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TORONTO, CANADA, FRIDAY MARCH 27, 1874

[Whole No. 111

ontributors and Correspondents.

HE LATE DR. WILLIAM ANDER SON, GLASGOW.

Thirteen years ago Glasgo v was favoured ith the ministrations of a brilliant galaxy preachors,-Caird, MucLeod, Arnot, ail, Gillan, Robertson, Buchanan, King, Daff and Kerr; but of none of these ore the citizens generally, no matter what ligious denominations they belonged to, ore proud than of Dr. Anderson, the doubtable minister of the U. P. Church St. John St., popularly known as "Daft allie." It would, however, be a mistake suppose that that sobriquet was designto be depreciatory. On the contrary, it as a term of affection or endearment, at ast the very persons who employed it ost frequently all but idolized the man hom they so designated. Scotland is rhups the best arous in the world for the aining of preachers. At least the highest emium is put upon pulpit obility in that untry; for it required no Scottish parti ity on the part of a Canadin visiting the nd of his sires, to force upon his mind the nviction that eminent speakers obtained surer passport to influence and power an in any other country; and of public penkers, ministers took by far most largely the eye of the people of Scotland. And s far as Scotland excells other countries in is respect, Glasgow excells avery other lace in Scotland. Excepting Gilfillan, of bundee, whose literary labours and eccenricities had been heard of on this side of he Atlantic, and Cairns of Berwick, who and already won for himself no mean place atho religious world as a scholar, critic nd metaphysician, neither of whom I had ne pleasure of hearing proach, although I card both of them on the platform. Anerson was the most distinguished minister ien in the U. P. Church. In answer to he inquiry what ministers a stranger ought pecially to hear while sojourning in Glusow at that time, Anderson's name was sure be mentioned among the first five. The thurch in which he ministered of itself epaid a visit to it. The walls were composed of round columns of limestone, about hree feet apart, the intervals being filled p with glass, provided with green Veneian blinds for screening the worshippers rom either glaring light or excessive heat. from the many annecdotes told of Dr. nderson, and the reports current about his ddity, I expected indeed to hear strange tatements and illustrations: but I was not repared for the lucid though quaint expoition of truth which I heard—tho shrowd servatious on mon and things, the biting arcasm, the withering denunciations of ce, the scornful estimate of worldly leasures and honors, followed in their turn y pungent appeals to the consciences of s bearers; and all these uttered not, as I alf expected, in broad Scotch, but in the ost beautiful English—the speaker, morever, seeming to cleuch every important mark with a pinch of snuff, the longer and ore impassioned the sentiment spoken, e larger the pinch following. He was t the man to move the masses of his felcountry men, combining as he did the thetic and the humorous, the grave. thetic, gay, severe argument and bauternonscuse and all the great social and litical triumphs achieved during the last y years, from West Indian emancipation wn to the extinction of slavery in the ited States of America, and not a little nis efficient advocacy. Indeed he may aid to have been a man of war from his th up. He threw immself with characstic energy into all the controversies of day: Millenarinaism, Voluntaryism, the an Question, Fron Trade. But of all performances in this role those which cted by far the greatest attention, and hich the memory in Glasgow is still strougly rotained, wore his lectures ppery, in the City Hall. Considering little influence Romanism has in Scotit is surprizing how great an interest asses in that country take in anything ining to the Pope. But Dr. Anderlectures must have had very strong is, apart from the attractions with they dealt, to have drawn four pr housand people as often as they were ered. I have heard a person who was nt at these lectures, and one very etent to pronounce an opinion upon say that the eloquence of them was werful that the vast multitude comhis audience Aus occasionally, tourcomplete frenzy. It was not that played great intollectual attractivera full mastery of the facts relating subject morely: his powerful imaginportrayed the errors of popery in a light as fi it were an emanation from

it itself; and then the warmth of his

ny bore everything down before k,

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 thoughtrul minds. As he hinself once said, "Many who came to scoff remained to pray. ' Beneath the oddities of his appearance and manner there lay a fund of excellent sonse his penetration was as deep as a well; and although t was his eccentraties one heard most of in Ginsgow,-stripped of them all he must have been famous as a preacher and thinker. His treatise on "Regeneration," and on the "Frlial Honour of Zion," are remarkable books, and fully sustain the author's reputation as an eloquent thicker and writer. They are characterized by great boldness and originality as well as by hosh and vigorous style, and are enriched by felicitious 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 dast Willie." Funcy the surprise which must have been created in the audience that morning when he closed a most cloquent and effective appeal to their consciences by taking a pinch of shuff and asking "What think ye o' daft Willie noo ?" Gilfilian in his Biography of Anderson relates how he took his revenge upon persons in the audience who protested against his statements by hissing. 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 and oldritch squeal to cry out "Hiss noo if ye daur." There are numberless anerdotes current in Glasgow society about his sayings and doings, many of them de abtless, apocryphal. Gilfillan mentions two of the most common bearing unon his inveterate habit of anuffing, 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 repenting the phrace, "All is vanity," he illustrated it by discharging into his nostrils a tremendous pinch, adding, "this is also vanity." His biographor 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 Glas-"What's your will?" rejoined tho 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 crakit one, you have jist to step in yonder," pointing to the U. P. Church,—R. C.

Montreal, March 7, 1874.

Mr. McTavish and Union.

Letter Bustish American Presbythifian,

DEAR SIR,-I am not acquainted with Mr. McTavish, of Woodstook, 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 ory of 1848. 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 hetly in 1874 as others did in 1843.

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

You are well aware there is a form of speech much used by logicans, callen a Syllogiam. It is a most valuable instrument for detect og and laying bare the fallacy in a fallycous argument or statement. It ecusists, as you are aware, of three propositions, a Milor, a Minor, and a Conclusion. Mr. McTavish supplies us with the Minor Actions of the Minor and a Conclusion. proposition of the Syllogism, which I than use. It is a rule in legic that the Major proposition of the proporation of the Syllogism must include the M no.: I shall myself supply the Major

proposition of my Syllogism, and it shall State implied in the last part of the second | THE INTERCOLONIAL RAILROAD. include Mr McTavish's Minor. Mr. Me-Tavish's Minor is "The Church of Scotland denies the Hendship of Christ over His chinch." My Major proposition is. All, whether individuals or churches, who day the Headship of Christ over His church, are not Christians." No intelligent man, I think, not oven Mr. McTavish, will doubt the soundness of the 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 Hendship of Christ over His church are not Curistians. The Church of Scotland donies 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 doubtedthen 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

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 dony 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. Melavish ac-

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 use in some outrageons 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 Vir gm Mary, would she accept the command? Would she come under the obligation? I an answer is wanted to that question it will be found at the graves of Scotland's mar-

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 obliga tion. 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. Me-Tavish, 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, cooperating 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 The Church of in matters that are purely civil and secular These she says belongs not to her. An other power takes cognicance of them-the civil power. On the other hand, the State belong exclusively to the Church State does not interfere with the doctrines ordinances, form of worship, governmen or discipline of the Church. These, who says, belong not to me but to the Church. The connection between the two allows no such mandates as Mr. McTavish sup

I am afraid I have tresposed 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 ungistrate is pentiled to know the opinions of the com-inunity of Christians, to whom he imparts the hencit of an establishment. 2nd. The civil magistrate is cutilled to take bure that the established church does her duty and that none of her regulations disturb the passe peace. These are the two general principles that lie at the fundation of that sommetion that crists between the State and the Church of Szotland. Whether Mr.

principle applies to the Free Church and every other. Your readers have simply to look across the Atlantic ocean to see 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 tears 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 HRRALD. 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 Christlike. 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 Hindostani 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 chanter. 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 gutturnl; a great deal of are and on sounds in it. The Munshi charges 5 rupces, 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 Hindostani, we are to take Hindu, and then we will have two Munshis (and more books), because a Mohammedan Munshi will not teach Hindu, 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

Sabbath Schools.

Editor BRITISH AMPRICAN PRESERVERIAN

Sin,-At the risk of being thought both old fogey 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 preparat on for meeting their classes, and anything like intelligent in struction is therefore out of the question. In a vast number of cases I am convinced it would be far pref rable for paren s & keep their children thome and instruct them themselves. To do thus, however. would be cried out against as showing a bad example, and not taking a das 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, timt 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 Sunda School. I am not opposed to Sabbati School teaching, but wherever it is at al 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 burrs of differen 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 knowling some little time quietly with his children.

Touts truly, A. B. C.

The Roy, David Matchell, New York, who was called to be paster of Calvin Church. St. John, N. B., has declined the call, and intendance and a rio con in passents Mc Inviel likes it or not the authority of the I remains in his present charge.

The following notes regarding the Interactional Railroad with which Mr. Harles wood 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 i 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 chiff, thereby saving the building of two bridges. The length is 454 feet, the height 18, and the width 20. Section 18 is the heaviest on the whole line. The highest embarkment on the International is at the "Big Gorge" in Metis. It is 80 feet high, and a \ 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 cast end of Section 18 is the greatest height of the International above high water at the Baic des Chalcurs-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 28,00 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 need.

The Rieviore 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 Trass is 18 feet, and the height of the roadway above the bed of the river is 40 feet. It was do_ signed by Mr. Sandford Fleming, lately Chief Engineer of the Intercolonial Rail. road, and is supposed to be one of the strongest Howo Trusses at present in existonce. The R. du Loup and Isle Verte (Green Island) bridges, and the one over the Missiquash river in Nova Scotin, 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 he y 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 Motis. The latter will, no doubt, soon be a popular watering-place.

Metis, Que.

FOREIGN MISSIONS:

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

Some time ago an annonymous letter, from a lady, was handed to one of our probationers in a church in which he had been preaching. One hundred dollars was onclosed, with the request that he should dispose of it for missionary purposes as might seem best to him. Last Friday evening I met hun and he handedme 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 gosnel !

Yours very sincorely, J. B. FRASER. Knoz College, Toronto, March 23, 2874.

The annual meeting of St. Audrew'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, \$1,651.75, leaving balance on hand of \$190.08. Mr. Walter Beal was re-elected a manager, and Mr. Arthur Rutherford was elected in the room of Mr. James F. Dennistoun, who dirlined re-election. It was reported that considerable progress has been made with a subscription to pay off \$800 of the debt, on the property of the church. A cooled vote of thanks was passed to Mr. Fredrick Hell, and to Mr. J. sepinMcCloll and for their acrvices last year, as organist and leader of the minist, restrictively. A commettee was ap-numed to take superfect premises with the new nameds new income Schools below, it a increwed hi him th year.

The Lastor and Leople.

Wait and Sec.

When may boy, with unger questions, Assure how, and where, and when, Taxes all my store of wisdom, Asking your and over again. Questions off to which the answers (fire to others still the key. I have said, to teach him patiense, "Wait, my little boy, and soe."

And the words I tanchtfury darling Tanghtto me a lesson sweet; Once when all the world seemed darkened, And the storm about me beat, In the "children's room" I heard him, With a children's room" I heard him, To the baby brother's questions Saying wicely, "Watt and aco."

Like an an angel's tender chiding Came the darling's words to me, Though my Father's ways were hidden, Bidding me still wait and see. What are we but restless children, Ever asking what shall be? And the Father, in his wisdom, Gently bids us "Wait and see."

-Christian Treasurer

Beecher's Yale Lectures on Preaching.

A GOD IDFA.

In attempting to interpret to your people the knowledge of God, it is necessary first, that, in the order of things, the divine na-ture should be unknowable before it be know-able, and that it be known in order that it bo unknown, if you will allow such a seeming paradox. We must take known things, but they must be carried so high that they coase to remain within the range of hu-man knowledge and come into the realm of the imagination. The human mind longs for something to grasp by that part of itself which is most active. This is the of itself which is most active. This is the root of all idolatry. Idols are the rude attempts of men to present to themselves a superhuman power by use of materials most familiar to them. It the things known are formed into a divinity that stands on a level with man lumself, then he has an idel. If in framing one he forms only abstractions, he gets into the realm of mysticism as barren of power for good as idolatry it-self. In this manner the human mind operates in making a conception of God. It takes things that it knows and by thought accumulation and various means, irradiated by the imagination and aided by divine inspiration, it lifts them into a sphere above all human knowledge. Thus the resultant idea of God is exalted immeasurab ly above annual lite, passing '10 analogy with which we began, even as the gorgeous clouds surpass the vapor which rises from puddlos, pools and streams.

You are to do in the pulpit for men what history has ocen doing in the thousand years that are passed. The great problem of evolution must be solved for them. You are to be a providence to your people, and do for them what history has done for the race. The idea of God it seems to me has just begin to dryn. As seconce continues to unpack the universe and show its complexity, the conception of divinity grows more and more difficult. I do not believe, however, we write here. however, we are to have revelations that will slough off the old, but only to make the old more beautiful an complete, as branch after branch, and whorl after whorl on the after branch, and whorl after whorl on the pine tree complets its symetry. And the whole will y become so great that prophlets even to be even to be seen at all. I believe it is possible for people to be so impressed with a feeling of the greatness of God, that he is in the heavens and above the heavens, the Master of etermity the forth-mitter of all phenomena. nity, the forth-putter of all phenomena, as to be left practically without a God. He is so large to them, they cannot grasp him. He must be brought back to them by a presentation of his righteousness, his paternal government and his minute providences. Gentlemen, I would as soon die as live if I thought the network of meral law now being woven was to takeaway my belief in prayer and a personal providence. Take away that and you take everything away, leaving me a mere atom floating in space outside of divine sympathy.

Teach men that Ged. their father, and they will be as anxious to know as much as it is possible to know of him, for they will say, He is mine. If you tell most a man of whom all the world is talking, these mighty steps make the nations it all a, I am afraid of him. But it you say "I e is year father," then the more there is of him the better I am off, for he is min. It you leave him shivering so far below G d that his sun has no beams strong enough to reach them, they will die chillen and summerless. This was the God of the Greeks, as perfect and as cold as a marble statute, having no relation to life, and standing without throb or vision. The antithesis to such a divinity, you are to present him in paternal rule and personal sympachy with a capacity for moral suffernot the suflering that results from weakness, but that which belongs to love. This conception of God is developed only by the aid of the imagination, which is but another name for faith in divine things. We are in the habit of associating a kind of taint with the imagination because it is connected with the embellishment of art it is that which poetry deals in; it is the ornamentation or rhetorical cratory. But it has a far higher function. It is the su-persensuous reason. It is that power in man by which he takes hold of the unseen. As the anostle says-whoever wrote Hebrews, it wasn't Paul—I'll youch for that— "Faith is the evidence of things not seen." Such forms of imagination are a hindrance, but other forms are indispensable. indispensable in preaching the invisible. It is indispensable in presenting a divine being, the conception of whom it is to be carried up so as to transend human experience and knowledge.

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. So the nature of God opens up before one who looks at it through the imagination, and the mind wanders from room to room and apartment to hypartment, not with weariness, but with an ever enlarging conception of the infiniteness and grandour of the infiniteness and grandour of the fundighty. This comprehension of the fundighty. This comprehension of the fundighty. This comprehension of the fundighty. The old men who shook the weld were men of large self-conceit. Men who fill important parts in the world's progress, who are pivots on which the destiny turns, must be self-reliant; but nothing will bring such down sooner than a sense of God's greatness. When Joh was assailed by comforters—beaven help a man with comforters—beaven help a man with comforters—beated successfully against them; but whon God came into the controversy, and from out of the whirldwind spoke to him, Job said: "I have heard of thee with the heating of the ear; but now mine eye seeth thee: I abhor myself." Paul had the same experience. He was without the law once, but when the law came sin started up on every side, and he was death-struck with the view.

