

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

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

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

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

British American Presbyterian.

Vol. 3.—No. 7.]

TORONTO, CANADA, FRIDAY MARCH 27, 1874

[Whole No. 112]

Contributors and Correspondents.

THE LATE DR. WILLIAM ANDERSON, GLASGOW.

Thirteen years ago Glasgow was favoured with the ministrations of a brilliant galaxy of preachers.—Caird, MacLeod, Arnot, Gillan, Gallan, Robertson, Buchanan, King, McDuff and Kerr; but of none of these were the citizens generally, no matter what religious denominations they belonged to, so proud than of Dr. Anderson, the redoubtable minister of the U. P. Church in St. John St., popularly known as "Daft Willie." It would, however, be a mistake to suppose that that sobriquet was designed to be depreciatory. On the contrary, it was a term of affection or endearment, used by the very persons who employed it most frequently all but idolized the man whom they so designated. Scotland is perhaps the best arena in the world for the raising of preachers. At least the highest premium is put upon pulpit ability in that country; for it required no Scottish party on the part of a Canadian visiting the land of his sires, to force upon his mind the conviction that eminent speakers obtained surer passport to influence and power than in any other country; and of public speakers, ministers took by far most largely in the eye of the people of Scotland. And as far as Scotland excels other countries in this respect, Glasgow excels every other place in Scotland. Excepting Gillilan, of Dundee, whose literary labours and eccentricities had been heard of on this side of the Atlantic, and Cairns of Berwick, who had already won for himself no mean place in the religious world as a scholar, critic and metaphysician, neither of whom I had the pleasure of hearing preach, although I heard both of them on the platform. Anderson was the most distinguished minister then in the U. P. Church. In answer to the inquiry what minister a stranger ought especially to hear while sojourning in Glasgow at that time, Anderson's name was sure to be mentioned among the first five. The church in which he ministered of itself repaid a visit to it. The walls were composed of round columns of limestone, about three feet apart, the intervals being filled up with glass, provided with green Venetian blinds for screening the worshippers from either glaring light or excessive heat. From the many anecdotes told of Dr. Anderson, and the reports current about his oddity, I expected indeed to hear strange statements and illustrations; but I was not prepared for the lucid though quaint exposition of truth which I heard—the shrewd observations on men and things, the biting sarcasm, the withering denunciations of vice, the scornful estimate of worldly pleasures and honors, followed in their turn pungent appeals to the consciences of his hearers; and all these uttered not, as I half expected, in broad Scotch, but in the most beautiful English—the speaker, moreover, seeming to clench every important remark with a pinch of snuff, the longer and more impassioned the sentiment spoken, the larger the pinch following. He was not the man to move the masses of his fellow country men, combining as he did the pathetic and the humorous, the grave, the pathetic, gay, severe argument and bantering nonsense and all the great social and political triumphs achieved during the last years, from West Indian emancipation down to the extinction of slavery in the United States of America, and not a little of his efficient advocacy. Indeed he may be said to have been a man of war from his birth up. He threw himself with characteristic energy into all the controversies of the day: Millenarism, Voluntaryism, the Free Question, Free Trade. But of all his performances in this role those which attracted by far the greatest attention, and which the memory in Glasgow is still strongly retained, were his lectures on Popery, in the City Hall. Considering the little influence Romanism has in Scotland it is surprising how great an interest masses in that country take in anything relating to the Pope. But Dr. Anderson's lectures must have had very strong effects, apart from the attractions with which they dealt, to have drawn four or five thousand people as often as they were given. I have heard a person who was present at these lectures, and one very eloquent to pronounce an opinion upon them, to say that the eloquence of these was so powerful that the vast multitude composing his audience was occasionally rendered almost frenzied. It was not that he played great intellectual attractions, or a full mastery of the facts relating to the subject merely; his powerful imagination portrayed the errors of popery in a light as if it were an emanation from Hell; and then the wrath of his eyes were curling down before him, while his logic hurled to pieces the arguments of his imaginary combatants, as with the sweep of a broad claymore. Many persons, doubtless, went to St. John Street Church expecting amusement, but sometimes got much more than they bargained for and returned with sadder and thoughtful minds. As he himself once said, "Many who came to scoff remained to pray." Beneath the oddities of his appearance and manner there lay a fund of excellent sense his penetration was as deep as a well; and although it was his eccentricities and headiness that were the cause of the most of us in Glasgow, stripped of them all he must have been famous as a preacher and thinker. His treatise on "Regeneration," and on the "Fiducial Honour of Zion," are remarkable books, and fully sustain the author's reputation as an eloquent thinker and writer. They are characterized by great boldness and originality as well as by lush and vigorous style, and are enriched by felicitous quotations from Scripture, and by the unfolding of an enlarged personal Christian experience. And if these works testify that Dr. Anderson did not belong to the common herd, but struck out a path for himself, his individuality and independence were even more marked in the pulpit and still more on the platform. Even the most trivial incidents were sometimes made to do good service in the hands of this odd genius. It is related of him that on one occasion as he approached the church door where a crowd was pressing in he heard some one remarking "Here comes daft Willie." Fancy the surprise which must have been created in the audience that morning when he closed a most eloquent and effective appeal to their consciences by taking a pinch of snuff and asking "What think ye o' daft Willie noo?" Gillilan in his Biography of Anderson relates how he took his revenge upon persons in the audience who protested against his statements by hussing. His manner was to take no notice of it at the time, but when he came to some triumphant point in his argument, to pause and in broad Scotch with an old-fashioned squel to cry out "Hiss noo if ye daur." There are numberless anecdotes current in Glasgow society about his sayings and doings, many of them dubious, apocryphal. Gillilan mentions two of the most common bearing upon his inveterate habit of snuffing, but only to discredit them. The one was, that on one occasion as he quoted the words, "My soul cleaveth unto the dust," he took a heavy pinch of snuff; and the other that repeating the phrase, "All is vanity," he illustrated it by discharging into his nostrils a tremendous pinch, adding, "this is also vanity." His biographer gives as authentic one which is well known in the city. A stranger staying at an inn near John St., asked on a Sunday morning of a servant, "Have you any crack preachers in Glasgow?" "What's your will?" rejoined the man, rubbing his head; "crack what sir?" "Oh crack preachers!" replied the stranger, "in a large city like this there must be some crack preacher or other." "I dinna ken what ye mean, sir, by crack preachers, but if ye want to hear a crack one, you have jist to step in yonder," pointing to the U. P. Church.—R. C. Montreal, March 7, 1874.

