I. THE VALUE OF HUMAN LIFE. Men are to take care of it; not to be reckless; and when fatal accidents occur, they are not to occasion more blood-shedding. Man bears God's image. To kill is to strike at His image. So God avenges (Gen. ix. 6, 7; Ps. ix. 12).

To make this emphatic, even brutes that destroy human life are to be destroyed (Ex. xxi. 28, 29). On this account, the intentional murderer is visited with death; "the altar" is no protection (Ex. xxi. 14). No money can buy him off (Num. b. xv. 31), which was not the case in any other ancient lands.

This lesson we have need to learn. Human life is far too little valued. Not only murder, but all reckless endangering of life, dishonors and provokes God. The amount of violence, suicide and brutal assaults in hasty passion, revenge, drunkenness, or for secret, common, or plundering purposes, is frightful. Child-murder alone is a crime of alarming frequency. (See Jer. ii. 34.) No man can pretend that God has changed in His view of such crimes. (Num. xv. 31; Gal. v. 21).

II. THE HUMAN ARRANGEMENTS that soften men, are linked with religion. The cities were Levitical; and they were solemnly consecrated to God. The most humane, life-saving force in the world are those which grow up through "the truth." War is, and always has been, a fearful necessity, involving terrible passions and great suffering; but all men know that it has been softened in a high degree by the influence of Christianity.

III. GREAT SPIRITUAL TRUTH is here illustrated to us. Thus: (a) We are guilty, exposed to divine justice, in momentary danger, till safe in Christ.

(b) There is a way of life for us. God is in Christ (2 Cor. v. 10). (See Ps. xlvi. 1).

(c) That safety does not come arbitrarily and in disregard of law; but by and through law. Jesus kept the law and bore its penalty. Just as the city of refuge was not an asylum (like those of the middle ages) for all criminals, indiscriminately (which rendered them an evil that had to be abolished), so the refuge is not for all men without regard to faith and character, but for all who come in the way ordained, "Shall we continue in sin that grace may abound?" (Rom. vi. 1). Jesus came not to save men and leave them to sin, but to save men from sin, and bring them under law to God.

(d) No security for the manslayer beyond the bounds of the city; nor for a sinner anywhere but in Christ. (See Heb. x. 23.) Other analogies will no doubt occur to teachers, such as, that our High Priest "dieth no more."

SUGGESTIVE TOPICS.

How this originated—whose command—by whom at first—in what Scripture—usage on this subject—two kinds of sin—two kinds of manslaughter—two "appointed"—why—for whose benefit—the manslaughter's course—safety—duty of the elders of the city—how the refugee was tried—results—how long sheltered—when in danger—the lessons we may learn—as to human life—two methods in which God guarded it—(sin of murder)—God's displeasure against—how shown—the life-saving quality of true religion—the illustration of our refuge (Ps. xlvi.)—points of an analogy—difference between typifying and illustrating—and one only safe course as sinners.

The eagerness of Christian workers in all denominations, to be better informed in respect to the wisest ways of extending, as well as of conducting, Sunday-schools, was fairly indicated by the large meeting held January 19th, at Springfield, Mass., under the direction of Secretary Trumbull. It is stated that nearly every denomination in the city was represented in the audience, which listened with great satisfaction to the incidents in western Sunday-school mission work, narrated by F. G. Ensign of Chicago, and to a most interesting and effective address by the Rev. John Hall, D.D., of New York.

TEACHERS who attempt to instruct a scholar by simply asserting that his view is all wrong, and that the opposite one is all right, may silence, but will not be likely to convince him. While this method may be necessary and successful sometimes with the youngest children, whose reasoning powers are not developed, it is never the wisest one when any intelligent reason, which the scholar can be made to understand, can be given, to show wherein the one view is wrong and the other a right one. It is of great importance so to inform or question the child, that he will be led to see his erroneous statement very clearly, and also to discover some good ground for pronouncing it a mistake, and then, by few or by many steps, as clearly and as surely be led to perceive some fair reason for accepting another view as the true one. Anything less than this certainly cannot be counted good teaching.

The Drunkard's Craving.

Some extraordinary instances of the insatiable desire, or rather morbid impulse, to drink are, the London Medical Record notes, mentioned in a paper on the "Insanity of Intebriety," by Dr. George Burr, published in the New York Psychological and Medico-Legal Journal of December, 1874. Dr. Bash records a case, in which he says, in reference to an habitual drunkard in Philadelphia, who, when strongly urged by one of his friends to leave off drinking, replied, "Were a keg of rum in one corner of a room, and were a cannon constantly discharging balls between me and it, I could not refrain from passing before that cannon in order to get at the rum." One of the cases of Dr. M'Nish, in his "Anatomy of Drunkenness," as quoted by Dr. Ray, also illustrates this feature. A friend of the subject of it related to him "the distresses of his family, the loss of his business and character, and the ruin of his health," to which he replied, "My good friend, your remarks are just; they are indeed too true, but I can no longer resist temptation. If a bottle of brandy stood at one hand, and the pit of hell yawned at the other, and I were convinced that I would be pushed in as sure as I took no glass, I could not refrain." The late Professor R. B. Mussey, of Cincinnati, relates another case:—"A few years ago a tippler was put into an almshouse in this State. Within a few days he had devised various expedients to procure rum, but failed. At length, however, he hit upon one which was successful. He went into the wood-yard of the establishment, placed one hand upon the block, and with an axe in the other, struck it off at a single blow. With the stump raised and streaming, he ran into the house and cried, 'Got some rum! got some rum! my hand is off.' In the confusion and bustle of the occasion a bowl of rum was brought, into which he placed the bleeding member of his body; then raising the bowl to his mouth, drank freely, and exultingly exclaimed, 'Now I am satisfied!' Dr. J. E. Turner relates a case of a gentleman, who while under treatment for intebriety during four weeks, secretly drank the alcohol from six jars containing morbid specimens. On asking him why he had committed this heinous act he replied, 'Sir, it is impossible for me to control this diseased appetite as it is for me to control the sensations of my heart.'

