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TORONTO, CANADA, FRIDAY, APRIL 2, 1875.

(Whole No. 164

Contributors and Correspondents

ANOTHER LETTER FROM CHINA.

The following letter from Dr. Frascr, dated Amoy, January 28rd, 1875, and addressed to the Students' Missionary Society of Knox College, has been handed to us for publication, and we take great pleasure in placing it before our readers:

"You will almost have concluded before this reaches you that I have forgotten you all, and the promise I made you last spring of a letter each year from Formosa, by way of helping your news agent for Asia with his "monthly account of missionary operations" in the far East. I hoped when I made the promise, to be in my field of labour before the end of last year, and to have written you from there after I had fairly begun work. One thing and another has arisen to detain us, so that now I write before I am on the ground, lest my promise should be broken by my letter not reaching von before the close of the Session. My letter will not have the interest for you that t would have had, had it been written from Formosa. But that cannot be helped. "If yon cannot do the best thing, it is always best to do the next best."

"We are here on the mainland of China, inst across the channel from Formosa, within 150 miles of our destination, and ex pecting almost hourly to see the steamer in which we are to complete our voyage into port. Surely it is a time to make grateful seknowledgment of the goodness of God! I wish when this is read that you should all unite your thanksgivings with ours, that we have so nearly completed our journey in safety and comfort, and join us in our prayers that in future years of life and feel perfectly sure. labour we may experience as much of the loving kindness and favour of our heavenly Father as has crowned our lives thus far.

"I have only two or three things to write. As yet I have not begur work, and it will perhaps be better that I should defer writing of the work till I am engaged in it personally. But I caunot forbear saying that it does seem to me a most blessed thing to be a missionary. Picture to yourselves a vigorous and flourishing native church springing up all about you as the re-ult of your sowing the good seed of the everlasting Word. How much better that, than to contend all one's life for the ascendanoy of denominationalism. Don't misunderstand me. I am not one whit less Preabyterian than I have always been. I glory in the history of our Church. I believe her doctrine and polity to be more Scriptural than that of any other. But, alas, dear brethren, does it not seem a great pity-a crying shame-that in a village of two or three hundred people there should be four or five ministers of different Christian denominations engaged more in propagating sectarian differences than in striving to bring those that are afar off nigh by the blood of Jesus Christ, while there are whole towns and cities here, with thousands of perishing souls who have never heard the sweet sound of Jesus name. If we could but turn the strength, and means, and talent, that are now spent in denominational contentions, into the vast field of heathendom, which is now a howling wilderness and a barren desert—with the oxception of a few onces which have been made to bloom within the present century —it would soon blossom as a rose, and recice as a fertile field. My convictions on this point grow stronger the more I see of the utter desolation of this whole land, and the utter inadequacy of the force as yet in the field to overtake the work which hes to their hand. The harvest truly is plenteous -how plenteous none can know save those who have lifted up their eyes and seen. Multitudes throng the streets of China's cities, towns, villages, and country, and no man caroth for their souls. The labourers are few, too few; oh, how few, shamefully few! Again and again in the past few days have my eyes filled with tears as I have looked upon the crown of people groping in the dark, and growling in the mire of heathenism; and I have wished that you, brethren, could see them too, that many of you might be moved to give yourselves to the blessed work of lifting them up to sit together in heavenly places with Christ Jesus. Many of you will remember how strongly I used to plead in the Society for sending missionaries away out to the very front, and how I was accustomed to oppose our appointing one to a certain place simply because there were four or five families of Preebyterians, when that place was already occupied by any other evangelical denomi-nation. You may say that we must have a minister from each of the denominations in each place, or there will be several people entirely without Gospel privileges. Is it right to pander to and propagate these dissensions among those who should dwell together in fellowship and love? Here is question for discussion, for serious, prayerful consideration. Is it not time to take

up the subject, when in Scotland there are

fore than two hundred licensed Free

Church ministers out of employment?

Nothing to do! and the world lying waste, and Foreign Mission Committees, the our own, unable to secure as many missionaries as there are funds on hand

to send. If you will but think of the whole subject—of the condition of the heato send then, of the blessedness of the Christian life, of the will of Him whose we are, concerning those the are without His Gospel, of the joy of gathering full many a sheaf into the heavenly garner, and of the glorious re wards in store for those who turn many to righteousness. I am sure our hearts will be refreshed before long, and our hands strengthened by the arrival of some of you to help us in our work. Of this I am sure: We require at least one more labourer for Northern Formosa; and than I see no good reason why our Church should not send out another band of two or three to take possession of some other large and still ucce-

cupied field in this vast empire—of which there are still very, very many.

"Just one thing more. Don't hesitate to come on account of the length of the journey, or the dangers of the way, or the your work here. Don't resolve to stay at home with the idea that you will have an easy life, or that you will never meet with accidents, or that you will have no trials. Such delusions are quite common, but I am pursuaded better things of you, though I thus write. If you have a good constitu tion, if you are conscious of a strong desire in your heart to do good, and if the church at home wants a foreign missionary, come I used to say, I would not offer myself, but that if the church wished to send me, I would willingly go. Knowing what I now know, and having seen what I have seen, were I a student again, I would offer my self for the acceptance of the committee. Not that there is no hard work, nor difficulties, nor privations. No, for there are all of these, but I am sure there are many of you who are never happier than when hard at work, nor more in your glory than when contending manfully with difficulties, nor more content than when suffering just such privations as you meet with in your summer work for the society. I aiready find myself wondering and speculating as to which of you will be the next to come, for some of you will be here before long I

I hope my next years letter will be more interesting, for by that time, if spared, I will fairly have begun my work. You are often in my mind and as often in my prayers. I beseech God that He will bless you every one in your lives, and la-bors. Please send me your Annual Report that I may see how you prosper. I hope very earnestly that this may reach you before college breaks up."

The Reviewer Reviewed.

Editor British Ameri an Presbytebian

Sin,-Your article of two or three weeks ago upon Dr. Kennedy's "Hyper-evaugelism" I did not relish. As between Kennedy and Moody your sympathies seemed to be with the former. This I regret, and in this, I think, you differ from most of your readers. Dr. Kennedy's theology may be Westminster doctrine, as you say; and that as you hope, he "misrepresents," there can be no question. The forces which according to Dr. Kennedy swept all before them ten or twelve months ago should by this time have expended themselves. But instead of this they are increasing in impetousity, as the fact of the ten thousand assembling, night after night in the Victoria Hall, Liverpool, sufficiently proves. The causes of the movement Dr. Kennedy, evidently, misrepresents."

You say, you have heard of a reply to Hyper-evangelism. Since I read your article I have waited with anxiety to see a notice of that reply from yourself, or from some of your correspondents; none has yet appeared. You might have told by whom the reply was written, and what was the title. We, at least, who differ from Dr. Kennedy, would have liked you had. Five months ago, I have heard not of one but of many replies to the review in question. One of them is entitled, "The Old Gospel," not "another Gospel," but "The power of God unto salvation." The author is Horatius Bonar, D.D. Now put the the author and the the title together, and have we not and the the title together, and have we not a good guarantee, even in the absence of the work itself that Dr. Kennedy "mi3represents" when he calls his review "Hyper evangelism, another Gospel." You say "Dr Renuedy is an author of deserved reputation." Is Dr. Bonar less to? Is Dr. Bonar's theology not West winster doctrine? Does he usually make good his positions in the title of his books and the headings of his chapters? Let those who are acquaintwith his little volume on ' Trath and Error" answer the two questions. If Dr. Bonar proves the proposition enunciated in the title of his reply, then Dr. Kennedy "misrepresents," and then you will be glad.

WM. BENNETT. Springville, March 15th, 1875.

Keep in mind that though the library shelves may groan with books, whose name is legion, there are in each department on ly a few great books, in relation to which others are but auxiliary, or it may be sometimes parasitical, and like the my, doing harm rather than good to the pole round which they cling. . Stick, therefore to the great books, the original books, the fountain-hands of great ideas and noble passions, any you will learn joyfully to dispense with the volumes of accessory talk by which their virtue has been as frequently obscured as illuminating .- Prof. Blackie.

The Probationer's Scheme.

Editor BRITISH AMERICAN PRESETTEBIAN.

Sir,-It was gratifying to me to see a letter in your issue of the 12th inst., over the signature of " A Probationer, calling attention to the unsatisfactory working of the probationer's scheme, and suggesting improvements. That the present system of

distribution puts into the hands of some a very large amount of patronage cannot be questioned, and that such has been used in some cases very unfairly, I presume cannot bedenied. But I fear Presbytories are partly to blame in not giving a closer attention to their Home Mission work.

My chief object in writing, however, is to call attention to the amendment he suggests in No. 2. "Let the appointments be for six Sabbaths instead of one or two, as at present." Something like this is what I have earnestly advocated for years. Let us see what advantages would spring from it.

I. "One of the Twenty-six," very sensibly remarks that this would give congregations a reasonable opportunity to learn the suita-bleness of a probationer as a preacher or pactor, and in every relation. According to the present system, a probationer comes and preaches to a congregation, and disappears like a spectre from the pulpit. It is impossible for the congregation to know what sort of a person he is, beyond his pul pit ministrations. No congregation ought to call a minister on the ground of his pulpit ministrations alone. The very terms of the call which they sign, forbid it. And who will say that two Sabbaths are sufficient to judge even of pulpit abilities?

II. Complaint is made that stations are placed on the list of vacancies in winter for convenience, and put in charge of students in summer. I do not think that is exactly so. The fact is, cur vacancies at supplied irregularly. One Sabbath by Mr. A., Sabbaths vacant. Two Sabbaths by Mr. B., another Sabbath vacant. Perhaps a Mr. C. comes next, and a month's vacation. And so forth down to the end of a six month's chapter. They become so reduced and heartless, they must be put on the list of mission stations for a season. When a student has visited the families from house to house, and wakened up the dormant energies of the people, they may be restored again to the list of vacancies, and subjected to the treatment above described, which would soon destroy the best settled congregations in the church. The plan suggested by our friend would relieve the diffi-culty. A minister labouring among the flock for a month or six weeks, would be expected to visit them, and do the work of a pastor. This plan would also favour those who have most worth and wear about them; who are too often put at a disadvantage by such as resemble a dazzling meteor which blazes for a little, and then leaves darkness behind it. The settlement of a ministry and congregation after such opportunities of knowing one another, would likely be permanent.