Mr. McTavish and Union.

DEAR SIR,—I am not acquainted with Mr. McTavish, of Woodstock, but from his effusions which have appeared in your columns, I have come to the conclusion that he is a man whose mental constitution is somewhat peculiar. He has evidently satisfied himself that the Church of Scotland is not true to the doctrine of Christ's Headship over his Church, or, in other words, that she practically denies it. That was the great Disruption cry of 1843. I was flattering myself that time and the absence of the Disruption excitement, had let men see, not the folly, but the injustice of that cry. I have been mistaken. Mr. McTavish and some more are shouting it as hotly in 1874 as others did in 1843.

I shall not attempt to reason with Mr. McTavish, because from what I have seen upon your productions I consider that would be vain. I shall endeavour, however, to put the matter in as clear a light and as simple a form as I can, so that your readers may judge whether the venerable Church of Scotland can justly be charged with denying what is so essentially a Christian doctrine.

You are well aware there is a form of speech much used by logicians, called a Syllogism. It is a most valuable instrument for detecting and laying bare the fallacy in a fallacious argument or statement. It consists, as you are aware, of three propositions, a Major, a Minor, and a Conclusion. Mr. McTavish supplies us with the Minor proposition of the Syllogism, which I shall use. It is a rule in logic that the Major proposition of the Syllogism must include the Minor. I shall myself supply the Major

proposition of my Syllogism, and it shall include Mr. McTavish's Minor. Mr. McTavish's Minor is "The Church of Scotland denies the Headship of Christ over His Church." My Major proposition is, "All, whether individuals or churches, who deny the Headship of Christ over His Church, are not Christians." No intelligent man, I think, not even Mr. McTavish, will doubt the soundness of that proposition.

Let me now complete my syllogism by putting these propositions together in their proper order and deducing from them their conclusion.

All, whether individuals or churches, who deny the Headship of Christ over His Church are not Christians. The Church of Scotland denies the Headship of Christ over His Church. Therefore, the Church of Scotland is not Christian.

I do not ask Mr. McTavish but I ask every intelligent reader of your paper is he prepared to accept that conclusion—the conclusion that the Church of Scotland is not a Christian church? If the conclusion cannot be accepted, and the soundness of the Major proposition cannot be doubted—then the fallacy of necessity rests in Mr. McTavish's proposition: "The Church of Scotland denies the Headship of Christ over His Church." I shall say no more on that point.

In Mr. McTavish's letter which appeared in your last issue, there occurs this remarkable sentence, "That church (the Church of Scotland) is in such a condition, that, while nominally holding the same doctrine, government and discipline as we (the Free Church) have, if the government (the State or Civil Government) would order it to deny the divinity of Jesus Christ or adopt the worship of the Virgin Mary, it is legally and morally bound to obey." According then to this statement of Mr. McTavish the Church of Scotland is legally bound to deny the divinity of Jesus Christ or to worship the Virgin Mary, wh. never she receives orders from the State to do so. That evidently agrees with the conclusion of my Syllogism and therefore Mr. McTavish accepts it.

Let me refer to the legal obligation binding the Church of Scotland to deny the divinity of Jesus Christ or to worship the Virgin Mary at the bidding of the Civil power. Such a legal obligation as that could only take its rise in some outrageous act of Civil Legislation which will never be enacted. But suppose the Government of Great Britain should pass an enactment commanding the Church of Scotland to deny the fundamental doctrine of her Christian faith, the divinity of Jesus Christ, and commanding her to transfer her worship from the only object of worship to the Virgin Mary, would she accept the command? Would she come under the obligation? If an answer is wanted to that question it will be found at the graves of Scotland's martyrs.

There is another obligation, a moral obligation, Mr. McTavish says, by which the Church of Scotland is bound to deny the divinity of Jesus Christ or to worship the Virgin Mary, as the State may bid her. I am afraid Mr. McTavish said that in his haste. He had not taken time sufficiently to consider the nature of a moral obligation. Moral obligations never bind us to do that which is wrong. I sincerely trust Mr. McTavish teaches sounder views of morality to the Free Church congregation of Woodstock. If not, I pity them.

Instead of dealing with such loose and random statements as these of Mr. McTavish, let me ask your readers to look into the true nature of the connection between the State and an established church. There they will find, I think, no ground for the charges that are brought against the Church of Scotland by such men as Mr. McTavish. I feel confident that every reader of your paper admits and believes, on the authority of God's word, that the Church and State are both institutions of divine appointment. If so they are both appointed for good. Such institutions, co-operating together and mutually aiding each other, can accomplish more good than when acting separately, and, if that were possible, independently of each other. If that be admitted, it must next be granted that a connection between Church and State is desirable. That connection can be, and in the case of the Church of Scotland, is maintained without encroachment by the one upon that which belongs legitimately and exclusively to the other. The Church of Scotland claims no jurisdiction or authority in matters that are purely civil and secular. These she says belongs not to her. Another power takes cognizance of them—the civil power. On the other hand, the State claims no authority over those things which belong exclusively to the Church. The State does not interfere with the doctrines, ordinances, form of worship, government or discipline of the Church. These, she says, belong not to me but to the Church. The connection between the two allows no such mandates as Mr. McTavish supposes.

I am afraid I have transgressed too much upon your space, and shall conclude by submitting two general principles that are recognized by the Church of Scotland and the State and upon which the connection between the two is based. They will enable your readers to understand the matter a little better than the loose and somewhat wild statements of Mr. McTavish. These principles are:—1st. The civil magistrate is entitled to know the opinions of the community of Christians to whom he imparts the benefit of an establishment. 2nd. The civil magistrate is entitled to take heed that the established church does her duty and that none of her regulations disturb the peace of her.

