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Contributors and Cocrespondents

Editor Builton And Rican Presbyterian

Sm,-In reading the numerous articles on Union which recently appeared in the PRESENTERIAN, a person feels as if the Canada Prosbyterian Church were approaching zvery serious crisis. This impression deep-ans by an examination of those articlewhich show that brethren on both sides of the controversy seem to be somewhat sanguine that their own side will eventually triumph; and that no progress is made in the discussion toward oneness of mind respecting the basis of union, but that the progress is rather in the opposite direction. The minerity seem to be pretty confident that the next Assembly will yield to their pressure, and put forth another effort to soeure a basis more in harmony with their eure a basis more in harmony with their views. On the other hand, some of the majority ery out for Union on the present basis, and hope that though the minority may not heartily enter the Union, yet that, after recording their dissent and protest, they may follow their brethren; or, if not, that their number will be so small, and interpress weak, that no denomination of fluence so weak, that no denomination of Christians will recognize them, and that as a natural consequence, they will soon die

In my humble judgment, the minority have some grounds to hop- that the next Assembly will not proceed to consummate the lines on the proceed to consummate. the Union on the present basis. It is true, the last Assembly declared itself in its favor, but it is equally true that the Assembly of 72 did the opposite. On that occasion the Assembly gave out no uncertain sound. It said, by a large majority, after a long diseussion, that some deliverance recognizing the doctrine of Christ's Headship should be inserted into the basis. Of course, this act of the Assembly was not pleasing to some of the members of the Union Committee, and hence their resignation and dissent, with reasons, were soon tabled, an act which to many was a clear token that no such deliverance as requested would be secured by those brethren. Yet, strange to say, the Assembly re-appointed them as members of the Umon Committee, and entrusted them with the securing of a deliverance which thoy (the brethren) declared in them reasons ef dissent was unnecessary; nay, more, that such a deliverance would imply a want of confidence in the sincerity of the representatives of the negotiating Churches. The brethren accepted the Assembly's appointment. They undertook to endeavor to coure a deliverance to be inserted in the basis of the future Church, which, according to their own declaration, was not required, and which would imply a want of confi-dence in the sincerity of the representa-tives" of other Churches. Here, in my humble judgment, the Assembly erred. In deference to the feelings of those esteemed brethren whose influence in the Church, and labors connected with the Union question, are most highly appreciated, the Assembly re-appointed them, I presume, very much against the desires of those brothren Nor do I feel that the brethron themselves acted wisely in allowing the Assembly to place them in such an awkward position. Their views respecting the basis, openly and candidly expressed, deprived them of a very important qualification to secure a deliverance so essential to harmonious Union.

And what, Mr. Editor, was the result of the appointment alluded to? Just what every discerning mind might anticipate, a re-declaration of entire unanimity of the nesoliating bodies regarding the doctrine of the Headship of Christ; but no deliverance to relieve the minds of the minority, and form a part of the basis of a future Church. This deliverance our Committee felt was a delicate point. Unquestionably it might appear to be so, but to propose it and secure it was the very object of their appointment, and to return to the Assembly with such a deliverance would be to carry the Canada Presbyterian Church into the Union without a dissenting voice.

by our Union Committee, yet something was done which I venture to say few ex-pected. Ecclesiastical documents, the history of which was well known to the fathers of the late Presbyterian Church of Canada, being framed amid the excitement of the disruption controversy, were laid on the table. Than this act of the Committee I eannot very well see another course which they could pursue more adapted to wound the feelings of the highly-esteemed fathers who bore "the burden and heat" day of conflict; and yet we have it on record, that the last Assembly received their report with thanks for their valuable ser-

I must say, Mr. Editor, that whatever the Great Head of Zion may have in store for the Canada Presbyterian Church, these things have a very ugly appearance, and are things have a very usly appearance, and are no good omen of her future peace. Were the brethren, so urgent for Union on the present basis really convinced of the danger that is ahead, they would pause before taking auother stép. Let a man feel the pulse of a vast number of the members and adlerents of the Cunada Presbyterian Church at the present moment, and he will soon be convinced that recent acts of the Assembly are, saying the least of them, very unpopular. In fact, the present basis no one praises. It is not a favorite of any, unless of a few who helped to frame it. It has other objections besides the want of a special recognition of the doctrine of Chr it's Haadship. Besider, it is an indisputable fact, that a large portion of the Canada Presbyterian Church is very dissatisfied with he recognition lately given by the Assemhly to the introduction of instrumental muto in the worship of God, and regard that the table as of sufficient importance to cause a

basis upon the heel of an unpopular act, shows a want of wisdom. From the people expected to form "The Fre system Cutuch of British North America -a Caurch to be built upon the present unpopular basis, and agreeing to recognize instrumental music in the public worship of God, it would not, I submit, be very difficult to gather a people nearly as numerous as one of the bodies now negotiating for Union.

But, Mr. Editor, is it really so, that the Union Committees are unable to frame a basis on which bodies of Caristans, in profession, in teachings, and in authoritative documents, are declared to be one? Is it so, that to meet conscientious views, clearly and ably stated by men of high standing and of long experience, those Commuttees are unable to secure a sentence or two regarding a doctrine which all Presbyterians profess to believe? Is it so that all means are now exhausted, that no further effort is to be made, and that no remedy now remains, but for the Church to accept no Union or a disruption? I am not one who believes so. True, we are no nearer a hearty Union now than we were at the Assembly of '72, but I hope no farther from it. A deliverance is sought which may seem to imply a want of confidence in the sincerity of one of the negotiating Churches, but I submit that it does not necessarily imply anything of the kind, for the Canada Pros byterian Churen is criven to as a 10, so no meet the views of a large number of her members. Nor can I get myself to believe but that the other negotiating Church that the other negotiating Church byterian Church is driven to ask it, so as to would, in the circumstance, agree to grant it, seeing that they hald the very doctrine, the recognition of which is sought into the basis. To my mind there would be no more delicacy in asking for such a deliverance than it was to carry to the Cu ada Presby teriar the laying of whic y's tall must have reached the quick of thousands of her peo ple. And if such a deliverance were refused—which I believe, and hope, would not—then would not the Church have an evidence that the Great Master's time for Union is not yet come? and that to wait for His time would be her wisdom?

Yours truly,

J. Anderson. Tiverton, 17th Dec., 1878.

Union, and the Act of Independence.

Editor British American Presbytrrian.

DEAR SIR,-I desire to take this earliest opportunity of implementing my promise of commenting on the "Act of Independence," and the position of the Church of

At the outset allow me to refer to recent

orrespondents.

"Observer" has not made good use of his perceptive powers when he classes me with such as would introduce the sore questions of past years. He might have that I depresented the vory thing, and that my fond hope, when Union was initiated, was, that "byo-gones should be bye-gones." My grand object, in all my letters published in your paper, during the last twenty mouths, was to obviate difficulties, allay asperities, and pare off the rough edges of the past. I was anxious to avoid writing one word calculated to give offence. If any thing of this kind has appeared from me, it was written in defence. I would not be classed with those who are disposed to in criminate in our Church any of the Presbyterian families with old issues. I would rather hold up to view the brighter side of the respective Churches. I believe neither of us have been faultless or infal'ible, that we and all have something to learn and unlearn. And in nothing, does it appear to us, do we require to learn more than in charity towards one another. If we must discuss disagreeables, it is by constraint, not willingly. They are forced upon us. I have no foundness, but the utmost aversion to such discussions. To me. and. I suppose, to many more, these disputations have been the source of unutterable vexation and sadness since '43. I should rejoice exceedingly had no occasion been given to discuss them again. But when questions that have grown hoary with the years of more than half a century are revived and presented; when old accusations are reiter ated week after week in double and triple force, with wonted keenness and scumen when we are represented with having dis-carded sound conscience, judgment, and principles, as if we had deliberately and practically discound our adorable Redeemer as our Sovereign Lord-to allow all this to pass unnoticed, would surely plead guilty, and would not be creditable to ourselves nor to those who are disposed to enter into Union with us. It is the glory of the British Constitution, that every subject has the right of defence and the privilege of securing the best counsel to plead his cause. Surely this ought to be the acknowledged right of every one bearing the Presbyterian name Those frien is of Union in the C P. Church have certainly vindicated their readiness to unite with us, prudently and well Should we not claim the privilege of saying something for ourselves? As, however, I am only a late importation to the Synod in this part of the Dominion, I frankly confess it would be more seemly for another, and especially for a member of the Union Committee, to vindicate our position in the present and past. This, as far as I can see, is not being done. I desire, therefore, regard less of the opinion of those who desire to see us condemned with no vindication, to offer some considerations in defence. I wish to do so as mossensively as possible. W.H two or three exceptions, I admire the spirit

Austher mild and moderate writer, in last paper (we have a fondness for " moderecapuon. To press upon a people in such ntion," and not loss so in ecolesiastics), consiste of mind, then, a very supopular cludes that, while we are execut set to

of your correspondent. In such cases, Greek

must face Greek.

'humble" oueselves, we have not such a tender regard for their honor. We would assure our triend that we have no wish to hamble any of the Presbyterian brethren. We should rather see every Presbyterian within the Domainion, and many more, exalted, in due time, beyond the skies can perceive no humiliation to ask subscription, pure and simple, to an old and welltried standard. We regard the basis as very little more or less than this. To take the standar. precisely as transmitted for many ages, it appears to me, would meet with less opposition and greater unaumity from both Churches. To do this would promote the honor of the framers of our standards—to adopt their wisdom, perhaps, continuing the prouse is exactly the Civil Magistrate. We would thus follow in the train of all the Presbyterians outside of Scotland. We would help to ennuble Presbyterianism down to the present time. We would enn ble ourselves. Would it not give evidence of high stature of Christian manhood to blot out the record of all past offences, and leave nothing, visible or invisible, to prove an eyesore or heartsore to any—to accept of what the great fathers of British Presbyterians, English, Irish and Scotch, have done for as, as sufficient basis of Scripture truth, for us and ours, in all time coming. But now with regard to the famous "Act

TORONTO, CANADA, FRIDAY, DECEMBER 26, 1878

of Independence." This name sounds very attractive. Who does not crave for independence? But it so happens in this fallen world that it is difficult for the individual and for the collective body to assert complete independence. To attempt this may only serve to enclose ourselves within un comfortable restrictions. To press our independence too far may involve in legal bondage. We suspect it is so with this act; therefor- we had no havor for it since we disevered its existence. We know that its enactment was destrateful to many adheren 3 of me ad Charca, but, of course majorance well carry, and majoraties are fal-We say no see way those who famed this Act should be impugned with dishonourable Act should be impugned with disnonourance moti. It may be seen in the Records of the Syard of 44, thus, those who remained employed their best skill to provent the distription of the S, nod. And having failed in this, why should they not pass this Act, so harmless in itself, if it could be supposed to have the amountant tandance to meantain to have the remotest tendency to maintain and promote their strength. It were well for the Church of Christ, if more dishonest means had never been adopted to advance His c use Had this been so, less wounds would have been inflicted, and divisions rould be more easily healed. It is insinuated that those who framed this Act regarded the Church of Scotland in bondage to the State, and that this Act was to release them-selves and entrap others. This is surely arrogating too much in judgment. Is it not setting aside all charity? Is it not assumting the prorogative of Him who alone knoweth the heart, and is the rightful Lord of the conscience? At the same time, we do think that if any passed this Act under the management to the the Charles of Section 2. the impression that the Church of Scotland was in the alleged bondage, their proper course should have been to have gone with those who sympathized and united with the Free Church. It has been wisely said by an apologetic writer some weeks ago, that this Act should be viewed in the light of the storms time in which it was need. stormy times in which it was passed. And most certainly this Act, and much more o the literature of these days, must be treated with forbearance, or be no more called into remembrance, otherwise Union can neither prove comfortable no: useful; and the Presbyterians must bear much reproach for our

petty strifes and divisions. But the Act may have been framed to satisfy those who were not Scotchmen, and did not feel much interest in and had no de sire to consider the merits or demorits the questions in dispute before the Scottish Church. This very plausible view has been taken by the proposed Union, in which the writer indicates that this Union is designed to meet the wants and wishes of Americans, Canadians, English and Irish, as well as Scotch Presbyterians,

Our objections to this Act are not those We dislike the Act, because it excludes an appeal to any Court whatever beyond our own, as if we possessed all the wisdom in the world on matters spiritual and socular. And, first, because it has an appeal to the Church of Scotland. We have not so much confidence in all the decisions of the inferior Church Courts as to suppose that reference to the highest Church Courts may not be desirable. And to have the freedom of reference to the Suprema Court of the Sectish Church, might at least lead to the exercise of greater caution in coming to a decision in the inferior Courts. We could specify a case that was before the Synod in the Mari time Provinces, where no such Act is in ex-istence, and where the alleged purpose of such reference had the desired effect of re-versing the decision of the lower Court.

