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Contributors and Correspondents

Drition

Union with the Church of Scotland.

lakor Buitish American Presenturian.

My Dran Sin, -- I shell not wait longer My Dean Sin,—1 sneh not wait longer for Mr. McKay's further remarks apon my later of September 12. With your leave, I sow offer to your readers some defence of gow offer against his attack upon me in your paper of October 3, leaving him to wind up happer of the best of the most converted. nes observations lessurely or otherwise, as he may think best or find most convenient. My reasons for taking no particular notice of his second letter (Oct. 31)

Mr. McKay has entirely overlooked the Mr. McKay ins enterty deal not with the fact that, in my fetter, I deal not with the fact that, in my fetter of Scotland, but brethren of my own Church, of whom brethren of the Church of Scotland, but with brethren of my own Church, of whom I am entitled to assume, from the very position they occupy, that their views of disruption controversy are in the main identical with my own,—the fact that I am not discussing the question who was right or who was wrong at the Disruption, but the question on what terms may we, asteming that we were right, and knowing at identicat with my own,—the fact that I am not discussing the question who was right for who was wrong at the Disruption, but the question on what terms may we, assuming that we were right, and knowing at the same time that the brothren of the other Church believe that they were right, and the property in the property with them without other than the property is the property of the characteristic who were right, enter into union with thom, without either party modifying their views in reference to the merits of the Discuption Controversy, and yet without any sacrifice of principle.

In reference to the earlier portion of my in reference to the eartier portion of my letter, I cannot see that I expressed myself in such a way as to warrant the use of the language applied to me by "Presbyter" (Sept. 26), and by Mr. McKay. I cannot but think that they are both of them open to censure for the impropriety of their language and that Ye. McKay is making in the guage, and that Mr. McKay is unfair in the representation he gives of my views, and in the inference no traves from them. Feeling as I do at the subject of Union, surely I was warranted, if not bound, to utter my mind to my brethren, avoiding offensive language. As I have no desire to urge the language. As I have no desire to urge the considerations referred to in opposition to Union, I shall say no more here in relation to them, but shall pass on to the chief matter of contro forsy.

lexpected that my views on this matter would not be allowed to pass without adverse criticism, but I could not have hought that my objections to the terms of thought that my objections to the terms of the common would have been met with nothing more worthy of consideration than has been advanced by "Presbyter" and Mr. McKay. The letter of the former calls for no particular the letter of t and inter of the former caus for no particular notice. Mr. McKny, however, regards his own letter as unansworable both in "spirit" and "argument." As to the "spirit" of it, I think it best to say nothing, and as to "argument, I believe it can be shown to amount to nothing. He does not shown to amount to nothing. He does not throw a particle of light upon the subject. He makes no attempt to relieve the per-He makes no attempt to relieve the per-plexity of brethren or to meet their difficul-ties. Statements, the insufficiency of which I endeavored to point out, are simply reit-erated without any apparent thought of its being proper to take notice of the argu-ments of the person whose views he profes-ses to contravent. ses to controvert.

That I have good reason to speak in this way respecting Mr. McKay's letter will, I hope, be evident enough in the sequel. Meantime let me state briefly the position that I occupy in this discussion, and from which I cannot see how I can withdraw.

We have been accustomed to believe, and we do believe, that the position assumed by the brothren of the other Church in 1844, and occupied by them ever since, was in-consistent with the principle of the Church's distinct and independent jurisdiction, in-volved in the Presbyterian doctrine concern-ing the Visible Church and Christ's Headship over it -- a principle not only contend ed for in the controversy that issued in the Disruption of 1848, but maintained by the Scottish Church in all its branches, up to that date. We differ among ourselves on the subject of Establishments, and some of us may be of opinion that the independence of the Church must be affected by alliance with the State. But whatever dif-ference of opinion may exist among us on that point, the fact cannot be disputed that both the Established Church of Scotland, and these who sought relief from the oppression of a dominant Moderatism, main tained the great principle. And I may add in reference to the establishment, that it was thought, up to the time of the Non-Intrusion Controversy, that it became ap-parent that they claimed, notwithstanding the strongest remonstrances of many emi nont legal authorities, to have a supremacy in matters in which hitherto the Church judicatories had been supposed to possess s recognized power, supreme and irroversi-ble. We have always held that in 1844 the established Church of Scotland, by consent-ing to the encroachments of the chief authorities upon the jurisdiction of the Church ested inconsistently with the Church's in-dependence. On the other hand, the brothren with whom we are negotiating about Union maintain, or are understood or represented as maintaining, that we put an nuwarrantable construction upon their action in 1844—that it did not involve on their part the sacrifice of the Church's depondence, or anything inconsistent with t, and that they held the principle as firmit, and that they hold the principle as nimity as we do. Well, then, what we desire is his. Holding, as they say they do, as timly as we do, the great principle, while rediffer from them in this, that we hold hat certain action of theirs was inconsistant with it, while they hold it was not, we represend, (that is, on the supposition tat all existing relations are cancelled, so that there may be no offence to the fealhat there may be no offence to the feal-egs and convictions of either partyl, we prepared, I say, to consign to oblivion repared, I say, to cousign to convone to matter of inconsistency, alleged on the side and repudiated on the other, proded such a place be given by the United totals to the principle itself that no one

ena doubt that it is a fandamental princi-

Mr. McKuy in his letter objects to this, in language which I venture to call unwar rantable, if not highly reprehensible, and for reasons which the more I think of them. the more I am convinced, ere without any weight. He speaks of me as making a demand, name the word several times. make no demand. I stated indeed what I considered indispensable to Union. To de scribe such a statement as a demand is a misuse of language. Surely semething is inderensable to Union, even in the judg men. those of my brethren whose views are farthest removed from mine,—we shall say the cessation of connection with the Church of Scotland. If they say such separation is indespensable to Umou, is it proper to speak of them as I-manding it? As little is it right for Mr. McKay to speak of me as demanding anything, insmuating, as such an expression does, an impenative and peremptory mode of asking what we think reasonable, that cannot justly be charged against me. There are other instances of Mr. McKay's misuse of language that will call for notice before I am done.

Before giving his reasons for refusing to accede to our proposal, Mr. McKay puts it in a form which I can only regard as equi-valent to evading the point at issue. Re-ferring to our desire to have a full, express, and authoritative exhibition of the principle as fundamental in the United Church, that Christ has appointed in His Church a government distinct from and not subordinate to that of the civil magistrate, and that the c vil magistrate does not possess jurisdiction, &c., he represents this as being, "in fewer words," a desire on our part for "a declaration from the adherents of the Church of of Scotland, that they believe in the Headship of Christ over His Church." He then proceeds to give reasons why he cannot consent to the making of such a dec-laration. Now in point of fact, we do not want such a declaration. What we desire is of a much more definite and specific character. I do not charge an evasive deenaracier. I do not enarge an evasive design on Mr. McKay; but he has no right to put our proposal in this general form without taking any notice of the fact that, instead of asking for such a declaration I made no question of their believing in the "Headship of Christ over His Church," but placed the processity of its heire rade apparent that a no question of their believing in the "Headship of Christ over His Church." but placed the
necessity of its being made apparent that a
cortain principle, which we regard as involved in the doctrine of the Headship, is
considered fundamental in the United volved in the doctrine of the Headship, is considered fundamental in the United Church. I said. "It is not conceivable that any man calling himself a Christian should deny the Headship of Christ over the Church," and referred to the admission of it by a dignitary of the English Church, who has, since my first letter was written, told his northern friends that the Scotch doctrine regnesting the visible Church, and destrine respecting the visible Church, and Christ's Headship over it, belongs to the Christ's Hoadship over it, belongs to the same category of error as the Romish doctrine of transubstantiation. He, too, would say with Mr McKay, that he holds "this important truth as fully and broadly "as we do. Does he mean that he holds it as including the principle of the Church's independent administration of the law of her lead to a does he mean, in accordance with Head ; or does he mean, in accordance with the current usage of the word broad, that he regards it as being fully and consistently held by those who will not admit that great principle?

Mr. McKay gives three reasons why the brethren of the Church of Scotland cannot, in his judgment, accode to our proposal. The first is, That "Christs Headship over His Church is expressed as clearly and sat isfactorily in our Confession of Faith" as we are capable of setting it forth in words. In reference to this, let me remind your readers that it is simply the reiteration of an objection to our proposal which I took up in my first letter, in which, besides referring to the duty of the Church to be careful, especially at the present time, to know what sense those who sign her Confession attach to its statements. I presented the true state of the case by supposing a con troversy, ending in discuption, to have arisen on the subject of inspiration. There is no call to say anything more on this point, is no call to say anything more on this point, except that Mr. McKay's letter cannot reasonably be regarded as a reply to mine, when, instead of replying to what I plead in defence of my position, he rimply roiterated what I plead ugainst. As to his representation at our request as a proposal to sentation of our request as a proposal to tamper with the standards of the Church, I can only say it is another instance of his misuse of words. We do not wish to touch the standards; we simply wish the assurance, after a great controversy, that we are as one in relation to a great fundamental principle.

cede to our request would be a practical action of they say further, that this opinion may be knowledgment that they had in some way a mutter of forbearance on our part. If denied this great truth." I cannot see this; this information does not surprise me, it and we certainly do not present our pro-posal with any such view. I have said that I was quito sure "that if we had given thom any ground, in their judgment, to suspect our soundness upon any point, we would have been not only willing but desirous to give them any satisfaction they could possibly require." We ask no more from possibly require." We ask no more from thom. But let me call the attention of them. But let me call the attention of your readers to a distinction referred to in these words: "We may greatly wrong brethren by charging them with holding an erroneous principle, because they hold what, in our judgment, involves it; or with what holding an innortant principle, because not holding an important principle, because of their doing what, in our judgment, is in-consistent with it." Surely this distinction will be admitted to be a sound one, and of great importance in controversy, much as it may be overlooked or disregarded. And I repeat that I can conceive of brethren holding the great principle which is the chief matter of our anxiety and perplexity, while they may have been chargeable with what was, in my judgment, inconsistent with it; and that we wish no acknowledge ment of inconsistency or confession of

wrong-doing, but simply such a recognition and exhibition of the principle as may re-move doubts and feats which we think we have good reason to entertain. Even if Mr. McKay had thought that the distinction was not a sound one, or that it did not apply in the present case, and that I am inconsistent in saying that I wish no confession of wrong-doing, while I ask that the principle in question shall be distinctly and sly accognized as fundamental, it would have been well if he had refrained from the use of such words as "pitiable" and 'fearfully dishonest." And what shall I say of the way in which, in his second letter, he misrepresents me in relation to the perplexity we are in? I had said that, while I judged of the sentiments of the partners of the Church of Scotland chiefly by the position they occupied a lawful thing surely), some of my brethren said one thing about their, while others said the reverse, and that this was a case of perplexity. This perplexity, occasioned by conful ting testimony be congagned as a manifestimony be congagned. flicting testimony, he represents as a manifest openiess on my part to receive any evil report and unwillingness to believe any-thing favourable. Shall I say this is "piti-able" and "fearfully dishonest?" Cerand "fearfully dishonest?" tainly not.

Mr. McKay says, thirdly, That to accede to our request would, he conceives, help to confirm me in my belief that I are right in charging them with denying Christ's Head-ship. Now I am fully persuaded that the effect upon our minds would be quite differ-Speaking ent from what Mr. K. conceives, Speaking definitely, the charge is not that they denied Christ's Headship, but that they acted inconsistently with a principle involved in it, viz. The Church's independent jurisdiction. In reference to this, my conviction is such that I believe it is not likely to be affected that I believe it is not likely to be affected in any way. But it is not to this that our difference has reference. We are not discussing who was right and who was wrong at the disruption. If our views of the old controversy are not likely to be altered, we do not ask them to modify theirs. But, I repeat, to charge with doing what we regard as inconsistent with a principle is one thing, and to charge with not holding that principle is another thing.

In relation to the former, we conviction

views must depend greatly on the issue of present negotiations. It our request be acceded to, our suspicions will be removed; if not, they can only be strangthened into

conviction.

As Mr. Mchay masts that I have as good right (as he expresses limes live is good confossion of schism, as he has to plead guity to the sin of denying the Headship of Christ, let me say, that if I had been aware that the argument on that point had been put otherwise than dypothetically. would not have used expressions regarding it that I have done. But it is certainly most fallacious, and I am surpused that any one can plead it. The simple fact that the sinfulness of schism never has been and never can be questioned, makes the alleged call for its exhibition wanting in the first element of parallelism, with the necessity for the exhibition of a great spiritual principal that her beauty and the state of the control of th ciple that has been in controversy for ages is still in controversy, and will be in controversy so long as the Church is a distinct institution in the world. As to Mr. McKay's way of putting the argument, enough has already been said to show that neither di-rectly nor by implication do we wish him or any one else to plend guilty to the sin of denying the Headship of Christ. No good cause can be benefited by such an argument, and only a bad cause can be in need

I trust I am done with Mr. McKay, who, like "Presbyter, does really nothing more than make a noise, if it be not to throw dust in people's eyes, though not, I am per-sunded, enough to mar the vision of any considerate reader. And while neither of them contributes anything that is fitted to them contributes anything that have to lighten any difficulty that prosses on our minds, all that I see and hear is fitted to deepen our perplexity and confirm our suspicions. As I am almost vilified for entertaining these suspicions, allow me to justify myself, which I believe I can do, in the judgment of every candid person. But health, esteemed and favorable to Union inghis esteemed and favorable to Union say (I give, as nearly as I can, words I have heard usod) that they are aware that some are of the opinion that while the Church's legislative power is not to be interfered with, she should be held, in her administrative capacity, to her own laws, by the civil authorities—the view presented by "Pres-bytorian" in his first letter (Oct. 8)—and excites astonishment and approliension that I should have to argue the point with any of my own brethren, that this opinion myolves the total surrender of the Church's independence. To say nothing of the intrinsic absurdity of the opinion, are brothren losing sight of the elementary truth that the Church's ruling function is, serietly speaking, purely administrative; that Christ is the only legislator of His Church; that that Ho has not delegated to Church officers a power to make laws for His Kingdom, or to modify them in any way, but has com-mitted to them the administration of the laws He Himself has imposed; that it belongs not to Church officers to legislate (in any proper sense of the term), but only to declare and apply the law of the land? Who will say that the information of these erethren is incorrect, and that I am bound not to believe them? Am I not, rather, bound to call upon the Church to awake from her apathy in relation to one of the most important and distinctive of all her

principles, and to take heed lest she be jug-gled out of it, and awake some day to find

sound, it fiction of a logislative supremacy, which can be no other than a nullity without invasion, on her part, of the prerogative of the Lord Jesus Christ.

Presbylerian.

I was, Yours truly, Janes Middlemas. Elora, Dec. 1, 1872

Basis of Presbyterian nion in Victoria.

Editor BRITISH AMERICAN PRESENTERIAN.