III. Such a system would greatly remove the uncomfortable and unprofitable feeling in both the probationer and people, that he has come to exhibit himself as a caudidate for their sufferages. He should be required by the Presbytery to do the proper a pastor during his stay, viciting the k, and as many families as the proportic of time would admit, holding prayer meetings, Bible classes, etc. This would enable the congregation to judge of his probable use-

wasted labour and money in travelling.
V. It would lead to more speedy and harmonious settlements.

Now let us consider objections to it. 1. It is asked, what would become of other vacancies unprovided for, while a probationer is staying six weeks in one? answer if the next vacancy is six weeks without service, they would have their six sons escape condign punishment, and by weeks supply in turn. In the whole year flinging insult into the faces of the intellithey would have as much supply as they have now, and have it longer at a time, which I believe nine out of every ten would profer, besides the members of Presbytery ought to give a proportion of time to such fields.

2. It is objected that all the probationers would never get round all the vacancies at this rate. But is that necessary or even desirable? On the contrary, we think the number and rate of ringing changes are most injurious to all concerned. Scarcely have a people begun to draw towards a probationer, when another comes in his stead, and the congregation oscillate between one and another. The labourers would not go over so much ground, but they would gather a better harvest.

3. Probationers would not submit to it. Each wishes to be heard with a view to a settlement, and even now complain of wasting time where they do not expect a call. To this I would reply, first, it is the duty of the church to judge what is best for the cause and kingdom of Christ, not what would be to the likes or dislikes of any class. The probationers are perhaps not in the very best position to judge what is best even for their own interests. But secondly, the objection is a pure assumption. Witness "One of the Twenty-six to the contrary." Very likely the other twenty-five would endorse his testimony. That several of

them do I know. 4. The objection of probationers to stay long in any congregation, applies to such as are unrine to call, or have resolved to call. I quite agree with your correspondent that such congregations ought not to be on the list of vacancies at all. Whenever a con-gregation has asked for a moderation of a call, send them no more probationers till that call be disposed of. It is not well to send probationers in such cases; it may spoil what might otherwise be a granumous call. Let them be supplied otherwise.

I fear the present system will be liable to such abuses, as "One of Twenty cix" describes. It is not well to put temptations in the way of men. The controlization is such that there will surely be patronage, and improper tampering with the rights of probationers and congregations. I hope for a more excellent way after the union. Yours &c.,

J. STRAITH.

' New Brunswick School Law."

Editor BRITISH AMERICAN PRESETTERIAN

Sin-I observed in your last issue an article headed "The New Brunswick School Law," which I think contains questionable statements. You say: "We agree with Mr. McKenzie that the establishment of not need either age or experience in politics to know that the Church of Rome will never allow her children to be educated in the Protestant schools.

The common school system adopted in New Brunswick is not, correctly speaking, more Protestant than Catholic. It is un- , Education is under the control of the local denominational, intended for all classes and creeds, and although the clergy of the Church of Rome object to the common schools thus established, because the dogmas of the church are not tought in them, yet, the laity in general, neither object to them nor consider separate schools a ne-

For illustration, these common schools are generally well attended by Roman Catholic children, both in New Brunswick and Nova Scotia.

At the late election in New Brunswick for the Local House, the test at the polls being separate or common schools, members in support of the latter were returned with an overwhelming majority, and not a few even of these constituencies in which Roman Catholics were greatly in the majority, returned common school supporters in open defiance of the inces sant efforts and threats of the Romish

Further two of the separate schools established in this country have lately amalgamated with the common schools, contrary to the wishes of the priests and bishops. Are not the schools in the neighbouring states established on the same principle as those of New Brunswick, or Protestant, if you like to call them? Are they not well attended by the children of the church? Brother Jonathan glories in his free institutions of learning.

What has the Church of Rome with her religion and dogmas done to educate Italy, Spain, or Lower Canada? And in the face of these and other facts which might be adduced, you concur with the Premier in granting power to the Church of Rome to wrap other portions of our fair Dominion with her sable mantle of pious ignorance.

Again you state: "We know also that neither the constitution of the Dominion, the peace of our country, nor the safety of the British Empire would be considered, if they stood in the way of the Popish claim and alleged grievance. Each and all of them would be ruthlessly sacrificed in the interests of Papacy.'

If these statements are true, then we Frotestants are losing our peace and safety, by granting old mother church exteneive grants of the best lands in Manitoba, or by letting her rebellious and murderous gent and noble supporters of unsectarian education in New Brunswick, by our contemptible interference with their constitutional rights.

Mr. Editor, if you and Mr. McKenzie have extensive knowledge of politics, I think you lack in knowledge of the arrogant and ambitious spirit of the Church of Rome, when you think you can secure the peace and safety of the Dominion, and of the British Empire by granting her separate schools. No, she will never cease asking and threatening (as I have no doubt Bishop Sweeny, of New Branswick, has been doing in Ottawa when Costigan's re solution was on the tapis, until the Do-minion and the British Empire be dragged to the feet of his holiness the Pope !

Had the House of Commons adopted Mr Blake's motion, it would have met the whole case honorably, and it would not have merited the contempt of all intelligent Pro-testants in this and other lands for its truckling to Rome. Yours, &c.,
Kinloss, 28rd Mar., 1875. Education.

A VERY interesting and enjoyable social

was held on the 18th ult., in Zion Church, Brantford. The spacious school-room was filled to repletion with adherents and friends of the congregation. Much of the time was taken up with social intercourse, and a discussion of the good things which had been provided by the committee in charge, theutmost good feeling and unanimity appearing to prevail among these present. The chair was occupied by the pastor, the Rev. Wm. Cochrane. Short addresses were given by the chairman, Mr. Thos McLean, Mr. Hudson and others, and

a reading by Dr. Nichol.

Fresbyterians, Attention!

Editor Buidier Ambucan Parebyte Bien

Sin, -Will the Presbyterians of Ontario listen to a voice from beside the sea? I hope and believe they will. We have a common interest in our common country. and we must learn to fight shoulder to choulder. Down here we think we are not well treated by the Ontario members of Parliament, who vote for forcing separate schools upon us; for to force these institutions on New Brunswick, is to force them on Nova Scotia and Prince Edward Island as well. Parliament will not because it cannot force the abomination on us. We are so far able to guard our own rights.

But there is a measure that threatens you and us, which, in my opinion, should Separate Schools is a necessity. We do | be strenuously resisted. A new Province is to be formed upon the Saskatchewan, and separate schools are to be a part of the constitution of that Province, as established by the Dominion Parliament. Is this docent? Is it not a proce of disgraceful truckling to the Ultramontane element? degislatures. Why not leave it there? Why go to the pains of spreading a foul discase?

How Ontario Reformers, and especially Outario Presbyterians, can stand measures of this sort, passes my comprehension. Is the Dominion to be converted into a machine for spreading Sectarianism? If so, let us know it, and we will humbly bow to the yoke. If a "Reform 'House and a "Reform" Cabinet are to resort to means of this kind, what may we expect from those who do not claim the name of religion? Did Sir John McDonald and his colleagues in their palmiest days mitiate any measure more palpably intended to serve Rome, than the measure referred to? The Bri-TISE AMERICAN PRESECTERIAN WILL SUPPLY utter no uncertain sound. Yours faithfully,

Halifax, March 22nd, 1875.

"Conservative" and Mr. Inglis ?

ROBERT MURRAY.

Edilor British American Presetterian.

Sig.-Mr. Inglis' letter on the Hymn question has surprised me not a little. I see, by the Year Book, that this reverend gentleman was ordained in 1842-some thirty years ago-and if, during all that time he "never met a man, professing a true missionary spirit, among st those who slam the book on the desk when a paraphrase or hymn was given out in church to be sung," he has produced an argument of mostoverwhelming force against the psalms which the enemies of hymn, would do well to ponder and take heed to! In my simp.icity,-Mr Editor, I had always hitherto thought, that the very opposite was the case, and that it was during the reign of cold and dreary moderatism when paraphrases and hymns were introduced into the Church of Scotland; and, moreover, that it was at this ebb-tide of the church's history, when missions to the heathen were openly derided and proclaimed against by the mederate leaders. Indeed, I suppose Dr. Carlyle, Hamilton of Gladsmuir, or Hugh Blair, would have had no objections at all to have introduced, as Sunday readings from the pulpit, selections from Hume's History of England or from Homes Tragedy of Douglas. But I would not wish to be understood as trying to prove by this, that therefore att the admirers of hymns are anorthodox and anti-missionary. I suppose it will be readily admitted that the free church cling more tenaciously to the old psalms, and the old path, than any other Presby-terian body in Scotland, with the exception of the Cameronian, and yet, we are sure that Mr. Inglis would not dare to say that this dear old church of our fathers is antimissionary! Perhaps the minister of Ayr will reply, that he only refers to such as "slam the book on the desk." If this be what he means, then he need not have gone to such trouble and expense to proclaim it through the press, for no person on either side of the controversy would ever think of connecting the Spirit that would prempt an individual to "slam the book on the desk' when a hymn was given out to be sung," with the Missionary Spirit. I fear, by the tone and spirit of Mr. Inglis's letter, that he believes that all the oppose a of hymn and organ innovations are also opposed to missionary exertion and enterprise. I sincerely hope that I may be v.rong in this supposition, but I cannot see the aim and object of his letter at all, if this is not what he wishes to set forth. I am glad to see that Mr. Inglis is not a Tory. It is a remarkable fact, though, Mr. Editor, which has its significance, that the most radical church innovators come from the Tory ranks. Yours truly,

CONSERVATIVE.

The Thorah portion of the congregation in connection with the Canada Presbyterian Church, Beaverton, surprised their paster, Rev. John McNab, on Tuesday evening last, with an address expressing well wishes for himself and family, and a pures containing a handsome sum of money. The party numbered about thirty, and spent a very pleasant evening at the manue.

Contributors and Correspondents

CHRISTIAN BOLDNESS.

Christian courage or boldness is a noble quality. Man's noblest characteristic. It is not a mere presumptuous forwardness, or hypocritical estentation, or self-righteous parade; like the Pharisee in the temple, or love-greetings in the markets, chief seats in the synagogues, or for a pretence, making long prayers. Concerning all spurious boldness, there is pronounced the greater condomnation. Neither does it imply uncharitableness, consciousness, intolerance, or coorcion. To be truly bold an defending truth, and in denouncing error one need not be harsh and bitter against ! others. The highest courage is to be courageous in affection.