But we object to the Act because it excludes appeal to another Court. Westrongly suspect that it bars an appeal or application, in any case, to the Civil Court, as regards ecclesiastical property, or on any plea whatever. We are sorry if we differ from another considerate correspondent, who as sumes that both Churches are sound on the Headship of Christ, and seeing that both Churches have now a declaration of the spiritual independence such as we ask." he asks, " why should not the United Church have a similar act?" We are so anxious as many that the Church should be prepared, as far as possible, to "defend herself against State intrusion in spiritual rights and privileges." But here arises the grand difficulty to enact practicable laws to restrain each within their respective and legitimate Provinces. We suggested, in your paper, after the Committees on Union sat first, that the special subject for their consideration was not so much to decide that forbearance should be allowed as to the manner of re-

down principles indicating the respective prominers of Ecclesiastical and Civil Courts. Children might have suggested the former, whereas the latter required the highest and most judicious exercise of Christian casuistry. For oncasives, we are not of opinion that there should in no case be an appeal from the Church to the civil tribunol. We know that worthy brethren in the Canada Presbyterian Church are of the same mind. To attempt to prevent such appeal, in any case, would, we are persuaded, be inconsistout with the principles of equity and the counsels of God's Word. No Church can poss bly prevent such appeal, and no State can safely sanction such an Act, with due logard t the protection of her subjects. We regard this Act as requiring too much Had those in the C. P. Church, who propose to apply to the Ottawa Government, subscribed this Act, it is our opinion, that when scribed this not, to is our opinion, that when it would come up before the Civil Court to be discussed on the ments of the application, their subscription to the Act would exclude their case being heard. And seriously, according to our views, if their Church property is in danger of being diverted from its legitimate object, they have a right to seek tedress wherever they may hope to get justice. Some years ago, when an excellent minister in Boston, who is in the voluntary school, and a worthy descendant of the Erskines, applied to the Civil Court to reclaim Presbyterian property that had fallen into the hands of Unitarians, I cheerfully raised subscriptions to aid him in the pros-ecution. If the vested Church property of these reverend brethren opposed to Union were in danger of being transferred to any other object than the dissemination of sound Presbyterian doctrines—as we are sure it was designed and is now used—we should cheerfully render our aid to prevent any such mis-appropriation. But permit us to present this Act entire. It may be a novelty to many of your readers. Where is shown its full face, it may not appear such a terrific barrier to Union, as some would other object than the dissemination of sound a terrific barrier to Union, as some would represent it.

"Whereas this Synod has always from its first establishment, possessed a free and supreme jurisdiction over all the congregations and ministers in connection therewith, and although the independence and freedom of this Synod, in regard to all things spiritual, cannot be called in question. but has been repeatedly, and in most explicit terms affirmed, not only by itself, but by the General Assembly of the Church of Scotland, yet as in our present circumstances it is expedient that this independence be asserted and declared by a special

It is therefore hereby declared, "That this Synod has always claimed and possessed, does now possess, and ought always, in all time coming, to have and exercise a perfectly free, full, final, supreme, and uncontrolled power of jurisdiction, discipline and government, in regard to all matters, ecclesiastical and spiritual, over all the ministers, elders, Church members, and congregations under its care, without the right of review, appeal, complaint, or ref-erence by or to any other Court or Courts whatever, in any form or under any prewhatever, in any form or under any pre-tence; and that in all cases that may come before it for judgment, the decisions and deliverances of this Synod shall be final. And this Synod further declares, that if any encroachments on this supreme power and authority shall be attempted or threatened. by any person or persons, Court or Courts whatever, then this Synod, and each and every member thereof, shall, to the utmost of their power resist and oppose the same.

And whereas the words in the designation of the Synod, 'in connection with the Church of Scotland, have been misunderstood or misrepresented by many persons it is hereby declared that the said words imply no right of jurisdiction or control, in any form whatever, by the Church of Scotlend over this Synod, but denote merely the connection of origin, indentity of standards, and ministerial and Church com-

Surely the honest judgment of every critic must be, that too much noise has ade about this act. However distasteful it may be to those who believe in the righteousness of appealing to the civil tribunal, we should think that the most tastidious in their exclusiveness could not desire a more explicit act of spiritual independendence. Besides it appears that the act in substance, if not entirely had "been repeatedly and in most explicit terms affirmed anterior to the disruption of the Canada Synod. Indeed we think the Act might be gathered from propositions that had passed almost unanimously in the Synod of 1844, before the rupture in that Synod—save the part that allows minister-ial communion with the Church of Scotland. The Act would appear thus to have been prepared in the ene united school.

So far as we know, the Canada Presby-terian Church has no Act that goes so far in torian onuren has no act that goes so an in excluding an appeal to the civil court, and to every court under the sun. Indeed it goes farther, it appears, as a bar to seeking redress in the civil court, than some of those who make such a clamour against it. would do in practice. They would place a yoke on others, while they assert liberty for themselves. To make so much of this Act appears dishonourable. It is very illiberal. It is making a mountain of a very small matter. It is straining at a gnat.

But the chief ground of offence against this Act, appears to be that while it asserts that our Canada Church exists quite independent of, and in no way under the control of the Church of Scotland, it does not expressly testify against said church. What seems to se desired is, a declaration clearly implying, if not expressly asserting, that the Church of Scotland was in grievious error in 1848, and that those who continued should be allowed as to the manner of re-coiving the articles in the Standards respect-

ing the Civil Mugistrate, as to define or lay | church accode to this, there would be an and to discussion. Now we are roady to admit that the majority in the Church of Saotland were chargeable more than ones with wrong judgments. We cannot zive our augualified assent to all the decisions of the old Church or Free Church either. The majority in the Church of Scotland, doubtless, passed an unrighteous judgment on the Erskines and their worthy compeers. But the Church of Scotland confessed her error in the most practical way. They re-called their judgment, although too late to secure their return and their re instalment in the Scottish Church. The supreme government only requires a practical repoutence of churchos as of individuals.

> We would not not encroach further on your space. We shall defer to a future number the further consideration of this

> > I am, sincerely yours,

ALEXANDER MCKAY. The Manse, Eldon, 11th Dec. 1873.

Union on the Australian Basis.

Elitor British American Pressythrian.

My Dean Sin,—I desire to applogize to Messrs. Campbell, of Montreal, for the blunder committed in my last, and to thank you for the timely correction. The error arose entirely from the fact of my not being sufficiently familiar with Christian against The value however, of the tian names. The value, however, of the communication itself, be that much or little, is in no way affected by the mistake on my part.

In reply to the question, "How has the union on such a basis stood the test?" must, of course, again quote from published testimony. In a lotter of the Rev. Alex. Campbell (I hope I am right this time), dated Geelong, Sept. 16th, addressed to the convener of the F. C. Calaural Committee and multiple in the Colonial Committee, and published in the Record of January, 1860, we find the fol-lowing paragraph:—

"So far as the Union has gone, it has been most satisfactory. We have now not two hostile Churches—a Free Church and an Established Church party—but we have one Church, holding openly and undeniably Free Church principles. The dissentients, of course, deny that we hold these principles; but they never succeed in getting any other proof than the fact that we have joined the Union."

Exactly two months later we find a netice of the meeting of the General Assembly of the Victoria Church from the same writer, published in the February number of the Record

"Although you will probably receive

Although you will probably receive full intelligence regarding our First General Assambly from other quarters, you must allow me to tell you my impressions of it. Like many others, I felt some apprehension that the diverse elements of which it was composed might still retain their diversity, and that an attempt to bring them into close working contact would have led to an explosion. Such fears were groundless. Our Assembly was characterized by a spirit of unpretending but genuine brotherly kindness. There was not one note of discord—not one harsh or unseemly word. There were two or three votes, but on matters of no moment, and two or three dissents were entered on our records. But the brethren who ten-dered them felt that, in doing that, they had done all that good men needed to do, in order to exonerate their own consciences. For example, when certain applications for State aid were made, our United Presby. terian brothren maintained their consistency by entering their dissent, and manifested their good sense by doing nothing more. And thus this notable difficulty was disposed of without wasting either the time or the temper of the house. There was not the smallest indication of sides or parties in the house. There was nothing that would have told a stranger that these sixty clergymen had over belonged to different or antagenistic Churches. I should not, however, say that there were no par-ties. There were two—those who were tinctured with enthusiasm, and those who were inclined to be slow. But these are precisely the parties that we need—the quick and the cauticus, the ardent disciples of progress, whose motto is "Advance," and the cool-headed men, who add to it "circumspectly."

In reference to the second meeting of the Assembly, the Melbourne Daily Age says "The meetings were felt to be most te-

freshing, the interest continued unabated to their close, and uninterrupted harmony characterized all the proceedings."

Springville, Dec. 17th, 1878. A Reminder.

I am, yours truly,

WM. BRNNETT.

Editor British American Priestthrian. Six.-I am afraid that some of your correspondents on Union entirely everlook the fact that the Canada Presbyterian Church is not that Church which before '61 was known as the "Free Church," and that it has not served itself heir to all the controversies, and all the traditions of the latter Church. I am an old U. P., and have always been, and am still, an advanced voluntary, and while I cordully accepted, and accept still the basis of 1861, I never though,, and do not now think that in so accepting it I became a . Free Churchman" in the conventional sense of the term, though I chain semething better, for I was "free born." It is 30 years since 1844, and that makes a considerable difference both in individuals and churches.

AN CLO U. P.

We Can Make Home Happy.

Though we may neschange the college For a towns out off and grand
Or oxchaces the little contended
For a boundless stretch of land-Tet there . - ordething brighter, destur. Than there, till well this government.

Though we have no meens to purbe of Costly partizes, tick end rate.
Though we have not sliken hencings P. r she wall-to cold and he ze-Wasn beng them o'er with palanos. For dowers bloom everywhere

Worsen theeys make home she exhib. If the right course we becau. Waran make its immatos hapry. Andtheirtrnest Beseines It will make the small room brighter if we let the sunchine in.

We can rather round the grando When the evening hours are long-We can blend our bearts and voices In a hoppy, world song: We can kinds some error brother-Lord him from the path of wrong

We may till our home with music And was combine brimming of r If against all deck intruders We will firmly close the deer-Yet should, yil shadows more. We most love each other piere.

There are treasures for the lowly Which the grandest fall to fluit, There is a bain of sweet affection Binding men of kindred mind-Womas rean the choicest blessings From the poorest lot resigned

The Roy. John Geddie. D.D., Missionary to the New Hebrides.

(We find the following exceedingly interesting sketch of the life and labours of the late Rev. Dr. Geddie in the December number of the Canada Christian Monchly. It is from the pen of the Rev. C. C. Stuart, M.A., Owen Sound, and will repay perusal. -En. B. A. P.)

The man whose name stands at the head of this article, was not, so far as we know, related to may of the great ones of earth so called, f. r he was of humble though respectphysically or intellectualty, on the contrary, his bodily presence was weak, and his speech, though not contemptible, was far from that of the popular orators, either of our own or former times, while he made no protensions to that power and shift nocessary to give our literary cumbence; and yet as a prince he had power with God-o power over nations, to rule them with a rod of iron, and as the reasets of a potter were they broken to slavers before hun. He is gone now, and no word of praise or blame can disturb either the quiet rest of his body or the trumphant, oy of his glorified spirit, house it wile not be thought that I speak for the purpose of blowing the trumps for the purpose of the purpose him, but rather to stir up others to be followers of him, even as he was of Christ.

He was born in 1815, the same year in which one of the greatest conquerors of mankind, according to the notions of the world, finished ins unleary career. Nothing can be more ludricous, says one, than a comparison between such an unprotonding, obscure man as Goddie and the great Napoleon: I think so too, but for different reasons—the warrior is not worthy to be compared to him. Indeed we could not make such a comparison it we wished, for the two cases are so different. We have no silly traditions of portents attending his birth and culdinod, scarcely anything romantie in ale manfood, and nothing a all of the earthquake style in his stern tife battle : we have, nowover, some things to relate of the despose interest to all who un-Horstand Christianity.

John Geddie, like young Samuel, was lent to the Lord. When some young he was seized with a severe illness, which threatened his life. His parents despaned of him. Their great leve for their called his attention to a little pool of water child, and their anxiety that his life should near by, explained to him the nature of he spaced, as well as their deep souted party water, and the consequence of its remainment firm faith it God as the disposer of all ring stagmant, how had the effects would be and firm faith in God as the disposor of all ang stagmant, how had the effects would be events, were strikingly manifested by their at the waters of the occas were allowed to making a year that II. avenus, were strainingly mannessed by their making a vow, that if He would spare their remain ferover at rest, and showed had son they would give him all his life to the Lord. The Lord had merey, and doubtless the pious parents over after looked upon all. The chief then left his tribe, ran and all. him as one brought back to them from the doad, and only theirs as one left with them by God to be trained for his service; and shall we not express our conviction that God accepted the offering thus made in faith, and though it did not yet appear to mortals, doubtless the boy was already a shosen vessel to bear Christ's name to those who sit in darkness, and in the region and shadow of death. And his future scrays to confirm this view; for, it we mistak not, from the time that he was capable of forming definite plans for the future, he had the work of the ministry constantly in view, and, accordingly, from the very first he set himself to work with all his might to prepare for that most important office Wo do not say that a man cannot be thuraughly consecrated to God as a private member of the Church, we know the con tracy to be the case: nor yet that one may not enter the munstry for the sake of some position and worldly advantage, for we tear that many do so; but we do say, that when one, constroir. If by the love of christ, in the spirit of the disciple who takes up his cross to follow the Master, undertakes the duties of a preacher of the gospel, he onscope for the most thorough degree of consecration to God, and the best held for the greatest amount of usoin and seit-sacrificing labour. We have not a doubt that this was the spirit in which Ged is entered the ministry; if we had such a doubt, the whole course of his future his would deelare it to be most unreasonable as well as uncharitable.

Not only was the work of the ministry thus chosen as his life work; but among all those propering for the same work, or perhaps the only one to hear from the heariten world, the cry, "Come over and help stoners in the disoppearance of the natives' distrust and heatility, the presence of a brother missionary on the same island in addition, one heart was the only one, at that time, to

respond to this the most urgent and trying at incliations.

But where was he to go, how was he to go, and who was to send him? The e were questions at that time very hard to unswer. One would natura =y have advised, "offer your services to your own church first, and if she is unable or unwilling to and you, then turn to another." But this was not Goddie's way. It accessed indeed as if his own church was unable to undertake a forign mission. She had only about twentyfive ministers and congregations at home; and in this world's goods she has as poor as she was spuill. But not only did he not despair of one day being able to go forth himself; he did not even despair of making his little church a missionary Church. He laid his plane for mission work among the heathen, and then pati-ently waited until his Lord should bid him to forth. A story is told in this connection, which shows, not only that he had this great work in mind years before, but at the same time, the fact that he had made all cartlely considerations subordinute to his love for the Master and the Master's service. It is said that when he entered into a matrimonial engagement with her who afterwards proved in all that pertains to a life of Christian heroism and self-sacribee, a help-meet worthy of hunself, he unade this stipulation, that if ever an opportunity offered for him to become a missionary to the heathen, that she would concent to go. With this understanding he married, and was settled over a congregation in P.