Poetry.

Papal Confession.

A pretty Irish boy, of mongrel breed, The first of Protestant and Catholic creed, To mother's church an inclination had...

Extracts from Newman's answer to Gladstone.

"Yet not a little may be said in explanation of a step which so many of his [Mr. Gladstone's] admirers and well-wishers deplore. I own to a deep feeling that Catholics may in great measure thank themselves and no one else for having alienated from them so religious a mind. There are those among us, as it must be confessed, who for years passed have conducted themselves as if no responsibility attached to wild words and overbearing deeds, who have stated truths in the most paradoxical form, and stretched principles till they were close upon snapping, and who at length, having done their best to set the house on fire, leave to others the task of putting out the flames. The English people are sufficiently sensitive of the claims of the Pope without having them, as if in defiance, flourished in their faces. Those claims must certainly I am not going to deny; I have never denied them. I have no intention, now that I have to write upon them to conceal any part of them, and I uphold them as heartily as I recognise my duty of loyalty to the Constitution, the laws, and the Government of England. I see no inconsistency in my being at once a good Catholic and a good Englishman. Yet it is said it is one thing to be able to satisfy myself as to my consistency, quite another to satisfy others, undisturbed as I am in my own conscience, I have great difficulties before me. I have one difficulty to overcome in the present excitement of the public mind against our religion caused by the chronic extravagances of knots of Catholics here and there, partly by the vehement rhetoric which is the occasion of my writing. I am far from saying that Popes are never in the wrong, and are never to be resisted, or that their excommunications always avail. I am not bound to defend the policy or the action of particular Popes, whether before or after the great revolt from their authority in the sixteenth century. There is no reason that I should contend—and I do not contend—for instance, that they at all times have understood our own people, our national character and resources, and our position in Europe, or that they have never suffered from bad counsellors or misinformed advisers. I say this the more freely because Urban IV., about the year 1261 or 1262, blamed the policy of some Popes of the preceding century in their dealings with our country. But, whatever we are bound to allow Mr. Gladstone on this head, that does not warrant the passionate invective against the Holy See and us individually which he has carried on through sixty four pages. What we have a manifest right to expect from him is lawyer-like exactness and logical consecutiveness in his impeachment of us. The heaviest that is, the less does it need the exaggerations of a great orator. If the Pope's conduct to us three centuries ago has righteously wiped out the memory of his earlier benefits, yet he should have a fair trial. The more intrinsically was his solitary greatness when it was in the zenith, the greater consideration should be shown towards him in his present temporal humiliation, when concentration of ecclesiastical functions in one man does not make him, in the presence of the horrors of Catholicism, what a Roman Emperor contemplated when he wished all his subjects had but one neck, that he might destroy them at one blow. Surely, in the trial of so august a criminal, one might have hoped at least to have found gravity and measure in language and calmness in tone; not a pamphlet written as if on impulse in defence of an incidental parenthesis in a previous publication, and then after having been multiplied in 24,000 copies, appealing to the lower classes in the shape of a sixpenny tract—the lowness of the price indicating the width of the circulation. Surely Nana Sahib will have more justice done to him by the English people than has been shown to the father of European civilization. For the benefit of some Catholics I would observe that, while I acknowledge one Pope-ius divinus, I acknowledge no other, and that I think it a usurpation too wicked to be comfortably dwelt upon when individuals use their own private judgment in the execution of religious questions, not simply abundant in suo sensu, but for the purpose of anathematizing the private judgment of others.

"I say there is one oracle of God, the Holy Catholic Church, and the Pope as her head. To her teaching I have ever desired all my thoughts, all my words to be conformable to her judgment. I submit what I have now written—what I have ever written—not only as regards its truth, but as to its prudence, its suitability, and its expediency. I think I have not pursued any end of my own in anything that I have published, but I know that in matters not of faith I may have spoken when I ought to have been silent."

THE TRAITORS.

"In truth, this infidelity to the ancient Christian system, seen in modern Rome, was the luminous fact, which, more than any other, forced men's mind at Oxford forty years ago to look towards her with reverence, interest, and love. It affected individual minds variously of course; some it even brought on eventually to conversion; others it only restrained from active opposition to her claims. But no one could read the fathers and determine to be their disciple without feeling that Rome, like a faithful steward, had kept in fullness and vigor what his own community had let drop. The 'Tracts for the Times' were founded on a deadly antagonism to what in these last centuries has been called Erastianism or Casuism. Their writers considered the Church to be a Divine creation, not of men, neither by man, but by Jesus Christ. The ark of salvation, the oracle of truth, the bride of Christ with a message to all men everywhere, and a claim on their power the object of the promise of the Jewish prophets, 'Behold, I will lift up my hand to the Gentiles, and will set up my standard to the people's king, and their queens shall bow down to Thee, with their face toward the earth, and they shall hark up the dust of thy feet.' No Ultramontane (so-called) could go beyond these writers in the account which they gave of her from the prophets, and that high notion is recorded beyond mistake in a thousand passages of their writings."

DIVIDED ALLEGIANCE.

"I say till the Pope told us to exert ourselves for his cause in a quarrel with this country, as in the time of the Armada, we need not attend to an abstract and hypothetical difficulty. Then, and not till then, I said, as before, that if the Holy See were frankly recognized by England, as other sovereign powers are, direct quarrels between two powers would, in this age of the world, be rare indeed; and still rarer their becoming so energetic and urgent as to descend into the heart of the community, and to disturb the consciences and the family unity of private Catholics."

CONSCIENCE V. THE POPE.