This true quality consists in an intelligent conviction of the truth of God's Word, and once being fully persuaded in our own minds, and cordially embracing its holy principles, then there is to be a frank, fearless, and faithful declaration of this truth in profession, and in practice, and in speech. and in life. The doctrines, principle, and precepts of Divine truth are to be weven into the texture of every relationship, business, condition and circumstance of life. This truth is to shine in the golden embroidery in every feature of character and in every form of action; wherever and among whosoever we are. The darker the surrondings, let it shine the brighter, instond of concealing it. The louder the din of wickedness, let its tones be the more certain. And the more corrupt and ungodly society, the more let it be extended in purity and piety of wealth and conversation. This is genuine Christian boldness.

It is to defend the truth of the right in the face of all opposing enemies; and to denounce the error and the wreng whenever manifest. Such courage will always be characterized by deep, self-humility, and strong faith in God, in its spirit and in its exercise, as has been beautifully and strikingly exemplified in the case of Stephen the proto-martyr. He was a man or deep humility, of strong faith, and of great Christian boldness. Men may possess many noble qualities, but this is the noblest; for while it detracts from one, it consecrates, hallows and crowns all.

Christian boldness is needed.

There is great need at the present time for its open and universal mantfestation by and among Christians. We live in an age of self-assertion. All things are pressing to the front and claiming to be proved or tested; if thereby, they may share in the favours and popular rowards of the world. The most trifling hobby is pushed at railway speed into notice, and men are prone to lose sight of higher interests. Truth, matter. From the very dawn of thought with all its claims, must not be taggard. Believers must hold it forth. It is vital. It is the sword of life. Error is fatal, and the issues at stake are eternal. There may be many good and true things among men, but this is prominent in importance. The magician's serpents may be real serpents; that is not the question. Moses's serpent must assent its superiority of divine prerogative by swallowing up the others. And so this divine truth, in the lives of becomes as the only way of salvation. It is born imperial and must rule. We are in

The prominence given to the acquisition of material wealth, the attention given to mere mental studies and secular culture; and the eagerness to be surrounded with all modern improvements, these all indicate to the observant eye the necessity of Christian boldness. These may be all very good in themselves, but Children men and women must just give greater promin-ence, in word and deed to the mandate, "Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you. This must be first and chiefest, and all else must be subordinate.

There is a prevailing indifference, and a disregard to the sacred and divine aspect of things, which call for the exhibition of Christian boldness in the disciples of Christ. The question in many quarters now-a-days is not, "Has God enjoined?" or "Is it obligatory?" But what will be most entertaining, interesting, convenient, on-joyable? In such an atmosphere we must re-assert that God has spoken this word, not man; that God has appointed it to be read, and that He be worshipped accordingly to its teaching; that God has insti-between matter, even organized, and mind, tuted the Sabbath, and it must be kept. They can, indeed, use indefinite terms, and

Moreover, believers are actors on the public stage of reciety. The world will read the actors, when they will not study the play or drama Hence the necessity of setting forth in all its force and beauty and purity, the blessed gospel honour of our Divine Muster, the perish-

open and approved manifestation of true Christian boldmass. He alone has the right to rule. All other powers which op-pose are usurpers, and all who seek to deprerogative of the king of kings and Lord of Lords Now is the time too. The enemy is in the field and is boastful. The more need have we to be bold. "Watch ye, stand fast in the faith, quit you like men, be strong.

SEMAJ.

ADVANCEMENT OF SCIENCE. One does not know which most to ad,

mire, Professor Tyndall's candour or his

boldness. Nobody who reads this remark-

abio address can doubt that the learned an-

thor thinks he is right, and every truth-

loving reader will sympathize with his choice, "if it is forced upon him," of "com-

motion before stagnation, the leap of the

torrent before the stillness of the swamp.'

Professor Tyndall furnishes in his own pro-

ductions, perhaps, a more convincing argu-

ment than any he cites in his eloquent de-

fence of the literary acquirements of stu-

dents of science. He has not his superior among the ablest writers of the day "in clearness and vigor of literary style." It is limpid as a running brook, clear as the crystals among which his investigations have largely lain. He attempted a difficult task when at Bolfast he sought to place before his hearers an impartial survey of the past history and present condition of knowledge. On the whole, it ought to be acknowledged that he has acquitted himself of that task ably and impartially, He exhibits a very extensive, if not always a profound acquaintance with the literature of the subjects at which he glances. His point of observation is evidently a lofty one, and he looks down with a clear and dispassionate eye upon the several questions that he passes under review. At the same time, most thinkers will take issue with him as to the sources where the latest, the ripest and most remable results in philosophy and the-ology are to be found. With regard to the former, he is prepared to accept of the Mills, father and son, and especially Herbort Sponcer, as its high pricets. And as to the ology he seems not to desire to repair to the fountain head, the Scriptures, but accepts the positions taken by ill-informed ecclesiastics of 800 years ago, rather than the results of modern Exegetics. It was not to be expected that he should be famihar with more than what is generally accepted in any department of truth; whoreas general acceptance never covers even the well ascertained facts in any domaia of research. It may be regarded as a good test of truth so far as it goes, but it never goes far enough. As to Philosophy, it is obvious to every discerning reader that Tynda I assumes too much when he takes for granted that the facts of consciousness are all reducible to the principles which determine to the present day, it has been held by are two classes of facts lying within the scope of man's apprehension. There is a realm of "Metaphysics as well as of "Physics, the former dealing with all those phenomena with which reason and reflection make as acquainted; the latter with the material phenomena of which the senses give us cognizance. Mathematical or mechanical laws are applicable only to the latter; while the former have rules of their own. It is a fact that I think, I feel, I believe, I wish, as cortain as that I am lievers, must assert itself whenever it protogen developed, that I was born, or that chemical substances are arranged in crystais. So that, after all, he seems to born imperial and must rule. We are in lav himself open to the charge which he possession of the light that is to illuminate makes against Goethe and other inquirers no darkness of this world-of the truth in departments of thought different from that is to confound the error—of the love that is to overcome the hatted; of the life thor of Faust that "he could not formulate that is to save the dying word; and shall distinct mechanical conceptions; he could we lack boldness to press to the very front, not see the force of mechanical reasoning; and claim the right which good men have and in regions where such reasoning reigns and claim the right which good men have over bad men? The right which truth has ever error! Error has no legitimate claim to propagation, truth has a universal claim. Wrong has no rights but to be condemned and punished. Right has the inghest sanctions to assert itself.

The prominence given to the acquisition are to be exactly and the prominence given to the acquisition are to be exactly the attention area to be exactly as finable to say, have given such an unconstant meanth the attention area to capation of estimating facts that are not determonable by mechanical laws. Although manefe thy a man of very great crudition, he is after all only a specialist. He does, indeed, bestow a passing glance upon the emotional element in man's constitution, but as such a way as shows that he attaches comparatively little importance to it. But the emotional nature, comprehending what is known as the conscience as well as the feelings, and which may be summed up in the term religiousness, is the main element in our manhood. You might as well leave the sun out of the account, in describing the solar system, as attempt to explain the phonomena of humanity, without reference to what is known as the spiritual nature in man. Parwin, Haxley, and Herbert Spencer, with all their faugiful generalizations have not succeeded in offering anything like an intelligible or satisfactory theory of even animation, much less do any new facts, proved or alleged, brought to light by them, go the shortest way to bridge over holy, that God has appointed sacred or assume that by employing these they sacred dinances, and these must be reverenced the question beyond dispute. "Nascent dinances, and these must be reverenced the question beyond dispute. "Nascent dinances, and these must be reverenced to question beyond dispute. "Nascent dinances, and these must be reverenced to question allower," are the first vaguely sensitive al. over," are the phrases by the use of which they would explain the phenomenon of life; while they speak of "the interaction of organism and environment through countless ages past as sufficient to account for the "totality" of manhood, mind being "a result of the lay between organism and environment ing condition of men; the establishment through cosmic range of time, whatever gladly help him if I could; but there are at those audacition of our Lord's kingdom in that means. And as regards Theology, he symptoms of his complaint that make me and inturn unto the world, all imperatively demand the assumes that it is hostile to science. But extremely doubtful of being able to relieve. Thomas Browns.

he is careful never to appeal to its authoritative documents to prove this. He wants it judged by the ecclesiasticism of the Middle Ages; but I repudiate that authority as pose are neuropere, and all who seek to another throng desus are traiters. Shall we lie quiet sincerely as Tyndall repudiates the authorithrong desus are traiters. Shall we lie quiet sincerely as Tyndall repudiates the authorithrong desus are traiters. Shall we lie quiet sincerely as Tyndall repudiates the authorithrong of science, who makes the same time I do not a traiter and courageous is royal, of fancy. At at the same time I do not the does instice to the productions of think he does justice to the productions of the schoolmen, when he speaks of their "philosophy and its verbai waster, which led to no issue, but left the intellect in over-lasting here." Perhaps they were guilty of "wordweariness;" but a believer in the theory of evolution ought to be the last to find fault with any period in the history of the human race required to bring it to its present state of perfection. Even a learned professor at Oxford in this year of grace 1875 daily makes use of the scholastic metaphysics, when he speaks of subjects and objects, of generals and particulars, of abstract and concrete, of genus and species. It is fashionable to decry Aristotle and the schoolmen; but those who affect to despise them owe more to them than they admit. Human thought, with its subtle processes had sooner or later to pass through a proba tion of acute criticism, before it could become a perfectly reliable instrument in the pursu t of truth; and we may safely say that there could not be a John Tyndall, such as we have to-day, if there had not been a Duns Scotus or Thomas Aquinas in a former age. Besides, it is not fair to charge even the

Church of Rome with the persecution of Brune, or Gassendi, or Copernicus, or Calileo. It was the scientific men of the age that persecuted them—at least it was in their quality of men of science rather than that of teachers of Christianity, that ecclesiastics denounced these advanced thinkers. some of whom were themselves ecclesias ties. In all matters of scionce the Church then as now was advised by scientific mon, and if it propounded erroncous views on such subjects, it was because the great body of the professed teachers of science were wrong. Professor Tyndall asknowledges that "the world" any more than the Church of that period" was not prepared to hear of the dectrine of atoms with telerance." But even though the Church of the Middle Ages had arrayed itself against the science of the period, I should not con-code to any man that Christianity in its relations to science ought to be judged by the attitude then assumed by ecclesiastics. Jesus and His Apostles are the authorized expounders of our religion; and I challenge my man to point to a single utterance of theirs that can be rightly interpreted as hostile to free thought or science. On the contrary, I claim that the Lord Jesus was the greatest exterminator of superstition and mere traditional authority that the world has over seen, and he was worthly followed by the Apostle Paul, the apostle of the truth and the champion of liberty; and that Professor Tyndall is now in possession of the advantages which he enjoys, in virtue of the emancipation of the human intellect achieved by the triumph of the true principles of Christianity, as they were anew brought to light at the Reformation. Montreal, Jan. 21, 1875.