In the course of time, we need not here stop to relate how or why, the Presbyteman church of Nova Scotta agreed to undertake a mission to the heathen. The resolution was not come to without many doubts and difficulties. The church was very small and very poor; there remained yet much land to be possessed at home, and all the usual arguments—not so stale then as now. the ugh even yet some wise men think the ut worth repeating—were used to discourage the undertaking, but there was some faith and consequently some giants in these days, and the Syned decided as above stated. Well done, heroic little church! May the montle of the Erskines, of Melville, and of Knox never descend to less worthy child-

Goddie now offered his services, and o le would suppose that it would be all he would have to do. But the men of that descould not see things in the same light in which we do, and some of them objected to him. He was not the right kind of man to send, his bodily presence was too weak, he was too bashful, and would never com-mand the respect of the heathen. How often does our Lord pour contempt on our little notions of propriety. Providentally better counsels provailed, and his services wore accepted.

We shall pass over the preparations for departure, the sad farewells, the long and louely voyage, and come at once to his field of labour.

Anottoun is an island in the New Hebrides group, in the South Pacific Ocean, about 250 miles from Australia. Its population was spiritually in utter darkness. They were maked, and from ignorance, not innocence, were not ashained. They went to war on the most frivotous occasions, and worse still, under the greatest demsions, slaughtered their follow-islanders of other tribes. For example, if a severe storm risited the place, one tribe would think it a sufficient protext for war with the next on the supposition that it was their neighbours who caused the storm. In the illustration of this, we may give the following, which we heard from Dr. Geddie hiniself. "One day I noticed the untives running past my dwelling, carrying clubs and apparently greatly excited. I immediately went out and followed in the direction in which they were going. I soon came up to one of the tribes, which was already in battle array, while another tribe a little way off was set in array against it. I seked the oline why they were going to fight, and he replied. that the opposing tribe was to blame for the late storm, and that they were going to give them a beating in consequence. exchanged weapons with the chief of the there will be no was, but if your God sends any more storms, we will come and fight you." Nor were such things as " worst exils. Capuibalism was a ute com-In one part of the island it mou. found that between certain ages, I think eight and fourteen, there were no children at all, and it was ascertained that this arose from the fact that the chief who ruled dur ing these years had killed and eaten thom The render can easily imagine that where such things as these were done, in merous other abominations, of which it rould be a shame even to speak, would be both secretly and openly practised.

One cannot ima eno a more lonely place than this savage issend, and here, for four ng years, unprotected by human power with his wife and little ones, Geddie labour-ed alone. Here he knew the bitterness of being ent off from civilized society; here he know what famine meant when the meal failed in the barrel and the long-locked-for supply did not arrivo; and worse still, he was sometimes in such peril from the trancherous savages that he could say for himself and family. "There is but a step between us and death." Who will done to netween us and nearn. Who will three to riduale the faith which custained this beroic man and whiman on that Island, through the long dark night of heathersam which preceded the dawning of the gospol

At she end of four years c: thereabout, nussionary arrayed from Scotland, and took up his abude on the other side of the island from and occupied by Geddie. Now that he had already seen some of the results of his labours in the conversion of natives, and

and his path wes henceforth smoother and mora pléasant.

We shall now, having passed over four-teen yours of toil, introduce the reader to a congregational meeting. We cannot step to describe the current, although it is, we believe, the largest stone structure of its kind in Polynesia. But who are these assombling in such an orderly manner, all of them becominely decessed, and taking their places in that church? They are the ones carago islanders, sitting and clothed, and in their right minds. Geddie is going to preach. The p-thm is sung, a chapter from preach. The p-the is sung, a chapter from the Bible is read, and prayer is offered, and yet, were we there, we could not understand a single word, for it is indeed a strange tongue. But Goddie has long ago theroughly mastered it, and has already made of it a written language, besides translating large portions of the Bible into it. He speaks, and all is attention, for it is the gospel ho preaches, the ctory which has a charm for every sin-burdoned human being in every kindred, tongue and people, and nation.

The sermon being finished, certain congregational matters must be attended to. The report of mission work must be given in. How much arrowrest has been planted this year for m sions? How much is it likely to realize in the Australian market? These and sommer questions require to be answered, so that the church at home may be informed of the propress of its mission. It may be necessary here to explain to the reader that there people as soon as they learned the gapel, learned to work for God, and as they had no money to give, they cultivated a certain amount of arrow-root, to be seld in Austraha, in order to raise funds for the support of tussions; and though we cannot now say what their con-tributions amounted to, we comember well that it was a sum so large that many con-gregations in Outario would blush (for themselves not for Ancitoum, to hear it

Next there is a prost important und inter esting matter to be taken up Geddie with his family, is about to pay a visit to the church a home, and an older is about to be chesen to accompany him, to represent the Scotta. The right men, 20 it is supposed, is for t, and ... with of the day is now it. Goddie lumself must be surprised work of eighteen years, and what we cay? We had best be silent, or at least find words more appropriate than our wu to describe what has taken place. "The wilderness and the solitary place have been made glad, and the desert has rejuiced and blossomed as the rose.

What are they saying at home in Nov. Scona now? John Geddie is coming home is an exclamation of joy on everybody a tips. What but God wrought?" is the devont utterance from many a pulpit, and
"What hath God wrought," is the one thought which occupies every carnest Christian mind in the church which undertook the mission.

Many may be curious to know if the work at home has not suffered while the church's attention has been given to for-eign missions. We are glad to say that the very opposite has been the case. She has more than doubled her numbers; her home mission work was nover before more thoroughly done, her college was never more theroughly attended; her contributions have been all along increasing, and so far from her finding one missionary in the South Sea Islands a burden, she has already sent three additional ones with their wives. Her ministers at home can new more effectually rouse the hard-hearted and indifferent, by pointing to the poor heathen who are going into the kingdom of heaven before them. In every respect, we may say, the Church at home has prospered beyond all expectation, and not a little of this prosperity is traccable to her Foreign Mission.

After a long voyage, Goddie and his fam dy arrived in Nova Scotia. The elder already mentioned was obliged to give up the royage and return to his native island, on account of ill health. The visit to Nova Scotta was supposed to be a rest, but he had but little, if any time for rest. Ho visited all sections of his own church, and even beyond it. Everywhere he met with a most cordial welcome; indeed acthing olse was ever thought of. Cangregations in received him gladly, and some of them raised large contributions for the mission. His story was of the simplest kind, yet congregations were hold spell bound by Not by the tricks of the orator, but by the statement of soul stirring facts, he called forth the deepest sympathies of the heart. We shall never forget those meetings at Halifax at which we had the pleasure of hearing him. One of them was a farewell meeting He spoke, as was natural, of leaving he native land never to return, but with no dramatic affectation, for he added, we have no desire to return, and the look of pleasure which beamed from his face as he contemplated the resumption of his work. told plainly that he was speaking the sun

A tew days afterwards, with his wife and some of his children, for some remained in Nova Scotia, he left our shores for the last time, and after a few months was welcomed by his spiritual children in Ancitoum. He continued on the island at his usual work for several years when, on account of failing strongth and the fact that he was much needed to complete the translating and printing of the Bible, it was thought advisable to apmore attention to this work. But on the very day after his charge was formally handed over to his successor, he was stricken with paralysis. It seemed as if the Lord had just relieved him of the post, where he had laboured so long and faithfully, in order to give him the invitation, "Friend come up higher." A few months more however, were granted him, which he spont in Guelong in Australia, tenderly cared for by his wife and daughter, when the fluid summons came on the fourteenth of December, 1872, and he laid aside his toilworn buly and took his place among the white robed ones who shall shine as the stars for over and over, and Geddie, a con-queror of men in the true sense, is now

more than conqueror through Christ who loved nim.

We made a remark at the commence ment of this skotch in reference to Geddie's power, which some may think very strong ney, even startling; but if we had applied similar language to the power of Britain, none would have though: it inappropriate. We raight have said that she possessed the power requirite to rule nations with a rod of iron, or to break them to shivers, and no one would have been the least sumprised. Lat us suppose then that she had sent the most formulable ships in her navy, surrounded the island of Amiteum, and bad, by means of them, undertaken to subdue the natives. She might have thrown shot and shell, and forced them to submit, but would she thus have subdued them, and made them lovel subjects of Britain's Queon? We think not. Once remove the brute force, and the savage mind would show itself as untained and as untaincable 24 before. But Goddie went without a weapon, except the sword of the Spirit, and he not only put to ilight the powers of darkness, but he left the natives so theroughly subdued, that life and perperty were just as easo on that island, perhaps safer than in Englandit elf. Unsis then a greater and more enduring conquest than all the armies and natives of the world combined could gain. If it be asked why we did not describe it in more appropriate language, in which the conquests of Christ are des crined in Scripture, may more the very lunguage in which the conquests of His servants are described: "He that overcometh and keepeth my words unto the end, to him will I give power over the nations: And he shall rule them with a rod of irm; as the vessels of a potter shall they be broken to shivers: even as I received of my father."

Nova Scotia has some heroes of whom she is justly proud. She reckons among them the here of Kars and the gadant defender of Lucknow, while in one of her cemetries in Halifax a lordly lion looking down from a woll-designed pedestal keeps her in mind of two of her sons, brave. It cers who foll in the Crimean war. But she has greater heroes than any of these, though she has not orected a single monu ment to their memory. Geddie, who fell in well-worn harness, and the Gordons who gained the martyr's crown on blood-stamed Erromanga, as well as Johnson and Matheson, who were carried off by disease on neighboaring islands, are trues heroes and worthy of a far higher meed of praise. She has provided no monument for these, and she need not do it, for long after marble, and gravito and bronze have crambled to dust, and bloody battle fields are forgotten; al. a swords have been beaten to plught share, and spear, to pruning books, and bugles and drums are needed no more, when a long brotted world has come to uself and discovered the truth at last, and shall begin to reckon up the men of past ages to whom she owes her gratifule, then shall the soldiers of the cross be the herees, and then shall such names as Goddie be written high on the roll of fame, not because a record of what they have done has been discovered on crumbling marble, but because their works have followed them, and the descendants of untions liberated through their self-denying labours have kept their memory over fresh and fra-

Every Eye Shall See Him.

Year after year, as each is drawing to its close, are we brought to the season of Advent, that selema time of preparation which the Church has appointed to enable us fully to communicate at Christians the first man draw back, my soul shall have no coming of our Divino Lord, and also to pleasure in him, says Gou.—Heb. It keep before our maids the fact that one day He will come again to judge the world. His first coming was in Humility. His second coming will be "in Fower and Great Glory." It is astonishing with what apathy and indifference our Lord's second coming is regarded, not only by the world, but, also by those "who profess and call them eives Christians." Are you one of Are you one of these? Do you believe in your heart what the Elonistic and Jehovistic section you profess with your hips, from thence These are ascribed to different authors. He shan come to judge the quick and the whose names are just, one of whom knew that the state of Jehovan. dead? Do you cealise the fact that He | God as Richim, the other as Jehovain will come again, and that when loss of | But the variety in the use of these help pected? In that form of prayer which He | names admits of a fur more natural ex Humself has laught us, no pray 'Thy king- | planation. The employment of this term doin come." Are these the works of the jor that depends on the ornt of the passage hips only? or are you living a life of contimual preparation for that great and for rible day of our Lord? That He will come again no one that believes in Berelstion will deny, but there are some who do not will deny, but there are some who do not believe, of such St. Peter says, Knowing this first, that there shall come in the last days scoffers, welking after their own lusts, and saying, where is the promise of His coming? for since the fathers fell asleep, all things remain as they were from the beginning of the scatter. What St. Peter foretold is now being fulfilled. More length and scoff, and say, "Where is the promise of the coming?" But the Loid will surely and scoff, and say, Where is the promisi of His coming?" But the Lord will surely return and judge the quick and dead. Joi says, 'For I know that my Redocmor hveth, and that He shall stand at the lat ter day upon the earth." David, also, says "Our God shall come and shall not keep si lonce, a fire shall devour before Him, it shall be very tempertuous round about Hum." And our blessed Lord hears fro-quent testimony of Itis own coming again. He will come suddenly and when leasi-looked for. People will be saying, "Peace, Peace, when there is no peace," and sudden destruction shall come upon them Prople will say, "Oh it will not happen in my time, why propose for an event so un-certain?" But as it was in the days of Noals, when men were feasing and marry me and occupying themselves with any thing but the warning of God's servants all at ouce the flood came and swent them from the face of the earth, or as it was with Sodoni and Gomorrali, when men ato and drank, bought and sold, planted and builded, and went on in their wickedness. until, without warning, fire came down from heaven.—Rev. W. Carter.

Unbounded patience is necessary to bear not only with ourselves, but with others whose various tempors and dispositions are not congenial with our own.

What the Preacher Has to Deal With

Let the preacher recollect that whilst is Let the parameter the pulpit he is in communication with the pulpit he is in communication with the actual facts of live, and not with a mental of the pulpit he is the property of the pulpit he is the pulpit he philosophic dream or theory of them; the his is called upon to controut the cruchy of nature and the scorn of time, the rang and turbuleness of youth and the obdurery of unregenerated years, the half-formed and unregenerated years, the man-formed and the lukewarm repeatance, the shan paid of regret and the ranking sting of vikindness, the wearmess of hope deterned and a joyless life, the sickness of a pressure of a pres and a Joyless ma, and scenarios of a preside sorrow and the bitterness of a new betrage ment, the counting fires of unbridled passion and the two weighty bunder of the state many cares which crushes the soul down; the ground; and then there is none to ho talks to that fathers of thankly children, to the struggling artisan or trade. man, to the yourse man about to enter life or who has just begun it, to the poor seme stread with her sorely-tried powers, and the Aound Sentjonomen app seeks some cide to her doctor, in the peat mode of distupnt to the widow and the intheress, to the pro-perous and weathy, with their dangers and responsibilities. All these varying circum stances of life, and many others, which see found in every church and in overy coapie.
gation, should be distinctly recognized and gamous had with an earnest, forvent, and loving thoughtfulness. It is not enough that the y should be grouped under out heading, and addressed without any special meaning or intention. The proper function of the pulpit and its worth y fulfilment inplice somothing more than this. It should seek its proper field in the common exper-ences of life, its lousiness, sufferings, sel-pleasure, not in the motional transports of a vague and purposeless onthusia-m, which has no reference to anything beyond itself, its circle and its Church; which kares every day virtues and simple offices of god for transcendental sentiments sought for their own sakes, whose offects die with themselves - London Quarterly Review

Christian Profession.