DEAR SIR, -- By the kindness of Professor Campbell, your readers, and Mr. Stice especially, have been favoured with the 'Basis of Union as a Formula of the Presbyterian Church of Victoria." Professor Campbell has told you what he saw and heard in the two assembles of Scotland in 1861, in the way or endorsement of that union. interesting to know from the pen of such an eye and ear witness, that "one or two dissen-tients from the Union who appealed to the Free Assembly to obtain recognition as still representing the Free Church of Scotland in the colony received no countenance from the Assembly '. Let those who take excep-tion to our basis on the ground of the absence of a distinct article on the headship "read, mark and inwardly digest" the above statement. I have now before me the abridged report

of the proceedings of the F. C. Assembly of 1860, as contained in the Home and Foreign Record of the Church for the month of June in that year. From that report it would appear that at that assembly also at least one dissentient from the Union in Victoria had appeared, claiming to be recognized as the representative of the Fice Church of Scotland in the colony. The kind of recep-tion met with is shown from the quotation

"Next tollowed a long discussion on the memorial of Mr. Miller, Melbourne. The space at our disposal renders the insertion of that discussion impossible, and indeed all that is here essential is the deliverance of the Assembly, which was as follows .-

That the Assembly having heard the Rv.
Wm. Miller, of John Knox Church, Melbourne, Victoria, welcome him as a Free
Church Minister who has laboured devotedly for several years in a distant land, and with regard to the position in Australia of himregard to the position in Australia of himself and certain other brethren referred to by him, the Assembly, having respect to the deliverance of 1858, decline to recognize Mr. Miller and these brethren as the "Free Mr. Miller and these brethren as the "Free Presbyterian Church of Victoria," in ecclesiastical fellowship with the Free Church of Scotland, but renew the expression of their earnest hope that the parties who have been at variance may yet see their way to reconciliation and re-union, and respectfully suggest to the Presbyterian Church of Victoria to the Presbyterian Church of Victoria. to adapt any measures competent towards the removal of any obstacles to such re-union.

oxisting in previous deliverances of the Free Synod of Victoria."

I am sure your readers would like to know "the deliverance of 1868," and this little bit of ecclesisatical history would be very imper-fect without it. It is a long but a happy deliverance. I will give you the final part of it, which in this case is the best part of it, as it will apply equally to our Church and

"The General Assembly recognize the great desirableness of union among all Presbyter-ians, 'holding the head, which is Christ,' in those large and important colonies, as of the utmost consequence of Presbyterianism and the cause of true religion, and they enand the cause of true religion, and they entertain a lively hope that on sack a basis as that which has been adopted in the negotiations of the Free Synod of Victoria with the other Synod there, and of which all the parties concerned appear to have approved, a strong united Church may speedily be raised up, embracing all sound hearted Preselverings in the Australian Colonies. Presbytorians in the Australian Colonies, and prepared to go forth in the name of her only King and Lord, on the noble enterprise of doing His work, contending for His truth, giving battle to all forms of sin and error, and crime, and winning souls to Him through His own blessing on the faithful preaching of His own word.

The report says farther that the deliver-Presbytorians in the Australian Colonies.

The report says farther that the deliver-ance proposed by Dr. Candlish was unanimously adopted. (The italies in the quotations are not in the original but have been

Now, sir, we see from the aforegoing that the Free Church of Scotland has unanimously recognized a union on a basis in which no distinct article on the healship is found. I think it is very likely that what they have done before they will do again. If the contemplated Union in Canada is realized and recognized, of course dissentiente

from the Union will not be recognized.

But the question may be asked how has Union on such a basis stood the test? On this point some information will be furnish od in our next. In the mean time,
I am yours truly,
Wh Bennert.

Springville, Dec. 8th, 1873.

(Our esteemed correspondent is slightly in error as to the writer of the communication accompanying the Basis of Union in Victoria. We are indebted to the Rev Robert Campbell, M. A., Minister of St. Gabriel

Church. Montreal, for the document refe.red to. Ev. B. A. P.]

It is said that the Raman Catholics contomplate the establishment of a university in Lord in similar to the one proposed in This decision appears been cone to after the Ozierl evation to

A laugh to be joyous must flow from a joyous heart, for without kindness there can be no true joy .- Carlyk .

We should assussom the mind to keep gled out of it, and awake some day to find the best company he introduced it only to that she has got, instead of it, the high-

Total Abstinence as a Term of Communion.

Ilditor Beitrig**e Am**mican Persenterial

In common with others, I expected much from the vigorous manner in which the by your correspondents. Mr. Straith was confident that his friend, Prof. Molaran, had been misunderstood, and scenned to come out very strong. So far as I have seen, the Professor has given no sign, yet Mr. Straith only designs to give a short note of explanation, and apparently backs down from the high stand he seemed to take. Mr. Scott has put the matter very fairly in his last, to wich no answer seems forthcoming. Have Prof. McLaren's defenders Have Prof. McLaren's defenders no answer? Does the Professor himself think it beneath his dignity to set the matter right, and satisfy the minds of those who have been socking light? Or does he find it easier to deal with such skeptics as cannot reply or call in question his arguments? Surely no question of the present day demands more earnest consideration than this, the duty of the Church with respect to mands more earnest consideration than this, the duty of the Church with respect to the use of intoxicating drinks! Many of our ministers may labour for years and scarcely meet with a single live skeptic, but who can move out of his dwelling without meeting with some poor devotee of the rumbottle? Where is the Session that has not the property form or other to make a record. in some form or other to make a record from the influence of the intoxicating cup? Suroly, then this subject demands a place, and a very important place. to, mour Theological books and lectures.

It has been said that the Church is not warranted in making total abstinence a term of communion, and that should she do so, she would drive from her pale many of her pious and devoted members. the latter of these propositions, I must say that I do not think so ill of our Church members. Were the matter brought be fore members. Were the matter brought be fore them in this form, Choose between your cups and your Church, I am confident that few, if any, would go out from the Church of their early fathers, and of their early choice. But the great question is the Bible aspect of the matter. Does the Bible warrant the Church in making total abstinence a term of communion? This is assumed to be a difficult question, and perhaps it is. To my mind it seems like the sumed to be a difficult question, and per-haps it is. To my mind it seems like the Bible aspect of human slavory, to be a sub-ject of which God will give light to His Church, by opening her eyes to the enor-mity of the evil of intemperance, and of the liquor traffic, and thus reach her intellect through her heart. It seems that the west liquor traffic, and thus reach her intellect through her heart. It seems that the practical good sense of the Church has already reached the solution of the question, and give a decision from which she cannot go back. At the last meeting of the General Assembly, a motion was carried, without amondment or dissent offered, appointing a committee to draft a petition, to be signed by the Moderator, praying the Dominion Parliament to pass a Prohibitory Liquor Law. This covers the whole ground. If it be right for the Church to petition the State to pass a prohibition law, it is right for her to use her own power and prohibit the use to use her own power and prohibit the use of autoxicating liquors within her own pale. What she asks the State to do for her is right for her to do for herself. Perhaps right for her to do for herself. some members of the Assembly can give another solution of the Church's action, than that which I have given; if so let them speak out, and set this matter right. I behave in the duty of the State to prohibit the manufacture, sale, and use of intoxicating drinks, except as a medicine, and with such conviction, confirmed by the late action of the General Assembly, I can find no medium course, but that the Church ought to make total Abstinence a term of communion.

The Church cannot ask the State to be more virtuous than herself, and hence Bible argument or no, she is shut up to prohibition as fat as her own members are concerned. It would look hard to have the members of the Dominion Parliament hurl back our petition in our face, and tell us that we cannot be sincere in this matter, or we would use our own authority in putting down the use and the abuse among our-

Yours, &c., Prohibition.

Father Grassi, who for thirty-six years performed successively in Rome the duties of priest, confossor, curate, mitred abbott.
Iout preacher and lastly incumbent of the
great Basilica, Santa Maria Maggiore, but great Bastica, Santa Maria Maggiore, but who has now, as we have already stated, thrown off the errors of Romanism, has been summoned before the Inquisition to recant or endure the penalty. Against the advice of the Roman Government he went to the "Holy Office," attended by three friends, who were, however, not admitted to the rean where for an hore he stood for to the room where for an hour he stood face. to face with the Inquisitors, whom he then addressed:—— to h! you Inquisitors, Pontiff, Cardinals, and Prelates, God speaks to you! To what have you brought the r Church! She that was so pure, so beautiful so glorious, you have betrayed, violated, despoiled, wounded, and cracified by your dectrines, superstitions, and immorality, and sended her tomb by your blasphemous dogues of Infallibility. . . . But the breath of God has for ever extinguished the fire of Inquisition and swept away your power, therefore I stand before you to-day and declare these truths, while you dare no touch a hair of my head." After this bold touch a hair of my head." After this bold language, he was allowed to return to his frie ds, and has since preached more than once at the Protestant Vatican Missien. Father Grassi had a touching farewell with his associates, six of whom are now oughirer-into the truths of Protestantism. Several other prests we also at present scaking in struction, and recently the superior of a convent sent to a Protestant minister for tracts and periptures to distribute among the inmates. The work of evangelisation is hopefully progressing in Alema

Bustor nud Reople.

The Day of the Lord.

BT HONATIDE HOVAR."

The day of the Lord, it comesh to be constituted as their in the signal is concerning to the signal is concerning to the signal of setty, and peace, and light. It results, the day of satisfacts, With durkness, and storm, and The day of the great Averding, The day of the burning its.

The day of the burning its.

(red sheety, shoety, like twildple,
for his the sould creeping itse,
for barque from the dietant editor,
Koving no ope its owners wide.

In the deptite of a tranquil sky
from the west to the east it as
The haves descents from on high

The day of the Lord, it cometh:
When the virgins are all along
And the drankes world is lying.
In a slumber yet more deep.
Like the endien teach of the rese
liy alght at the sunban rock.
All scrib in a memora redest,
And gooth down with the shock.

And gooth news with the spect. The vote of the awful trainput Armetells the march of time; With server, and was, and judgmen it seanded through every chine. It speakes to the divine time of the period of the desired the period of the desired time to the desired time. And by well the period to be also was also beautiful to fall or majority and on the desired time to the desired time.

And gove th the smooth of haves frequently the day of bleat, lavesting the judge's preares. The downward marels of God. The fire which no mertal bladles, Quighty better the qualing eart And labops the greanage gradies In the page of its second birth.

An nor pung of its second birth
Then the sign of the ord endeth,
And the right-tood reign course it
Like a cloud of secret, evanish
The spee of human sin
The light of the storring pleamed
A dawn without cloud or gloom;
In about 11 a habita.

Sermons and Texts.

From Professor Parker's last article in a series on permouning, in the October ibliothera, we extract the following anec

his serjes on permoviring, in the October Biblioficiace, we extract the following ancedes:

"A New-England perish was ones distracted by a quarred among the singers to address the partial on the work of sisconditions of the about a relative habital finite was privately requested in singing for the same lymn two different in singing for the same lymn the practice of the partial singing for the same lymn the right into heart in the right into more, and brought the chair, as well as the practice of the partial single word, and and the same lymn the feat of the partial single word, and and the same lymn the feat of the partial single word, and and the same lymn the feat of the partial single word, and and the same lymn the same ly

"When a church in Soutland was expelled om the Line-honoured sanctuars, and hen acturch in Soutland was expelled its time-honomered sanctuar), and to hold its Sabbath worship in the lif, the pastor preached a melting dis-from 18th xill 18. "Let us go forth are, unto Him without the camp, g His reproach." The seem itself a exposition and a personation for the n."

was an exposition and a provaction for the sermon."

"Abother divige was called to prace's a sermon on week day, at a tune of special religious interest. The most of Bohal in his parish had formed a secret plan to interrupt the religious service by a bacheous; and as a one as the searche had segan they and as a constant of the service of the meaning of the moiss and the rearch, the maind departed upon Pr. 1str. 20.31 — I will praise the mane of Ood with a song, and will magnly it lim with thouskeying. This also shall piezes the Tun'b better than an or we built of the service of the se

peerly all their sires haups, and one of the siry dergumen deroded the next Sunday to a sermon on Math. Axx. 8, "Our large are gone out, he vaneted the people less of the pulpit."

A pieus side oderer, case, who had toiled the pulpit."

A pieus side oderer, case, who had toiled the pulpit."

A pieus side oderer, case, who had toiled the pulpit."

These two-words, greec and peace allocations the man the maintenance of the contains the trained for the contains the maintenance of the contains the contains the contains the maintenance of the contains the contains the contains the maintenance of the contains the contai

Honsehold Piety.

United in horselicids are a feature in the pages of the New Westamen. The gooder belowing in God in all his house," the according to the change of the daughters of the example of the changed in the house of Slephanon at Formation and Coloner the change of the change o

Christ, and been readily admitted to their repitality lakes in the boson of His Church. And these Scripture references gather il-bastration while we might per sinly commond to the notice of perplexed Probabaptists from the museimany reports of the presentiary. In Managanese, and the South San Islands, a very large proportion—30 per cent, and thereabout—of the members are young person under onlyte wy years of are. The report lately issue if by the Englisher superson there had to the Englisher superson there had to the Englisher superson there had to enteresting the moving in the same lines as in prunitive stays, whose hou-sholds being obscient to the fatth. Twish in our recollection is that passage in this report of our own Society, which results how, in the great awakening among the Southels, the company of cyclity-the persons haptized on one occasion, in studed five outsite Christian included five outsite Christ

A Losson from a Bec.

"There a a bee lummin in that elever-hood yender; you can't hear it when you're talkin, hut if you yeak koop still a minute," it there is the common a hittle pusse, "you can hoar it as plain as a church boll, and I think it's jeat as pooly a noise—leastways, it tells me more."
"Indeed," said I; "I should like to know what it tells you."

"Indeed." said I: "I should like to know what it tells you."
"Well, in the first place it shows me that honey's to be get out o' all the flowers, oven the teclots and househest. The begets it in the emission of a the flowers, oven the teclots and househest. The begets it in the emission of the local had put jest should be weak to be the househest begets it in the onlicitiest places, you sao; he should be weak too with an arritograte turn of his doce at a gardon junk, and I stoulthal weak too. Well and arritogrates turn of his inve empty househ for house and damast hoves, it is ny opinion that he'd go home to his inve empty househ the he'd go home to his inve empty househ the he'd go home to his inve empty househ in one maintenance in the term of the time. And I impose the Lord has put the term of the household of the house of washing the house of washing to the house of washing the house of washing the house of washing to the house of washing the house of washing the house of house house of the h

What Will You Do With It 1

The right use of wealth is a subject de-serving the most serious consideration. It was discussed at the recent Conference, and the tomo of the discussion may be an-derstood from the following principles laid

multip tous of the discussion may be understood from the following principles laid over the control of the discussion may be understood from the following principles laid over the control of the discussion may be understood from the following principles laid over the control of the control

as de Lurd's chile. I was born again jost afora Christman a long time ago, Whon after Cliristmas a long the spy. "Below the Cliristmas a long the spy. "Below the spy. "Below

The Bible.

Will composed the following description of the Bible we never knew, It was found in Westminster Abbey, namelic, and date

one -
A nation would be truly happy if it were governed by no ether laws, then thuse of the blessed book.

It is so complete a system that can be added to it.

It commine everything needful known or done.

known or done.

It affords a copy for a king and a for a subject.

It gives instruction to a Senate, and it y and direction to a magistrate.

It causinous a with as, it prices an intervenient of a just, and furnishes judge with his sentence.

adge with his entener.

It sets the hisband as a lord of the
outschold, and wife as mistress of the
able—tells him to rule, and her how to

best antiroution, affords the greatest pleasure and satisfaction that we over enjoyed.

It contains the best laws and most profit found injectives that ever were peculod, it brings like best considerts to the enquiring and disconsional feath minoriality from averlating, nucl slows the way of glory.

and useconsolate. It estimates the manufacture of the state of the sta

gious. bearch the Scriptures.

Re Resigned.

Be Resigned.