"When I speak of conscience, I mean conscience truly so called. When it has the right of opposing the supreme though not infallible authority of the Pope, it must be something more than the miserable counterweight which, as I have said above, now goes by the name. If in any particular case it is to be taken as a sacred and sovereign monitor, its dictate, in order to prevail against the voice of the Pope, must follow upon serious thought, prayer, and all available means of arriving at a right judgment on the matter in question; and, further, obedience to the Pope is what is called 'in possession'—that is, the onus probandi of establishing a case against him lies, in all case of exception, on the side of conscience. Unless a man is able to say to himself, as in the presence of God, that he must not and dare not act on the Papal injunction, he is bound to obey it, and would commit a great sin in disobeying it. Prima facie, it is his bounden duty even from a sentiment of loyalty, to believe the Pope right, and to act accordingly. He must vanish that mean, ungenerous, selfish, vulgar spirit of his nature which at the very first rumor of a command places itself in opposition to the superior who gives it, asks itself whether he is not exceeding his right, and rejoices in a moral and practical matter to commence with scepticism."

DISABILITIES OF BRITISH CATHOLICS.

"We Catholics, on our part, are denied liberty of our religion by English law in various ways, but we do not complain because a limit must be put to even innocent liberties, and we acquiesce in it for the social compensations which we gain on the whole. Our schoolboys can't play cricket on Sunday, not even in country places, for fear of being taken before a magistrate and fined. In Scotland we can't play the piano on Sunday, much less the fiddle, even in our own rooms. I have had before now a lawyer's authority for saying that a religious procession is illegal even within our own premises. Till the last year or two we could not call our bishops by the titles which our religion gave them. A mandate from the Home Secretary obliged us to put off our cassocks when we went out of doors. We are forced to pay rates for secular

schools which we can't use, and then we have to find means over again for building schools of our own. Why is not all this as much an outrage on our conscience as the prohibition upon the Protestants at Rome, Naples, and Malaga, before the late political changes, not to hold their services in a private, or in the ambassador's house, or outside the walls, but to flaunt them in public, and thereby to irritate the natives? Mr. Gladstone seems to think it is monstrous for the Holy See to sanction such a prohibition. If so, may we not call upon him to gain for us in Birmingham the free exercise of our religion, in making a circuit of the streets in our vestments, and chanting the 'Pange lingua,' and the protection of the police against the mob, which would be sure to gather around us, particularly since we are English born, but the Protestants at Malaga or Naples were foreigners? But we have the good sense neither to feel it a hardship, nor to protest against it as a grievance."

Bismarck's Confidential Circular on the next Papal Election.

"Confidential.—Berlin, May 14, 1872. —According to all the intelligence received the health of Pius Nonus is perfectly satisfactory and no. at all likely to undergo an early change for the worse. In the course of nature, however, a new Pope will have to be elected some day, although the exact time cannot be foreseen with certainty. To all those Governments in whose countries the Catholic Church has a recognized position, the attitude of the chief of that Church is of such great importance that it seems expedient to try and realize even now the consequences likely to ensue from a change of Pope. It has long been acknowledged that the Governments having Catholic subjects have a great and direct interest, both in the person of the future Pope and in the certainty that the election will be attended with all those formal and material guarantees rendering it possible for Governments to regard the election as valid, and having full and undoubted force in their countries and with their subjects. There can be no doubt that before allowing a Pope to exercise in their respective territories rights so extensive as in many respects to border on sovereignty, the Governments have conscientiously to ask themselves whether they are in a position to admit the legality of the election. If a Pope were not recognized by all or by most of the European sovereigns, should the reasons for disowning him be of a formal or material nature, he would be as little a Pope as any bishop could be a bishop without the consent and approval of his Government. Such was the case under the former regime, when, the position of the bishops being more independent, Governments but rarely had occasion to communicate with the Pope on matters ecclesiastical. But in consequence of the Concordats concluded in the beginning of this century, the relations between the Pope and the Governments became more direct, and in a sense more intimate, and now that the Vatican Council and the two principal votes passed by the same, referring respectively to the infallibility and jurisdiction of the Pope, have entirely changed the relative position of the Pope and the Governments, the latter are all the more interested in the person of the future Pope, and accordingly all the more entitled to insist upon the due and unqualified recognition of the two rights. By the votes just mentioned the Pope is enabled himself to exercise episcopal jurisdiction in each and every diocese, so as entirely to supersede the authority of any Bishop holding office with the consent of the secular power. In other words, the Episcopal jurisdiction is entirely merged in the Papal. The Pope is no longer content with a few reserved rights, but appropriating to himself the whole of the Episcopal authority, has in theory superseded the bishops, and is practically at liberty to enforce his new powers at any moment in the case of any bishop he chooses. The bishops are only his tools, his servants, swayed by his dictates, and without any responsibility of their own. In their relations to the secular Government they are now the servants of a foreign sovereign, and this of a sovereign, who, by means of his infallibility, has become more absolute than any absolute monarch in the world. Before allowing a new Pope to assume such a position and exercise such rights, Governments must ask themselves whether his election and person offer those guarantees against abuse of power which they have a right to demand. This is the more necessary as it is not to be expected with certainty that even the law guarantees formerly surrounding a Conclave, partly inherent in its composition and partly making its rules, will be granted under present circumstances. The right of excluding candidates possessed by the Roman Emperor, Spain, and France, often enough proved illusory, and the influence the various nations exercise in the Conclave through Cardinals of their nationality is a mere matter of chance. It is impossible to foresee under what circumstances the next Papal election will be made, and whether it will not perhaps be precipitated in such a way as to imperil even the forms guaranteed in the past. For these reasons it seems desirable that those Governments concerned in the election of a Pope, for the ecclesiastical interests of their Catholic subjects and the position of the Catholic Church in their countries, should approach the question in time, and if possible agree upon a common attitude, and the conditions on which they will recognize the next Pope. Could an agreement upon this head be effected between the European Governments this would be of immense importance, and perhaps might obviate serious complications. I request your Excellency confidentially to ask the Government to which you have the honor of being accredited, whether they would be inclined to exchange opinions, and eventually enter upon an agreement with us upon this subject. If the willingness exists we shall easily find a form for the purpose. I authorize your Excellency to read this manuscript to the Minister, requesting you at the same time to give out no copy for the present, and to treat the whole matter discreetly. Receive, etc., BISMARCK."