There are the two general principles that lie at the foundation of that connection that exists between the State and the Church of Scotland. Whether Mr. McTavish likes it or not the authority of the

State implied in the last part of the second principle applies to the Free Church and every other. Your readers have simply to look across the Atlantic ocean to see the necessity existing at present in some of the nations in Europe for that authority being observed and enforced.

Mr. McTavish and all who sympathize with him may calm their minds and quiet their fears about the Union at this time. The Church of Scotland in this country was quite willing for the sake of united action on the part of the Presbyterian Church, to forget the past, but I am much mistaken if she is not now beginning to realize the fact that she would not feel comfortable united to a body in which there is such a spirit.

I am, dear sir,
Yours truly,
JAMES HERRALD,
St. Andrew's Manse, Dundas,
March 11, 1874.

ANOTHER LETTER FROM INDIA.

We take the following extracts from a letter of the female missionaries of the Canada Presbyterian Church, lately sent to India. The letter is dated Allahabad, January, 8th 1874, and is addressed to the Rev. T. Lowry, Brantford:—

"You will be glad to know that we are still with Dr. and Mrs. Brodhead. We find them such thorough missionaries, so devoted to the work, and so faithful to all that makes a missionary's work so Christ-like. In company with Mr. B. (who is a Zenana teacher) we visited a few native houses. It seemed too bad that we could not speak to them. A great crowd came in to see us at the first house, that of a Hakim or native Doctor."

"We have begun study with a Munshi or Mohammedan Doctor. We are studying Hindustani in the Roman character. We read every day for an hour in the Gospel of John. We commenced on the 2nd of January, and to-morrow we begin the 4th chapter. Dr. Brodhead says he fancies we will have very little trouble with the pronunciation, though really one has to strain the throat to an ugly extent. It is very much like the language of the Canadian Indian, as far as we can judge, only more guttural; a great deal of *are* and *on* sounds in it. The Munshi charges 5 rupees, or \$2.50 per month. Dr. B. has sent to Calcutta for a Dictionary and Grammar. Such books are expensive. After we get a good start in Hindustani, we are to take Hindi, and then we will have two Munshis (and more books), because a Mohammedan Munshi will not teach Hindi, it would defile him."

"We are expected to take up house soon on our own account, as Mrs. B. is going home to America in the beginning of March."

"We think after two months we will be able to speak enough to get on by ourselves. We think we will be able to live much cheaper. All the American ladies are house-keeping, and they advise us to do so also."

Sabbath Schools.

Editor BRITISH AMERICAN PRESBYTERIAN

Sir,—At the risk of being thought both old fogy and irreligious, I cannot help expressing my sympathy with a great deal of what your correspondent the "Cobbler" said about Sabbath Schools. I will not for a moment deny that these have done and are doing a great deal of good, but the harm occasioned by them is not small. Many of the teachers are not fit for their work and take no pains to improve. In many cases they make no preparation for meeting their classes, and anything like intelligent instruction is therefore out of the question. In a vast number of cases I am convinced it would be far preferable for parents to keep their children at home and instruct them themselves. To do this, however, would be cried out against as showing a bad example, and not taking a due interest in the affairs of the church. It is quite true that the theory is not to supersede parental teaching but to supplement it. It is notorious, however, that very many parents feel themselves relieved from all care of the spiritual interests of their children, by the fact that they send them to the Sunday School. I am not opposed to Sabbath School teaching, but wherever it is at all possible I believe the parents ought to teach their children and teach them at home. I am quite sure that very many fathers could endorse to the letter the description given by "Cobbler" of the continued hurry of children to one thing or the other all the Sabbath, and the impossibility thereby of a father that is busy all the week having any opportunity even on the day of rest of spending some little time quietly with his children.

Yours truly,
A. B. C.

The Rev. David Mitchell, New York, who was called to be pastor of Calvin Church, St. John, N. B., has declined the call and remains in his present charge.

THE INTERCOLONIAL RAILROAD.

The following notes regarding the Intercolonial Railroad with which Mr. Hazlewood the engineer for the St. Lawrence District has very kindly furnished me, will—no doubt—be interesting to the readers of the PRESBYTERIAN.

A short distance west of the Engineers' house at the Tartigon river (Section 13), about 12 miles from Grand Metis, is a rock cutting nearly 2000 feet long, and in some parts 45 deep. A short distance east of it is an embankment 65 feet high, and nearly $\frac{1}{2}$ of a mile long. There are 8 tunnels in the whole section, all made to divert streams into new channels. The main one is near the house already referred to. It diverts the course of the Tartigon river through a rocky cliff, thereby saving the building of two bridges. The length is 454 feet, the height 18, and the width 20. Section 13 is the heaviest on the whole line. The highest embankment on the Intercolonial is at the "Big Gorge" in Metis. It is 80 feet high, and $\frac{1}{2}$ of a mile long, and containing 202,000 cubic yards of rock and earth. The heaviest grade on the whole line—58 feet to the mile—is in Metis. A short distance beyond the east end of Section 18 is the greatest height of the Intercolonial above high water at the Baie des Chaleurs—745 feet. In Metis there is a cutting termed the "Summit Cut," which is 4600 feet long, and 85 deep, 113,000 cubic yards of rock and earth were taken out of it. The railroad bridge over the Metis consists of 4 spans of 100 feet each, and contains about 28,000 cubic yards of masonry. In the centre it is 60 feet above the bottom of the river. Two steam drills were used on Section 18—the only place on the whole line where they were used.

The Riviere du Loup bridge is built on the "Howe Truss" principle, and consists of 8 spans of 100 feet each, with a roadway on the top. The depth of the Truss is 18 feet, and the height of the roadway above the bed of the river is 40 feet. It was designed by Mr. Sandford Fleming, lately Chief Engineer of the Intercolonial Railroad, and is supposed to be one of the strongest Howe Trusses at present in existence. The Riv. du Loup and Isle Verie (Green Island) bridges, and the one over the Missisquoi river in Nova Scotia, are the only wooden ones along the whole length of the Intercolonial Railroad. They were built before the Commissioners at length so far complied with the suggestion of the Chief Engineer to have them all made of iron.