A Christian profession must be

1. Sincere and hearty. Not only must it not be basely hypocritical, but in it there must not be oven self-deception. It must be honestly made. In it must be no reserves, no relentings. A profession of loss without love is offensive to every nga mind.

2. It must be humble, not vainglemone and estentatious. John railed on men to witness his zeni for the Lord of hosts. He was a poor, vain creature.

3. A Christian profession must be open 3. A Curistian profession must be open and public. Christ nade une secret of his love for us. Why should we make a secret of our love for him? "Let your lighter shine before men that they may see your good works, and glorify your father which is in heaven."—Most 2: 10. is in heaven."-Matt. 2: 16.

4. Our profession should be bold and feat less. We should not seem to be asking pardon for being followers of Jesus Chin. Paul says, "I am not ashamed of the Gos-pel of Christ, for it is two power of God unto salvation to overy one that believed.

-Rom. :: 16. There is no apologotic way
of avowing truth, which were to provote opposition. We must stand up for Jesus, seet what it may. The lift of the truth is more important than the life of any man upon earth. We must resist even unto the shell ding of blood, if necessary.

5. A Christian profession is unto death In this war there is no discharge. 88 .- I. vangelist.

The Names of Ged.

Everyone knows that German entits, fellowed by Dr. Colonso and others, base without scruple broken up the most ancere Scriptures into fragments which they call in which it occurs. Thus in the first chaptor of Genesis, where creative and preductive power is revealed, we find only Elolum In the two chapters which follow, and which describes God as dealing with man personally. He is Jehovah Elohun. When we reach the fourth chapter, and read of worship and scerifice, the offenings are said for the chapter. to be made unto Jehovah. In the four trenth Jehovah is ulentified with the El Elion, of whom Motetas dek was presi-In the litteenth the word kloudy is note used, just because the chapter is occupied with the evenant which God made with Abraham, and the God of the covenant always Jehovah. Abraham uses the mea catton 'Adonal Johova't, 'which our retriev most inaccurately renders Lord God, stead of 'My Lord Jehovah." - Sunday Magazine.

Communion Wine.

for the information of those who wish a prepare unintoxicating wine for sacratum in use, rather than to nurchase it, (as how ever, most of the churches would prefer to do) a friend sugge to that we state a method of its preparation. Ha ava: To make unformented wine for sacramental purpo. unformented wine for sacramental purpoes, all that is needed is to apply the priorples of caming. Grape junce holed and
the scum that arises very carefully removed
till it is perfectly clear, will keep office in
glass bottles or tim cans; only be sure that
it is hormetically sealed at the bolling
point. It can be early done by treating
the grape juice as if it were fruit to be can
not. It in bottles, cover the sorks with It in bottles, cover the corks with scaling wax. If preferred, the wine that made can be sweetened according to taste

He is incapable of a truly good action who knows not the pleasure in contemplating the good actions of others.—Leveler.

public School Teacher.

LESSON I.

THE HOUSE OF BUNDAGE. | Exoda-

Coksit to Manony, v. 15, 14. Paraller Pasavaga, -- Acts vii. 17; polm cv. 24.

With v. 7, read Dont. NVI. 6; with v. 3, and Co 1x. 15; with 1 9, reed Prov. 19, 25; with v. 10, Ps. 1xxxii, 8, 4; with 1. 11 and 12, Gon. 1v. 13; with vs. 18 and 14, Ex. 11, 23.

CONTRAL TRUTH .-- Percecutors resist fled.

Leeping Text .- Who never committeeth rate the corvant of em. John vin. 31.

The Alexandrian Jews, themselves in 100 Ancandarian bene, and relief in Agapt, like their tathens, first called the book Exadus, or the "going forth." A long interval exists between the end of General and this book.

Let us follow the connection of the history. Resaw in Genesis (Nivil. 5. 0) how Israel meted Ecopt on institution of the king; for Geshon was assigned as a firing hold; said flow in Joseph's life-time the transcenent worked well. (Gou. I. 23). gat it was not recent to be final. Joseph know that, and aunounced the "visiting" of the propie, and the inthiment of the proteis of Gen. xvii. 8. All this should be carefully revised and remembered. Had this bappy and prosperious stay in Egyst lasted, a semoral to Canasa at the right time, with the wars it implied, might not have been gratem to the people - we may be sure sould not, train ch. xiv. 11, 12. But the hardships of Egypt made them less unviling to die. We now come to the study of this new experience of Israel.

thur lesson is like a two-fold cord. Blesmy from God and oppression from man mingle in it. For the sake of order in thinking and teaching, let us reparate

1. Beaseme from God. (Vorce 7, fruit fit and four and abundantly.) Their situation was favourable. Goshen is now known as E. Shinkiyeh, still the best prothree in the land, with most fishermen, and

and the result. The section which they eastern brauch of the Ailo to the desert.

v 12. "The more they afflicted them the more they grow." This implies enough of food, good health iv. 10), long life, and many children in each family.

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God was then making a family into a astion, to bear his name among the na stion, to bust his balls and all the second of children a power to contond child the second powers that were now expenly sold to evil. Making all allowance for favourable circumstances, the growth of this people in 210 years can only be explained by the peculi ar blessing the God of least. of Israel.

II. OPPRESSION PROM MAN. The occasion el it. Joseph lived 71 years after ha family came to Egypt, but probably took intile part in national affairs in his later lite. In probably twenty years after his death all the generation of Joseph had gone. In a century more, Joseph's services were for-zotten by the people. History was not

But above all that, a change in the reign-age tunny took place. "A new king"— not coming in the regular succession, and otheriting the traditions of his predecessors, fose over Egypt, by conquering the land to soring the throne. Many scholars of legging the throne. Many scholars of legging mattery think this kiamoses II. There is a great probability in favor of America, head of a new race of rulers deieg moin our Thap'in Riugs' but who married an Ethopian princes and expelied the reigning family. Having won the throne by arms he guarded it pealously. Said to his people (1.9), who had just expend there there have been supported. pened their fato rolers, under his teader sup, Behold the people, &c. The danger wared u. 2, it a war broke out that the strong people, hving on the neutier, should join the invader, not to conquer, but to quit the land. He did not want them to leave; they could ill be spared—"and so get them up out of the land. He may have known of a feeling among the Heb tens regarding their ultimate removal then 1.24). He proposes three methods such. 1.24). He proposes three methods of repression. Compulsory labour (v. 14), and this not succeeding, the murder of the misk entants by the midwires (v. 16); and then by the purents (v. 22). He calculated wisely, as natural men do, but left God out of the account; he mais the plans of all such men (Ps. ii. 4.)

in the first. Expetion "chiefs of tribute," or taskinasters, were set over the Hebrows, who, while keeping their famile and flocks, Were forced to toil on public works, such as dues, temples, magazines has in 1 Kings in. 19; 2 Chron. vin. 41. Two cities are named. Pithom the house of the Sun, and Ramses, already the name of a district in Egypt. Both are named in Egyptisu

Disgusted and alarmed ("grioved," v. 12) that the process did not keep them down, they edded to its severity. The monuments show us the whole brickmaking process-done by captives, under taskmasters. Canal-digging, and similar hard and unhealthy service in the field, was forced up

the four hundred years, including the wanderings of Isaac and Jacob All that befulls us, God sees beforehand.

our Israel is kept from miner with idela-trons Egypt by this ill treatment. "All things work together," &c. (Rom. viii. 58). The people were joined in one, wished in this hat tire of suffering. The blessing was not defeated by all the appression: "the more they were faileded the more they gron.'

This house of landage is the emblow of men's state while serving the God of this world. They they a stranger, who rawans no good to facin, in bard mays, without roward.

The Hebrews nove saved from famine, it is true, by being in Lypt. through God's goodnes; but it was the ill frestment of their brother that led to their being there They had bread, it is true, but their oliddren had bondage.

We sea here-

I. God's taithfulioss. The people in crease, as he promoted,

2. Man's toulistmess Politic Physosh took in account of that, So his wisdom came to naught.

3. The need of patience. See Psalms xxxvii. 7.

4. The place of faith. These slaves, like the some of God, have great prospects before them. So sand can say 11 John m.
2.) Pharach crushes; that loves. Sense sees the one; furth believes the other 12 Coc.

SUMPRIVE TOPICS.

Connection between Goursis and this book-meaning of "Exams"-ly whom the name given-the state of Legal-before Joseph's death-after it -meaning of "new king -probable explanation-cause of nlarm—how the increase of Israel 18 expanse —terms lescribing it—what Pharm h tentea-provable reason t r this tear-expectation of the people known-proof of this-Joseph's dying words-the plan for reducing their strongth-work requiredmeans of entorong it -offect-the coor in Pharaoh's reckoning—good of the bouldage to Israel—the faithfulness of Ged—good out of ovil-the evil of the patriaichs-the remote effects-the graces lernel medicathe ginces believers now require.

Going to Bed.

nice in the lend, with most fishermen, and could enter a nother million of people. Lyph, as a whole, was feeted, but even uses. But the Egyphaus enjoyed these benefits also, yet had no such astenishing access.

The people had execual blossings from the 42 duties. We must not go to bed with a hope for the day's duties. We must not go to bed with an overloaded stomach, in an anxious or troubled state of anither in the land grew implies in the etrength of anithers—four descriptive torms, and a still—"the land was fined with those, thing the result. The section which they best piace to get with a register is less that the and was fined with those, the problem of the section which they best piace to get with a register. best piace to get nurus, for a night's sleep. mendified along with the E-spitians (ii. 22). We should take such regorous experies as seen so so densety peopled, and so pros-) will give queek circulation to the blood, and secons as to attract monoc. Its intustion, not depend on artificial, but on natural heat made it important; it hay along from the Attention to all takes things should be to-Hall give duck circulation to the blood, and not depend on artificial, but on natural hear. This blessing continued in their adversity, bring all the feelings, emotions and sontiments into accord with the Divine will, sub dung passion, isonoring hatred, isolice, jealous, leverge, and opening the portals of heaven to all who seek rest, peace, and success repose.

It is a happy custom with many to conclide the evening a proceedings by singing a sweet, quiet hymn—"Tho day is past and gone," etc.—which brings all present into delightful union with each other and with "Our Father, which art in heaven."-Ex-. --

What is Instinct?

What is instinct? It is "freulty of performing complex acts, absolutely without matruction or proviously acquired knowledge. Its inct, then, would enable animals to perform spontaneously acts which, in the case of man, presuppessoration countries, a logical train of thought. But, when we test the observed facts which are when we test the observed facts which are usually put forward to prove the power of instinct, it is found that they are seldom conclusive. It was on such grounds that the song of back was taken to be innate, the sone of birds was taken to be invariant albert a very ready experior in would have shown that it comes from the oducation they receive. During the last century Burrington brought up some limest taken from rington brought up some limest taken of smulyy the next, in company with larke of sundry varieurs, and found that every one of his immers an opted completely the rong of the master set ever him, we that now those lamners that's by naturalization—formed immers that's by naturalization—formed immers that by naturalization formed.

There tunnel makes them access to the company areast when placed among birds:

There tunnel makes them access to the company areast when placed among birds. names - mins by margin man armed Their tunnel gives them access to the a company apart when preced among birds. Their tunnel gives them access to the of their own species. First the nightingale ander domestication, a conclusible reads the winter a rap on this nest will bring one needs to matale other singing birds. The sengent the bird is, therefore, determined by seed their scatter away on the bottom of the allowing months some thing must be brook making their seasons the states. as education, and the same thing must be true as to nest building. A bird brought up in a eage does not construct the nest peculiar to its species. In vain will you supply if the necessary materials; the mid will comply them without skill, and will ottentumes even renounce all purpose of building anything like a nest. Does not this well known fact prove that, instead of being guided by instinct, the bird learns how to construct us uest, just as a man learns how to build a house?—Popular Science Monthly for February.

These questions to be put to ourselves before speaking evil of any man. First, is it true? Second, is it kind? Third, is it necessary?

A missionary in India says that he regards the conversion of one woman asequal to the conversion of twenty men, so far as their influence in the propagation of Christianity is concerned.

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

on them.

This also had been forefold, Gon. xv. 18, the four hundred years, including the wanderings of Isaac and Jacob. All that befalls us, God sees beforehand.

This was part of Gad's plan. Presper-

Our Jours Leilis.

Little Pancies for Little Polks.

They mus soft feathers into pillone And make nice hoskets was of -

ling generation or a surjoint thin, a Some butterdies have yellow

Leaves fall to nuttien a room tien trees In whiter punds and their

Dogs watch by night and sleep by day

Boys keen their lessons from a hook And outph small fishes with a -

In winter snow and feare seen, that cannot show a make fields less.

Barries and bats it ous at night,

In one thing men are not like hers. For mon tite quiet, to, a like ---

A Child'r Sacrifice.

" My little children, let us not love in word, nathor in tengue, but in doed and truth."

A child had a beautiful canacy, which sun; to him from early morning. The mo-ther of the child was ill—so ill that the song of the little bird, which to the boy was dehatous, disturbed and distressed her so that she could scarcely bear to hear it.

He put it is a room far away, but the bird's notes reached the sick bed, and caused pain to her long, feveral days.

One morning, as the child stood holding has twother's hand, he saw that when his potential and region and are an attraction of pain cassed over

pot hang, an expression of pain passed over her dear face. She had never yet told him that she could not bear the noise, but she did so now.

"It is no music to me," she said, as asked her if the notes were not protty. He leoked at her in wonder.

" And do you really dislike to hear the nound?