There was a good woman who, when she was sick. Long asked whether site wave willing to hive or die, asswered, "Wheth God pleaseth." "But," sand one that stood by "If God wholl refer it to you, which would you choose?" "Truly," and she will you choose?" "Truly," and she will you choose?" "Truly," and she will you choose? "Truly," and she will you choose the construction of the Links and the war time followers of the Links and the work of the construction of the constructio

Misquoted Passages of Beripfure.

Misqueied Parsages of Beripfure.

It is very important that all quotations from Seripture duals be given vertaffer of lifetime to a beginning the series of site of the control of the con

and the communion of the Holy Christ teather tells litus to raik, and lier how to knows and the state of the communion of the Holy Christ tells and the communion obedience on children.

It preserbes and must the sway of the exercise, the raise, and authority of the exercise, the prediction of the Almighty to all that walk by its ruits.

It premises food and raument, and limits the use of both.

It points out a faithful and eigenfaul to produce correctly from memory of the exercise of the exercise

"1. The Cathono Church believes that the Drume Anthor of the Moly Sorpharet dwelle over an His Church as their later-prestor.

"2 The Church does not separate the Holy Seriptures from the Drume Author, not the letter of Seripture from the Drume Author, not the letter of Seripture from the Drume Letter of Seripture from the Drume Letter of Seripture from the Drume Letter of Seripture from the Little of the Church and the Holy Seripture to the Series of the Little Seripture from the words of Pun VI.—that the Holy Seniptures ought to be left-pen to every sine, to draw from them parity of fifth and financial. Thus, humdred years ago the Church made certain din citic law against not the use of Huly Seripture, but the popular abuse in respect to times and healthies when the series of the Bible that that which has her authorization. Series of the Church in the Series of the Seri

"I romain, &c.,
"Kenada Vagonas,
"Archbushop = House, Westmuster, S.W.,

Nov. I. The Romain eigentary pays a poor compliment to the memory and judgment of Profession as suppring that they are so that the poor of the last part of compression the last part of the poor of the last part of the last part

If tribulation takes all away from us, if till leaves God, for it can never take that any. Nay, indeed, it brings God to us. When I am pressed with thoughts about worthy of home carres, I take a Pashis, or a saying of Paul, and go to sloop on it.

"To him whe gives withingly at shall be given." Therefore, dear Kashle, when we have uo more suneny, we must give the alter that the standards.

Rest in the Lord; wait patiently for Him. De silent to God, and let blue modal these to the region heaps.

Bible Reading

Bible Reading

The Seriplares abould be read repairly and systematically. Set times should be given. The hour of private described in the series of the seri

Who has no the heard time owner of the may be a supported by the plainty reads. "Write the vision has to be written and made has been also as the many and reading apoken of, it is true; but they are not to the remaining and reading apoken of, it is true; but they are not be true and made plainty and before the sender commence of the many has been determined by the sender of the many has been determined by the sender of the many has a comment of the sender commence of the sender commence of the sender comments of the s

any hook to such a tost, and how can it at and it?

This sort of reading is not, however, that by which the Christian life is best rest tamod. It is rather like securing the respective, examining its general configuration, and observing its outcrops and dips and surface indications. If the Christian seeks apartical raches, he resust dig and toil is the inner. This genes and gold must be sought for. "Search this Compileres." It was an University of the Christian seeks a series of the Christian seeks a series of the Christian seeks and the Christian seeks and the Christian seeks a series of the Christian seeks and the Christian seeks a series of the Christian seeks and the Christian seeks and the Christian seeks and fastening it in his memory in the early memory that the Christian seeks and the Christian seeks and the christian seeks and the compile the same of the Christian seeks and the compile the same of the Christian seeks and the Christian seeks an

treatise he would resommend for he study.

There is no book, 'he narward, 'for sead a purpose equal to the little.' The pairel, fail fill, and reverent stud.' The pairel, fail fill, and reverent stud, the most trief and proved, weapons against all advaratie. The eword of the Spirit is the West of God. The humblest believer has the surrest foundation for his hope, and stands on the impregnable fortrose of revealed truth. Phiosophore hary rear their thourse, his towers of Babel, to purse the very stite, at refuges from the storm of God's writh-will be the stands of the st

Don't Porget the Paster.

Don't Porget the Pastor.

At this season of the year, when mee's bester are so agi to more them to deed: of radures, it is eminently proper that Checker are so agi to more them to the them to the them to be the world of Gold. Few, if say, persons enier the ministry for its preundary congenistion. Nor is there anything more harracture to the feelings of a high-toned pastor than seeing, or even suspection, this he is regarded by his congregation as a sure hirding—one who for so much money had gers so much service. It helps rashly for the prevent this growth of usels a pittle set of courteey and generally in the them to be the them

ingly it shall be Lathe, when we wish his see had his servant. The search will give the all corrects and smiles for colner than the correct and smile meant the late patiently for the meant that the meant that the contract of the correct and the correct a

Budgarit Femori Boacher.

LESSON LIL

December 28, 1878.

FOURTH QUARTERLY REVIEW.

The group of lessons falling under this quarter may be roughly divided in this way. In the former part of the quarter, we had Christ teaching; in the latter, suf-fering, and Lesson xlv., Hosanna to the Son of David, is a kind of natural transition from one to the other. It bears, also, some relation to the final Lesson of the second half—the Resurrection. In the triumphal entry into Jorusalem, the prople testified in the best way they knew, that they accepted the Lord Jesus as Teacher, Messiah, King in Zion. In his rising from the dend, the Lord His Father testified His acceptance of Him as our surety, and Saviour, and of His work as accomplishing all that He required and that the Son had undertaken.

Turning to his teaching, a reviewer may with advantage dwell on the specimenparable—the sower—and put a series of questions—as to the field, the seed, the various kinds of soil, but one seed, the revarious kinds of son, but one seed, the results, the harvest, and point out that in the Lord's interpretation of this parable we have a kind of key to "all parables." All miracles are modes of teaching—not mere displays of power to surprise and startle, but exhibitions of truth in impressive and sensible ways. Such is his walking on the sea. "The sea is His, and He made it." The disciples need not fear to trust Him, however the waves of the world may threaten them (Ps. xlvi. 1); and furthermore, while they are not to run unsent, they need not fear to go where He calls

They were slow to take in the idea of suffering Saviour. So He took pains to prepare them beforehand for this aspect of His work, when the cross was foretold; and yet reserved much. They were not to tell to others i, the meantime all that He said on this point. For this, two reasons may be given.

(1.) Understanding it but imperfectly themselves, they would be sure to mistead in the telling-and an error at first-hand becomes still greater with each successive

(2.) The glory of the resurrection and the light of Pentecost were needed to interpret the gloom of Calvary, and the darkness of the grave. He taught them as they were able to bear it; and He taught them to teach others on the same principle.

So while they saw His glory in the Transfiguration—not all of them—but three—and something peculiar in the history, or work, of each of these three (see Lesson); they had something laid up in their minds for the future, which became clearer to them afterwards than when they wist not what they said on the heavenly mount. Here, of course, a reviewer would recall the facts of this event, and the refer-ences to it in the Epistle of Peter.

Immediately after these lofty themes came the children's gospel—Jesus and the young, on which the infant classes may well have their share of questions; and all the school have explained the temper which the Master seeks for in those who would be in the kingdom of heaven, either in the church below, or in its glorified and complete development in heaven.

The significance to the popular Hosanna to the Son of David is not to be overlooked. "The common people heard him gladly." priest-It was the ambitious and worldly hood that aimed at crushing Him. His claims, and the character of his kingdom were well set forth, as he rode on "a cult, the foal of an ass," in fulfilment of prophecy, to which, of course, attention would be called.

The transition is abrupt from this stirring scene to the upper room of the Last Sup per. There is here material enough for an hour's examination touching the meaning of the rite, its place in the church—the emblems used—their significance—the worthy partakers—the use they should make of it, and thus we hope will not be forgetten) the privilege of all (even though still but scholars in the Sabbath-school) who were Christ's disciples, to set forth His death, and confess Him in this manner before men.

low wo follow Jesus to Gethsemane which was the real beginning of His sufferinge for us, and see his "agony and bloody sweat," hear his cries, see his submission, mark the answer to his prayers, and the good offices of the ministering angel.

Then we pass under the review of the double trial-ecclesiastical and civil-the two kinds of judges—the spiritual, in the high priests—the political, without whom no death sentence could be passed (Herod and Pilate). Why both ?—why Christ was sent to Herod?—why Canaphas and Annus? these are questions of interesting details which, clearly answered, give distinctness, and unity to the entire transaction. (See

The Crucifixion and Resurrection have so recently been the subjects of examina-tion that there is no need to dwell on them here; but, if time permit, it may be of advantage to draw out the minds of the pupils as to the reason of this form of execu-Roman—as to the proof of Jesus actually dying-as to the cordences of his actually rising, and appearing, and as to over-ruling hand of God in giving such publicity to His trial as to bring his innocence into clear light, and to the burying and rising, as to inspire confidence in his resurrection.

And finally, let the reviewer press once more the question, "Can we say to you— the scholar: in our classes—I know that ye seek Jesus?"

New York, though reputed to be a wick ed city, is well supplied with religious teaching. Its churches number 850, or one to each 8,000 inhabitants. The first erecto each 8,000 inhabitants. The first erected on the island was that of the Dutch Reformed faith, and was placed within the fort where Castle Gorden now stands. Next come the Episcopalisans and then the Presbyterians and Baptists. The church property in this city is estimated at \$48,000,000.

OM BONN SOLK.

A Mission Story.

In 1889 the Maharajah of Punjaub, in Northren India, died, and according to the ornel customs of the country, eleven of his wives, some of whom were young girls of fifteen, were burned alive on his funeral pile. They were marched to the fatal sp it in procession, and placed with the corpse on a pile of sandal wood. They were then covered with jungle grass saturated with oll, and the whole mass was consumed. The heir to the throne, Dulcop Singh, was then a boy of four years old. Ten years later, the regents who governed in his placet engaged in a war with the English, and lose forever the scepter of Panjaub. The young prince, then fourteen years old, was placed on a pension by the British government, and sent to a school at l'utteguhr, where he came under the influence of the Presbyterian mission. Although his father had strongly opposed Christianity, this lad became interested in a Bible borrowed from a young companion, and soon gave his heart to the Saviour,

He withdrew his confidence from the Brahminical priests, and from that time as-sociated more and more with missionaries. On the 8th of March, 1858, he was baptized in the presence of all the servants of his retinue, and the missionaries, native Chris, tians, and European residents at the station. He was clad in the royal costume of his country, and when he took off his jewelled turban and bowed his head to receive the 11to of baptism, many a heart offered pray er, that he might have grace to keep his soleinn vows.

Dulcep Singh has proved faithful to the present time. Immediately aft r his baptism, though but eighteen years of age, he formed relief societies at Futteguhr and Lahore, and placed them under the care of the mission. And now, though he resides in England, he supports a dozen missionary schools in his native land-thus show mg, that however indifferent many of us may be, he for one appreciates the value of such a work among the Indian youth.

In 1865 I had the pleasure of meeting Dulcep Sing at Cairo, in Egypt, together with his wife "Bampa." As she also illustrates the good which can be accomplished by teaching a little benighted child in a mission schools. I must tell you something about her. Her mother, who had been an Abyssiman slave, hved in a narrow street m Cairo, and dressed and ate like the Arabs; but she sent Bampa to the girls' school at the mission house of the United Presbyterian Church. The little pupil proved to be very bright and attractive, as I can myself testify, and not only acquired a fair education, but became an earnest Christian, and at length engaged in teachmg a class in the mission Sabbath-school.

In 1868, Dulcep Singh passed through Cairo on his way to India. He was on a singular errand. His mother had died in England, and he was at hor request returning to India to burn her body. Being detained at Cairo, he visited the mission Sab-bath-school, where he very unexpectedly saw Bampa. He at once became so deeply interested in her, that he afterwards sought a fuller acquaintance, and at length engaged her to become his wife, when he should return from India.

As he would return in a few weeks, the missionaries took Bampa into their own household in order to teach her to speak English, to wear the European style of dress, and to eat her food with a knife and fork, which native Egyptians soldon do. In the June following, Duleep Singh and "little Bampa" were happily married, and she who had always lived poorly in a back street, and caten her food from her hands, received a dowry of tens and hundreds of thousands, besi les bridal presents of jewels from her husband equal to those of an Empress. The wedding fee given to the Mission was \$5,000.

The elevation of Joseph in that same land from slavery and a prison, to the second place in the government, was scarcely more remarkable. When I saw Bampa two years later in Cairo, where she and her husband were spending the winter, she had become a refined and attractive lady. They were both liberal supporters of the Mission, as they have been ever since.

In looking over some of my notes written in the winter of 1865, I find this passage:— Ten days since our little travelling party engaged a dalabeeth (Nile boat) for a voyage up the river. Subsequently, Prince Duleep proposed to purchase it for an occastonal family hunting excursion-donating its use for the remainder of the time to the missionary colporteurs for their work.
As he offered to hire for us an equally good and more expensive one, we on every account consonted; and to-night, while I write in our little saloon, as we wait in this glassy smooth and moonlight Nile, till a good wind shall waft us up to Thebes, there shines not far away the cheerful light of another boat. Enter its snug cabin and you shall se handsomely greeted by the Iudian Prince and his happy little wife. They also are bound up the Nile."

I must describe to you the last scene in I must describe to you the last scene in which I beheld this interesting couple, because it suggests a very marked contrast. It was on the Sabbath. Bampa had been up to the mission-house to attend the morning service, and now was riding down the sloping Nile bank on a richly saddled don-key, to join her husband on the boat. Ho helped her on board the boat with great gallantry, brought up from the saloon an easy chair, which he placed for her under an awning, and as we viewed the scene from our boat, a picture was presented which I our boat, a picture was presented which I can never forget. Dulcep stood conversing with his wife in the kindest and most affable manner, while the puffs from his cigar reled up around his fine face and wrenthed his red Frez cap. In the background was the yellow old Nile bank with a few palm trees, while beyond rose through the lurid air the great pyramids whose solemn majesty is the same that looked on Joseph and air the great pyramids whose solemn majesty is the same that looked on Joseph and his brethren. The surroundings were worthy of the strange, romantic history of Dulcep and his wife; but most significant of all was the contrast suggested. Think for a moment of that nurseal pile in India, where heathenism desired the sacrifice to

eleven living wives in honor of a dead husband. Imagine the horror of such a scene; the ernelty of relatives who even urge the go up with the leaping flames and high go up with the leaping flames and high caring marks, and turn your thoughts again to the kind and loving husband who again to the kind and loving husband who stands on the dock of the file boat. In the one case it is the father; in the other the son. In the one case it is heathenism; in the other christianity. They are only a generation apart, at it the magic power which has wrought the great change in so short a period, is the simple word of God, taught to a little boy in India, and a little girl in Egypt. Now, my dear children if you ever thought that it was of little use to attempt the reform of the heathen. I hope that all your doubts will cesse when hope that all your doubts will cesse when you contrast these scenes. We can not you contrast these scenes. We can not promise you, that every one of our six thousand you this will prove to be a Dulley or Bampa. Do not expect too much. But try. "In the morning sow thy seed, as I in the evening withold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they doth shall be alike good."—Evangelist.

Contributors and Correspondents.

The Evangelical Alliance and Unity

"Canadensis" sends us the following article, taken from an American Magazine, which he thinks will be interesting to our thoughtful readers, as showing the interest manifested in this matter by even the secu-

"Among the various important topics dis-cussed by the Evangelical Alliance which lately met in this city, there was none that awoke more interest, or more genuine feeling, than "Christian Unity." It was a topic which, under the circumstances, naturally came first to hand, and which accompanied the other topicsall through the programme. It was recognized, indeed, as the root of the whole enterprise, and it gave occasion for the expression and demonstration of a great deal of true Christian feeling. More than that, the vast number of people who-listened to these expressions, and the still larger numbers who read the report of them in the newspapers, gave a hearty 'amen' to them all.