The manifestation of God in the Old Testament is the background for the fullest rovelation of Jesus Christ in the New. It is said that in the fullness of time Christ came. It is implied in the Scripture that not until the character of God had been sufficiently developed could the distinguishing qualities which Christ brought to light be fully appreciated. There is no parallel in the New Testament to the interpretations of the divine nature in the Old. Where in the New can we find such dramatic and soul-shaking revelations as these made to Moses, to the prophets, or to Job, the book of whose life is the grandest drama ever written? All that is said of God in tho Now Testament has its germ in the Old. Every man must really or virtually come to the New through the Old. The Messiah is the blossom of the old Hebrew God, but we want to see the stem on which the blossom grow. Many paronts are unwilling that their children should read the Old Testanent because it contains many rude and unpleasant things. But there are many unpleasant things about a child's life. We take it back into the nursery and do not show it off at these times. The sturdy old Cromwell wanted to be painted with the wart on his face; the Old Testament paints truly, and paints its heroes with warts on their faces. Don't despise the Old Testament. If you do, I pray you may be tried in the fire of persecution, for may be tried in the fire of persecution, for no man ever went through persecution without fleeing to the Old Testament for shelter. Mountains may not be the best to live upon, but they are the source of the streams that fertilize the valleys. The Old Testament Scriptures are the mountains of

Young gentlemen, though the presentation of God be the central thome of your ministry, do not fritter away power by a tripping use of the Divine name. I am not reverential, except through one or two faculties. But even I can't endure some theological familiarities with God's name. Ministers say, "God thought he would create a world, and God he created a world. Then God saw the world was wicked, and so God he thought he would send a flood, and so God he sent a flood." Arnold says some agentalk of God as if he were a neighbour around the corner. This is shocking to me, even to me. The Hobraws had a Name they never spoke. When they drew near that unpronounceable Name, it throw a shadow over them. This was not with them an ancestral superstition. The root of that feeling is in human nature. The most precious things are those you don't like to speak of. Deepest love is silent. Some angelic natures would sooner die than speak of that which it should be their glory to possess. Not from shame, but from this feeling we should liesitate to speak so freely the name of God. Many a man says "Gamm," and don't swear, while many a minister says "God," anddoes.

Seldom, and never except in your private study, stand at the God-centre, and work out in your reaching after and knowledge of the Divine. You are called to construct the divine conception only for its uses. While it may make you wiser and stronger in your study to stand, like the angel of the Apocalypse, in the sun, yet in your instruc-tion you are to come down to the people, and that you can do only on the human side. Don't think you are called to preach a sys-tsm of divinity. Don't try to do it. You don't know enough, nor does any one else. You can't tell all there is in the divine nature. Ministers often think they must balance one sermon on one side of a question by another on the other side-a mon on God's mercy by one on his justice; thus they build up sermon after sermon around the ribs of an imaginary system to seem to be careful about the system and proportion of truth for fear they will hurt God's feelings; us if they thought he cared more about your system than he does about souls. I think he cares more for that end of the church than he does for this though there is a difference of opinion on that subject. The end of preaching is not symmetery of truth, but the salvation of men. You are to serve out the elements divine so that even babes may be nourished into a true Christian manhood.

The Organ.

"As organs form in our days such an important element in the musical part of Christian worship, a few words on the prebable date of their dedication to this sacred function may not be unwelcome. It is generally said that they were introduced into church sorvices by Pope Vitalianus in the seventh century. But, on the other hand, mention is found of an organ which belonged to a church of nuns at Grado before the year 580. This instrument has even been minutely described as having been two feet long by six inches deep, and as possessing thirty pipes, acted upon by fifteen keys or slides. It is very doubtful if they were familiar to the Romans, although an epigram of Julian the Apostle alludes to them. It seems, however, to be tolerably authenticated that one was sent by Constantine in 766 as a present to Papin, a king of France. Improvements in their construction are altituited to Pope Bylvester, who died 1903."

Rovivals.

It is fushionable among some cospectable, steady-going Christians to look coldly at evangelistic services—to succe at revivale. We fear if the progress of the Gospel of Christ was left to depend upon their help the chariot-wheels would move slowly indeed. To strengthen the hands of those who are labouring in season and out of season, by ordinary as well as by extraordinary means, to stir up and quicken, to revive God's work in and out of the Church, we give an optione of Dr. Fish's views (an American divine) in his recently published "Handbook of Revivals":—

" OBJECTIONS TO REVITALS ANSWHRED

"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. It the minister will keep prominent the duty of uniform effort most of his people will respond to his views. And there is no question but that, as a rule, those ready to labour in revivals are just the persons engaged in steady work; while those who cry out 'Excitement' find it convenient, somehow, to be idlers in God's vineyard.

"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. And, further, there may be reaction. is there not in all special work of every kind? But does the paster, the politican, or the farmer decline special effort at special times from fear there will be reaction in the overworked brain or body? What folly to plead the law of reet against the law of special

"But, Is it not better to have conversions all the while! Certainly. Labour for thom, and be not satisfied without them. And we admit that in an important sonse that is a wrong state of things which needs a revival. Possibly the time will come when revivals will not be needed-when, as we might say, there will be a perpetual revival. But we are not to prescribe modes of operation to the Almighty; and if He chooses to water His Church by occasional showers rather than with the perpetual dew of His grace, and this more at one period and on oue continent than at other times and places, we should rejoice and be grateful for the rich effusions of His Spirit in any form and manner, and should endeavour to avail ourselves of these precious seasons for the conversion of sinners. We know that many good men have supposed, and still suppose, that the best way to promote religion is to go along uniformly, and gather in the ungodly gradually and without ex-citement; but however sound such reasoning may appear in the abstract, facts de-monstrate its futility. If the Church were far enough advanced in knowledge, and had stability of principle enough to keep awake such a course would do; but the Church is so little enlightened, and there are so many counteracting causes, that she will not go steadily to work without a special interest being awakened.

"But, Is not a periodical and special Divine influence on men for their conver-sion derogatory to God 1 Is He not always present and ready to bless' Yes; but on sins may soparate between Him and us And again, He may be as truly blessing the world in the edification of His people as by the direct conversion of sinuers. But not to insist on this here, let is be observed that this objection is easily seen to be superficial. On this principle there ought to be no intervals of drought or rain—no revolving cycles of change—but either continu-ous drenching rains or over-scorching suns. Instead of this, we see that while God is unchangeable in His purpose He is various in His methods. Revivals are in accordance with the analogy of nature, which has season of revivification and rapid growth, followed by seasons of zipening fruit and maturing strength. They are in harmony with the nature of man, who requires alternate seasons of activity and repose—of stirring labour and excitement on the one hand, and on the other of tran quil enjoyment and sober reflection-each in turn preparing the body and the mind for the other, and both in their due season imparting health and vigour to the system and conspiring to produce the largest possible results.

"But why not be content with a moderate growth, instead of great and rapid ingatherings? Because it is not primitive—not after God's plan. In the early Churches couversions were by the hundred and the thousand. The Word spread, not with that moderation insisted on by those who are always afraid of being charged with extravagance, but with the sweep and power of a Divine movement, and the agents were borne enward as on the wings of the wind, willing to be a laughing-stock to men—willing to hear an outcry from the world which they were turning upside down. But one sufficient answer is that this going on stead by '(i.e., slowly) leaves the great mass of men in their sins, and coolly consigns whole generations to holl! For death does not wait for our slow processes!

"Excesses are pleaded as sufficien, ground for being cantious 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. But is not a storm preferable to a parching drought? The economy of nature admits of the possibility of fearful terrents if it rain, brawling down the mountain sides, tearing up the meadows, and leaving sand instead of fertility on the plan. Why not, therefore object to re'n? Doubtless, on the whole, the atmospheric arrangement is a good one. Let us not, then, oppose revivals because occasionally the religious im-pulse rises above the usual level, and flows over the ordinary channels, and does some incidental mischief. Better have noisy animal excitement than that the sterile wastes of world iness should not be transformed into fruitful gardens of the Lord. The greatest possible evil is a deadly insensibility! When the house is on fire and the family asleop, better that they be awakened by violence than consumed—better rouse them even at the expense of insanity than

let them perish in the flames.

"We have thus alluded to some of the and perishen to revivals. No doubt man

it is generally rather to some of their ineidental features that objection is made than to revivals the noselves. It is unfair and unreasonable, however, to hold revivals accountable for the evits that sometimes attach to them. When Whitfield was seen preaching in Boston a meeting-house was so packed that the gallery was supposed to be giving way, and there was a panie in which several persons were trampled to death. Did the blane attach to the revival? Persons some times take cold in a revival. Is that the fault of the revival?

Mr. Beecher-Orthodox or Heterodox?

In his third sories of Yale lectures Mr. Beecher addresses himself to a more serious task than he has previously undertaken. Before this, he has been occupied with the methods of preaching; now he deals with its substance. The representation of God is the pivot on which all preaching turns. What is God to us? is the question for which the human race perpetually seeks to answer. Mr. Beecher takes great pleasure in describing himself as a semi-heretic; but we think that he exaggerates his thological vagaries. His summary of his belief, with which he opened his lectures, contains the traths which all evangelical Christians regard as essential; the lost condition of mon, the aim of the Gospel to build them up to perfect manhood, the atoning work of Christ, and the regenerating peace of the Spirit as the means, were all accorded their place.

Mr. Beecher conceives of the Christian religion as above all clso in life, and this conception lies at the root of his power as a preacher. He has learned the value of heart-theology, the only theology which appears to interest him. Other men work out their theology with more precise details than he does, or perhaps can. His present lectures show, however, a far greater depth and thoroughness of thinking than many anticipated from him.—N. Y. Methodist.

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. They are adopting as nearly as possible the arrangements which were in force when the last translation was made—that of the time of James I., which we now use. No public funds have been voted to them, but they expect to receive ample pecuniary compensation for their latours by solling the copyright of the new version. Already they have received one offer for a large amount. One of the most indefatigable of the translators is Dr. Ginsburg, who was formorly a Liverpool clergyman, but of late years has not done clerical duty. He is of German extraction, and is a very accomplished scholar. He has a most valuable library, containing some very rare and priceless Bibles. He lives not far from Ascot, and lately refused an offer which Mr. Walter, proprietor of the Times, made to him, to build him a house near Bearwood. Dr. Ginsburg's is, however, within driving distance of Bearwood, and also of the charming residence which Mr. Delane, editor of the Times, has at Ascot, and the literary gatherings which meet at Dr. Ginsburg's are exceedingly pleasant. The preliminary work of revising the Old Testament is done by this gentleman, and his work is then submitted to the other members of the "company." The harmony which has prevailed among them has been most admirable. There have, I believe, been few differences of opinion on points of criticism, and such as have arisen have in no way impared the good feeling which has been maintained from the beginning of this enterprise, and which there is every reason to hope will continue to the end."

Protestant Mission in Formosa.

The only Protestant Mission at work in Formosa is the English Presbyterian. Is commenced operations about eighty years ago, and has had great success. Its contral or residentiary stations are at Takow, Taiwanfoo, and Tameny. The Tamsuy Branch was established only last year, and I will make no further remark about it, as I do not include Tamsuy business in this report. As regards the Takow and Tai-wanfoo branches, with their various out-state as taken together. I give the following statistics from a paper kindly furnished me: -Membership at beginning of 1872, 558; adults baptised during the 1872, 258; children, 27, membership at the beginning of 1878, 784 Average regular attendance at Lord's day service, 1980. Much attention has been given to the aberigines—that is, the tame aborigmes, who are under the Chinese Government Considerably more than half of the converts are from their villages. There is also a considerable Roman Catholic Mission, conducted by Spanish Dominican clergymen. When at Takow I often see the chief of the mission, but I have not asked the number of people under their care. In the Southern or Takow part of the district, where the work has been more among the Chinese than it has been further north, there were some troubles between the converts and others and cases of real or supposed persecution, but I must not here attempt to detail or discuss them. For some time past things have been quite in this respect, so far as I know. In August last the then Fungshan Magistrate issued a vigorous notification, in which he professed equal benevolence and justice towards Christians and non-Christians, and enjoined both parties to live in harmony. Much medical work is done by and in connection with the Presbyterian Mission at the ports in the country.— (From the Report of Acting-Counsel Gregory at Taiuan.

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

Selfish men may possess the earth; it is the meek alone who inherit it from the Heavenly Father free from all defilements and perplexities of unrighteousness.—Wool-

Prayer.

Remember that God is 'no ourious or critical observer of the plain expressions that fall from his poor children when they are shut in their closets. It is not a flow of words, or studied notions, seraphic 62 pressions, or clogant phrases in prayer which take the car or delight the heart of God, or open the gate of glory, or bring down the best of blossings upon the soul but faith, uprightness, holiness, heavenlyness, spirituality, and brokemiess of heart —these are the things of the saved man's experience that nuckes a conquest upon God and turn most to the soul's account.

In Seeson.

Some years ago an interesting but godless young man was riding in the cars southward, an invalid in the vain south for health. A Christian man scated near by became interested in him, and on learing the cars ventured to place in his hand either a tract of a blank leaf on which were the words, "Are you a Christian?" How casual, how trifling, the coincidence of two travellers thus coming near together without speaking, and no attempt at a religious impulse possible except those four words written on a leaf! And yot that little agency won that soul to Christ, as was discovered, through a published inquiry scass months after from the grateful friends of the dead invalid, for the faithful man who "shot a blow at a venture."

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. It is when a sense of personal communion with the Son of God is hignest that we should be most fit for missionary work, either to go ourselves or to stir up others. If we allow it to become a business of dollars and cents, we shall see no results. "Find preachers of D. Brainerd's spirit," said John Wesley, "and nething can stand before them; but without thus, what can gold or silver do?" Let gushing affection to the Loril Josus Christ become the ruling passion, and it commencates the thrill of evangelical zeal to every member of the electric chain.—Dr. Alexandor.

The Religious Situation in France.

"In a word, the French Ultramoutage 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; they have also is thank the protection accorded to them by the State to the exclusion of the Oil Catholics, with the possession of all the churches and the revenues. In all thes reasons there is not one which relates & conscience, and what is properly religion, so that anyone would be justified in saying the Roman religion is not a religion which lns any religious cause of existence. Is at a religion reduced to that stage of decays religion condemned? It has done well a organise for long years a system of cra-ignorance and unbecde stupidity among adherents. It has done well to maintain this even to this day by protesting against primacy and compulsory instruction. It has done well to move heaven and earth raise again the fallen thrones on which a depended for political, religious, and pecaiary heip. It has done well to preach place of Christ the Saviour the necessity political deliverers and warriers. It is done well to draw upon the purses of t faithful by a system of religious tariff, paid dispensations and masses for the ele nal repose of souls. But notwithstanding all these things, civilisation will be a enemy too strong for it. The light was penetrate through the clefts of these walks and will end by making visible to car of the mysterious notingness in which it is concealed."-Contemporary Review.

Dr. Guthrie's Method of Pulpit Preparation.

I used the simplest, plainest terms, avoiding anything vulgar, but always, when possible, employing the Saxon ton questions the style of the addresses which tained and inspired prophets delivered to the people of Israel, and saw how, different first dry disquisitions or a naked statem in dry disquisitions or a naked statem in truths, they abounded in metaphors figure and diustrations. I turned to the compound that He who knew what was a man what could best illuminate a sabiation win the attention, and move the here used parables or illustrations, store some parisons, drawn from the scene of national dimiliar life, to a large extent in Hetenchings, in regard to which a wemantype of the masses—said, "The paris of the Bible I like best are the 'hkes."

Taught by such models, and encourage in my resolutions by such author ties, resolved to follow, though it should be a vast distance, these ancient masters the art of preaching; being all the mer ready to do so as it would be in harrer with the natural tune and bias of my of mind. I was careful to observe by the few of my hearers, and also by the account is more intelligent of my Sunday class gife of my discourses, the style and character those parts which have made the deere impression that I might cultivate it.