" Indeed I do." she said.

The child, fall of love to its mother, left the room.

The golden feathers of the pretty canary rere glistoning in the sunshine, and he was tolling forth his loveliest notes; but they had ceased to please the boy. They were no longer pretty or soothing to him, and taking the case in his hand, he loft the house. When he returned, he told his mother that the bird would disturb her rest no more, for he had given it to his little

"But you loved it so " she said. "how could you part with the eanary?"

"I loved the canary, mother," he re pined, "but I loved you more. I could not really love anything that gave you pain. It would not be true love if I did. - The Quirer.

Musk-Rat Masonry

As soon as the first frosts are folt, tho mask-rats select a mud bar, or spot where the bushes grow in the winter, often near lines -as the root of this plant is a favorito article of food with them—and proceed to lay a foundation for their house. In the first place, they gnaw off at the water's edge a quantity of coarse grasses, rushes, and small bushes. Gathering this between the chin and fore-paws, as if carrying the underial in their urms, they push it to the place where they intend using it. The place where they have lurrested their grass and rushes looks as it some one had moved it with a soytho. After the musk-rats have brought togother material enough to make a solid foundation, and have raised the atructure to the water's edge, they cive below and tunnel underneath it, coming up through the middle of the mass. The work is then carried on from the inside; mud. decayed vegetation, moss, and other such material, are carried through this tunnel and pushed out from the inside until it is raised to the right height and roofed over; or, as Whittier poetically describes it:

The musk-rat plied the mason's trade

and roots, leaving wherever they go, if the brook is frozen over, a line of bubbles under the ice. When an open space is reached, the creature gently rises to the water's surface, and just putting the nose and one sye above water, takes an observation and a breath of fresh air at the same time, but

instantly dives again. These nests vary in size, and look quite rough when first built, and until the rain and snow smooth them off. If the nest is broken open, they immediately begin re-pairs, working from the inside. When the pairs, working from the inside. When the incadows and brooks are frozen over, the nexts appear as if built on the ice, and sometimes, in the late winter or spring freshels, the upper part of the nest is lated up and moved, which would naturally confirm this impression; but upon examination, it will be found that the foundation alternative with solid ground below.—Old ways rests on the solid ground below .- Old and New.

Extended observations show, contrary to the common belief, that double flowers are often produced without the aid of florists.

Often do we think when we ought to act, and zet when it behaves us to reflect; honce caution is frequently as fatal as rashness.

The defects of the understanding, like those of the face, grow werse as we grow

The two best rules for a system of rhetoric are, first, have something to say, and noxt, say it.—Emmens.

The Best Lind of Preaching.

BY THE RET. SEC. II. HER WOLTH.

Nothing is more pleasent or prehiable than for the numeter to hear another numister preselt. We tire of our own volces sometimes that into a tontin in the preparation of our segments and into a build of manner sta in the delivery of them, of which we are in a large part unconscious, but which we reclize at once when another man stands in our pulpit and addresses our people. The difference between his racticeds and ours becomes patent; the way by which he steads into the hearers hears is discovered; and it not infrequently happens that we honestly adout, to ourbetter proachers in the world than we are curselves. This will not discourage us. but inspire us with a turn intense ambition and impel us too gladly, make us of all means, by which congregations may be melted by the thoughts which have always been hot in our own mind , but which gies cold anough during the process of express

What I have noticed particularly in the preaching of the foreign delegates is the efreshing and delightful way in which they stick to the text. They never swing so for away from it that they cannot get back at any moment. They make it a kind of ve any manual. They make it a kind of refrain, which comes with precision and regularity after every few sent-nees. We Americans frequently use our text simply as a point of departure. It is the department which we start, and to which some of us nover return. The European, on the contrary, uses his text as a constant covert. He mer timulty advance a few rods in any He may timily advance a few rods in any given direction which promises good grazing; but at the slightest embarrassment or alarm, he seeks shelter and security in the text.

If, on the one hand, the American preacher makes exploration into climes so distant from his text that the inhabitants thereof have nover heard of it, and would be surprised to find that there was any possible connection between it and thom, the foreign preachers, on the other hand, use and abuse preachers, on the other hand, use and abuse a text, until you are half inclined to cry out, pitifully: "Fray let that verse of Scripture alone for a little "shile. You have trotted at on your knee antil it is nearly joined to death, you have fondled it until it is well migh auflocated; and you have to seed it in the air and chirruped to it until both it and you require immediate rehef and rest.

In spite of this, however, we have been taught an exceedingly valuable lesson—viz. that the best preaching is that which keeps one hand on the Bible all the time. The pulpit is not the place for a pet theory of philosophy or science, neither, as a general rule, for the unraveling of smalled skems of theology or the settlement of mooted questions of special and pulpid general. ions in social and political economy. these matters are exceedingly valuable when they are simply incidental, when used as accessories or illustration, but when they become the gravamen of the discourse the pulpit bow is bout in vain and the arrow shoots wide of the mark. The most effect-ive sermons are those which grow up out of a text and which never go more than a cable's lenth from it. Souls are drawn to Christ not so much by any philosophical discussion about his nature as by a simple, straightforward explaination of his words and deeds. You way talk about him until he becomes historically a myth; but you cannot talk to him without recognizing him as your Friend.

My own impression is that there is a very strong desire on the part of the people to learn more, though pulpit ministrations, of the Bible. Though the people of New York are said to be not simply unichgous, but gressly irreligious, but gressly irreligious, and though they are justly open to the charge of the baldest social scusations, I yet flendly believe that is the last place in the world for a preacher who cares more for ad capfor a preacher who cares more for the sumplicity of the Gospul. Perhaps it is because the folk who live in an atmosphere of sensation and startling experiences all the week crave on Sunday the things which are restrated. ful and which make for peace. At any rate, we cannot be too thankful that be-neath the gluter of this tinsel life there is a wholosome aspiration; and if the people

Our American style of preaching is, undoubtedly, the result of a reaction from that old-fashioned kind of sermon which consisted mainly of a running commentary. I have heard many sermons which, though poor enough, would yet not allow mo the small satisfaction of sleeping. It gented on my nerves and set me with. It believe bue guinning of the though without any ending-i.e., no subject was oponed and no serious matter set at rest. The preacher chose a dezen verses, apparontly at random, talked about them until the time was up, and then said Amen. In order to avoid just that difficulty, we have swung into the dissertations a substitute for the sermon; and have entered into completition with the lyceum and the scientific lecturer, a competition in which we must inevitably lose. I would that we might get back to the simpler style of preaching, and especially to preaching on texts, and not on subjects. The Church is founded on the Bible, and on nothing else. It is not the special province of the minister to take up the gage which science sometimes throws down, and prove that he Bible and the science of to-day do not contradict each other. For myself, I feel that they do contradict each other very seriously; and I am annoyed again and again at the sneers am amoyed again and again at the sneers and assortions of men who have made natural law a study, but the study of which acoms not to have made them hunble. Still I keep on preaching the Gospal, with the feeling that when science grows to man's estate and priss away childish things —as sneers and jibes—it will find, after all, that the Bible and itself were born of one mother. The scientific man laughs to scorn everything he cannot explain or understand. He would be a more worthy disciple if he held his opinion in solution, knowing that what the scientific research

twenty years from now by resided into separate stars. We ministers have no time to warts, then, over any contradiction; that may arise, for we have demonstrated the power of the Coopel in our map experience and know whereof we ultima. Windows alouds rany hang in the general (65), the sun shipes show and hight on that spot.

What the Bible can do for us t can do for all. We cannot therefore, such to our texts too closely or broome too principal preaching Christ and him crossled

Following up Personal Efforts.

I am conceive of a men who is all the while putting forth those personal efforts and yet never accomplishing much. He take ap one sore, and deals a streke, and then drops it, and posses on to another. Now, he merely throw away all his outlay Now, he merely throw away all his outlay of zeal and strengto. He scatters fire. He produces no deep impression upon any heart, he same he strikes but once, and deis set, in zame no utikes out once, and de-heres the next blow upon the next man. If he were has a skillal sportsman, who brings dow his bid at every stat, one shot at a bid would be enough. But souts are seldem wen so summarily. If a word is all a man con speak; if he had one oppoall a man can speak; it me man and manner tunity to everting his personal influence, and me not likely to have another—why, let him do his lest, even if there he no hope of repetition. But if he can and may follow up his first appeal, he must not content himself with one offert.

Christian work is like a great deal of our secular work in its laws and methods. It you send a lumberman into the faces to fell trees you do not expect he will strike his are into our trunk and then into at other, till he has gone through the a hole word. delivering but one stroke upon a tree. That would do if he were "bluzing a trait" would do it he were "biazing a trail" through the forest; but if his work be to fell trees, it shoem't do at all. He may chop till he is gray, and never produce a log for the mill. He must make his clend by one trunk, and sunto away, and make the chips fly, and walk around n, still same-ing he are, and working toward the heart till it comes eracting to the ground. That's the type of succession Christian work. It you should undertake to mure a sick man up to hea. th, you would not accomplish your the to the string an hour by his bushids, watching him one night, or giving him one hig dose of the remedy prescribed; you must spend many an hour with him, watch many a long night, aurumenter the healing portion many times over, and then you might recover your friend. This is very like what you have to do to recover a susick soul. One viert, one interview, one appeal docen't accure the object. many a long night, administer the healing

You make your approach to some unconverted one, and ylead with him to give his heart to Christ. Your visit affects him; and makes him think that we ought to be concorned for honself. But you do not repeat the visit. Will be not renson that your concern was not very deep or very real, and so dismiss the subject from his mind? Your single effort calls up his attention to the matter of his salvation and awakens his interest. But you do not follow it up; how many things will distract his attention, and draw off nail extinguish his interest?
All that is gained is spendily lost; and he is not so easily moved by the next man who comes to him on the same errand. I could almost besech you, if one effort is all you propose, to let him slone. I am sfraid you will do more harm than good.

If his interest continue after you leave him, how many questions arise in his mind in regard to the truth and duty, how many perplexities embarrass him which he can not clear up? You are not there, you do not come again to heap him, and he must give up the attempt to find the way of life. You lead him, perhaps, to form some purpose, and to make some promise that he will begin in some definite way to to obey the voice of the Lord. He means so to do. But he is alone, and is left alone with his attention and pledge, and the world crowds in upon him, his cares throng upon him, influences hostile to the truth and the Holy Ohost are at work upon him and gain power over him, he feels weak, no human voice to cheer and remind him; he falls back into the old not of life, or into alower doop,—and the precious beginning issues is nothing of blessing for him.

and again; misso may your care that he is safe in the the kingdom. It is this following up that does the work! When you have begun an investment of this sort, investing heart and hope and longing in prayer and labour in any case, add to your investment, watch your investment, until the rich reward is yours .- Rov. A. L. Stone, D. D.

Old-Time Winters.

In 1664 the cold was so intense that the Thames was covered with ice sixty-one mehes thick. Almost all the birds perished.

In 1598 the cold was so excessive that the famished welves entered Viguna and attacked beasts and even mon. Many people in Gormany were frozen to death in 1895, and 1699 was nearly as bad.

In 1709 occurred that famous winter, called, by distinction, the cold winter. All the rivers and lakes were frezen, and even the sea for several miles from the shore. The ground was frezen nine feet deep. Birds and beasts were struck dead in the birds and beasts were struck dead in the fields, and men perished by thousands in their houses. In the south of France the wine plantations were almost destrayed; nor have they yet recovered that fatal dis-aster. The Adriatic Sea was frozen, and even the Mediterranean about Genea; and the citron and orange groves suffered ex-tremely in the finest parts of Italy.

In 1716 the winter was so intense that people travelled across the straits time ('oenhagen to the Province of Senia, in Sweden.

In 1740 the winter was scarcely interior to that of 1709. The snow key ten feet deep in Spain and Portugal. The Zuyder Zee was frezen over, and thousands of people went across it. And the lakes in England of to-day regards as a nebulous mass may from.

PERLISHED EVERY FRIDAY AT TORONTO, CANADA.

THUMB: \$2 a year, in advance l'estage, by mod, decess per year, payable at the office of delivery.

Cinh it stop and list of Premiums farnished on application. All was the desired to aid in extending the circulation of an Passantianus should send for his to his of Promeers at once, as now is the time to the area new names. Chapters and Post of the Other Orders should be drawn a layer of the Tuesser.

C. BLACKETT ROBINSON.

P.5 Drawe vos Publisher and Proprietor

Britisk American Bresbyterian. FRIDAY, DECEMBER 26, 1973.

NEW SUBSORIBERS.

Now is the time to subscribe for the PRESENTERIAN. We shall mail to all who now send in \$2 a copy of the Paksayrea tan from tus time to the end of 1874. Those was are getting up clubs will please metice this. A list of premiums 1, published on the eight page. In the meantime all who are inclined to canvass for the Para-BYCERIAN will please to communicate with this office without demy, when all particulass will be learned.

TOPICS OF THE WEEK.

The agitation over Mr Foster's School Law still continues in England.

The Emperor of Germany is understood to navo ocen struck with paratysis, and is not made to survive any length of time.

The famine in Bengal threatens to be very serious, involving, is is to be feared, the sacrifice of thousands of lives.

The war against resculty is being carried ex with a great amount of vigour in the States. The trade of Swindler under the agine of bouriessu is, in sucre, pecoming a caugerous one.

The Cuban difficulty is understood to be now quite over, though explanations have been given that make the U. S. Governmont not no connuent about the Virginius having and any right to be protected by the Stein and Stripes.

Dr. Cheney, of Chicago, has been consecrated Missionary in the Reformed Episesput Church. His congregation gave consout on condition of his retaining his consction with them. An immense assemblade was present at the conscoration.

There is some talk of our Dominion Ministors dissolving Parmament. It they do. we believe they will sweep the whole counbry from Haittax to Vaucouvers Island. Tue great mass of the people are not so demaratized as some astute politicians kought they were.

SCHOOL MATTERS.

