### Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institut copy availab may be bible of the image significantly checked bele	le for filmi lographicall is in the rep change the	ng. Featur y unique, v production,	es of this c vhich may or which n	opy wh alter ar nay	nich ny			1	lui a é exemp biblios reproc	té pos plaire ( graphi duite, a méti	microfilm suble de se qui sont p que, qui p ou qui pe node norm	e procu eut-étr euvent uvent é	rer. Les e uniques modifier exiger une	détails de s du poin r une ima e modific	e cet t de vue age cation
	red covers/ rture de co							[			red pages/ de couleu				
1 1	s damaged/ rture endoi							[			damaged/ endomma				
1 1		nd/or lamir urée et/ou p						[		-	restored a restaurées				
1 1	title missin e de couve	g/ rture manqi	ue					[		-	discoloure décolorées				
1 1 -	red maps/ géographic	tnes eu con	leur					[		_	detached/ détachées				
1 1		other than			e)						hrough/ parence				
	~	nd/or illust ustrations e									y of print é inégale d				
1 \ / 1	l with other	r material/ es documen	ts								nuous pagi tion conti		f		
along La reli	interior ma ure serrée (	y cause sha rgin/ peut causer de la margi	de l'ombre	ou de					(	Compi	es index(e rend un (d in header i	les) ınd			
within been of the property of	the text. I omitted from out que cer une restaur	ed during re Whenever p m filming/ taines pages ation appar i était possi	ossible, the s blanches aissent dar	ese have ajoutée es le tex	es xte,					Title p Page d Captio Titre d Masthe		je/ la livrai / le la liv	raison		
: 1 / I	onal comm entaires su	ients:/ S pplémentai	ome pag	es ar	re cu	ut o	ff.	Ļ		3eneri	que (périr	odiques	) de la liv	raison.	
This item is Ce documen						sous.									
10X	<del></del>	14X	<del></del>	18X	<del></del>		· · · · · · · · · · · · · · · · · · ·	22 X		,	26)	<u> </u>	·····	30×	
	12X		16X			20 X				24X			28×		32 x

## Contributors and Correspondents.

### LEAVES FROM THE NOTE BOOK OF A CANADIAN ABROAD.

THE GOSSEL HE OWN VINDIGATION. Sin,-Dining one evening at a friend's house

in the West of London, there was present

among others, Gon. Burrows, the Secretary of the Christian Evidence Society, with whose publications many of your readers will be familiar, and the Roy. Marous Rainsford, a clergyman of the Established Church, distinguished for the eloquence and spiritual power with which he preached the Gospel to the aristocratic sunners of the West End. Naturally the conversation turned to the work of the Society just mentioned, and an interesting discussion took place between these two gentlemen as to the best method of dealing with skeptics Mr. R. holding strongly that the word of God was sufficient for its own defence, After referring to Christ's method with Salau, and Paul's with the Greeks at Corinth, etc., he proceeded to illustrate his argament from his own experience and observation. "Some time ago," he said, "I recrived a now from a lady of my congregation, saying that there was an intidel lying dying at one of the clubs, a countryman of my own, wouldn't I go and see him? Now I had got mysolf into trouble wanted, doing more barm than good, so I hesitated for come days, till my conscience, ill at case, impolled me to take courage. So I wrote as polity a note as I could. saying I had beard of his illness and, being a fellow countryman, I wished to do all that I could to comfort or relieve him in any way, and taking it to the door, sent it in with my card. The house-keeper brought the onewer that her ususter was too ill to see any one, and I left quite relieved. In a short time after I received a note from the gentleman thanking me for my politeness, and adding that if passing I might call, but mind only he wanted no parson ! I called, and after some common-place conversation spoke of the Saviour, but imme. diately he showed ungovernable anger and rudeness, and turning his face to the wall took no further notice of me or apparently of what I said, only his illness I believe hindered him from turning me out of the room. After repeating a few simple passages of Scripture of Gospel import, I left him. In going out I spoke to the housekeeper of her master's state, and took advantage of the recent death of her son abroad, in a state of friendliness and ignorance, to work upon her feelings and excite an interest in her master's condition which would aid my easy access to him again. On returning next day she told me she dare not admit me, as it would be as much as her place was worth, she had nover seen him so angry as after my last visit. I talked to her a little explaining the importance of possible results and reminding her that there was no danger of her being dismissed as the man was dving and quite unable to net in the matter. 'Well,' she exclaimed at last, 'you are a man. I am only a woman, and if you will come in I can't keep you out!' So I passed in, only to experience a repetition of the same conduct as before the moment he saw we; and so again and again for several days. Each time I remained but a few moments saying only a few simple words of God's great love and grace in the gospel of Jesus Christ-nothing of his infidelity whatever, not even ventur- to get justice there, he appeals to the highing to pray with him, for I don't believe he i est. Failing to get justice there also, he would have endured it. At last after about | pleade his right to appeal to another court ing to pray with him, for I don't believe he week had passed he did turn to ask, 'Are on the same as the rest of them?' 'What o you mean?' He repeated the question, ud I mine, till in explanation be said, have known heaps of parsons, and they ero good for nothing but to cat a man's nner and drink his wine. Are you the me as them? 'Well, I said, I think you e rather hard on them. I days say I ould have eaten your dinner too if asked, d drank of your wine, but I'd have tried do good to your soul. I believe before od you would,' he replied, adding, "Now me about all this that you have been ving to me, is it true?' Don't you think nust bo?' I said, 'It's so wonderful, ely no man could ever have invented it. ides, what good would it have done him? must have spoken it, and it is imposs for Him to lie." "And do you believe mrself? 'Moat certainly I do. It is one hope of my soul. He raised his und looked steadfastly upwards, and deep agitation exclaimed, 'Great God, dievo it too!' At the same time uniting forehead with open hand, the room reided with the stroke. From that moat his seemed unito decided and much

get for him come back of bold type, in which he might read these promises for himself; with the Bible itself he said he would be last not kn wing where to look for them. Ho didn t want anything so conspicuous as a roll for the wall, but something light for his hand, and easily slipped under the pillow. It was Saturday night and getting late, no time was to be lost. I set off in the search, taking a homeword route; but in vain, every likely place was closed. On entering the house I found Miss -- with my wife. She had recoully become anxious for herself and for others, and on hearing what was uppermost on my mmd, exchanned, T've got the very thing-Weighty Words -sent meby a trend the other day.' I know the little book, with its angle text in large print on each page, and desired her to hasten home and send it by her servant. with my compliments. As soon as the next day's services were over, I called and learned from the lousekeeper that at the moment of my entoring the house his spirit had departed. 'Since that book came, she said, drawing it from under his pillow, the had not ecased to road it over and over. while awake. When his eyes got dim he asked me to do it for him. "Gir!" said I, I think they are very pretty.' 'Woman,' he says to me, What do you mean? Don ti speak of them that way. They are the living words of the Living God. They have brought me lese and now I am not before by pushing in where I was not afraid to die upon them.' And die he did, for these were the last words he ever spoke.' Thus will God's own word, simply trusted and honored, surely show its power. Though some were not yet convinced that "the evidences" had not an important place in the work of the Church, all united in thanking Mr. R. for his very interesting narrative.

### Church Independence and Ultramontaniam.

Editor Button Andricas Parsbyterias.

Mr Dean Sin,-The last letter of your Ultramantanist correspondent is of such a character that I might be more than satisfied to let it close the discussion between us. But discriminating, as I do, between Church Independence and Ultramontanism; having the strongest conviction of the value and importance of the one, and an equally strong persuasion of the dangerons and detestable nature of the other; and knowing that it is the invariable policy of Eras tians to confound the two and to charge the advocates of Church Independence with aiming at clerical domination, I trust you will permit me to endeavour still turther to msist upon the essential difference betwixt the two things, in opposition to your corresponden's continued endeavour to confound them.

Referring to a distinction which I pointed out in my last letter, he says he never dreamed of arguing that an appeal, in the technical or proper sense of that term, either could be or had been made; that no one ever thought of such a thing being possible; and that in no case in the history of the church was the idea of such an anneal aver held or acted on. Let me remind your readers of his pleading in his first letter, which he wrote when his preference was in favour of Erastianism. His Presbytery being supposed to have deposed him in utter disregard of the laws of the churchhe, "like a good Presbyterian, appeals to the higher ecclesiastical court, and failing -higher therefore in his estimation than the highest ecclesiastical court—and de-clares his belief that the civil judge should linve the right, "not to review and tovice of the spiritual court," but to insist upon its regarding the laws of the church, and to determine finally whether it has done so or not. This is not perfectly clear; but I believe I present his view fairly when I put it thus: Failing to get justice by the removal of his case first to the higher and then to the highest ecclesiastical court, he will remove it to the civil court, which, on being satisfied that the ecclesiastical courts not noted right in their professed administration of the law of the Kingdom of Cluist, shall present to them the alternative of either reversing their sentence or paying damages, &c., or shall even "quash their proceedings quoud the temperalities, stand-ing, and character of the appellant." Let this view be acted on, then the removal of the case from the ecclesiastical to the civil court is an appeal in the strictest and most proper sense, just as much as the removal of it from the lower to the higher ecolesian-zical court. That civil judges use not ecclesiastical persons and cannot perform aniritual functions, but can only use the powers they possess to constrain and con-trol others in the performance of thesa functions, does not after the nature of the act of submitting an ecclesization cause to them. The removal of the cause from an

ecclesiastical to a civil court may not be

asmach as it implies a competency on the part of the civil court to prescribe their duty, in spiritual matters to ecclesiastical courts, and to enforce the performance of that dury by its own peculiar arguments—daymacs, fine districts damages, fine, distraint, imprisonment-it damages, line, distraint, imprisonment—it is essentially an appeal in the proper sense of the term, or its full equivalent. But even if what your correspondent originally not only dreamed of but plead for, were not an appeal strictly so-called, it is not the less a thing radically and essentially different from the act of bringing before the civil cour' men v ho, "under cloak" of acting in their official canazity, do what is, is its away. cour' men v ho, "under clock" of acting in their official capacity, do what is, in its own nature, criminal in the eye of a righteous civil law. This is the whole of my much and persistently inirrepresented acknow-ledgment. The difference between the two things I have insisted on from the first, and in my last letter I asked your correspondent to assert and maintain that the com-petency of the one follows from the com-petency of the other. He finds, as I expected, that he cannot do so; I ut, instead of frankly admitting his ability, he covers it up in a statement which contains the insinuation of his original miss opresentation, and which is besides a mass of misapprohension and fallacy made to sound like argument. His words are, "I said, and say, that any appeal, even for protection from the civil consequences of an ecclesiastical decision. or anything olse, involves substantially a recognition of the civil court's supremacy. for it repudiates the decision of the ceclesical courts, and seeks by the intercention of the civil, to have that decision practically, though not technically, set aside.

In reference to this statement, let it be observed, first f all, that "Presbyterian' mixed up the two things that have hither to kept seperate in the discussion betwirt us, and, in this way, he could divert the attention of readers from the fact that I maintained the competency of action in the civil court, against ecclesiastical persons for criminal acts committed "under cloak" of discharging official duty; and from the fact that he has persistently nosrepresented my contention on this point, as an acknowledgment of the right of the civil court to interfere in matters ecclesiastical, and of the competency of the appeal of an court, ou | ceclesiastical course to the civil the plea of civil interests involved—a mis-representation which, regardless of all that 18 fair in controversy, he manifestly still

But apart from this controversal trickfor it looks like nothing elen—under which he e wors up his inability to sustain an Ultrimontane position, his statement can-not stand examination. Let up look into it. By appeal of course, after explana-tions made, is meant application. That is, he means to say, "Any application" ac, involves a recognition of the civil court's supremacy." Of course it does. But the question is, Of course it does. But the question is, Supremacy in what! We understand tree supremacies, the supremacy of the civil power in things civil, and the supremacy of the ecclesiastical power in things spuritual; and the one we maintain as stronously as the other. "Any application" to the civil court is a recognition of its supremacy in things civil. If your correspondent says it recognition of its supremacy in things spiritual, he asserts what cannot be sustained. But he seems to argue the point. "Any application," he says, "is a recognition of the civil court's supremacy, for it repudiates the decision of the supreme ecclesiastial court." Suppose it does, argument betrays his usual want of discrimination. An authority may be recognized as supremo by the man who repudiates and disregards a particular exercise of it. The fathers of the Secession repudiated and disregarded an ecclesiastical decision, and they did so most righteously. Was their doing so a disavowal of the supremacy of the Church in things spiritual, or a recognition of the supremacy of the civil courts? It will be as already hinted said it was not. Then why put in such a misapprehension. claim at all, except for the sound of it? Its insertion, however, confirms me in the suspicion that your correspondent has the idea that Ernstianism consists very much in not submitting to a majority or in not "following the multitude," however they may lead. But he goes on to say, such application seeks by the intervention of the cito have the decision practically set aside." ow, what does he mean by practically set Does it mean that the decision aside?" is disregarded, or that, in a question of civil right before the court, which it is alleged to endanger, it is declared not utect the court of the c that civil right? If so, the argument is worthless. That involves no recognition of the supremery of the civil court in things spiritual. Nay, it may involve or be accom- loubt on that point. To speak of such an panied by the most distinct, and even the inost express, recognition of the proper su-premacy of the ecclesiastical power. A Socinian Church, let us suppose, has by an iminense majority, became orthodox. A Trustee of a particular congregation, whose minister belongs to the majority or the minority, has been deposed or not deposed, or has been deposed righteously or unrightconsly-for none of all these affect the auestion—a trustee. I sav. raises the aueution in a civil court as to the future use of the property of the congregation. The judges are all orthodox men, some of them The mornhers of the reforming church, and none of them disposed to say, as your correspondent lately wanted judges to say, "We just upon your keeping to your principles" &c., but rejoicing in the referenation. But the trustee asks them to look into a certain logal domainent, and to de-clare that the civil right which it secures shall not be affected by the decision of the Church. The judges, though fully persual-ed that the decision of the Church is right

what Christ would nave to be the legal option but to decide according to the legal

electronical bearing the

one occlosiastical court to another; but, in (rightcons law, I hope that the juriousy of asmach as it implies a competency on the the civil power in relation to Church property, more then werranted by the experience of a thousand years will never go to sleep, or waver in refusing to the Church a snpremacy which it is contrary to the will of God she should have. Such an applica-tion and such a decision as I have referred to, whatever inconvenience or expense it may entail, involves no recognition or claim of the civil coart's supremery in things

Again, let us take an lasterical and wellhown example. If the presented to the parish 'f Anchierarder had not gone beyond his original application to the Coret of Session, which asked to have it found that, in consequence of his presentation, he had a "just and legal right to the stipend, manse, and globe," notwithstanding the refusal of the Presbytery to ordain and admit him; and if the court had decided in his favour, there would have been no recognition on his part, and no claim on the part of the court, of its supremacy in things spiritual; and the troubles that arose in connection with the Auchterarder case would never have arisen. I say nothing of the proprie ty of the application or of the correctness of the dension. These are different questions from that now before us.

I need not refer to other meanings that your correspondent might be supposed to whether in the matter of Church property attach to the expression "practically set or anything else, involves substantially a saide." I think I have said enough to recognition of the civil court's supremacy, prove that the statement shield I have any dized is wholly unwarrantable, and to make it plain that an applicant's recogni-tion of the supremacy of the civil court in things spiritual depends on what he asks the court to do, or on the nature, and not on the fact of his application, as "Presbyterian asserts. I do not know what he may say; but to confound applications such as I have reterred to with applications in which the civil court is asked aufhoritatively to set neide an ecclesiastical decision, or to bring its power to bear upon the Church to con-trol and concass it in the discharge of its spiritual functions; or to say that the former includes all applications that over wore made, would show a want of discrimination and ignorance of history, or a power of assertion, almost incredible.

> In reference to the two questions that I proposed on the subject of Church proporty, I think I may warrantably assume that Prosbytenian finds himself anable to sustain an affirmative answer to them. If, instead of considering how he might best retreat with the claim of having obtained a victory, he had followed my suggestion to discuss principles, and given a steady and unprejudiced application of mind to my questions, he would, I doubt not, have come to see that the affirmative cannot be sustained by sound argument. That the civil court, informing its own independent judgment on Church Trusts, and deciding accordingly, does not invade the jurisdiction of the Church, or claim a supremacy in matters spiritual, or do anything moonsistent with the proper independence of the Church, is a position impregnable to all assaults. As my suggestion has not been followed, I say no more on the subject, beyond remarking that this principle being admitted, the charge of mconsistency is seen to be baseless. A man caunot be acting inconsistently with his recognition of the Church's supremacy, in asking the civil court to do what is not inconsistent with

There are other things which, but for the space already occupied. I would have referred to, In particular, there is a sentence which I am somewhat at a loss to know your correspondent's object in introducing. Con jecturing, however, that it is introduced for the sake of its first part, I would have liked to offer some remarks on the matter, of due subjection to a majority, in regard to which as already hinted, he appears to be under

There is one thing that I can hardly leave out particular reference to. His last paragraph is perhaps the the worst thing he has written in the course of this discussion. It is hard for me to believe that he is so admirably innocent, as to think that my complaint respecting his improper use of his knowledge of my name had reference to his third letter, and not to his second, in which he introduced the uniter of Church property. And how can I characterize his in-sinuation that I entertain a doubt in referonce to the warrantableness of an application to the civil court in relation to the disposal of Church property? Ho knows from the questions I propesed, and which he caunot venture to answer, that I have no application as an appeal from the decision of the Assembly to the civil court, is another instance of his inability to discriminate betwirt things that are essentially different, and a begging of the question at issue. And any measule of good feeling, combined with the exercise of ordinary judgment, would have made him see that my around inability to say what I would do in certain circumstances, had no respect whatever to the cause which he insinu-

In parting with "Presbyterian," as probably I now do, let me state an impression mace on my mind by careful attention to what he has written. Having, as he says, been always suspicious that there was a deal of Erastlanism in the "High fiers," he cannot reasonably complain of one of them, funding excludingly upon a "conjunct view of his whole appearances," should express a suspicion of him. To be frank, I ennot direct my mind of the idea that he is shauming Ultramonianism, and has been doing controversial hocus-pocus in your columns. I can no more believe that the is an Ultrangonianist than I

eral strain of his reference to Erast riem, and has low comes of the Church, indicated, for instance, in his speaking of it w. a "role gious form," almost convince me that he is Erastian to the core.

I am, yours truly,

JAMES MINDLEMISS.

Eloto, Jan. 23, 1874.

## WHAT ABOUT THE INEBRIATE

ASYLUM? How is it, Mr. Editor, that our excellent Ontario Government have said nothing of an Insbriate Asylum in the Governor's speech? Last year the hearts of thousands

throughout Ontario were chosend by the proposal to orect such an Asylum for a class of mon that are, alas! too numerous in the eventry. Many of themselves desire it as about the only hope they have of being able to overcome this fearful habit, which has become a desire that has affected their whole being, physical, intellectual and moral, and left them without purpose or decision of character, sufficient to enable them to say No, when the tempter entices them to drink—just one glass for good-fellowship-when that is done they are gone.

Multitudes of sad and sorrowing relatives of such persons hoped that they would soon be able to place their weak brethren and sisters und the care of able, wise, and kind physicians, who would heal them as their symptoms required, and in due time restore them to their friends and to society. healed, and in their right minds. It is at once a most needy and charitable work, indeed; the most so of any in the land. While there are a few incurables from other oduses, there are thousands from this cause who are not only helpless, but who cause a fearful amount of misery to their relatives, destroying their property, peace and happi-ness, reducing many families to beggary and wrotchedness, and causing more sad and broken hearts than all other causes put together. The wife of one of these unfor-tunates lately spoke to me with tears, ask-ing if the Asylum was going on, and saying what a blessing it would be to many a family. I do trust that this most needed of all charitable enterprizes in our day will not be permitted to fall through, because of any choose-paring policy; for let the gov-ernment be assured that they will be surtained in this by the great majority of the best and most intelligent of the land.

A VICE-PRESIDENT OF THE O. T. AND PROHIETTORY LEAGUE.

## Teetotalism and the Church.

## Editor Bustish American Presbyterian

DEAR SIR,-I have read "Prohibition e" letter in your issue of 12th ult. very carefully, and cannot help making a few remarks on if I may premise, however, that I have no wish to enter on the defence of Professor McLaron, as that gentleman is much more able to defend himself than I am, were that necessary; nor do I wish to palliate, or explain, the apparent inconsistency of the General Assembly. But I do wish to say, that I for one would be sorry to see total abstinance made a term of commanon, antil it is clearly shown that it is one of God's terms, and not man's. "All extremes are dangerous" is an old and tried proverb, and I am very much averse to seeing such an extreme introduced into our Church. It appears to me that testotalism partakes too much of the idea of retiring to the cloister or the numery for safety, instead of trusting to our Heavenly Father in the midst of temptations that lie in the path of duty. That we are to deny ourselves for the sake of a weak brother or sister, we admit, but this does not refer to one thing, but to everything, and the denying at times for a weak brother supposes gratification, where no weak brother is concerned would be sorry, indeed, to make the door into the Lord's Supper narrower than it is, or was intended to be. I remember hearing a respected and beloved official of the U. P. Church say, that "when he was a young man he was a rigid teetotator, but in mature years his severity had relaxed, and now wines were kept in his house for the acammodation of those accustomed to the use (not abuse) of them. disputed subject referred to, was driving on Sabbath, and he said, "when in London first, he would not put his foot in a cab or omnibus, but now he used all the erdinary means of conveyance, as he found that his extreme view in this, as in other cases, did away with his opportunities both of doing good and getting good. Lis lengthened experience has shown hunthe danger of extremes, and he has reluthem for more moderate views. We need scarcely sat, he was not alone in steering snoh a course, as we have met one or two prominent men here who have foilowed in the same footsteps, experience being the guiding star in every case. Ino fact is, we have seen this toerotalism alienating the members of a family; we have known of it separating the members of a Church, and we would be very sorry to repeat the experience in the various Courches of our denomination.