The work is now so far advanced that there appears to be no hindrance to the cars being able to go down by midsummer to Ste Flavio about 6 miles from Metis. The latter will, no doubt, soon be a popular watering-place.

Metis, Quo.

FOREIGN MISSIONS.

Mr. Editor,—I am very glad to tell our people through you something that is very cheering.

Some time ago an anonymous letter, from a lady, was handed to one of our probationers in a church in which he had been preaching. One hundred dollars was enclosed, with the request that he should dispose of it for missionary purposes as might seem best to him. Last Friday evening I met him and he handed me forty dollars to help in procuring my outfit.

I feel very thankful to the giver of all good. I feel very much encouraged. This is surely a token for good. May He who alone can bless, bless her who has rendered such material assistance to, and given such a tangible token of her interest in, the spread of the gospel!

Yours very sincerely,
J. B. FRASER.
Knox College, Toronto, March 23, 1874.

The annual meeting of St. Andrew's congregation, Peterboro', was held on Wednesday of last week. The financial statement of the managers showed a revenue of \$1,841.88 for ordinary purposes, being somewhat in advance upon that reported a year ago. Expenditure, \$1,651.76, leaving balance on hand of \$190.08. Mr. Walter Deal was re-elected a manager, and Mr. Arthur Rutherford was elected in the room of Mr. James F. Dennistoun, who declined re-election. It was reported that considerable progress had been made with a subscription to pay off \$800 of the debt on the property of the church. A cohort vote of thanks was passed to Mr. Francis Bell, and to Mr. Joseph McLeod for their services last year, as organized and leaders of the choir, respectively. A committee was appointed to take up the collection of \$5000 for the new church building, which is to be commenced next spring. The attendance upon the services, late, was greatly increased in the past year.

The Pastor and People.

Wait and See.

When my boy, with eager questions,
Asking how, and where, and when,
Takes all my store of wisdom,
Asks for all, and offers none...

Beecher's Yale Lectures on Preaching.

A GOD IDEA.

In attempting to interpret to your people the knowledge of God, it is necessary first, that in the order of things, the divine nature should be unknowable before it be knowable...

You are to do in the pulpit for men what history has been doing in the thousand years that are passed. The great problem of evolution must be solved for them.

Teach men that God, great as He is, is their father, and they will be as anxious to know as much as it is possible to know of Him...

When one goes through one of the vast palaces of Europe, he wanders from room to room, from hall to hall, and apartment to apartment, until the foot is weary.

the mind wanders from room to room and apartment to apartment, not with weariness, but with an ever enlarging conception of the infiniteness and grandeur of the Almighty.

The manifestation of God in the Old Testament is the background for the fullest revelation of Jesus Christ in the New. It is said that in the fullness of time Christ came.

Young gentlemen, though the presentation of God be the central theme of your ministry, do not fritter a ray of power by a tripping use of the Divine name.

Seldom, and never except in your private study, stand at the God-contrace, and work out in your reaching after and knowledge of the Divine. You are called to construct the divine conception only for its uses.

The Organ.

As organs form in our days such an important element in the musical part of Christian worship, a few words on the probable date of their dedication to this sacred function may not be unwelcome.

Revivals.

It is fashionable among some respectable, steady-going Christians to look coldly at evangelistic services—to sneer at revivals.

OBJECTIONS TO REVIVALS ANSWERED.

It is sometimes said that to expect revivals prevent uniform effort. We answer that it is only so with those who are not well instructed.

But the excitement soon subsides, and then there is a reaction! True, the special excitement is only temporary. In the nature of the case it could not be otherwise.

But, is it not better to have conversions all the while? Certainly. Labour for them, and be not satisfied without them. And we admit that in an important sense that is a wrong state of things which needs a revival.

But, is not a periodical and special Divine influence on men for their conversion derogatory to God? It is not always present and ready to bless? Yes; but our sins may separate between Him and us.

But why not be content with a moderate growth, instead of great and rapid gatherings? Because it is not primitive—not after God's plan.

Excesses are pleaded as sufficient ground for being cautious as to revivals. We are sorry to admit that these have existed, and probably they will exist to a greater or less extent, as long as men are what they are.

It is generally rather to some of their incidental features that objection is made than to revivals themselves. It is unfair and unreasonable, however, to hold revivals accountable for the evils that sometimes attach to them.

Mr. Beecher—Orthodox or Heterodox?

In his third series of Yale lectures Mr. Beecher addresses himself to a more serious task than he has previously undertaken.

Mr. Beecher conceives of the Christian religion as above all else in life, and this conception lies at the root of his power as a preacher.

Bible Revision.

A correspondent of a contemporary writes:—"The scholars and theologians who are revising the authorised version of the Scriptures do not expect to get through their work in less than six years.

Protestant Mission in Formosa.

The only Protestant Mission at work in Formosa is the English Presbyterian. It commenced operations about eighty years ago, and has had great success.

A holy life is a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.

Prayer.

Remember that God is no curious or critical observer of the plain expressions that fall from his poor children when they are shut in their closets.

In Season.

Some years ago an interesting but godless young man was riding in the cars southward, an invalid in the rain search for health.

A Great Truth.

In vain do we seek to awaken in our churches zeal for missions as a separate thing. To be genuine, it must flow from love to Christ.

The Religious Situation in France.

In a word, the French Ultramontans do not yet perceive the position which they occupy. For this position they have to thank the ignorance and dread of change which govern the masses.

Dr. Guthrie's Method of Pulpit Preparation.

I used the simplest, plainest, most direct possible, employing the Saxon tongue—the mother tongue of my hearers.

Taught by such models, and encouraged in my resolutions by such authorities, I resolved to follow, though it should be a vast distance, these ancient masters of the art of preaching.

After my discourse was written, I spent hours in correcting it; hitherly always that purpose keeping a blank page on my manuscript opposite a written one, cutting out dry bits, giving paint to dull ones, making clear any obscurity, and narrative more graphic, throwing more pathos into appeals, and copying God in his works, adding the ornamental to the useful.