(To be continued.)

Psalms vs. Hymns.

Editor British American Presutterian.

Str,-"Advance" seems to think that I purposely avoided the twenty-sixth verse (not twenty-fourth) of the eighteenth Psalm. I intended to place the metrical and prose versions of all the passages to which he referred side by side; but I found on copying three of them that my paper would be too lengthy if I gave the whole. I therefore stopped where I did, without once thinking of the verse in question. I thank "Advance" for calling my attention to it. The intelligent reader can see, on examining the twenty-fifth and twenty-sixth verses, in connection with each other—for both make but one sentence—that the metrical version expresses the idea of Divine recomponse with peculiar vigour. It is a spirited and accurate rendering of the original; and if we mat with it in one of our great English poets we would greatly admire it. Surely "Advance" does not understand it, for I scarcely think he would purposely garble the passage by quoting a part of it, and thus obscuring the sense, when taken out of its connection with the proceeding part. There are two words in this veise, and I believe that they are used nowhere olse in the I salms—perhaps not anywhere in the linglish bible. I refer to "tryth st and "wight. Both of them are very expressive words; and though "tryth st, like all similar parts of a verb used with an elision of the vowel in the last syllable, makes a somewhat rough ending of the line, yet that is preferable to a smoother form secured at the expense of the sense.

I fancy that your correspondent objects particularly to the word "tryth'st," because it is somewhat antiquated; but surely he must not think that its rare use in modern composition renders it unpostical. If he has the faculty of appreciating poetry, he will notice that this old-fashioned word is used to real advantage in the following

"The lasses fort an' cleanly neat Mair braw than whon they're fine, Their faces blythe, fu' sweetly trythe, Hearts leal, an' warm, an' king "

"Advance ' is altogether mistaken if he supposes that the Scottish versum of the Psalms was "composed or collated by Messrs. Sternhold and Hopkins," for it was made by John Bousso.

Another correspondent, with apparent carnestness, asks "our sticklers for the exclusive use of the Psalms" to help him " out of the difficulty " of finding a Psalm suitable to be sung in connection with baptism when he has "the privilege of administering' that ordinance. He also says that he experiences the same difficulty with reference to the Lord's Supper, and likewise degiros a similar assistance with reference to it. The state of your cerrespondent appears to be very distressing, and I would gladly help him if I could; but there are symptoms of his complaint that make me him. With regard to baptism, there are many people who feel satisfied with such Psalms as refer to the Covenant of Grace, of which it is a seal, either as made with Abraham, or with David as the type of Christ. In connection with the Lord's Supper, bosides the two grand thanksgiving Psalms, citi, and oxvi. (some call the Supper the Thanksgiving), there are other Psalms, such as the xxii. xl., that describe the sufferines of Christ nearly as much in detail as Matthew, Mark, Luke and John do; and though they were composed hundreds of years before He came in the flesh, they describe His sufferings and death, tegether with the redemption that He wrought as if they had all taken place already. To the Church they now speak of accomplished facts as clearly as any modern Hymus

can do.

If "Aleph" wishes to sing hymns on these or other occasions, why not do it? for I do not think that "our sticklers for the exclusive use of the Psalms" will trouble him much for it. At all ovents I do not believe that there is any law in the Canada Presbyterian Church to punish or prevent Why then trouble the Church with a matter wherein men have all reasonable liberty already? Is it wise to attempt to commit the whole Church to a course to which some of its members and officebearers have decided objections and conscientions scruples? I wish those rostless spirits who are so fend of tampering with her forms of worship would keep quiet, and permit her to prosecute her great work in peace. I remain, yours truly,

Psalms vs. Hymns.

Editor British American Presbyterian

DEAR SIR. - The Rev. Wm. Inglis in his contribution to the discussion of the above subject, has not improved its tone by shifting the question of "orthodoxy," from the mode of worship to the worshipper. Were we to judge of the orthodoxy of our sanctuary services, prayer and preaching included, by the individual acts or even by the habitual walk of those who profess faith in Carist, the controversy would take a far wider range, and even the Word of God itself be called in question, as an infallible rule of faith and manners. Very likely the individual who would emphasize his disapproval of hymns in the graceless manner described, might, all this 99 considered, be safely set down as posse sing very little of a gracious or true missionary spirit but is this a legitimate result of the man's praising God, exclusively in the words David's Psalms, as the general drift of the charge would seem to imply? Or, to place the matter in its proper position in this discussion, I put the query thus: Is the spirit of the Psalms of David as now used in the service of praise, unfavourable to the cultivation of a true missionary spirit? Let your readers please turn with me to Psalm lx, v. 9 and 10. which read as follows:-

O, God, thou to to thine horitige Did'st send a plenteous rain Whereby thou, when it weary was, Did'st it refresh again.

Thy congregation the did make Their habitation there; Of thine own goodness for the poor, O God, thou did st prepare.

Here we see the Lord preparing his people for missionary work, by first filling their souls with his own gracious fulness, in order that, having freely received, they might freely give : see verses zi.,-

The Lord himself did give the word, The word abroad did spread; Great was the company of them The same who published.

Or what do your readers think of the 18th and 19th verses, of the same Psalm, as a basis for missionary work?

Thou hast O'Lord most glorious, Assouded up on high; And in triumph victorious led Captive captivity

Thou hast received gifts for mon For such as did rebel, Yea even for thom that God the Lord In midst of them might awois.

Bless'd be the Lord, who is to us Of our salvation God, Of our salvation God, Who daily with his benefits Usplenteously doth load.

(These last quoted verses, I would commend to the prayerful consideration of your other correspondent "Aloph," who complains of his inability to find in the Psalms, any expression of praise for a risen Saviour It is hoped he will find gospet here, as also direct terms in which to praise God for it.)
To return from this digression, however, to the subject under consideration. I would ask,-can we in the whole range of modern hymnology, find anything better fitted to onkindle and keep alive a true missionary spirit among God's people or prove more sustaining to the spirit of the missionary himself, pursuing his arduous work, than the laxi. Psalm? Far more to the point, and more seemly in the mouth of a Christia, than the divelling nonsense embodied in many of our modern hymns of praise are the words of the majestic dexology with which that psalm concludes,-

His name for over shall endure, Last like the sun it shall; Men shall be bloss'd in Him, and bloss'd All nations shall Him call.

Now blossed ' the Lord our God, The God of Isreel. For he diene delli wondrous works, In glory that excel

And blessed be his glorious name To all Eternity. The whole earth let his glory fill, Amen, so let it be.

While I certainly agree with Mr. Inglis in the belief that good old paths are not built on another man's foundation, he will at least admit with myself that they lie somewhere in the neighborhood of where good old men have trod.

I am, Sir, yours truly, AN ELDER.

Were the happiness of the next world as closely apprehended as the felicities of this, it were a martyrdom to live; and unto such as consider none hereafter, it must be more than double to die, which makes us amazed at those audacities that durst be nothing and raturn unto their chaos again.—Sir

Paalma va. Hymns.

DEAR Sin .- Your correspondent "Aloph"

Editor British American Presertentan

is no doubt correct, when he says the Psalms do not furnish suitable songs of praise for many subjects under the New Testament dispensation. But it is equally true, as was hinted at by a previous correspondent, D, that some of the hyrons now in ese, contain very 'queer,' not to say untme expressions. Indeed he might have put in much stronger terms, as they not only contain occasional departures from truth and sense, but have absolutely revolution. ized some views of religious truth. Take for example the Heavenly state. The uniform teaching of the pealms is that it consists in loving God, and keeping his commandments. The very first begins, "Blessed is the man that walketh not in the counsel of the ungodly. But his delight is in the law of the Lord" 24th. "Who shall ascend into the full of the Lord? He that hath clean hands and pure heart." The 119th is a magnificent acrostic, setting forth in a great variety of ways, the blessedness of observing the divine statutes, and of purity of heart and life. Indeed it pervades the whole of them. The New Testament teaches the same thing. Our Lord's first public announcement was "the kingdom of of Heaven is at hand." When he sent out the twelve disciples, this was their commission, "as ye go preach, saying, the kingdom of Heaver is at hand." And when he was demanded of Pharisces when it should come, he answered them: "The kingdom of God cometic not with observation: Neithro shall they say Lo here, or Lo there i for behold the kingdom of God is within you." But what is the teaching of the hymnbooks on this subject? They ignore itsvery existence in this state of being, and assign to it a place so remote both in timeand space, as to remove it entirely out of the category of Christian experiences. Itstime is after death.

"Death is the messenger. That calls the soul to Heaven." Boyond the dark and narrow tomb Appears the dawn of heaven." Death like a narrow sea divides.
That Heavenly land from ours." Death shall land our weary souls, Safe on the Heavenly shere

Its location, is away among the stars in regions unknown."

"Wher I can read my title clear, To mansions in the skies." "O let my thoughts and wishes fig.
To those bright worlds beyond the sky." Thore is a place of sacred rest, Far far, beyond the skies.

Even in that universally popular hyper "Nearer my God to thee," the redcemed spirit is represented as "flying upwards cleaving the sky on joyful wing, till sun moon and stars are left behind in order to got, 'Nearer to God:' While the teaching of scripture is, that God comes to us, anddwells with us and in us. The very childron in the Sanday schools are taught to sing of a "Father, (not here but) in the promised land" and this is " a happy land far, far away," on reaching which they are to become, "Angels and with the angels stand." The whole thing a visionary sentimental groping in the dark, instead of a distinct conception of the apostles' assurance that "the kingdom of Heaven is rightcousness and peace and joy in the Holy Ghost.'