We yield to no one in our anxiety to abstain from anything for the sake of a weak heather, out tals is a very different thing from abstaining on account of some strong-minded advocates of tectotalism, and we do object to the latter. We trust that the day is far distant when such a term of communion will be thrust upon us, and we suggest to our tectotal friends the medical cantion. when precertain what to do, do nothing, as being very appropriate to the present case, where there is no warrant for a change

in Scripture.

ours faithfully

reach of the law of Germinal. A domand

### Solf-or the Saviour.

BY REV. THE ODGER L. CUNER.

" Not 1, but Christ that breth in my When Paul seld that, he me ant that the "old main," the rebellious Soul of Tarm, had been wounded to death at Damasons ever cince that time these had been a "uni-man" going about preaching the word, ex-tablishing churches, and bearing bitter persecutions. In this new man, and through him, lived and spoke the Lord Jesus Christ. The old self-life was gone. In its stead came Jesus. It was in one important sense true that the Redeemer lived egain on earth, in every berole word and hely deed of Paul, His representative.

Jesus lives again in every faithful follower. This is what our bleesed Master promised when He said "Lo! I am with you always " Chair is always." Christ is in every true believer, except that man be a reprodute. Jesus was in McCheyne when he wrote "Oh! how sweet is it to work all day for God, and then to lie down under His smiles—to be kept in perfect peace, happy to be one with Christ." He was in Hedley Vicars when he exclaimed, "In Jesus I find all I want of happiness, and as month after month rolls by, He is becoming more and more levely meny eyes, and precious to my soul." It was the Christ living in Levi Spaulding, who went an a ferrior was the Christ living in Levi spatiting, who went on a foreign mission to the perishing heathen. Jesus spoke through Guthrie's elequent lips to the filthy outcasts of the Cowgate, and labored through Oberlin's self-denying toils among the peasants of the Alps. When we meet any earnest, hely-middle consegrated was any woman, we minded, consecrated man or woman, we should glorify Christ in them. Not unto them be the glory, but unto Him who loves them, and liveth in them!

Every truly good thing in any Christian is the result of the indwelling of the precions Saviour. Those are the most effective Christians who have most completely crucifind the solf-life, and attained to the Christ-life in the well. How stubbornly and wisk-cily that old solf-life often asserts its exist-ence? How tenaciously it clings to us even when we hoped it was put to death! even when we hoped it was put to death! Sometimes it seems to start up out of its grave with such tremendous vitality, that we are forced to eve out, "Oh, wretched man that I aim; who shall deliver me from the body of this death?" Paul never claimed an entire immunity from sin. If Jesus lived in Paul, so did Paul in a frail, temptable "flesh," and in a sin-poisoned world. The valiant Apostle was still in the arena of a fierce and bitter conflict. The battle between self and the Saviour, often broke out afresh. "So fight I not as one that beatoth the air; but I beat down and bruiso my body with sturdy blows." This nervous confession of the great Apostle, gives good proof that he never claimed a complete conquest over the old self-life. He was kept in quest over the old self-life. He was kept in a state of constant dependence upon his Saviour. Every victory he gained over sin, Saviour. Every victory he gained over sin, was not by his own resolutions or in his own strength, but simply and entirely by faith in his indwelling Redeemer. This is the lesson for us. We couly conquer self through Christ. The more that self is permitted to live within us, the more weak and meeting and anselessive are. But the more wretched and asclessive arc. But the more that Jesus-lives-in-us, the more of parity and peace and spiritual power do we sujoy. The test-question is, Does self rule us, or does Christ? Is it wicked "I" that reigns within me, or the Lord Jesus? The searching Spirit seems to come to the door of every heart and ask, "Who dwells here?" Happy that believer who can truly answer "Not I, but Christ liveth in me.

## The Power of Little Things.

Fow realize the power of little things But in the small ofttimes lies the germ of the immense, of good or evil. A Dutch Burgher was pledding along one of the dykes which keep out the occau from his beloved Holland, at ten o'clock one evening, beloved Holland, at ten o'clock one evening, spiritual and civil, the other the and noticed that a little water was trickling supremacy of the spiritual over the through it near the top. Without giving further thought to the subject, he passed on to his home and his bed, but in the morn ing the dyke was swept away, a vast tract of country was covered with water, millions of property were destroyed, and hundreds deed understand that, admitting both, he of lives lost. Out of the little leakage came may dispute at to the range or reach of the mighty flood. Stop the leakage and that jurisdiction. He may contend that it you hold in check the flood. It is so in is wider or narrower, that it does or does business, in church affairs, in denominational not extend to this particular matter. But interests. Watch the littles of dishonosty, on this, also, I will speak hereafter. For of indifference, of laxity, and firmly and the present it is enough to say that these faithfully check them.

"A nest built among the craggy rocks of the Alps," says D'Aubigue, "may, perhaps, contain a broad of inoffensive eaglets; but as soon as their wings grow, they wall some into the air and with their piercing ever discover their proy, and seize it from afar. The safer course, then, is for some strong hand to kill them in their nest while There are many eaglets which seem very attractive and charming in the n young teamy, but developed into fult ma turity they are manifested as beases of mey Strangle the caglets of evil thoughts; for When lust hath concerved who woulds it. Both materially and conforth sin, and sin when it is finished bring-the forth death. Strangle the eaghts maily, intendedly and immediately, Society before contenious words, for, The preignity is from God, and within its companies and sacred. Civil al-"When last hath concerved at laingeth of many waters. Therough and manly discussions of principles, and comparison of views may always be good, but Bitter words stir at strike. Happy he who wisely cares for the little thangs, to tenderly cher shiper, promptly destroy — Jeannal and

The British Ministry does not seem to be r gaining any of its lost popularity. As we auticipated, John Bright is not likely to save it.

Wealth and worldly possessions are often a burt and sore pull-back to Christian pro-fessors: like some soldiers, who when they once need with a rich booty at the sacking of some town, are spoiled for fighting over after.-Gurnall.

The Rev. John Davidson, late of Lang holm, and formerly of Lochend and Newabbey, who only three years ago was ap pointed to Chalmers' Prosbyterian church, Adelaide, was a few months minoc appointed of the first professors in the University of Sle this Australia.

### Oxearism and Ultramontanism.

A paper bearing this tilthe was lately to wi be fore the monkers of an association cycled "Act leads of the Catholic Poligien" by the President of the Association, Archiebop Manning. The inesting was at the Arch-bishop's house, Westminster. The paper is of great length, but the following are the leading points: -

"In one sense, the conflict of the Church, und the world is always the tame. The emnity of the world is one, and the truth is one; nevertheless, the forms of that emnity are endless and always changing. In one point, the worldre of the world against the Church is always the same. It always uses the some weapons, but the metives and and of those that use them vary. The weapons have been, are, and always will be the civil power. For the first three centuries, the Jews and the heatical scots excited the suspicions, fears, and hatred of the Roman Empire against the Church. In the Middle Ages, the ambition or despoticia of Christian Princes wielded the civil power against the Church. Now, for the last 300 years, and especially in this century, it is a world departing from Christianity which uses the civil power for the oppression of the Church. In one word, the antagonist of the Church has always been Casarism, or the supremacy of the civil over the spiritual.

The presence of the Catholic Church among the civil Powers of the world had changed the whole political order of man-kind. It has established upon earth a legis-lature, a tribunal, and an executive inde-pendent of all human authority. It has withdrawn from the reach of human laws the whole domain of faith and of conscience. These depend on God alone, and are subjected by Hin to His own authority, vested in His Church, which is guided by Him-self. This is the solution of the problem, which the world cannot solve. Obed ence which the world cannot solve. Obed ence to the Church is liberty; and it is hearty because the Church cannot err, or mislead either men or nations. If the Church were not infallible, obedience to it might be the worst of bondage. This is Ultramontanism or the liberty of the soul divinely guaranteed by an infallible Church; the proper check and restraint of the Casarism, Clesarism is the proper antagonist of the severeignity of God.

We see the difference between the Pagan Cosarism and that I will call Christian Cosarism. 1. The first regards the State as its own creation, the second as the creation of God. 2. The first—i.e., Pontiff and King over the body and soul absolute and exclusive; the second is subject to all that belongs to the soul, to the Divine law, and to the Church of Jesu Christ. 8. The first makes religion an instrument or department of the State; the second makes it limitation of civil power as subject to God and IIIs law, of which the Church is the guardian and the interpreter. 5. The first regards all power, civil and religious, as deinstitution, and by Divino assistance infallible, is within its own sphere, judependent of all civil powers; and as the guardian and interpreter of the Divine law, is the proper judge of men and of nations in all things touching that law in faith or morals.

Innsmuch as at this moment the term Litramontano' is cited as a meltanue to kindle persecution against the Church by false accusations and imsteading the public opinion of this country, I will draw out a proof that Ultramontism and Catholician are indentical, as are also Catholicism and perfect Christianity. Christianity, or the taith and law of Jesus Christ, has, as I have said, introduced two principles of divine authority into human society; the one of the absolute separation of the two powers, civil in all matters within its competence or divine jurisdiction. I do not know how any man, without renouncing his Christian name, or the coherence of his reason, can deny either of these principles. I can indeed understand that, admitting both, he For principles are held by all Christians, two except Crastians, who deny the spiritual office of the Church, if not also its existence.

The Civil Sovereignty is cooval with man. Society is not of man a making. The re-late ms of authority, submission, and equalmy he in the human family, and from it are extended to commonwealths, kingdoms, The Civil Sovereignity resides uniterially to society in large; formally in the person or persone to whom society may commit its exercise. Imme liately, there fore, Sovereignity is given by God to society; mediately, through society, to the person who wilds it. Both materially and forlegiance to the sovercigns is, therefore, a part of Christianity, and treason is noth a oruno against a lawful authority and also a sin against God, who has ordained that Litramontanism teaches that within the spice of its competence the civit power is to be obeyed, not only for wealth but for conscioned sake part of the Christian religion to obey 'the powers that are. As to the independence of the Spiritual Power we used woste no the existence of the Church and the primacy of its head in these 1800 years are proof enough. Further, no Christian of sound mi nd will deny that these two distinct and separate powers have distinct and separate spheres, and that within these spheres respectively they hold their power from God. Where the limits of these spheres are to be traced it is easy enough to decide in all matters purelyje spiritu

The conflict arises over the mixed ques tions. And yet here there ought to be no real difficulty. Nobody can decide what questions are pure or what questions are mixed except a judge who can define the

limits of the two elements respectively, and therefore of the respective jurisdictions. In any question not within the competence of the two powers either there must be some judge to decide what does and what does fund tall walnut their respective spin case or they are delivered over to perpetual doubs and to perpetual conflict. But who can define what is or is not within the jurisdiction of the Church in faith and morals, excopt a judge who knows what the sphere of faith and morals contains and how far it extends? And rurely it is not enough that such a judge should cross, or opine, or pro-nounce upon doubtful ovidence, or with an uncertain knowledge. Such a sontence would be, botan end of contention, but a beginning and renoval of strife.

It is clear that the civil power cannot define how far the circumference of faith and morals extend. If it could, it would be invested with one of the endowments of the Church. It must know the whole deposit of explicit and implicit faith; or, in other words, it must be the guardian of Christian Revelation. Now, no Christian, nor any man of sound mind, claims this for the civil power; and if not, then either there is no judge to end strife, or that judge must be the Church, to which alone the revelation of Christianity in faith und morals was divinely intrusted. And if this be so still, unless the Church be divinely certain of the limits of And if this be so still, unless the its commission and of its message, no doubt or controversy between the two Powers can ever be brought to an end.

But if the Church be certain with a diven certainty as to the limits of its jurisdiction, its voice in such matters is final. But an authority that can alone define the limits of its own office is absolute because it depends on none, and infallible because it knows with a divine certainty the faith which it has received in charge. If, then, the civil power is not competent to decide the limits of the spiritual power, and if the spiritual power define with a divine certainty its own limits, it is ordently suprem. Or, in other words, the spiritual power knows with divino certainty the limits of its own in isdiction; and it knows, therefore, the limits and the competence of the civil power. It is, thereby, in matters of religion and conscience supreme. I do not see how this can be deened without denying Christianity. And if this be so, this is the dectrine of the Bull 'Unum Sanctum,' and of the Syllabus, and of the Vatican Council. It is, in fact, Ultramontarism, for this term means norther less nor more. The therefore, is soparate and Church.

upreme. Let us, then, ascertain somewhat further what is the meaning of supreme. Any power which is independent and can alone flx the limit of its own jurisdiction, and can thereby fix the limits of all other jurisdic-dictions, is ipso facto, supreme. But the Church of Jesus Christ, within the sphere of revelation, of faith and morals, is all this, or is nothing, or worse than nothing, an imposture and an usurpation—that is, it is Christ or Antichrist. If it be Antichrist, every Casar from Nero to this day is justified. If it be Christ, it is the Supreme Power among men; that is to say (1), it holds its commission and authority from God : (2), it holds in custody the faith and the law of Jesus Christ; (3), it is the sole interpretation of that fanh and the sole expositor of that law , it has within the sphere of that commission a power to legislate with authority, to bind the consciences of all men born again in the baptism of desus Christ; it alone can fix the limits of the faith and law intrusted to it, and therefore the sphere of its own jurisdiction; it alone can decide in questions where its power is in contact with the civil power—that is, in mixed questions; for it alone can determine how far its own Divino office, or its own Divine trust, enter into and are implicated in such questions; and it is preely that lement in any mixed question of disputed jurisduction, which belongs to a higher order and to a higher tribunal.

For instance, a Catholic Professor of Theology in a State University, salaried by the State, refuser the definitions of the Vatican Conroll. The Rishop excommunicates him, the State supports and pays him in spite of the excommunication of the Church as a Professor of Catholic Theology. Hora is a mised question made up of stipond and orthodoxy. Surely orthodoxy is a higher element than a supend; fauth is of a higher order than thaters; and to judge of orthodoxy and faith belongs not to the Civil and Speritual Tribunal, which is an that sphere superior, absolute, and final? The same is true of every mixed question of benefice, or collation to benefice, or privation of lenefice, in a word, to every questions of contract between the Church with the State, so far as faith and morals onter: and it belongs to the Church to determine thether they enter or no, and how for hey enter and are implicated in the

Now, les it be closery understood that in these assertions I am vandicating to the the spiritual over the civil order of the Christian world has reducined L'incesfron the degradation of tyrauts, and manking from an inhuman slavery. Cacarism, whether in one person, or in a Senate, or in a ropulace, always has been. is, always must be, tyrnuny in the civil and persecution in the spiritual order.

After referring to the Falck laws in Prussia, and condemning them, he protects to Bay—

If the Falck legislation had been such as a Calholto could by any subteringe obey, even though its injury to the Church were never so great; then the nations of Europe might have been misted into condemning the Carnolics of Cormony as contumacious and refractory. But at this lime, not a nation in Europe commonds the Falck bass. A handful of strangely-assorted persous choat a year and went on a pilgrima to to otter their incense to Prince von Blumar is or his penal have. They were peers and gentiemen, Free libbs men and Libstell, and the preachers of 'our glorious Revolution' and of wall and selegious liberty; and now we are informed that the delegates of cities and towns in England are to most next month under the presidency of Earl Russell to express sympathy with Prince con Bismarch in his persecution of Catholics and in his violation of religious liberties, which for half a contacy has been the special political ory or the noble Earl.

The Archbishop concludes in these

Under Casarism all kinds of freedom like are violated. The datural antegorist of Casarism is the Christian Church, with all its liberties of doctrine and discipline, of faith and jurisdiction; and the vindication of the liberties of the Church in their high st and most sacred form is Ultremontanism. cat and most sacred form is Ultramontanism. Therefore the world hates it. Therefore it now talls against it in all its tones and with all its tongues, 'Divus Casar' and 'Vircarius Chusu,' are two persons, and two powers, and two systems between which there can be not only no peace but no truce. They have contended for 1800 years. In Germany they are locked once more in conflict. The issue is certain. The same who have always conquered before will conquer again. Where now are the Emper-ors of Rome, Germany, and France? But Peter is still in his See, and Peter now is

### Authorship and Journalism

If a poet, or an aspiring author, must labor for the daily subsistence of a family, it is as well for his art that he should follow some other calling than journalism; for I can testay that after the day work is over,
—when the brain is exhausted and vagrant,
and the lungs pant for air, and body and soul cry out for recreation,—the intellect has done enough, and there is neither strength nor passion left for imaginative composition. I have known a writer who deliberately left the editorial profession, for which he was adapted both by taste and vocation, and took up a pursuit which here no iclation to letters; hoping that authorship would profio him thenceforth the treshness of variety, that upon occasion of loss or trouble it might bo his solace and recompense, and that, with a less jaded brain, what writing he could accomplish would be of a more enduring kind. It is so true, however, that one nail drives out another! As an editor, this person was mable to do anything beyond his newspaper-work; as a business-man, with not the soundest health, and with his heart, of course, not fully in his occupation, he found himself neither at case in his means, nor able to gain stardier hours. for literature than vigorous journalist authors, filch from recreation and sleep. Fortunate in every way is the asthetic writer who has sufficient income to support him altogether, or, at least, when added to the stipend carned by first-class work, to enable him to follow art without harassment. For want of such aresource, poets with their delecate temperaments, may struggle along from year to year, composing at intervals which other men dovote to social enjoyment, rarely do-ing their best; possibly with masterpieces stilled in their brains till the creative period is ended; misjudged by those whom they most respect, and voxed with thoughts of what they and perform, if sacred common duties were not so incumbent upon them. - Edmand Clerence Stole, or, in "A Representative Triad," Serbuer's for Feb.