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$1.50 per year, in advance. POSTAGE, by mail, 10c per year, payable at the office of the publisher.

Address: C. BLACKETT ROBINSON, P.O. DRAWN 958 Publisher and Proprietor

HAMILTON AGENCY.

MR. JOHN GREIG. Bookeller and News Agent, No. 2 York Street, Hamilton, Ont.

British American Presbyterian.

FRIDAY, MARCH 27, 1874.

NOTES TO CORRESPONDENTS.

We are again compelled to hold over several letters among them one from Mr. McTavish, and another from Mr. Ure, of Guelph.

Parties to whom accounts are forwarded in this issue, will very much oblige by remitting without delay.

TOPICS OF THE WEEK.

Civil war still goes on in Spain with apparently very little decided success on either side.

The Local Legislature of Ontario was prorogued on Tuesday last with the usual ceremonial.

The famine in the East Indies always assumes more appalling dimensions.

The new English ministry is now complete and mostly re-elected.

The struggle between the Pope and Emperor rages as fiercely as ever.

The Ashantee war is over, and the troops are on their way home.

Arrangements are being made by the Dominion Government to put the work of conveying passengers and goods by the Dawson route, to Winnipeg, under the care of contractors with a subsidy for mails.

The most exciting matter of the past week, has been the continuance of burglaries and incendiarism.

The Crusade against the liquor traffic, for some time past carried on by the women of the States still proceeds and forms apparently the chief subject of discussion in many of the newspapers on the other side.

There is now no doubt about the death of Dr. Livingston as a telegram has been received from Aden, stating that the steamer Calcutta has passed that port with the body on board.

By reference to advertisement in another column it will be found that the foundation stone of the new buildings for Knox College will be laid next Thursday, 2nd April, at 3 o'clock.

The past week has been a season of sorrow among our neighbours. A good deal of this has, as in all such cases, been merely conventional, but far more than usual has been the sorrow over Charles Sumner.

The services in connection with the opening of a new church at Leeds, Q., took place on the 22nd inst., on which occasion Rev. Mr. Crombie of Smith's Falls, was present and preached.

KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

The last meeting of this society for the present Academic year was held in the divinity hall of Knox College on the evening of the 20th inst.

SUICIDO OF A SCHOOL BOY.

We can think of nothing sadder than the story of David White, a school boy in New York, who committed suicide on the 28th of January.

He was studious and outstripped boys older than himself. He had been recently promoted to a higher class, and at this point his troubles began.

Nothing can have a more injurious influence upon a spirited boy than to put him in a class so far in education that it is hopeless for him to try to struggle forward.

MODERATORSHIP OF ENGLISH PRESBYTERIAN CHURCH.

The many Canadian friends of the Rev. Donald Fraser, D.D., formerly of Montreal, now minister of Marylebone Presbyterian Church, London, will be glad to learn that he is to be nominated as Moderator of next Synod.

The Rev. Dr. Fraser was born in Inverness in 1826, his father being Provost of the Burgh. He was privately educated till he entered the University of Aberdeen, where he graduated M.A.

The Central Presbyterian Church, Hamilton, is advertising for a Precentor, and offers \$300 per year to a competent person.

THE PROPOSED UNION.

It is now certain that a majority of the Presbyteries, Sessions and congregations of the C. P. Church are favourable to the union as proposed.

There is a minority strongly opposed to the Basis. That minority is not inconsiderable, though it is hoped very few will go the length of separation in case of the Union being carried out.

It is unquestionably in the power of the majority to force the matter through. A art, however, from difficulties that arise from other quarters, the minority appeal to the right feeling of their brethren and ask them to pause before committing the Church to extreme measures.

We are sometimes told that the question is Union now and on the terms proposed, or permanent alienation. It seems incredible that such should be the alternative.

The question of the Headship has been sufficiently ventilated. In face of all that has been written there does not seem to be any sufficient reason for inserting a statement on that point in the Basis, apart from the presence of the Fourth article.

It is well to bear in mind that the Presbyterian Church of Canada, in connection with the Church of Scotland, claims to be a branch of the State Church, or at least a church of the State.

Another reason why the Fourth article in the Basis should be dropped is, that thus the Act of Independence, which has given so much offence, will be again consigned to the oblivion from which it has been raised for the last year, and all reference to the circumstances which produced it will be unnecessary.

DOMINION PARLIAMENT.

The Dominion Parliament met yesterday. Of course it is altogether a larger and more important Assembly than the Locals. We hope that the members will remember that the eyes of the community are upon them and that it is not at all a desirable thing for the people of any country to regard their representatives as either foolish in council or ungovernably in conduct.

In connection with the meeting of the Federal Parliament there is every likelihood of considerable stir if Louis Riel comes forward to claim his seat for Provocuer. It is generally understood that he will present himself among the other members and the question of how he is to be received is a difficult one.

In addition to the Riel business we are afraid the New Brunswick School Act is going to cause no end of trouble. All the Roman Catholics both Conservatives and Liberal are very resolute for a modification of the terms of Union so as to secure Separate Schools, not only for New Brunswick but for all other provinces at present in existence or to be erected by and by.

OBITUARY NOTICE.

Elliot G. Grieve, a very old and much respected resident of the Township of Westminster, has during the past week gone to his rest.

It is scarcely necessary to say that in Westminster as elsewhere, the early settlers had a very scanty supply of the means of grace. By and by catechists and preachers of different denominations came on with more or less regularity.

The rebellion of 1837 came round in due course, and as a matter to be expected, was considerably favored by the sturdy Reformers of Westminster. They were too intelligent and too independent to believe in the 'right divine' of kings or family compacts to govern us, and they acted accordingly in a way which universal public opinion now approves of.

To-day and To-morrow.

'Tis weary watching, wave by wave,
And yet the life heaves onward;

-Genral Massey

The Transit of Venus in 1874.

The year 1874 will be a very notable year in the history of science, for in it, on the 9th of December, will occur the phenomenon known to astronomers as the transit of Venus.

The phenomenon alluded to is the passage of the planet Venus between the earth and the sun, in such a position with regard to the earth's orbit, that Venus is seen to move like a round black spot over the sun's face.