Earl Russell on Ritualism.

"I have reserved for the last part of this account the sensual or symbolical worship of the Church of Rome and its imitators, the melodramatic representation of the crucifixion. We all know that when Christ was brought to trial for his life before Pontius Pilate He prayed to God that He might be spared the painful sacrifice, but concluded His prayer by saying to God, 'Not My will but Thy will be done.' We all know that the Jewish mob called out, 'Crucify Him! Crucify Him!' and that He underwent an ignominious and degrading death. But we have now to relate that men who are not required to endure an hour's pain for the benefit of mankind put on all kinds of harlequin dresses, and perform all sorts of antics, to resemble, as they pretend, the great and memorable sacrifice of Christ's propitiation, and without suffering pain in a little finger, pretend to imitate and assume the attitudes of our Saviour, and to accomplish in their own person the mystery of a Divine Being who actually gave His life for the benefit of mankind. If this were only like one of the sacred plays of the Spanish theatre, we might be content to say that it was a contemptible farce, but assuming, as it does, to be an act to inspire devotion, and give to the Christian world a lively representation by clerical performers of the real tragedy which was performed in Jerusalem under the Roman Government more than eighteen hundred years ago, we can only pronounce it to be a shocking profanation. It will be enough to show that I am not exaggerating the assumptions or the pretences used to disguise this offensive spectacle by alluding to, and quoting a writer in the 'Directorium Anglicanum,' an authorized publication of the Ritualist section of our religious community. The whole service, indeed, instead of being a compliance with the command of our Saviour to his friends and companions at His Last Supper, 'Do this in remembrance of Me,' is a sacrifice offered up by a priest who performs this melodrama before retiring to dine after the fatigues of the day. Thus we learn that the amice represents the linen rag wherewith the Jews blindfolded our Saviour; the alb, the white garment in which Herod clothed Him, the girdle, stole, and maniple, the cords and fetters with which He was bound; the chasuble, the seamless vest of Christ; the cross embroidered on its back, that which our Lord carried to the hill of Calvary. But surely this is enough of the masquerade dresses which our Ritualist priests use for the purpose of parodying a solemn and sacred event in history."

"For my part, I am ready to forgive the members of an ancient and venerable Church, which, in the dark middle ages of Europe, thought to symbolize the creed of Christians, and to awaken the devotion of the millions who could neither read nor write by statues to attract worship, and by pictures to represent the Virgin Mary and the disciples of Christ, who followed His preaching and imitated His doctrine."

"We may now define the difference between the Reformers who hold to the fundamental doctrines of the Reformation and the Ritualists of the Church of England or of the Church of Rome. The difference is, then, that the Reformers hold to the faith in Christ, not as explained by Thomas Aquinas or Dans Scotus, or even by Luther and Calvin, but as laid down by Christ Himself in the gospels. With this faith the Reformers combine great respect for the authority of Aristotle. The Ritualists, on the other hand, combine faith in Aristotle with great respect, and even veneration, for the character of Jesus Christ. The primary faith of the Reformers is in the words of Christ; the primary faith of the Ritualists is in Aristotle. It is not doubtful which way the Protestants of England will decide. They will follow in the footsteps of the Reformers."

Mental Prayer.

Mental prayer, when our spirits wander, is like a watch standing still because the spring is down; wind it up again, and it goes on regularly. But in vocal prayer, if the words run on and the spirit wanders, the clock strikes false, the hands point not to the right hour, because something is in disorder, and the striking is nothing but noise. In mental prayer, we confess God's omniscience; in vocal, we call angels to witness. In the first, our spirits rejoice in God; in the second, the angels rejoice in us. Mental prayer is the best remedy against lightness and in-fidelity of affections, but vocal prayer is the aptest instrument of communion. That is more angelic, but yet is fittest for the state of separation and glory; this is but human, but it is apter for our present constitution. They have their distinct properties, and may be used according to several accidents, occasions, or dispositions.—Jeremy Taylor.

Good Morning.

"Don't forget to say 'Good Morning!' Say it to your parents, your brothers and sisters, your school-mates, your teachers—and say it cheerfully and with a smile; it will do you good, and do your friends good. There's a kind of inspiration in every 'good morning,' heartily and smilingly spoken, that helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it. And if this be true of the 'good morning,' it is so also of all kind, heartsome greetings; they cheer the discouraged, rest the tired one, and somehow make the wheels of life run more smoothly. Be liberal with them, then, and let no morning pass, however dark and gloomy it may be, that you do not help at least to brighten by your smiles and cheerful words."

MEN in general are impressed by the most clearly revealed religious truth only when they see it living, moving, achieving, suffering, and triumphing before their eyes. The impression of it must be caught from the printed page by a throbbing heart, and stereotyped in a transformed life. Then, and not till then, men will see it. It is a poor thing indeed to have religion enough to save our credit, but not enough to save our soul."

Scientific and Useful.

FRED RACK.

The following is a description of a feed rack for poultry, which will keep the food clean and from being wasted. It also insures an equal share to each, as the stronger cannot dominate and drive away the weaker. — Take a plank six inches wide, and of any desired length; nail on straps of inch boards so as to form a trough two inches deep, two inches apart. In this place perpendicular sticks or wires, one foot high, and put on a railing, making it somewhat resemble a hay rack. Hinge a board cover on top and the machine is complete. Put it in some convenient place in the henery, or fowl house, and pour in the feed. The fowls soon learn its use, and get the hang of it. They can feed from all sides by putting their heads between the wires.—Cor. Poultry World.

DELICIOUS SOUP WITHOUT MEAT.

Cut up two carrots, two turnips, and three leeks, if leeks are not procurable, one onion, into small dice. Put these into a stew pan with one good table-spoonful of lard. Brown the vegetables in this, and then add boiling water in proportion to the quantity of soup required; salt and pepper to taste. The whole must go on boiling, and every now and then must be carefully skimmed to take off every particle of grease. Keep up the supply of boiling water, as, if you allow it to reduce too much, the goodness of the soup is gone. Half an hour before serving add about a table-spoonful of extract of meat. A few Brussels sprouts boiled with the soup form an excellent addition. The vegetables ought to be put on three hours before dinner.