## Protestantism in France.

A correspondent of the Daily News in Paris supplies some particulars of the pro-codings of the Synod of the Reformed Charches, let I in the Par Propurpine lately. He cayed The Theological Parliament lately sitting here presented some points of analogy to the political one prosided over by M. Ruffet. It was petty nearly equally listed into a liberal and an orthodox section, with a centre of undroided spirits who. called upon to vote, were generally found on the ide of degractic authority. Whilst emiderable while is on the side in haid M. Guizot, Chalend Latour, and Metal designite as the Opposition, the divines and elders of the Right triumphed in division lists. Hence the determnation of MM. Dile, and the delegates of forty two consists tories supporting them, to abdain from taking part in the deliberations of the Assembly. This resolve had the freet of emptying the Left benches, and a ducing the delates to each of the trace of designation of the Basis sent down by the General Assembly and who when the trace of the child to standard the free of the child to standard them as of materialism, positive can, and factors down as brought are left to the form of the child to standard down as franching are left to the form of the free conditions and the factors of the free conditions and the factor of the factors of the free conditions and that the presented with the common by the Churches, and the factor of the free conditions and that the presented with the common by the Churches, and the factor of the free conditions and that the presented with the factors of the free conditions and the factor of the fact Chan urgagan, Cocquerel, Calani, Pecant, Dide, and the delegates of forty two consisrem, and I catasta doctrines brought ago in the law law. D. D. Mel. and. That while the Laboral parties of the law is in the laboral parties of the law is in the laboral parties. Now, let the closery that exceed the thought ago in these assertions. I am not denying to the state its power to yields exceed the large to the state its power to yields exceed performed the large type of the Labered performed the large type of the large type of the large type of the large type of the large against the Church. Let us power and the church. Let us power to the large against the Church. Let us power to the large against the Church. Let us power to the large against the Church. Let us power type of the large against the Church. Let us power to the large against the Church. Let us power to the large against the Church. Let us power to the large against the Church. Let us power to the large against the Church. Let us power to the large against the Church. Let us power to the large against the Church. Let us power to the large against the Church. Let us power to the large type of the large against the Church. Let us power to the large type of Machon, or a Darrot in the sample of the Saint-Esprit, where the Sand holds in sittings. The nearest appreach to no expedient of this kind is the appeal to the Coun ed of Saite Jeann up by say y for or hodor pastors and olders. That body, be it remembered, is equiposed for the most part of Roman Cath shee in no or less bigoted, or Voltairians who, to lend a quiet life, submit to the intervention of the price, at buthe, marriages, and deaths. MM. Guizot, Methotal (now a Fusionist doputy and for morly a partisan of the comp d'etatt, and General Cashand Lujour placed last August before the Conneil of State a declaration of the synodal profession of faith, voted a short time previously, with a demand for its au-thorization, or rather for its imposition on

31.04 6.8211

was also made for the Council of State to re-cognise the constituent power of the Synod, which in things doctrinal sets up the kind of sovereignty claumed by the Assembly in things political. Country accountly and pro-tests signed by 45 members of the opposition, and a large number of pastors, elders, and laymen were also sent in. They were all embodied by that friend of M. de Fal loux, the very Catholic M. Andral, in a report addressed to M. Butbie. But M. port audressed to M. Bathie. But M. Bathie was more thereof than the orthodox Protestants. While admitting the constituent power of the Synod, he avoided outcelmical grounds promulgating the Confession of Faith, which he sent lack for research and the Confession of Faith, which he sent lack for research and the Constitution. consideration. In divers audiences granted by him to the heads of the erthodox party. he strove to point out the impropriety of their appeal to the Council of State, which, he said, was hardly competent to help them out of purely philosophical and theological difficulties. M. Bathie's sago advice has not, however, been followed. Betore quitting the Synod, the majority, whilst affirming their spiritual independence, made another attempt to conculate. To this end a letter was addressed to the president, Pastor Bestic. It acknowledged the utility of a Synod as a consultative body, and as a means towards the establishment of a closer bond of umon between the character of op-off ording their partors and olders an op-affording their partors and olders are oper bond of umon between the Churches, by port inity of propounding questions of general interest. But the letter utterly donned the right of a synod to impose any dogma or confession of faith. A dry, dis-courtcous answer was returned by sixty members, who refused to yield on any single point. This was followed by a vote of thanks to the Synodal Commistee of Permannes to the Syndial Committee of Permanence for its successful efforts in bringing M. Batbie and the Council of State to admit the authority of the Synod in doctrinal matters. The succeeding sittings trinal matters. The succeeding sittings were devoted to the discussion of discipliwere devoted to the discussion of discipli-nary and other articles of heliof which are to be embodied in last year's Confession of Faith. An idea may be obtained of the high protonsions of M. Guizot and his friends from the following amendments, which have been carried by the unyielding sixty. "The Synod alone is competent to give induntent in cases of dismute arising give judgment in cases of dispute arising give judgment in cases of dispute arising between Consisteries and Presbytery Councils, or between these bodies and pastors. It is invested with sovereign authority to decide in ecclesiastical questions." Growing out of this article its fanother empowering it (the Synod) to regulate the election of Provincial and General Assemblies, and of a Permanence Committee, which in periods of recess will keep watch over the intreests of orthodoxy. Most of ans supplementary legislation is Most of ans supplementary legislation is intended to tie the hands of future Synods, and to seem the ascendency of MM. Gui-zot, Monetal, and Chabaud-Latour. These illustrious and venerable octogenarians find they have through their active participation in the Fusi mist intrigue, boromo unpopuar among even the orthodox congregations and, accordingly, they adopt the Parlia-mentary stategy of the Duc do Broglie in mentary stategy of the Due do Broglie in placing the Synod above the power from which it sprang. Their mouthpleee, M. Laurers, as reporter of the Committee for Revising the Confessions of Faith, has dwelt on the necessity of placing the electoral organisation of the Reformed Churches in harmony with the dectrinal belief. According to the law of Germinal all Protestants are electors. But this application of universal sufferage in matters of Church government at the Rue Requepine is de-claved to be a tertile source of disorder and heresy. Henceforth the names will be erased from the congregational lists of all these who do not bring up their children in the Protestant religiou, such as it is defined by the Synod. It is furthermore ordained that "no Protestant will be eligible to sit in a Presbytery Council, Consistory, or Gener-Assembly, unless he sign an adhesion to the revised Confession of Faith."

## Fresbytery of Hamilton.

At a receiving of this Presbytery, held in the Contral Presbyterian Church, on the Lith inst., the basis of Union was discussed. The following motion and amondments were submitted:—Moved by Roy. Mr. Mc-Coll. seconded by Roy. Mr. Porteous, "That the basis of Union, as remitted by the trement Assembly by appropriate of the passing of the property of the General Assembly, be approved of. Moved in amendment by Roy. Mr. Lang. seconded by Mr. John Brown, "1. That Union among the Presbyterian Churches of the Dominion is describle, if it can be uccompush d on terms satisfactory to all par-ties concerned, with due regard to the prinapproving of the Basis of Union, was therefore carried by the above majority. The resolutions appended to the Basis worseld serial in, and approved of by a majoncy.

How we autorpate an engagement with an imperiout personage. We propare oursolven. We are soon to meet God. "Prepara-to invet thy Got.'

"At a meeting of the Kirk Session of St. Aundrow's Church, Galt, held on the 4th the "asis of Union was rejected by a majority of four to two. The congregation vote on it of Sabbath first.

The Sassian and congregation of the Cahada Presbyterian Church, Picton, have unanimerely and cordully adopted the those congregations, coming within the Bagarof Union.

P ... 18 4 ...

### Subbatu School Teacher.

LESSON V.

1 christs 1.1 JEHOVAH'S PROMISE | 1 Scottes of

The fifth chapter of Exodus records the first interview of Moses and Aaron with Pharach, who was probably Thothmes II., the great-grandson of the first presecutor of the Hebrews in Egypt. This king is sup-posed to have resided at the time in some city of the Nile, in lower Egypt. It may have been Tanis, which was the Zoan which is twice referred to in Psalm 78; 12, 43. The appeal of the Fiebrow leaders, the in olent answer of the king, the cruel in crease of the hardships of the Israelites. their protests and the tyrant's savage measures, the outburst of the Hebrews' reproaches against Moses and Aaron for bringing this new trouble upon them, and the final complaint of Moses to the Lordare the connecting links with our present lessen. The delay in the fulfilment of the promises is very trying, but often prepares the way for their more glorious accomplish-ment. (Compare Habakkuk 2: 1-1.)

But neither the murmurings of the people, nor the defiance of the persecutor, nor the complaints of Moses can hasten or defer the exact accomplishment of the plan of God. The time has at last come (v. 1):
"Then the Lord said unto Moses, Now thou shalt see what I will do to Pharach. A strong emphasis upon the little word "Now." Now the affliction of the poor people has gone to the utmost limit, and their faith has been sorely tried. Now Pharaoh has not only refused to let My people, but he has proudly demed and defied Me. He has filled the cur of Maraoh Mc. He has filled the cup of My people's sorrows to the brim. His time has come. Now the four hundred years of the predicted bondage of Abraham's seed is ended and the time of their deliverance is at hand. (Genesis 15 : 12-24.)

Pharaoh has refused to 10 the people go—but "with a strong hand shall he lot them go, and with a strong hand shall he drive them out of the land." The "strong of God in the plagues at last caused both Pharaoh and the Egyptians, with "a strong hand," to hurry and drive them out of the land of Egypt. (See Evodus 11: 1; 12; 81-83, 89.) But all this must be in strict agreement with the renowal of

JEHOVAH'S PROMISE. 1. It begins with the declaration of His glorious name, "I am the Lond."

Moses had asked by what name he should call the God who sent him. Pharach had said, "Who is the Lord that I should obey His voice to let Israel go. I know not the Lord, neither will I let Israel go." Now God reveals himself, not as He "appeared unto Abraham, Isaac and Jacob, by the name of God Almighty, or El-Shaddar, the all-powerful, all-sufficient One." That is one of the most august and delightful and comforting of all the names of God, and it was peculiarly adapted to the patriarchs.

"But by my name JEHOVAH was I not known to them." This "glorious name" was absolutely unknown before, for it occurs frequently in Genesis, where it is translated Lond in our English version. (Genesis 9: 26; 12: 1, 7, 8; 15: 2, 6; 17: 1; 12: 27, etc.) But the meaning is that now, for the first time, this incommunicable name was revealed in the fullness of His divine love and faithfulness, as the "I am that I am." the self-existent, eternal, covenent-keeping God. It is the name which distinctively declares Him to be the God of the Covenaut; the Covenant God and Redeemer of Israel- It is applied to Jesus Christ in Rev. 1: 8. The succording verses beautifully illustrate this scriptural fact which was necessary to the Essurance and Journal tion of his people and of Moses at this very

Observe the successive stens of this now revelation of the covenant Jehovah.

Vorse 4 .- 1. "I have also established (have made to stand, have erected,) my covenant with them (Abraham, Isaac, and Jacob), to give them the land of Canaan, the land of their pilgrimage wherein they were strangers." (Compare the covenant with Abraham, Gen. 15: 18; 17: 6, 8, 9, 10—with Isaac, Gen. 26: 3, 4-with Jacob, 28: 18,

Verse 5.-2. "I have also heard the greaning of the children of Israel, whom the Egyptians keep in bondage.

3. "I have remembered my covenant. These three things-the old covenant with the patriarchs, the Divine compassion for the suffering nation, and the overlasting remembrance of the covenant made four conturies before—ensure all that follows. They put a mighty stress upon the "wherefore" which begins the next sentence.

Verses 6-8.—" Wherefore, say unto the children of Israel," etc. We have here, 1. The solemn annunciation of the inef fable name -"I am Jehovah."

2. A new pledge of deliverance from

3. The solemu prediction of Israel's redemption, "with a stretched out arm and with great judgment. The agare of the outstreehed arm is familiar on the monuments of Egype (Isniah 52, 10). Note also "I will bring you out, "will rid you out.
"I will redeem you. Nor is this all:

4. Delivered from the yoke of the opposes.

sor, they shall be the covenant people sor, they shall be the covenant people—the holy nation. The language is express and easy for them to understand. I ers. 7. "I will take you to me for a people, and I will be to you a God, and yo shall know that I am Jehovan your God, which brought you out from under the burdens of the Egyptone."

l-

6-

n-)11

18 80 10

This great idea of the covenant people underlies the entire history of the Hobrow Church and State (Ex. 19: 5-6; i.e., 20: 24-26). It is also the foundation of the most glosus consistency. (Compare Let most glorious consolations. (Compare Ist.

with the repetition of His covenant name,

sago is conveyed in the GOLDEN TEXT Leviticus 26; 12; I wall walk among you and will be your God, and ye shall be my people." (For the reasons of this covenant choice, see Deut. 7: 7-8, 10, 15; 26; 18.) Its spiritual application to all redcomed believers in the Lord Jesus Christ is delightfully taught in the Old and New Testaments. (Isaich 55: 3, Titus 2: 11, 1 Pet r 1: 18, 19, 2: 9, 10, fieveiation 1: 5, 6.)

### LESSON VI.

Folium, 8.1 THE FIRST PLACUE. \$1.xmint , 1622

Commit to memory, vs. 15, 16.

PARALLE PASSAGES.-Ps. ev. 29; Rev

With v. 14, read oh. v. 1, with v. 15, 16 ch. v. 2; with v. 17 20, Ps. Jexvin, 44, v 21, 22, 1so. 26, 11.

CENTRAL TRUBE The Level can curse our blessinge.

LEADING TEXT .- To-day, if ye will hear his voice, barden not your hearts .- Heb. ni 15.

A writer of the history of the United Stars, coming to Washington, would go back a little and present a view of his training, and relation to public events. This would be thought due to the reader, due to Washington. Just so when Moses and Aaro i be an act ve operations, a notice formally given in ch. vi. 14-28, which is a formally given in ch. vi. 14-28, which is a of them, their family and connections, is kind of parenthesis in the history. We have a statement and recapitulation, but in the mind of the Spirit, there is a great solemnty about this war with the gods of the greatest power of the world. If these two successive flows show Egypt's god to be powerless, as they do, thet all men may well say, "Jehovah is the Gol." And now Moses is fitted for the work, the people have taken him as leader, and a moderate demand is made upon Pharach, which he refuses, adds usult, and discoura, AMOS 28. This discouragement the Lord andres by the assurance of clr. vii. 1-5, and the demand is renewed.

pose to refuse (v.14). Yet the fate of the rival rods might have opened his eyes. Whether the magicians acted by natural Yet the fate of the oraft, or aid from the devil is not here stated. The devil capleys man's natural craft. Whether they wrought real miracles, or deceptive only, is not stated here. On general principles, we think they were lying wonders, i.e. net only to bolster up has, but themselves lies.

Here our Lesson begins, with the third appeal to the king.

I. WE CONSIDER THE MIRACIP. pears to have been the custom of Pharach. o go to the river-bank every morning, oither for pleasure, buthing, or more likely still, wor-hip. Moses is to meet him there (v. 15), with the rod which he has used al-ready, in his hand, and to remind him of the Lord's demand (v. 16), and his refusal.

But the Lord does not quit his claim (v. 17). He will assert his divine authority "in this," So Moses is to smite on the waters of the river, and they shall become blood; but the deed is the Lord's

The inevitable consequences are described (v. 18); the death of the fish; the offensive smell; and the loathing by the people of their much prized river-water.

The method of working the miracle is carefully regulated. Honor is put on God's mossenger. Moses is as "a god to Aaron" (iv. 16), in directing him with wisdom. He revenls God's will to Anon; execut s it on Pharach. (So "that prophet," teaches and judges.) Aaron obeys the order of Moses in this miracle (v. 19), and the results, still more minutely detailed in v. 20, follow. The utmost publicity is given to the act (v. 20), and the whole nation had evidence of the few threath all the rive channels. for through all the river-channels, mouths, canals, ponds, pools, esterns, the change was made (v. 21), "there was blood throughout all the land of Egypt." The list, "wood and stone," shows how well the writer know Egypt. writer know Egypt.

The Nile, like most great rivers, undergoes changes of color, and becomes, either from earthly particles or small insects, cal-led "infursoria," reddish; but this came at loses bidding, and distinguished itself from the ordinary change it was no longer water, but blood; fish died; smell offensive: the change instantaneous, not gradual; and the return to water sharp and definite, after seven days (v. 25).

II. Consider it as a subsmini, or PLACE. The Nile gives in cally the crops, but the very soil of Egypt. The sweet waters of the river serve the drink of the people. The fish about deal; but they perished. Salt water fish were deemed impure. and the people could not deined impure. The bloody curren excited loathing (v. 18), and the people could not deine. The had sluces connecting the ever with channels and reservoirs, in which to keep a supply, and they used as some it which water was filtered or parined, but all ever the had, with some contents. insignificant exceptions that the infliction might be called uncersal, the sweet and living water became putrified blood!

. III. Cusaden it as a sion. (1) Pho Hebrew children we a to be east into the river, now blood! God avenges thom. Their death a cruci rediction: the corressor may see his sin, in this blood red and ionthsome etcome, it at hells and carries Jeath.

(2) The Nilemate Egypt feetile. The people see that all depends on Johovah klo can curse their blessings. The sort and the rivers are his. They hold Israel for their convenience, and the inoreas; of their wealth. But what will Egypt to to them, though full of aloves, if the Lord's hand is on them thus? 431 The Nils was desired. They counted

11: 8-0; 48: 1-12-7.)

5. The promise of the land of Lanana is:

This proper that Legent y reds: am Better attended with the cath of the great John Confirming it (Gen. 22: 10: 26: 25; and with the repetition of His covenant name, with the repetition of His covenant name, and the rep

their art as they did with helr rods Now their art as they did with heir rods. Now the consible and really useful plan would have been for them to undo this work. But they suly (precuring it by digging pos-sibly, v. 24) juggled, and made a little more bloody water. The names of two of these, probably are preserved by Paul, 2 Tim. 11. 8, as the tradition of this conflict is found in much oriental literature, and Pliny Makes Moses and these two thends of magic fections."

To a headstrong man, who has made up his mind ("hardened his own heart," as it may be read in v. 13, v. 22, and many other places, a little cyclenco goes far; a proof that he dishkes goes for nothing. So Pharach holds out, and sullenly leeps to his palace (v. 23).

We may well reflect upon the following noints:

(a) A grave conflict is now being waged between the God of the enslaved Hebrews and the false gods of the world, represented by the deities of the strong nation of Egypt.

(h) This explains the order, minuteness of detail, and nature of the plagues. (c) God looks to great moral results, in

teaching men—the Egyptians, the Canaanites who would hear, the Hebrews, and all to whom the Scriptures come- to the end. (d) We may be sure that the Lord takes the best methods, and we may judge of the importance of the truths by the cost it which they are taught, and the many refor-onces to these events in later Scripture.

See Is. cv. 26-36. (c) How mad and wiched for unbehevers to light against God! How toolish to try to fight against God! How toolish to try to make a bargaia with him about salvation! He is Jehovah: let us take gladly as his gift the life he offers. Rom. vi. 23.

### ILLUSTRATION.

The rise of the Nile, "began, ' says Wilkinson, "about the end of May, some time rather later; but about the middle of June the gradual rise of the river was generally perceived; and the comparatively cloar stream assumed a red and turbid appear-unce, caused by the floods of the rany seas-on in Abyssinia; the annual cause of the inundation. It next assumed a green ap-Photono called for proof that Moses had pearance, and was unwholesome during a divine message. It was given (v.10) and that short period, so the Egyptians land up mimicked by the sorecrers, with enough of closeness to confirm Praroal in his pur Perhaps the god Nilus being represented of a blue and red colour, may allude to the two different appearances of the low and high Nile."—Vel. II. p. 5.

### SUGGESTIVE TOPICS.

The Nile-its importance to Lgypt-in how many ways—how it was regarded—how its waters used—the conflict new being waged—the manner of changing its waters—the extent of the plague—magical imitation of it—effects of the plague—the state of Pharach's mind—how evidence is regarded—his refusal—the lessons the lessons the miracle should teach—the Egyptians-the Cannanites-the Hobrews - and ourselves.

## Presbytery of London.

GENERAL MEETING IS ST. JAMES' CHURCH.

A meeting of the Prosbytery of London (Church of Scotland) was hold in the Sc. James Church two weeks ago. After the transaction of routine business the following resolution was proposed by the Rev. J. Mc-Ewan and unanimously adopted. In me-inoriam of the late dov. Win. Bell, of North Easthope:—Whereas.—It has pleased Al-mighty God, in the exercise of all-wise Providence, to remove by death from his splicre of labor in the church below, sphere of tabor in the church below, our very worthy and much respected b-other, the Rev. Wm. Bell, A.M., as we fondly hope to the holier sphere of nobler service and higher usefulness in the church above; be it Resolved,—That the Presbytery embrace this the catiest opportunity to activate the service and with create the contest of the service and with create the service and the serv knowledge, in solemn awe and with grateful humility, how merciful has been God's Providence, and how good has been His grace toward His servant, our late co-Presbyter, and to record the love and esteem in which he has been hold by us as a Christion man and as a brother; as well as to express the deep regret which we feel because he has been taken from us, although re believe that what to us is loss, is to him eternal gain. Letters were received from the Secretary of the Missionary Association of Queen's College, stating that a large number of students desired to be employed in missionary work nost summer. From Prof. McKerras, in reference to certain grants from the Colonial Committee of the Church of Scotland. From the Rev. K. McLonnan, stating that the sum required from this Presbytery to the Synod fund was \$101, in order to enable the fund to meet th expenses incurred by the Union Committee. This sum was assessed on the congregations on the basis of the sustentation fund. Mr. Gordon submitted his report as Treasurer of the Presbytery's Home Mission fund, which was audited, and found correct, the balance due to the Treasurer being \$22.72. Messis. McLean and Me-Ivenzie appeared as a deputation from the congregation of Glencoe and Danwich, and stated that they desired the services of a student during the ensuing summer who could officiate in the Gaella language, expressing a strong preference for Mr. Mc-Eachrin, and that the congregation would be responsible for salary. Thereupon the Clerk was instructed to represent the wants of Glenese and Dunwich to the Missionary Association of Queen's College, and authorized to engage Mr. McEachrin, and, if his services cannot be obtained, muother that will be suitable to the field. Reports were rendered by the deputations appointed at last meeting to carry out the instructions of Synod anout the increase to ministers atipends, which were regarded as satisfictary from the congregations visited. deputations appointed to hold missionary meetings were charged with completing the work. Mr. James Inhis appeared as the representative of the triutees of Korre-Churchi-Lot, and administrative dominants without for at last mosting. The Presbytery thanked Mr. Iunis for the information given, and enjoined the trustees of the

Church Lot in Zorra not to lease said let

rogarden, the contribution to the Ministers Widows and Orphans Fund, and the But tary scheme were satisfactorily answered by the represent dives of the congregationa present. The Roy, R. Chembers reported o scheme of missionary meetings to be hold during the winter, which was adopted, and Mr. Claimbers was appointed to make the necessary arrangements for these being held. The demission of the charge of Bayfield and Varna by the Rev. H. Gibson was then taken up, when Mr. Gibson, at the solicitation of the Presbytery, assented to allow his letter of domeston to be on the table until the next regular meeting, with the undestanding that, unless an improvement took place as regards the payment of stipend, he would then press for the severance of the pastoral tie. The Rev. I'. Home, an ordained missionary, was appointed to labor in North Easthope during the next four weeks. The arranging for other supplies were entrusted to the clock, who was also instructed to write to congregations in arrears to the Synod fund, and enjoin them to pay or make such representation to this court at its next meeting as their case dethe Presbytery to the Committee of the Synod Fund. The question of the negotiating Presbyterian churches of Daminion was then taken up, when it was resolved, in view of the lateness of the hour and the absence of several of the members, ovening sederation the rest until the evening sederation the next regular meeting, which was represented to be held in St. James' Church on the first Wednesday of

### The Gael in the Far West,

The above was the title of a lecture re-

cently delivered before the Young Mea's Christian Association of Inverness by the Rev. Dr. Mason of Edubargh - Referring

to the Scotch settlers in America, the doctor stated that Perthsh re, and more especi-

ally Breadalban, as well as Badenoch and Strathspey, were chiefly represented near the end of the last century in the State of Now York, and there were still descendants of emigrants from Scotland on the banks of the Delawere, Mohawk, and Connecticut rivers. The people of Inverness settled in Georgia, and the prople of Skye and the Long Island, and the opposite coast of Ross Sutherland, betook themselves to North Carolina, and it was in this pare of the new world that Flora Medonald had lived with her kinsman. Until recently in many parts of the districts named, Gaelie was preached to the Gaelie speaking population. He (the speaker) lind travelled among his kinsmen 6000 miles on Canadum soil, and related some very interesting anecdotes about what he saw will his own eyes, and heard with his own cars. In the eight months he was in Canada he and heard more Gaelic, and had met more Gaelic men, than in the previous twenty years at home. Their mother language was spoken fluently in Cape Broton, Nova Scotia, Now Brunswick, Prince Edward Island, in some parts of the backwoods, and other places too numerous to mention, and in some of these districts he preached in Gaelie to congregations often exceeding 400, and sometimes exceeding 1000. Ho then referred to the names of places, observing that even names in many parts of the Fac West were redolent of the heather—a land where, alas I the tenderest care has never yet been able to make the heather grow. yet been able to make the heather grow. They had their Fingal, Gloncoc, Glongarry, Inverness, Tebermory, St. Kilda, Iona, Lochiel, Lechaber, &c. The speaker then described the country lying round about Lake Ontacio, where he first came into centact with the Gael, anter arriving in Canada. He also graphically described Port Elgin, were he met a large number of Gaels, and where he held Gaelie services. He releted a number of speeds of illustication of the content of th Ho related a number of anecdotes illustrative of the manners and customs of the people, and their mode c. worship. He also draw a vivid contrast between the free-dom and happiness of the settlers in the Canadian settlements with the hard-working, and in many cases poverty-stricken, families still in the Highlands. Speaking of the great towns, cities, and settlements of the New World, the lecturer observed that on the back of the railway guide-books, and on the green covers of "The Gael," there was a standing advertisement which said—"When you are in the Highlands visit Macdougall's!" and he would say, "When you are in Canada visit Glengarry." It was hore that the Canadian Gael might be seen at his best advantage. This was the oldest, largest, and most purely Coltic of all the Highland colonies of the great province of Ontario. With respect to the maritume provinces, he stated that the Gael in these districts were happy, and tacking tor nothing, leading a sort of primitive Ar cadian life, which, in many respects, was yery beautiful; and if he had gained something in comfort, intelligence, and independence, he had surely lost nothing of the devoutness and keen religious sensibility which he carried with him from Skyo and Large, and the lone straths of Sutherland. Referring to the new and old world, and of the power of example. Dr. Masson stated that when he was in Chicago he saw a book of the "Transactions of the Gaelie Society of Inverness," and that book led to the formation of a similar society in that city. It was Mr. Mackay brother at the exsecretary of the society he was now addressing, that, showed him the book, and in Mr. Mackay ha found a good and true Gaci. Indeed, verywhere he went he met with kind hopitable Gaels auxious to hear something of their mother country, and their friends on that side of the Atlantic.