The first occasion on which a transit of Venus was observed for this purpose was in 1761, the eminent astronomer, Dr. Halley, having recommended a method, and devised a plan of observation to be used after his death, as he knew he could not live until the occasion arose.

The observations of 1769 have formed the basis of nearly all the accepted facts of modern astronomy, so far as the computation of distance, &c., is concerned. On these data it is that we have all learned from our earliest years that the sun is distant from the earth more than ninety millions of miles;

The discovery of zodiac errors, under two severe processes by which modern research is conducted, has led to increased anxiety on the part of the scientific world to secure the most perfect accuracy in every detail connected with the next transit.

The transit of 1874 will be visible in the British Isles, as it will take place in the early morning hours of English time, between half-past one and half-past six.

The transit of 1682 will be visible in the British Isles. It will take place on the 5th of December when the entrance of Venus on the sun's disc will be observable.

To fully explain to our readers the phenomenon of the transit, and the calculations depending upon it, would require a treatise, and the frequent use of mathematical terms;

placed, or in another position relatively to what you occupy. The nearer the object may be, the greater the displacement; and the further it is, the less the effect of your own removal.

The points of chief importance in making observations in the transit are the moments of ingress and egress of the planet—that is, when its black shade first appears in contact with the luminary; again when the whole of the dark surface is fully projected;

At a meeting of the Astronomical Society, held on the 14th November last—Professor Cayley, F.R.S., in the chair—Sir George Riddell Airy, the Astronomer-Royal, stated that five stations had been selected for the important observations on the ingress and egress of the planet Venus upon the sun's limb in 1874.

In accordance with the suggestions of Mr. De la Rue, and Mr. Proctor, a photographic observation would be made in Northern India, for which purpose necessary instruments had been sent out. Regarding Marquesas Island, he had some years ago made representations to the French Government.

At the present time the students of the Naval College and some private individuals, among them Father Perry, were undergoing a complicated drill at Greenwich Observatory; for it was necessary that every one should have some knowledge of all that had to be done.

Lord Lindsay held, with the Astronomer-Royal, that the dry process would be advantageous. The other would expose a man to noxious vapour during four hours.

That we may not complain of the present, let us view God's hand in all events, and that we may not be afraid of the future, let us view all events in God's hand.—Of

The Taxation of Church Property.

The taxation of church property has recently become a topic of public discussion, and promises to be more than of passing interest and importance. We do not approach it with any decided opinions, and we hope that the public will not do so, for there are two sides to the question, and the advocates of taxation are armed with specious if not strong arguments.

That there is something worthy of consideration in this view of the case is not to be questioned, but the advocates of taxation, speaking on behalf of the State, have a case also. We cannot better show this than by giving an extreme illustration.

The Protestant mind can comprehend this. It can also look on and see the Catholics in this country piling up cathedrals, buying land for an advance, and thus taking it out of the reach of taxation, and absorbing capital by the million with steadily advancing accretions, and see that something is going on here very much like what has been going on in Europe for centuries, with disastrous results to State interests.

Let us, then, suppose a case. Suppose that those who have the care of the State, or those who have a lively and intelligent interest in State affairs, see that, in most of the towns of the United States, there are two church sittings provided for every one there is occupied, and that half of the property set aside to church use, and thus removed from taxation, is really devoted to the advancement of sectarian interests;

How far our supposed case is a representation of reality we leave our readers to judge. What we have said we have said by way of suggestion of the lines of argument for and against taxation. We give no opinion upon either side, but we would like to have the Christian world understand that if this question shall ever rise, in a practical form, there are weak points in its armor that must be mended before it can hope for a successful struggle.

It is not until we have passed through the furnace that we are made to know how much dust was in our composition.

are practically useless for that purpose, the State would have had nothing to say except to give it God-speed. The question whether or the church would be benefitted or harmed by the taxation of its property is an open one. It may be that such taxation of its property is an open one.

Hints on House-Cleaning.

A house-cleaning of the most thorough character at least once a year, is very essential, in a sanitary point of view, for the accumulated dust beneath the carpets and with which everything becomes time-interpenetrated, is not the innocent thing some consider it.

House-cleaning should commence at the top of the house and work downwards. In this case it may be undertaken by spells, with intervening rests.

After the floors are cleared, the walls and ceilings claim attention. If no special cleaning is needed, a brush of soft hair is the best to use on them to remove dust.

A very beautiful whitening for walls and ceilings may be made by slacking the best lime in hot water, covering up to keep in the steam, and straining the milk of lime through a fine sieve; add to a painful half a pound of common alum, two pounds of sugar, three pints of rice-flour made into a thin, well-boiled paste, and one pound of white glue, dissolved slowly over the fire.

Paint should be cleaned by using only a little water at a time and changing often; a soft flannel cloth or sponge is better than cotton or a brush; a piece of pine wood with a sharp point should be used for the corners.

Duties are often very difficult things to apprehend rightly. As everything is ultimately referred to duty, and as a great many things in this world are very dubious, it is manifest that duties are often very dubious likewise.

Duties.

Duties are often very difficult things to apprehend rightly. As everything is ultimately referred to duty, and as a great many things in this world are very dubious, it is manifest that duties are often very dubious likewise.

It is not until we have passed through the furnace that we are made to know how much dust was in our composition.

Presbyterian Ministers in Parliament.

The election of Rev. Professor Smyth as M.P. for the county of Londonderry has given rise to much discussion among Episcopalians. The principal ground of objection to Dr. Smyth is that being in "holy orders," and that of the "lower order" of clergy, it is contrary to the statute law of the country that he should be permitted to take his seat in Parliament.

"Of course I do not for one moment admit that Presbyterian clergymen are not in 'holy orders.' But that expression I mean, not that they have been endowed with any mysterious virtues at their ordination, but simply that they possess the qualifications which fit them to be the ministers of a Christian Church, and that they have been set apart by the recognized authorities of their Church for clerical duty."

The Pall Mall Gazette states that the question of the eligibility of a clergyman to be elected a Member of Parliament is likely to be raised in Ireland by petition—the case being that of the Rev. Professor Smyth, a Presbyterian minister who has been returned for the county of Derry.