Now, there ought to come out of all this some high practical result; but we fear that it will be a long time coming. The first conclusion that the outside world arrives at, is, that the recognition of all the sects by each, as Christian, and as possessing real unity of spirit and life, is an open confession that nothing but non-essential questions and opinions keep the sects from actual unity. It is a declaration, emphasised in many notable ways, that all the sector-ian quarrels of the past and all the sec-tarian differences of the present, relate to matters that do not touch the essentials of Christian salvation and Christian character. If it does not mean exactly this, it does not mean anything. If it does not mean exactly this, then all the words that were uttored with such a show of earnestness, and endorsed with such rounds of applause, were a cheat. So much has been gamed; and this gained, we have a right to ask that the natural consequences is that no sect can claim the right to make a creed that shuts out a Christian from its fellowship, and that overy sect is bound to give the same latitude of opinion within its communion, all non-essential questions that it feels to other sects. Now, let us see how much real sincerity there has been in the declara-tions so eloquently made and reiterated and popularly responded to in the meetings of the Alliance!

Another natural consequence of the con solation of all the sects in those localities where, by multiplication of sectarian churches, Christian work is feeble, and Christian enterprize is burdened with poverty and poisoned with jealousies and compatitions. We know that the suppose in petitions. We spent last summer in a country town containing many families of intelligence and culture, supported by an interesting and thrifty husbandry. It had two Presbyterian churches, two meetings of Friends,—the progressive and orthodoxy—one Methodist church, and one Episcopal. With all this machinery it could hardly be claimed that there was an active interest in religious affairs in the town and the fact was patent that not one of these churches was either well attended or self-supported. They were feeble, struggling churches, every one of them, and at least one of them went outside for funds to keep itself alive. There are ten thousand just such towns in America,—sect ridden, with feeble churches, usually a feeble and dis-couraged minister, and a population grown dead for lack of unity in the church, and brains and culture and forvor in the pulpit. To build a large church in such a town as we have described, to fill its pulpit with a first rate man, to bring all those churches together in a union that is actual and not settimental, would be like giving life to the dead. If so simple a thing as this cannot be done, for reasons that no sane man can dispute, then let the talk about Caristian unity cease until we get a little further

It is claimed by those who represent the various organizations that the people are not ready for changes so radical as this would be. We know something of the views and feelings of the people on this subject and we declare our conviction that they are half a century in advance of the clergy. It is not the people who are against actual Christian unity, where such unity is absolutely essential to Christian success. The sectarian organizations oppose it. The sectarian colleges and theological instutions oppose it. The sectrian clergy op-pose it. It is from the church leaders that the opposition comes. The entire sectorian machinery and policy of the various churches are against it. Can an instance churches are against it. Can an instance be given where the governing sectarian in fluences have combined to roduce to harmony the denominational differences in a town; and bring all into one fold, under one sliopherd? We shall be glad to hear of such an instance. We certainly never heard of

Salina Are

The question may legitimately be asked of those who declare that the people are not ready for this change, whether they are doing anything to prepare them for it. Do they propose to do anything in the fur-ture! If not, then we can arrive at a just estimate of the importance which actually Christian unity and sectarian success relatively obtain in their judgment and

But it is claimed that there can be true unity of pirit among various denomina-tions. We do not deny it. We believe there has been this among those who have constituted the mombership of the Alliance, to a very great extent, We do not expect the destruction of denominationalism for many years. With its present machinery, n can do much for Christianity in many but there is a multitude of places where it is a constant carse. Is denominationalism willing to sink itself there? If not, then there is no use in talking about Christian unity, or about the love of it, or about description to it. votion to it. The people desire to see a practical embediment of all this pleasantness between the sects, in our own affair, as well as on foreign ground; and they have a right to expect it. If they do not get it, we trust they will undertake the matter for themselves. They have done this thing more than once, and they can do it again.

While I do not endorse, absolutely and without qualification, every sentiment of the above article, I think it contains much truth and much food for profitable reflection. It certainly has a hearing, to no small degree, on the minor or more prac-ticable question of Christian union in Cauada, in which your readers are at present chiefly interested. The desirableness of consolidating two weak congregations into one strong one, in a country where so many districts are so scantily provided with the means of grace; has been already pointed out as one of the great miventages of our proposed Presbytorian Union. Cor tainly such sentiments as the above, now beging to be widely propagated, bear cheering avidence the "thoughts of mon are widening with the progress of the Suns; that the vision of Bere Hyaciuthe of an "organic unity" to be realized in the future of the Christian Church is not, as some may think, a Utopian dream; that we are as Dr. Adams remarked in his address at the opening of the Alliance Conference, "living in times when, all over the world, there is a manifest longing for more of visible unity,"—and that the day may not be so very far distant—when the prayer of our Lord shall be fulfilled, that "they may be one, even as we are one!'

Temper.

"Whon husbands and wives, brothers and sistors, parents and children, call ill tempors by their right names, the charm of family life is over. But questions we lind, better not sot, our judgment to solve about others are very proper concerning ourselves. In fact, the subject is very superficially gone into if we do not slip into personal applications by the way. Ill-temper is malignity while it least, and will show signs of its working. Do quarrels gather round us? Are we fruitful hot water, living in commotion? Are people calletted to which the water to water in the people water, and we water the people water in the people water water to water in the people water water to water in water solicitous to please us, as though it were not an easy matter to do so—vigilant to see how we take things, forward with apologies, anxious in civilities? Are we bont on giving pleasure our way, and vexed when people prefer their own? Do we lose our friends by an exceptional inconstancy on their part? Have we a large stock of grievances? Do we find a great way with the large stock of the properties of the stock of grievances? Do we find a great many people irritable, unreasonable, dis-agreeable, and consider it due to ourselves to let them know our opinion? If conscience gives an affirmative answer, then we may be sure we have a temper that would come, under some other, denomina tion than sweet, or good, or even well-regulated—a temper to be mended, a task to take in hand.—Blackwood's Magazine.

THE SABBATH MADE FOR MAN.—The reader is requested to pender the following larguage used by ex-President Mark Hopkins in an address before the Evangelical Allianco:

Originally the Sabbath rested wholly on authority. It must have rested on that, since the division of time it establishes is not a natural division. It corresponds with ne period of the heavenly bodies, and with no change of the seasons. If man had been developed from an ape, such a division of time would have been impossible. By no law of Association could it have been suggested to him, and it could not have been aped from any one else. In any case, in-deed, this division of time must have rested not only on authority, since the reason assigned for it has no relation to anything done by man; since no human authority could be competent thus to separate a portion of undistinguished time, and since the keeping of a portion of time holy is not an object in which any human government ever took the least interest, or which it would be possible for it to enforce. period of rest human governments might enforce, but the conception of an undistinguished and often recurring portion of time to be set apart by authority and to be kept as holy could have originated only with God.

I look upon death to be as necessary to our constitutions as sleep. We shall refreshed in the morning.—Franklin.

No gift of God does or can contradict any other gift, except by misuse or misdi rection .- Coleridge.

Have the courage to be ignorant of great number of things, in order to avoid the calamity of being ignorant of everything.—Sydney Smith.

God has not given us speech, in order that we may say pleasant things to our friends and bitter truths to our enemics. —Heino.

Predominant opinions are generally the opinions of that generation that is vanishing.—Dieraeli.

It is almost impossible to state any truth strongly without seeming to conflict with ome other truths .- Amereon.

Scientific and Azeful.

A BLIND SPOT IN YOUR EYE.

There is a spot in your sye that is not sonsitive to light, a part of the eye with which you do not see. The following directions for finding it are going the rounds of the papers, and may be new to most of our boys and girls: Shut your left eye, and much rounding at the constitution of the straight one look straight at the with your right one look steadily at the cross below, holding the paper ton or twelve mehes from the eye.

Now move the paper slewly towards the aye, which must be kept fixed on the gross. At a cortain distance the other figure—the ictor O-will suddenly disappear; but if you bring the paper nearer it will come again into view. You may not succeed in the exp ament on the first trial, but with a ittle patience you can hardly fail; and the suddenness with which the black spot vanishes and reappears is very striking.

BRIDLE-BITS.

Scarcely a day passes without the occur-rence of an accident arrising from a bit rence of An accident arrising from a bit breaking while in the horse's mouth. There are three ways of making these bits: one is to forge them throughout of the toughest iron or of soft steel; the other is to use east cheeks and forge the mouthpieces; while the third is to cast them throughout. The first is the only method that should be followed, but buyers will not pay the price asked, and manufacturors cannot efford to get them for less. The wrought-mouth is real them-for less. The wrought-mouth is the next best, and if the check has been properly annealed it inakes in serviceable bit; cast checks, however, are not always reliable, and the manufacturer is as likely to be deceived in this respect as the buyer. The cast bit is one that ought never to be used; harness-makers should inform their customers of the quality of the article; and leave the responsibility with the buyer. If, for the sake of the difference in price between the two kinds, a man chooses to risk his life by using the pooxer bit, neither the harness-maker nor bit-manufacturer should be blamed. The bit and rollise should always be of the strongest kind, no matter what the merits of the rest of the harness. —Harnèis and Carriage Journals 🧀

THE BEST PLANTS FOR HANGING BASKETS.

A contributor to the London Garden says that plants with slender branches which naturally hang down are most sut-uble for hanging baskets. "Mother of Thousands"—the "Wandering Jew" with its pretty marked leaves—the Lobelias, and some of the trailing Campanulus or Bell-flowers—the well-named "Ratstailed Catus" and the so-called "Ice-plant," are all more at home when suspended than when grown in any other position, unless it may be when placed on brackets at mach side of the window, where they have as very charifing appearance. The same writer suggests that the suspended basket or flower-pot should be supported by a piece of cord passed through a small pulley, by which means the tilthe apply lawrent days for the transfer. it will: be easily lowered down for the courpose of watering.

influence of unripe pault on health.

Dr. E. M. Snow, Health Officer at Providence, R. I., says in his last monthly report :- "During the last half of the month port:—"During the last half of the month of August, fruit and vegetables were very abundant in that city. Among the rest were two or three earges of watermelous, which rotted badly. Large quantities were carted away too rotten to be eaten, and large quantities more, hardly loss decayed, were carried off by children from five to fifteen years of age. According to the popular notions, there should have been a large mortality in August from eating decayed fruit. On looking at the records, we cayed fruit. On looking at the records, we find 12 deaths in August between 2 and 5 years of age; 8 between 5 and 10; Tonly between 10 and 15, and 5 between 15 and 20; total, 21 between 2 and 20 years. The cause of those deaths were as follows: kidnoys, and I each from congestion of the lungs, pneumonia, disease of the brain, marasmus, typhoid fever, tumor, epilopsy, rheumatism, accident, consumptions, and dysontry. Only one death in the whole number, between 2 and 20 years of age from diarrhoaral diseases. As this result corresponds with others, and is the general rule, we are forced to believe that the spopular ideas in relation to this subject, like many others, are not founded on facts."

REMEDY FOR A DOG BITK.

In the case of the bite of a dog where the teeth penetrate the flesh, whether the dog was known to be mad or not, use the same precautions. Wash the wound with warm water, extract all the virus possible by sucking-the wound with the lips, and then cau-terise it deeply with the caustic most readaly obtained. The time in which the effects of the bite of a mad dog would be seen, varies from two or three days to as many years; but if no effects are felt after two or three months, as a general thing, the pa-tient may consider himself sate. Bites made through clothing are seldom productive of much harm, as even if the dog is mad the ciothing absorbs the virus before the teeth reaches the flesh. Most of all the fatal cases are where the person was butten on some naked spot. If one is situated where he can take a Turkish bath soon after being bitton, do so by all means. The perspiration will help to carry off the person that may lurk in the system.— Aerald of Health.

Plotinus thanked God that his soul was not tied to an immortal body.

Some Philadelphia firms are paying t' employes in gold and silver, deductir premium.

Sir Samuel Baker says that in the slaveholding districts he recently visited the current price of a girl was two cows.

Advices from Melbourno state that the project, started in Australia, to ship meat packed in ice to Europe, lins proved a fail-

It is reported that, having been driven from Rome, the Father General of the Jes-uits has transferred the headquarters of the

erder to Malta.

Artisk American Presbyterian.

PODLISHED EVERY PRIDAY AT TORONTO, CANADA.

Pariolis: Sta pose, in advance. Radicion, hy mail, is couns por year, payable at the office of delivery

ACCTON

C. BLACKETT ROBINSON,

Poi Drawer 858 Publisher and Proprietor

CLENERAL AGENT FOR THE

BRITISH AMERICAN PRESBYTERIAN REV. A. MILNE, M.A. P.O. Address. Drawn 98.

Aritish American Bresbyterian. FRIDAY, DECEMBER 12, 1678.

NEW SUBSCRIBERS.

Now is the time to subscribe for the DESCRITERIAN. We shall mail to all who new sond in \$2 a copy of the PRESETTERxam from this time to the end of 1874. These who are getting up clubs will please notice this. A list of premiums is published on the eight page. In the meantime all whe are inclined to canvass for the PRES-BETERIAR will please to communicate with this office without delay, when all particulars will be learned.

MOVEMENTS IN THE ANGLICAN CHURCH.

The Anglican Church in all its branches seems to be in a condition of violent agitation, preparatory, one might think, to a therough and not far distant break-up. The elements in that Church are so discordant and so bitterly antagonistic that the wender is not that now there are symptoms of coming disruption, but that there has been maintained so long anything like outward unity. To the outside world it has long been a marvel how extreme Ritualists, who areRomanists in everything but name: Broad Churchmen, who are so tolerant of every kind of error that it is scarcely possible to find any fragment of future doctrimal statement in their professed creeds, and Evangelicals of the most pronounced description, who are strongly in favour of Calvanism, and bitterly hostile to every ism except their own, could all find standing room within the same Church organization. So, however, it has been. On the Cappy family" principle, men have continued within the same ecclesiastical fold, and denounced each other's opinions and practices in terms so hearty, and so unmistakeable, so thoroughly vigorous and so intelligible Anglo-Saxon, as to leave nothing to be desired. This sort of thing has gone en so long that there seems no reason in the nature of things why it should not go on much longer, The Evangelicals are a leng-suffering generation, and timid withal. Perhaps they feel that they are in an anomalous position. If so, they are in no hurry to occapy one much more comfortable and much | point." more consistent. At present one almost begins to hope that they are going to he pinched into activity. Their opponents on a munion is considered, we have the following the right hand and left in the Church, dare them to be consistent and the result of an intelligent search into take one step to put an end cither to Ro- and reformed Church of England" requires manizing or Ritualizing tendencies. So me to assume the eastward position when far two Churchmen answer the challenge celebrating the Holy Co munion, and this across feelile, irresolute manner. They involves me in the across offence of turnn a very feeble, irresolute manner. They carry on the war with harmless paper pel lets and feeble resolutions and addresses, which their opponents are ready enough to laugh to scorn. Some of the bishops are calling for action, but what kind of action is possible, compatible with staying in the Church, it would be very difficult to say. Here in Canada we have a feeble echo of the English movement, and a Drolltan Association has issued an address, signed by Chief Justice Dcaper, which already many of the clergy treat with 'scant courtesy, i not absolute contempt. A mere helpless protest, without vigorous and combined action, will do nothing, and we are sorry to say the movement we speak of does not appear to have that vitality and earnestness about it which promises either great or boneficial results. We carnestly wish for some effective movement, but scarcely expect that anything short of actual disruption will amount to much either in England or anywhere else. Since we wrote the robed into one, were to unite with all the above the Evangelicals of lorente have Church Associations that were ever formed been fairly challenged to the conflict. The clergymen of the Holy Trinity, though not clergymen of the Holy Trinity, though not cising that ministry of reconciliation which mentioned in the address signed by Chief the Pure and Reformed Church of England Justice Draper ave taken the attack as directed against nem, and have come out very strongly, Mr. Day:in the Globe, and

their fellow Churchmen a very commendable piece of their minds. Mr. Darling calls the address a "libellous assault," which is only secured from being legally so by the cowardice of its authors, and adds :-"I hereby challenge them as publicly as their charge is made to prove before any tribunat, civil or ecolesiastical, the vile aland a they have circulated."