ROAST SIRLOIN OF BEEF.

Having laid it in the dripping-pan, tenderloin downwards, with long, thin end curved under in such a way that the top of the beef will present a nearly flat surface, we dredge it slightly with flour, and putting about three table-spoonfuls of boiling water in the bottom of the pan, set it in a very hot, but not burning oven. As soon as the surface of the beef is so browned that the juices will not readily escape, allow the oven to cool to a moderate degree of heat. Baste the beef frequently with its own dripping. From four to four and a half hours in a first quick and then moderate oven, will be required to cook the beef so that it shall be at once juicy and done. Too many cooks mistake raw beef for rare. It requires the nice judgment in the management of the fire to secure a joint that shall be well browned—not burned; where the juice shall follow the knife, while the meat is cooked to the centre. When the beef is done sprinkle with salt and pepper. Empty the pan of all the dripping; pour in some boiling water slightly salted, stir it about, and strain over the meat.—Indiana Farmer.

SURE CURE FOR DIPHTHERIA.

For a grown person, take four drags of sulphuric acid diluted in three quarters of a tumbler of water; with a smaller dose for children. The effect of this treatment was instantaneous, the acid at once destroying the parasites, and the patients coughing up the obstruction. The Australian papers have teemed with accounts of sufferers who had recovered in a few minutes by adopting this treatment. Caudron, almost previously in a dying state, was declared to be playing about within ten minutes, and at a computation some forty or fifty of these sudden recoveries have been placed on record with all particulars.

EATING BEFORE SLEEPING.

It is a common mistake to suppose that eating before sleep is injurious. Not at all, our quantity does it happen that people are sleepless for want of food, and a little taken either when they first go to bed, or when they thus awake sleepless, will be generally found far more efficacious, and of course infinitely less injurious, than any drug in the druggist's pharmacopoeia. These are the physical remedies for sleeplessness which have the best recommendation. As for the moral ones, there is certainly a good deal more to be said. Perhaps the most stringent of all rules are "Avoid anxiety," and "Don't go to bed owing anybody a grudge." Chewing the bitter end of a quarrel is a thousandfold more injurious to repose than swallowing a whole teaspoonful of the very greenest of green tea.

CHAPPED HANDS

Can always be prevented, and cured also, in a very short time, by the following observances in cold weather: Have pulverized starch at hand, and after every washing, wipe dry with a soft cotton towel; then rub into the hands most thoroughly, to the very tips of the fingers, a teaspoonful or more of the starch powder. This not only helps to dry the hands more rapidly and thoroughly, but by aiding to fill up the pores, prevents that contraction of the skin which causes its shrinking and cracking open in the formation of "chaps." It is the sudden change from moist to dry, and from heat to cold, which causes chapping; and whatever prevents this should be studiously attended to. Avoid going to the fire immediately after the hands have been in water, or while they are wet. Avoid handling cold iron or any metals, or even cold wood. If it is necessary to be over the fire, wear gloves of some kind as much as possible, to protect the skin from the heat of burning coals. Before going out of doors, rub a few drops of sweet oil or glycerine into the skin of the hands and fingers. Do the same at bed time, and wear old kid gloves, or even flannel thread—anything that will keep the air off—during the night. If this is adhered to, and, if possible, wash the hands but once a day, the rapidity of restoration will be marvellous, especially if nothing is touched with the bare hands cold enough to attract the slightest unpleasant attention.—Hall's Medical Adviser.

THE Bishop of Manchester, England, gives a good definition of an educated man: "When a man goes into the world knowing when he does not know a thing, knowing when he does not know a thing, and knowing how knowledge is to be acquired, I call him a perfectly educated man."





Official Announcements.

BRACKVILLE.—At Prescott, on the 3rd Tuesday of March, at 2.30 p.m.
SIMCOE.—Special meeting at Barrie, Tuesday, 16th February, to dispose of call from Charles Street Congregation, Toronto, to Mr. R. D. Fraser, M.A.
Special meeting of Knox Church, O.C. on Wednesday 17th February, to induct Mr. McLean into the charge of said Congregation. Regular meeting at Barrie, on Tuesday, 30th March, at 11 a.m.
DURHAM.—At Clifford, on 1st Tuesday of March, at 11 a.m.
HURON.—Presbytery of Huron will meet at Clinton, on the 2nd Tuesday of March, at 11 a.m.
KINGSTON.—At Kingston, in Brock Street Church on 2nd Tuesday of April, at 7 p.m.
BRUCE.—At Kincardine, on 2nd Tuesday of March, at 2 p.m.
ONTARIO.—At Port Perry, on the first Tuesday of March, 1875, at Eleven o'clock, a.m.
LONDON.—An Adjourned Meeting at London, in St. Andrew's Church, on 1st Tuesday of February, at 11 a.m. Next Regular Meeting will be held at London, in First Presbyterian Church, on 3rd Tuesday of March.
STRATFORD.—At Stratford, on 1st Tuesday of March, at 11 a.m.
PARIS.—In Dumfriss Street Church, Paris, on the 25th of March.
CHATHAM.—In Adelaide Street Church, Chatham, on Tuesday 30th March, at 11 a.m. Elder's commissions will then be called for.
TORONTO.—At Toronto on the second Tuesday of March, at 11 a.m.
OTTAWA.—At Ottawa, on the 1st Monday of May, at 8 o'clock p.m.

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

Temporaries Board and Sustentation Fund—James Croil, Montreal.
Ministers', Widows' and Orphans' Fund—Archibald Ferguson, Montreal.
French Mission—James Croil, Montreal.
Juvenile Mission—Miss Macfar, Kingston Ont.
Manitoba Mission—George H. Wilson, Toronto.
Scholarship and Bursary Fund—Prof. Ferguson, Kingston.