A Great Error in Modern Education.

I am not indeed, supposing that there is any great danger, at least in this day, of over-education; the danger is on the other side. I will tell you, gentlemen, what has been the practical error of the last twenty years,—not to load the memory of the student with a mass of undigested knowledge, but to force upon him so much that he has rejected all. It has been the error of distracting and embobbling the mind by an unmeaning profusion of subjects; of supposing that a smattering in a dozen branches of study is not shallowness, when it really is, but enlarging, which it is not; of creating an acquaintance with learned names of things and persons, without the possession of clever duodecimo; of attendance on eloquent lectures, and membership with scientific institutions, and a sight of the experiments of a platform, and the specimens of a museum—that all this was not dissipation of mind, but progress. All things now are to be learned at once, or first one thing, then another; not well, but many badly. Learning is to be without exertion, without attention, without grounding, without advance, without finishing. There is to be nothing inward in it; and this, forsooth, is the wonder of the age. What the steam-engine does for matter, the printing-press is to do for mind; it is to not mechanically, and the population is to be passively, almost unconsciously, enlightened by the mere application and dissemination of volume. Whether it be the schoolboy, or the school-girl, or the youth of college, or the mechanic in the town, or the politician in the senate,—all have been the victims one way or other of this most pernicious and pernicious of delusions. Who has lifted up their voices in vain, in length, lest their own institutions should outshine and should disappear in the glare of the hour, they have been obliged, as they could with a good conscience, to stand, and make temporising concessions, which they could not but inwardly

Clothing. GOLDEN GRIFFIN. THE LARGEST CLOTHING HOUSE IN TORONTO.

Clothing. GOLDEN GRIFFIN. THE LARGEST CLOTHING HOUSE IN TORONTO.

China and Glassware. CHINA HALL. 71 King St. East, Toronto.

British American Presbyterian, AN ATTRACTIVE PAPER FOR 1874.

3,000 NEW SUBSCRIBERS WANTED! LIBERAL INDUCEMENTS.

PREMIUMS, PREMIUMS

GOOD PAY TO AGENTS IN EVERY CONGREGATION

CLUB RATES.

THE BRITISH AMERICAN PRESBYTERIAN has not yet reached a paying point, although it has been received with a good deal of favour, and if we may judge from frequent expressions of approval...

Desirous to aid our friends in extending the circulation of the BRITISH AMERICAN PRESBYTERIAN, as a means of increasing its usefulness, we offer the following inducements in the way of PREMIUMS and Club Rates...

PREMIUMS TO CONGREGATIONS.

- For 14 Subscribers and \$23 we will send a strongly-bound Pulpit Bible worth \$7.00. For 20 Subscribers and \$40 we will send a handsomely-bound Pulpit Bible, worth \$10.

BOOK PREMIUMS

- For 2 Subscribers and \$4 we will send a Book worth \$1, to be selected from Messrs. Campbell's Catalogue. For 4 Subscribers and \$8 we will send D'Aubigne's History of the Reformation.

SEWING MACHINES.

For 40 Subscribers and \$80 will furnish a Guelph Sewing Machine, worth \$20. For 70 Subscribers and \$140 will furnish a Wanzel Letter A. machine, worth \$85.

CASH COMMISSIONS.

Any one who prefers to receive money in payment for obtaining new subscribers, can learn our terms by writing to this office; and any person who wishes to engage in the work of soliciting subscriptions, is requested to address us, giving proper references.

SPECIMEN PAPER.

Persons wishing to obtain copies of the Presbyterian as specimens for their own information and for others, are requested to send in their names and P. O. address, and we will send the paper, postage paid.

CLUB RATES

To Clubs of 30, we shall furnish the paper at \$1.75, and to clubs of 40 and over, at \$2.00.

Official Announcements.

MEETINGS OF SYNODS.

Synod of Toronto, Canada, Presbyterian Church, at Gould street Presbyterian Church, on Tuesday, 21st March, 1874, at half-past seven o'clock P.M.

MEETINGS OF PRESBYTERIES.

PARIS.—In Dumfrices street Church, Paris, on Monday, 18th April, at 11 a.m. MONTREAL.—At Montreal, in Presbyterian College, on the first Wednesday of April, at ten o'clock forenoon.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalities Board and Sustentation Fund—James Croll, Montreal. Ministers', Widows' and Orphans' Fund—Archibald Ferguson, Montreal.

New Advertisements.

KNOX COLLEGE. THE Foundation Stone, OF THE NEW COLLEGE BUILDING, AT THE CRESCENT, SPADINA AVENUE, WILL (D.V.) BE LAID ON THURSDAY, 2nd APRIL, 1874.

The Moderator of the General Assembly will preside. A Historical statement will be given by Professor Cayen. The stone will be laid by Hon. John McMurich, Chairman of the Building Committee, and an Address by the Rev. Dr. Proudfoot, Chairman of the College Board.

In connection with the above a SOCIAL MEETING, Of the friends of the College, will be held on the same evening, at seven o'clock, in the NEW SCHOOL HOUSE OF KNOX CHURCH.

Tickets for the Social meeting 25 cents, may be obtained at the door, or at the book stores of Messrs. Willing & Williamson, and J. Bait, King street. A large attendance is requested.

INSOLVENT ACT OF 1869.

Canada. Province of Ontario. In the County Court of the County of York. The matter of JOHN CREALOCK, of Toronto, Debtor and Driver, an Insolvent.

INSOLVENT ACT OF 1869.

Canada. Province of Ontario. In the County Court of the County of York. The matter of JAMES HARLOWAY, of Toronto, Contractor and Builder, an Insolvent.

R. J. HUNTER & Co

WE KEEP ONLY GOOD SOUND GOODS. All orders receive our personal attention, and are executed PROMPTLY AND PROPERLY.

Shirts, Collars, Cuffs, Scarfs, Hosiery &c., &c., &c. Ready-Made Clothing R. J. HUNTER & Co., COR. CHURCH AND KING ST. TORONTO.

WANTED.