After my discourse was written, I speliours in correcting it; latterly always is that purpose keeping a blank page on manuscript opposite a written one, cuttion out dry bits, giving p intite dull ones, making clear any obscurity, and narrative parmore graphic, throwing more pathes appeals, and copying God in his works landing the ornamental to the useful. It longer I have lived and composed, I have lived and composed. I have lived and composed, I have lived and composed in his lecture. "Paintings," that God does not give an lence to men but as the reward of labor.

From his Autobiography.

Our Joung Loths.

Tot.

Little Tot ? Softest may ber far is; Tell you what She's the prett est but; In the lot.

I've hunted everywhere Low and high; For you see I've lost her, And she'll civ When she tries to find me By-and-by,

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There's a ribbon round her neck. Dainty blue; If you call her coftly She will mow. I'm so sad I den't know

I shouldn't think she would Haye left me so; Just as she'd begun to Play and grow. If you ever find her Lot use know

What to do.

Bad Books.

Bad books are to be shunned even more carefully than bad company. You may pass an hour with a bad person without receiving injury, out you cannot spend an hour in reading a bad book without injury. The celebrated John Ryland said, "It is perifous to read an impure book; you will nover get it out of your faculties till you are dead. My imagination was tainted young. and I shall never get rid of the taint till I get to heaven."

Seventy Pairs of Hands.

The variety and number of needles made in these days are wonderful; the surgeon, harness-maker, book-binder, felt-worker. saddler, Llover, embroiderer and house wife, each wanting, needles of all shapes, and sizes, and lengths. And when you think that each needle has to passithrough seventy pairs of hands before it is finished and ready for use, you see what pains is taken to reach excellence in a very small thing.

Seventy pairs of hands to make a needle and each pair necessary to make the needle perfect. If only one pair refused to do their part tife whole would be a failure-

not a needle would be right.

You see it is painstaking in little things and in small parts which leads to excellence and success. We are upt to slight bits of work, thinking it is no matter, and of no account. But it is not so. The details of the lattice of th n plan must be faithfully carried out in order to make the plan a success. If the parts of a work are all well done, the whole will be complete, and only then.

The Stinging Ring.

Two brothers went out to seek their fortunes. When they went to say good-bye to their father, he gave each of them a ring and said, "Wear this, and whenever you are entering into danger, the ring will sting you; but if you neglect the warning, the sting will grow dull in time and leave off

sting will grow dult in time and leave on stuging."

The brothers went on their way along the dusty high-road. Presently the elder brother cried, "Look at that beautiful meadow, with long grass and patches of cowslips, and wild byacinths too; we will rest there." They were getting over a style into the field, when the younger brother said, "Stop. my ring stings me. "So does mue," said the elder brother, "but I must and will have some coversities."

So on he walked into the middle of the field, picking the flowers as he went, and gathering so large a nosegay that his brother almost wished that he had ventured to the flow that a state of the rest is followed by the field plants eyes turned upward.

get over the stile," when, suddenly, in the act of chmbing over, he felt his ring sting him sharply again, and, looking round, he saw a long adder winding its way steathily through the long grass close by nun. He drew back, and shouted to his brother. "Here's a snake coming your way. "That cannot be," said the other still picking the flowers, with his back turned to the snake. "for my ring scaree"; stings at all, and I must have a few of these wild hyacinths."

Before he had well uttored these words, the snake had cropt close up to hun, and it sprang at him and bit him on the leg. Then the poor boy fell to the ground, crying, "Ah! low I wish I had done as the ring told me."

I believe the boy was cured, and did not die of the bite. But he was very ill for a long time, and as long as he lived, he never

afterwards disobeyed the Stinging Ring.
The ring is Conscience, which warns us
when we do wrong. Do you know what
conscience is? I will tell you.

out we can understand what it means, and we call it Conscience

God has g v meach one of its a conscience. waru us against doing wrong. If we negleet its warning, and stray, in spite of t, from the path of duty, the sting of conscience becomes blunted, and we do not feel it; and whou ever comes upon us we are taken by surprise .- Parables for Chil-

We mount to heaven mostly on the rains of our cherished soltemes, finding our failures were successes.—Alcott.

Three Bad Bargains.

Once a Subbath-school teacher remarked that he who buys the truth mikes a good bergain, and inquired if any se tolar recollected an instance in Scripture of a bad bargain. "I do," reptice a boy, ; "Essu made a bad bargain when he sold his birthright for a messiof pottage." A second said, 'Judamado a bad bargain when he sold his Lord for thirty pieces of silver." A third boy observed, "Our Lord tells us that he makes a bad bargain, who to gain the whole world, loses his own soul."

The Pruning Knife.

The paster led the meeting that night as usual, and the Scripture which he read was usual, and the scripture which he read was the fift, enth chapter of the Gospel of John, beginning: "I am the true vine and my l'ather is the husbandman. Every brauch in me that beareth not fruit he takethaway: and every branch that beauth fruit he purgeth it, that it may bring forth more fruit.

"Purgeth," said the paster, pausing at the end of the second verse to repeat that word, in order to call special attention to it. to explain its meaning, and to emphasize the important and beautiful lesson of the vhole verse; "that means praneth. We all know what pruning is. The husbandman, or as we more commonly call him, the gardener, goes out into his orchard and finds a pear tree with dead or barren branches on it, or with suckers growing out near the root which do no good and take away so much life from the tree above. So with his sharp pruning-knite he cuts off those idle, hindering shoots and twigs, and the tree, as if relieved of a burden, starst up into new life and a greater fruitfulness than before."

"Yes," said en old man who had occupied a front seat, rising slowly to his feet when the paster had finished, and the meeting had been fairly opened, "be pren-eth it, 'that it may bring forth more fruit."

The old man was a stranger to most of those present. His hair was gray, his forta was bent, his voice was thin and tremulous but his first tones fell on the cars of the as-sembly with singular clearness ann solemnity, and many leaned forward that they i might hear distinctly what so venerable a

prophet had to say.
"Yes, he pruneth it, 'that it may bring forth more fruit.' I know what that means. That's just my business, to prune fruit trees -pears, apples, peaches, quinces, and the like. Do you see that knife?" and he took from his pocket his pruning knife, opened it with a snap which resounded through the silont room, and turning part way round. held it up so that all could see. An ugly looking weapon it was, with its hooked point, its glittering blade, and its massive handle.

"Many a year." continued he, "I've carnormany tunshed in bits, in order to make a complete and beautiful whole.

Always be sure that all the small and common work which you have to do is thoroughly done. It is faithfulness in little thurs which makes you reliable in most things.

joined to the true vine until I was seventy six. And if I was, yet all those forty-eight years I was a poor, fruidess, worthless, branch. It was a wonder God didn't ent me off altegether. But in his mercy he spared me. And and pruned me." And just a year ago he came

Here the old man's voice for a moment failed him, and a glistening tear fell upon his breast, but he went on :

"I had a daughter. She was the child of my old age. She was all that was left to me. Beautiful, learned, Christ-like as ever a daughter was, was it strange that I loved her and leaned upon her? But I forgot that he who love to sor or daughter more than Christ is not worthy of him. A year ago she died. It was the cut of a knote indeed. I thought it would take my beart out. It was God's pruning knife! I see it now. The would is healing, but -I would

those that could see ais face felt that some, After waiting two or three minutes, the at least, of the truits of the Spirit, even younger brother said to himself, "There love, jey and peace, he was beering in seems to be no danger. I think I will just ab under measure.—Edward abbott.

What Parents Want of Schools.

One of our most distinguished teachers says that in the cases of two thousand or more boys who have passed under his care, no parent has ever tergiven him if he said, "Your hoy is not quick or bright but he is thoroughly pure, and true, and good. They did not forgive him for saying so, because they took it for granted that the goodness could be attained in an hair or so; but the brightness or quickness seemed of much larger importance. On the other hand, if the teacher said, "Your boy learns every lesson, and recites it well; he is at the head of his class, and will take any place he chooses at any school," nme pai ents, he says, out of ten are satisfied though he should have to add, "I wish I was as sure that he was honest, pure, and unselfish. But in the truth, the other boys do not like whenever we are doing wrong there is something within us that makes us uneasy, as though we acrestung. We cannot hear it with our curs, or see it with our cyes, but we can understand what it was a few and in time." "Will come sight " or if the him; and I am afraid there is somothing when I was a boy. That will come all right in time." "Will come right," as if that were the one line of hie which took care of itself, which accided no training; the truth being that this is the only thing which 10quires etern to for its correction, if the work of it in him not been eagerly and careful , and with prayer, wrought through.

-Old and New.

> Ministers would overrate their labors if they did not think it worth while to be born and spond ton thousand years in labor and contempt, to recover one soul.—Rev. John Newton.

High Railway Points.

The altitude of the highest point in the world where railways are now in operation is at Apizaco, on the Vera Cruz and Mexico railway, 7,478 feet above the level of the sea. The next highest is on the Central Pacific, in the Nevada range, 7,111 feet above the level of the sea. The third is at Arequipa, an important city in Peru, 7,000 feet above the level of the sea, and, under the Peruvian railway system, the work is to be continued, and is expected to reach double that altitude. It sets out, upon ar ascent, to pass to the west of the Eastern Cordilleras, and puts itself thus in connection with the famous lake of Titicaca and the entire Andine Boliva, also with the great historic realm of the Incas, the acient capital of Cuzeo, and must reach a point at the breath-taking height of 14,000 feet above the level of the sca-less than 4,000 feet lower than the crater of Popocatepetl. and over 6,000 feet higher than the city of Mexico. The inspirations of our Peruvian neighbors are shown by these vast undertakings to be as grand as the traditional empire of their Ineas, and as lofty as the sublime heights of their magnificent Cor-diloras. - Sciected.

A Storm in the Teacup.

A short time since we called attention to a "beery" debate between the admirers of Bohn and Bass. Whother students while drinking in knowledge find alcohol an indispensable aid to digestion we are not pre-pared to say; but that they have set there backs against toototalism is evident. Perhap this may be accounted for from the fact that they have much yet to learn. The directors of the Scotch Temperance League in the hope of bringing the students of Glasgow University to a decision on this point, undertook to give them a lesson on the subject of temperance. To this end they were invited to a tea meeting in the Albert Hall a few evenings since. The invitation were largely responded to, and the mooting was a decided success as far as the disposal of buns and tea was concerned. The students could swallow tea, but teetoance speeches commenced either the tea, the words of the speakers, or a thirst for excitement overcame them. They, or a section, of them, became so uprogrious as to render the election scenes huld gatherings. The Rev. Dr. Wallace was just about successful in restoring order as Professor Blackto is when he assembles his Greek After informing the ungrateful guests that their conduct was worse than anything he had ever seen at the roughest meeting in that city, he donned his hat and retired in disgust. The excitement heightened. Abuse and insults—if these could be termed such—they could stand; but temtheir tea and buns, and now they were pre-pared to show fight. Dr. Wallace compar-ing their to roughs was soon found to be too mild an opithet, for a returned medical missionary was constrained to take a more serious view of the situation. He had, backward pear or plum the stood right there before him, and his hand already grasped the doomed hough.

"I know too," he continued, "what it is to be pruned by the Heavenly Husbandman. The days of my years have been threescore years and ten, and seven more besides, and though I joined the Caurch when I was twenty affair him the words of advice, and the upshot of the affair was that the students were turned into the street. And so ended well named. Besides, his body is nearly the "temperance" meeting.—Weekly mixed, he said, with the lowest classes of "temperance" (Lug.) Review.

It is with feelings of the deepest sorrow that we have to announce the death of the a tune. Roy. William McClure, senior pastor of the First Presbyteman Church, Londonderry, which occurred at his residence on Sabbath which occurred at his residence on Shobath evening. The last time he appeared in public was on the 5th inst., at a meeting of the City Mission. On the next day the symptoms of a dangerous illness presented themselves. From these he somewhat re-covered, but on Feday week had a relapse, and as aheady stated he entered his reston Sabbath evening. William McCline was the son of a merchant of Belfast. It was his father s intention that he should blow mercantile pursuits, and to prepare him for this he placed him in the collegiate depart-ment of the Beliast Institution. Having resolved to enter the ministry, in 1819, be-fore entering college for the third session, he was taken under the care of the Presby tery of Ballymena, and after a course of theology under Dr. Hanna, was licensed to preach the Gospel in February 1823. In 1825 he was ordained to the junior pastor ate of the First Presbyterian Church, Londonderry. By the death of the Rev. George Hay, in 1837, Mr. McClure became senior minister, and had in succession as colleagues, Rev. Henry Wallace, now Professor Wallace, of Belfast; Rev. Dr. Smyth, now Protessor of Theology in Mageo College, and M.P. for the county of Londonderry; and the Rev. A. C. Murphy, now sole pastor. In 1834 he was chosen Moderator of of the Synod of Ulster, and in 1817 was unanimously chosen to the Moderatorship of the General Assembly. In 1846, when the Colomal Mission was established, Mr. McClure was appointed convener, and m 1858, owing to the death of the Rev. Richard Dill, he was appointed a trustee of Mageo College, and next to the interests of of his congregation and of the Colonial Mis sion the affairs of the College engaged most of his thoughts. In 1869 he resigned the senior pastorate; but with the exception o the regular pulpit supply he attended to the other pasteral duties. Mr. McClure, as might be imagined, had little time for literary pursuits, and beyond the part he tool in preparing "Presbyterianism Defended, and the "Plea for Presbyterianism," whis were called ferth by a series of "Sormons on the Church," by the Rov. A. Boyd, new Dean of Exeter, Mr. McClure published nothing beyond pamphlets, addresses, and sormons. In the demise of one who for so many years has been associated with every

Value of Art and Training.

An Indian worker in gold, or a Scaudinavian worker in Iron, or an old French worker in thread, could produce, indeed, ben titul designs out of nothing but groups of knots and spirals; but you, when you are rightly educated, may render your knots and spirals infinitely more interesting by making them suggestive of natural forms, and rich in the elements of true knowledge. You know, for instance, the settern which for centuries has been the basis of ornament in Indian slawls—the bulging leaf ended in a spiral. The Indian produces beautiful designs with pothing but that spiral. You cannot better his powers of design, but you may make them more civil and useful by adding knowledge of nature to invention. Suppose you learn to draw rightly, and, therefore, to know correctly the spirals of springing forms-not that you may give ugly names to all the species of them—but that you may under-stand the gree and vitality of every hour of their existence. Suppose you have sense and cleaverness enough to translate the easontial character of this beauty into forms expressible by simple lines—therefore expressible by thread—you might then have series of fern patterns which would coch contain points of distinctive interest and beauty and of scientific truth, and yet be variable by finey, with quite as much easo as the meaningless Indian one.—Ruskin.

Dissipation and the Death-rate-

We live longer than our forefathers did and we also begin to know very cle.. ly the reasons why. We investigate and analyse, and every year arrive at more definite conclusions. Some interesting investigations have been made lately in France by Dr. Bertillion on the death-rate at different ages, under the various conditions of lifenamely, (1) of very poor living, as in Finis-terre; (2) of good living along with dissipation, as in Paris; and (8) of good living without dissipation, as in the Department of the Aube. The result shows that dissipation in the young from ten to twenty is more fatal than misery and want, and at other ages is fatal to an equal degree. They also show that both poor living and plenty, along with dissipation, are ve y fatal at all ages, compared with a regular life and plenty of food. The teath-rate in the theorem, was sound to stond thus in thousand was found to stand thus :-

Ago	Poor-living	Dissipation	Well-living.
5 to 10	11.7	11.2	5.7
10 to 15	9.76	9.97	5.01
15 to 20	8.55	9.24	5.15
20 to 30	18.55	12.00	6.62
30 to 40	13.1	12:23	6.76
10 to 50	17.25	16:35	8.44
50 to 60	23.75	26.62	14.40
60 and up'	s 79·	76.1	60.7

It is to be considered, however, that con sumption is very fatal among the young in Paris, and that perhaps, independently of di sipation.