The learned canonists of the Epiccopal Church give it as their decision that Bishop Commins carries the virtue of Apostolical Succession with him into the seet, which he is building up? This they regard as "the most patient teating of the separation."

Dr. Buchavan, of Glaucow, stated, at a meeting of the fresbytery of Clasgow, that arrangement had been made in that city, and Edinburgh and other towns, to imagnese a movement to raise the count divi-

### Scientific and Useful.

A BOML.

Six though are requisite to erecte a Interrity must be the architect, and tidiness the upholstorer. It must be same d by the line and lighted with cheek fulnes, an tindustry must be the centilator, renowing the atmosphere and bringing in tresh salubrity day by day; while over ell, as a protecting glory and canopy, nothing will so then except the blooking of God.

### THE ATTENT OF CHILDRAINS.

By Mr. Fergus (Canada Medical Journal, June.) Mr. Forgus recommends sulphur-ous acid in this affection. It should be ap-plied with a camol-hair bruch, or by means of a spray product. One application of this usually offices a cure. Tho acid should be used pure. A good wash for hands c feet attested with chilbrains is sulphurous acid, 8 parts; glycerine, 1 part: and water, 1 part. The acid will be found particularly useful in the irritating, termenting stage of chilblams.—Virginia Clinical Record, May, 1873.

### EAPLY BEFAREASTS.

What has that to do with farming? A good deal. When a boy we were taught by hearing it ropeated over and over again that it was a good and healthful ming to get up carly and work before breakfast; not only to do the chores, but say wood, hee, mow, and do many other kinds of ork that must be done on a farm. We didn't believe it exactly then, but thought it might possibly be because we did not like to get up early. We had heard the ild saying that "the early bird catches the worm," and we were perfectly willing be worm, and we were perfectly willing he should do so, and take him for his break-fast, after which he might be in good condition to enter upon the regular daily duties that develope upon every well behaved and prosperous bird. We tried working before bronkfist for many years, from sheer necessity, and in obedience to the commands of parents, who co tainly meant well; and then we tried it for several years afterwards, because we were poor, and needed to work all we could, and we are bound to say, after so many years of early experience, that it is not well for mankind to do much before the morning meal, and we would not advise farmers to do it.

### BREAD MAKING.

I have been making such good bread I have been making such good bread lately that I concluded not to hidomy light under a bushel, so I will let you into the secret. For two ordinary leaves I boil about six white potatoes, with the skins on. When they are done, I take them out, skin them and much them nicely with a small piece of lard, then add to them from half a pint of flour, and pour the boiling water on the mess. Beat it until it is smooth and white, and when cool enough add a care of venst well dissolved in a little water, with a Imp or white sugar in it. Star it in well; cover up and sagt in a warm place until morring, when it eught to be very light, then add a little warm water and enough flour and salt as usual. I use all the sponge at one baking. Well, the bread will get the lone baking. Then grease your pans and form the loaves, and when light, bake them. When the bread is done, I simply turn it upside down until it is cool, then wrap it it will be very soft, and I think you will liko it.

While on the subject perhaps another receipt would be acceptable during the high prices:—Sift so much corn-meal as your think sufficient, add a little salt, and pour boiling water on it, beat it until smooth, grease a hot griddle, and put on the cakes with a spoon; do not have the batter stiff or too thin. When done, split and butter; we like them very much for a change. Yellow meal would probably be as good for those who like it.

## KEEP THE LEGS AND FEET WARM. During the damp and cold season the legs

should be encased in very thick knit woollen drawers, the feet in thick woollen stockings (which must be changed every day), and the slice soles must be as broad as the feet when fully spread, so that the blood shall have the least, the circulation is checked, and coldness is inevitable. This free circulation cannot be secured by a loose upper with a narrow sole. If, whon the foot stands naked on a sheet of paper, it measures three and a half inches, the soul must measure three and a half. I will suppose you have done all this faithfully, and yet your feet and legs are cold. Now, add more woollen, or if you are to travel much in the cars, or in a sleigh, procure a pair of chamois-skin or wash-leather drawers, which I have found to be most satisfactory. I have known a number of ladies afflicted with hot and sching head, and other evidence of congestion about the upper parts, who were completely releaved by a pair of chamois-skin drawers and bread-soled shoes. Three ladies in every four suffer from some congestion in the upper part of the body. It is feet in a fulness of the head, torpid liver, and in many other ways. It is well known that hot foot-bath will relieve for the time being any and all of those difficulties. this bath draws the blood into the legs and feet, relicving the congestion above. What the hot feet bath does for an hour, the broad-soled shees with thick woollen steekings, and a pair of Lunnel drawers, with a pair of wash leaf-ar drawers added, will, to permanently; of course I am speaking of cold weather. No one nesitates to multiply the clothing about the trank. Way hesitate to increase the clothing about the legs?. As a preventive of many common affections about the chest, throat and hear. including nosal catarra, I know nothing so effective as the dress of the lower extremitigs which I am advocating. The bath " a good thing, exercise is a good thing, friel out is a good thing, but, after all, our main de-pendence in this climate must ever be, during the sold reason, rearm-clothing. Already we overdo this about que tranks, but not one person in ten wears clothing enough about the legs and feet.—Lie Lewis, in To Doy.

The Christian Resister is

Stiff Incides Lusphinics Line density confidence ved

PURCISION EXPRIS FRIDAY AT TORON CO, CANADIA.

\$7.1876 of the provide action is likely only in the World Lead people of the 1981 in A. de Brown.

This Kirks and List of Procurans familial on suptimes. It who are do focus to still next and its firm consistent and the firm are suppilled in the Procurance should send for the List Procure at the stand of the List Procure at the flower and Post called Originational to drawn the Chapter and Post called Originational to drawn the Cost fig. Indicates.

C. BLACKDET RORESON. P.O. Drawn 103 Publisher and Proprietor

British American Presbyterian. FRIDAY, JANUART 30, 1674.

TOPICS OF THE WEEK.

It scome a difficult matter for President Grant to fix upon a Chief Justice at all gen -erally ecceptable. He has already chosen two or three, who have been vetoed, and bids fair to make it quite certain that he will have no chance himself for another nomination to the Presidency.

The marriage of the Duke of Edinburgh has been colebrated at St. Petersburg with great pomp, and amid any amount of enthusiasm, either affected or real. Politically. it can have very little significance, but it is to be hoped that the union may be all that the most friendly could desire for those most immediately concerned

The report has been circulated that Dr. David Livingstone has died while coming down to Lanziber, along with his expedition that had gone to his relief. It is said that he died of dysentery, and that his body was embalmed, and is to be conveyed to England. It is to be hoped that the rumor is falso, and that the Doctor will be spared to roturn to honour and safety, to receive a welcome such as few of Britain's most distinguished sons have ever recovered.

The excitement over the elections in Cauada has, during the past week, been very great. It is a great mercy that it is to be so soon over. There can be no doubt about its being a great improvement to have all the elections in one day. It prevents, to a great extent, the possibility of unfairly influencing those in some localities by the manner in which they have gone in others, while it also leaves the whole matter to be settled by those most concerned without outsiders coming in either with their money or their threats.

The British Parliament is dissolved, and a new one has been summoused to meet in March. Gladstone's popularity has been for a good while on the wane, and the accession of John Bright to his calinet has not added as much as was expected to its strength. Mr. Gladstone and others have been too much in the habit of treating Dissonters with sount courtesy and consideration, partly because, with all their liberality, they have a certain feeling of dislike to Dissent, and partly because they think that as necessarily Liberais, all Dissenters are sure for them at any rate. The consequence is, that the Whig, or Laberal English states. men, are continually seeking to secure the support of those who can never be their genuine adherants, even though to the injury of those who are their fast friends. The Non-conformists of England are determined to endure such treatment no longer. It is very curious to notice how a cerain class of Liberal politicians much nearer home act on my much the same principles, with the . I but inevitable certainty of landing in the same difficulty before many years go by. Certain classes are thought sale at any rate, and can, therefore, be kicked, and cuded, and ignored with perfect impunity—their most cherished convictions ridiculed, and their most conscientious procoedings denounced as either stupid or bigoted; while those who never can be truly liberel, if they intelligently hold what they profess, are flattered and fawned upon to their utmost wish, as if they could not possibly go wrong, and as if the one thing to be desired were to have them pleased, at the advance any pretonsions on behalf of whatever sacrifice. There has come a crisis in the history of Liberalism in Britain. when 'follow my kader' in all cases is een to be neither was nor profitable. We take read the signs of the times if some have not a tasto of the same thing before many years go by. In the politics of a country. religious seas, as such, ought not to be known at all. It is a thousand pitter the theory and practice should be so different from each other, and som tunes most with those whe ory out so meetiny against rengions denominations, as such, coming into the aren's of public discussions and contests. The accession of half hearted supporters in Mearly purshased by the alternation of title friends.

In the Rev. Mr. McKny sletter, published art week, "judivious" sa util and all-

ULTRALIONTANISM. Waxather tear, the more that is known of the groat struggle at presont going on in Genany between Pops and Emperor, the more if will be seen that the very essence of liberty is involved in the issue, and that however tyranmeal some of the proceedings of the civil authorities way appear to be, they are, after all, not only compatible with liberty and teleration, but even essential to the maintenauco of these in the present state of Germany. We have been inclined so far to sympathize with the Roman Catholic Bishops, and to regard the proocedings of the German civil authorities as short-nighted, oppressive, and harsh, if not positively persecuting. As the struggle proceeds, and the views and plans of the combatants are more fully developed and more accurately ascortained, we feel constrained to modify our opinions very greatly, if not to reverse them altogether. The lengthy document lately issued by Archbishop Manning, from which we give a few extracts in this issue, brings out in bold relief what the Church of Rome has ever claimed, and what she is, in the prosent contest with Bismarck, struggling to make irrovocably her own. Dr. Manning, like every convert to a new system of religion, is very carnest and very outspoken in stating the claims of his adopted Church. and in insisting upon these being allowed and made good. Hildebrand could not have been more arrogant and outspoken. Innocent could not have stated with more uumistakeable clearness and decision the kind of supremacy with which the Uishop of Rome can be satisfied. No wonder that the German authorities are determined to fight such protensions to the death, for these protonsions are not to be allowed to he as used letters, and national existence hangs on the issue. All the faithful are cailed upon to use their power and influence in order to have these principles embodied on fact. The struggle, accordingly, upon which Prussia has entered, may be a very long and a very difficult one, but read in the light of the Archbishop's address, that struggle is one which can never be given up so long as there is any national vitality at all; for all that is dear in independent national existence is at stake in it, and will have to be forfeited if the Pope finds hanself triumphant at the close. It is a notorious fact, denied by none, that the Roman Catholies in general, and the Pope and his advisors in particular, have always looked with special dislike upon the consolidation of the German Empire. The late war was forced on Gormany by Franco very much at the prompting of the Vatican. That wor was regarded by the great mass of Romanists as a holy causade, and their hope was that Protestantism would be crushed by Germany being humbled. When all those hopes were disappointed to a far greater extent than their worst fears could ever have suggested, every instrumentality was put in requisition to provent the realization of German Unity and the consolidation of a great Protostant power. The hostility of many of the Bishops and loading ecclonastics to the new order of things was undisquised. Ghostly influences were put forth to intensify the dislike of the Gorman Catholics to the Empire, and all its belongings, influences which could be quite easily understood and known oven when it could not be said that any definite law had thereby been broken. Such proceedings were met by the expulsion of the Jesuits, and certain new rules by which Bishops and others were to regulate their conduct and their words. The Infallibility claimed by the Pope was seen to be more than a mere feeble inoperative dogma, the absurdity of which was sufficient guarantee for its harmlessness. It was anything but harmless and it was never intended that it should remain as a mere abstract pretenston. It was the revival in the most offensive form of the old claim to the supremacy of the Church over the State in all things, and that in order to being practically turn. ed to account against the permanence of the new order of things in Germany. How this was intended to be wrought could not be more clearly shown than in the present paper of Archbishop Manning. Hohas not stated auxthing absolutely new, nor does his Church which have not been urged befere, out he puts forth the whole with a rigious, directuess, and audacity which are very refreshing, but which must be rather Inconvenient to those who are always crying out that Rome has changed, and that neither civit authority nor civil and religious liberty have the slightest thing to fear from the demands and machinations of the socalled Vicas of Christ and his emissaries. There is not a doubt but that Dr. Manning is perfectly logical and unassailable in his conclusions, if once his premises are granted. The Church as an organised body (meaning of course the Church of Rome) is from beaven, is diving and infallible. If it is infallible, then that Church, argues the Analabishop, must be supreme, and suprema to a sansa, and to a degree that practically

admits of no limits. We are, an doubt,

groiss'f informed that is morely aligh

reatters the civil Cower is absolute and sapreciae. But what does this removemen pundation To along two thing. Indica on to show that while so fee the Stataherra recognized and undiaputed authority, and the Church also has jurisdiction which can Init of no question, and no interference, there are mixed questions in which there is both a civil and a religious element, over which conflict between Church and State may naturally be expected to arise. How are such conflicts to be either obvinted or determined? Dr. Manuing's plan begs the whole question, but it is that which Rosag has demanded for contucies, and which cho is still as eagerly working to secure in the present day, as ever she was in the days of her greatest arrogance, and pride of power. Dr. Manning argues that no one can define what is and what is not within the jurisdicdiction of the Catholic Church as pertaining to faith and morals, except a judge who knows what the sphere of faith and morals is, and how far it extends. But no civil power, he says, can do this, the Church alono being infallible, have "down certainty" as to the limits of its commission and message, and can therefore alone say in reference to any doubtful question, or, indeed, to any question whatever, whether it does or does not come under the jurisdiction of the Church or the State. What is this but saying that the Church in every case must be supreme judge in its own cause? If it say that such and such a matter comes within its own jurisdiction, and that, therefore, the civil powers have nothing to do with it, presto, by that very decision the matter in question is taken from the civil power altogether, and is to be judged and determined by the Church alone It is very orident that this makes the Church and its rulers everything, the State and civil rulers nothing but the subjects, nay, the slaves of the ecclesiastic at the head of that Church. There is scarcely anything in either social or political life but what boars a religious aspect. At any rate, the Church has but to declare, according to Dr. Manning, that it has such an aspect, and forthwith the State must not presume to in termeddle with it at all. In this way, marriage, schools, contracts, priests, and everything that could be mentioned, can, by one stroke of the pen, be removed from civil jurisdiction and placed under the authority and rule of the Church. Archbishop Manning is quite correct in saying that this has always been the claim of his Church. But it is well that it should be re-stated with all the vigour and fearless directness of such an able and eloquent pervert, for men have been ready to think that such claims are too absurd to be still held, and too arrogent to be put estentatiously and practically forward. What Dr. Manning states so clearly, the Pope, by his servants, has been seeking to make good in Germany, and to make good in order to the entire overthrow of the present order of things. The same claims are put forward in Canada as the programme made manifest, and that programme is again brought out for use in the political struggle that is now proceeding in our land. There is not a conscientious, clear-sighted and thorough-going Roman Catholic but what will endorse Archbishop Manning's programme to the letter, and, as a matter of fact, they are all in theory doing so. The Church, they urge, must be supreme in its own sphere, and it must be the exclusive judge of how far that sphere extends. Grant this and all is granted. The Church has then the right to release subjects from allogiance to their civil rulers, if it says it has. It has a right to depose, excommunicate and denounce heretical rules, if it says it has, and so or. Nowall this is not a thoory in Gormany. It is a stern, practical, and un niable fact, and what the civil authorities are doing to counteract that which, if acquiesced in, would undermine and destroy their power altogether, ic, so far as we can see this Bishops, pricats, and other ecclesiastical persons, have been practically preaching sedition, and using their sacred function as an instrument for weakening, if not destroying, the civil government of the country. It may not always be possible to prove what at the same time is a matter of notoriety, but to meet the evil as far as possible, this, at any rate, is insisted upon as both logal and reasonable, that each bishop, before being installed, shall take the oath of allegiance to the German Emperor. and each priest, before being settled, shall do the same thing, or, at any rate, shall satisfy the civil authorities that lie will not plot for the overthrow of the Government nader which he lives, and will not in any case know of secret conspiracies having that for their end without making the fact known to the proper civil authorities. Is there anything wrong or tyrannical in such a demand? Or is there anything unreasonable in the conclusion that the man who takes such an oath, and makes such a promise, is simply an emissary of rebellion and tren. son whom no Government would at tw to settle on the down in a district under the protence of being a religious teacher, but really with the view of sowing dismiletac tion with the powers that he, and naving

the way for distartenes and revolution?

There is not a civil government on the face

of the earth, in elementances analogous to those of Prassis, but what would do the same thing. The principles which Archto nothing as all; for the Archib hop 30. a libehop Maoning evens, and which the Church of Romo bar for ngrs radorard, whea sought as they are st present in Ger. many, to be practically embodied, are the best justification of Blancack and his policy. for they make the State only the creature of the Church, to regulate, perhaps, a few ineignificant details, and to be taken up with mero parish politics simply as the Church rators may at any time see fit to determine and command. It is thought the circumstaness in Prassia are propitions for the trial. If there were any idea that the same thing could be successfully attempted in Canada, we should very seen be in a condition to botter understand Bismarck's nortion, and the more heartily to sympapothize with Bismarck's policy. The strugglo may be nearer, even in this western world, than many are ready to imagine, and it is just as well to study the whole question pretty carefully, and be prepared for whatever may turn up.

### REVIVALS IN SCOTLAND AND CANADA.

The reports of what is taking place in Britain are leading not a few in Canada to long and pray for similer times of revivat among ourselves. It is felt that we need such seasons of refreshment very much. With this view wookly meetings of the Evangelical Alliance are being held in Toronto, instead of the monthly one, and so far the undertaking has proceeded with encouraging success. The meetings are large and increasing, and it is foully hoped, will issue in great and wide-spread spiritual quickening. Ministers of different donominations are going heartily into the movement, and the best of spirit is displayed. Compared with what is taking place in Edinburgh, it is still the dag of small things in Toronto, but that day is not to be despised. When iniquity comes in like a flood, may we not expect that the Lord will lift up a standard against it. The great langer in new countries, where the vast majority sottle for the all-hat-exclusive purpose of bettering their wordly position, is a relapse into comparative barbacism, not outwardly, but in spirit. Every spiritual amotion is in danger of becoming cold and callous, if it be not altogether extinguished in the eager race for riches, and the aborbing pursuit of more material good. This has been notice. ably the case in the for West, and accordingly those religious revivals, with all their excitement and wildfire, have done immense good by re-awakening a sense of the spiritual, the unseen and the hely, and so bringing mon to feel that there are other things than those that perish with the using necessary to make even the present life either a successful or a happy one. When one looks at many of the effusions of the Canadian secular press, especially for the last fow weeks, can we say that we are in no danger of relapsing into barbarism, or that there is no need of a wide-sproad awakening to the all importance of the things that are unseen and eternal, so that men may learn to treat each, if not with the consideration due to fellow-Christians, at least with the decency which even a moderate degree of civilization unfailingly socures?