The letter we publish in another column About school matters and educational wirepulling is of very great importance. We bear, vo our correspondent is correct in supposing that there is something far wrong about the present management of the Norma: Senool. Indeed, that mismanagement is not of yesterday. Unfortunately, for a good while back the head-masters of that institution have not been gentlemen, and have been in the habit of treating both the young men and women who were under their charge with scant courtesy. They know that they had these students very much at their mercy, and too often behave I to them like inscient Jacks in office. The present occupant of the posit on is not a bad man, though no is a weak one. He san now his predecessor swaggered and butted and kept every one down by sheer force of character, and he imagined he could do the same. But it would not do. Dr. Sangster had a certain amount of rough vig a along with his insolence which Ur. Danis does not possess, and hence the collaps in the latter case. Dr. Sangster could actually teach in a certain red-tape routino way, without awakening much indefendent thinking. Dr. Davies cannot teach at all, Henco the difference. As to what our correspondent hints about the circonstances in which Dr. Sar ster left the Sormal School, we rather thank that his marks will not be found far off the murk. The less that is said on the subject, co such the better for that gentleman. If he and his friends are wise they will see to it that as little prominence as possible be given to that sentleman and his move-

Andrew Committee and the committee of th

DR. GUTHRIE.

The first volume of the life of the late Dr. Guthar has made its appearance. It is chiefly made up of an autobiography, begun in the summer of 1868, and the connecting links and explanations are supplied by his sons, who are his literary executors. The autobio caphy is, as neight be expected, very interesting, both from the narrator being what he was, and the scene through which he passed being of so great and general interest. Yet, truth to tell, the narrative partakes a good deal of the garrulouoness of old age, having amost interminable digressions and moralizings, which are far from attractive. The Doctor begins by telling why he commenced the autobiography; then branches off to a discussion on old age, and the reason why mon die so soon. He then tells of how many persons he had heard of who were over a hundred years of age, and goes on to show how people are bound to take care of their health, and abstain from every injurious indulgence; and how if our working classes were better fed and better housed, they would live longer, &c. All of which may be very true, but in the circumstances it is rather prosy, and out of place. Dr. Guthrio went to attend Edinburgh University at the absurdly unmature age of 12. Unfortunately at that seat of learning there was then, and for long after, no entrance examination, so that there were no means available for preventing the ignorance or want of judgment on the part of relatives and teacners for forcing more children to College, and, consequently, obliging the Professors, at least of Latin and Greek, doing the work which ought to have been done long before at either parish or High School. Many students, in fact, had, on eutering their University course nothing but the most rudimental knowledge of Latin, and in too many ceses were ignorant of even the letters in the Greek alphabet. The consequences were, of course, in many cases, disastrous in the extreme, though it was surprising with what energy, and with what success a good many struggled to make up their lee way. Dr Guthrio at 12, had evidently been been better prepared for his work than many who were much older, and he had the advantage of lodging with his old teacher, who was paid a little for helping the young ster prepare his lessons.

The sketch given of students' fare in those days is very amusing, and very truth-

The habits of students then were formed on a much less expensive scale than they on a much less expensive sente that they are now. Our one apartment was bedroom, parlour, and study. For it, with coals, attendance, and cooking, we only paid 5s or 6s a week. We lived on Bristo Street. 6s a week. We lived on Bristo Street. Our landlady was a highly respectable woman, the widow of a banker's clerk. whose children, wisely and piously trained at home, fought their way up through their straightened circumstances to affluent and highly respectable positions.

With the exception of some "swells," few students had ampler accommodation than ours, and our living was on a par with our lodgings-the usual bill of of fare being ten once, catment porrulge twice a day, and for dinner fresh herring and potatoes. I don't think we indulged in butcher's ment more than twice during the whole first session at college; nor that, apart from the expense of fees, books, and what my tueor received, I cost my father more than £10. Though not luxuriously brought up at home, this was too great a change for a growing boy, who shot up into six feet two and a haif inches without the shoes by the time he was seventeen years of age. Nevertheless, it is better for boys to be so trained than taught, on the John Bull sysone, to make a got of their beily. My openess were higher in the two succeeding sessions, when I had different tutors, and lived in better ledgings: but even then, and afterwards when, during the last seven years I spent at the University, I ceased to be under tutors, they were much less than 18 common now-a-days. One winter, six of us had a common table, and we used to make up for the outlay of occasional sup-pers by dinners of potatoes and ox livers, which we reckoned cost us only three half-

Sydney Smith might joke about Scotchmen cultivating the arts and sciences on oatmeal, but the struggles which many an ambitious lad makes his way on through college is a feather in the cap of our country.

I knew one poor fellow who brought up a large box with him to Edinburgh. never took a most outside of his own room, which was a poor chamber in a mean house, near the scene of the "Burke and Hare" murders; and the landlady told me that he had lodged with her for three months, n ir been served with anything else than hot water. That chest, the inside of which he was too proud to lot her see, con tained, she had no doubt, oatmeal; and hor belief was, that, by the help of a little but-ter and sait, which he had brought with him als , he lived on "brose," as it is called in Scotland-on nothing else but brose for these months. Such food was fit only for the strong stomach of a ploughman; whothor due to this or not, the poor fellow went mad before the close of the session. I came to know the case by his landlady applying to me to g him, as I did, received into a lunatio asylum.

A more fortunate case was that of a poor lad, who restricted himself for a whole year to two shillings and sixponce a week, wont hungry to his classes and hungry to be libut fought his way through to become a doctor in medicine, and (till death in a distant land auddenly closed his career) occupy as a physician and a Christian a position of the higest respectability.

In this connection we have a remark on the importance of good manners in clergyman which even in this new world some might not be the worse of bearing in mind:

Now, however vi ar themselves, the common people appreciate and admire good breeding and gentle manners in their minister. There was an old minister of Brechin grandigther of Dr. John Bruce of Edm burgh, who maintained, and rightly, that every truly plous man, very true Christian, had in hun the elements of a true centleman. I have heard the old people of Brech-in tell how he illustrated that by appealing to the manner in which Abraham received the three Strangers who approached his tent, and, certainly, the single chapter in Genesis which relates that story is worth more than the whole volume of Lord Chesterneld's Letters to his Son. He would also refer to Joseph when summoned from prison to the palace of Pharaoh. It is said that Joseph 'shared homelf and changed his raumon...' Joseph, said old Mr. Bruce, 'did not go to Pharaoh foul and beginned as he lay in prison. No; but he got himself shaved and shirted like a gentleman. and then he went in unto Pharach!'

Dr. Davidson, one of the ministers of Edinburgh when I attended college (brotherin-law of the celebrated Lord Cockburn), a man of landed property, and-better than all-one of the most pious and devout ministers of his day, was so impressed with the importance of ministers adorning the doc trine of God their Saviour by all freedom from vulgarity and a certain polish of manners, that I have heard of the good old man actually himself teaching such manzers to a pious but awkward lad from some remote island or glen of the north. To the back of the door went the venerable Doctor, and to the amazement of the gap ing boor, opened it to make him and teach him to nake a protound bow! On another occasion, it is said, he slipped a bank note into the hands of a poor student, beneath whose coarser crust, however, ne discerned both uncommon piety and uncommon talents, saying, 'Take that, my dear lad, -, (naming him), 'you will and go to Mr. be much the better of a quarter at the

When a student, Dr. Guthrie paid a visit to London, and thence passed over to Paris. His experiences in attempting to perfect himself in French conversation were somewhat trying though whimsical:-

"Though I could read the language protty well, I had never les ned to speak it.

Determined, however, to do so, I asked the Colonel, on our reaching Paris, to re-commend me to an hotel where I would meet with none who could speak anything but French. This he did; and, on driving into the court, I soon found into what a scrape my determination to plunge over head and ears into the French tongue and French society had brought me. There I stood beside my luggage, surrounded by a bevy of servants, men and women, who jabbered away at me in vain, while I, as much in vain, sought to reach their under standings. I now began to think I was a big fool, to have left my comfortable home for such a ridiculous and uncomfortable predicament. From this I was extricated by the sharpness of a demoiselle, who, making something out of my crude French, directed one of the portors to hoist my trunk on his back, and, with most gracious siniles, backoned me to follow, led the way into the house, and up three pairs of stars to a bedroom. When the porter had de-posited his load and retired, she poured on me a rapid volley of French, in which I ec ald make nothing out but the word l'eau, or water. The lass wanted to know whether I wanted warm water for she saw my cheeks and chin with a crop of three day's However, I had forgotton that cau was femin as and could not for the life of me make out what she meant with her 'de l'eau chaude,' contenting myself with pointing ner to the ewers that stood air ady filled. She laughed, and I laughed also, at our absurd position. At length, however, she lost all tience, and began to dance round me, screaming out at the pitch of her lungs; when all of a sudden a happy thought occurred to her. Some way or other she had caught hold of the English word that, with some help from the language of signs, was to solve the vistory. So, planting hers if right in front of me, she her finger on her cheek, and, making it describe the sweep of a razer, she cried. 'Shaav, Shaav, Monsicur' They are a smart set, these French, men and women of them. It had been long till a Scotch or English lass had done anything so clever as

Some amusing annecdates are told in connection with some of the Doctor's predecessors in Greyfriars Church. For instance, the gentleman that immediately preceded him, is hit off in the following

"My worthy predecessor, who mouthed, is words, and delivered commonplace things with the greatest pomposity, imagin ed himself an orator and accomplished clocution:at; but to be absolutely perfect in the latter art, he resolved to soize the opportunity of John Kemble (the great trage dian) having come down to Edinburgh, to see how he would read a certain passage of Scripture.

Well, one day when Kemole is reposing in his lodgings, the servant announces that a gentleman wishes to see him, and there upon ushers into the room a grand and reverend-looking man, dressed in the garb of a minister, with a Bible in his hand. at once struck Kemble that this was some divine who had come to condemn the theatre, and rebuke him for pursuing the business of a playactor. So he was not a little relieved when the gure, stepping up to him with great pomp and dignity, announced itself as the Rev. Dr. Anderson, who had embraced the opportunity of Mr. Kemble's visit to Edinburgh to hear how the great tragedian would read such and such a passage of Scripture.

John Kemble, to use a common expres

'At the same time,' he said, 'the best way of going to work is not for me, but for you. Dr. Andorson, to read the passage first.

This, the worthy doctor, who had too high an opinion of his own powers to be doubted before John Kembla or any other man, proceeded to do, or rotando. When upon Kemble, not a little amused with the inflated style of his visitor, gave him this sage advice, -one it would be well for all aspirante at public cratery to remember, ... Sn, when you read the Sacred Scriptures. or any other book, never think how you read, but what you read."

The following account of an incousti Aberdonian occupying Dr. Hugh Blair's pulpit for an effernoon, is also not bal:-

It being arranged that his old atn dent should preach for him, Dr. Blair went with fear and trembling to church on Sun day. Nor were his apprehensions ground-tees. The fashionable congregation who had assembled to hear Dr. Blair were mauzed at the uncouth being who had taken the place of the polished and elegant divine. These tones, and that pronunciation jarred on their delicate ears; nor were they less astonished or Blair less tortured by the matter, than the mann r. The preacher gave out a text, announcing that his object was to prove to them tout day that man was a fallon creature, or, as he expressed it, that he was 'fa'en'; and rushing at once in medias res, to undertook lished on a sound bisis. The staff consists to prove this, first, from the 'schience anawtomy. Having somehow or other got hold of the fact that while the felme tribe are carmyorous, and horses and o wagramuniversus, the pig. like man, is omniversus using equally and thriving on both kinds of tood-and that there are thus, as might be expected in these circumstances some points of resemblance between the digestive organs of the pig and of the human race-he launched this out on the astonished heads of the polished aristocrats of Edinburgh, saying, 'It is well known that the sou has a' the puddens o' a man except and and it that does na' preeve that man has fa'en, there's naething will I'

It seems that Dr. Chalmers himself had doubts about the legality of the celebrated Veto law, the working out of which caused so much trouble and issued at last in the disruption. Here is what Dr. Guthrie says on the subject :-

"Such an Act we thought the Church had power to pass, independent of the State and her courts. So Lord Moncrieff and Lord Jeffrey maintained; so, too, did Lord Glenieo-the oldest man and by the ablest judge on the bench-and other lawyers of great eminence besides.

The astute and long-headed Dr. M'Crie, who was perhaps better acquainted than any of them with the constitutional law of the Church of Scotland, and was certainly not behind any of them er all of them in saga ity and penetrating genius, was of a different opinion. He took a deep and most kindly interest in our struggles, but thought that, without the consent of the State, the Church had no right to pass even

Dr. Chalmers had his doubts upon this point, and advised that application should be made in the first instance to the State: but he went in with the vastly preponder-ating majority in passing the Veto Act. This Act did not satisfy us Anti-Patronage men within the Church. We desired the outire abolition of patronage. But, though growing larger year by year, we were still a comparatively small handful. We had no influence in the councils of the Church, were regarded as wild and extreme men, whon, in point of fact, in our case 'wisdom dwelt with prudence.'

Had Dr. Andrew Thompson lived beyond 1831 -hvod to sway, as he would have done, the Church and the country-there would probably have been no Disruption—an event which was due to the desire of Lord Mon crieff and Dr. Chalmers to preserve patronage more than to any other cucum stance.

Neither had there been any Disruption had the whole Evangelical party, instead of regarding us Anti-Patronage men as impracticable fools, adopted Andrew Thomp son's policy; cortain (through the change the Reform Bill had brought into the country, transferring a vast amount of political power from the favoured few to the many) of ultimate and not very remote suc-

We would have stirred the whole country from Cape Wrath to the Borgerand that had not been ill to do-to go to a Reformed Parliament asking a reform in the Church as well as in the State; asking that Patronage, which was restored by Queen Anne's Government, and had re mained over since, contrary to the will of the people-should be utterly abolished and with a little patience, our efforts in that direction would cortainly have been crowned with success, to the extent, at least, of giving legal effect to the Veto Law, if not of altogether abolishing patronage.