How the Bullfinch is Taught to Sing.

meeting.—Weekly as black as a coal, and his throat is as red as if the coal were on fire. He is not naturally a singer, nor is he half so elever Death of the Rev. William McClure, of Londonderry.

Basour American mecking-bird. In fact, he seems rather stupid, but he is willing to seems rather stupid, but he is willing to learn; and so it happens that if you persovere los g enough you can teach him to sing

The country people of Germany have bund this out. There the pensants take found this out. great delight in training bull-inches. Their pupils, not being very bright, as I said before, are stupidly hopping about their cages, when suddenly they hear a tune played upon a voilin. They prick up their ears—or would do so if they could—and begin to listen, quite unconscious that that very same voilin has been playing that very same tune for about a week without their noticing it. But it is something to each their attention. Day after day, for months. the patient teacher goes over and over the human listeners begin to wonder which will get crazy first, the bullfinels or the player. But by and by the birds begin to pick up the air, piping the simple parts at first, and the air, piping the simple parts at first, and taking up note after note until, at last, they know the whole thing by heart. Sometimes a rustic father speeds half of his time all winter teaching one little patient bird, and the children look on with the greatest interest. Or a boy will undertake the task, and when he at last succeeds, his sisters look was him as the past wonderful follow in upon him as the most wonderful fellow in the world; and they cry in real eurnest when the wonderful boy carries his pupil to town to be sold; for sold these buildinches are sure to be as soon as they are taught. or elso exhibited by their owners as street singers. Sometimes bird-teachers are known far and wide for their skill and success; and at Preiburg, in Badon, and small villages on the outskirts of the Black Forest, bullfinch-training is practiced as a regular business. In such cases, a small hurdy curdy or "bird organ" is used, as being ess difficult and tirosome than the violin; and, instead of training one bird, they teach the same tune to a class of ten or a dozen .- R. E. Hale in St. Nicholas.

Blessed is he who learns to profit by his wants and infirmities, and who, in, all the privation he endures, is still submission to

"Fracer's Magazine" for this mouth, spoaking of certain "Select Reading Lessons," used by \$3,000 Reman Catholic boys in Ireland, says:—"This fourth book is on the very principle of the Nationalist news papers, which scrape together the abuse of England from all the journals of every co. 11many years has been associated with every in England from all the journals of every controlling and benevolent society, London, try under the sun with the view of derry and the Irish Presbyterian Church feeding the anti-English resentment of the have lost a tower of strength. On Wed. Irish masses: it is, in fact, a first-rate needay the remains of the lamented section manual for Fericalism, because its gentleman were intered in the Church of most purgent extracts point to insurraction as the approved method of asserting Irish respect.

Men, in their innovations, should follow the example of Time, which innovateta greatly, out quetly, and by degrees excely to be perceived .- Eacon.

The true motive of our action, fike the reed papes of an organ, are a nally concealed, but the gibbed and hellow project is pomponedy placed in hout for alica.

It was a very witty remark of the present Poper and IX., that the Roy, Pr. Passy was like "a church bell, which keeps on ringing to call men to church, but never goes into the church itself."

Witty sayings are as easily list as the pearls slipping off a broken string; but a word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up into a flower - Sigour-

It appears from the last returns that the aggregate income of our life assurance offices is more than 15% mellions sterling that their total accumulated funds are over, 118 millions, and that the assurances in force represent nearly 353 millions.

Mr. William Dunville has precented a valuable endowment in trust for over to the Queen's College at Belfast. The endowment consists of two studentships, one for the encouragement of the muther yield and physical, and the other for that of natural

South America, the State religion of which is Roman Catholic, has been comnelled to adopt strong and stern preasures m opposition to the encreachments of the Popish Heirarchy—measures equally as severe as these to which Germany has had to resort.

One very common error misleads the opinion of mankind universally; that authority is pleasant, submission pairful. In the general course of human effairs the very reverse of this is nearer the truth. Command is auxiety; obedience, case .-

It may to some feel trifling to say that Arst eight a young man takes within his lips often proyo his first step in a career of vice. I grieve and tremble over every youth whom I see contracting this habit; it often leads to other and worse things. John Angel James.

There is dow in one flower and not in another, because one opens its cup and takes it m, while the other closes itself and the drep runs off. So God rains goodness and mercy as wide as the daw, and if we lack them it is because we will not open our nearts to receive them.

Nothing more powerfully argues a life beyond this than the failure of ideals here. Earth gives us only fragments of humanity. fragments of heart, fragments of mind. fragments of charity, love and virtue, and instead of being a world, is only a handful of seeds out of which a full-blown world might grow, but has not yet grown.

A quick, carnest prayer from a heart that feels the need of present help, though ex-pressed in but few words, brings an answer, whatever the posture may 1; while a for-mal prayer on bended knees in the closet, in the social circle, or in the sanctuary, may fail to reach the ear of our Father and attract His notice.

When a Socrates is nut to deadh, wisdom and truth seems to suffer; and when an Aristides is exiled, justice appears to be in disgrace. But virtue is its own reward, and dopends not on the fluctuating crimions of mortals, nor on the breath of popular ap-plause, which is often on the side of error, and entirely opposite to the real interests of

Mr. Spurgeon receatly complained tha inconsiderate people sometimes put ques-tions to him which it was very unpleasar to answer Tho other day a gontleman asked him what the Tabornaclo would do when he was dead. He asswered this question with another, "Fray, sir, what will your wife do when you are dead?" His interogator did not relish the suggestion, and changed the subject.

The Canon of Kildaro writes as follows to the Chilrel Times:—"As a Professor Smyth, who calls himself a Presbyterian ministor, has been elected an M. P. for Derry, the long-voxel question will now be deathed as to whether I schwirzing orders. decided as to whether I'resbyterian orders are held valid by our laws. If Professor Smyth is an M. P. he is not in Hely Orders; if he is in Holy Orders he is not an M.P."

Luther's portrait of a good preacher: Ho should be able to teach plainly and in order; no should have a good head; should have a good power of speech; he should have a good voice; he should have a good memory; should know when to stop; should be sure what he means to say, and should study diligently. He should be ready to stake bedy and life, goods ar I glory, on its truth. He must suffer himself to be vexed and criticised by everybody.

Sometimes, when we are not quite as we should be, we are filled with fear on account of our soul poverty. What a poor thing I am; how little grice I have; how weak in am; how little grice I have; how weak in prayer; how slow in service; how frequently depressed; how easily tossed to and from the shall I hope to hold the found of the end? Here is the answer to the "I shall be anceinted with fresh oil." I shall be anceinted with fresh oil." I my poor, but I shall receive my daily pensior; I am weak, and I have no strength in reserve, but my strength is laid up in God.—Spurgeon.

Smoking is now so common among persons of unformed constitutions, says The Buttler, that the ascertained facts of the effects of tobe co acquires a grave importance. I juvenile smaking continues and actends, we may look for generations en-dowed with weaker brains and duller intellects in a continued series of degradation. Let those who would not have our by are, bright lads degenerate into a race fredys-peptic Iuliards, warn them as they wish for the full exercise of that power to bline which is their greatest privilege and alcount as they hope for clear liveds and unclouded trains, to resist the dreamy sections of sobacco.

British American Bresoyterian. PUBLISHED EVERY FRIDAY AT

TORONTO, CANADA.

TERMS: \$1 * yeer, in advance.
Postant, by hat. "Front per your, payable at the
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C. BLACKETT ROBINSON. P.J. Drawe 968 Publisher and Proprietor

HAMILTON AGENCY.

MR. JOHN GREIG.

Bookseller and News Agent, No 2 York Street Hammon, has corrected to not as Agent for the BRITISH AMERICAN PRESSYTERIAN. ur friends in He utited may find it more conveni-ntto pas also dictant to count their busseriptions o talsoches.

Toronto, 12th March, 1871.

British American Bresbyterian.

FRIDAY, MARCH 27, 1874.

NOTES TO CORRESPONDENTS.

We are again our pelled to hold over several let-ters—among them one from Mr. McTavish, and another from Mr. Ore, of Goderica.—as well as two or three concreds prepared for this issue.

I Some persons who write to us, lose their lab our by not sending their names not necessarily for pub Reation but to afford evidence of their and fides Such annonymous communications are in danger of finding their way to the waste basket.

Correspondents are respectfully informed that tottors sout to other papers, for publication as well as to the BRITISH AMERICAN PRESBYTEMAN, will not hereafter be inserted in our columns This is a very proper rule, and one which is strictly adhered to Ly all well conducted journals.

The Ray, Mr. Howie has sent as the M.S., of a Lecture on Subbath-school teaching referred to by our contributor a "small cobbler" two weeks ago. The dissortation is too longtry for our columns. Bosides, we join issue with Mr. Howie in his con olusious regarding the S.S. system. No one quesdiens thofact that on parents thomselves do olice the duty of training up their children in the fear of the Lord. The institution of Sabbath-schools nime oply at being an ald in that great work. And wo onfirely dissent from the inference much dwelt on in said Lecture that children by their attendance in S Schools contract the vice of disobedience, and disrespect for their parents; and that from such a surfacent nursury as S. Schools are, there should emerge all those evils which Mr. Howle deplores ending in ruin at last. We are quite sure the pubfloation of his locture would tend to mjure the very object which Mr. Howie had in view.

Parties to whem accounts no forwarded in this issue, will very much oblige by remitting WITHOUT DELAY. The subscription is a small matter to individual subscribers, but these small amounts aggregated form a large and important item to the publisher. In putting our subscription list into type it is possible that mistakes may have been made. Of course, if our friends let us know, we will cheerfully correct errors.

TOPICS OF THE WEEK.

I Civil war still goes on in Spain with apparently very little decided succession either

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

The famine in the East Indies always as sames mere appalling dimensions. In spite of overwthing that can be done, we tear a great many lives will be sacrificed.

The new English ministry is now completo and mostly re-elected. Mr. Gladstore gives up the leadership of the opposition for a year in order to recruit. In that case he ought not to go near Parliament at all.

The struggle between the Pope and Emperor rages as thereely as ever. The like i bood is that the area of the strife will seen be extended as a ustria is also propesing stringent coelesiast cal laws, against when the Pope has protested. His Wolmess has also adviced his bishops to set these laws at defiauce, as at once nuisances and a m llities. All this, however, will not help the Jesnists in the end.

The Ashantee war is over, and the troops ero on their way home. It is a matter of great thankfulness that things have actaafte fallen out at they have done. We obnervo it stated that Sir Gornet Wolsely is to go regad to Malta or Aden, in order to meet and escort home the remains of Dr. Livingstone. If this be so it will be a very striking tribute of respect to one who has served his country, long and nobly and well.

Arrangements are being made by the Dominion Government to put the work of conveying passongers (and goods by the Danson Route, to Winnepeg, under the care of contractors with a subsidy for mails. This is ly far the best plan if it is properly set about. There is every prospect of the emigration to Blanitola, this season being very large and the great majority will go by the Consdian rents as upon the whole both cheanest and brat.

The most exciting matter of the past week, has been the continuance of burglaries and meandiarism. A number of worthless characters must be wandering through after. We have a law which permits in- | divinity hall of Knex College on the e endeviduals without any visible means of living to be brought before a magistrate and m the event of their not giving a feasible account of themselves, to have them sent to prison. Why not rigidly enforce this in every case?

The Crueade 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. We don't expect the movement will be as successful in the large cities as it has been in the small towns and country villages. Still it is being tried in Drooklyn and other places, and all that zeal can do is put in requisition to insure success. There is one noticenble proof of the success of the movement in Indiana and Ohio. In those two states the U. S. income from the tax on intoxicating liquors has in two months fallen off to the extent of \$800,000. If matters go on long at this rate the movement will compel attention and respect as well.

There is now no doubt about the death of Dr. Livingston as a telegram has been ecceived from Aden, stating that the steaurer Calcutta has passed that port with the body on board. It is curious to notice the different ways in which the British Government rewards morit. For conducting r war of a few months against the Ashantees, Sir Garnet Wolseley is pensioned, not only for his own life but for those of his two successors, with an annuity of \$7,500, thus perpetuating the absurd principle of supporting the, it may be, intolerable tools of grand children who may claim descent from the conqueror of Comassic. On the other hand for such labours as those of Dr. Li noton, this same Government grants a pension of \$1000 acqually to the explorer's children, and nothing more!

BBy 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 8 o'clock. Very appropriately, we think, the stone will be laid by the Hon. John McMurich; a historical statement will be given by the Rev. Principal Caven; and an address will be delivered by the Rev. Dr. Proudfoot, chairman of the College Board. In the evening a social meeting, in connection with the afternoot ecremonies, will be held in the new and commedious lecture hall of Knox Church, when, doubtless, a number of goutlemen will address the audience. The proceedings on both occasions promise to be of more than ordinary interest, and we hope to see a large attendance. Tickets for the evening meeting may be had from Mr. James Bain, and Messrs, Willing and Williamson, King

The past week has been a season of sorow among our neighbours. A good deal of this has, as in all such cases, been merely conventional, but far more than is usual has the sorrow over Charles Summer been gounine. A great, and in many respects, a noble man, has fallen, but not till his life work had been resolutely and successtul y carried through. Mr. Summer's name will for all time be honourably associated with the great and successful warfare ated with the great and successful warfare against slavery and oppression in all its burgs. He shoot by that cause unflinely.

The shoot by that cause unflinely. ingly when to do so involved great pecuniary loss and all but universal social ostracism He lived to see the cause everywhere triumphant and four million of chattels become enfranchised citizens of the U.S. The miserable attack made upon Sumner by Senator Brookes, on the floor of the Senato House, only helped to destroy that which it was thought it would benefit and o dend. But the orator never got over it. He was a comparative invalid all his days after, and as truly as Lincoln, died a martyr to the cause he had loved so well, and holped so nobly. In many respects Charles Summer was a great man, and while admiring the general character of his career, we can easily forgive the violent and somewhat offensive tone of some of his utterances on the Alabama question. name of Summer will long be a well remembered one, and will hold no mean place on the honour roll of the illustrious dead. He did his work bravely and well, and at the comparatively early age of 63 has fallen on sieep and been gathered to his fathers.

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. This is the thud church opened within a few years in connection with that charge, and the religions interest which this fact indicates, must be encouraging to Mr. McConochy, who has so faithfully leboured in that field for about twenty years.

KNOX COLLEGE METAPHYSICAL AND LITERERY SOCIETY.

The last meeting of this society for the Canada at present who ought to be looked present Academic year was held in the ing of the 20th inst. After the ordinary business the following prizes were awarded Essayists, 1st prize, Mr. P. Nicol, 2nd Mr. Icaao Campbell, Public Speaking 1st prize, Mr. John Campbell B.A., 2nd do; Mr. Hector Curric B.A., Scripture reading, J. B. Frasor, M. D., General reading H. H. McPhorson M. A. The following gentlemen wore obcted officers for the Academic year of 1874-5, President Mr. P. Straith B A., 1st Vice-pies. Mr. W. Reid 2nd do; Mr. D. B. McCiae, Recording Sec. Mr. O. Fletcher B. A.; Corresponding Sec. Mr. J. Johnson; Treasurer, Mr. D. G. McKny; Counsellors, Messrs Jaz. Campbell B. A., C. Cameron, Wm. Fitzsimmons. After the retring 1st Vice-pres. Mr. D. McKrather, had delivered his valedictory address, and the present elect unstalled into office, votes of thanks were tendered to the retiring officers and the meeting was closed with the benedic-

SUICIDE 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

He was studious and outstripped boys older than himselff. He had been recently promoted to a higher class, and at this point his troubles began. He was unable to keep pace with his classmates, and, disheartened by his failure, he grow careless and neglected his studies—a course which soon sont him to the foot of his class. Finally, as a punishment for his carelessness, his teacher placed his name on the black-board as that of an imperfect student, and left it there for the inspection of the whele school. He was a proud, highspirited boy, and the publicity thus given to his short-comings, together with the 16collection of his former successes, affected him keenly. He told his brothers that he intended to end his life, and so was found dead in his room next day.