He then, in detail, seeks to show that it

is not he and these who think along with

him who have ceased to be faithful to the

principles of the Church of England, but

those very persons who have sent fortu the exiumnious address complained of. In dealing with doctrines Mr. Darling is particularly vigorous, and goes as far as any rationalist could presibly desire, for he boldly are to that not only are the doctrines of Calvanism "infinitely worse" than nything Rome ever taught, but he declares that "If I, for one, could be convinced that the Bible or the Church taught such a doc trine" (as that of election) "of devils, I would east them from me as slanderers of the character of the Most High." In other words, any supposed revelation from Heaven may have any amount of evidence in favour of its being divine in its origin, but if it clashes with Mr. Darling's ideas of "moral fitness" he will reject it as "a doctrine of devils." The Bible in that case is not the standard, neither is the Church, but Mr. Darling himself is the law by which any supposed revelation is to be secured or rejected. Such a principle as this is not particularly new, but we did not think to hear it avowed so ostentatiously by a clergyman of the diocese of Toronte. We, in our ignorance, thought that the ordinances in support of what claimed to be a revelation from heaven, were to be examined with all candour and all care. If with a view to the Ministry of the Kirk, they were found to be satisfactory, then what was thus revealed was to be received as true and right, not because it did or did not agree with our preconceived notions but just because it was where we found it, viz., in a message which had every possible evidence of coming from the source of all wisdom. Not at all, cries the excited and infalliable Mr. Darling. If Bible or Church taught, for instance, such a doctrine of devils as "personal election to eternal life," I would not believe any amount of evidence that either Bible or Church came from heaven. In other words, Mr. Darling picks and chooses in a supposed divine revelation what he will receive and what reject, according as he approves or condemns what may be the seconded. A very convenient, but not a particulary modest way of proceeding for a man who, in theology, at any rate, acknowledges that it is possible he may in some cases be mistaken, and that his "moral instincts" are not infallible. We cannot quote all the racy bits in this excited gentleman's long letter. Fer instance, as to practices, we have the following Rowland for Mr. Draper's Oliver:-"Where is the authority to be found in any law of "the pure and reform-ted Church of England," for the cumbrous formans a which marks the services of the Church in which these gentlemen (who are so free in their accusations against their Where are we inbrethren) worship? struc ed bout gloves and handkerchiefs, and square caps, and marchings and counter-marchings from the vestry, and changing of colours in our clothing, and dressing and undressing ourselves half a dozen times in the course of the service? That may be thought "beautiful simplicity," but I suppose that it is quite lawful to entertain a difference of opinion on that

Then when the turning the back on the people in the celebration of the Holy Comhome thrusts:-In my judgmen, and as ing my back upon the people. I do so be-I should like to see the man who, because his private judgment differs from my private judgment, would compet me to break what I hold to be the Church's law and my own pughted word. I have yet to learn that these three gentlemen know any more about the subject than I do. or are any more competent to form an opinion on the point. In justification of that strange ritual which these gentlemen approve, habit and usage will be pleaded. I plead the same reason on behalf of crosses, varied-coloured eltar clothes, flowers and other see mly deusage will be pleaded. corations, with this additional argument, that our usage means something which tends to edification, while theirs means no thing but a poor remnant of Church and State which has no paice here, or clee a narrow partizansiap, as was abundantly manifest on the day of the consceration of the Bishop of Algoma.

As to hearing confessions and granting absolution to the penitent, Mr. Darling is specially decided :- "I further say that if tilty arch-bishops of Canterbury and York in order to preve it such a step, they should never encoced in hindering me from exerhas commissioned and commanded me to discharge.

Here is the conclusion of the while mat-

cither decency or profit - "Wherever the blighting curse of partizanship falls there is an end to all true Christianu chadarity all largeness of heart. We need never lock for it at the hand of the school which have issued this address. Their character is teo well known for hardness, bigotry and nar-rowness, to allow us to look for better things. But they must be reminded there is no principle of Christianity which re quires us to give credit for sincerity even in error, to those who fight their battles with weapons of slander and culumay. But for this style of wariare I, for one, should not have thought for a moment of taking notice of such a document as their address—a doc-ument worthy only of the contempt of those who know anything of the subject on which they write. Let them not try to put an in terpretation on the Prayer Book, which its language plainly contradicts. Let them language plainly contradicts. Let them learn a lesson from their friends the Irish Revisionists, who now denounce it as hope-lessly Popish from the title-page to the end; and let them follow the "honest" course of Bishop Cummins, with whose riews in general they so strongly sympathise, and become members of the newest Church in existence, which that gentleman "organized" on the 2nd inst

All this gives us a very pretty quarrel as it stands. We hope the result will be greatly for the glory of God and the good of man. Evidently a good deal needs to be shaken or that which cannot be shaken may re-

THE SUPPLY OF THEOLOGICAL STUDENTS.

Professor Charteris, of Edinburgh University, directed attention, in his last introductory lecture, to the small and decreasing supply of theological students in almost all the denominations of Scotland. In the four Scottish Universities, there are, it seems, at present only 160 young men studying while Dr. Charteris says that fifty years ago, with far fewer pulpits to supply, there were five times the number. In the Free Church the number of meological students at present is 201, and in the U.P. Church 120. In 1824 Dr. Chalmers believed that at least 200 students were needed to supply the wants of the Church of Scotland, as it existed at that time. Since then the changes in that Church have increased at least by a fourth, so that the increase of students should be about 250 there alone for mere home supply, without thinking at all of the foreign field. This is a very serious matter for the Kirk, and its office-bearers should set themselves to devise some efficient rem-

Taking in the whole surrly for the other Churches, however, the Professor has to acknowledge that there are more theological students in Scotland than in any other country in the world, and he complains that by the multiplication of sects the country is over-churched, so that while in one sense there are too few, in another there are too many theological students. It is easier, however, saying that this is one of the causes of falling off in the supply, than to point to any feasible plan for rectifying the evil. Besides, were that the cause, it might be expected that the Established Kirk would, from the superior income and assured position of its clergy, feel the diminution least. It is not, however, so. The State-endowed Church feels the deficiency more than the non-endowed. In every country there is more or less of the same complaint. An increasing number of the educated youth of almost all Protestant countries are turning away from the ministry. Why so? We have no doubt that the inadequate incomes in general supplied have something to do with it. Mon of energy, education and piety can argue with themselves that they can do more good in a secular calling, without the worry and annoyauce arising from pinched circumstances, and they act accordingly. We should be sorry to see the pulpits of any Evangolical Church filled by those who entered upon the work from sordid motives, and with the desire merely to secure a comfortable living. But it is a fair subject for consideration, as things stand, whether even pious, devout men are called upon to become ministers of the Gospel, and as such to be hampered and depressed at every turn by an income barely sufficient to supply the necessities of life, and without anything to purchase books or to educate a family with any amount of decency, while in other lines of life they may look for decent comfort at least, and the means of doing, perhaps, as they think, more good besides. This the Churches ought, for their own sakes, to look to. We ask not any such prizes in the ministry as are to be found in other professions, and should be sorry to see men entering on pastoral work for filthy lucre's sake. But a decent competency is needed, if ministers are to do themselves, and their congregations justice; and that competency in general is not at present enjoyed. There is little reason and little decency in the cry that ministers are fond of money If they are, they were very toolish to enter unon any such work as that to which they have

consecrated their lives. We make bold to

say, thut, as a class, ministers are not fend

of money. But this we do say, also, that

they entered the ministry, and are now in secular positions, to their own much greater comfort, but, in spite of all the protestations to the contrary, we make bold to say, to the great ross of the churches with which they are connected. The spirit of doubt on religious subjects which is at the present day so widely spread among educated youth, may also have some effect in diminishing the number of theological students, though not to such an extent as is often supposed. Let the churches but be revived, and then the supply of min-ters would be amply sufficient, and their support at the same time abundantly adequate.

OHUROHES IN THE STATES.

The Report of the Census taken by the United States Government in 1870 affords much interesting information, and is got up in a stylo which may well be described as admirable. The amount of labor expended upon it must have been very great, and the results are exceedingly satisfactory, greatly, we are afraid, in contrast with anything which has as yet appeared in connection with our own census of 1871. The view given of the state of each of the churches, and of the amounts raised in connection with them, is specially interesting to those who attach importance to everything connected with the advancement of the cause of Christ.

Under 27 headings we have a tabularized view of the number of churches, the amount of accommodation and the property owned by each denomination in 1870, 1860 and 1850 respectively. In 1870, the church buildings were 63,082; the number in 1860 was 54,094, while in 1850 they only amounted to 88,061. The sittings provided in 1870 amounted 21,665,062, while in 1860 they were only 19,128,757, and in 1850, 14,254,-825. These numbers tell very decidedly that where there are strong religious convictions there need be no fear but that they will embody themselves in corresponding action. Here we have church accommodation provided for one-half of the population, men, women and children, with realized property invested in church edifices, &c., to the extent of \$354,483,531. This last is specially noticeable, for in 1850, or twenty years before, the value of church property amounted only to \$87,328,801. In other words, the people of the United States, besides defraying the current expenses connected with the support of religious ordinances, invested in church buildings of one kind and another in the short space of twenty years, more than two hundred and sixty-seven millions of dollars.

When we come to particulars, and enquire about the proportion to which each denomination has contributed to this result. we have a great many suggestive facts mentioned. We find, for instance, that the Methodists have 'y far the largest number of church edifices, indeed so many as to exceed a third of the whole, viz: 21,837; providing 6,528,209 sittings, or an average of about 805 for each church. The Baptists come next, having 18,962 churches, and 4,860,135 sittings. In number of churches the Presbyterians come next. Taeir churches are given as 7,071, though tais does not give a full view of their numbers, as it does not include the Retormed Dutch Church, and another which also in its ecclesiastical polity is Presby. terian. Taking, however, those returned as Presbyterian as the number mentioned. we find that 2,698,244 sittings are proyided by the sect, an average of 881 for each o .urch. The fourth denomination, in point of the number of church edifices provided, is the Roman Catholic. It has 3,806 courches, with accommodation for 1,990,-574 souls. When we come to the value of the church property, the tables are some what changed. The Methodists are st.ll highest; their ecclesiastical property in 1370 amounting to \$69,854,121. The Ro. man Catholic is second with \$60,985,566. and the Presbytenaus occupy the third place with church property, to the value of \$53,265,256. In 1840 the Presbyterians had little more church property than was worth about fourteen millions and a-half dolurs. The Protestant Episcopal had 2,601 edifices, with other property to the value of \$36,578,549. We have not room to notice all the smaller sects. The Presbyterians are scattered over all the Union; only in a few territories, and in one State. there are none. No Presbyterians are in Maine, at least, according to the census. The State in which the largest number of Presbyterian churches, and sittings are provided in Pennsylvania, while the one that has the largest amount of Presbyterian church property is New York. Even in Utah there is one Presbyterian Church, while in New Hampshire there are only seven, and in Rhode Island one; Virginia has 276. The United Brethren have in all 930 churches, while the Universities have 602. Allogether the people of the States provide church accommodation in which was at the show here stated the such a way as to show how strongly they believe in religion. /ith a population of apwards of 38 millions, church accommodathe people, been provided for more than 21½ millions. Christianity is not dead yet, else a nation of keen business men, eager yet many of them for the world as their

THE CONDITION OF OUR LAKE STEAMERS.

The neglect of the most ordinary precau tions for saving life on board of our lake steamers, in case of any disaster, is pesi tively scandalous, and calls for the imme diate attention of the authorities. The burning of the Bavarian reveals a state of things too horrible to contemplate with any. thing like equanimity. There does not appear, in short, to be a single steamer sailing on our lakes that conforms to the regulations of the Act of 1868 in reference to steamers, In case of any accident like what befel the Bavarian, taking place in the height of the travelling season, these boats would become the occasions of fearful slaughter. In fact, there is no adequate provision made in the way of boats for escape, while the cross are perfectly incompetent to do anything in an emergency. Who is to blame for all this? We have inspectors of steamboats. What are they about? To all appearance their office is a sincoure, and their work a farce. Why don't they stop all vessels that are sailing in contravention of the statute? Simply because their inspection seems to be a sham, a delusion and a snare. We hold that these inspectors ought to be severely punished for their manifest neglect of duty, and if a therough reform be not inaugurated before the opening of next season, then the Government, with all the facts before it, will be in no common degree culpable. The idea of going away on a sum. mer's trip with the knowledge that in case of accident there is scarcely any provision made for the hapless passengers making their escape, is very far indeed from pleasant. In a travelling ago like the present. such a state of things as has been revealed in this investigation is simply scandalous, and onght not to be tolerated for a single

Ministers and Churches.

The young people of Mr. Rowat's congregation, at West Winchester, gave him a surprise the other evening by calling at the manse and presenting him with a purse containing \$54, as an expression of their [affection and tenderregard for him as a friend and pastor, and as an expression of their gratitude to him for the deep interest he has manifested in their spiritual welfare.

Mr. George McKay, preacher of the gospel, was called by the congregation of La-Guere, on the 22nd ult., and has accepted the call. Without a settled paster for many years, this congregation is at last to have a minister. Though not at all numerous, they contribute \$400 toward the salary, and the General Assembly's Home Mission Committee liberally and wisely add \$200.

On the evening of Tuesday, 2nd inst., a few friends from the 12th Con. of Brace paid a visit to the Tiverton Manse, and and presented the Rev. J. Anderson with a set of very valuable furs as an expression of esteem and appreciation of his services. A very pleasant evening was then spent, with the rev. gentleman and his family, which will strengthen the attachment new for some time oxisting. -Com.

A large and successful soirce was held at the house of the Rev. Mr. Fenton, Vittoria, on the 27th ult., when Mr. Fenton was presented with a purse of \$50 and \$30 in kind, as a small token of the affectionate regard of his people. In the course of the evening reference was made by Drs. Borge, McMues, and others to their ministers faithful and self-denying labors in what was four years ago a not over promising mission station.

On the evening of Thursday, October 30th, a large number of the ladies of the Cookstown congregation and their friends called at the residence of the newly ordained paster, Rev. R. Douglas Frasor, M. A. At the elose of an evening's pleasant social intercourse, an address was read by Mr. Robt McClain and a beautiful silver tea service was presented by Mrs. Rogers, to Mrs. Fraser, on behalf of the ladies of the congregation, Mr. Frazer, m reply, expressed Mrs Frazer's and his own hearty thanks for the valuable and unexpected gift, and the hope that the congregation might continue to increase in numbers and spiritual

The Presbytery of Haron met in the Presbytorian Church, Dangannon, on the 3rd inst., for the induction of the Ber. A. Y. Hartley, into the pastoral charge of the congregation of Dungannon, Port Albert. and East Ashfield. Rov. R. Leask, Modorator of Presbytery, presided; Rev. M. Danby, preached; Rov. S. Young address. ed the minister, and R. J. Severight, of St. Andrew's Church, Godorich, at the request of the Presbytery, addressed the people. All the services were very appropriate and impressive. Notwithstanding the unfavorable state of the roads and weather the congregation was large, and listened Book Potices.