## Yook Yotices.

THE ALMSE.

excellence in the February number of the afford to allow it to remain a closed book. The promise held out for the New Year, in the January number, of a volume of surpassing worth and taste, is sustained in this issue. A dozen beautiful pictures embellish its pages, more than half of which are original American views. The literary contents of this number of the Aldine are choice, varied and original. It is safe to say that no other American publication ever offered its readers so many art and literary attractions. Subscription price, \$5, including chromos "The East" and "The West." James Sutton & Co., publishers, 59 Maiden Lone, New York City. Mr. W. H. Firrs, 50 King St. East, or Drawer 858 Toronto is the Canadian Agen; for the Publishers, who will receive orders, and procure this beautiful art periodical for subscribers.

A congregational meeting of Erskino Church, Montreal, to consider the "Union Question" was held in the school-room, on Wednesday svening. The meeting was presided over by the Rav. J. M. Gibson, and ns a most interesting and harmonious one. While all prepent were decidedly favourable to union, some few recommend delay, but after a full and free discussion on the remit which was read in extenso by the chairman, at the opening, the following motion was carried:—That this congregation approves of a union of the four negotiating churches on the Basis and ten Resolutions as set forth in the remit sent down by the General Assembly." The Rev. Dr. Taylor was present, and took part with many others in advisating the consummation of this great work, which we may some be able to encouple most feel depenal — With sec

Bilidoters und Churches.

On Briday the first solred were held he the new church, Limover. A capital reading was given by the Rev. W. Park, of Uarhom. A vigorous speech on congreextional prosperity, by the Rev. D. Dud, of North Brant. A spirited lecture on the "Life and Work of W. C. Burns, the Chiness Missionary," by the Roy, C. Motfat, of Wulkerton, and a short speech by Dr. Landerkin, M.P., South Grey. The church was crowded. It is a very neat brick building, and will hold about 270 people when seated. In the face of very many difficulties this station has been built up single handed by the Rev. R. C. Moffat. No aid nas every sought or given from any source. In fact when preaching was commenced no alary, however small, could be offered, and since he gave it up it has been supplied mostly by students, and now, as the result this brick church gives permanence to the cause. May Hanover and West Bentinck speedily secure, as a settled paster, a time man of God.-Com.

We are happy to record that the Anniversary Services in connection with the Presbyterian congregation of Georgetown, held on Sabbath and Monday last, were of equal interest with those held by this Church in past years. The sermons preached by Rev. W. Meikle, Oakville, which were able and eloquent, were listened to by large and attentive audiences. The Soires hold on Monday evening, which was addressed by Bov'ds Messrs Tindal, Alexander, Meikle, and Cocks was also successful, the Church being completely filled with an appreciative and delighted audience. The muste rendered by the efficient choir of the congregation was such as is soldom oqualled, and rarely surpassed at meetings of this kind. Tho services were, altogether such as arcalculated to do good both socially and spiritually in the congregation and commur .y. At the close of the meeting Jas. Barber, Esq., made a liberal offer to give \$100 provided the young men shall raise \$400, to furnish a library and reading room somewhat commensurate with the wants of the place. It is to be hoped that very speedy action will be taken in this matter. -Com.

The annual soirce of the West Presbyterian Church was hold on last Wednosday evening, (21st). Although the evening was unfavourable the attendance was very large. After too had been served in the basement, the company assembled in the Church, where the Hon. J. McMurrich presided, and opened, with a few remarks, congratulatory on the flourishing statu of the Church, which every year showed progress. Mr. John Winchester, Secretary of the Managers, then read the aunual report—which showed that the receipts Irail been \$2,574.83-which does not include the amounts for the schemes of the Church, as these have not yet been collected. The debt on the church had been lossened by \$660. The Session report 385 names on the Communion Roll, 98 received during the year, and the Sabbath School in a flourishing state. The Rev. Mr. Byrne, agent of the Free Church Mission, then gave an address, chiefly on the Mission he represents, and was followed by Rev. J. Potts, of the Meiropolitan, who gave a most interesting prictical address on the " Llements of a Successful Church. These he described as. first, the social element properly cultivated and manifested in all the members taking an interest in strangers, enquiring after their welfare, getting their address, and There is so much of beauty and artistic | calling on them, and making them feel as much at home as they had done in the old Aldine, no lover of the fine arts can well land, from which they had lately come. The second element of a successful charely was a successful Sabbath School, which was the nursery of the Church, and from which we must in future look for our chief accession to the membership of the Chards. The third was good preaching, whick kept before the people the vital doctrines, precepts, and promises of the Gospel, and dirocted them to Christ as the only Saviour of sinners. Fourth, good hearing. Taking a nan, or houling down the head when a minister needed the aid and encouragement of their eyes upon him, and interest manifested in what he said, was not good hearing. They should hear in such a way as to obser the preacher in his efforts to benefit them: and they should seek to muit by his preach. ing. Fifth, above all they should seek and pray for the outpouring of the Holy Spirit, as we hear of it in Scotland and England at the present time. At Edinburgh the breest halls could not contain the crowds that earns to hear Mr. Moody set forth the way of salvation through Christ; and he prayed that God would send as in all our Churches such a Bevival that multitudes might be led to ledicate themselves to the Lord. The exercises throughout were entirezed by an excellent choir, rendering selections from the Greation, the Meanah, &c., is a very interestic manner.-Com.

> Love is the law of Christ's kingdom, the lesson of his school and the livery at his household.

It is one thing to wish to hat a firstic on smalls hide and another thing to wish after re. by is-be on the side of truth.

Opening of the New Know's Church. Ottawa.

This reperkably functivature, dedicated to the worship of abuighty God, was opened for the public services of the Presbyterium Church of Canada on the 18th inst. The Rev. Mr. Wardrops preached in the foreuoon, the Rev. Professor McLaren, the afternoon, and the Rev. Mr. MoVicar in the gaing.

Externally and indernally this charch edifice is a credit to the city. The extreme dimensions ere,-width 60 feet, and length 132 feet. It has two towers, one with a tall and elegant spire, and the other handsomely tapezed off at only a lew feet above the stone work. On the front side, facing the City Hall Square, there is a magnificent window filled with stained glass, the pulpit being a reised platform, on which there is a deak and sofo for the clorgyman, the precentor's desk being immediately under that of the clergyman. The pews are open at both ends and somi-circular and a neat and elegant gallery runs along both sides of the church, connecting with one under the great window, in which the pews are highly ela-vated. The church will execully seat about 1,100. All the windows, indeed, are filled with stained glass and the tout ensemble, when all were scated, was very fine. There are no stoves nor pipes visible. The heating of the church is from the basement and the arrangements seem perfect in this 23 in all other respects.

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

The Rev. Mr. Wardrope made a most impressive prayer, and afterwards read from the first Book of Kings, beginning with these words of the 8th Chapter: "I have sproly built theo an house to dwell in."

The singing of the 27th Psalm was next proceeded with, a second prayer offered up, and the important and impressive proliminaty services over.

### THE SERMON.

Mr. Wardrope preached a very able str-mon from these words in the 56th Chap-ter of Issiah:—" Mine house shall be called an house of prayer for all people."

God, said the reverend gentleman, is the hearer and answerer of prayer, and there is a sublimity in the bringing of one's self, as if were, into direct communion with the Maker and Preserver of the universe, which is more particularly experienced by those who continually delight in it. The words of the text have especial reference, however. to public prayer, to a house that shall be so onlied or dedicated as a house of prayer for all people. Prayer is especially anioined upon such as fear the Lord. It was as much so upon the Jew as upon the Gentile. The great Temple of the Jews was built for publio as well as private worship. Although one person or one family might enter the Temple to pray, in comparative seclusion, the express purpose of the edifice was for public worship of God. It was a place in which all who love the Lord might meet and pray and offer sacrifice. Private prayor was of great advantage to the individual. It en-larged and enriched the heart, but it lacked that expanding influence which particularly belonged to public worship. A house of prayer, hewaver, did not necessarily imply a grand or imposing edities, with those auxiliaries ordinarily be origing to the Temples of the East or the Cathedrals of the West. Any house in which two or three were met together to pray, in the name of Christ, and sensible of his holy influence, was, in the highest and holiest sense of the tirns, a house of prayer.

The discourse might be divided into three parts:—First, the Church or place of public worship was called "My house" or God's house, an edifice particularly dedicated to the service of the Almighty, secondly it was termed "My house of prayer," and it was further styled—"My house of prayer for all people.

In illustration of the term "My house" it the pride of their hearts, and exultingly say "this is my house." Into such a house none but the highly favored can enter on a footing of equality. There is no room there for the poor and the needy, the mained and the addicted, not of the family. It is exclusively of my house." God's house, however, is open to all. The very poorest may enter in, and indeed, are invited to come freely. "Ho, ye that thirst, approach come freely. "Ho, ye that thirst, approach the spring where living waters flow," is the invitation given. There is no more opening of the door and doling out of alms, but a hearty welcome. "Scok ye the Lord and Ho shall be found." That is all that Christions have to do, and it is to be hoped that generations yet unborn, shall seek Him within these walls.

Not only was prayer seamly in public, but it had been alleged, as those who read te prodicels of the day well learn, that it should be the chief feature in church sorvices. Prayer, oral and vocal, such, in the latter case, as the offering up of praise to the Most High, in psalms, hymns, and versified paraphrases of soripture was undoubtedly of the first importance if the heart were in it. And surely there ought to be as much rest feeling in singing praises to God as there is most necessarily exhibited in as there is most necessarily exhibited as sentimental or patriotic songs. The sing-ing of the praises of God has been long practiced and according to the Directory of the Presbyterian Church it formed an important feature in public worship. In the periodicals alimied to, it had been recomperiodicals alimied to, it had been recommended that there should be a gap between the prayers, spoken or sing, and the sermon, so that those who were indifferent as mon, so that those who were indifferent as to the sermon, or incapable of a preciating to the sermon, or incapable of a preciating and means of Salvation. And thus everything that was in Solomon's Temple, remain the from agreeing with this view of the was from agreeing with this view of the case. Presching had a real value to men and was essential to the aprend and knowledge of the Gospel. It had been to the special continues to the substance.

In sporing the Reversed Divine expressed the jet he experienced at winnering the substance.

rich, and it awerfal, who were collect, so rough as the work and lowly. The foolishnear of the Craintian preacher was of more rates than the wardom of the most learned of there who know not God; that which secreted to men of great intellect to be foolishness, might be looked upon as the wisdom of God. In conveying religious knowwere often employed, not that they know so much of what Obistionity demanded as those who had carried it into far off and unconverted hards did, but because those natives knew more particularly the habits and feelings of their follows, their suscepti-bilities and capabilities, and were therefore botter able to appeal to the good that was within them than anyone else, however learned or able he might be. But the Scripture commanded that the Gespel should be preached and therefore the preaching should be listened to. Christ himself had said—"He that heareth you, heareth me." The utterances of the Christian Minister were essentially the utterances of God himself. His voice it was true was heard in the lightning's flash, in the wild roar of the tempest, in the mighty heavings of the ocean, and in the rumblings of the earthquake. But preaching from the word of God alone did not speak of His power as did the elements, but held forth His love, His mercy, His goodness, His justice, and His truth. The Presbyterian Church had His truth. wisely lent a special importance to preaching. It aroused men to reflection. It stir-red up the human mind to thought and to And it was such an aid to bringing oven the indifferent to even a sense of their indifference, and to its consequences, as to make it a part of public worship which could not resultly be dispensed with. He had no intention of speaking controversially, but he might say that the Christian denomination to which an individual belonged might be shrewdly guessed at by "Going to Church?" One replies, "I am going to mass;" another, "I am off to prayers;" and yet another, "I am going to hear a sermou."

The Church of the living God by might say was open to all, and it would be an outrigo to think of having churchism—mo building crected for the public worship of God to be wholly possessed and occupied exclusively by the merchant, another by the artisan, and a third by the farmer. In the House of God, rich and poor, meet to-gether. All were equal in the eyes of God, and he earnostly trusted that this fact would nover be forgotten.

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

### APTRICIOON SERVICE.

In the afternoon the Roy, Prof. McLaran, of Toronto, preached an election sermon, taking for his text the words, "For thus saith the Lord of Hosts; Yet once it is a little while, and I will shake the Heavens, and the earth, and the sen, and the dry land, and I will shake all nations, and the desire of all nations shall come : and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine saith the Lord of Hosts. The glory of the latter house shall be greater than of the former, suith the Lord of Hosts: and in this place will I give peace, saith the Lord of Hosts. Haggai, Chap. I. verses 6, 7, 8, and 9.

After describing the encouragement held out to the people by the Prophet to prosecute the building of the first temple by the promise of greater glory to the second, the proacher went on to picture the grandeur and magnificence of the Temple, planned and carried out by Solomon, the wisost monarch that ever sat on the Throne of Israel, having under him the most skilled workmen, and sparing no expense to make it a fitting place for the worship of God. Ho pointed out the characteristic defects of He pointed out the characteristic defects of the second Temple. They had not therein the ark of the covenant nor the giarious presence of God, that mysterious spirit be-tween the Chernbims. The spirit of pro-phecy also ceased with the building of the second Temple, and the second fire kindled from Heaven was wanting. Yet notwith-standing all these defects the Prophet says Christ is here foretold. The desire of all nations shall come. Second—The circumstances which will attend the advent of Christ. Third—The results which are ascribed to advent of Christ la this passage

The preacher described in eloquent terms the voudition of things prior to the coming of Christ, the desire of the Heathen for a deliverer, the coming of the Magi or wise man of the East, showing that they had some definite revelations of the coming Messialt. He then pourtrayed some of the circumstances which attended the selvent of Christ. It affected the State as well as the Church, each as well as Heaven. It swept away everything that was corrupt. Old things passed away, and everything became now. Nations were shaken to the foundations. The four great monarchies have been sweet away. The Babylonian empire been swept away. The Babylonian empire gave way to the Persian, the Persia to the dreciau, and the Grecian to the Roman. Each served its purpose, and so on down to the present time every nation which rejected the Gospel lad sunk lower and lower in the scale. He then proceeded to depict the results which are ascribed to the advent of Christ in his text. The glory of the Second Temple was due to the presence of the In-carnate God. The glory of Soloran's Temple was 'a it material splendour, the glory of the Second Temple in the presence of of the Second Temple in the presence of God, the Divine Presence. Emmanual God with us, the light of the knowledge of the Glory of God in the face of his Son Josus, the light to guide our feet in the way of peace. The prescher then alluding to the spirit of prophesy which existed in the Church at the present day, teaching the ways

they were that day assombled, and trusted that in that house they would arreive s large messare of the postarss and grace of God and in combine on reminded his heaven fliat that it was not in it material splandour but in its spiritual power that the real eptendor of the church existed.

After service the ordinances of baptism was dispensed.

### ETYNTHU SURFICE.

At the evening service the handsome edition was filled to everflowing with an attoutive and devout congregation. The ser-nion was proceized by the Rev. Francipal Mollicat, of Montreal, who obese for the text the works "work out your own ealthtion with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure." Philippians, Chap. IL, versee 12 and 13.

He pictured in glowing language the condescension of Christ in coming upon the earth to save lost mankind, his bumility while upon earth, preaching and going about doing good, and lastly his excitation at the right hand of God. The text divides itself into two parts, first, the fact that God worked in you, and secondly in view of these undisputable facts, therefore, work out your own salvation with fear and tremout your own sarration with new most even-bling, because God worketh in you. God worked for all men, whether christian or ungodly, whether you believe it or not. Ho maketh the rain to fell on the just and the unjust, and His light to shine on the evil and the good. He controls all laws Succeed and Divine. It was impossible for a man to read the Scriptures without being moved other for avil or for good. He might not be melted by the fire of God but he would feel us glow. God worketh in you whether you receive the Spirit or not. But how much more was this all true among God's ewn children. His love is nearer to you, He worketh in you by His invisible presence, and in Him you I've and move and have your being. Again, He worketh in you effectually, and in a sovereign manner. He renews the whole man, He makes a new creature, and it becomes perfectly natural for Him to will and to do of His good pleasure. The preacher in the second place went on to remind his heavers that notwithstanding all thus, it was their duty to be active in the cause of Christ, and in view of all these indisputable facts, to work out their own salvation. He enjoined them to search the scriptures which are profitable for doctrine, for instruction and for reproof. They should not expect God to do that for them which they could do for themselves. The fact that the spirit worketh in them did not remove the necessity for wrestling in prayer, and struggling for the mastery of those evil passions, ineate in the breasts of all mon Activity in spiritual affairs was necessary for their eternal Salvation.

## Cote St. Presbyterian Church, Montreal

The annual meeting of the congregation of this church was held last evening in the basement hall of the church, The pastor, Boy. B. Burns, D.D., presided. The attondanco was large, every available seat being occupied. After devotional exercises the Secretary, Mr. Groy, read the reports of the various deportments and organizations connected with the church. From the statements which they contained and the figures given, most cheering progress has been made during the past year. The total revenue was over \$4,500 for general purposes and \$2,600 for missions; the increase in membership was 70 and although many had been struck off the roll by removals and deaths, yet the difference was inevensed mombership and additional sext. holders. The Rible class and Sabbathschool were in a flourishing condition, and the new temperance society showed hopeful progress. The Young Men's Association, under the Presidency of Mr. P. lloss and the committee, had been very successis within the knowledge of everyone that the second house shall be greater than the ful in the past year, while their programme those of this world who live in grand structures, elegantly furnished, and having all sider the words of his text under three their proposed to confirm the first. To preacher then proposed to confirm the future showed as alth and maturity. Their meetings and debates had been renthe surroundings of luxury, look upon it in heads. First—The character under which dered doubly interesting by the areasance in dered doubly interesting by the presence in large numbers of the young ladles of the congregation. Altogether as a church they had every reason to be gradeful for the satisfactory result of the past year's work. The several reports were duly moved, adopted and ordered to be printed for distribution among the adherents of the church. After the singing of an anthom by the choir, under Mr. Hobertson's leadership, followed the handsome presentation to Dr. Burns by the congregation of a purse containing \$860. The sonior older, Mr. Ferguson, who presented the gift, spoke of the esteem and love in which D. Burns was held by the church, and the unanimity of the members in endorsing his Sentiments. The presentation was followed by hearty and loud applauso. Dr. Burns replied in appropriate and feeling terms, accepting the gift in the spirit in which it were given. The question of standing when slegging, instead of sitting as at present. was on motion of Mr. Morrice, accorded by Mr. Stirling, discussed at some length. An amendment to leave the question over the next year was also submitted, and disenssed. Finally, on being put to the vote, the motion was carried by fifty against 40. It is to be noted that not one-ball of those present roted. They seemed indif-forent. For some law years past the advisability of erecting a new church in a more convenient western estuation has been The subject was brought up and meeted. The subject was brought up and discussed at considerable length. Finally a motion in favor of a new church, and inatmostly the Descon's court respellingly, was chried almost unanimously—only three discreting votes. Afterests during the coming members of the choir sang in

admiráble teste some bestifut senections, vinile Mrs. Berns presided at the plane. At the close refreshments were served by the ladies.—Montrest General, of the soul and

Vice-Regal Visit to the Ottawa Ladies College.

On Monday evening last Her Excellency Lady Dufferin, accompanied by Miss Lees, ai present a guest at Ridonu Hall, paid a visit to the Ottawa Ladics' College. The visit was entirely unexpected to Principal Jackson, who in fact only had intimation of Her Excellency's intention about an hour before her arrival.

By request of His Excellency, the Boy' D. M. Gordon and the Rov. Wm. Moore, members of the Board of Mauagers, were also present- After Principal and Mrs Jackson had been presented, Mr. Jackson conducted his distinguished visitors to the various school rooms. The first room visited was Miss MoKay's, in the intermediate department, The pupils were at the mo. ment engaged with their writing oxor cises, under the direction of Monsteur Ami, and several specimens of their writ ing were examined. The party then proceeded to Bliss Langton's room, in the academic department, and remained some tum listoning to the exercises then in progress. The fine arts' department, of the opposite side of the corridor, next attracted attention. This department is under the charge of Mr. W. O. Forster, a gentioman of known ability as an artist, and if the works in progress may be taken as a sample, he has much reason to be proud of some of his gapils. On their way to the collegiate department, a glazco was taken at the elementary classes, where Miss Neil is laying the foundations for the future. The students in the callegiate department occupy the large and well lighted room in the South-western corner of the building on the second flat. This room is presided over by Miss M. Walker, a lady of large experience and apparently enthusiastic in her devotion to the duties of her calling. Her Excellency and party spent some time in this room, and made many inquiries respecting the and main many inquirus respecting the system of marking, devised by Principal Jackson, by which a Jaily record of pro-ficiency and deportment is obtained with the utmost economy of the teacher's time.