Many other anecdotes are given illustrative of the state of feeling in different parts of Scotland on the various questions which were generally discussed at different times during the Doctor's career. The following may be given as a specimen. Speaking of Sabbath observance in the Highlands we have an annecdote which the Doctor has given once and again already in some of his publications :-

"On first going to Ross shire to visit and preach for my excellent friend Mr. Car-ment, of Rosskeen, I asked him on the whether I would got warm water in the morning? Whereupon he held up a warning hand, saying. 'Whist, whist!' On my looking and expressing astonishment, he said with a twinkle in his eye. Speak of shaving on the Lord's Day in Ross-shire, and you need never preach here more!" In that same country Sir Kenneth Mac-Kenzie directed my attention to a servant girl, who, if not less sorupulous, was more logical in her practice. She astonished her master, one of Sir Kenneth's tenants, by

that although a fan tio, she was not a fool. The cowe, she said -drawing a nice metaphysical distinction between what are not und mint are morks of in catear, and moreh that would have done honour to a casulat The cows cauna milk the macket, to to milk them is a clear work of necessity and mercy; but let them out to the fields, and they'll feed themselves. Here certainly Hero certainly was scrupulosity; but the orier was one that leaned to the right side."

There extracts may give our readers some idea of the book, and will, no doubt, lead those with only the greater eagerress to peruse it for thomselves. It bears abundant marks of Dr. Guthrio's racy humour, and in spite of some of the moralizing digressions, which could have been spared, is an exceedingly interesting and readable volume.

Prosbyterian College, Montreal.

At the close of the bectures of the shove nstitution on Tuesday evening, 16th inst., the students met en masse in the Principal's lecture room and presented him with the accompanying address. The Presby. torian College is now an institution estab. of Principal MacVicur, Professor Campboll, so popular among the students, and whose reputation as an historian is far more than local, Prof. Consurat, who so ably conducts the French classes, and Rov. Mr. Gibson, whose extensive acquaintance with ancient and modern languages makes his lectures in Exegetics so valuable. The students room and board in the College building, and the accompanying address is only au illustration of the esprit de corps which has prevailed among them throughout.

To Rev. D. H. MacVicar, L.L.D., Principal of Montreas Presbyterian College:-

DEAR SIR,-As the time of our separation for the Christmas holidays is now drawing nigh,—seme of our number leaving the College to-morrow morning,—we bog leave, before separating, to offer you our congratulations on the healthy state of the institution over which you proside, and on the auspicious circumstanous with which we are surrounded this session; but more especially have we met you this evening to offer you our sincere thanks for the deep interest you have always taken, not only in our advancoment in literary and pro'essional studios, but also in our personal comfort. You have spent many hours of toil and anxicty in securing the erection and fitting up of the beautiful building which is now our home.

At present our expenses are reduced to a minimum, and we are in a position to en-joy the benefit of one another's society, so that we feel more truly than we have felt before that we are students; and we cannot but remember that for those advantages we are largely indebted to your unflagging energy. Have the kindness to present our thanks to Mrs. MacVicar and to the ladies associated with her for the part taken by them in furnishing the comfortar le rooms which we now occupy, and for the kindly interest they have shown in seeking to secure our comfort. We pray that happiness may ever attend you in your family, and that you may see this college grow larger and stronger as the years roll on, and that each succeeding year may see a larger and larger army of the soldiers of the cross going forth from these walls fully equipped for the work of subduing the world to Christ.

(Signed by all the Students.) Montreal Presbyterian College. Dec. 16th, 1873.

Dr MacVicar spoke to the following effect in reply :-

GENTLEMEN,- I thank you most heartily your kind address. Had you given me a hint beforehand of your in oution to present such. I should be better prepared than I am at this moment to give expression to my feelings in reply.

You refer to the sound and prosperous condition of this college, and to my efforts in connection with it in the past. Allow me to say that in everything I have done, I have been cheered and sustained by the generous confidence of the triends of the institution, and specially by the thorough loyalty and dovotion to its interests of all our graduates and students.

This, as well as a regard to our Church at large, had much weight with my mind whon pressing overtures were made to me to accept another position.

I cordially join with you in your fond hopes as to growth and usefulness in the future. The Lord hath blessed our feeble exertions hitherto, and if we continue faithful to Him, He will yet bless us more abundantly.

The improvements which we contemplate and the additions which we hope to make to your facilities for the pursuit of sacred studies and general culture, were to some extent indicated in my remarks at the opening of this building. I need hardly ask you to exercise patience until these are accomplished.

From your present standpoint you see that no delusive hopes were held out in the past, and this, as you k'ndly indicate, inspires confidence for days to come.

I rejoice to night in be g sucrounded by such a large band of der at and earnest students, and in sharing the work of the institution with a staff of protessers, so scholarly, accomplished, and able; and let me assure you that we are all of one mind, in seeking to promote your comfort and success.

John Kemble, to use a common expression at a glance the measure of his visitor's foot, expressed himself happy to see Dr. Anderson, and how much pleasure he would have in giving hum his advice.

I thank you especially in your expression of appreciation of what Mrs. MacVicar and other ladies have done in connection with She was ready to milk but would by no means feed them—and her defence shows presper you all.—Montreal Witness.

Ministers and Ehurckes.

On the evening of the 11th inst., the Woodville ranner was taken possession of by a number of ladica and gentlemen of the songregation. They spread out a dehotous support of which susprisors and surpresed cheerally partook, after which they presented their past ic, Rev. J. L. Mirrory, with handiome cutter, and a set of silvermounted harne to The present was accounpanied by the following ordress -To the Rev. J. L. Murray; Dear Paster; On behalf of a few of your friends in this viltege and neighborhood who we desitous of But without dwelling longer upon this ques-25 2 Christian minuster, and of your urbanity in your intercourse with us since you came to reside in our midst, we beg to prosout you with this cutter and set of harness, which please accept, not for their intimic vame, but is indicative of the warm, cordial feelings we entertain towards you. thir sincere prayer to Alinighty God is that that you may be long spared in the happy relation to us in which He in His wise Providence has been pleased to place you. It is a position for which we deem you enunently fitted, and whose onerous duties you so instructively discharge. For Mrs. Murray and the little ones accept our best wishes and prayers. On behalf of your friends, John Jamieson.

Presbyterian Union

According to our principle of letting all aids he heard on the question of Union, we give the following document, which has already appeared in one or two of our con temporaries :-

At a meeting of ministers and olders of the Church of Scotland in Canada, held in Toronto on Tuesday, 2nd inst., it was unanimously resolved to issue the following address to the members and adherents of the Church :-

To the members and adherents of the Presterian Church of Canada, in connection with the Church of Scotland.

BELOVED BRETHREN,-

We, the undersigned ministers and laymen, feel constrained to address you on the presents crisis-a crisis which involves the very existence of our Church-to suggest to you such measures to unity and officiency of action as the exigencies of the occasion

You are aware that efforts are being made to unite the Presbyt rian Church of Canada in connection with the Courch of Scotland, and the Canada Presbytorian Church. To consummate these efforts, articles, contain ing the basis of Union, have been sent own by the Synod for the consideration of the Presbytories, Kirk Sessions of Congregations within the bounds, and you will be early called upon to assent to, or dissent from, these articles, and the issues to which they lead. While we do not object to the truths contained in these articles, we vet object most strongly to the fact that in the remit, the all important question, do our people desire union or not? is not in reality submitted.

The question might be raised, has the Superior Court the right to thus send down ets and proceedings" which have, for their object, the obliteration of the name of our Church from the roll of the Christian Churches of our land? Is it a function of the Superior Court to take steps to undermine the constitution, by which the very existence of our Church is guaranteed and established? Or, is it not ultra vires of the Synod to entertain the question of the aundulation, or absorption of our Church? Or, which is the same thing, to mitiate proceedings which are to form the basis of Prorincial Legislation for the express purpose of breaking our connection with the Church of Scatland, of blotting out our existence as a separate organization, and for securing power to despoil our Church of her hardcarned and long struggled for property and

It is by many affirmed, on legal authority, that the Synod has no such power and englit not oven to appear to exercise it, and ha those sooking the dismemberment of in Church ought to be restrained by your refusing to vote upon the basis remitted by the Synod to Presbyteries, Kok Sossions and congregations, and also by the entering of your solemn protest against the legality of such remit.

In 1844, our Church hore distinct testimeny to what the terms "in connection with the Clurch of Scotland," implied. The Synodesw no occasion to be ashamed of that "connection," so we now are not ashamed of it. It was declared that, "it is a connection, 1s. of dissent; 2nd, of adherence to the same standards; 3rd, of friendly intercourse, ministerial communion, and Christian fellowship." The "draft of an auswer to the dissent and protest of certain ministers and olders who have second from the Synod of Canada, in connection with the Church of Scotland." continues: The first cannot be given up, even were it rable to do so. The second there is, on the part of the Synod, at least, and its people, no wish to give up. This Church re-presents the Church of Scotland in her standards, doctrines, d scipline and Govern-To all this, and to the connection in all this, the members of the Synod cleave Having sent the mother Courch in these respects. without representing her or being in any way indentified with her in what is poculiar to her position of an establishment in Scotland, the draft, &c, proceeds, "Hence this church is warranted to support the Connection on the third ground, viz.: 'friend-ly intercourse, and Ministerial and Christian communion and fellowship. And whon it is romembered that, of all the daughtors of the Potermation, she has been the fairest and the most useful in the world; and that

fo unspeakable good to multitudes of imso ils, both at home and abroad; mortal and when it is borne in raind that there is yet within her palo, her enemies being i judges, a vest amount of high trient and words, his fellow-minister "under the clock genuine jety, both among her minister-and people, who dare assert that the Lord hath cast her of?"

Such continuents were true in 1844, and they were undoubtedly equally true in 1873. We have been made the recipients of in numerable favors from the mother Church, | power of the Church, excress the right of and nothing will cause us to torget her munificent ben fit to be neits which sho still continues to conter, and for which we, or children, will ever entertain with grate. ful feeling.

manticating their appreciation of your work | tien of the San also cours to send down to ; the Inferio Court and the congregations the "Remit or Union," it is heresas to earefully consider another question on which "the draft of the answer, &c, speaks with no nucertain sound. "It is the opinion of many percons, and some of them men to whose opinion, on a matter of this sort, it it is hardly possible to pay too much defcreuce, that for the Synod, by its own mere motion, to alter its style or designation in law would be at once to alienate a vartamount of property of our Church. Indeed in this there can startly be a sind-ow of a doubt. Everyone sees that it involves great temporal rights, and rights in which the people, as well as their emidron for many generations, have a deep and direct interest.

> We belong to the class of ministers and laymen who tenaciously hold to the opinion enunciated in the above extract, and are determined to maintain it. If our brethren, fathers, and we ourselves, saw it right thus to speak and write in 1844, what reason, but that we are wrong, can possibly be assigned for our doing otherwise now? We have no distrust of our church principles. We profess ourselves strongly at tached to them. We desire to hencur the Church that first gave them embediment. While we hold, with an unfattering grasp, the Headship of the Lord Jesus Christ over His Church and over the nations, we yet believe that the duty of the State is to forward, by all means within its power, the good of Christ's cause and Christ's Coven-

> Should a portion of the Church seek for ecclesiastical connection, other than our own, at the sacrifice of principel and the risk of Church property, we reserve to our-solves the right to lay claim to the Presbytorian Church of Canada, in connexion with the Church of Scotland. And inasmuch as all the property, funds and emoluments of our Church are held for the Presbyterian Church of Canada, in connexion with the Church of Scottand, we are determined, by all legal means, to guard against the loss of the benefit of such property, funds and emoluments. The more so on this account. that should a union be consummated. any inimister having a claim on the Temporal ities Fund who may be transferred from one charge to another in the proposed United Church will carry his share of the Fund with hum, and so our people may be deprived of the moneyathat, in some instancos, enable them to mantain their existance as a congregation.

> Desirous as we are of exhibiting the charity which thinkoth no evil, and of according to others the rights of private judgment, which we claim for ourselves, still we cannot forget that the protest which our secoding b ciliron laid on the table of Sy. nod in 1814, is still adhered to and has often, of late, been offensively paraded in publications of ministers of the Canada Presbyterian Church, to the detriment of brotherly sympathy and Christian love.

We conclude, therefore, to exhort and encourage you not lightly to give up the connorm which him's us to the time honoured and believe ! Church of the land of our fathers - the Church that has leaded us with past favous, and which still on tinues to rega dua with fon lattachment. Lot us not cashly remove the old landy arks or abandon privileges and interests, bought mayor do boold out the bolass bar eaven anting ancestors. Our interest and duty alike dictate that no course of action can be ours, which makes us recreant to the Ohurch of our fashers, to which our hearts cleave with profoundest love and gratitde.

ROBT. DOBIE, T. A. McI HAN. Sec. Com. Chairman.

The following words in italies were mutted in the printing of Mr. Middlemiss' letter in B. A. PRESETTRIAN of Dec.12.

" It was thought up to the time of the Non-Intusion controversy that the Church's claim to spiritual independence was allowed by the civil authorities, and that it was only by the decision of the evil courts in connection with that controversy, that it became apparent, &c.

"But only to desiare and apply the law of His Kingdom, as it is the function of the civil julie to doclare and apply thelow of the land?

Church Independence and Ultramontanism.

Editor British American Presenterian

Mr DEAR SIR, -After having occupied so much of your space, it is not without hesitation that I ask further indulgence. But the subject of Church Independence is so im. portant, and there is so much misapproben sion in relation to it, that I believe you do good service to the Church in keeping your paper open to descussion on it. It is in this behalf that I crave room for some remarks occasioned by the third letter of Presbyterian," and the questions put to me by a new correspondent (X. Y. Z.) in your issue of Nov. 28th.