THE CANADIAN CHRISTIAN MONTHLY

Is growing in influence and usefulness. The December number contains several timely papers by the editor; an apprecistive autobiographal notice of the late Dr. Geddie, by the Rev. C. C. Stewart, of Owen Sound; and a number of well-selected articles on Christian Thought, Life, and Work. Mr. Cameron does his work well. and we bespeak for his magazine a large circulation. Another volume commences in January. \$1.00 per year in advance.

MARITIME MONTHLY FOR DECEMBER. This native Canadian magazine completes. with this number, its second volume, and the first year of its existence. It is not, we are sorry to learn, as yet at the paying point, but those interested in it have resolved to give it another year's trial to see what may be affected during that time. We should be sorry if it had to be dropped for want of adequate support, as it has really been conducted with a good deal both of spirit and ability.

THE CANADIAN MONTHLY FOR DECEMBER is an average number. There is nothing very brilliant about any of the articles, but the whole is got up with a fair ability. "Current Events" is not, as on former occasic us, the principal feature of the Magazine. Whether it be that more than one writer were engaged in the production of this paper, or that the author improved as he proceeded, certain it is that the latter part is written in a much simpler, more matter of fact, and-shall we say ?- more matured style than the former. The discussion of the change of the Canadian Ministry with all its accompanying incidents, is stiff, lumbering, tasteless, and pedantic, with foolish and ineffective attempts at political moralizing, and every now and then a something which the writer no doubt believed to be at once judicially orneular in tone, and exceedingly polished in diction, but which every reader of ordinary judgment and taste will attribute to ambitious juvenility which vainly strives to hide itself under grand sirs, and ill chosen verbiage. As a specimen we give the first sentence, which certainly is enough,-Ex uno disce omnes :-

"The incriminated Minister has fallen under the weight of oblequy evolved, mainly by force of his own contession, out of the Pacific Scandal, and his fall has dragged down an administration against some members of which there was no evidence of complicity, but whose mistaken chivalry in clinging to the soiled robes of their condemned chief more than condoued a great state crime in which they had individually persons?

If this is not stilted nonsense, it is something a great deal worse. What "State crime' is "condoned?" To whom is it condoned? Surely not to those who had no part in it, for they could not in that case be criminals and consequently could not need "condonation." Surely also this writer does not mean that the loyalty of those who had no part in the sin, as exhibited in their clinging to the "soiled robes" of the great sinner, more than secured forgiveness to that great offender himself. A very vigorous paper, by Mr. Hunter, of St. Catherines, on "School Administration in Ontario," deserves and will repay a very careful perusal. The history of our Council of Public Instruction is Lot an edifying one. Mr. Hunter has done good service in directing public attention to the points discussed in his article, and we trust he will roceed still farther in the same course. We know of none better able to handle the whole subject with freedom and success. It would be interesting to know how the committee of the Council appointed to examine text books, reported favourably to that Council which was all but exclusively by themselves, and how they secured by arbitration nice little sams as honoraria, from booksellers to whom they had secured the exclusive privilege of supplying the schools of Ontario with the volumes thus compiled and thus forced into an enormous sale. By all means let Mr. Hunter ge on with his work, and come to more particular Can be has done in his present paper.

THE LONDON QUARTERLY REVEIW FOR October contains a large amount of very interes.ing reading. To Bible students the paper on the "Land of Moab' will be specially acceptable. The article on the "English Pollpit" also deserves a careful perusal. It concludes as follows :--

' Let the preacher oak himself candidly what is the proper end and object of preaching. Is it to bolster up untenable dogmes, to further personal interest, to aintis vacant hour with time-honoured platitudes?
Is it to be the petted udol of a foolish and superficial people, to tickle the cars of worldings, and glaze over the follies and wickelings and properties. wickedness which it is too timid, too weak, or too indifferent to denounce? is it to exercise the pedantic scumen of the school man, to air the logical motives of the academic school motives of the academic sc demic, or to display the rhetorical ability of the orator? Is it to fill the mind of the enthunestic with fruitiess emotion, or to minister to the self court ce of the decryer

listen, and come and go without being really touched or permanently influenced by them in any of the practical relationships of life?

Such questions can only receive one answer. Let us have the pulpit of our churches re-animated by the soul of a living thureness re-animated by the soul of a living interest, and its sound may yet go like a trumpet call through the land, and rally the disrupted forces of holy living, and righteous dealing, breathing over England righteous deating, breathing over England a breath of Divine spiritualism which shall infuse temperance in living, moderation in affairs, and teach us that there is yet a power above the ruling disorders of the age, which, if rightly invoked, may answer the perplexities of doubt, reheve the burden of teach was a control the violence of receivers. sorrow, control the violence of passion, and allay the restless fears of avarice and ambiallay the restless lears of avarice and ambi-tion in the cool recesses of a soul informed by the Divine Will, living in the highest laws of our nature and being, recalling that substantial faith in our religion, which can alone unite us to the purposes of the Crea-tor in the furtherance of the true progress and elevation, both of the individual and of the anecing." of the species.'

Contributors and Correspondents.

Standing of Ministers Without Charge

Haitor Beitish American Preserverian.

I was pleased to see a letter from Dr Waters in your paper of the 28th ult., relative to the rights and privileges of ministers without pastoral charge. Ho quotes from the Minutes of Assembly the quotes from the Minutes of Assembly the law that "Ministers or Probationers who have retired from the Ministry, and entered on some other calling for a while, shall not have their names put on the list of distribution without the permission of the General Assembly." Dr. W. adds, "According to that decision, a man who has retired from the active work of the ministry cannot claim as a right that his name shall be on the list of Distribution, unless the General Assembly so ordain. But, as I understand the matter, so long as he remains a minister in good standing, although his name may not be on the Roll of any Presbytery, that decision does not prevent any Presbytery from employing him, so long as it is not done to the detriment of Probationers, whose names are on the list of Distribution, neither does it prevent any vacant congregation from giving him a call," &c.

The doctrine thus laid down by your worthy correspondent (Dr. W.) I would gladly homologate as the only interpretation that is in harmony with reason and justice, but I ain forced to face another Rule which stands closely connected with this one. In the Minutes of Synod of 1867, this one. In the alimites of synoid of 1804, page 56, is the following Regulation, "That the Distribution of Probationers be left in the hands of the H. M. Committee, and that the Prosbyteries be strictly enjoined. not to grant employment to Probationers or ministers without charge, except such as come to them through the Committee."

To this Rule the H. M. Committee (Mr. Laing, Convener) called attention in 1870.
complaining that Presbyterians had been complaining that Presbyterians had been giving employment to ministers without charge, whose names were not on the Probationers Roll, and in their Report of 1872 (page 64 and 65 of Assembly's minutes), complaint is again made that Prosbyteries were either violating or evading the Rule. It was never alleged that Probationers, It was never alleged that Probationers, whose names were on the Roll, were set aside, or demed a hearing in the best vacancies. The complaint was, that any others were employed at all, or that Sessions were permitted to invite them. While I agree with the interpretation of Di. Waters, as that which caght to be the law, I am tied down by the letter which says to Presbyteries, substantially; "You may have ten vacancies, and two Probationers, the eight shall hear never a word for their souls from any other munisters without charge. If a dozen were to offer their services, you are dozen were to offer their services, you are strictly enjoined not to give employment to any. Moreover the minister who has, for the time, been employed in other than pastoral work, shall not be received on the Probationers List except by order of Assembly." Under this double rule it seems to me ministers without charge are virtual. to me ministers without charge are virtually suspended. At any rate, in a legitimate way, be heard in any vacant congregation. True, the vacant congregacongregation. True, the vacant congrega-tion may call such, but it must be without tion may call such, but it must be without a hearing (1) since the Presbytery is "strictly" forbidden to employ him. I do not wish to refer to the case of Mr. Laing. I do heartly rejonce in his settlement, though it may have been a violation of the regulations he brought in. That course was with the rule, that forbids it was many right; the rule that forbids it was wrong right; the rule that forbids it was wrong But Dr. Waters very kindly writes, "in order that a mat er which affects others as well as Mr. Laing may be put in its true light." It has affected many more than Mr. Laing, and it is fair that all to whom such regulations apply should be made to such regulations apply, should be made to bear their consequences with impartiality.

I will give a sample of two of the mann

in which this Rule operates. A certain minister, well known to me, who, unlike some others, systematically declined invitations to vacancies while he decined invitations to vacancies while he held his pastoral charge, resigned, in order to promote a union of two congregations in the same place. For good reasons he would not put his name on the Roll of Probationers, but intimated that when Presbyteries had n ne clse to send, he would give his services occasionally for a limited time. A congregation in Toronto Presbytery applied, most regularly, for a hearing of him for one or two Sabbaths. The Presbytery, or (which is the same thing), their represent or (which is the same thing), their representative on II. M. Com., replied that he could not grant the request because his name was not on the roll. The congregation applied on their own account. The minister answered that he would go if in a regular manner he were admitted Presbyterially, but if he agreed to grant the translation, and to translate the care of the minister both suffered a wrong, and either admires the "Rule."

I cortain member of another Presbytery

A cortain member of another Presbytery

A cortain member of vacancies and shie minute. Mr. Murray was appointed could not go in at the door, he would not leap over toe wall. The congrecation and the minister both suffered a groung, and neither admires the "Rule."

you fayour us and give them a few Sabbaths, say a whole month if you can." The brother went and did good service in that flock, as many can testify to-day, but the brother who asked him was consured at the next meeting of the H. M. Committee. He had broken the "Rule."

The souls in that congregation might slarve for bread, and that mirrister might sit at home. The Presbytery were estrictly sit at home. The Presbytery were "strictly enjoined," not to give employment to him though in "good standing." Such is the law. A similar crime (?) was perpetrated by another Presbytery which had a large congregation vacant for thirteen Sabbaths. One of their number tabled a complaint against them for violating the "Rule," in employing men not on the List. They promised to be more loval in future. promised to be more loyal in future.

These may suffice to show the manner in which that law operates, and that the view of Dr. Waters is not the mind of the Church, nor that of the late Convener of the H. M. Committee, whose case has called forth this correspondence and whose own writings happen to be on my table.

I have for years argued that this Regula-tion is severe and unjust, and have more than once an leavoured to bring the matter up to Assembly. It is too much to assume that a minister who does not see it to be his duty to put his name on the "Roll," and go all the time and everywhere, is, tipso facto, soliish, or a guilty transgressor. His reasons for his course may be only an reasons for his course may be quite proper and binding on his conscience. Why then should Presbyteries be "strictly enjoined not to grant any employment" to that embassador of Christ, when they have none olse to send to feed the famishing souls of thin vacant congregations, while the fullest opportunity should be secured for Probationers on the list, I can see no reason for virtually suspending others and forbid-ding Presbyteries employing them. To me it seems quite contrary to the spirit of Presbyterianism, which claims the right of every congregation to hear and call every minister in good standing. Like Dr. W., I cannot see that a minister without charge, though his name be not on the Probationers Roll has lost his "standing," or that any congregation should be prevented from hearing him, or any Presbytery from "employing" him.

I verily believe that if some of us who have the making of the laws, and the administering of them too, were called on to bear the burdens we impose, we would look at them through other spectacles. But, says the proverb, "The case being altered, that alters the case."

I shall be glad if this discussion in your columns leads to a radical change in the regulations, affecting Probationers, or rather ministers without charge, so that no man may have it in his power to domand why "a minister in good standing" has been employed by any Presbytery, or heard, or called, or inducted in any congregation in the C. P. Church. This is the object I aim at in writing and my apology for the length of this letter.

Yours,

JOHN STRAITH. Paisloy, Dec. 8rd. 1873.

Presbytery of Hamilton. The Presbytery met at Beamsville on the 2nd inst., to induct the Rev. Alexander Dawson, M. A., late of Ashburn and Utica, into the pastoral charge of the Presbyterian churches in the village and in Chiton, and to transact other business. The Moderator pro tempore was Mr. S. C. Fraser, and besides him there were six Ministers and two Elders present. The preliminary steps were found to have been all according to the rules of the Church, and no objectors to the settlement appearing, the Presbytery procpeded to the special services. Mr. Laing, of Dundas, preached a suitable and excellent sermon, from Acts I, 8. The Moderator put the usual questions to the conditate and to the congregation, and reanoderator put the usual questions to the candidate and to the congregation, and received satisfactory answers, after which he led in prayer, and then, along with the other members present, gave him the right hand of fellowship and we come. Mr. McCall and Mr. Fletcher then addressed the muster and the congregation respectively. minister and the congregation respectively. After this Mr. Dawson received a cordial welcome from the congregation at the door of the church, whither he had retired in company with Mr. Murry. On his return he promised to sign the formula when asked to do so, and his name was put upon the roll of the Presbytery. This settlement is most harmonious, and promises to be productive of good to all parties. A letter from Mr. Steven was read to the effect that that he declined the cell given to him by the congregation of Jarvis and Walpole. The minute relating to the call given to Mr. A. B. Simpson, of Chalmers' Church, Quebec, was read, to meet the convenience of parties, the Presbytory agreed to adjourn to meet in Central Chuich, Hamilton, to-morrow foreneon, at 11 o'clock. Mr. Flet-cher reported that on the 18th of Nov. he had moderated in a call of Waterdown, which resulted unanimously in favour of Mr. Alexander Gilray, Probationer. The call was signed by 98 member., and 84 adherents. The stipend promised was \$800 per annum, and a manse. The call was sustained, and the usual steps taken to secure the settlement. According to adjournment, the Presbytery met on the Srd in Central Church, Hamilton, and was conin Contrat Church, Hautiton, and was constituted by Mr. Murray, Moderator proteinpore, ten ministers and three elders present. The Presbytery took up the consideration of the call to Mr. Simpson from Quebec. At this stage papers were read to the effect that a Presbyterian Church in the enect that a Fresbyterian Church in Louisville, Kentucky, had also called Mr. Surpson. The stipend promised was \$5000 per nunum. The parties present were fully heard, and at the close of Mr. Simpson's statement, he intimated his acceptance of the call at Louisville. The Prosbytery agreed to grant the translation, and to

British and Lorsign Acres.

The death is announced of the Rev. Thos James, aged eighty-four years, the eldest Congregational manaster in London. He a brother of the Rev. John Augell James.

in Japan the wite of the Governor of Yokohama is a pupil in a mission school, with twenty others who are being instructed in the religion of Christ.

By invitation of the Roman Catholics of Belgium, Archbishop Ledochowski, of Po-sen, who has been punished in various ways for breaches of the Prussian occlesiastical-laws, will take up his residence at Brussels.

The Trinitarian Bible Society are about to issue an edition of 50,000 copies of a new translation of the New Tostament in Polish.

On Subbath a letter was read in the various Romash chapels from Cardinal Cullon. That the Queen's colleges should be left so much in the hands of Protestants moved him to write.

It is stated that Mr. Spurgeon's tabornacle is possessed of endowments to the amount of £102,652, consisting of freehold grounds, buildings, houses, funds, &c.