The music rooms were next visited. Prof. Butler had the pleasure of answering many question respecting the tyle of nusio taught in the College. Her Excelency having expressed a desire to hear some of the pupils play, Miss Maggio Dowsley of Proscott took her seat at the plane. Her execution of the "Findle to Lucia di Lamormoor," by Ascher, excited general admira-

A second visit was then made to Miss Walker's room, for the purpose of making some further inquiries, which being answered, the party proceeded to inspect the bed-rooms and household arrangements. On entering one of the rooms, the occupant of which had tastofully decorated the walk which had instantly decorated the walls with pictures of her friends at home, Lady Dufferin called to her companion, "just look here, how cosy this is." Her Excellency was greatly pleased with the comfort and neatness by which all the rooms were characterized. Before taking leave special request was made for copies of all the forms and other papers throwing light on the internal working and management of the College, and we may say further that this whole institution, though only eighteen months in operation, has already won a re-putation for thoroughness and efficiency, second to none in the Dominion. The grounds are large, the building large, airy, and well-lighted, and the household arrangements under the charge of the present excellent motron, Mrs. Hugh Boss, are everything that the most anxious parent could desire. The staff of teachers from the Principle downwards, are both able and efficient. The morals of the school is good, and the interest which the pupils and stadents manifestly take in their studies in every department, must be exceedingly gratifying to all concerned. The Board of Managers do are the thanks of the whole community, for supplying at such low rate what has been so long and so greatly used od—a sound Christian non-denominations education.—Oltawa Tunes.

## Presbytery of Owen Sound.

The Presbytery of Oren Sound met at Knox Church, St. Vincent, on Tuesday, the 20th inst., to ordain the Rev. Archibald Stevenson as Pastor of the united charges of St. Vincont, Sydenham, and Euphresa. The Rev. D. B. Whimster, of Meafard, preached, and Rev. B. Dowar offered the ordination prayer, and addressed the congrogation. Mr. Stephonson got a cordial reception from his people as they retired. There was a tea meeting in the evening, which was largely attended.

On Christmas Evo Mrs. Eedle was pra souted with a quantity of earpeting; and a sum of money, by the indies of the congregation of Milton. In addition to many ralnable gifts recieved by Mr. Ezdie during the year, he was recently made the recipions of a sum of money sufficient to defray the expenses of a trip to New York, during the late sittings of the Evaugelical Alliance in that aitx.

At the Annual Business Meeting of the Damfries Street Presbyterian Church congregation, held on Monday, the 19th first, they voted to increase the selecy of their paster, the Boy, F. W. Exeries, from \$1,000 to \$1,200. The reverend gentleman is held in high estoem by his congregation, and has added about 150 members thereto in three TORIN.

As the Morne, Welkerson, on the Shed that both be the Phys. B. C. Mostab. Mr. Ambifonth J. Finalds in Minches Mediah, both of Monet. As the same about the law make, Mr. William Could of Could have to Mills decide decided

## Yew Advertisements.

Provinced Colors, Latho County Court of the County of York County of York

In the matter of James Louisian, an inscivent Take notice that on Wednesday, the fourth dev of March, A.D. 1871, the understand will apply to the subject the sold Cours for a disclusive under the sold Act.

negation & HAGLE, His Attorneys ad film Torones, Ishaary, A.D. 1873.

## BLAIKIE & ALEXANDER,

10 RING ST. EAST, TORONTO.

WILLIAM ALEXANDER. John Stark, • Lawrence Buchan Monters of the Stock Exchange,

BANKERS

### STOCK BROKERS & FINANCIAL AGENTS

Stocks, Bonds, Debentures, &r., bought and sold: Inner lossed on Mortgage. Merigages pognifated. Monay loaned on Mo Investments made.

Agents for Canada Guarantee Co., and Scottish AmicableLife Incurance Co

### Commercial.

### PRODUCE.

The market has been rather quiet since our last. Stocks are now so large that difficulty of procuring storage in railway elevators is experienced. There were in store on the 20th instant, —flour, 14,495 barrels; wheat, 429,145 bushels; oats, 10,621; barley, 28,695; peus, 37,441; rye, nil, and corn, 11,079. There were in sight on the 17th of Jan. 10,087,000 bushed at what and 1,605,000 of barky, against 5,757,000 wheat and 1,811, no of barky in 1873.

PLOCE. The enquiry has fallen off, very little has changed hands, and prices have been weak. Every sold last week at \$5.75 Lo.c., but has been sold this week at \$5.70 Lo.b. Spring wheat extra sold on Saturday at \$5.30 in store, but has been since offering at \$5.25 f.o.c. Superflue sold on Tuesday at \$5.00 and \$5.10 f.o.c. The market yesterday closed very quiet, with extra offering at \$5.70 and spring wheat extra at \$5.25 f.o.c.

OATMEAL -Car lots have sold at equal to \$4.65 and \$4.70 here, but the market is still weal. Small fors are unchanged at \$4.800. to \$5.

WHEAT.-Considerable sales have been made but nearly all on p.t. No. 2 fall and No. 1 treadwell have sold at \$1.26 and \$1.27 in store. No. 1 spring sold last week at \$1.18 in smrc, and No. 2 on Tuesday at \$1.18 Lo.c.; sales of both grades have been made on private terms. The market sustenday closed firm with sales of No. 2 fall and No. 1 treadwell at \$1.26 in store, and of spring at \$1.18 in store and \$1.19 f.o.c. Street prices \$1.30 for fall and \$1.19 f.o.c. Str \$1.18 for spring.

OATS.—Have been steady in price and not very plentiful. Car lote in built have been self-ing at 37 to 38c. on the track which would still be paid. Street price 39c.

BARLEY.—All offering is readily taken at animaneing prices. No. 1 sold last week at \$1.25 Lo.c., but is very scarce. No. 2 changed lamits at \$1.23 in store last week and on Montay, but brought \$1.25 in store and \$1.36 on the track on Tuesday. There was nothing doing yester-day save on the street where \$1.25 to \$2.29 was poid.

Price. There has been none offered but car-lots would find ready buyers at 67 to 70c. on the track. Screet prices have risen to 69 to 70c.

Rve.-Sells at 70c. on the street.

Hat. -Car-lots of pressed have sold at \$18 to \$20 on the track.

## PROVISIONS.

BUTTER -There has been an active demand heard, and sales have been made at from 21 to 240, the latter being for very choice. Stocks are very small.

CHEROE -Is quiet and unchanged.

Euros.—Receipts are very large and slow of sale, at a decline of one to two cents.

Pons. -Is nominally unaftered.

BACON. - Is firm; car lots of cumberlind are held at 8c., small lots sell at \$16c. A but of 100 rolls sold at the Hams are steady.

Lann. —Is advancing; round but of Counts have sold at 10 %c., small lots bring 110.

Hoos - Car lots are steady at \$5.50 to \$6.52 the latter for cludee light. Live are maniful at \$5.25 10 \$5.37.

HIDES, SKINS AND WOOL.

Hines - Are firm and active at former prices. SHEERSKINS -Are abundant but and menth ranted; prices unchanged at \$1.95 to \$1.50 Work. —Is very quiet with busers and solvers apart; stocks are merousing.

## FREIGHTS.

GREYN TRONK R. R. RETEX.—Winner rate, from Toronto stand as follows:—To Baltler, \$1.10 for flour and 53c. for grain 1 to St. John \$1.02 for flour and 51c. for grain 1 to Manceel. 30. for flour, and 25c. for grain; to Mesocal, 50c. for flour, and 25c. for grain; to Rectine, 50c. for flour and 43c. for grain; to Sees Fork, 90c. for flour and 45c. for grain; to Sees Fork, 60c. for flour and 45c. for grain;

## PNGLISH MARKETS.

The following table shows the prices of the undermentioned goods to the English market on this day week and to-shop or at the factor advices received:—

		fân, a	n Jan	25
Floor			ત કેવુક	6.1
Red Wh	<b>681</b>	1997 10	nd scar	7v).
Red WY	nter Wheat	128	id too	83
White	do		ezia ka	
			<b>10 14</b> 9	
Corn		479 5	<b>640</b> M	60
Berley .		30- 6	4	₩.
Osta		Si 4		#t
Ports:			4	*4
Bark				<b>3</b> -5
				Ħ
Dist.		2	K) apple	STEET !
-			4 40	

### CHITTER SWEET.

by Mustag or With, me Gesser,

'And Charlotte, sie, yan say nothing of Jice,' an coursy asked Madaras do They, who had fast returned to France, after a tong absence, and had careely had time to embrace the daughter who had been for two years subjected to the charge of her uncle

Madana do Salviano leont exceles dy back in her easy chair, and her husband slowly took a pinch of enut.

'Charlotte is a good little girl,' he answered, taking to bina eff the question addressed to his wife.

· Except when she is cross, put in Madame de Salviane.

When she is cross rite is sent out of the room, and there's an end of it. Vour units may that she is well," continued the old gentleman, bending toward. Madame de Salvene, who nedded to him.

Madame de Thery rose. She was chilled, hough she hardly knew why.

May I go to Charlotte I she asked.

M. de Salviane looked at the clock-face supported by two gilded Cupida.

She ought to be practising her steps for hoy dancing-master, he said; 'but you are returned, my dear sister;' and he made a low boy; 'and our authority is at an end. A mother's will is supreme. Charlotte is entirely yours.'.

Madamo do Thery's heart had not waited for this permission. It was two years since she had been suddenly obliged to leave Tranco to nurso her husband, who had been severely wounded in a skirmish with the Arabs. She could not take her little girl, who was too young and delicate for such a lite as her parents would lead in a remote station in Algiers, and had therefore entrusted her to the care of Madame de Salviane, her husband's oldest sister, an olderly lady, who had nover had any children, but who was the only person in either family who had manifested any inclination to receive the forlorn girl.

M. de Thery had been still hovering be-tween life and death when the German war had broken out, cutting off communication between the different parts of France; and M. and Madame de Salviane, in the chasen in the Bourbonnois, heard nothing from Algeria, and abstained carefully from writ-

'Letters might fall into the enemys hands, said M. de Salviane; and he left Madame de Thery in complete ignorance of her child's fate.

When peace had re-opened communication, the poor mother had broken down un-der the weight of her troubles, and fell ill of a typhoid fever, which left her so weak that it was months before her husband could let her embark for France, and then she was so much altered that her father-in-law and his wife had hardly recognized her.

'Who could have thought that Enlatie had ever been pretty?' said Madame do Salviane, settling her gray cruls before the glass, while Madams de Thery was wandering about the chatcan, where she had some. what forgotten her way. At last she forad the large room, where her daughter was practising her stops.

Charlotte's face was gloomy, her lips compressed, and, as she rose on tip toe, ex-couted entrechats, and bont in enriseys, her brow gover relaxed.

An elderly woman, of respectable appearance, balf governess, half housekeeper, who was watching the child, 10se at Madame de Thery's entrance. .

'Madentoiselle will be glad,' said she, respectfully. 'She wanted not to dance to-day, because Madame was come; but M. de Salviano insisted.'

'My brother-in-law has given us our lib. riy, Madame Anto'ne, said Madame de Thery, smiling; and the good woman, pleased to find herself recognized, retired, making a low curisey, worth all Charlotte's studied ones, for it expressed respect and sympathy.

The little girl was standing still in the middle of the room, her hand on the back of the chair on which she leant when performing her exercises. Her mother waited a moment; then, as the child did not move she came up and threw her arms round her kissing her several times, till at last Charlotte returned her kisses, and the little lips ponted no longer.

Does my uncle give me leave to play? also soon asked, with visible eagerness

'Your uncle has abciented with the best grace in the world, replied Madame de Thery, laughing. 'He was only a Vicercy, and the true Queen is come back. He has given my child back to me, you are onne, my child. And she received the creeses of which she had been so long deprived.

Charlotte received them in the ntly enough, until suddenly she sprang up.

'Then I shall fetch my doll, n. c Latina. whom you dressed like an Arab for tac. mamina, you know. My aunt took her away, but now you are to us, Madame An-toine will give her back to me.' And sor the first time the lattle girl seemed annualed

Her mother held her hand.

'Wait, my dear,' she gently said tone first use of our liberty must not be disobe-dience to your aunt's orders. Come into my room. We have not had time to open

Charlotte opened hereves wide. She was ahendy looking less cross, and her face was clearing up, when, as they met her uncle in a long passage, he looked at her, sa, ag, with a hugh-

Ah I you are showing off abroady to your mother, Mus Bitter Sweet. And he wont his way. It was an aid way of M de Sal-vaine's to laugh at and te so his found a children; and he had cone atrated at his talents on his hills piece for the fact two

Madamo de Thery was amazed. Her II. pleasant conversation, gentie cheeranties, i. danie de Thery, as alle whed her eyes, and increasing, law in about miss day greatly and mer in the cheerant in the law is a law greatly and mer in the cheerant in the law is a law greatly and mer in the law is a law in the law in the law is a law in the law Madamo de Tuery was amazed. Her l't-

Charlotte kept her eves down and push no answer; the war not part, but her callen manner, real or citated indidentace, and a kind of degrees in her movements showed a good de l'of trasper.

Madane de Thery hastened to her com, and, without another and, on soon of the door was shut, she ugain he sed her child, as if to restore the lite which in both had been (5) long and sadly interrupted. The child began to run round the tranks.

'How small your trunks me, mamma,' she said. 'My much has a secat how that she can put her dresses into without folding them, and there we three compariments. It wants two men to carry it down when it is fall.'

Madame de Thery leughed-

My boxes are made to travel on maleback, and my dresses are rolled up like a shaw),—seo l'

So saying, she opened a little black leather portmanteau, worn by travelling and acci-dents on bud roads, and monded in some places by unskilful hands; and sho showed the child some dresses—woollen, or of some slight material, rolled carefully, and compressed into the smallest space possible.

'And your silk drosses, mamma?' asked Charlotte, in construction.

Her mother opened the other side of the

I have one black silk, and here it is,' she said, gravely, though the corners of her mouth were curling up; she was so much amused at her little girl's dismay.

'One black silk! she repeated, 'like Madame Antoine!

' Like Madame Antoine I' and Madame de Thery stooped to kiss her little girl. 'I am very fond of Madamo Antoine, and should not be sorry to be like her. She is vory kind to you, is she not?'

Charlotte only answered by a nod, for she had spied out a box that sho knew; and she remembered that this Indian casket, with the delicate ivory carvings, used to contain her mother's jewellery. She opened it eagerly, but nearly let it fall again, for the box was almost empty. 'What have you done with your jewels, mamma?' she asked in alurm. 'Did you put your diamonds in another box, or have they been stolen?'

Madame de Thery blushed like a girl. I was the thief, my dear; I have no diamonds now."

What have you done with them?' per-sisted Charlotte, who seemed to be very au-

Madamo do Thery laid down the carpetbag that she was emptying, and, taking her little girl on her lap, said, very low, 'It was in the war; your father was wretched at being unable to leave, and we had no money to send for the prisoners, and all who were suffering in France. So, one day, I took my poor little trinkets to a Jow I knew at Leghoat; a good Jaw—there are some such. He carried them to Algiers and sold them, and papa sent the money for the wounded.

So saying, she stroked the head of the little girl, who was still gazing at the empty

'What did you send, maintak ?' sla ashof gravely, as if she needed information.

'Five thousand frames,' said Madame do Thery, shortly. 'My uncle and aunt sent five hundred francs, observed Miss Bilter Sweet, care-lessly; 'and they sent all their plate and

my aunt's dismonds to England." your uncle never was a soldier; your aunt never nursed him after a wound. If you If you When I thought of all our poor soldiers in tortures like his, and in want of everything, I would have sold my very hair to help them.

Madamo do Thery went on unpacking hus quietly dried her eyes; Charlotto could not tell why, but she was ready to cry, too.

wife had nover taken much interest in her little niece's education; but when they thought the mother too indulgent, or there was the least irregularity at meal-times or lesson times, the uncle could not re am from knitting his brows, or uttering a few keen sayings.

A sarcasm, or joke beyond her comprahensios, was always sufficient to throw Char lotte into her cold, sullen mood. Miss Bitter Sweet reappeased, and her mother was forced to be severe. The san cannot shine forced to be sovere. 'The sun cannot shine into dark corners,' she sai'v said to her child; 'but lightning searches everywhere. When you resist my affection I am forced to punish you.

Charlotte did not understand the difference between her mother's punishments and those of her uncle, but in some degree she felt that the latter trumphed in the use of his authority, the former grieved over applying a remedy.

At last came the day when M. de Thery landed in France. He had been promoted to a hentenant-colonelcy, and his regiment had been quartered at lamoges. The town was not a pleasant one; the population was said to be restless and disaffected, and there was ro-scorety; but the neighborhood was beautiful, and it was in France. Madamo de Thery could be with her husband and her daughter, and both together they might work upon the heart that seemed closed, and try to intuse vito her mind the great principle which guided their own lives. The mother, who had been so thin and pale on their arrival, looked ton years younger.

Eulalie is growing handsome again since she has been at Sa'viane, said her sister-in-lan. That comes of the fine air and good

· Eulalie cannot contain her joy at leaving us, Sand M. de Salviane, who always per-coived an unpleasant truth, and never do-nied himself the pleasure of uttering it. He did not add that, after a month of the pleasant conversation; gentle bleesfulness, she was to lead at Limoges. Her mother's one sall dress, and the haddless flie stay at Lagheat, were emission to she could be at the child, who had for two years been recorded to all the insuries and comfort of a wealthy establishment, where a childles must see and mistress were always destribed and mistress were always destribed to the control of the home of the property of the childles and confort of the home of the property of the childles are steen and mistress were always destribed to the control of the home. vising the h conveniences; but the delight she was beginning to feel in her mothers' presence, and the pleasure of recing for tather, who used to spoil her when she was little, and, above all, a child's natural love of charge, drove out of Charlete's mind all her mother had told her of the little house and humble way of living she would find in the garrison.

\*We are going to Limoges,' she said again and again; and she showed no signs of regret when bidding tarewell to her uncleand aunt after two years' sojourn under their roof, 'That child has no feeling,' said Ma-datue de Salvaine, sitting down on a bench in front of the chateau as the cerriage drove away towards the station with the mother and daughter.

We have not done much to make her fond of us,' said M, do Salviane, that in-dexible judge; but he, too, sighed.

There were no sighs that evening at Li-moges. M. de Thery had his daughter on his knee, embracing her with such agitation as amazed and astonished the child. Her mother had thrown aside her hat and cloak, and was superintending the arrival of the luggage and the arranging it in the little house. Charlotto's trunks were twice as big as her mother's. M. de 'Thery had been only, as it were, encamped till his wife's ar-lival, and the rooms had to be chosen. Charlotte ran after her mother. 'Can I help you, mamma?' she asked.

It was the first time the daughter had place in her paront's life, and Madame de Thery turned quickly. 'Settle your room,' she said, 'whichover you please.

When, after half an hour, she came to see what orders Charlotte had given, she found that her confidence had borne fault; the little girl had left the best rooms to her father and mother, and had chosen such a small one that her boxes were out in the passage.

I shall move her; it is not comfortable onough, was her mother's first thought; the second was, 'After all, there is no harm in it.' And Charlotte spent two months in her tiny room.

Sho was, indeed, seldom ther, except when asleep or at her toilette. On resun-ing her daughter Madame de Thery had taken full possession of her. The child's education at Safviane had been entrusted to Madame Antoine and the village schoolmaster; and as Mademoiselle Charlotte did not choose to work, did not do her task every day, and stared about while her blun-ders in grammar or arithmetic were being explained, her progress had been so slow that Madame de Thery was dismayed at her first examination into ther daughter's acquirements.

'Only think! You are twelve years old!' she sadly said, 'and you know no more than when I went away.'

Oh! I am so little and so thin that nohody takes me for more than ten, mamma, said the child, quickly. 'No one will wonder that I am not more forward.

Her mother looked at her with surprise. When will you learn that I care more for what you are than what you seem?"

Charlotte blushed, understanding what The mother rose quickly. That does her mother meant. Madame de They lived up to caucern us, she said. Your uncle and as in the Divine Providence, and never toraunt did what they thought right. Besides, got the glance that searches the hearts and got the glance that searches the hearts and reins, while the poor child learnt to care above all for the mere outside opinions of l men.

All that day Charlotte was again Miss Ditter Sweet, tired by commanding at a sham fight, he was received in such a dry, cross manner, that he asked his wife what meant. What is the matter with Charlotte?" ho asked.

His wife told him the liftle girl's discom-A menth passed heavily away; M. do attoo over her books. She is out of tem-Salviano had abdicated, as he said, and his pour she will get over it.

'She must, or I shall see to it,' answered M. de Thery, used to the prompt obedience of his soldiers. 'I don't like to find sulky faces when I come home.'

And he sought for his wife's sweet smile and calm brow, which had so often soothed and refreshed him in days of trial.

'We shall succeed, my dear, by God's help, she said, with a sigh; but there is much to do.' And she added, under her breath, 'much to nudo.' Her daily serenity and unselfishness told more and more upon the little girl, and drew her to do what she would have disliked.

One day Charlotte found her with a number of pieces of cotton and small garments spread on the table.

'One of the soldier's wives has just had twin boys, when she was ill provided with clothes for one. There promised her some, and we must make them at once. I have cut them out; come and help.