Other doctrines have shared a similar fato, at the hands of these uninspired psalmists, so that before adopting an authorized hymn book for the use of the churches, it would be well to appoint an officient committee of ministers and laymen to make the selection, and see that it is freed as much as possible from all " queer' and untrathful expressions, and from all auscriptural doctrines. Yours Truly,

Desponding Christians

Desponding Christians do not make successful workers or valiant soldiers. "Feebio-hearts," and "roady-to-halts," and "little-fatths," win no battles and wear no crowns. They are so occupied with themselves, with their own experiences, their own evidences, their changing moods, and feelings, that they have no time for manly, noble service. They are so busy in trying to perform "acts of fath, and having performed them, they are so intent on analyzing them in order to accortain whether they be all of the exact quality or quantity which will recommend them to God, that they have no space for "joy in believing," and no room for the free, large-hearted labour, which such joy cannot fail to lead to. Tossel up and down on the waves of unbolief, like Paul's slip in Adria, they are in fear of perpetual slipwreck, and have no heart to work. Slutting their eyes against the light thay group their way progratinly. the light, they grope their way uncertainly, and cannot run the race. Afraid to believe, but not afraid to doubt; afraid to trust, but not afraid to distrust; doubting themselves. and making that a reason for doubting God; putting away peace, but giving full scope to gloom; refusion light, but letting darkness roign within them; they are not in condition to do hard work, may, to do any work. Strength comes from joy, and of that joy they have none. They refuse both food and medicine, and they become leadand sickly. They are fitter for the hospital than the battle field. They seem, too, toget more and more emaciated, though the food provided is abundant. Lubouring under what physicians call atrophy, the more they ent the loss the loss they seem to be fed .- HORATIUS BONAR.

The highest philological attainments sometimes fail to discover the intimato senso of Scripture, which, neverthless, is at once obvious to a spiritual instinct. The Christian finds the living interpretation of Scriptural language in his own experience. —Liddon,

Subbath School Teacher.

LESSON XIV. April 4. | ISBAEL'S PROMISE. | Josh XXIV

COMMIT TO MEMORY, VS. 14, 15. PARALLEL PASSAGES, 1 John v. 21; 1 Cor.

SORIPTURE READINGS .-- On the kind of worship God requires, John w. 24; on the need of decision, Rev. m. 15, 16; on the choice freely made, Ps. ex., 3; and Deut. (N. 14.) xxx. 15; on the decision by Joshua (v. 15), see Gen. xviii. 19, and illustrations of it in Acts x. 2, and xvi. 82, 88; on the popular resolve, see v. 22, and illustration, Acts xiz. 19; on its motive, (v. 17.) see Ex. xx. 2; on the impossibility of serving Jehovah and "other gods," see the Second Commandment, on the ready assurance given, see Gal. 1v. 15.

GOLDEN TEXT .- The Lord our God will we serve, and His voice will we obey .-Joshua xxiv. 24.

CENTRAL TRUTH .- The Lord has a right to our service.

In the review that concluded the last quarter's lessons, we saw the details of the Christ, that all Christians ought to cherish. ground on which the Lord of Joshua claims service at the hands of the people, whom he had adopted, educated, protected and endowed. Our lesson requires us to e amine Joshua's appeal, and the people's

1. Joshua's Appeal. "Therefore," shows a conclusion from the foregoing argument, "fear," not with the "fear that linth tor-ment" (1 John iv. 18,) but the fear of chil-dren, for the word stands often for true personal religion (Ps. ii. 11; see also, Prov. i.

And serve Him. "Ah!" an Israelite might say, "I do no harm, and I do not worship idols ; in fact, I believe in Jehovah, and have very good thoughts of Him." But that is not all. God wants "service," just as now Ho required His people to attend divine service." (Heb. x. 25.) The words refer to worship, as one may see by a very clear text, illustrating this in Rom. i. 25.
We are, as the Jows were, to "glorify God as God." (Rom. i. 21:) "I do not go to church, but I am as good as those who do."
You are not serving Him in the sense of this text. "But I think of Him at home, or in my Sunday walks." That may be, but He requires you to "serve" Him.

And the service is to be, relatively, worthy of Him, in sincerity. Feighed service is an insult, as if Ho did not know your heart. Light-minded service mocks Him, as if He were like ourselves and not finding worth. of infinite majesty. Occasional service wrongs Him, as if recognition of Him now and then were all He deserved. Service, such as we like on mere grounds of taste, lacks this element, as if the main thing were to please us, and not to honour God. Tried by this test how much worship in form is self-pleasing in fact!

Sincere worship is meek, lowly, unselfish, with all the heart, reverent and devout, and we do not when rendering it, think of enjoying ourselves, or being gratified, or pleased, but of God receiving from us His due. In ot so-called worship, far too much is made of man, and God is not in all "our thoughts," only a small part of

The worship must be "in truth," according to God's nature. All idolatry belies God. See again Rom. i. 25. Many gods a lie against His unity; made gods against His eternity; golden, &c., gods against His spirituality; fickle gods against His un-changeableness; passionate gods (like Vir-gil's) against His holiness; helpless gods (like Baal, 1 Kings xviii. 27,) against His power; pictures of Him, as a great, good natured, magnified man, against His divinity (see Ps. i. 21); and so throughout.
See en the true worship, 1 Cor. v. 8.

"What is the use of teaching and arguing about God's qualities?" One may say, yes,

thas its use. Our worship if it is to be true, is according to His qualities, as He has shown them. Hence He is at pains to reveal them (see the one-talent servant's speech, Matt. xxv. 24, 25,) in the word, in His Sen, in His works. (Ps. xivi. 10).

This true and singers worship involved

This true and sincere worship involved putting away from land, home, heart, the gods served on the other side of the flood (see review, and Lev. xvii. 7, also v. 2 of this chapter, and Gen. xxxi. 84.) As the Fourth Commandmen, shows, the two kinds ould not co-oxist. (See I b xviii. 21.) And just so there are attachments to mammon, to drink, to pleasure, which God holds to be incompatible with fearing and serving Him.
This service is to be free by our choice

(v. 15), and decision is required. So with us. "God is in Christ." We must be for Christ, or against Him (Matt. xii. 30). Let teachers and pupils lay this to heart, and when new pursuits or pleusures invito us, let us apply the test—"is this for or against Christ?" An honest use of this test w" settle many disputes.

Joshua has made up his mind; for his house also; for parents and their families go together in this while they continue "a house." There are times, as at baptism, the supper, season of public covenanting, where it is not display, but dury to set out our private convictions and purposes, and when our religion is to be held up before our fellow-men, however it may be desired by those who would excuse their want of it

II. The people's response (v. 16). The appendicals. The people say "God forbid," etc., and give very good reasons in vs. 16, 17, already dwell upon, such as God's leading, defending, and bestowing the land, and notwithstanding that Joshua reminds them of the gravity of their undertaking (v. 19), they persist, and the covenant is solemnly and formally ratified (vs. 21-25.)

Not otherwise do we, as Christians, serve God. We know Bun in His Word, in His Son, in the atenement. (See John xvii. 8, 6, 8, 25; and 2 Cor. v. 18-21) We believe in Him through Christ. We receive His gift, "eternal life" (Rom. vi. 28.) We love Him as we know Him, and we keep His commandments because we love Him (1 John ii. 12-14.) In this there is nothing servile or sordid. Gratitude is generous, elerating and purifying (2 Cor. v. 14; and John iii, 8.)

How shall we fear and serve Him? In true and sincore worship, in closet, the family, the prayer-meeting, the church, and let us worship in "houses."

The family bond is a blessed one-wor ship together makes it strong and hely.

(b) In fearless opposition to all that is against Him-gains, pleasures, pursuits, methods of living (see Christ cleansing the temple, Matt. xxi. 12.)

(c) In honest assertion of His rights over the 'abbath, over the young, over the people, over the laws, over our wealth.

(d) In constant, humble, hely effort to

Before passing from this lesson, there is one point to which the attention of the rugils should be turned, because it concerns us all. God hates idolatry, and it ruins men. What He hates, we should hate. What ruiss men, we should put away. But what will banish it? The light of the Gos-Now foreign missionaries are engaged in this very thing. We are to give them our love, esteem, prayers, and money. No thoroughly earnest church is now without such a mission, and the young should feel a deep and lively interest in the overthrow of the idols; for missionary zeal is a part of that love and attachment to God in

SUGGESTIVE TOPICS.

Who speaks-to whom-on what occacion-the drift of his address-the fear urged—sense of the word—how is Gud served the New Testament command-how evaded-the reply-the kind of servicemeaning of sincere—the evil in feigned service—how it insults God—marks of sincere worship—why "in truth"—God's nature —what—how belied by heathenism—as to unity, nature, and character—the value of knowing God—what such worship involves —why warn Israel—meaning of "beyond the flood"—illustrations of idolatry there -the need of the Fourth Commandmentthe freedom of service—the peoples reply —the lessons to us—the war with idels now—who wage it—at whose cost—our

LESSON XV. •

April 11. THE PROMISE BROKEN. Judgos, ii

COMMIT TO MEMORY, vs. 11, 12.

PARALLEL PASSAGES .- 1 Kings xi. 6; Neh. ix. 28.

SCRIPTURE READINGS .- Did evil (v. 11). see uses of this phrase, Judges iii. 7; iv. 1, and compare 1 Kings xv. 5; "provoked the Lord" (v. 12), see Deut. xxxi. _6, 17; concerning "Baal" (v. 13), see Numb. xxii. 41; and "Ashtaroth," 1 Sam. vii. 3; as to "spoilers" (v. 14), see 2 Kings xvii. 20; with v. 15 company Lock is 9 and 20; with v. 15, compare Josh. i. 9; and upon "the Lord has sworn," see Lev. xxvi.

Golden Text.—They soon forgot his works, they waited not for his counsel.—Pealm. evi. 13.

CENTRAL TRULH .- Men rob God.

We now enter on a new section of the history of Israel. The word "judge" first occurs in our lesson (v. 16); from this new and especial class of officers, the book takes its name . Ashtaroth is here first mentioned (v. 18), as an object of worship. If it over appeared to us that the Lord was needlessstrict with the people, needlessly precise in his warnings and precautions, if we ever thought the Bible severe in its judgments, of the deceit and fickloness of the human heart, this lesson should correct us.

It is not a description of one particuliar falling away, but a general introduction to a sad round of sins, judgments, sorrows and deliverances. The evil communications corrupt; the corruption provokes anger; the anger brings misory; the misory, a cry for mercy; and the morey sends a deliver-

(a) How long did Israel continue loyal? Verse 7 answers, Joshua survived in Canaan probably about thirty years. The elders, younger than he, who were with him in the and likeminded, would survive twenty or thirty years more, so that fifty or sixty years after Canaan was owned, the apost-acy began. A new race prose that knew not God (v. 10). How important it is to to guide the generations coming forward ! See Psalm Ixxviii. 5-7.