The Echo says :- "Our Bishops ought to take advice before they promulgate strong measures. Dr. Ellicott has said he will de certain things to those clergy who are not obedient, and we sympathize very much with his efforts against Ritualism. His first statement was, as we showed lately, criticised by 'S. G. O., 'who explained that his assumed mode of procedure would be abortive. To him the Bishop of Gloucester and Bristol replied that what he intended was to refuse to 'obey-the final decisions of the Court of their Metropolitan,' to which the Rev. M. MacColl replies, 'The Court of their Metropolitan' is the Court of Arches, and the 'final decisions' of chat. Court have declared the legality of lights, Eucharistic vestments, eastern position of the colubrant at Holy Communion, and incense when not used during Divine Service."

Our Ritualistic contemporary, the Church Herald, is very wroth with the Queen. It says;—"We deeply regret to observe that our most roligious and gracious Majesty the Queen has thought it consistent with her duty to Almighty God and to the faithful of the ancient Church of England to partake of bread and wine at the so-called Communion of the Scotch Presbyterians—an event unparalleled in the history of the ovent unparalleled in the history of the National Church."

Brewers seem to have an admiration for cathedrals. Some years ago Sic B. Guinness, the great brower in Dublin, gave the sum of £100,000 for the resteration of St. Patrick's Protestant Cathodral in that city. Another great brower, Mr. Matthew D'Arcy, M.P., for County Wexford, has now offered to place at the disposal of Cardinal Culien a like sum of £100,000 for the purpose of building a new Catholic Cathedral.

There are in Switzerland 7,000 primary schools, superintended by 6,000 masters and mistresses, the disproportion arising from the fact that in some cantons a master has charge of two schools. The scholars number about 400,000. The education of children is obligatory in all the cantons except Ganera and Hri Geneva and Uri.

The people of Ely, England, have just been celebrating the twelve hundredth anniversary of their town and their cathedral, founded by Queen Ethelred.

Miscelluneous

Sir Samuel Baker says that in the slaveholding districts he recently visited the current price of a girl was two cows.

Advices from Melbourne state that the project, started in Australia, to ship meat packed in ice to Europe, has proved a fail-

It is reported that, having been driven from Rome, the Father General of the Jesuits has transferred the headquarters of the order to Malta.

Intelligence has been received in London that a famine prevails in Greenland, caused by the failure of the fisheries. In one village 150 persons have starved to death.

The English New Testament revisers are now at work on the twenty-second chapter of the Acts of the Apostles.

The London School Board is considering the question how to induce persons of "good social position" to become teachers of elementary schools.

In addition to the presentation of a sum of \$70 to the Rev. Mr. Dawson by the Ashburn Congregation, they also paid his salary up to the end of the year—making the value of the presentation really \$130, instead of the smaller sum previously mentioned.

MARRIED

At the residence of the brides father, John Nicol, Esq., Whitby, Out., on the 28th ult., by Rev. J. B. Edmondson, Mr. James Anson, Pickering, and Miss Helon M. Nicol.

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ART DEPARTMENT, 1874.

The illustrations of THE ALDINE have wen a world-wide reputation, and in the art centres of Europe it is an admitted fact that its wood cuts are examples of the highest-perfection ever attained. The common pojudice in favour of "steel plates" is rapidly yielding to a more educated and inseriminating taste which recognizes the advantages of superior artistic quality with greater-facility possess all iso delicacy and elaborate finish of the inost costly steel plate, while they afforded a better rendering of the artists original.

To fully realize the wonderful work which THE ALDINE is doing for the cause of art culture in America, it is only necessary to consider the cost to the people of any other decent representations of the productions of great painters.

In addition to designs of the members of the National Academy, and other noted American artists. THE ALDINE will reproduce examples of the best foreign masters, selected with a view to the highest artists success and groatest general interest. Thus the subscriber to THE ALDINE will, at a trifling cost, only in his own home the pleasures and refining influences of true art.

The quarterly tinted plates for 1974 will be by Thos. Slorgan and J. D. Woodward.

The Christmas issue for 1874 will contain special designs appropriate to the souson, Ly our best artists and will surpass in attractions any of its predocessors.

Premium for 1874.

Every subscriber for The Aldins for the year 1874, will receive a pair of chromes. The original pictures were pinted for the publishers of The Aldins through Morian, whose great Corlindo picture was purchased by Gongress for ten thousand dollars. The subjects were chosen to represent "The was purchased by Congress for ten thousant dollars. The subjects were chosen to represent "The East" and "The West." One is The White Monatain New Hampshire; the ther gives The Chifs of Green River, Wyoming Territory The difference in the nature of the scenes themselves is a pleasing contrast, and affords a good display of the artist's scope and coloring. The chronics are each worked from thirty distinct plates, and are in eize (12 x 10) and appearance exact facesimiles of the originals. The presentation of a worthy example of America's greatest landscape painter to the subscribers of The Aldine was a bold but peculiarly happy idea, and its successful realization is attosized by the following testimonial, over the signature of Mr. Morgan himself.

NEWARK, N. J., Sept. 20th, 1873. Mesers, James Sutton & Co.

Mesers. James Sutton & Co.

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rounted, parmined, and prepared by most.

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Books.

The following interesting article appeared in a recent number of the Ordlin Expossior, and we reproduce it have for the benefit of est readore :--

What pleasaut company they are. I look around the room, and find myself in the greatment of the good and great of all ages. Tou introduce jourself to them, without any feeling of rudeness. Unlike living friends, they never disappoint, and never bid you "good-bye" without leaving some good impression behind.

The more passion for accumulating wealth is the meaness that can ourse mankind. But a love of good books, and of works full of grand ideas, is one of the noblest otherman feelings. To gather together a library of the best and most esteemed works of all ages, is a purenit worthy of any man. Even if it be impossible to read all of them, you cannot open one without picking up something fresh and instructive. The very names of Homer and Horodotus, Virgil and Cicero, Milton and Shakespearo. Cowper and Thompson, Alison and Macaulay, conjoined with a multitude that no man can number, excite thoughts that breathe and words that burn. How careful, therefore, we ought to be in the selection of eur reading companions. As a good book refreshes both the mental and moral nature. so a bad volume is the very incarnation of ovil, and leaves behind its perusal serpentlike tracks and corrupt moral sores that are nover healed. What reader cannot recall some sceptical, yet plausible work, that has pierced deeply into the very core of the heart, and left sticking there the arrowhoad of unbelief, to fester and agonize the sufferer for years. Who cannot remember the reading of some foul pages, whose dark and loathsome shadows, permeated with the missing of moral filth, still, to his horror, flit scross his wayward fancy.

How essential then it is that one's selection of these dear silent and uncomplaining friends be made with great care. In making our choice, a sate course is to constitute as the centre and monarch of our reading storehouse, that book, called pre-emmently The Bible. In grandeur of conception, in sublimity of idea, in vigor and style, in high moral tone, in the strange and startling in formation which it furnishes, and in the comfort and moral strength which it imparts, it stands so incomparably superior to all other productions, as to be called with good reason the "God of Books." For one who had the leisure, it would be an interesting study to examine the numerous libraries, ranging from ten to a thousand volumes, scattered throughout the wild do main of the Dominion. Among them would be found not a tew works of immense value to the man of science and hterature, as well as numbers that possess a strange and eventful history. A cursory examination of a few of the small libraries in our neigh bourhood will prove of interest, and may lead to many other important discover-

In a ministerial collection in the village there was a small unpretending Psalter, in Hebrew and English, about 180 years old, and dedicated to Eluot, the famous Indian Missionary and 24 native Indian Ministers in North America. It has now been ascer tained that the little work is of unwonted importance and value. It has been found to be the only copy of the work extant on this continent; and the only other copy in existence in the world belongs to the Library of Cambridge University, England. The little brown volume, being of such consequence, has been deposited for sale keep ing in the Museum of Knox College, To-

For many years there was found in a small log shanty in the Township of Ore a venerable toho copy of the Scriptures, the property of Mr. George Brown, one of the carly settlers. It is a massive, venerable volume, in a nearly perfect state, and bears the date of 1586. It is known usuanj as the Geneva Version of the Scriptures, and has ample and teree notes in the margin. It is also called the "Breeches," and the "Treacle" Bible from its pecunar rendering of Genesis in. 7, and Jeremnah vin. 22, as "Breeches" instead of "Aprone," and "Treacte" instead of "Balm. It was reable to our present revised version, and was so asteemed by the Puritans, that it took years to displace it from the hearts and homes of the people with our present in-imitable translation. Mr. Brown does well to enerish a literary treasure handed down from his Puritan ancestors. How strange that a book, publicied in the days of the masculine Queen Bess, two years before the invasion of England by the Spanish Armada, should, after the Wear and tear of 200 years, and being transported across the stormy Atlantic, be found in a well pre-served state, in what is now the comforta ble home of a Canadian yeoman nea Rug We hope that Mr. brown will arrange to deposit so precious a treasure in the nbrary of some puone institution, that it may be kep, from destruction.

A short time ago we gazed with deep interest on a sman confection of valuation British Classical Authors, bound, and finery gift in the plan and substantial manner common about halt a century ago. Tuese volumes, now found reposing in a cottage adjoining the village, laid the foundation of what is one of the most extensive establish-ments in the world. They are thus referred to by W. Chambers, in his Automography of hunself and his brother Robert :-

"A gentleman who happened to see one of my specimens of caligraphy, was pleased to think better of it than it deserved, and without solicitation patronised my namous business establishment. He was about to be married, and wished to procure a quantity of books of a superior kind in the house bindings for his lib ary. One day he caned to inquire as to the practicability of my supplying his wants. Satisfied with the mtormstion, he gave an order of such mag nitude as astomshed me, and raised semina doubts as to how, with my miserable re sources, it was to be executed. Apprehend ing some difficulty on this score, he rehered all anxieties by stating that I should bring the books in parcels from time to time, and that each parcel would be paid for on de- manity and peace.

hvery. This fortunate transaction gave me a lift ouward and stimulated to new efforts. The fact that I had unexpectedly benedited in a large degree by a gentlemarseoing one of my small pieces of permanship, sug-gests the redection, that in business, as in human affairs generally, incidents which see recognity insignificant often lead to impotant results. Young men are apt to treat what appears a small matter with indifference, if not di-dain, without being conscious that in commerce nothing is small or to be passed over as of no moment. I once heard a merchant who had risen to great wealth say, that civility in serving a woman in humble circumstances with a pennyworth of tape, has led, by a remarkable chain of circumstances, to dealings to the extent of hundreds of pounds. In my own case, as just stated, a small piece of transcription with a crow pen had, by an unforescen current of events, terminated in a manner much more advantageous than I had any reason to expect."

It will appear strange to the numerous readers of Chambers Journal, and the possessors of their Empelopadias and other for these valuable works ton few beautifully bound volumes in the Lebrary of "Orillia Cottage," and the property of the late James Dellas. These Books are such notable proofs of a special Providence and so full of instructive lessons that they ought to be procured, if practicable, by W. Chambers, and preserved in his famous Peebles Library. It is another strange circumstance that Robort Chambers. that Robert Chambers subsequently married a cousin of Mr. Dallas. What a singular chain of coincidences is that by which the fortunes of a large British Publishing House are closely connected with a few pooks found in a family Library, in a retired part of Canada.

We have penned this paper in the hope that it may lead others to disentemb literary treasures in their possession. Several of a similar kind are known to us.

The Great City of the World.

On the banks of the Thames mediaval and modern architecture blend in a some what artistic discordance. In the graf, dim cells of the Tower, but little better than the stone huts of our prehistoric ancestors, one sees the savage abodes of Norman and per haps Saxon kings. The palace of Stephen Henry, and John was little more comfort able than a den of wild beasts. Cold, dark and narrow niches in walls of rude masonry, and chambers of stone, where the air and light were scarcely felt; the dim, gaunt chapel of St. John, the finest example of Norman taste, yet scarcely fitted, one might suppose, for a modern prison; stairways that run in the solid walls, 'cep and con fined, like the outrance to the hut of the Esquimaux, and chilling towers that must have frozen the blood of anything but a wild boar or a panther, were the fitting abodes for the men of blood who inhabited them. Every cell of the Tower is suggestive of the habits of its inmates. It is no wonder that the occupants of these dens cut off the heads of gentlewomen and modest men; that they had the passions of sav-ages and the selfishness of the brute; and the more carefully one studies this relic of the chivalric age the more plainly does its extreme barbarism appear. If the victims of the Tower could stand forth upon its battlements, they would form a strange and discordant multitude. Hundreds of intelli-gent and industrious Jows, the wisest of their contemporaries, have suffered in these awful cells, and perished at the hauds of the most chivalric of English kings. Wycliffites and Puritans, papiets and republicans, have endured in turn the terrors of the Tower dungeons. The pains of imprisonment were often increased by the sharpest tortures, and it is not so long ago that the rack and the thumbscrew were banished from English law. On the walls of these miserable dungeons are written in carvings that are sometimes almost beautiful the faint and few ideas of their speechless victims. One just coming from the rack exclaims, "By torture strange my truth was tried." John Dudley has carved the initials of his four brothers in a graceful device—the acorn, the rose, geranium, honeysuckle; and Lord Guilford Dudley apparently the touching memorial "Jane."

Yet the people of London, instead of tearng down their Bastile in a passiouate tendernoss for its victims, have preserved it as an instructive memorial. The Tower, in fact, may have served to stimulate that re solute love of freedom which has never failed to mark the Saxon throngs of Cheap side and London City. Always a centre of liberal thought, the influence of the Saxon metropolis has been felt in many lands in the strife between the people and the ruling castes, and in some has proved more effective than in its own. Wycliffe filled London with the conception of religious progross; Chaucer chanted to his willing au dience the liveliest satires upon clerks and pardoners. It was in London that the Re formation fixed itself most deeply; it was Smithfield that blazed with the fires of Mary; it was the metropolis that gave the Bible to Elizabeth. London even held the imperious queen in some discreet awe, and ondon theatres aimed their keen thrusts at her depraved companions. Saxon Lon don opposed the pedantic tyranny of James, and brought Charles to the block—the first strong appeal against the divine mission of kings. In London, Pym, St. John, Eliot, Vane, founded a republic that struck down church, caste, and royalty, and over Saxon London, Cromwell, to Milton "first of men," ruled with such disorction as he was capable of. Its Saxon throngs rose in the fierce madness of the Popish plot against Charles, expelled the ultramontane James II , and called in from Holland the most discrect of English sovereigns London re-pelled the popush pretender, sustained Wilkes and free speech, Fox and human freedom; trembled at the universal sway of Napoleon, and overthrew him. And in our own day London is the surerefuge of liberal politicians, and the centre of advancing thought. Nor is it impossible that the Saxon city, the birthplace of Chaucer and Milton may again take the lead in the union of he Saxon family, and lend its immense strength to the formation of a community of nations that shall make a fresh stride toward hu-

Below the Tower, along the liw shore of the Themes, stretches for twenty-five nodes the most wanderful of modernsowers. Since Tarquin nothing so time has been done for the purification of a city. A broad pathway of stone and a solid embankment and wall restrain the fitful stroats that cometimes flows with a full current, and cometimes at low tide seems to shrink into a muddy ditch. The people throng the new street, and wander along the shore that a few years ago was a noisome march. The is gay with swift steamers shooting the bridges, and from the broad promensale opens a long spectacle of palace, cathedral, the ancient abbey, the new Parliament Houses, the rust port filled with the commerce of the world, and above the towers and roots of a city that has exceeded the grandeur of Semuranis and Hadrian. low in the broad stone channel a wide conduit receives the converging sowers of the metropolis, and impelled by a series of pumping-machines, and a most ingenious mode of dispersion, hears off the refuse of millions twenty-five miles down the Thames. The sewers run on both sides of the river.

througs of Cheapside without a thrill of his-toric interest. Around him are the homes and the haunts of those who have made the Saxon race the parent of modern progress. Saxon race the parent of modern progress. In Bread Street, just out of Cheapside, Milton was born; in Milk Street, opposite, he kept his school; in St. Giles, Cripplegate, is his modest grave. Around his obscure home seem clustered those stern republicans who first pierced the mediaval darkness with an excess of light. Eastcheap and its appaient houses look correlated the mediaval. and its ancient houses look conscious that Shakespeare and his companions not long ago passed that way. Yonder is White-chapel and Aisstin. Smithfield, where the martyrs' ashes have blossomed into death less fruits, and old Jewry, where commerce was planted by persecuted Israelites. You pass under Temple Bar, once crowned with its grim array of bleeding heads. Not long ago it retained the posts on which they were exposed. You are conscious that around you kings, priests, and barons have made age after age groan with the afflictions of the people, yet you feel that the people are slowly escaping from their toils, that the ideas that were once banished to the New World with Puritan and republican, are returning to rule in Piccadily and Pall Mall. Here runs a narrow lane where Addison and Steele supped together. Yonder is Bolt Court, where Johnson lived, and through whose dark and winding alleys one may fancy in the shades of evening Goldsmith and Boswell, Reynolds and Burke, gliding merrily along. Within a brief compass, under the shadow of St. Paul's, not far from Amen Corner and Paternester Row Creek Amen Corner and Paternoster Row, Creed Amen Corner and Paternoster Row, Creed Alley and Friday Lane, in the varied genius of England's authors from Chaucer to Bacon, from Dryden to Byron, from Milton to Locke and Mill, the fertility of the Saxon intellect has surpassed that of all other lands; and the narrow scene is hallowed with a mental clary of which the Saxons. with a mental glory of which the Saxon republics of the future will claim no small share as their just inheritance.—Eugene Lawrence, in Harper's Weekly.