Nothing can have a more injurious influence upon a spirited boy than to put him in a class so far 12 education that it is hopeless for him to try to struggle forward to the general level, many a clever youth has in this way been mined for life, and rendered dull, careless and even sulkey, to the disappointment of his friends and the disgust of his teachers when all was due to their own want of judgment in the first place, and their subsequent want of sympathy. The cramming system has more to do, than many suspect, with the dule careless idle b yo and girls who leave our schools with such a dislike for education that they can afterwards scarcely be coaxed to open a Look.

MODERATORSHIP OF ENGLISH PRESBYTERIAN CHURCH.

The many Canadian friends of the Rev. Donald Fraser, D.D., formerly of Montreal, now minister of Maryleborne Presbyter an Church, Landon, will be glad to learn tha he is to be nominated as M alerator of next Synod. The following interesting particuhas respecting Mr. Fraser, an from a recent recent number of our esteemed contempory, the Weekly Review:

The Rev. Dr. Fraser was born in Inverhe gradured M.A. Having thereafter gone to Canada, where his father settled in later life. Dr. Fraser took his theological course in part at T ronto, but s impleted it at the New College, E lingburgh. In the year 1851, fresh from the Divin'ty Hall, he was ordained over the congregation of the Free Church, Cate Street, Montreal, a charge which soon became under his care second to none of the Presbyterian congregationin Buish America. It the spring of 1859 having accepted a call from his native town, he assumed the charge of the Fee High Church of Inverness. The church was much enlarged during les ministry there, and a mission church als e c could through his exertions. He was invited to become the successor of Dr. Guthrae an Edinburgh, of Mr. Arnot in Glasgow, and of Dr. Hall in Dublia, but remained at his post in the Highlands for about cleven years. After repeated calculo resigned his chorne, and was set ted at Miryl hone in February, 1870, where he has gethered a large congregation, there being 84) name on the communou-roll; and the courch is about to be entarged to accommodate 200 t. Dr. Praser's cloquence and public appearances and his platform powers are known in London, and indeed throughout England; and there is, perhaps, no one man in the English Presbyterian Church who has done more to promote her venhility than Dr. Fraser. Notwithstanding his arduous public duties and the care of his arge congregation, Dr. Peaser was found time to contribute to lucrature. He has wr ten the well-known works, "Synoptical Lectures on the Books of Holy Scripture," and "The Church of God and the Apostney."

The Central Presbyterian Church, Hamilton, is advertising for a Precentor, and offers \$300 per year to a competent person, of 1844.

He is also an occasional contributor to the periodical literature of the day.

THE PROPOSED UNION.

It is now certain that a majority of the Presbytories, Sessions and congregations of has been very generally approved; and any proposed modifications have reference to the resolutions appended to the Basis. In some cases these have been approved simpliciter, in others only a general approval is expressed, and in others still some change is proposed. There can be little doubt, in view of the action of some Presbyteries of the sister Church, that that body does not regard these resolutions as final and not subject to modifications, and it is more than probable that our own As embly will by a majority affirm that approval of the Basis, irrespective of the resolutions, is approval in terms of the Barrier Act. The matter then, so far as the opinion of the majority of the C. P. Church is concerned, scenns to be settled, viz.: That the Bases as proposed is satisfactory, and that in it the negotating churches may form a Union.

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. They are generally desirous of Union, but disapprove of the present terms. They think that a more satisfactory Basis can be obtained and are of opinion that if asked the sister Church would accode to any proposed change which would meet the views of many who a.e opposed to the present Basis; and they ask that such proposal should be made before any further steps be taken in the matter, and that thus greater harmony may be at-

It is unquestionably in the power of the migority to force the matter through. A mrt, however, from difficulties that arise from other quarters, the munority appeal to the right feeling o. hour brothron and ask them to pause before committing the Caurch to extreme measures and forcing them to consider what course of conduct they should adopt when their carnest efforts to prevent the Union as proposed are in-

We are sometimes told that the question is Union now and on the terms proposed, or permanent alienation. It seems insuch ble that such should be the alternative. There is no diff rence we are told; and that being the case, Union must come by and bye. Future events not very tom ste may exped to the ma 'er marvell as'y. Feel ng may be occasional by stopping now; but that will subside, and duty and interest will in due time provail.

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 state ment on that point in the Bases, apart from the presence of the Fourth article. If that article were dropped and a Union proposed on the Westminister S. andards, leaving the United Church free to receive or reject applicants for reception to its fellowship, whether as main iers or office-bearers, as might be determined after the Union, the doctrine of the spiritual full in clone; of the Church could easily be so ured When, however, as Mr. McTavish his so wn, the United Charch is boand by I's articles of Union to receive the ministers of the State Church, though avoidity Ecastian in sontimust or very broad in their theology, it may not be amiss to insist upon an article on the Headship. It may be said this indicates suspicion. Nothing of the kind, it indicates suspicion. Nothing of the kind, it indicates knowledge: knowledge of the fact that there are Ecastonis and Broad Churchmen among the Clergy of the Courch of Scotland, and a perception of this result as flowing from Union on the proposed Basis, that the United Church would be bound to receive such men as Dis. Tulloca. Card and Wallass and Mr. Kaight, without question or reincustinace.

It is well to bear in mind that the Presbyterian Caurch of Contela, in connection with the Caurch of Scotland, claims to be a oranch of the State Chases, or as their own pointed certificates snow "the Carrels of Scotland, in Canada," having certain legal rights by virtue of this connection. A. such and as long as that peculiar connection continues sao may be more or less affected by Imperial legislation, may may be distablished. Sirely it is not too much to ask that steps be taken to sever this to mect on, so that denuded of a I peculiar priviteges as being part of a state institution, the Can ch or Sentand in Canada may be the Canton of Sentant in Camous may be able to meet with her sisters on common ground, and having no other rights but tuose possessed my all Canadian Churches join with them in forming one great Prosbytorian Church.

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 e.rcumstances which produced it will be unnecessary. Drop the Fourth actiols from the Basis: let the Church in connection with the Church of Sectional be legally severed from the Stew Church : leave the United Church from feer Union to make any terms found expedient for the reception of ministers from other churches; then there can be no necessity for an article on the Headship. Union may be attained on the Westminister Standards, and the Church would be just as she was before the mighty struggle and sorrowful victories

DOMINION PARLIAMENT.

The Dominion Parliament met yester. day. Of course it is altogether a larger the C. P. Church are favourable to the union | and more important Assembly than the as proposed. The Basis in its four articles | 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 cuber toolish in council or ungentlemanty in conduct. While Canadians are ready to hear a good deal from their members of Parligment there is a point beyond which it is not descrable to try their pationce. In the past there has been only too much drunken rawdyssm at Ottawa, and the public condemination of it has been comparatively feeble. Let us hope that the conduct of the M. P.'s assembled now at Ottawa will be of such a character that censure will bean. needed, and the most fastidious will only be able to praise. Even when matters are at the worst in any case, there is not much room for general complaint. As it will in the great majority of cases be found, that "I ke people, like representatives," the selected for any work, whother legislative or otherwise, will upon the whole be very much like the general cast of these who selected them-not very much bet er, and certainly not very much worse, if any. The more therefore the general tone of morals and conduct is revised in a community 80 much the more will representatives whether in Parliament or in Township Councils, bee me what they ought to be.

In connection with the meeting of the Federal Parliament there is every likelihood of considerable stir if Louis Riel comes forward to claim his scat for Provenoner. It is generally understood that he will present himself among the other memb rs and the question of how he is to be received is a difficult one. Archbishop Tache, it sooms, has published in Manitoba, a phamplet cutitled "The Amnesty premised but not granted." Had there been any written promise it would have been produced long ago.

fued fong ago.

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 torrus of Union so as to secure Separate Schuls, n t only for New Brunswick but for all other provinces at present in existence or to be orected by and by. This the Protestants of New Brunswick will n ever submit to, so that the statesmen who manages to reconcile all parties and make them to co-operate in a friendly spirit with each other will deserve special credit and special thanks.

OBITUARY NOTICE.

Elliot: G ieve, a very old and much respected resident of the Township of Westmenster, has during the past work gone to his rest. Wann Mr. Grieve camp to this country in 1819, the first tree was not cat on the land where London now stands. All was a quiet wilderness of woods, and in the estimation of most, likely to continue in that condition. The first settlers in Westminster had hard enough times, but they met the difficulties and hardships of their lot in a mulest, mauly, hopeful spirit, and by and by su mounted them all. Mr. Griove were an my tho first that took up his lot in that well-teness, and there he has remained for the long p riad of 55 years. What a mages he loss seen during that time need not be told. The solitude has been peopled, the widerness has become a frutful field; poor shanties have given place to comfortable and even elegant back buildings; the scre un of the locumetive has come in place of the bowl of the woof; gravel roads instead of blaze l tracks; and communicious school houses instead of Indian wigwams; and over all the comforts and over eies of prosperous civil zed life, instead of the rade scanty appearances of the back wood struggle of that olden time.

It is serreely necessary to say that in Westminster as chewhere, the early nottlers had a very scanty supply of the means of grace. By and by catechists and preachers of different den ministions came on with more or less regularity. About the year 1832 the late Mr. Proudfoot came to Loudon, and very speedily extended his evan-gelistic labours to the Scotch settlers in Western noter. Mr. Grove was one of these who welcomed him with special confinity, and oventually became one of his chlers in

London.

The rebellion of 1917 come round in due course, and as a matter to be expected, was considerably favored by the sturdy Reformors of Westminster. They were too intelligent and too indepent out to believe in the right diving of kings or family compacts to govern wr m; and they noted accordingly in a way which universal public epinion now on lorses and approves of. Mr. Grieve had his private serrow in connection with that affeir; in the evental death from false imprisonment of one of his sons, appendictly estinable young nam, and one who oy Babbath school teaching and otherwise did much for the spiritual welfare of the young in the district. Time has since gone or, bringing its changes, and cares and bereave ments, but amidalt Elliott Grieve continued as the patriarch of the district maintaining a consistent christian life, active, interest-ed in the of airs of both church and state, respected by all around him, happy in his family relations, and, according to his opportunities, ready for every good work. For a good many years the infirmities of age have confined him to the house, and he has at last passed quietly away—the last, or nearly the last, of the old Pionesus of Western Canada. Few who came to Canada, as men in 1819, now survive. Well, if their successors be as hardy and a manly race.

Ministers and a urches.

The Rov. John, McKab, late of Manitoba, to to receive a call from the congregation of Pine Rivor.

We are glad to notice that the Rev. W. II. Rennelson, M.A., has accepted the calto Knox Church, Hamilton, and is to be ordained there on the 14th of April.

It is generally understood that the Rev. James Robertson, of Paris, will come to Toronto. If so he will make quite a valuable accession to the clergymen of the

An unanimous and hearty call has been given to the Rev. John McNabb, late of Manitoba, by the Prosbytonian Gengregation at Beaverton. Stipend promised over \$800 with manso and globe.

We see by the Manitoba Free Press that at a meeting of the Presbytery of Manitoba on the 7th inst, Duncau McVicat, Esq., one of the Eiders of the Presbyterian congregation in Winnipog, was appointed a Commissioner to attend the General Assembly, to be held at Ottawa in June next.

A new C. P. Congregation, numbering 67 families, was lately organized at Lake Megantic, Q., by Rev. John McKay, Richmond. These families are but a part of a wary large settlement, scattered over sevoral townships, and numbering about 400 families, most of whom emigrated from the Island of Lewis many years ago. The territory around them offers a home to a great many more families, and good wild land can be bought from the government for 60 cents

The Presbytery of London, after a protracted sitting and a lengthy discussion, decided to lay the call from North Bruce to Fig Rev. John Scott on the table till next meeting, and appoint a deputation to visit St. Andrew's Church to see whether the resolution of that body in regard to the appointment of a colleague for Mr. Scott is possible, or whether any other scheme can ho devised to seems peace among the congregation. The deputation will report at next meeting, when the Presbytery shall decide the case finally.

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The Oshawa Vindicator of a recent date had the following: The Columbus Presby torian Congregation held its Soirce on Thursday evening. The night and the roads were unfavourable to attendance from a distance, but the congregation and poighborhood comfortably filled the church. The ten was all that could be desired, and did infinite credit to the fair providers. A number of the promised speakers disap pointed, and Rev. Messis. Guard and Stuart and Dr. McBrien had to shoulder the whole responsibility. On behalf of the congregation Mr. J. Mackenzie presented Mr. D Ratchiff with an addressand a purse of fifty dollars, as a token of appreciation for his long and faithful service as leader of the choir. Mr. Ratcliff is about to remove to Duffin's Creek. In his reply he regretted the removal, and alluded to the pleasure his connection with the choir had afforded him. The choir added largely to the enjoyment of the evening by its excellent

At the annual meeting of the Tiverton Presbyterian Church-Rev. John Anders m. minister .- the report submitted showed the receipts during the year ending March Othto be: Por liquidation of Debt, \$1954,00; Current expenses connected with the means of graco-\$1569,00; For Sabbathschool and benevolent enterprises, \$147,00. Total \$8170 00. The congregation also found that, through the system recently adopted in letting the pews of the charch, together with the voluntary contributionof the people, they were in a position to add \$100 to the stipend of the paster, as a renewed evidence of their appreciation of kis service. The Basis of Union was considered and an unanimous vote recorded against Union on the Basis sent down. Since March 2nd 1870-t to date of Mr. Anderson's settlement, - ighty-four persons have been received nto full communion in the church. The financial expenditures during the same period for all purposes connected with the e ngregation amount to \$7,948, beside a large amount of voluntary labor in connection with the erection of the manse and the on a gement of the church.

M nisters, obloss and studer ts are invited, by advirtisement printed elsiwhere, to call at the "Miclean Hat and Forn shing House," 51 King Street West. We can cordially recommend Mr. Masleau to the confidence and patronage of our readers His stock is very complete; and his terms are sure to p'ease clis; buyois.

"Wasse shall I buy my Spring and Summer clothing?" This is a question which will be frequently asked at this season of the year. Ministe s and Elders attending the Syncd of Toronto next week sin; and if it does not reveal but one will find it to to their advantage to visit the clothing establishment of Mesers. R. J. which sinners can avail themselves of the Hunter and Co., corner o King and Church redemption wrought out for them by the Streets, where they will be shown a fine incarnate Son of Gol, vir.: by believing?

RESULTING IN THE PROPERTY OF THE PROPERTY assertm nt of goods from which to select. Mr. Hunter's reputation is so well known nu mort noisebasming lo bys a sail rould be a tegether superflows.

Rejoinder from a Reader.

Editor British Augricin Pausbyteriae.

DEAR SIR.—It appears that "Canadonsis" is greatly aggrieved by my remarks on his recent acticle in defence of Dr. Caird's het erodox att rances, so much so that he has been prompted to write and publish in you last issue, a very uncourteous reloinder in which he charges me with want of candon and with mi-representation, and doclares he cannot afford me even "respect." Ail this is sufficiently calamitous no doubt. But, Mr. Editor, is it not possible that the candour and truthfull ess of my romacks constitute "the head and front of my offend ing?" I am willing to leave it to any reader leaving an ordinary knowledge of the English language, and possessing a mere modicum of the abouty of care contition to say whether I misrepresented the drift and g 8: of his communication in characterizing i as a daring attempt at boing "wise be-, ond what is written," and "an apology for doubt and unbeher." And as to being worthy of his "respect," why, if I could be the means of inducing him to have respect to the revealed will of God, I will be the last to complain of his denying it to me.