No wonder good man agonize over the young, toil for Sunday-schools, plead for family instruction and are jealous over all books, schools and toachers that imore the Lord, and all pursuits that disincline to his

(b) How did the apostnoy begin? By positive disobedience as to the inhabitants of the land. Contrary to God's command, they not only telerated but made leagues with them (v. 2); a step so grave that the angel of the Lord rebuked them at Boehum, and a temporary repentance was the result (v. 4). But only temporary! The people of the land had their local, ancient gods. The sentiment of the whole surrounding region was with them. Usages, customs, indulgences, society, traditions amuse-ments, festivities, all were in the direction of the old worship. It imposed no restraint on human lusts and passions. On the contrary, it provided for them. The young Israelites, as they grew up, thought their fathers, the olders, too strict. "Times had changed. They were not narrow or bigotc.i. They were liberal. There were a great deal of good in all religious. They rather liked Baal-worship; it expressed some fine dens." So they mingled with its adherents: they joined them; they forsook God.

(c) What new Gods did the Israelites serve? (v. 11). The suprome god and godders of the Phonicians and Canannites. were Baal and Ashtaroth. Some think Baalim, the plural of Baal, and Ashtaroth of Astarte, used in reference to their many statues; others in reference to their many forms and modifica ons. The latter appears the well-supported view. "Baal" means lord, owner, and when describing the heathen god, has the article before

This god was served by like M' Basipoor, (Numb. xxii. 41; D iv. 8), probably as Bel, by the Babylonians, and among the Carthagenians, who often put his name (as we find it in the Bible) into theirs, as Adherbal, Hannibal, &c.

His worship was stately and pompous, as unhappily, we learn from the Scripture account of his worshippers in Israel. He had temples (1 Kings xvi. 82), images (2 Kings x. 26), altars on the finest sites (1 Kings xviii. 20), priests (1 alngs xviii. 16', maintained at the royal cost, a graded hierarchy (2 Kings x. 10), its 'members greatly given to attaching thomselves to the upper classes and rulers, with elaborate and numerous vestments, (2 Kings v 22), with incess (Jer. vir. 9), and m.ch self-inflicted punishment and fanatical excitement or special occasions (as in 1 Kings xviii, 26-28.

Most of these things, for they spread over Europe, have been adapted to a corrupt Christianity, so that it is not without reason probably, that it is denonuced in the New Testament under the name of " Babylon" (Rev xviii. 10).

Many of these remarks apply to Ashtaroth

(2, 13), the female divinity of the Phoniciaus, the Astarte " of the Sidemiaus," of Solomon's time (2 Kings xxiii, 13); the Ishtar (Layard) of Babylon; the Astarte of Greeks and Romans. The moon and the planet Venus were identified with her; for

half in poetry, half in devoutness, early idolaters mixed up heavenly bodies and na tural forces with their gods, began perhaps by deifying them; and the forms of worship varied with times and lands, and the character in which the goddess was held. It is undoubted, however, that impure and revolting rites were everywhere practiced in

To the yoke of such false gods the Hebrows "bowed themselves, (v. 12), degraded themselves by worship. Strange that

this worship.

Jehovah was angry?

(d) What consequences followed? Instead of their being strengthened by him against their foes, they were "sold" given over, delivered into the hands of the plunderers, "spoilers" only occurring once more (I Kings xvii. 20. In early unsettled life, wandering horder wavel to the land. life, wandering hordes moved to-and fro, living by plunder (see 1 Sam. xxiii. 1), and resting like the Huns, Goths, Vandals, and modern Bedouin, where they were comfortable.

The Hobrews in vain made head against them (v. 15). Joshua xxiii. 9, 10, is roversed, and Dout. xxviii. 25, fulfilled; and they get no help from their adopted brothren!

(c) How did the Lord interpose on the repontance of the people? By judges (v. 10), special instruments, fitted for the crisis, and accepted by the people, by their force of character as leaders, and then for a time obeyed as rulers. The description is generally We have We shall have occasion to see particular cases, and study them.

We may see from this prefatory statement to the book, the following things (teachers can select and dwell on such as suit their classes):

(1) Why the Canaanites still retained so much place and power.

(2) Why Israel was so often feeble and so often in boudage.

(8) How exact is the fulfillment of the divine word by Moses and Joshua.

(4) How truly the Lord's hand is at work with man when no seems entirely inactive, and to have nothing to do with them.

(5) How closely prosperity and freedom are linked with the worship and service of (6) How entirely public servants are God's gift, and upheld by the Lord in

wisdom, courage and strength. (7) How essential that we know and worship God as he requires. We know him in Christ. So serve him.

(8) How fatal it is to forget God and be conformed to the world. Now the worship of Baal is expedded among us. But as really as then, God can be forsaken, his rights denied, his worship abandoned, and though not in name, yet in reality, the life yielded up to lusts, fashions, open sins that rnle us and are obeyed by us. See Rom.

"I cannot do without drink." "I must have my game." "I cannot stay away from the theatre." "I have no pieasure but in my money." "I cannot live out of society. These confessions are often made. It is of little use to "inquire how little or how much positive good or ill may be in these pursuits." It is enough to condem., if thus they are in the Lord's plan, and he is forsaken for them. "Keep yourselves from idols."

rendered them nece why judgments-to whom were the people given up-spailers -what the progress of apostacy-early sin of omission-attrac apostacy—early sin of omission—attractions of false religion—how soon felt forms of idol-worship-Baul-form of his worship-his worshippers-influence of it now-Ashtaroth-other names-connected with what symbols—how the condition of lessons may be learned-regarding right teaching-example-the hand of God with a people-with great leaders-his hatred of idolatry-and forms of it in our time.

Ancient Jerusalem.

No spot on the face of the earth is so full of historical associations as Jerusalem. Like its mysterious king, W-lehisedek, it bursts out of the dark past without beginmng of days, more than a thousand years before the founding of Robie. It remained a city of the Jebusites for over eight hundred years longer, half of that time after the conquest of Canana by Joshua. Indeed, it was not until the seventh year of his reign that King Devid was able to get possession of it and make it his capitat. was about one thousand years before Christ that Solomon's magnificent temple was dedicated. This pile of marble and gold towered four hundred and twenty six feet at its Lighest point above the level of the Kedion on the east. The following, from the Edinburg Review may be read with new interest if it is true that the Sublinie Porte las determined to raze the wall of Jerusalem to the ground:

The area now occupied by the city of Jerusalem and its environs may be said to have been the site of seven successive cities. Eighteen great building epochs have been divided from one another by seventeen separate captures or hostile occupations. We cannot attempt now even to glance at these varied phases of the history of the place. The desolate and sordid aspect of the city

testifies to the condition into which it has sunk under the Turkish rule. The most interesting of the existing edifices were raised by the Baracon caliphs. Romains of the work of Godfrey and the Angevin age are to be recognized; but they are dwarfed by the coloseal relics of the earlier builders. The Persian came only to destroy. The Rop an thrice rained or transformed Jorusalem. Justinian, and before him Constantine, filled it with convents, shrines, and churches. Julian and Hadrian reared temples to Venus and Jupiter; 'and the latter endeavored to suppress its very name, in favor of that of Elia Capitolina. Under the Idumean kings, and the preceding Asamonean dynasty, occurred fierce struggles with the Roman and with the Parthian—with the kings of Syria and of Egypt. During the period of 1,113 years which clapsed between the capture of the city of Jebus by David, and the great catastrophe effected by Titus, magnificent monarchs exhausted the arts of the day in adorning the sacred mount. In the whole history of Jerusalom, from the days of Melchizedek to our own, the most memorable spechs of destruction were the capture effected, in the 488th year of the Hobrew monarchy, by the Chaldeans, and the yet more complete overthrow, 646 years later, by the Romans. The marks of these master calamities, and of the workmanelip of the three chief founders and restorers of the city—Solomon, Nelemiah, and Herod are preserved beneath mounds of accumulated debris, with something of the fidelity of the geological record of the

The city of Jerusalem attained its uimost extent under the third, or Idamean, dynasty of the kings of Judea. In splender and architectural beauty, if not in colossal grandeur, the buildings of Herod the Great rivaled those of Solomon, his famous predecessor. . A great unwritten tradi-tion, yet alive among us, comemorates the fact that neither hammer, nor axe, nor . A great unwritten tradiany tool of iron, was heard in the House of the Lord while it was in building. The discovery of the quarry marks of the Phœuccian masons on the foundation courses of the great eastern wall of the mountain, shows that this reverent provision was applied by King Solomon to the entire enclosure. Letters so succent that they appear to be the common progenitors of the Greek, the Samaritan, and the squaro Chaldoan characters, still designato, after a lapse of 2,875 years, the course for which more than one stone was hown, and in which it is still found. Both occurs on the stone of the second course, Daleth the fourth, and a numeral 5 on the fifth. The skill of experts has been called in to identify the letters; but their unmistakable purport has not before been pointed out. At various places on each wall, (with the ex-ception of the unexplored northern line) from the north-east angle round to the middle of the western wall, the same notable indication has been distinctly

The Marks of a Minister.

A correspondent of the National Bantist tells this story of the Into Dr. Bethunc:

On one occasion when the Doctor was resident in Philadelphia, he went for a few days' rest to a trout stream he had heard of in the interior of the State, Arriving, an almost entire stranger, at a house kept by a man who had been accustomed to entertain those who came there to fish, he was coldly received. The man told him frankly that he had attended a protracted meeting during the winter, that he hoped the Lord had forgiven his sins and that he had joined the Methodist Church, and meant to give up going with the kind of men who came up there to fish. The Doctor's humour overcame his scruples so far as to gain admittance for the night, and the next morning succeeded still further, provailing upoo the man to go out with him and show him the best places of the stream. They spent most of the day together, and on re-turning to the house in the afternoon the man slapped him on the shoulder, saying:

" Doc., I like you." "Why do you like me, my friend?"

"Well, Doc., I'll tell you. We've been SUGGESTIVE TOPICS.

Out almost all day; we haven't caught much; you fell in and get wet, and I have not heard you swear once."