Home Mission Committee, CANADA PRESBYTERIAN CHURCH.

The Home Mission Committee of the Canada Presbyterian Church will meet within Knox College on Monday evening, 5th April, at 7 p.m.
A full and punctual attendance of members is requested.
WILLIAM COCHRANE, Convener. Brantford, Feb. 23, 1875.

RIDOUT, AIKENHEAD & CROMBIE, IMPORTERS.

Domestic Hardware, RODGER'S POCKET AND TABLE CUTLERY. TORONTO.

D.M. FERRY & CO. NEW ILLUSTRATED DESCRIPTIVE PRICED SEED ANNUAL 1875. Will be mailed FREE to all applicants. This is one of the largest and most complete descriptive Catalogues published, containing 216 pages, over 300 fine engravings, and gives full descriptions, prices, and directions for planting about 1200 varieties of Vegetable and Flower Seeds, Bedding Plants, Roses, &c., and is invaluable to Farmer, Gardener, and Florist. Address, D. M. FERRY & CO., Seedsmen and Florists, DETROIT, MICH.

PROSPECTUS OF "THE LIBERAL." TORONTO.

Messrs JOHN CAMERON & CO., PUBLISHERS OF THE "LONDON ADVERTISER," having determined to extend their publications to Toronto, the capital and centre of the Province, arrangements are now nearly completed for the carrying out of the project. It was at first their intention to carry the name which had served them so well in London to Toronto, and to give it the name of the "MORNING ADVERTISER," but a preliminary prospectus was issued to that effect. Legal difficulties, however, having been thrown in the way of their using the name, (by the publisher of a journal, issued in this City, bearing a somewhat similar title) Messrs JOHN CAMERON & CO. have decided rather than enter into litigation over a disputed point of law, to adopt the name of—
THE LIBERAL, TORONTO.
Their publications will then consist of the following journals:
THE LIBERAL, published daily at Toronto;
THE DAILY ADVERTISER, published at London;
THE WEEKLY LIBERAL AND WESTERN ADVERTISER, issued at Toronto and London.
THE LIBERAL will commence its career as a 32-column journal, well printed on good paper, and will be enlarged as rapidly as advertising patronage makes additional demands on our space. The Parliamentary Reports will be well condensed and thoroughly impartial. To that end the services of able and experienced stenographers have been secured. The publishers believe the public will appreciate a journal edited in a pithy and readable style, and which will aim at quality rather than quantity. The editorial course includes several of the ablest journalists in Canada, and the public may expect THE LIBERAL to take an immediate position in the front rank of Canadian journals.
The first issue of THE LIBERAL will make its appearance about the 20th of January.
It is the expectation of the publishers of the "LONDON DAILY ADVERTISER," with its additional news facilities which will be at their disposal, to make that paper one of the best informed journals in the Province, outside of Toronto.
The circulation of our eight-page weekly, now over 14,000 copies, will present to the business men of Toronto, London and Ontario generally, the most widely-read medium of communication—with one exception—in the Province, and it is believed that within a limited period from this date the circulation of the paper will be at least 20,000 copies. It will be the aim of the publishers to make it the best weekly in Canada. They have pleasure in announcing, as one of its features for 1875, a first-class Agricultural and Horticultural Department, specially edited for THE WEEKLY LIBERAL AND WESTERN ADVERTISER, by M. W. CLARKE, for some years editor of the Canada Farmer.
Specially the publishers have no new departure to announce. While maintaining a moderate and outspoken and independent journalism, they will in the future as in the past, be staunchly and progressively Liberal in their views and utterances, and continue to extend cordial support to the candidates respectively of Mr. Mackenzie and Mr. Mowat.
THE LIBERAL will be issued daily from the office, 67 Yonge street, east side, second door south of King street. Subscription price 10 cents per week, or \$3.00 per year prepaid. Single copies 2 cents. The subscription price of THE WEEKLY LIBERAL AND WESTERN ADVERTISER is \$1.50 per annum, payable strictly in advance.
JOHN CAMERON & CO. Toronto, December 23, 1874.

HOSIERY !!

CRAWFORD & SMITH
Invite special attention to their New Stock of MERINO AND COTTON HOSIERY
Children's and Ladies' Scotch Merino Hose, Children's and Ladies' English Merino Hose, Children's Coloured and White Cotton Hose, Ladies' Coloured and White Cotton Hose, Children's and Ladies' Bairbrigan Hose, Children's and Ladies' Lisle Thread Hose, Ladies' Scotch and English Merino Underclothing, Cents' Scotch and English Merino Underclothing.
91 KING STREET EAST.

BUCKEYE BELL FOUNDRY. Established in 1837. Superior Bell of Copper and Iron, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, GAMES, ETC. Fully warranted.
VANDUZZEN & TIFT. 422 and 424 East Second Street, Cincinnati. NO DUTY ON CHURCH BELLS.

Groceries. IF YOU WANT THE BEST AND CHEAPEST GREEN AND BLACK TEAS, Sold in Canada, call on or send your orders to the VICTORIA TEA WAREHOUSE. The oldest and most reliable Tea Store in the Dominion, 93 King Street East, (SIGN OF THE QUEEN), And 258 Yonge Street Corner of Trinity Square. Where you can select from a Stock of over 3,000 packages, comprising over 80 varieties, grades and mixtures, put up in 5, 10, 15 and 20 lb. Cansisters and Caddies, at the prices given in list, and also in original packages of 25, 40 and 60 lbs. at the LOWEST WHOLESALE PRICES.