While "Presbyterian" professes to have changed his sentiments from Erastianiem to Ultramontanism, he has all through maintained the position that there is no of the Posormation, she has been the fairost of the series of the series

both francht with dauger. In his first lotter, he avows Erastianism by supposing the esco of a men whom, using less own of church discipline, brand as infamous, though innocent, and blast all his hopes and prospects in life," and raying that in such a case the civil authorities should, without interfering with the legislative "mesting' that her courts keep by the laws sho has made, and of judging finally whether they have done so or not. At the same time he seemed to be aware that there was some danger in this, for he adds immediately, "Yet, on the other hand, it would not answer well if Church Courts, at every turn in the administration of discipline, wore to be threatened with civil pains and pounties as having trenched on char acter or vested right," To this I answered, that, while I would speak of it as a tremendons evil, I could not see that he could in fuse to the civil courts the right thus to interfere if the remedy in the extreme case was to be such as he suggested.

But while contending against the subjecnon of the Church, in her administration of her laws to the civil authorities, I contend with no less earnestness that Church Rulers are amenable to the law of their country and that whenever they break it, in whatever capacity they may be acting when they do so, they eight to be punshed. I contend that the Church Ruler who "under the clock of administering discipline, brands a man as intamous though innocent," &c., ought to oe punished, and that without any "alternative," and with especial severity, because of the most peculiar hemousness of his crime. This is the whole amount of what your correspondent, in his second letter, represents; and, in his last letter, persists in representing, as my acknowledgment that the civil authorities have the right in some cases to interfere in Church difficulties and ecclesiastical disputes. Prosuming upon the intelligence and caudour of your correspondent and your readers. the necessity of expressing myself in very guarded language did not occur to me, But on looking over my first letter on the subject, I cannot see anything that would warrant any houest-minded person to asoribe anything to me, except the denial to occlesiastical persons of the prinilegium clericale, or benefit of clergy, and detestation of which in every form and degree o it cannot be too strong, while we freely grant to them the privilege common to all fficial persons, and referred to in my second letter on this subject.

Your correspondent, however, will have it that my view on this point involves the right of appeal by the injured man to the avil courts; and from this, he says it follows that the civil courts have the right of final disposal in the ecclosinstical case in which the crime originated. And masmuch as I amrmed that, according to the Presbyterian doctrine, there can be no appeal from the court of jurisdiction to that of the other, he intimates, in the style of one who has no ea nest convictions, that he is delighted with my "saying and unsaying the same thing." Now, in point of fact, his delight and self-complacency arise simply from his own confusion of thought, from an inability o distinguish botween things that differ, which more or less characterizes all his communications. In reference to the matter now before us, he overlooks the difference between two very distinct senses in which the word "appeal" senses in which the word appear is used, the one popular and the other technical. When a man resorts, in the first instance, to a court, civil or ecclesiastical in the way of bringing before it any wrong-doing with which it is competent for and deciding accordingly, invade the juris it to deal, he is said to appeal to it; but this diction of the church, or do anything meen is not making an appeal in the technical aistent with its spiritual independence? sense of the term, which implies the re-moval of a cause that has been already tried, from the court in which it was tried to a higher jurisdiction. I need not occupy to a higher jurisdiction. I need not occupy our space by illustrating a distinction the sample statement which makes it sufficient. I still forming its own independent judgment and deciding accordingly, invade the jurisdiction of the church? Let your correspondent consider these questions, looking the other. And I maintain that the fullest recognition of the utter incompetency of an appeal in this souss, on the ground of the difference, is no way inconsistent with the possessium of a right of resert to the the possession of a right of resort to the civil authorities against an ecclestical parson, who under clock of acting in his official enpacty commits a crime, or is guilty of an offence which is, in its own essential character, such as to cognizable by a civil court. If I am mustaken in supposing that the "extreme case," as your correspondent exclusive jurisdiction; or does it do so only put it, involves such a crime, that is a small on the part of the minority, and, if so, on matter. It is a principle I contend for. I said distinctly that the oriminal character of the action must be averred and proved. Is it needfull to add that such criminality must be averred, not against the court in which the offenders were actmg, but against the guilty individuals, whether one or more, or all of its members? Or is it needful to say that the oriminal parties in the lower court, any the Session, may be brought before the civil court without waiting for the decision of the higher church courts, and that even if they reverse the decision of the lower court, the crimmals are equally liable to punishment? So different are the things which he confounds. So much for my saying and unsaying the same thing; or rather so much for the confusion of thought that ascribes it to me. This confusion pervades your correspond out's reasoning upon the subject. All throughout he assures that the man's resort to the civil court is the same thing as the appeal of his case in the technical sense of the term. Had he attempted to prove that the competency of the latter follows by just and necessary consecuence from the competency of the former, his reasoning might have been to the point, however unsuccessful his attempt would have been. But he makes no such attempt. Having no thought of the difference between the two things, he sets himself to the easier task of proving what nobody

cause to the civil courts in any one instruce involves civil supromacy in the administration of the laws of the Kingdom of Christ.

out another important destinction, and extreme uses, the following mante was a sea in an illustration, showing that the pounds it adopted offer Wieses Linux ment by the civil power of an ecol stasticor | to be hes duty to accept two will from 3 distinction, or of the diastrition, and simply terates his ascription to me of acknow ledgments which I repulsate. On this account, I retrain from further decussion of the subject, until he argues the matter in the light of the distinctions I have pointed out. I now ask him to maintain his pesi-tion in view of these distinctions. We are now agreed in relegion to the independence of the Church. But he cannot, he says. Ultramontanist, prepared to assert and maintain that no resort to the civil power s competent in relation to any offence, whatever be its essential character, of an essentially wrong or criminal according to the law of the civil community (presumed to be righteous), without being amonable to to that law? And is he prepared to assert and maintain that the competency of such resort involves the competency of the removal by appeal of ecclesiastical causes to the civil court; or, otherwise expressed, that the trial of such an offender by the civil court is inconsistent with the church's supremncy in the administration of the laws of Christ's Kingdom, and an invesion of her independent jurisdiction, such jurisdiction being supposed to belong to her? If he is prepared for this, let him proceed with his argument. Let him grapple with the subject, instead of clinging to a misstatement of his opponent, and proving from it what needs no proof,—to say no thing of his needless explanations about Erastianism, and his incorrect statement of the claims of the civil authorities in times

In reference to the matter of property, I have certain questions to propose for the consideration of your correspondent and his friends, L. M. N., and X. Y. Z., with a viow to the removal of the confusion of mind they are in upon the subject. It is plain to me that none of them has any percontion of the line that marks off the juris diction of the church from that of the civil power. Without going into discussion in the meantime, let me only say in reference to "Presbyterian," that he indicates some-thing like total ignorance of the principle on which the disposal of church proporty rests, when he says it hangs on settling the question whether the decision of the Eccles-natical Court in the case supposed was a just one or not; and that his remarks on the peculiarities of Presbyterian organization have no bearing whatever on the question

at irsue. The questions I have to propose are the following: First. On the supposition that certain property is held on trust for the maintenance and promulgation of certain religious views, and that the church to which the property belongs, determines by a majority to change its principles, say from Orthodoxy to Socialism, or from Socialism to Orthodoxy, the minority protesting, a parating, and appealing to the civil authorities as to the future use of the property, or defending themselves against such appeal made by the majority, does the civil court, in forming its own independent judgment on the conditions of the trust, and Second. Narrowing the case by further supposing that the majority maintain that there is no change of principle as averred by the minority, does the civil court, in them in the meantime to pass over another question that may afterwards be consider ed, viz.: Does an application to Parliament in relation to property, by a majority or by a minority imply their recognition of the sup emacy of the civil power in relation to matters within the church's distinct and on the part of the minority, and, if so, on what ground does it do so on the part of the

While proposing the above questions to your correspondents, in discussing which it is their part to take the lead, as making a change which depends upon a settlement of them, and which it is their part to sus tain, let me say that I carnestly hope and pray that there may be no disruption; and that if there is, everything may be done that is necessary to prevent the scandal and other evils of litigation. I consider it little less than heartless in X. Y. Z. to seek to drag me into a discussion about what I would do in circumstances that I carnot think of without pain, and that I have no wish no speak of. I really do not know what I would do. There are elements in the determination of such questions as he puts, that he evidently has no idea of. And let me further say that it was not qui'e honourchle in "Presbyterian," while concealing his own name, to take advantage of his knowledge of mine, to introduce new matter, and in no good spirit, into a discussion which he originated, and in which he might have been answered by a Unionist prosonting substantially the same views as I lid in my first letter on church independence. Is it too much to ask him to make what amends he can, by reverting to the discussion of principles, and that over his proper signature?

I am, yours truly. JAMES MIDDIAMICS. Riora, Dec. 17, 1878.

Presbytery of Stratiord,

This Presbytery held its regular meeting

on Knox Church, Serviced, on The day, In my last latter on the subsect, I pointed Affect the true of south on a conto so, the following marks was a so and a person for an offence committed in his offence capacity does not involve interfer ference with the projecteron of the church ference with the projecteron of the church which he leaves your readors and myself to and, and the relative for the ference in takes no notice either the heaves your readors and myself to and, and the relative for the ference in the ference of the three connectures he takes no notice either of the three connectures he takes no notice either of the three connectures he takes no notice either three connectures. conjecture, he takes no notice or her of the hum is a booth to a head must be specient to cooper te. In our none cred and social relations we have been hed to admire his kindly conduces to obline, though at much trouble to him ent, and his trustwork thmess as a friend in time of need. Day ber of this Pressy say, he has taken an ective part in, and positly forwarded the business, by his subsector aptitude; and in doof the Church. But he cannot, he says, hold with me on that point, without hear bytery he was ever prompt and tautiful, an Ultramontanist, and that he is, there is the also was in do collate had on him forc, in the meantane. Is he then, as an Ultramontanist, prepared to assert and maintain that no resort to the civil nave. of our most useful members and one of our most successful prochess of the Word. We will follow him to his new sphere of ecclesiastical person acting in his official labour with no little interest, and our pray-capacity,—that his privilego is of such a constitut he may be long or abled to hold nature that he may "under cleak" of distributions by he long or abled to hold not true word or his, that charging what is official duty, do what is he may be wise in winning only and that he may be wise in winning outs and that when the Chief Shepherd shall appear he may receive the crown of life which faceth not away." The Presbytery promised to take into consideration the Assembly's reon Foreign Missions, when it was agreed that while the Presbytery gratefully recognize the interest Mr. Gordon better and the contraction of the presbytery agreements of the contraction of the co has taken in the missions of the church, they cannot approve of the overture. The Rev. Thos. Mc Pherson, of Stratsoid, was unanimously nominated as moderator of the next General Assumbly. The basis of

BIRTHS.

Union was adopted by a vote of a venteen to one. The next meeting of Preabytory

was appointed to be held in Knox charch, Stratford, on the first Tuesday of March

At Brighton, on Monday, the 15th inst... the wife of Mr. Peter Begg. Editor and Proprietor of the Master, of a daughter.

At Cobourg, on Sunday Inst. December 14th, the wife of Mr. John Joffrey, Hardware morchen, of a daughter.

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rruce of Wales life was in langer, Whithy was through with jurses for both the raw and manufactured article at any price, and sone speculators were severely outsin by his happy recovery.

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among United Prosb in the United States brethren. In the United Presber among United Problyteran congregate on in the United States by "The Plyme Branch Branc many cases refuse the most ordinary provisions for this life as an interference with God, in a faith without bommou cause."

The true motives of our actions, life the reed pipes of an organ, are usually conceal; but the piles and heliev present is

OUR GENERAL AGENT

The Roy. A. Milne, M.A., bus, we regret to say, been compelled to sever his connection with the PRESENTERIAN. The changeable and very often inclement weather which he had to encounter in prosecuting his labours, especially at this season of the year, was too much for a delicate constitution, and he could no longer continue the work. Mr. Milne will, for a time at least, fill the pulpit of the Pre-byterian Church at Hammand. St. Lawrence Co., State of New York. Ho has our best wishes for his comfert and usefulness.

OUR CANVASS.

The Rev. Mr. Milne, in resigning his position as General Agent for this Journal says: "My idea is that the circulation could a be greatly increased if the minister of the congregation would appoint a local "agent. In that way the country congre-"gations could be worked up, and that is "where your greatest increase must come "from. I find wherever a Minister has "spoken of the paper from the pulpit and "in his visiting that there we have a good "circulation. All it wants is pushing. Get "it introduced into the families of our . Church, and they won't go without it. "Often and often I have heard your sub-"scribers say "We would not be without "it.

In view of Mr. Milno's experience, would it not be well for our ministers to aid us in securing for the Property as more extonded circulation 'v apport 'ng a suitable person . .. hear is an ion to act as agent. dy convice with the best Some 'a results. In we real place clubs have been started; motor for a semisters have canvassed for 10 or (9) a lose here to seems a Communior Sorver, precion, and m 30me instances, Sabba. Schools have inoreased their Libraries by sending twenty, thirty, or forty names of new subscribers.

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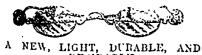
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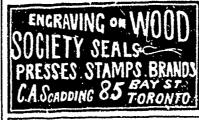
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HAMILTON-At Hamilton, in the Central Church on the 2nd Tuesday of January, at 11 a.m. ONTARIO-At Port Perry, on Tuesday, the 13th day of January, 1871, at 11 o'clock, a.m.

Tenewro.—In Knoz Church, Toronte, on the let Tuesday of Decomber, at it a.m., when Seedon Recerds will be called for.

General.—At Peterbore', on the third Tuesday of Jamiary, 1874, at 11 a.m.

GENLATI.-In Knex Church, Acton, on the 15th Jamuary, 1871, at 11 a.m.

PARIS.—The Presbytory of Paris will meet in Zion Church, Brantieri, on Tuesday, 3th December, attwo p.m.

Comound—At Peterboro, on the 3rd Tuesday of

Jundary nort at 11 a.m. CHATEAN,-In Adelaids Street Church, Chatham n Tuesday, 23rd Docember, at 11 a m.

Buson.-At Paisley, on the last Tuesday of Decambor, at 2 o'clock r.m.
Kinoston. - Adjourned meeting in Napance ar

and December, at F p.m. Next meeting in Belle ville, on second Tuesday of April, 1874, at 7 p.m. ADDRESSES OF TREASURERS OF

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