After supper, as the Doctor was smoking his pipe in front of the house, his host came out, and with some hesitancy said, "Doc., since I jined the church, I've lind prayers every night; we're going to have them now and maybe you would'nt object to come in. and mayor you would in correct color in "Certainly not, my friend;" and he went in to liston to the reading of a passage in a broken way, and to join hearthly in a good old Methodist hymn. During the singing the man watched him closely, and at the end said anxiously, "Maybe you wouldn't mind leading us in prayer?" The Doctor knolt, and offered one of those full and hearty, yet simple suprlications, which are so well remembered by all who know him. He was hardly seated in front of the house again before the man reappeared, saying: again before the man reappearen, saying, "Doc., I kinder suspiciou vou." "What, ide you suspect me of? Nothing bad, I hope!" "No, nothing had; and maybe I'm wre ig, but I kind o' think you are a minister." "What makes you think I am a minister?" Well, I'it tell you. I have not heard you swear since you came; then the way you juicd us in the hymn; then the way you prayed, made me think you were a minister." The Doctor 'aughed heartily as he acknowledged that he was ındeed a minister.

Who can measure the power of a great idea? Armies fight in vain against it, and nations yield to its sway, - Alau Isley.

The new Prosbyterian work at Chi-mi China, continues to prosper. A native pastor has been appointed ove the three from the Nameless Sect. Mr. Corbect, on a recent trip, baptized 17 adults. The government prevents an oathurst of perse-cution; but the heatility manifested against the "funcion" religion is interest, and shows the "foreign" religion is intense, and shows itself in the social and business relations of the converts. Marriages are broken off and work is refused to those who will not labor on the Sabbath.

The Numbers of the Bible.

It is not a little striking how much the Bible has to do with numerals. The fellowing will give the reader some idea of the subject, viz.: One is used not less than 621 times, two, 204 times, three, 197 times; four, 86 times; six, 76 times; seven, 211 times, eight, 24 times; nine, 8 times, ten, 98 times; eleven, 24 times; twelve, 90 times, thirteen, 6 times; ourteen, 19 times, fifteen, 17 times; sixteen, 11 times, seventeen, & times; eighteen, 9 times; nineteen, 1 time, twenty, 51 times, thirty, 60 times; forty, 57 times; fifty, 61 tines, sixty, 7 times, seventy, 44 times, ninety 3 times, one hundred, 66 times, two hundred, 22 times; three hundred, 22 times; dred, 20 times; four hundred, 18 times; six hundred, 22 times, seven hundred, 6 times; eight hundred, 3 times; nine hundred, 1 time; one thousand, 6 times; two thousand, 9 times, three thousand, 18 times; four thousand, 8 times; five thousand, 12 times, six thousand, 4 times; weven thousand, 12 times; seven thousand, 13 times; ten thousand, 13 even thousand, 12 times; ten thousand, 37 times; twelve thousand, 17 times; fourteen thousand, 1 time; sixteen thousand, 2 times, aghieon thousand, 5 times, twenty thousend, 15 times; thirty thousand, 8 times; forty thousand, 6 times; fifty thou-sand 4 times; sixty tousand, 1 time; sev-enty thousard, 4 times; 80 thousand, 2

It will be noticed that the numbers, eighty, eight thousand, nine thousand, thirteen thousand, fifteen thousand, seventeen thousand, and nineteen thousand, are not used in the Scriptures. Also the odd num-bers between one and two hundred, such as one hundred and five, was hundred and ten, etc., etc., an also between the round numbers in thousands, are frequent in the Bible.—Chrisiian Observer.

Nandom Rendings.

The mere God empties your hands of. other works, the more you may know He has special work to give them.—Garrstt.

THE heights of earthly protection and glory lifts us no whit nearer beaven. It is easier to step there from the lowly valo of lumiliation and sorrow.-Pour.

ALDET on the throne of God, and not below, in the foctprints of a trampling multi-tude, are the sacred rules of right, which no majorities can displace or overturn. Charles Summer.

Rest of all is to preserve every thing in pure, still heart, and let there be for every pulse a thanksgiving, and for every breath a song.--Gossner.

Christ, and overything in Him and with Him, is an incomprehensible mystery; fail but to explore it, and thou art but a fool; but believe where is revealed to thee of it and it is enough for thy salvation .-

It is a form of ambition—a noble one, it is true—the ambition of intellectual dominion; and has actuated n my a philosopher who flattered himself that he was singleeyed in his pursuit of wisdom .- Henry Rogers.

This greatest thing, the first thing, the inst thing, the most important thing, we can all do—we can all pray. Let us do this as a preparation for every other dut, and God will hear and bless.

We are what we are; we cannot be truly other than ourselves. We reach perfection not by copying, much less by aiming at originality; but by consistently and steadily orking out the life which is common to us all, according to the character which God has given us.—F. W. Robertson.

Ir is a blessed thing that our respon bilities and cares come upon us, as the meaths and years, by degrees. We are menths and years, by degrees. We are thus brought in all things, to bear our burdens; and when, in after years they are all past, they seem to have been as nought.

The late venerable Dr. Archibald Alexander, of Princeton, N. J., had been a preacher of Christ for sixty years, and a Professor of Divinity for forty. On his death-bed he was heard to sty to a friend, "All my theology is reduced to this narrow --Jesus lorist came i

WHENE ER in any department of effort the human mind has reached verity, and is able to give a simple and sincore expression to it, we find the product full of nature full of life, full of freshmes, full of impression. This, and this ultimately, is the plain secret of the charm in every word of genius and of power.—Shedd.

SCRATCH the green rind of a sapling, or vantonly twist it in the soil, and a scarred or crooked oak will tell of the act for centuries to come. How forcibly does this figure teach the necessity of giving right tundencies to the minds and hearts of the y ning!

THE value of a good book is not often appreciated. Saints are built up in their faith by good reading, and an impenitent person is never more disposed to read than whou he takes an interest in the salvation of his soul. It is important, therefore, for every family to keep on and a supply of useful religious books. Religious books nve a great deal to do with the destiny of families.

To understand the wor'd is wiser than to To understand the world is wiser than to condemn it. To study the world is better than to shun.it. To use the world is nobler than to abuse it. To make the world better, levelier and happier is the noblest work of a man or women. There are many mediagent and talented persons who waste the best part of their time in useless dreaming. Their years are spent in the world of anoy and unreality that their imagication creates about them. Montal plum ours render thou insonsible to present appor-tunities, and presperous chances slip by them unbeeded and unpoticed until their youth and energies are all gone. Then, in adversity and old age, the ratirious their want of prosperity and worldly success to some imaginary fate or destiny, even yet blind to the truth that their want of prosperity is simply the reselt of opportunities with all military Paternites. wasted. — Franz Petersilea.

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OUR PUBLIC SCHOOLS.

We have much pleasure in directing the attention of our readers to a paper by "Educator," which appears in another column. The remarks of our correspondent deserve notice from us, and we hope that he will discover that our position is that which will approve itself to every true-hearted Presbyterian, and we may say to every Christian.

In Canada West, our system of Common

Schools did not originally contemplate Separate Schools for Roman Catholics. Politicat expediency in 1855 was the plea for granting special favour to that Church. But in 1868, the Parliament enacted, "whereas it is proper and just to restore to Roman Catholics in Upper Canada certain rights which they formerly enjoyed." The Act of that year met with most decided opposition from all true Protestants who were not swayed by political considerations; and had Presbyterianism been relatively as powerful in Upper Canada then as it is in New Brunswick and Nova Scotia to-day. the issue might have been different. As it was, the Romish Church gained the day. Our "venerable Chief" represented Separate Schools as a necessity, if we would save our system-"a safety valve" to prewent explosion; and Mr. D'Arcy McGee assured us, in the name of the Roman Catholics, that this Act would be a final adjustment of the griovance, and the Church would ask no more. Many then thought it a mistake, and the Observer of that date said: "We are more than ever convinced that our national school system is endangered, and that the Roman Catholic hierarchy and the advocates of sectarian education, as represented by Rev. Dr. Leitch, have advanced a step towards the over throw of non-denominational general education." Twelve years have passed, and the Act of Confederation has secured the Roman Catholics in their right. Now, while not a few admit that it would have been better not to have established Separate Schools, the majority are undoubtedly thankful that the disturbing element has been eliminated, and our School System has been much improved and firmly established. There is, we believe, no desire to make a change in the above respect.

Glad should we be to know that the Maritime Provinces can maintain a system of education without Separate Schools; but experience leads us to believe that it is only a question of time and opportunity. Let the Protestants of New Brunswick be about equally divided on any political question, and the Catholic vote will be cast for the party that will establish Separate Schools. Till then, a ceaseless agita tion will be kept up, and politicians will be made to feel the difficulty.

But let us look at the question on its own merits. We assume that it is the duty of the State to see that the youth of the country are educated. (We shall not raise the question on whom primarily the duty of educating rests.) In establishing a system for this end, subjects of instruction must be determined, and text books appointed. These subjects must be of such a nature that pupils of all religions may prosecute their study together without offending conscience; and the text books must not contain anything contrary to the religious degmas or prejudices of any citizen. To secure this the instruction will be purely secular; and surely, it is supposed, all can sit together while they pursue the secular branches of education.

But no. Popery (1) insists must the dogma of the Church must be taught; (2) objects to certain scientific text books as containing deadly error, and to certain others as containing historical statements hostile to the Church. Straightway the Secular Schools are condemned, Separate Schools are demanded, and the children are withdrawn fr m the Public Schools.

Meanwhile, to prevent this dreaded result, the Bible has been put out of the Jehools, and no religious instruction is allowed to Protestants. This is just what Popery desires. A Protestant Christian nation, whose children know the Bible, have little to fear from Popery. But ignorauce of Scripture truth and Scripture morals leave an otherwise educated people tast in life be spent! an easy prey to Infidelity and Popery.

Our sorrespondent refers to the United States. More full enquiry may eatisfy him that there, wherever Popery is strong, it succeeds in getting municipal and Etato recognition and aid for its schools and colleges; and that the Roman Catholic youth in many places are almos entirely separated from the Public Schools. In Britain and Ireland the same policy is earlied out Wherever it is possible. Rome cannot support a national system of education except through the Church. It is folly to attempt the establishment of a system where Protestant and Roman Catholic are both included. We must make our choice between Separate Schools and Protestant domination, if a system of education is to prevail not purely secular.