"Canadensis" seems to have withdrawn in great measure his patronage from the victims of "honest doubt," at least he dors not put them on the head as patronizingly as in his first article. But he has the assurance to flaunt afresh in the tace of your readers the theory, uttorly unwar ant d by Scripture, that men are saved through Christ, who never heard of Christianity. Now, were this true, would not all efforts to propogate the gospel be a work of superogation, ayo and worso, if it be granted that those who reject the gospel shall be coudemned? Here let me tell a glory somewhat apropos. A young man, a missionary to a remote British colony, soon after his arrival formed the acquaintance of a mis nary of many years standing connected with a different branch of the Church of Christ. In the course of their frequent and friendly intercourse, the elder missionary stated it as his belief that the heathen would be saved who never heard the gospel. His younger prother remarked, that, exceedingly desirable as this undoubtedly was, there was no warrant for it in Scripune, but everything the reverse. He then put the question, "Do you believe that those who hear but do not believe the gespet slall be condemned?" His answer was, 'Yes, no doubt of it." "Then do all in your large audiences believe the gospot that you preach? Truth demanded the answer, "No." If it be as you say you believe it to be, then do you not see that you have come to this colony secure the damnation of numbers who would have been saved had they never heard the gopel-adding, if I believed as you do, I would also passage home by the first ship that leaves. This it appeared vas a view of the subject that had nover presented itself to his mind. The conversation on the safety of the heathen without the gospel closed abruptly, and was never re-opened during all the subsequent years of their very pleasant intercourse.

As affording proof that mon are saved without any knowledge of the gospel "Can adense" refers me to Romans n. 6 16, and N.w. with every wish to remeet his intelligence, and especially his knowledge of the Word of God. I must tell him that neither passage has any bearing on the subject. If he will carefully re-re ut them be can hardly fail to be convinced of this. As far as proof of his theory is conperned he might as well have referred me to Genesisi. I. In the passage in Rama is the apostle afficies that God is jus,—that ill men shall be judged by their works, that those who enjoy a revelation of Heaven's will shall be judged thereby, and those who have had no such revolation shall be judged by "the law written on ther hearts." "As many as have sumed without law, shall per sh without law, and as many b the law." He is not here speaking at all of how men can be save I, but of the justice and impartiality of God in judging in a whether Jews or Gentucs, showing that n one can possibly bewrouged. The pass age in Acts proves the delighful dectrine that salvation if r aigh Christ is common to men of all nations, contrary to the selfish senti-ment of many Jows, that the seed of Abra ham had a monopoly of the Divine favor, but it proves no more. The words of Peter o not shed a sin do ray of hopeon the condition of those "Who know not God nor Jesus Cheist whom He has sent." Condinswes not a heather except by birth To had the knowledge of God, for he was on advanter .c., and one that fored God with all his house, which gave much alms to the people, and prayed to God always. If 'Canadense' our find no botter profit in God's Word for the theory he has adopted to the transfer of the control of the c ed it is high time that he gave it up. Let me ask him to interpret, consistently with me ask him to interpret, constantly with his theory, the following in-pinel declara-tions—"A I have shined and come short of the glory of God." "Without faith it sun-posible to please God." Of course faith resible to please Gol." Of course faith pre-saupposes knowledge-som truth to be believed, Well, "faith cometh by heaving, and hearing by the Word or God." "He that believeth shall be save i, but he that believeth not shall be cond mined."

I would ask my un a sod reader of the Bible if it does not "conclude all under to every creature; & id honce the burning newaning zeal of the apostles of our Lord in presenting the word to all people and necessa without their resolut

I without a knowledge of Cira. pro-Vill in the Church, and what a paralysis wou depositly fall or miss on effort, which as yet are a wolvily toobly -uttorly noomining of the Serion and the perishing very of the heathen rung in their each. Why s it that the aprit emplants in the bosom of overy one that has tasted that the L rd g a long, and an ardens de are that others the short leaves to a saving knowledge of the truth? Is is not that Corist like truth or pay should prompt them to put forthall pass bin effects to save those that would Cheirequaivanish?

One word more anent "honest doubt." D . Patip a k too much of the Edmopson waon he had down that b liceng with all his heart, was he only on hit on on which he would baptize him? No room there for doubt. But enough for the present from A READER.

Ontario, 23rd March, 1974.

Presbytery of Durham. This Presbytery met on the 10th and 11th

Much -M., Cameron, duderator. There was a retorence for a lvice from the Session

of Knax Church, Mount Forest, in the case if an aged and respected member of that congregation, long deprived through sickness of public ordinances, who desired if it sero in accordance with the rules of the C treli to have the Lord's Support dispensed to her in the house. The Presbytery whits sympathizing with said member, did not or their way to giving their sanction to such an inn warren on the practice of the Possbyterun Church as that requested. Lao R antt on Union having been taken up, it was moved by Mr. Duff that the Basis of Union be approved of. An amendment was moved by Mr. Macmillan as follows:-1. That this Problytery recognises the duty and propriety of Union among all branches of the Chestain Church, and rejoices to know that some of them are so much in h irmony in matters of doctrine, government, worship, and discipline, that formal Union may so in he expected to take place between tuen. 2. That it is glad to find from the Romit of Assembly now submitted that this harmony largely exists between the Pres-byterian C urch of Canada in connection with the Church of Scotland and the Canada Prespytorian Cau ch. 3. But that mamuch as the doctrine of Christ's Headoup over the Church, and the Caurch's barty of action and freedom is so indefinite y stated in the Confession of Fath, that the interpretation and application of it has all along a source of difficulty and division in the Posbytorian Church, as seen by the coy fact that each of these Churches now regotating Union found it necessary in adtion to the Confession of Fath, to have and to hold for their protector and tor conscience sake, a special or definite delivo a 100 or 'o duration as to the understood doc rine an I teaching of the Contession on and points, this Presbytery to res to find that in the Basis of the proposed Union beween the aforesaid churches, those delivermees on the one side and the other are excluded, and that thus it is proposed to commit the United Church to a more and into and exposed position to to either of no o courches now holds, and that such a position, judging from the part instory of Prespyteramon, in ght prove injurious to the future unity and harmony of the United Joursh, and be productive of strife and Livision, this Presbytory while anxious for U non, considers it unsafe to consummate the Un on on the present Bass, and therefore respectfully rejects it and enemostly cure a mire definite statement of said doctrine in the Basis, similar in suestance at least to what these charches chair now to hold, so that the Umon may, when accomplished, secure for the United Cauren a vell defined postion, and by the blessing of God, a future lastery of Unity and prosporty. The motion was carried by nine to ave. The following motion by Mr. Moffat vas ex riou: That inasmuch as we believe that the proposed distribution of the Fonprobationers may causo very serious trouble on the toure, and may place the ministers and probationers of our o her churches, present and future, in a very unfavourable position, we cannot agree to said plan of distribution in said resolutions. There proving a of three not approving, and from ight congregations—five approving and direct not approving. The following commesioners were appointed to the Assembly: sless, Blam, Moffit, Cameron, and Morason, Minsters, and Lander, Niebett, Szott, and Macmillan, Edecs. Next meeting of Presbytery at Durhum, on 1st Taesday of July, at 11 o'clock, a.m.

Central Presbyterian Caurch, Hamilton.

ANNIVERSAR! MS TING.

On Monday evening of last week was held the anniversary meeting of the Central Presbyterian Church. I. the a in vorsary of 1373 was a success the one o 1374 was doubly so, as the courch was densely crowded in every part available. The congregation of the church turned out to use a common place, " in Refolid plalinks," and their numbers were increased by a great many from other churches attracted hither to take advantage of the last opportunity of hearing the Ray. Dr. Taylor. The Rov. J. McColl, pastor, occupied the

The proceedings were commenced by the singing of the hymn "Behold how good is thing it is," led by the cheir. The Roy. Mr. Fleck, of Armagh, Ireland, then offered neon forwart prayer, after which the To Deum, "We praise the, O God," was sung by the choir of the church.

The Roy. Mr. McCell then addressed a

few words to the meeting, expressing himself pleased to see so many gathered together to give their greetings and welcomings of the anniversary day of their Church. It was rixteen years ngo since this Church was decliented for public worship. It was I Preshytery adjourned Cost.

daughtful to trace in its metary such conin numbers, a fact that augured well for the promised zeal and growth in the future They had indeed much matters for which to thank God, and many temporal successes day to his kindness. detail, as the congregation kin w, and could speak of them for them sives, when the memories of the past still filled their hearts. It had been so arranged by the officers of the church that they were met here not only to colebrate the anniversary of the another work, which seemed to be almost equally Gon's, the erection of their new manse. (Applicate.) He did not wish to be invidious in this partier'ar, but it was due them to say that though his hell traveled considerably through Canada he had yet to meet with a fine and more elegant structure in his travels. (Loud applaus.) But though it was all very well to live in tine houses, it would be decary and desolate without furniture and some adornment to correspond. Not only had they prepared for him this splendid manse, but, anticipiting his needs, had quietly given him a cheque for \$600. (Applause). For this act of thougaital kindness, willingly but modestly given at the very time when it was most needed, he could not sufficiently thank them. He hoped the audience would could not but allude to it on such a fitting

Suitable addresses were delivered by Rev. John Thompson, of Sartha, on "Church Power," by Rov. Dr. Thornton, of Oshaw c; on "Responsibility," and of Rov. Win M. Taylor, of New York, on "Individual In-Appropriate music by the choir,

Mr. Hugh Young moved, seconded by M. Lay, that a vote of thanks be tendered to the speakers. This was carried by gen eral acclamation. A vote of thanks to to the choir was moved by Mr Bill and seconded by Mr. Goson, a Hearried in the

San thearty manner.

The collecton taken up amounted to over \$36, making with that collected at the Sanday services, more than 341).

Prosbytery of Owen Sound.

This Prosby ery met on the 10th inst. within Division-street Church, Owen Sound, Mr. R. Dawar M elecator. The Miderator, convenor of the Deputation appointed to visit the stations forming South Koppel and Amabel congregations, and other points in the Indian Peninsula, reported as to their labours,-recommending that the prayer of the petition, laid before the Presbytery at its last meeting, from Allenford and Derby for union with Lara congregation, in the Presbytery of B us, be not granted, but that D rby be dijoined from South Diagonal, and united to Allonford and Eloinore, under the name of Dorby and Anthel congregations; and that South Diagonal be placed on the list of mission stations, and supplied with the means of grace in connection with Henworth, Wiar-ton and Alban who, at which places it is desirable to f rm mission stations. The report was received and its recommendation, were nd opto l. The Assembly's Remit on the Bisis of Union was tak n for conside ation. Raturas form Lassons and congrantions to the remit, were handed in and read. Lessons an I congregations which and not yet sent in rotur is, were ordered to do so, as soon as possible, to the clerk of the Presby ery. The Presbytery there proceeded to consider the Articles of Union sciation. The first, thir I and fourth were a lopted as they stand. Or the see ad being read, it was moved by Mr. Cameron, second d by Mr. D. McNaughton, that it be a lopted simpliator. It moved in amondmont by Mr. Dewer, secon led by Mr. Mc-Dermid that it be amouded as follows: T at the Westminister Confession of Faith, together with the larger and shorter Cate. e iisms, shall form the subordinate standards of this Church, it being distinctly understool &3. The vote being taken, three voted for the amondment and six for the motion. It was mixed by Mr. McDaiemid, seconded by Mr. McLiman,—Hassmich as the articles appears deficient as to the Hadship of Christ over the Church and nations, we desire that another article be a bled to the Basis of Union, to the effect, -That the Lind Jesus Christ is King and natical masters. It was moved in amend-m at by Mr. Cameron, seconded by Mr. Whimster,—Waile the Presbytory sees no necessity for having a distinct Article in the Busis of Union on the Doctrines of Christ's Headship wor the Church, because such is courly stated in the confession of Faith, yet, out of regard to the conscentions convictions of esteemed Falhers and Brethern in the Canada Presbyterian Church. The P 57 ory strongly urges on the General A in dy to adopt such means, in its wiedo ii, as shall satisfy these convictions and thus make the union complete and harm mious. On the vote being taken, for voted for the metion and six for the amende mont. To Rescintions appointed to the Biss were also considered sociation. The Roy Thomas McPhers in, of Stratford was unanimoud nominated Moderator of the next General Assembly. The following commissioners of the General Assembly were appointed; Mesers R. Dewar, J. Cuneron and A. McLennan, ministers; and Mesers L. Ormiston, P. Christie and Juo. Du ie of Ottawa, elders. Mosses R. D wer and P. Christie were appointed members of the Assembly's committee on Bills and Ovortures, Messra Waimster and Mok uzie were appointed along with the Ctork, mombers on the Synod's comm the on Bills and Overtures. The Remat on Foreign Missions was sent down to S same for their consideration, with instructions to report at an adjourned meet ing of Presbytery, to be held on the 2nd Monday of May, at 10 a.m., at Owen Sound. The Moderator gave notice that he would more at nort regular meeting.— That the Assembly Fund, Synod Fund, and Clerk's salary be raised either per family o be held on the 3nd Tuesday meeting is to be held on the 3nd Tuesday of July, at 1. a.m. at Owen Sound. After disposing of further business of less public interest, the

Presbytery of melitona:

This Presbytory not at Winnipeg on the

3rd and 4th inst. Present eight ministers and four elder. The Re . Dr. Clark, of the Presbyterian Clauch o Canada in conception with the Church of Scotland, having