For the Central Presbyterian Church, Hamilton, A LEADER OF PSALMODY. One capable of conducting a Choir, in connection with an Organ.

AGENTS WANTED.

JUST OUT, a new and beautiful coloured MAP OF THE DOMINION, the largest, the latest, and the most comprehensive for the money yet published.

THE ALDINE. Subscriptions for the Aldine received by the Agent, W. N. FITTS, 50 King Street, East, or Drawer 858 P.O. TORONTO.

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

BUCKEYE BELL FOUNDRY. Established in 1837. Superior Bells of Copper and Tin, mounted with the best Rotary Mangle, for Churches, Schools, Fairs, Factories, Court Houses, Fire Alarms, Lower Cases, Gates, etc. Fully warranted.

La Creme de Chamois. No. 4. Price, 50 cents. Contains Alpine Horn, by Schirner. Prussian Eagle-March by Wolf. Sleep my Child, by Egghard. Cu ni, Amsman, by Ho x and Lu Harpe, by Jangman. 5 piano pieces, neatly bound (brandy) 50 cent.

La Creme de la Creme. No. 2. Price, 50 cents. The Girl of the Field, by Lange. The Hero, by Forboe; Slumber Song by Heller; Serenade by Liszt; In the Moonlight, by Royalind, and the Irish Galop by Mora. Six pieces for 50 cents.

Peters' Musical Monthly, No. 78 contains two new songs by Hays, one by Broese, one by Pratt, one by Danks, a Sacred Quartette by Thomas, a Fantasy, March, an easy Waltz and Schottisch, Polka, Mazurka and a Quickstep. In all \$2.00 worth of Music for 50 cents.

Old Bachelor's Waltz, Prevot, 35. "Twilight" Thought, Revelle, Kinkel, 35. "Those Eyes" Song, Kinkel, 30. March of the pilgrims, Mayland, 30. Where has Ida gone? Song and Chorus, Hays, 35. Dazzling, I shall ever love thee, C. & C. Danks, 50. Mother Goose's Quadrilles, Drossler, 50. I love you, my Love, Song and Chorus, Hays, 35. Hottly now the light of day, Hymn, Oliv, 35. Pet Hoolwa, Mack, 25. Lost and Cast Away, Hays, 50. Sonnet and Chorus, Kinkel, 40. Don't believe them, Darling, B. & C. Wellman, 49. Good Sweet Heart, Combs, 49. Call me your Darling again, C&H, 35. Go and learn a Trade, Song and Chorus, Hays, 35. Katie's sleeping Beauty, the Lindens, S. Hays, 50. In our Boat, Hays, 35. Little Sunshine, Song and Chorus, Hays, 50. Take this Letter to my Mother, S. & C. Hays, 50. Happy Thoughts, Schleich, Kinkel, 30. Norah is Dreaming of you, Song, Pratt, 30. The Flower of Kilgarn, R. & C. Stewart, 40. Get up and Dance, Comic Song, S. & C. Hays, 35. Fiddly Wedding, March, Hays, 35. Happy Thoughts, Felsch, Mack, 35. Tonal, Brindley, Pratt, 35. Pearl of America, Garpico, Kinkel, 35.

POST-PAID. J. J. Batace, 102 Broadway, New York.

Boots and Shoes.

R. MERRYFIELD. Boot and Shoe Maker, 100 YONGE STREET. A large and well assorted Stock always on hand.

ALEX. GEMMELL,

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

Engraving.

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

Groceries.

IF YOU WANT THE BEST AND CHEAPEST GREEN AND BLACK TEAS, Sold in Canada, call on or send your orders to the

VICTORIA TEA WAREHOUSE

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

LOWEST WHOLESALE PRICES

GREEN TEAS. No. 1 Hyson Twankay, 40c. 2 Fine Moyuso Young Hyson, 50c. 3 Superior, 60c. 4 Extra Fine, 70c. 5 Curlew, 80c. 6 Extra Curlew, 90c. 7 Fine Old Hyson, 100c. 8 Superior, 110c. 9 Extra Fine, 120c. 10 Finest, 130c. 11 Superior Gunpowder, 140c. 12 Extra Fine, 150c. 13 Extra Curlew, 160c. 14 Fine Imperial, 170c. 15 Superior, 180c. 16 Extra Mouque Imperial, 190c. 17 Very Superior, 200c. 18 Natural Japan, 210c. 19 Fine Cultivated Japan, 220c. 20 Superior, 230c. 21 Extra Fine, 240c. 22 Finest Imported, 250c. 23 Finest Scented Capors, for flowering, 260c. 24 Fine Orange Pekoe, 270c. 25 Finest, 280c.

BLACK AND MIXED TEAS.

26 Fine Breakfast Congo, 40c. 27 Superior, 50c. 28 Extra Rasofo, 60c. 29 Extra Fine, 70c. 30 Finest, 80c. Prince of Teas 90c. 31 Good Somekong 100c. 32 Superior, 110c. 33 Superior, 120c. 34 Extra, 130c. 35 Extra Fine, 140c. 36 Finest Assam, 150c. 37 Fine Oolong, 160c. 38 Superior, 170c. 39 K. Fine, 180c. 40 Finest Imported, 190c. 41 Fine Mandarin Mixture, 200c. 42 Superior, 210c. 43 Extra, 220c. 44 Fine, 230c. 45 Finest Imported, 240c. 46 Fine Houqua Curlew Mixture, 250c. 47 Superior, 260c. 48 Extra, 270c. 49 Choice, 280c. 50 Choice upon Choice, which has no equal 290c.

SOLUBLE COFFEES

M. L. also calls special attention to his far famed SOLUBLE COFFEES. Made in one minute without boiling, put up in 2, 10 and 20 lb. tins, at 25 and 50c. per lb. Guaranteed superior to all others.

EDWARD LAWSON, The Pioneer Tea Merchant of Toronto. Mothers, Mothers, Mothers, Don't fail to procure MRS. WINELOW'S SOOTHING SYRUP for all diseases incident to the period of teething in children. It relieves the child from pain, calms the nerves, regulates the bowels, and by giving relief and health to the child, gives