Suitableness in Marriage.

From a little book on Love, Courtskip, and Marriage, we extract a few sentences, containing a good deal of sound sense. The young lady says to her would-be

"Marriage involves so very much, I should want to know a great deal more of a man first than I know of you. I must understand his temper, his history, his mode of life, and all he thinks about certain model and read questions and whether he moral and social questions, and whether he have a religion, and what it is and on some of the same points you want, or ought to want, to be satisfied with me. And you want to know also whether I am a house-keeper, and can darn stockings, which is all fair."

With this good understanding, these two began a courtship in serious earnestness. They found themselves suited to each other and were in due time happily married. Their home is the nest of their affections. and "The wit and sympathy of host and hostess, their unity of heart and purpose, and over-growing social graces, combine to make an atmosphero where people of wide-ly-differing views and traditions forget their mannericms, feel their keenest, think and talk their best."

A beautiful picture indeed of a beautiful home—not oppressed by luxury, nor weighted down with material cares, nor ravaged by reckless fashion; but dedicated to love, and culture, and friendship, and considerate beneficence.

We have no doubt that in our favored and there is a multitude of homes most hke unto the pattern above described. In them are husbands and wives, matched and mated, married in soul as well as in brdy, unified by kindred tastes; yet each developing that distinctive individuality of charactor which is so necessary to mutual helpfulness, inspiration, and oncouragement.

Dr. Johnson has said, in the Rambler that "most people fall in love as one falls And cortain it is that love down-stairs. And certain it is that love is described as the blind goddess. Yet we fear there are as many marriages nearly, of convenience or of a calculation of advantages, as there are of blind, infatuated love. And both kinds ought, if possible, to be

That marriage which is based on a fair mutual estimate of character, which is the union of kindred minds, the concurrence of two natures suited to each other, the m terbloading of two hearts made by one pure and holy affection, is indeed the nearest approach to heavon that can be made on darth through any human relationship. Marriago does indeed involve so much, that the wonder is that it should be treated of so lightly in common talk, and its estate often entered upon is though it were but a lottery, with a few prizes and many blanks.

—Christian Intelligencer.

Woman's Position in Burmah.

Women in Burmah have been from time nomemorial in full possession of all the rights that the "strong-minded women's rights as constions" are compassing heaven and earth to obtain. The wife is the treasurer and keeps the each. When money is wanted, the husband goes to the wife, and not the wife to the husband. The women do past of the trading, superintend forms advise in law cases, and occasionally help their husbands on the judicial bouch. Married women often trade independently of their husbands, and can acquire and hold property in their own names. They can sue and be sued, and whenever they are weary of their husbands, they can obtain legal divorces on no stronger plea than "incompatibility of disposition;" still the "suits relating to marriage, dower, and divorce," in all the courts of British Burmah, for 1869-70, were only 1,178 in a population of two millions and 2 half.

Notwithstanding these masculine teatures of female society in Burmah, they are in nowise incompatible with commendable fe-male traits. The characteristics of a good wife are, according to the Books: "She knows when her husband is hungry, and that he may eat, puts before him the best food in the kindest way; and dresses him becomingly, seeing that his clothes are not old or lirty; and keeps him in mind of his work and his duty. As friends consult each other regarding their mutual profit and happiness, and assist each other, she having consulted her husband, lends her assistance and looks on; and behaves to her husband's relations as to her own, and does not dispute his authority; and if he goes to the chief's house or other place, she waits till his return, and cats not her meal till she cats it in company with him."-Rev. F. Mason, D.D.

The Music of Heaven.

Our knowledge of the kind of delight afforded by the experience of earthly music may enable us to form a conception of the higher degree. The conception may be indequate, and yet, so far as it can reach, it may be an approximation to the reality. And so, in like manner, with the beautiful in scenery. It would be folly to attempt to describe the details of heavenly scenery, but the general idea stands sufficiently out to justify belief. The most glorious bursts of harmony that ever thrilled and quivered through the brain of Handel the order. through the brain of Haudel, the pealing triumphs of "Hallelujah Chorus," the glowing snatches of Mozart, the gargeous sona-tas of Beethoven, the almost speaking mel-odies of Mendelssohn, and all the exquisite conceptions of the most gifted masters.
may be only faint and far-off echoes of the grander performances above; yet as echoes they bring down something of heavenly music to the conceptions of men on earth and make us yearn and bend before the thought, "if these be echoes, what must the realities be ?"-Riernal Homes.

Progress in Persia.

Already (The Friend of India says), be fore the Shah had left or even reached Eng land, the breath of the new order of things had begun to stir in Persia. Mr. Bruce that begun to sur in rersu. Ar. Druce, who has given himself to that country, and fed thousands of people last year during the famine from his mission-house at Julfa, in the suburbs of Ispahan, writes full of hope. the suburbs of Ispainan, writes full of hope. First of all, the wheat harvest is so good this year that prices have fallen to 4q. a pound for good broad, while last year 5d. was given for the same quantity of a compound of straw, earth and bran. "The Shah's visit to Europe, the railroad, the very increased interest now shown by very many Persians in Ispainan in the study of many Persians in Ispahan in the study of the Christian Scriptures and many other things, especially the great desire for religious liberty manifested by the numerous Mohammedan sects here, and the very enlightened policy though, perhaps, not alinguence poincy (mough, perhaps, not always accompanied by sufficient wisdom and caution) adopted by the present Grand Wuzeer—all show that great changes must occur before long in this country." Ur. Bruce represents the following of the Baab sact. many of whom were formerly executions. oct, many of who seet, many of whom were formerly executed by the chief Majtahid, as growing in boldness. Ho is working at a Persian translation of the New Testament, and in his composition of a Bible history he is believed by a work learned. ere formerly execut. helped by a very learned Scoty, and a tolerably carned Mcclish, both of whom abhor Mohammedanism He has purchased the mission-house at Julfa, and waits for the Missionary Society to de its duty to Persia in this new era.

Regular Eating.

Half of all ordinary diseases would be anished from credized life, and dyspensia become almost unknown, it everybody would eat but thrice a day at regular times, and not an atom between meals, the intervals being not less than five hours, that being the time required to digest a full meal and pass it out of the stomach.

If a person cats between meals, the pre-cess of digestion of the food already in the stomach arrested as autil the last which has been eaten is brought into the condition of the former meal, just as the water is beiling and ice is put in, the whole ceases to beil until the ice has been melted and brought to the boiling point, and then the whole boils together.

But it is a law of nature that all food begins to decay, to rot, after exposure to heat and moisture for a certain time. If a meal is eaten, and in two hours another, the whole remains undigested for seven hours, before which time the rottening process commences, and the man hus his stomach full space of all popular slanders—she is to those

As, then, all the food in the stomach is in a lotting condition, in a state of fermentive decay, it becomes unfit for the purpose of nutrition and for making good pure blood. Small wender is it that dyspeptics have such a variety of symptoms, and achos, and complaints in every part of the system, for there is not one drop of pure blood in the

whole body; honce the nerves, which feed whole kady; honce the nerves, which feed on this impure and importest blood, are not properly neurished, and, as a conecquence, become diseased. They "complain;" they are hungry, and, like a hungry man, are poorish, frotful, restless. We call it nervousness, and no one ever honce a descentic who was not restless, too knew a dyspeptic who was not resties, tactful, fidgety, and essentially disagreeable, aitful, and uncertain.

The stomach is made up of a number of muscles, all of which are brought into requisition in the process of digestion. But no muscles can work always. The busy heart is in a state of repose for one third of the state. heart is in is start or representation of its tirae. The eye can wink twice in a second, but this could not be continued by second, but this could not be continued fix roinutes. The hands and feet must laye rest, and so with the muscles of the stom-ach; they only can rest when there is no work for them to do-no food in the stom work for them to do—no lood in the stem-ach to digest. Even at five hour, interval, and eating thrice a day, they are kept con-stantly at work from breakfast until the stantly at work from presented until the last meal is disposed of, usually ten o'clock at night. But multitudes cat heartly with at night. But mutitudes cat nearthy within an hour of bed-time; thus, while the other portions of the body are at rest, the atomach is kept laboring until almost daylight, and made to begin again at breaklast time. No wonder that the stomach is wondered as the sto out-has lost its power of action. Many girls become dyspeptio before they are out of their teens, in consequence of being about the house and nibbling at everything they lay their eyes on that is good to eat.—Hall's Journal of Health.

Ireland and Scowand.

From recent pa liamentary returns it appears that for the year ending 30th March

1879, Ireland contributed £7,010,630 to the Imperial Treasury, and Scotland £8,513, 088. For the same period Ireland got back £6,440,599, and Scotland £732,387. The largest item in the expenditure upon Ireland is £1,032,389 for the constabilary, for which, of course, there is no equivalent in Scotland. Then there is the sum of £516. 081 for education in Ireland, to compare with £150,005 for education in Scotland.

And it will suprise many who are not fam-And it will suprise many who are not familiar with the details of the public expediture, to learn that the local constability of the Irish capital is paid for out of the Imperial Exchequer, £126,823 being the sum set down for the Dublin Metropolitan Policy Contrast hat year the avenue. The contrast between the expenditure on the law courts and other branches of the civil service in Scotland and in Ireland is also enormously in favour of the lat-ter. The return would have been more complete had there also been a comparison of the revenue and expenditure of England as compared with Scotland. That would have shown a considerable balance to the prejudice of North Britain. But there might have been more difficulty in obtaining the consent of the Euglish members of Parliament to the extension of the inquiry. And the contrast as between Scotland and Ireland is far more conspicuous. The Irish national press will, no doubt, inform us that English domination is the cause of the great expenditure on law courts and police. But this retort will not apply to the local police of Dublin at all events, nor to the whole of the expenditure on the national constabulary; for even under the political millennium of home rule we presume the Irish would not lose their propensity for fighting, and would require the services of rural police. The expenditure upon public education, so far as it is in excess of the Government grants in England and Scotland, is also a purely eleemosynary contri-bution to Ireland. We have not even the satisfaction of thinking that our fellow-subjects in the sister isle are being thereby elevated into better citizens, for the great bulk of the expenditure is under the control of the priests. And while we are taking upon ourselves these large outlays which, under home rule, would fall upon the Irish people themselves, we are relieving them of about a million and a half of their fair share of Imperial taxation. If we are not yet propaged to grant home rule to Ireland, it is certainly not for any pecuniary benefit we derive from having one Imperial purse. -Review.

A Chapter on Cats

"The domestic cat, if kindly treated, is full of trust and affection, just as, when subjected to harshness, she is sly, treacherous, selfish, spitoful, and stupid; but cats have far more intelligence than many peo-ple suppose; and well-fed exts are solden ple suppose; and well-fed cats are solden timeves, as petted cats are solden irritable and bad-tempered. I have known people starve cats, in order to make them god mousers, but that is a grand mistake; starved cats are not likely to mouse successfully. When they are so easer for food, they pounce upon their proy without due caution, and consequently less it. due caution, and consequently lose it. Neither is it true that a cat that is nursed Notiner is it true that a cat must is muse-and petted loses its useful qualities. I have seen a cat fast asleep on the hearthrug be-fere the fire, or snugly coiled on the lap of its indulgent mistress, fly like lightning at the sound of a mouse behind the wainscot-And the same out whose luxurious liabits And the same cat, whose luxurious habits wore proverbial, steadfastly eschewed the joys of the warmed and lighted room where the family were assembled, and tit-bits might be expected, and has been known of watch for hours on a cold stone floor, in solitude and darkness. The people who tell us that to pet cats is to spoil them are generally those who do not like them, and so excuse themselves from many a little act of charity towards poor Puss. Indeed, persons who are only accustomed to cats kept in their proper place, do not really know what a nice comfortable family cal is like! They have no idea how much intelligence she possesses, how feithful-in of carrion—the very idea of wich is hor-ribly disgusting; but that such is the enso the unendurable odor of the belchings do-monstrate.

Spice of all popular slanders—she is to mose who are good and kind to her; and how patient she is with little children, scareely over retaliating, even though teased to the last pitch of foline endurance l'—Christian World Magazine.

If thou art a lily and a rose of Christ, since thine abode must be amongst thorns, such and strive with a single heart for the welfare of others, lest by impatience and harsh judgment, or by hidden pride, thou thyself become a thorn.

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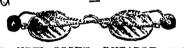
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Surces.-The Presbytery of Simcoe will meet at Barrie, en the first Tuesday of February, 1874, at 11

HAMILTON--At Hamilton, in the Central Church, on the find Tuesday of January, at 11 a.m.

ONTABIO-At Port Perry, on Tuesday, the 13th day of January, 874, at 11 o'clock, s.tn. Temestro.-In Knox Church, Toronto, en the lat Tuesday of Deceration, at 11 a.m., when Session Recerds will be salled for.

Concess. --- At Peterboro', on the third Tuesday of January, 1874, at 11 a.m.

Gentlen.-In Knox Church, Acton, on the 13th January, 1874, at 11 a.m.

PARES, -The Presbytery of Paris will meet in Ziah, Church, Brantford, on Tuesday, 9th Decom-ber, at two p.m. Concurs -At Peterboro, on the 3rd Tuesday of

January next at 11 a.m Curaman,—In Adelaide Street Church, Chatham on Tuesday, 20rd December, at 11 a m.

Breck.-At Paisley, on the last Tresday of Decerater, at 2 o'eleck p.m

KINGSTON.-Adjourned meeting in Navance on 200 December, at 7 p.m. Noxt meeting in Belle.

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