Charlotte obeyed, not without temper Bitter, so far,' thought her mother; but as the girl was threading her needle, she recognized among the carefully-propared baby-clothes some that she had not seen for That is Henri's frock, she thoughtfully said.

'You know it?' her mother said, in a low Voice.

Of course! He was wearing it when we were at Algiers. There is a great darn that you made when he tore it against the Indian fig-tree.

Charlotte stopped short, for the tears vere running down her mothers face as she gortly stroked the little dress of the boy she had lost, the brother of whom Charlotte spoke so lightly, but whom she had not for-

sorten.

Why do you cut up his frock if you are sorry for it? struptly asked Charlotte.

Because this poor woman's two little boys will be cold, and I have no money to hay them dresses, quickly answered Madania de Thery, as alle wheel het syst.

Bitter Sweet out of the hou . .

I think her uncle De Salviene would hardly know her, said she to her his band.

"So tauch the better," answered the Colouch; for she was not amiable when we that had bee again. I was not really anxious, for I knew sho would not long resist her mother's infinence.

TO DE COSCUEDED.

## Presbytery of Huron.

The Presbytery held a regular meeting on the 19th and 13th January. Mr. Young was appointed Moderator for the ensuing fix months. A long time was spent in considering a Reference from the Session of Duffs' Church, Mckillop, anout members of that congregation holding lines of demission from the late paster of said congregation alleged to have been given them since his resignation, asking advice on the since his resignation, asking advice on the following points. 1st. The relation of said members to Duffs Church; 2nd. Their relation to unpaid stipend. The Reference was received, and the Session was advised to assume, meanwhile, the validity of the certificates of said members. Ray, Walter M. Roger, Peter McDiarmid, and J. Mitchell being present, were invited to sit as corresponding members. The following were elected Commissioners to the General Assembly: --Mosses. Ure. Ross, Lietcher, Brown, Grant, Forguson, Hartley, Minis-tors; Matheson, Sponce, Gardner, Agnew, tois; Matheson, Sponce, Garaner, Aguow, Scott, Wilson, and Strachan, Elders. Mr. Thomson, Student, read discourses before the Presbytery, which were cordially sustained. He also underwent an examination on Eschatology and Church History, that two continues which was austained. (1st two centuries), which was sustained. On behalf of the Committee appointed to consider the financial returns of the past year, Mr. Gray read a Report setting forth the average contributions per family and per member, &c. The report, which, on the whole, showed gratifying results, was received, and measures were under consideration to induce the people to increase their contributions. The Remit on Union was laken up. After a lengthened discussion the following motion and dmendment were submitted:—Moved, and duly seconded, That the Presbytery, having taken into consideration the remit from the Assembly per member, &c. The report, which, on consideration the remit from the Assembly anent Union, agree to adopt the proposed Basis; approve generally of the Resolutions accompanying it, and express the carnest hope that, on said Basis, Union may speed-ily be effected. Moved in amendment, and duly seconded. That, seeing we are already under the covenant engagements and so-lemn vows regarding the Lord Jesus Christ lemn vows regarding the Lord Jesus Christ as the only King and Head of His Church, and also as the King of Kings, this Prosbytery disapproves of a Basis of Union in which no place is allowed to a distinct recognition of His glorious Crown Rights, and in which entangling relations to other charches are made a fundamental provisit of the Constitution of the United Church, Votes being taken, the motion wis carried by a majority of one; 13 voting forthe metion, and 12 for the amendment. From the finding of Presbytery on this point, Messis. Ross, Graham, Ferguson, Logie, Ministors, and Kerr, Walkor, and Carnochan, Eldors, recorded their dissent, with reasons given in. Thereafter the Remit on Foreign Missions was taken up, and it was agreed that, sions was taken up, and it was agreed that. sions was taken up, and it was agreed that, while recognizing the zeal of the respected brother who originated the question, the Presbytery do not deem it expedient to recommend to the Assembly to adopt it. Mr. McPherson, of Stratford, was nominated as the next Moderator of the General Assembly. The next meeting of Presbytery was was appointed to take place on the 2nd Tuesday of March, at Clinton, and within Willis Church, at 11 a.m.

Presbytery of Ontario.

This Presbytery met at Port Perry on the 13th of January with a very full attendance of members. A considerable amount of routing business was transmitted, but ] shall notice only what may be of general interest. There was an unanamous call from Wick and Orcentants before the Presbytery, addressed to Mr. Anderson. The Call was sustained and ordered to be transmitted to him. Reports were given in by those who had been appointed to attoud Missionary meetings within the bounds, from which it appeared that the incotings, with very few exceptions, had been held, and several of them satisfactorily attended; but, generally, there had not been a fair representation of the respective congregation. A committee was appointed to consider with all possible care this unsatisfactory circumstance in connection with most of the congregations, and device some measures by which an interest in mission ary operations may be increased, or whether something more effective than those meetings may be adopted in fature. The Presbytery then proceeded to consider the Remit on Union. A full consideration was given to the proposed Basis. Atthough there was a very general harmony in the views of members in regard to it, several motions were made, but were gradually withdrawn as discussion upon their respective murits proceeded, and the following was manufactly adopted:—I. That this Prosbytery, while desirous of Union between the several negotiating Churches, and while rejoicing in the substantial hacmone which exists among them in regard to important points of faith and man-teer, and wide they would not feel called upon to oppose Union on the proposed Busis, would much prefer a Union simply, on the doctrinal on I reclasiastical Basis of our common standards, without being en-cumbered by any further additions. The Bible and Confession of Faith, formed the Basis of the recent Union of Presbyterian Churches in the United Street, which is in

cords received and adopted an containing the system of dost-ine taught in the Holy Scripbure, and the government and discipline of the Presbyterion Church in the United States shall be approved, as containing the principles and rules of our polity. It. In the opinion of this Presbytery, the first three Articles contain all that is required to a Bayes of Union; and has much as these Articles have been exteed upon by the join! Committees, therefor this Presbytery would recommend that these three Articles be the Basis on which the negotiating Churches shall unite. 111. That a the the system of doctsine taught in the Holy ting Churches shall unite. 111. Tout a . the third and fourth Resolutions medicing the Act of Independence) are unnecessary, and as many claim that they commit the Church to doubtful principles and practices, this Presbytery would recommend that they form no part of the deliverances of the negotiating Churches. The resignation of Rev. Hugh Chrite, presented at the last regular meeting, was telem apand disposed of, Commissioners from Manilla and Cannington were heard, from whose statements it appeared that the greatest harmony exists between the congregation and their partor, and there was an unanimous desire that he should continue in his charge. Mr. Currie confirmed these expressions of third and fourth he solutions michaing the Mr. Curio confirmed these expressions of cordiality on the part of the Commissionordantly on the part of the Commissionors, but earnestly pressed the receptance of his resignation, from a strong conviction of duty; and that there were circumstances in connection with the field of labour, which connection with the field of labour, which for a length of time had led him to behave that abother might cultivate it more successfully, and that it was from a desire to promote the cause that he desired to resign. More deliberation the resignation was accepted, to take effect the 4th Sabbath of January. Mr. Murray was appointed to preach, and declare the pulpit vacant. Avrangements were made for visiting the mission field, and holding missionary meetings in the various stations therein.—R. H. ings in the various stations therein. R. H.

## Presbytery of Hamilton.

Thouston, Clerk.

This Presbytery met in Central Church, Hamilton, on the 15th and 14th of January. Mr. Wilson, of Caledonia, was the Moderator. There were 17 ministers and 10 didors present. The Clerk was instructed to give certificate of Ministerial stations to the Rev. G. F. Stevens, about to return to Scotland. Mr. John McClung, student, was licensed to preach the gospel. A minuse of Mr. A. B. Simpson's translation to Loulsville, Ky., was adopted and engressed in the records, a copy of which was sent to Mr. Simpson. The Rev. Thomas McPherson, of Stratford, was nominated as the next Moderator of the General Assembly. The question of Union was taken up. lib next Moderator of the General Assembly. The question of Union was taken up. Thirto in sessions approved and five disapproved of Union on the present looking and sixten being regations approve and three disapprove. The committee appointed to visit the congregation of which Mr. Cheyno has been pastor so long, and to obtain some delinite rotiring allowance, reported that the congregation hall only resolved to grant an annual subscription. The Presbytery regretted this, and after deliberation, appointed Mr. Laing to visit the congregation, inform them of the regret of the Presbytery at their decision, and endealed for the first their decision, and to come to one more duriful to their pastor, who had laboured so long and so intilutally among them. Mr. Laing was also appointed to solicit an expression of the desires of congregation in relation to re-arrangement of Stations, which appears to be meessain to work the field to greater adverting them. Stations, which appears to be necessary to

work the field to greater advantage, and to report at next meeting of Presbytery.— The proceedings anent the remit on Union from the General Assembly were published last week .- ED. B. A. P.

Presbytery of Owen Sound.

This Presbytery met on Tuesday, the 6th inst., in Division Street Church, Owen Sound; the Moderator, Mr. Dewar, presiding. A letter was read from the Rev. A. Stovenson, preacher of the Gospel, signifying his acceptance of the call addressed to him by the congregations of St Vincent, Sydemiam and Euphrasia. Mr. St.v n or being present, underwent trails for ordination; these trails were most cordially sustained by the conet. A meeting of Presby. tamen by the court. A meeting of Freedy tery was ordered to be held in St. Vincent Church on the 20th inst., at half-past ten cleck, a.m., to ordain and induct him intothe pastoral charge of the above-named congregations. Mr. Whinster was appointed to peach; it is Moderator to address the minister, and the Moderator to address the minister, and the McLennan the people. Mr. Whirester was also n inted to serve the edict on Sabbath first. Mr. McNaughton gave notice that at the next regular meeting he would introduce an overture tothe General Assembly on the rovision of the The Rev. R. Williams, a minister of the American Pre-hyterian Chiroli, made application to be received as a minister of our plication to be received as a minister of our picarion to be received as a minister of our Church. The Moderator and Mr. Cameron, with their representative clous, were appointed a committee to examine his papers and report. The proposed basis of nature between our Coursel and the Presbyterian Church of Caunda, in connection with the Church of Scotland, was ordered to be sent down to sessions and congregations for their consideration, with instructions to report thereon to the next tweeting of Presbytery. A communication was received from Allen-A communication was recover from amen-ford Station expressing a desire to unite with the congregation of Tacas the coin-mit deation was said on the tible, and a deputation consisting of the Moderatos, Mr. McLaughton, and Mr. Ormistan, clair, was hyboutted to visit Adonford, Deroy, Cheslov Lake, Bouth Diagonal and Wiston, to gatner information as to the condition of these stations, and also at reference to the western boundary of the Post weary, and report at next meeting. Next ordinary morphing of Freshytery will be her that Orien Sound on the a cond Tuesday of Stuch, at 10 o'cleck n.m.-Cox.

thurshes in sine content spaces, which is in the street of the content of the con

### TICTORIA WOOD YARD,

er and 25 MCTOPIA souther.

RELIEF BROWN ZOTTO BOX things of Coderad Wood on head and for solo parestrate. Connecting Meed by the enclosed, Olde pighth delibered

R. A. KEEVE, BA., M.D., OCULIST & AURIST,

23 States Street, correspond Victoria " ORONTO,

### $\mathbf{C} \mathbf{X} \mathbf{N} \mathbf{A} \mathbf{D} \mathbf{A}$ \$TAINED GLASS WORKS EUTABLISHED 1806

EIRST PRIZE AT PROVINCIAL EXHIBITION, 1371-72 Rected street and frame the Browned that I Win

EXXERS AND PLUS PACAPED TO ORDER JOSEPH McCAUSLANIA PROTEINAGE,

## La Grace.

(41) MARI MARISTOS this Diegout Game Cou the of Loor Theories and Theorems, are being menutatived and cold for es Coul, by

ARSHALL,

CANADIAN EAILROAD LAMP MAUFACTORY,

36 Queen Street West, Toronto.

## J. BOXALL,

MANUFACTURER AND DRAI OR IN RAILROAD CAR FURNISHINGS LOCOVOTIVE HEAD LAMPS & DURNERS, rail, Switch, Gungo & Signal Lamps, Sporta & Coal Oll Hand Lamps

Coal and Wood Stores of every Description,



e-toned low priced, warranted; circulars cut

blymyer fiandfacturing cmpaky, accessors to Blymyer, No. ton & Co., Cheinnatti, O Office and Works out-out West Eighth St.

GRAND DESIDERATUM.



SPECTACLES,

Love pro ticolyclocale of Swet . he can need in that the what piles due briefly tiles, and durable frame especially to, Ladies' wear, long beon felt. The undersjoned he the pleas-ir to offer at a reasonable who this combination a Spectacle set with Louses, manufactured from funtto Crystal Pabbles molted together, producing clear and distinct vision.

The extensive association tendles me to suft all ights and are fitted on the most eleminic principle. A call is nostvespectually solicited and satisfac-ion guaranteed by

W. WHARIN.

W. WHARIN,

Jewesler and Optician King Street West, Toronto.

# Littell's Living Age

A death magazine of sixty-four proces, the Lavis Avergives more than THREE AND A QUAR-ter Congress more than THREE AND A QUAR-ell HIBE SAND double-column octave pages of children and the column four large volumes. For sends in an inevisative four long volume to the sends in an inevisative four ineshield, onlike to sweekly issue, and with a valisher top confidence of thempted by no other publication, the by the say, charge Critisians, Takes Poetry, Schutzle, Interesti-ied, Harrick, out Foliad Internation, From the tropbody of Foreign Periodical Literature.

## A NEW SERIES

is began Jan. 1, 1873, with entirely new Tales endy entiracing Sorrel end Short Stories by dis-guished English, Prench, German, and Rus-manthogy vi. J. Lev. Lytic Bulacet, Erch-manthogy vi. Lev. Lytic Bulacet, Controls, Ivv. Lucycodoff, Miss Thaberos, Willout, Erch. Richer, Mrs. Parr Causer of Willout, Erch. Richer, Mrs. Parr Causer of Willout, Erch. Richer, Mrs. Parr Causer of

her it sommen of telling therapy overlence. — 1. I. Eventine Post.

The best of all our electro publications. The Mation, New York.

And the charged: A mention that come very the Advance Chicagos.

The Advance Chicagos.

The ablest essay, the most entertal due this the doesn poetry of the English language, oro here sathered together. — Hilling's State dournal.

With it alons a reader may fairly keep up with il that is import up in the literature, listery, poli-es, end, access of the day."—The Methadist, ew York.

"The best periodical in America" Rev. Dr. ayler.

Rusno equal in any country." - Philin Press. "Independent novery ones hadeshes att worth ompetium of all to t is almore je and note orthy in the literary world."—Boston Post. THE LAYING AGE is sent a year (31 members), fest-ad, ou receipt of \$8; or, six copies for \$40.

## s. EXTRA OFFERS FOR 1674.

To new subscribers, now remitting sates the feat 1874 the last six numbers of 1876 pill be sent entired to the last six numbers of 1876 pill be sent entired to the last six numbers of 1876 pill be sent entired to the numbers, will be sent for stream, to those preferring the publishers make the following the less Home and Foreign Lineature.

Therefore for the last Home and Foreign Literature.

Therefore a American monthles, a subscriber will find himself to consent in the vide attacked.

## MASON & CABINET

For Churches and

THE ONLY and down Musical the address of occurred at the street of the comment of the open of the contract of the temporal many the contract of the con of cher plober.

ALWAYS now released to the expressions the best into the Medical Article. Partie Experience, bestelled, having the expression for the Article and the other Or poles of the Bedinstried Lag Stations in As serious

UNIVERSALLY reconstructed in engineer Much the property of the extension for extrapolation of ONO THOUSAND MUSICISMS in Testhaguel Curvallar.

ILLUSTRATED CATALOGUE and TESTIMONIAL ORGANS, which may save purchasers from disless instruments or payments of high prices,

mason, risch,

GENERAL AGETS FOR CANADA.

Mardway.

## HARDWARE.

RODGERS' Ivery handled Table and Dessert Knives. RODGERS' Setts, Carvers and Stools.

ELECTROPLATE Table, · Deccert,

and Tea Spoons. Table Matz, Ten Bells, &c., &c. &c.

RIGE LEWIS & Sun

HARDWARE MERCHANTS. TORUNGO

STONE,

UNDERTAKER,

347 Yonge Street, Toronto

"Fuberals furnished to order, Brist's Metalic Burbal Cases threes on band, Tarritor nation Cortens supplied when required.)

YOUNG,

Late from Q. (Arasstrons's an earliber. Est dishment Medical f

UNDERTAKER, 451 YONGU ST. TORONTO.

237 Penerals furnished with Every requisited Agent for Fish's Potent Meadier Board Coses

# ,, PIANOS.

Is endorsed by the most noted artists of the day as the BEST PIANO MADE.

THE FISHER,

Is theroughly made, and a most de-lightful Parlom Instrument.

THE BEAUTY

Soven octave, ever-irung, reserved, all round corners, three mouldings, bear four need the front, exerced legs, at e325. Endorsed by Jules Benedict, Plantet to the Queen, Thalberg, &c., and awarded sold medal at the Renselay Institut.

PRINCE ORGANS,

The best in the market. All Lastruments where MALLAND RITALLS, and war anted five cores. We are imposition to upply local dealers in covery part of the Dominion at manufacturers, lowest wholesale process.

HUGH PROCESS & CO.

Agreed would become by him St. Bush Townst. thor sale by Briggists every where.

TICKS ON SHEEP.,

edithat is import up in the literature, bistory, poliores, and aceneo of the day."—The Methodist,
New York.

In view of all the connections in the field I would be projected and Storckeepers

and leveratury choosen "The Living lights"—They

If the Miller's Miller Miller & Do., Proprietors, Terento.

## D. S. KEITH & CO.,

PRUMBERS, GAS & STEAM PITTERS BRASS POUNDERS AND FINISHERS,

Yamfact notes of

## PETROLEUM GAS WORKS

Engineers and Plumbers' Brass Work, &c., Consor, victory and Green House Heating.

traportors and Wholesale Dealers in Iron and Lead Pipes and Plumbers' Materials.

100 KING STREET WEST, TORONTO

dingir

## HAMLIN organs.

the Family Circle,

EXCLUSIVELY con looking reverse managinary

THE MOST EXTENSIVE and complete factor producto, in the work of an east their otherwise

PRICES is low po examptions with a repulsing comworkmessup. Ministers and Charches Theretly

CIRCULAR, with Important Information about appointment in purchase of inferior or worth-soft free.

## & NEWCOMBE

ST KING STREET EAST, TOROLITO.

China and Giassware,

## CHINA HALL

71 King St. East, Toronto. A full assortment of Class, China, and

Creekery now in acces Crookery now in buuse
Cidor Brilling and Top Sets,
Dungley of De Sot Sets,
Chanles S, tsand Bothes,
Chanles S, tsand Bothes,
Lancy Chees Covers and Bremodnia
Bondian Original and Bremodnia
Vision Vision and Lostices,
Param Stations on Boths,
Cat Locks Tank tokes
Puted Good and Texts
Prise Berger, China

## GLOVER MARRISON.

Boots and Space.

R. MERRYFIELD

Boot and Shoe Maker,

190 YONGE STREET,

A far ea nd will a corted block diways on handle

A LEX. GEMMELL.

BOOTMAKER,

Sign of the " todden Book . . . . 97 KING STREET, WEST,

Has in Stock a very targe assortment of Gentlen Et Sowed Boots, Home Made. First-class English Boots at reasonable prices.

## Medical and Dental.

R.G. TROTTER, DENTIST,

53 King Street East, Opposite Toronto Street

Toronio, Ont.

J. W. ELLIOT, DENTIST,

Uses his own pow PATENT PULLERS DATRACTORS.

and MOULDING-FLASKS, MOULDING-FLASKS, Drucusts.

as. Bastedo, surgeón den 34 King St cet West, Hamilton, Out, Rising of Sir they Succe North where appoint ments can be made

Engraving.



Pooks.

BEAUTIFULLY ILLUSTRATED MONTHLY MAGAZINES FOR THE YOUNG

THE ADVISER - Relicious and temperation THE BAND OF HOPE REVIEW- Le THE CHILD'S OWN MAGAZINE-The both on the coverest course per unnum for anylorogy, ten covered under 100, 15 cents no only 100 covers and once, 3 to per copy, including postage.

osinge.
THE S.S. MESSENGER, 121 cents per operate solved schools when notices then 10 copies are copy to solved when not less then 10 copies taken. Send for Spectagns.

DOMINION SUNDAY SCHOOL DELIOT, Montreal. Montreal.
The British Workman," "Cottager" "Clidd:
Comp "lon," "Children's Friend," "alth its Mexalite, and a vallety of others at, 45c, shule. Giroceries.

JAMES SHEELDS & CO.

IMPORTERS OF

## GROCERIES.

Ac l Mamberma of

DISCUITS AND CONFECTIONERY.

Corner of Youge and Temperence Sta.

## TORONTO.

Miscellancons.

53 King Street ast, OPPOSITE TORONTO STREET

fir til work a santout to plance. Photograph planged from a same up to line size, and colore n on or with

PROSPLCTUS TOR 1374 7th YEAR

## THE ALDINE,

NOT LORSALL IN BOOK OR ALWSSTORES. MOTION SALLIN BOOK OR METS STORIS.