GREEN TEAS. No. 1 Hyson Twankey ... 40c. 2 Fine Moyune Young Hyson ... 50c. 3 Superior do ... 60c. 4 Extra Fine do ... 70c. 5 Cuzions do ... 80c. 6 Extra Curious do ... 90c. 7 Fine Old Hyson do ... 50c. 8 Superi do ... 60c. 9 Extra Fine do ... 70c. 10 Superior Gunpowder ... 80c. 11 Superior Gunpowder ... 90c. 12 Extra Fine do ... 70c. 13 Extra Curious do ... 80c. 14 Fine Imperial do ... 50c. 15 Superior do ... 60c. 16 Extra Moyune Imperial do ... 70c. 17 Very Superior do ... 80c. 18 Natural Japan do ... 90c. 19 Fine Cultivated Japan do ... 60c. 20 Superior do ... 70c. 21 Extra Fine do ... 80c. 22 Finest Imported do ... 90c. 23 Finest Scented Capers, for flavouring ... 60c. 24 Fine Orange Pekoe do ... 70c. 25 Finest do ... 80c.

BLACK AND MIXED TEAS. 26 Fine Breakfast Congou ... 40c. 27 Superior do ... 50c. 28 Extra Kaisow do ... 60c. 29 Extra Fine do do ... 70c. 30 Finest do do best imported—the Prince of Teas ... 80c. 31 Good Souchong do ... 40c. 32 Fine do do ... 50c. 33 Superior do do ... 60c. 34 Extra do do ... 70c. 35 Extra Fine do do ... 80c. 36 Finest Assam do ... 90c. 37 Fine Oolong do do ... 50c. 38 Superior do do do ... 60c. 39 Ex. Fine do do do ... 70c. 40 Finest Imported do do do ... 80c. 41 Fine Mandarin Mixture do do do ... 40c. 42 Superior do do do ... 50c. 43 Extra do do do ... 60c. 44 Extra Fine do do do ... 70c. 45 Finest Imported do do do ... 80c. 46 Fine Honqua Curious Mixture do do do ... 40c. 47 Superior do do do ... 50c. 48 Extra do do do ... 60c. 49 Choice do do do ... 70c. 50 Choice upon Choice, which has no equal E. L. also calls special attention to his far-famed

SOLUBLE COFFEES Made in one minute without boiling, put up in 2, 10 and 20 lb. tins, at 25 and 30c. per lb. Guaranteed superior to all others.
EDWARD LAWSON, ESTABLISHED 1854.
A MCDONAL, Renovator and Dyer, Of Gentleman's Wearing Apparel, No. 24 Albert Street, Cor. of James, TORONTO.

POUSSETTE & ROGER, BARRISTERS, ATTORNEYS, SOLICITORS, &c. PETERBOROUGH, ONT. A. F. POUSSETTE, B.A. G. M. ROGER.
MISSIONARY WANTED. A Missionary is wanted by the PRESBYTERY OF SIMCOE, TO LABOUR IN PENETANGUISHINE AND VICINITY. The Salary offered is \$800. Applications to be made to the undersigned, till first of April. ROBT. RODGERS, Convener of H. Mis. Com.

Music. THE MATHUSEK Is the most Powerful, Musical and Durable Piano made. Its Grand Quality of Tone is unequalled, and is pronounced by renowned Artists, Perfection. The Best in the World. For a modern priced Piano, of Warranted Quality, Durability, Sweet, Smooth and Pleasing Tone, the product of the combined skill and experience of the oldest Manufacturer in New York, Get the Fischer Piano! PRINCE ORGANS Are the Oldest and Best, and, comparing quality and price, are The Cheapest. See Agents for the above Instruments, Catalogues sent on application. Wholesale and Retail.

NORRIS & SOPER, 8 ADELAIDE-ST., TORONTO.

For fattening and bringing into condition Horses, Cows, Calves, Sheep and Pigs—used and recommended by first-class Breeders. Milk Cattle produce more milk and butter. It fattens in one fourth the usual time, and saves food. A DOLLAR BOX CONTAINS TWO HUNDRED FEEDS. HUGH MILLER & CO., Agriculturists, 187 King St. East, Toronto. For sale by Druggists everywhere.

ALEX. GEMMELL, BOOTMAKER, Sign of the "Go den Boot." 97 KING STREET, WEST, Has in Stock a very large assortment of Gentlem Sewed Boots, Home Made First-class English Boots at reasonable prices.

HARDWARE. RODGERS' Ivory handled Table and Dessert Knives. RODGERS' Setts Carvers and Steels. Table, Dessert, and Tea Spoons. Table Mats, Tea Bells, &c., &c., &c.

RICE LEWIS & SON, HARDWARE MERCHANTS, TORONTO. JUST ARRIVED. A LARGE QUANTITY OF CROSSLEY'S TAPESTRY CARPETS, The Very Newest Patterns, AND CHOICEST DESIGNS. A Call is Solicited before Purchasing elsewhere.

WILLIAM CORDON, 134 YONGE STREET, TORONTO. CANADA STAINED GLASS WORKS, ESTABLISHED 1856. FIRST PRIZE: PROVINCIAL EXHIBITION 1871-72. Eccestral and Domestic Stained Glass Win done executed in the best style. BANNERS AND FLAGS PAINTED TO ORDER. JOSEPH McCAUSLAND, PROPRIETOR.

ANNUAL VOLUMES JUST ARRIVED. LEISURE HOUR, - - - - \$1.75. SUNDAY AT HOME, - - - - 1.75. GOOD WORDS, - - - - 2.00. SUNDAY MAGAZINE, - - - - 2.00. LIVER, - - - - 2.00. ALSO THE British Workman, Band of Hope Review, Family Friend, &c., &c. AT USUAL PRICES. JOHN YOUNG, U. C. Tract Society, Dec. 21st, 1874. 102 YONGE STREET. GREAT CLEARING SALE. Extraordinary Bargains. Books, Stationery, and Fancy Goods. Greatly Reduced Prices at the QUEEN CITY P.M. BOOK STORE, 107 YONGE ST., commencing immediately, and continuing until the whole stock is cleared out. Remember the place—107 YONGE STREET, Second door South of Adelaide Street.