been sout out by the Maultoba Mission Committee of said Church to labour as a unciousty in this Province, was confially seen ved as cooperating with m, and took hin soat as corresponding monder of Pieshytery. The Rev. Janes Robertson, having been sent out by the Home Mission Committee to sapply Knox Church, Wamipeg, for six months, was asked to sit and correspond while laboring in the Fres'ry tery. The site of the Sprin find Church was, on petition, channed from Mr. H. Hudson's let to that of Mr. Willack. I'm Springfield people purpose building this church immount is, and so used a gant of \$60 in aid of their on ding fund. The reports of congregations and sendons upon the Remix on Union being called for, it was found that all congregations and sessions except one were face able to Union on the present Basis and Reso utions; same of them, however, changing the name to the Presbyterian Church of Canada. The subject having been discussed in the Proshytory, it was moved by Mr. Frazer, see aided by Mr. Matheson,—This Presbytery, having considered the Basis of Union and Resolutions connected therewith, do not approve of the entire Basis of Union and Resolutions, taking special exception to Article 4th in the Busis, and Resolutions 3rd and 4th, which Article and Resolutions they would have removed. It was moved in amendment by Mr. MeV car, seconded by Han. D. Gunn, That the Basis of Union and Resolutions adopted by the negotiating Churches, and sent down by the General Assembly for the consideration of Presbyteries. Sessions and Congregations be adopted by this Presbytory, and recommend that the steps necessary to consummate Union by taking without dolars. The extension Union to taken without delay. The vote being taken, the amundment was carried by a majority of 5 to 3. Mr. Matheson entered his dissont. The Committee appointed to memo i dize the Governor and petition Parliament ament certain objections to the Registration Act, reported that they had waited on the Governor in Council, but could secure nothing but the furnishing of the Registers free of cost; that as Paria-ment had adjacened on assembling they could not potition, asking changes, &c. It was moved by Mr. McVicar, seconded by Mr. Matheson, that the report be received, and that the same Committee, with Mr. Frazer added, be instructed to follow up the matter as in their wishom (they) may deem best. It was moved in amendment by Mr. Fazer, which motion was not seconded, That the same Committee be continned, and that they be instructed to peti-tion Parliament for the repeal of this Act, so far as it constitutes ministers of the G spel registrars for the purpos s of said Act. The vote being taken, the motion was carried. Mr. Frazor ask d and obtained leave to project and appeal to the General Assembly, for reasons to be given in, and craved extracts. A Committee of four was, at a later scale unt, applicated to propare answers to said reasons when given in. It was reported that missionary mortings had been hold in all the congregations, except Rockwood. The Home Missionary Report was read and considered. Mr. Frazer was sont west to Palestino to organize the congregation there, and supply that field till the end of March. Dr. Clark to supply Little Britain during Mr. Feazer's absence. and afterwards to supply Headingly till next meeting of Prosbytory. Pot tions were presented from Burnside and High Bluff, praving for an thor mission re for the Portuge field that they might only so vices every Sabbath. Mr. Robertson was ap-pointed to proceed wist with Mr. Prazer, to hold meetings in the different stations, and a certain what addition they will make to their subscriptions, in the event of the field being divided, and another missionary sant. It was reported that the Students' Missionary Society of Kara College had agreed to It was agreed to andially welcome these missions ies and instruct the Courch to communicate with the Society. The Ray. Thos. McPherson, of Stratford, was no minated as Miderator of the General Assembly. The following wore appointed Hal of His Church, in dependent of all as the ropress trives to the General Assecular authority, and that we are in duy bound to obey Him, as such, in all ecclesiastical masters. It was moved in amendian Duncan McVour, of Winnipoz, and P ter R. Young, of Little Britain, Elders. Mesars, Mathesin and A. Frazer were annointed members of the Committee on Bills and Overtures. The Rev. Jas. Robertson having visited Palestine, &c., stated that the people were very auxious to be recognized as a supplemented congregation, with the right to call their own minister, and that they had subscribed \$300or more, with the and in view. To meet this and other cases the following resolution was passed: The Presbytery agrees to declare such of its on gragations as with to call a minister san Of 88 sa rous an endiagraphic configuration at least, for the first year a subscribed, and the lists sent in to the Presbytory. The Presbytery recommon led collections for Minitoba College to be taken up in all the congregations at an early day. The Home ongregations at an early day. Mission Committee of Presignary was reappointed, Mr. J. Frazer being substitut of for Mr. Harper. The Constitution of Knox Church, Winnipeg, was road and approved. The next mooting of Presbytery was appointed to be held at Kildonin on the 2.18. Wednesday of May, at 10 o'clock, a.m. A FRAZER, Clerk. The result of the recent sessional canvage in Erskine Church. Montreal, to find out

who was and who was not in favor of the introduction of an organ into the church, and the decision of the session on the organ question, was announced from the pulpit of the church, at the close of the forenoon service last Sabbath, as follows:-For the crian, 888; against the organ, 166; would not vote at all, 22. As a two-third vote was in favor of the organ, the session declared the question finally settled in the affirma-

To-day and To-morrow.

Tis weary watching, wave by wave, And ret the fide heavesonward;
We climb like corals, grave by grave,
Yet pare a full that's Sunward; We're beat a back in many a fray, But newer atrength no borrow, And where the vanguard careps to-day The rear shall rest to-morrow. -Gerald 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. More than one hundred years have clapsed since the last occasion of the mave enapsed since the last occasion of the transit; another will happen in 1882, for, according to the laws which govern the respective motions of Venus and the Earth, the transits when they do happen, occur in couples at comparatively short intervals; but there will then be no other transit until tho year 2004.

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 Venusisseen to move like a round black spot over the sun's face. The importance of this phenomenon, in a scientific point of view, may be judged from the fact that it affords astronomers the best means of measuring the distance of the heavenly bodies, and of ascertaining their weight and dimensions.

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 plan, however, was carried out at first imperfectly, and consequently with inferior results; but in preparation for the following transit, in 1759, complete arrangements were made by the Royal Society, as well as by other learned bodies in Europe. The Royal Society despatched a vessel, under the com-mand of the celebrated Captain Cook, to the South Seas to take observations; and it was in this voyage that Cook explored the coast of New Holland, now known as Australia, and took possession of that important island in the name of Great Britain.

The observations of 1769 have formed the basis of nearly all the accepted facts of mo-dern 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; that Mercury, the planet nearest to the sun, is 36,800,000 miles away from it; that the distance of Venus from the sun is more than 68,000,000 miles and so on. But it is a singular fact, that notwithstanding the care with which the observations were made in 1769, and the frequency with which these observations and the calculations based on them passed under the examina-tion of the most distinguished astronomers, it was discovered only a few years back that certain errors had crept into the reckoning, by which the sun's distance was over-estimated by about four millions of miles. This error has necessarily affected all the other computations, so that for nearly a century, as one writer has but the matter, the distances of all the heavenly bodies were over-rated by an amount equal to tenpones in the pound, and their weights by as much as half-a-crown in the pound; these inaccurates will be found in the best authorities on the subject, except those which have passed through recent editions.

The discovery of such errors, under the 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. It will therefore be watched with the greatest care by astronomers all over the globe; their observations will afterwards be compared, and the results finally given to the world will, it is hoped, satisfactorily settle the anestions transit in 1882 will afford an opportunity of devoting renewed attention to any point or points that may be left in doubt by the transit of 1974; and, in the present state of scientific knowledge, we may expect a much nearer approach to absolute accuracy than was possible in the last contury.

The transit of 1874 will be myssible 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. It tween half-past one and half-past six. It will be seen at Alexandria, in Northern India, in Australia and New Zealand, the Mawritias, &s., and at all these points, as well as others, England will have experienced observers. An expedition will also be sent by the Government to the Antartic seas, and other nations will have their ob-serving parties at different stations, apart from the fundamental necessity that obserrations should be taken at parts of the earth as widely distant as possible, is that the state of the weather and condition of the atmosphere at some of the places may not allow a clear view of the planet over the sun's disc; and therefore, if observation should altogether fail at some points, it will undoubtedly be successful at others.

The transit of 1682 will be visible in the British Isles. It will take place on the 6th of December when the entrance of Vepus on the sun's disc will be observable, and her progress may be watched until squeet; but the egress of the planet will not occur until some hours after the sun has disappeared from these regions. As has been previously mentioned, no other transit can occur until June 2004, so that persons aliveir. England in 1882 will have the opportunity of observing a plienomenon which will not prosent itself again for two or three genera-

To fully explain to our renders the phenomenous of the transit, and the calculations depending upon it, would require a trease, and the frequent and of furthernatical ferms; but an idea of the subject may be gived very easily. Every one known that gained very ensily. Every one kname that if you look at any near object from a cerstandpoint, and then change your

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. This palpable rule forms an elementary principle of all surveying, and the distance of an object is determined by taking the angles relatively to the base line, or straight line described between one or straight line described between one point and another to which the observer romoves. Now, if this principle be applied to the calculations of distance of the hea-renly bodies, it will be found that a very long base line indeed must be taken before there is any apparent displacement in posi-tion (called by astronomers parallar) of even the nearest, which is our own satallite, the moon. The longest base line which it would be possible to command is that afforded by the diameter of the globe on which we live, namely in round numbers, 7900 miles. But so insignificant is this distance compared with that of the sun, that two observers stationed at opposite sides of the earth, the sun's centre would appear to both in the same point of the heavens. There is found no apparent displacement or parallax from the most widely extended observations. But when it happens that Venus in her orbit comes directly between the earth and the sun, as her distance from us is considerably less than the sun's it follows that cheaven sides of the earth, the sun's centre would than the sun's, it follows that observers stationed at opposite sides of the earth will see Venus on different points of the sun's disc.

The points of chief importance in making observations in the transit are the movients of ingress and egress of the planet—that is, when its black shade first appears in cou tact with the luminary; again when the whole of the dark surface is fully projected and lastly when the planet reaches the and finally vanishes. All these points, noted and timed by different observers all over the globe as far as practicable, and afterwards compared one with the other give the data for a perfect record of the transit, and for the important results already mentioned.—Cassell's Illustrated Almanack.

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 1974.

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 instrumonts had been sent out. Regarding Mar quesas Island, he had some years ago made representations to the French Government. The war with Germany had interrupted the correspondence on the subject, but he still hoped for a revival. In the Sandwich group he had proposed to add two subsidiary stations. The claim of the Kergueiary stations. The claim of the Kergue-lens extended over some fifty or sixty miles There was a landing-place discovered by Captain Cook, called Christmas Harbour, which would probably answer well. The United States Government would probably take a station to southeast of this, near Whisay Bay, on Herd's Island. He pointed out on an Admirality chart the intended course of Her Majesty's ship Challenger, observing that on leaving Babir she had to go to the Korguelon Islands, in order to obtain information. If this information should fail to reach hore before the setting out of the expedition, it would be picked up at the Cape of Good Hope. But the determination of the most promising stations was not the only question at issue. The parts best accessible; and, besides, this, the con-sideration how the visitors were to live there was of no little importance. He and his colleagues were determined not to have a station devoid of anchorage or human inhabitants. As far as our present knowledge went, there was the enent Kerguelen, but not the others; while at Rodrigos the case was reversed. Nobody thought of establish eight, Franco five, and German for Regarding the staff of the expedi-tions, they were not quite so well prepared If the Duko of Cambridge relaxed his orders volunteers from the military service might come to join. At present the students of the Naval College and some private indi-viduals, among them Father Perry, were main resource. The volunteers were now undergoing a complicated drill at Greenwich Observatary; for it was necessary that every one should have some knowledge of all that had to be done. The determination of longtitude might in an emergency be postponed, but local time would have to be accurately established at every station. A transit instrument would be required at every place, and if any member possessed a portable one, its loan would be exceedingly welcome. Six equatorials were ready the Cambridge University had lent two, and Mr. De la Rue one telescope; but all these were subsidiary matters to the critical observations which had to be performed. He had constructed a model which he would be glad to show to any member at Greenwich before two o clock in the morning. The Astronomer-1 aval then ex plained the use of the double-image micro meter, after which no one would probably think of again proposing the use of the ordinary worm-inicrometer. The photograph would give a four inch picture of the sun; the diameter of Venus would be about one-shirteenth of that. He then explained Janssen's method of photographing by means of a rotating plate, not the entire, but only that portion of the disc where Vonus would happen to he. He believed that by using dry collodion instead of the

Lord Lindsay held, with the Astronomer-Royal, that the dry 1 rocess would be advantageous. The other would expose a man to noxious vapour during four hours.

wet process, a number of hands might be

The Taxation of Church Property.

The faxation 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 arcetion, and the adare two sides to the question, and the advocates of taxation are armed with specious if not strong arguments. Those who are interested in church propert, knowing how hard it is to collect and embody it, and how savere the tax already is for the sup-port of the institutions which it represents, will naturally protest that any new taxa-tion would be intolerable. They regard the church, in its various fields and denominations, as a great, benevolent institution—a voluntary gift to the country and the world for the country's and world's good. It is not a business enterprise; it is not productive industry; it procures no materi al return. In short, the money paid into the church is money forever parted with, and, as it goes into charity, ought not to be said. and, as it goes into enarry, orant hot to be laxed. Indeed, taxation would be regarded as a new obstacle to the spread of Christianity, which could not be imposed save through an un-Christian or anti-Christian notive. The church is regarded not only as a religious institution, but as a great public school of morals, which ought not to be taxed any more than the public chools for edulational purposes are taxed. Indeed, it is taken for granted that the State is under a certain degree of indebtedness to the church for voluntarily undertaking a task beyond the province of the

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 thau by giving an extreme illustration. It is said, for instance, that there are in Rome three hundred and sixty-five churches, or one for every day in the year. The ener-mous piles of church architecture, the gold and jewels, the wonderful treasures of art contained in the churches and religious houses of Rome, have absolutely absorbed the wealth of the State. To suppose that pure and undefiled religion has sequestered all this property, simply for the good of the state, is to suppose an absurdity. Religion has had something to do with it, but superstitious fear has played its part. Many a man who has lived an ungodly life has sought to purchase peace for his soul by death-bed bequests to the church. Those bequests have been made, not because the church needed them, but because the givers supposed they needed to make them. No-body supposes that Rome needs all the churches she possesses, and, in her case, least, the State has the right to feel that it has been cheated out of its taxable property The people are poor. They are ground into the earth almost by taxation, while the church is rich. A million dollars taken from the taxible property of the State and put into a church, or a number of churches. mercases the taxation of every dollar left remaining. This is what the destruction of monastries and numeries at various crises of European history has meant. Church property has called for, and insist-ed on, the protection of the State, while not ifting the burdens of the State by one of its fingers. There have been brotherhoods of beggars, in the name of religion, who ceased to be producers, and self-supporters, and defenders of the State. What wonder that the State has occasionally scattered them? The State must live, and when a church absolutely sucks into itself all its sources of revenue, what is left but taxation or destruction?

The Protestant mind can comprehend this. It can also look on and see the Catho-lics in this country piling up cathedrals, buying land for an advance, and thus taking it out of the reach of taxation, and absorb ing capital by the million with steadily advancing accretions, and see that something is going on here very much hise what has going to Crozet Island or anywhere clee been going on in Europe for centuries, with where a beat was only to got ashore about once a month. Besides the British Stations, the United States would probably he done to prevent it; but it cannot see that taxation ought to be applied to Protes

tant church property. 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 re-moved from taxation, is really devoted to the advancement of sectarian interests; that if many of the feeble church organizations were killed it would be better for the community, and better for the real interests of Christianity, while it would considerably increase the taxable property of the State; that millions of property are invested in churches that are marvels of costliness and luxury; that for every dollar ting uselessly retired from taxable conditions the tax upon all remaining property is increased, what then? When they see a million dollars put into a church that for every practical purpose could be built for a quarter of that sum, what then? When When they see churches which are simply combi nations of private proprietary interests, which are bought and sold like stocks, or fractions of any other private property, what then? The Catholice, at least, furnish houses where all who come are theoratically on an equality, do the Protestants do

How far our supposed case is a representation of a reality we leave our readers to judge. What we have said we have said by way suggestion of the lines of argument for and against taxation. We give no opinion up-on 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 successful struggle. Indeed, we do not think the question would ever have arisen That we may not complain of the present.

It is the question would ever have agrandizement that are visible on every hand. If the let us view God's hand in all events, and the track we may not be afraid of the future, simple work of doing good to the country and all events in God's hands.—Old and the world, and if it had not rotified

are practically useless for that purpose, the State would have had nothing to say except to give it God-speed. The question wheth-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. It may be that such taxation must come at last, as the only corrective of the disposition to grasp at power, whether social or political, on the part of the church, or to strive after sectarian aggrandizement.—Dr. J. G. Hol-land, Scribner's for April.

Hints on House-Cleaning.

A house-cleaning of the most thorough diaractor at least once a year, is very easentid, in a santary point of view, for the accumulated dust beneath the carpets and with which everything becomes in time interpenetrated, is not the innocent thing some consider it. Dust is a curious compound of minute fragments of almost everything in creation, mixed with spores and germs of vegetable and animal life, which need only favoring circumstances to bring them into activity, and they may produce effects in-jurious or destructive to human life. Therefore the first necessity in house-clean-ing is not to raise a dust, but to gather it together in such a manner that it can be quietly removed and got rid of. Before the carpets are taken up they should be sprinkled with a good conting of damponed material. The old-fashioned tea-leaves are good in their way, but can seldom to land sufficient quantities. Clean saw-dust, chaff, finely cut hay or straw, or coarse bran washed free from flour and dust, are all good substitutes for the ten-leaves. A liberal costing of such matter, well dampened, but not wet, spread upon a carpet and brushed smartly over it, will keep dust from rising, and at any time will improve its appearance The water used to dampen this material would be made a disinfectant by dissolving in it a small quantity of carbolic acid; one part in two or three hundred is sufficient. The damp material may, when used for the carpets, be swept into one corner, and afterwards spread over the bare floor, more water being sprinkled over it, and used to gather the thick dust generally found beneath the carpets.