THII ALDINE, while issued with all the regularicy, bestone of the temporary or tinally interest claracteristic of ordinary nestodicals. It is an electric claim of pure light and greeful literature, and a collection of pictures, incomes the case of the collection of pictures, incomes the case of the collection of pictures, incomes a decision of pictures, incomes a procedure of the collection of pictures, incomes a decision of the collection of the collection

ART DEPARTMENT, 1614.

ATTACHESTATION OF THE MIDINE have went a work and the out centres of I have at each as a reductive fact that its wend cuts are excurses of the lagues, perfection ever at these, a graph stelling to a more educated and disconding that which recognizes then dwarfles of stucyion artistic quality with grates facilities of production. The wood-cuts of THE MIDINE passes, all the delicacy and also part of the desired facilities and control of the delicacy and also passes all the delicacy and also rath flight of the last could be delicated and of the control of the control of the second of the sec

in addition to designs of the members of the National Academy, and other noted American arti-ies. THE ALDINE will reproduce examples of the best foreign masters, selected with a view to the lighest artistic successing metater conominatories. Thus the subscriber to THE ALDINE will, at a friding cost, enjoy in his own home the pleasures and remning influences of true art.

The Christmanissue for 1874 will contain special designs appropriate to the season, by one bost-artest and will surpass in attractions any of its produces-one.

in the neutral of the scenes themselve is a meaning the distribution of the scenes themselve is a meaning of the scenes themselve is a man in the cutterful of the cutterful of

New Year N. F. Sept Som 1873

Meser. I does Sutton & Co.

Gy Lemes. I am designed with a coor is color of in Chrystas. They are wonderful a successful for a discount by mechanical process of the might process of the might process of the might be considered.

Very respectfully.

(Signed) THOS MORGAN. Meser I does Sutton & Co.

TERMS.

For 50 cents extrn, the chronos will be sont, nontred, on nished, and prepared by mail.

moduled, cambend, any prepared by man.

THE ILDIVE will, becoming, be obtained or club rates civil for subscriptions must be sent to the multislices direct or landed to the local canyoner, chant se possibility to the publishers, except in use where the certificate is given, beering the flooring stigmans of dayers Surroy, & Copy and Constitution of the publishers.

CANVASSERS WANTED.

Any person wishing to not permanently nea local canvas-cir, all receive full and group tinformation by applying to JAMES : TTON & CO., Publishers,

Typographical.

BOOK

AND

JOB PRINTING.

## BOOK - BINDING

ali. Kinds.

THESE AT THE

British American Presbyterian

OFFIC.

102 BAY STRFET,

TORONTO.

Remember the above announcement and favour us with your patronage.

ACCURACY,

nisured to all.

CARDS,'

NEATNESS,

PROMPINESS,

Proofs carefully read, work done quickly, and your package sent by the first train.

CIRCULARS, 1 C of 3 M

SERMONS

CATALOGUES, 100 1

MINUTES OF PRESBYTERIES.

SYNODS Z AND

BEANKS.

· LETTER HEADS,

BULL HEADS

OR PLAIM

ILUSTRATED, EMBELLISHED

ALSO TO

BOOK WORK

## PRINTING IN

We ask our friends, far and near, & give us their pationage.

Our meilities enable us to do th. work on TEPMS AS PAVORABLE AS ANGparties can give you

Work sent to any place, however

We will pay Express or Freight charges to any there where there is an Express of Railroad Office, Will

send to any Post-Office. Write the matter to be printed a ally one said of the paper, and in platletters and tigares. 🕆

Give your directions in plan language, sta my whether or not you wish the print sout to you to, corection

W.J.ARMSTRONG,PHOTOGRAPH-

Applitustrated Montid, Journal, university adin the two to be the Handsomes: Prepared in the World. A Representative and Champion or American Teste.

## ART DEPARTMENT, 1874.

To fully realize the wonderful work which ZWE ALDINE is doing for the cause of air culture in Anhorical it is only necessary to consider the dost to the people of any other decent representations of the productions of great painters.

The quarterly finited plates for 1874 will be by Lac-, Morgan and J. D. Woodward.

Premium for 1874. The even subscriber for The Adding for the vene 1874, well are even pair of circonies. The strictual identities were pointed for the phoble-herror The Adding to a commendation, whose product Collading to a commendated to Courses for ten inconstitution of the The Lind Pho West. One of the White adomnation has a collading the Adding the Chille of Coron Librar, Westing The Mail with the Chille of Coron Librar, Westing The interest the entered in the nation of the scene themselve is a piece in departure, and clienters from any large the entered in the nation of the scene themselve is a piece in content and clienters from any large the entered.

Algered Thos normal Thos normal and a color of the color

Sy per annula in advance, with Gil Chromes free.

. .

56 Meiden Lane, Now York

NOWARD LAWGOR

Ctothing.

# GOLDEN

FIRST - GLASS

IN TOR

AND REA TEN PER CENT. DIS

130, and 132 PETLY & DIN

SCOTCH LAMB'S WOOL

## UNDERCLOTHINGI

### CRAWFORD & SMITH

Fig. to intimute that they have received, ex steam-blip Polynesian, direct from the manufacturers,

ONE CASE VERY FINE

LAMB'S WOOL SHIRTS & DRAWERS Also special lot of very heavy

Scotch Winter Merino Shirts, Drawers and Socks,

Manufactured specially for this marke. The attention of goodsomen is directed to this let, as they are not to be found elsewhere.

91 KING STREET EAST.

New Idvertisements.

S. A. COGHILL

Manufacturers and Importers of

## UPHOLSTERY

AND

### GOODS, **CABINET**

157 King Street West, Toronto,

Take this opportunity to inform the public that they have on hand the largest and most varied as-sortment of

## BEDROOM SUITES

Of any other Establishment in Ontario. DRAW-ING BOOM SUITES of the latest style, which they are prepared to sell for Cashatthe lowest possible agures, or exchange for older styles. This is an exportunity never before offered to those who wish to modernize their their Drawing Rooms.

S. A. G & Co., have also for hand a great variety of all descriptions of Furniture, Statustics of other Ornaments.

\$5 TO \$20 per day. Agents wanted! All sex, young or old, make more money at work for us in their spare moments, or all the time, that at anything else. Particulars free. Address G. STINSON & CO., Portland, Maine.

## BOOK ACENTS WANTED. 508,

CTIVE MEN AND WOMEN WANT ETIVE MEN AND WOMEN WANTED immediately to sellour popular new Book.
"The Latest Sermons by the Great Living
Pronchers." By Wm. Morior Punshon, L.L. D.,
Henry Ward Bescher, D.D., and Chailes Hadden
Spargeon, D.D., with cerict Portrait and Biography of each divine. No book published can begin to cell like this. Accents report 20 to 25 mines
per day. This is your best opportuncy for profitable employment for the fall and winter.
Send for terms at once, that secure good territory,
Address A. H. HOVIY & Co., Publishers, 24 King-at.
West, Yoronto, Ont.

## Mothers, Mothers, Mothers.

Dou't foil to procure MRS. WINSLOW's 800 THING STRUP for all diseases incident to the per iod of toething in children. It relieves the shild from para, corres wind cole, regulates the bowls, and by giving rollef and health to the child, gives rest to the motour.

## Official Zunouncements.

MEETINGS OF PRESBYTERIES.

Meserov ... The Preshs fore of Sitness will most at Barrie, on the first Tuesday of February, 1874, at 11

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

Tomonro,-In Knox Church, Toronto, on the 1st Taceday of February, at 11 u.m., when Session Records will be called for.

Owen Sound -At Owen Sound, on the second Tuesda of March at 19 2.10.

HURON-At Clinton, on the second Tuesday of March, at 11 s.in. Emogras, Adjourned meeting in Napance on 2nd December, at 7 p.m. Next suceting in Belle-ville, on second Tuesday of April, 1374, at 7 p.m.

CHATHAM.—In Wellington Firest Church, Chullian, on Toasalay 24th March, 1878, at 11 am. The Thion quartien will then be discussed, and Commissioners to the assumbly elected.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalities Bonrd and Sustentiation Fund-James Croil, Montreal, Ministers, Wildows' and Orphans' Fund-Archi-cald Perguson, Mentreal.

Puntoli Mineion-James Croit, Montreal Javentte Mission-Miss Machar, Kingston, Ont. Manitaba Mission...Goorge M. Wilson, Toronto. Belieferenty and Bureary Pand-Frof. Ferguson Clothing.

## GRIFFIN. THE LA RGEST HOUSE OTHING ONTO.

CLERGYMEN'S SUI TS MADE TO ORDER

DY-MAD COUNT ALLOWED

King Street East.

## R. J. HUNTER & Co

CLOTHING MERCHANTS. &C.

A e pred oury

## GOOD SOUND GOODS

All orders receive our personal attention, and are executed PROMPTLY AND PROPERLY. Gentiemen in the country should all when in Toronto and lower their measure, from which they could order at any time.

We also keep on hand a complete stock of Shirts, Collars, Cuffs, Scarfa, Hosiery &c., &c., &c.

Ready - Made Clothing R. J. HUNTER & Co.,

COR. CUURCH AND KING ST. TORONTO.

HEART AND VOICE:

Instrumental Music in Christian Warship not Divinely authorized. By

REV. JAMES GLASGOW, D. D., Irish General Assembly's Professor of Oriented Languages. 1 Vol. 3120. Medical free.

James Bain, Bookseller, Eing-St. Bast, Toronto.

THE SUBSCRIBER

Has just received another large supply of Prof. Witherow's highly popular books. THE APOSTOLIC CHURCH. Whichts it? CHRISTIAN BAPTISM: Its Mode and Subjects

Price 15 tuliscooh; mailed free 18 cents

James Bain, Bookseller, King-St East, Toronto.

THE The Latest, The Greatest, The BEST TUNE BOOK for Cherch
Choirs of all denominations.

Per docces copies, \$1.3.50,
time Sample Copy, main y Mail, \$1.3.50

NEW WORK BY PROF. WITHEROW

In the Press, and will shotly be published, on 25th November.

THE NEW TESTAMENT ELDER, his Office Powers and Duties Price 15 conts excly : majted true 19 cents

Bain, Publisher, Eing-St. East, Toronto,





VANDUZEN & TIFT.

## THE BEST PAPERITRY ITI

BEAUTFULLY ILLUSTRATED.

The Serviter Auruses now in its 28th Iyear edjoys the widest circulation of any weekly nows-paper of the kind in the world. A new voluing com-mences Jounary 3, 1874.

mencos Jonuary 3, 1874.

Its contents embraco the latest end most interesting information pertaining to the Industriol, Mechanical, and Scientific Progress of the World; Descriptions with Beautiful Bingravings, of Now Inventions, New Haplements, New Processes, and Improved Industries of all kinds, Useful Notes, Receipes, Singgestions and Advice, by Practical Writers, for Workmen and Employers, in all the various arts.

The Scientific Augment is the chargest and lost flustrated weekly paper published. Every number contains from 10 to 13 original outravings of new machinery and inventions.

of new machinery and inventions.

ENGRAYNOS, illustrating Improvements, Discoveries, and Important Works, pertaining to Civil and Mechanical Eurineering, Ediling, Mining, and Metallury; Records of the latest progress in the Applications of steam, atomic engineering railways, ship building, navigation, telegraphy, telegraph engineering, electricity, importism, light and heat

Formers, Mechanics, Engineers, Intentors, Manufacturers, Chemiats, Lovers of Science, Teachers, Clerymen, Lawvers, and People of all Professions, will find the Sciencia. Authorities to be of great value. It should have a place in every Family, Thrary, Study, Office and Country, Hoom, in Every Reading Room, College, Avademy, or School.

A years number contains 522 pages, and sescral hundred engravings. Thousands of volumes are preserved for binding and reference. The practical receipts are well worth ten times the subscription price. Terms \$3 a near by mail. Discount to Clubs. Spectimens sent free. May be had of all News Deulers.

PATENTS. In connection with the SCIEN-ACO. ARE SOLICITOR ANYMOUN. Meaner Munn. & Co. Are Solicitors of American and Forsign Pai-cute, and have the largest establishment in the work! More than fifty thomsand application have been made for patents through their agency.

Patents are obtained on the best tarms, Models at New inventions and sketches examined and advice free. All patents ere published in the Scientific American the week they house. Send for Phamphic 110 pages, containing laws and full direction for ob-taining Patents.

Address to the paper, or concurring Pasents MUNN & OQ. 37 Park Row M.Y. Branch Come.

Apolic.



STANDARD WORKS

Suitable for presentation to MINISTERS & TEACHERS.

The Dore Bible.—Dispirated by Gustave Dore. Complete in two very benefician volume. Small folds, 1.6% pp., 231 illustrations, and a mass of Fair illy Reporter. Reads in the best polished moreco, antique extra, \$75.00

The Critical.—Exper\_contal and practical community on the Old and Testaments. By the Rev. Bobert lamiesco, D.D., he Frolls, Glasgow, Rev. A. R. Paulsett, A.M., in Cumberts, Vork; and the Rev. David Browns, D.D., Professor of Theology, Aberdeen, Complete in ski large Sw. skime. Cloth, \$20,00; half Morocco, \$25,00; full sorocco, \$30,00.

Chamber's Encrelopadia. - A Dictionary of uninaps and useful wood engratings. Complete in ten large 8vo. volumen. Cloth net, \$2000; hulf only, 8 35.00.

The Imperial Rible Dictionary.—Historical, Biographical Geographical and Doctronal. Edited by the Rev. Patri-k Fairbairs, D.D. Illustrated by annorous suggestings. Complete in two Imperial sto. volumes. Hound in half calf, SM.

Engster's Commentary wholly Biblical —2 Reyal Quarto volumes. Half morocco \$17.59, also in three volumes half merocco antique and balf Russia, \$21.00.

The Treasury of David.—By the Roy. C. Spur-

Smith's Dictionaries.—Comprising the Dictionary of Grock and Roman Antiquities, I vol. Grock and Roman Hogarity and Mythology, 5 vols. Grock and Roman Geography, 3 vols. Edited by William Smith, D.C., Lt. L.D., and illustrated by numerous engravings on wool. 6 thick 8 vo. vols. art 51500.

The Critical and Explanatory Commentary. By Jamiosco. Pausect, and Brown. 4 vols. cloth 9400, hulf marcoco, gilt edges, \$740

Our Lord's Life on Earth.—By the Rev. William Hanna, D.D., I.L.D. 6 vols cloth gilt, \$0.00.

A Critical Destrinal and Homiletical Commen-tary on the Holy Scriptures,—By John Poter Lauge, D.D., in connection with a number of emi-nent European Drinos. Edited by Dr. Philip Schaff. 16 iarge Evo. volumes, each 94.00.

A Cyclopedia of Illustrations of Moral and Religious Truths.—By John Bate, Seventh edition, royaed and enlarged, Cloth \$3.75, half morocco extra, 65.10

WILLING & WILLIAMSON.

(2 KING STREET EAST, TORONTO.

### Graceries.

TF YOU WANT THE

BEST AND CHEAPEST

# GREEN AND BLACK TEAS,

Sold in Canada, call on or send your orders to the

## VICTORIA TEA WAKEHOUSE The ablest and most reliable Tea Store in the Do-minion,

93 King Street East, (SIGN OF THE QUEEN),

And 258 Yonge Street, Corner of Trinity Square.

Where you are select from a Stock of over 3,000 psediages, comprising over 50 varieties, grades and mixtures, put up in 5, 10, 15, and 20 lb. Camisters and Cattle, at the prices given in Hers, and also in original packages of 20, 40 and 60 lbs., at the

### LOWEST WHOLESALE PRICES GREEN TEAS.

1 Hyeon Twankay

Superior Extra Pine Curious Carions
Extra Curions
Fine Old Hysou
Suporit do
Extra Fine do
Vinest do Finest do Superior Guppowder Fixta Fine do Extra Curious do Fine Imperiol 14 Fine Imperia
15 Superior do
16 Extra Moyune Imperial
17 Vory Superior do
18 Natural Japan
19 Fine Gultivated Japan
20 Superior do
10 Extra Fine do 22 Finest Imported 23 Finest Scouted Capers, for Savouring 24 Fine Orangé Pekce 25 Finest do BLACK AND MIXED TRAS.

2c Fine Breakfast Congon 27 Superior do 28 lixtra Kukow do 29 Extra Fine do de ber 20 Finuet do de ber 1 Prince of Teas 81 Good Souchong 22 Fine do

Prince of Trea 81 Good Souchong 22 Fine do 33 Superior do 31 Extra fine do 35 Finest Assira 37 Fine Ocloug 18 Superiordo 25 Fix. Pine do 40 Finest Emported

44 Extra fills
45 Fillost Imported
46 Fine Hongons Curious Mixture
47 Superior
48 Extra do do
49 Choico do do
60 Choico do do
60 Choico upon Cholos, which has no equal E. L. also calls pecial attention to bis fer-famed COLUBLE COFFEES

Made in one mixate without boiling, put up in 9, 10 and 20 lb. tius, at 25 and 20e. per 14. Guaranteed superior to all othery. 83° All orders by mail and otherwise punctually attended to. 25 lbs. of Twa and upwards shipped to one address to any Railway States in Onterio tree of charge.

EDWAED LAWS

# Aritish American Presbyterian

AN ATTRACTIVE PAPER FOR

1874.

# 3,000 NEW SUBSCRIBERS WANTED

LIBERAL INDUCEMENTS.

# PREMIUMS, PREMIUMS

GOOD PAY TO AGENTS IN EVERY CONGRECATION

## CLUB RATES.

THE BRITISH AMERICAN PRESBYTERIAN has not yet reached a paying point, although it has been received with a good deal of favour, and if we may judge from frequent expressions of approval, has given very general satisfaction. There is no good reason why we should not commence the third volume—1st February next—with at least 3,000 New Subscribers, an average of ten new names from every Congregation of the Church will more than accomplish the object we have in view, and will enable us to continue our work with increased vigor, freed from financial responsibilities which are at present onerous and pressing. In order to this end let no time be lost in commencing a special canvass in every locality. There is a wide field in which to labour. In many congregations, we have yet only one or two subscribers, and where there should be one hundred we have only twenty or thirty names. While anxious to make large additions of new names to our list, we dont want to strike off a single old subscriber. Everyone who has been getting the paper during the current year, is cordially invited torene w. The enrolling of new names will not prevent us warmly welcoming subscriptions from those to whom we have made frequent visite in the past, and with whom we wish pleasant intercourse in the future We say then, Renew promptly.

Desirous to aid our friends in extending the circulation of the British AMERICAN PRESENTERIAN, as a means of increasing its usefulness, we offer the following inducements in the way of PREMIGMS and Club Rates, which we trust may have the effect of stimulating the efforts of every-one who would like to see the paper widely circulated throughout the Church:

## PREMIUMS TO CONGREGATIONS.

For 14 Subscribers and \$28 we will send a strongly-bound Pulpit Bible worth \$7.00.

For 20 Subscribers and \$40 we will send a handsomely-bound Pulpit Bible, worth \$10. For 32 Subscribers and \$64 we will send an eight-day clock, suitable for the interior of a Church, worth \$16.

For 40 Subscribers and \$80 we will furnish an Electro-Silver Communion Service, worth \$20, or an elegant Parlour Clock, for presentation to the minister, worth \$20.

For 60 Subscribers and \$120, will furnish a beautiful Electro-Silver Tea Service (suitable for presentation), worth \$60, or an Electro Silver (extra quality) Communion Service, worth \$30.

## BOOK PREMIUMS

For 2 Subscribers and \$4 we will send a Book worth \$1, to be selected from Messrs. Campbell's Catalogue.

For 4 Subscribers and \$8 we will send D'Aubignes History of the Reformation.

For 8 Subscribers and \$16 we will furnish Chambers' Cyclopædia of English Literature, 2 vols. Royal 8vo, worth \$4.

For 18 Subscribers and \$26 we will fernish Cassell's Bible Dictionary, with nearly 600 Engravings, worth \$6.50. For 20 Subscribers and \$40 we will furnish a fine, heavily bound Family Bible, worth \$101

For 30 Subscribers and \$60, we will furnish Cassell's Popular Educator, 8 vols., half-calf

extra, worth \$15. \* Any one who would like different works from those named may select to the same smount from Messrs. Campbell & Son's Catalogue.

For 3 Subscribers and \$6 we will farnish History of the Red River Troubles, worth \$1.50.

For 5 Subscribers and \$10 we will furnish Dr. Canniff's History of Upper Canada

worth \$2.50. For 17 Subscribers and \$64 we will furnish a Family Beble worth \$8.50.

## SEWING MACHINES.

I or 40 Subscribers and \$80 will furmsh a Guelph Sewing Machine, worth \$20.

For 70 Subscribers and \$140 will furnish a Wanzer Letter A. machine, worth \$85.

## CASH COMMISSIONS.

Any one who profess to receive mone, in payment for obtaining new subscribers, can learn our terms by writing to this office; and any person who wishes to engage in this work of soliciting subscriptions, is requested to address us, giving proper references. We are ready and desirous to employ an agent in every congregation who will be expected to make an immediate and systematic canvass.

## SPECIMEN PAPER

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

## CLUB RATES

To Clubs of 20, we shall furnish the paper at \$1.75, and to clubs of 40 and ever, at \$1,30