MESSRS. MILLER & HUGHES, (LATE COX & CO.) Are Clearing Our their Splendid Stock of MENS' AND BOYS' CLOTHING, Millinery, Mantles, Dress Goods, &c., &c., &c. AT PRICES DEFYING COMPETITION. See them before Purchasing elsewhere. The place Nos. 115, 117, 119, 121 KING STREET EAST, TORONTO, OPPOSITE JAMES' CATHEDRAL.

CANADA PERMANENT LOAN AND SAVINGS COMPANY. INCORPORATED 1855. PAID UP CAPITAL \$1,500,000. RESERVE FUND 430,000. TOTAL ASSETS 3,200,000. OFFICE:—MASONIC HALL, TORONTO STREET.

SAVING BANK BRANCH. Money received on deposit, and interest allowed at 5 and 6 per cent per annum payable half yearly. Being guaranteed by the capital and assets of the Company, amply secured by mortgages on approved real estate, depositors are at all times assured of perfect safety. J. HERBERT MASON, Manager. Toronto, 1st November, 1874.

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

ALL Persons troubled with Coughs, Colds, Loss of Voice, Irritation of the Throat and Lungs, &c., should, without delay, use DAVIDS' COUGH BALSAM. Price 25c. per Bottle. J. DAVIDS & CO., 171 KING STREET EAST, TORONTO.

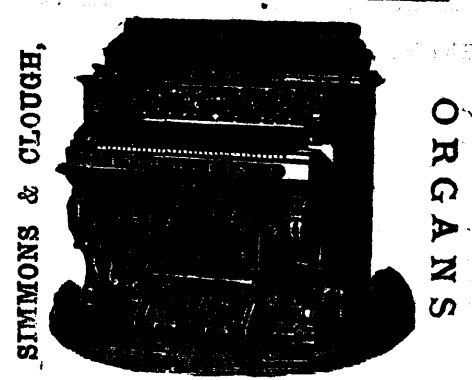
STOCK'S EXTRA MACHINE OIL. Office of the Joseph Hall Manufacturing Co., Oshawa, Ont., July 17, 1874. GEORGE STOCK, Esq., Toronto.

VICK'S FLORAL GU DE For 1875. Published QUARTERLY.—January Number just issued, and contains over 100 Pages, 500 Engravings, descriptions of more than 500 of our best Flowers and Vegetables, with Directions for Culture, Colored Plate, &c. The most useful and elegant work of the kind in the world.—Only 25 Cents for the year.—Published in English and German. Address—JAMES VICK, Rochester, N. Y.

MENEELY'S BELLS. The genuine Troy Church Bells known to the public since 1824, which have acquired a reputation unequalled by any and a sale exceeding that of all others. Catalogues free. P. O. Address, either Troy or West Troy, N. Y. MENEELY & CO. MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N.Y. Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogues sent free. No duty on Church Bells.

BLAIKIE & ALEXANDER, WILLIAM ALEXANDER JOHN STARR. 10 KING ST. EAST, TORONTO. Members of the Stock Exchange, STOCK BROKERS & ESTATE AGENTS. Stocks, Bonds, Debentures, Houses, Lands, &c., bought and sold. MONEY loaned on Mortgage. Mortgages negotiated. Investments made. Agents for the Scottish Amicable Life Assurance Society, and The Canadian Guarantee Company. Orders by letter or Telegraph will receive prompt attention.

R. MERRYFIELD, Boot and Shoe Maker, 190 YONGE STREET. A large and well assorted Stock always on hand.



One of the finest Musical Instruments in the shape of a PARLOR ORGAN that we have ever seen on this coast. For power and beauty of Tone we think it far exceeds the Mason & Hamlin, four etc., or any other instrument of a like character with which we have ever met. "Spirit of the West," "Walla Walla," "W. T. Wyo for Illustrated Price List. Dealers.—This is the Organ you want—you can put confidence behind it.

LESLIE, SKERROW, & SMITH, WHOLESALE AGENTS FOR CANADA, 93 YONGE STREET, Toronto. ALSO, FOR GEO. WOOD & Co.'s ORGANS, AND THE CANADA ORGAN CO.'s, TORONTO. The Knabe, Stadart, Marshall & Wendell, Heintzman, &c., PIANOS. SEND FOR PRICE LISTS.

CHINA HALL, 71 King Street East, Toronto. NOTICE. The undersigned will sell out the remainder of his stock of Bonnet Breakfast, Dinner, and Tea sets, also Bonnet Toilet Sets. A very much reduced price, to make room for new Designs coming in next Spring. Try our prices and see our large stock before purchasing elsewhere. Irish Belleek China. GLOVER HARRISON IMPORTER.

D. S. KEITH & CO., PLUMBERS, GAS & STEAM FITTERS BRASS FOUNDERS AND FINISHERS, Manufacturers of PETROLEUM GAS WORKS, Engineers and Plumbers' Brass Work, &c., Conservatory and Green House Heating. Importers and Wholesale Dealers in Iron and Lead Pipes and Plumbers' Materials. 109 KING STREET WEST, TORONTO.

LAWLOR'S SEWING MACHINES ESTABLISHED IN CANADA 1861.

REPAIRED On the premises, by first-class workmen, on reasonable terms. Thorough Satisfaction Guaranteed in all Cases.

MILGIN IN GOLD AND SILVER CASES. W. WHARIN 23 KING ST. WEST TORONTO ONT.

Medical and Dental. R. G. TROTTER, DENTIST, 53 King Street East, Opposite Toronto Street, Toronto, Ont.

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

Undertaking. J. YOUNG, Late from G. Armstrong's Undertaking Establishment Montreal. UNDERTAKER, 351 V. E. ST. TORONTO.

CONSTANT EMPLOYMENT—At home. Male or Female, \$20 a week warranted. No capital required. Particulars and valuable sample sent free. Address with 10 cent return stamp, C. ROSS, Williamsburg, N. Y.

M'RYLAND FARM and Homes, 10,000 Location healthy. Title good. Address Wm. S. RIDGELY, Attorney, Denton, Maryland.