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

After the floors are cleared, the walls and collings claim attention. If no special cleaning is needed, a brush of soft hair is the best to use on them to remove dust. Here I will describe an improvement on the common step-ladder. This is usually made with legs of equal length, and there fore a person, when using a long one, can not get quite so close to the wall as may be desired, and is obliged to reach over and run the risk of falling. A step-ladder should be made with the back legs shorter than the front ones, so that the back will stand almost perpendicularly. It may then be placed as a legs to the wall as you have be placed as close to the wall as may be desired. Any step-ladder may be altered by sawing off an inch or two off the back legs. A ladder should never be mounted unless the iron hook or cord to keep it from spreading is used.

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 pailful 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. It should be applied with a paint brush when warm.

Paint should be cleaned by using only little water at a time and changing often; a soft timmel 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. Where the paint is stained with smoke, some ashes or potash-lye may be used. A soft linen towel should be used for wiping dry. Glass should not be cleaned with soap; a little paste or whiting and water should be rubbed over, and with another cloth it should be rinsed off, and the glass polished with a soft linen or old silk handkerchieff. Alcohol or benzine is a good thing to clean glass, and clean paper is probably better than any cloth, spange, or towel; dry paper leaves an excellent pol-ish. Marble may be cleaned with a mix-ture of two parts of common sola, one part of pumice-stone, and one of chalk, finely powdered, and fied up in a fine mu lia rag the marble is wetted with rater, the powder sh ken over it, and it is ruboed with a soft clots until clean, then washed in clean water and dried with a soft linen or silk handkerchief. No soap or potash should be allowed on marble. A good tarniture polish is made by melting two ounces of beeswax, one cance of turpentine, and one dram of powdered rosin together, with a gentle heat, and rubbing on when cold, with gentic near, and rubbing on when cold, with a soft flaunch cloth, and polishing with a soft linen or silk cloth. If for mahogany, a little In lian-red may be mixed in. Cracks in furniture may be filled with putty, mixed with Indian-red or burnt umber, to get the desired shade. When dry it will take an equal polish with the wood.

Duties.

Duties are often very difficult things to apprehend rightly. As overything is ulti-mately referred to duty, and as a great many things in this world are very dubious, but dien and shadowy duties, if I may so express them, which are often very perplexing, and occupy much of mans time and thought. Often we find what we supposed to be a duty, and performed with carpest diligence, was a great delusion. Under these circumstances, it does seem to me that when we have before us an undoubted duty, one of those things which come under the axioms of morality, we can hardly, lay too much stress on the performance of it. Arthur Helps.

It is not until we have passed through the furnace that we are made to know now more dross was in our composition.

Presbyterian Ministers in Parliament.

The election of Roy, Professor Smyth as

M.P. for the county of Londonderry has given riso to much discus don among Lipis copalians. The principal ground of objeccopalians. The principal ground of objection to Dr. Smyth is that being in "holy orders," and that of the "loner order" of elergy, it is contrary to the status Law of the country that he should be permutted to take his seat in Parliament. The R.y. Dr. Kirpatrick, of Dublin, has given an exhaustive reply to these objections, from which we give the following extract:—"It must be gratifying to Presbytenium to perceive that a political ovent has suddenly ceive that a political event has suddenly secured for their ministers that public recognition which argument and remon-strance have hitherto failed to obtain. Until now it has been, I believe, one of the could but ritating grievances of which Presbyterians have had to complain that the ministers of their Church, because not episcopally ordained, have not been reconnized as clergyman by the adherents of the Protestant Episcopal Church in this country . . Presbyterian ministers are now informed that they are taking a course which renders it impossible for Episcopalisms to recognize them. I hope they will have the mandiness to reply—'ft is a mader of perfect indifference to us whether we are "recognized or not. If the members of one over the course of the course o our own Church accept our ministrations, we are perfectly satisfied. If they approve of our going to Parliament, there is no reason why we should pay any attention to the opinions of others. You say we are the opinions of others. You say we are not clergymen. If we are not elergymen we must be laymen. Why should we not exercise the rights of laymen and enter the Heuse of Commons if we can?

"Of course I do not for one moment admit that Prosbyterian clorgymen are not in holy orders. But that expr ssion I mean, not that they have beer endowed with any mysterious virtues at their ordination, but simply that they possess the qualifications which ilt them to be the ministers of a Christian Church, and that they have been set apart by the recognized authorities of their Church for clorica' duty. But I do not consider that their ordination necessarily incapaciates them from any other employment, or binds them to a life long adherence to the profession upon which they then entered. Of course the expediency and propriety of a clergyman forsaking his ministerial work, and pursuing some other career, must depend upon the special circumstances of his case, and is a fair subject for discussion. But why a seat in the House of Commons should be thought a position altogether unsuited for a clergyman I am unable to understand. Bishopi have a place in the House of Lords. They are, I presume, in 'holy orders' It is from them that the lower clergy derive their clerical character; they are, in fact, the source from which those mysterious influences emanato which are supposed to disable their inferiors from occupying a simi-lar position in the Legislature. The lower orders of the clergy are excluded from Pailiament because they are elergymen, bishops, on the other hand, are summoned to Parliament for the same reason. Could anything be more inconsistent and absurd? If the presence of Bishops in the House of Lords is, as we are often assured, essential to the interests of religion in this country, why should the presence of a Presbyterian minister in the House of Commons be considered inconsistent with his elerical charactor, or with the declaration taken at his ordination that he had sought the 'office of the holy ministry from love to God and a sincere desire to promote His glory'?

The Pall Mall Gazette states that the question of the eligibility of a clergymante be elected a Member of Parliament is likely to be raised in Iroland by petition—thecass being that of the Rev. Professor Smyth, a Presbyterian minister who has been returned for the county of Derry. The Act states that the disability applies to "a clerk is holy orders." Professor Smyth must be amus 1 at this new title. Ho is certainly no mere a clergyman by this law than oth? Dissenting muniters who have sat and distill sit in the House of Commons.

A Great Error In Modern Education

I am not indeed, supposing that there any great danger, at least in this day, cover-education; the danger is on the okes ade, I will tell you, gentlemen, what is been the practical error of the last tween years, -not to load the memory of t student with a mass of undigested known edge, but to force upon him so much the has rejected all. It has been the far of distracting and enfaciling the mind? an unnacabing profusion of subjects; of izplying that a smattering in a dec branches of study is not shallowness, who plying that" it really is but culargement, which it is to of considering an acquaintance with i learned names of things and persons, 5: the possession of clover duodecions, attendance on cloquent lectures, and me bership with scientific institutions, and t bership with scientific institutions, and sights of the caperiments of a platform, at the specimens of a museum—that all twas not dissipation of mind, but programed things now are to be learned at the nor first one thing, then another; not a well, but many badly. Learning is to well, but many badly. without evertion, without attention, without advance, with finishing. There is to be nothing innvil-in it; and this, forsooth, is the wonder the age. What the steam-engine does matter, the printing press is to do mind; it is to not mechanically, and i population is to not mechanically, and population is to be passively, almost consciously, enlightened by the mere uplication and dissemination of volume Whether it he the schoolboy, or the selectify on the population of the popu girl, or the youth of college, or mechanic in the town, or the politician the senate,—all have been the victim one way or other of this most prepose: and pernicious of delusions. Wise linvo lifted up their voices iff vain. length, lest their own institutions shoul outshono and should disappear in the of the hour, they have been obliged as they could with a good conscient humor a spirit Which they read not it and make temporising concernt which they could not but inwardly at which they could not but inwardly. -Dr. Newman.

Scientific and Asserul.

Salt is used to benefit clover, to stiffen the straw in wheat and outs, and as a fertilizer for acparagus. It may be used on clover and wheat or pats at the rate of three to six bushels nor acre, and for asparagus a peck of the sugare red may be used with benefit.—Increan Agricultur-

For a cough, hop sirup is said to be very efficacious. To one ounce of hops and one pint or water add one table-spoonful of flaxpint of water and one table-spooned of Mar-scod. Put all in a sauspan, and boil it till reduced one-half. Strein it off, add half a pint of molasses or a quarter of a pound of brown sugar, and boil until it becomes a thick sirup. When cold take a teaspoonful

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INGROWING TON NAIL.

To Cure.-Put a small piece of tallow in a spoon, heat it until it becomes very hot and rour on the granulations. The effect is magical. Pain and tenderness relieved at once, and in a few days granulations all gone, the diseased parts dry and destitute of all feeling, the edge of the nail exposed so as to admit of being pared away without any inconvenience.

SUFFERING FROM DYSPERSIA.

During the session of the State Medical Society one of the members and that upon taking his seat at the table his attention was attracted to two gentlemen seated opposite to him, one of whom made some inquiry in regard to the health of the other. The reply returned was: "I am not feeling very well, I am suffering from dyspop-sia." At this juncture a waiter appeared upon the scene and placed before the dyspoptic gentleman his breakfast, which consisted of three boiled eggs, two baked potatoes, a plate of beef-steak, a cup of coffee and four buckwheat cakes. The dector was just then in the act of winding his watch, and concluded to time the victim of dyspopsia, who startled him by bolting all of the edibles set forth in the remarkable short space of two minutes, ten seconds. "Now," quoth the dector, by way of concluding his story, "was his a case of dyspopsia or of barbarism?"

RAT POISON.

The following method of preparing poison for rats is said to be more effectual than moistening grain with a solution of strych. nino; Make a clear solution of arsenite of potash, by boiling in a large iron kettle one potash, by boiling in a large iron kettle one part of white araenic, one of carbonate of potash, and twenty-five of water, stirring the whole well together; add 25 parts of water, and introduce, while warm, 60 parts of barley, wheat or oats, stirring frequently during 24 to 35 hours; then heat the grain and s.ir it with a paddle until it appears dry externally. For use in the house it may be advisable to color the grain by adding 1,500 parts of liquid fuchsin. Clean the kettle after use by scouring with lime. In most cities, however, the arsenite of potash can be obtained ready made and thus can be obtained ready made and thus the trouble and danger of preparation is

FORCE OF GRAVITY.

It is not usually considered how animal and vegetable life in our planet is adapted in exact relation to force of gravity. Had the earth been a little larger or smaller, things would have been somewhat different. As regards the vegetable world, this is in-torestingly put by Whewell: "As an in-stance of the adaption between the force of gravity and forces which exist in the vege-table world, we may take the positions of flowers. Some flowers grow with the hollow of their cups upwards; other "hang the pensive head," and turn the opening downpensive head," and turn the opening downwards. The positions, in those cases, depend upon the length and flexibility of the stalk which supports the flower, or, in case of the cupherbia, the germen. It is clear that a very slight alteration in the force of gravity, or in the stiffness of the stalk, would entirely alter the position of the flower-cups and thus make the continuation of the species impossible. We have, therefore, here, a little mechanical contrivance, which would have been frustrated if the proper intensity of gravity had not if the proper intensity of gravity had not been assumed in the reckening. An earth, greater or smaller, denser or rarer, than the one on which we live, would require a change in the structure and strength of the change in the structure and structure and structure foot-stalks of all the little flowers that hang their heads under our hedges. There is something curious in thus considering the whole mass of the earth from pole to pole, and from cheumference to centre, as em-ployed in keeping a snowdrop in the position most suited to the promotion of its vege-table health."

A GARDENERS BAROMETER.

The common campher bottle makes a very cloudy index of atmospheric weight and weather changes, on which the following is an improvement: Diss dve two and one-haif drachms of camphor in cloven fluid drachms of alcohol. Put thrty-eight grains of night of nearly (saltration) and thirtyof nitrate of potash (saltpetro) and thirtyeight grains of murate of ammonia (sal
ammoniac) into nine fluid draching of
water; when all are perfectly dissolved,
mix the two solutions. Shake them well in mix the two solutions. Shake them well in a two-ounce or four-ounce white glass vial, cork very lossely, or, better, the over the month a piece of linen or cotton cloth, and place the instrument in a good light out of the sunshine, where it can be observed without handling. When the weather is fine and clear, the fluid is also; but on the least change the chemicals, which lie as a sediment, rise in heautiful iron-like crystals proportionately, and again duly subside. proportionately, and again duly subside, By watching these changes one soon becomes able to predict the changes probable for a few hours to come in any locality. This instrument is also a pretty philosophical toy, showing how sensitive some chemical colutions are to atmospheric influences. We saw barometers of this kind for sale in London reveral years ago that do not recolute the menting with them in this country. lest meeting with them in this country, except the home-made ours prepared according to the above directions, which have been several times published, but may be new to some of our readers.—Journal of Chemistry.

Lurniskings.

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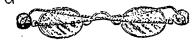
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Official Announcements.

MEETINGS OF SYNODS.

Syned of Toronto, Canada Presbyterian Church, in Gould street Presbyterian Church, on Tuesday, 31st March, 1874, at half-past seven o'clock P.M. STHOO OF HAMILTON meets in First Prospection Church, Guelph, on the first Tuesday of May, at 7,80 p.m.

MEETINGS OF PRESBYTERIES.

PAMS.—In Dumfries street Churta, Paris, on Mon-day 18th April, at 11 a.m. MONTREAL.—At Montreal, in Presbyterian College, on the first Wodnesday of April, at ten o'clock forc-

oon. OTTAWA.-At Ottawa, in Knox Church, on Tuosday, 28th of April, a p.m., SIMODS - At Barrie, on Thesday 24th March, at Itam. Sessions which have not sent in returns to the Remit on Union are enjoined to send them in at this meeting. Session records will be called for.

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

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

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalities Board and Sustentation Fund-James Croll, Montroal.

Ministers', Widows' and Orphans' Fund-Archiv

seld Ferguson, Montreal.
French Mission—Jamos Croil, Montreal Juvenile Mission—Miss Machar, Ringston, Ont. Manitoba Mission—George H. Wissen, Toronto Scholarship and Bursary Pund—Prof. Fersuson

Bew Advertisements.

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At 8 o'clock, afternoon.

The Moderator of the General Assembly will preside. A Historical statement will be given by Professor Caven. The stone will be laid by Hon. John McMurrich, 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,

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Notice.

A most ing of Ministers Elders of the C. P. Church, who are not prepared to press for Union on the prope d Basis, will be held (D.V.) in the basement of Choice's Church, Toronto on Manday p.10., and during Tuesday for prayer and conference. Afull meeting is earnesly requested.

Insolvent act of 1869.

County of York.

County of York.

County of York.

the matter of John Creatory, of Toronto Butcher and Drover, an Inselvent, On Monday, the thirteenth day of April next, at welve o'clock moon the undersugged will apply to the Judge of the said Cours for a discharge under the sai Act.

by JNO. WINCHSTER. Attornoy od litem JOHN CREALOCK,

Bated at Toronto, this 10th March, 1874.

TNSOLVENT ACT OF 1869.

myinco of Onturio, the County Court of the County of York.

E the motter of Jane Hatmawar, of Terento, Contractor and Bidlebi, an Intervent. On Mandar, the 18th day of April next, at treive clock noon, the undersigned will april to the adjo of the sal a Court for a discharge under the blu Act

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Loet and Gast POST - PAID... May. 06.
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Song and Che... Ray. 07.

Bottly John... Camic Song... Messart 38.
Gold and Joarn a Tracke. Bong and Che... Ray. 83.

Katic's sleeping seath the Lindeas... Roog. 06.
In our Boat... Moreous de Salon... Wilson 38.
Little Struckine... Song and Che... Ray. 08.
Take this Lotter to 'y Medaer S. & C. Hay. 07.

Heippy Thoughts... hewisch... K. & O. Skewart 04.

Get up and kint t. & cor. Cemic S. & C. Hay. 37.

Kinty Wodding... March... Mack 25.

Hoppy Thoughts... Pelins... Mack 25.

Tonas. Brindist fer Plane... Tenel 40.

Pourl of America... Gaprice... Kinkel 28.

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