We have made no account of the dissatisfaction which many Christian people feel in reference to a purely secular system, and their strong desire that our children shall enjoy the privilege of regular instruction in the best of books and the highest wisdom. It is a great price to pay for securing the adherence of Roman Catholics to our system, when we set aside Revealed Religion, and ignore the lessons of History and constitutional struggles, in the education of cur children. But what shall we say when, having done that, we are as far as ever from our object; and that while we sacrifice our own convictions and dearest interests for their good, our Roman Catholic fellow-citizons are not allowed to enter our schools, but claim and obtain for themselves the privileges which we have thrown away? Separate Schools are bad, but in the present state of things they seem inevitable. And if their establishment will only restore to our children the use of the Bible in our schools, they may be overruled for a blessing. Perhaps it is well that purely secular education is found impracticable. It may open the eyes of some to dangers otherwise unheeded, and lead to a more pronounced Protestantism in the conduct of national affairs. Our nation is a Christian nation; its laws rest on God's revealed law, and we must be either a Protestant or Catholic nation. The times we live in require decision; either for Christ, or Antichrist.

THE MOVEMENT IN GREAT BRITAIN

In another place will be found a letter from Rev. Mr. Bennett of Springville. Our answer is simply to the effect, that in our review of Dr. Kennedy's pamphlet, we had reference particularly to the answer of Dr. H.Bonar. Having only heard of the pamphlet, and being unwilling to deal with a paper on mere hearsay report and partial extracts, we have been waiting in hope of having it in full before noticing it editorihope to give our readers a fair and impartial account of it. The importance of the has now reached the metropolis—no matter whether the view taken of it be favourable or unfavourable—is simply momentous. British Christianity will be effected by it for good or evil, or perhaps partly in bothwise for the next generation. This conviction makes it proper for us to examine narrowly into all that concerns it, and to hear both sides. Former articles which appeared in our pages, both on the Scottish movement and the work of Mr. Variey in Toronto, sufficiently indicated where our sympathies lie. And while we regret that some still endeavour fairly and impartially to give a hearing to both sid in any religious for the expression of which we give oppor-If any of our correspondents will favour us with a full notice of Dr. Bonar's reply our columbs are open.

THE MODEL PRESBYTERY OF PARIS.

It is a singular fact brought to our notice months, four of the members of the Presbytery of Paris have been called to "Capital' cities in the Dominion. Mr. Robertson. of Norwich, was called to Winnipeg, the capital of Manitoba; Mr. Cochrane, of terian. Brantford, to Toronto, the capital of Ontathese vacancies at an early date.

and perplexities of this life, that a dying hour will come; that in a few short and fleeting years, at most, our pilgrimage here torial Miscellany, Sunday school gleanings, below will be ended our work for ever done. I items of Sunday school work, and the hints and our history and influence written, other for weal or for wee, upon those with whom we have associated and come in contact in life, how different would our lives | Published by Adams, Blackmor & Lyon,

MONUMENT TO JOHN KNOX.

It is proposed to erect a morument or memorial institute to the great refermer, John Knox, in Haddington, the place of his birth. Those in Canada who desire an opportunity of subscribing to the fund, are requested to send their subscriptions to Miss Young, 14 Bond Street, Now York, idaughter of the late Rev. Joseph Young. formerly minister in Haddington, Scotland, and latterly in Brantford, Ontario,) or to the Rev. Mr. Cochrane, of Brantford. The following extract is from one of the Scotch

CARLYLE ON THE PROPOSED KNOX MEMO-RIAL INSTITUTE.—The convener of the committee for the promotion of the John Knox Memorial has received a letter from the Chelsea sage, highly approving of the proposed memorial, and enclosing a hand-some subscription. Mr. Carlyle, through his neice, Miss Aitken, says:—"It is desirable that there should be a memorial to Knox, and that the county town of so wealthy a shire as Haddington should have a school—both of which he believes to be self-evident. For the rest he has not the time nor the strength at his disposal that would be necessary for a useful member of committee. If the site of the new school was on the ground on which Knox is known to have actually walked, it would beyond all things give the buildings a memorial character. In regard to 'ornamentation,' of which there has been some mention made, the best architect to be found any where ought to be employed -- a man who would keep before his eyes the fact that Knox never in his life said or did anything untrue or insincere; and that the parish school or national monument (or whatever name it may be called; sacred to his memory should be scrupulously preserved from every species of meaningless and unvera-cious ornamentation." Mr. Carlyle is also of opinion that the "people of Haddington" would do a really good work "by marking, by a simple obelisk and a good oak tree, the site of the house in which Knox's father lived, which Mr. Laing, in his preface to Knox's works, says is discoverable."

DEATH OF THE REV. A. MELVILLE.

We find the following in last week's issue of the Prescott Telegraph: "We have to chronicle this week the death of a venerable and well-known Minister of the Gospel-the Rev. Andrew Melville-of the Canada Presbyterian Church, and a member of the Brockvide Presbytery. He died suddenly, last Sabbath afternoon, at five o'clock, in his son's house, Spencerville. On the Friday evening before, he was ailing somewhat, but apparently not seriously, and with his usual vigor he kept moving about, and was walking in his room up to within five minutes of his death. The deceased was born in Glasgow, Scotland, in 1801, and was within one day of his 74th birthday. He attended the meeting of Presbytery in Prescott on Tuesday and ally, but have not yet been able to get a Wednesday, the 16th and 17th ult., and copy. As soon as it is in our hands we took all that lively interest in the business, which was his wont. He labored long and very energetica'ly in Canada, was an able roligious movement in great Britain, which preacher and a good scholar, and has gone to his reward at a good old age. He leaves behind several children, all of whom have grown up, one being master of the Spencerville school, and to them we are sure, is accorded the sympathy of a wide circle of friends. His remains were interred at the Blue Church Cemetery, Augusta.

BOOK REVIEWS.

"THE ROCKY MOUNTAIN PRESBYTERIAN," Rev. Sheldon Jackson, D.D., Editor, Denver, Colorado,) is authorized to offer a prize do not relish" what we publish, we shall of \$100 for the best Home Mission hymn, suitable for public worship or Home Mission meetings, also, a prize of \$50 for the question that comes up, though the views be t Home Missiom poem, of not less than forty-eight lines. The following gentleman tunity may not accord with those of "most ha kindly consented to act as a commitof our readers." We are sure the majority | teo of award; Rev. Edwin F. Hatfield, D. at all times in a Christian church will bear D., Rev. frenaeus Prime, D.D., and the with the minority, in stating their opinions. | Rev. Thomas S. Hastings, D.D., all of the city of New York. Contestants will address the Rev. Dr. Hatfield, No. 149 West 84th St., New York City, N. Y., on or before July 1st, 1875, attaching a nom de plume to their hymn, or poem, and giving their true namo in a scaled envelope. Honourable mention will be made of the more meritorious hymns and poems. Should ferty by a correspondent, that within the last six or fifty suitable hymns be contributed, they will be published in a small volume, as a Home Mission collection of hymns. All the manuscripts forwarded to be at the disposal of the " Rocky Mountain Presby-

THE NATIONAL SUNDAY SCHOOL TEACHER rio; Mr. Wright, of Ingersoll, to Quebec, for April is a rich storehouse of information and Mr. Farrics, of Paris, to Ottawa. | for those teachers who really desire to be Three out of the four calls have been ac- fully prepared for their classes. Besides repted, and the ministers settled or about the clear, comprehensive exposition of the to be settled in these important charges. A ! lessons by the editor, Rev. Lyman Whiting, Presbytery se popular with the church at D.D., furnishes an article on "Baal and large, should have no difficulty in supplying | Ashtaroth," Rov. W. W. Patton, D.D., one on "The Book of Judges," Rev. Simeon Gilbert another on " The Order of Gideon-Could we only remember, amid the cares ites," and "The Chronology of Judges" gives a succinct statement of the period covered by the book of Judges. The Edigiven in "The Teacher's Meeting are the best, fresheet, and most useful of their kind. Chicago.

Hymns v. Sacraments.

Egisot British Ambrican Preservement

DEAR SIR,-I very much pity "Aloph," who can find no Gospel in the Paslms of David, and nothing wherewith to praise God for the sacraments. Will you allow me to furnish him with a few verses from hymns, in relation to these which may also sorve some Protestant Churches and some publie institutions of the country are furnish-

ed with such matter of praise:

Baptism:

- " Eternal Shephord, Thou art wont To cleanse Tay sheep within the font That pays to bath, that grave of sin, When rausomed souls now life begin"
- Tis done, that new and heavenly built Which re-creates the sons of earth, And cleanses from the guit of sin The souls whom Jesus died to win"
- "The pure and bright baptismal flood Entombs our natures stain, New creatures from the cleansing wave With Christ we rise again."
- "Here from the font is pour'd Grace on each guilty child, The clast anointing of the Lord. Brightens the once defiled."

The Lord's Supper:

- "Word made flesh, true bread He maketh By his word, His flesh to be. Wine, His blood, which who so taketh Must from carnal thoughts be free Fatth alone though sight forsaken, Shows true hearts the mystery"
- Therefore we, before Him bond ug, This great sacrament revers
 Thes and shadows have their ouding
 For the newer rite is here,
 Faith our onward sense befriending,
 Makes our inward vision clear."
- "He gave Himself in either kind Hispreciousilesh, Hisprecious blood In loves own fulness thus designed, Of the whole man to be the food "
- "Praise we Him, whose love divine Gives His sacred blood for wine, Gives His body for the feast. Christ the victim, Christ the priest

Such is a specimen of hymns that may be found in books now issued by many Pretestant Churches, and in some of the public institutions of the country. And as there is no suitable matter in the Psalms, chair, which was taken up by his worship with which to praise God for the cross, Mayor Medcalf, when Mr. Baldwin read a I had better add a verse or two suited for lengthy and appreciative address, from

"Faithful Cross above all other.
One and only noble tree.
None in foliage, none in blossom.
None in fruit, thy poer may be,
Sweetest wood, and sweetest iron,
Sweetest weight is hung on thee."

"Lord, on the cross Thine arms were stretched, To draw thy people nigh,
O grant us then that Cross to love,
And in those arms to die."

I have just recollected that there is nothing in the Psalins in relation to the Virgin Mary. Please let me add two verses in relation to her, taken also from the same source:

"Shall we not love thee, Mother dear, Whom Jesus loves to well "And in Histomple, year by year, Thy joy and giory tell?

And as He loves Thoe, Mother dear We soo will love thee well; And in His temple year by year Thy joy and glery tell."

Samples on other points not in the Psalms—such as hymns to saints and sinners; to creatures and angels; and nymns containing serious error might easily be given from hymn books now in use, and in use too in Presbyterian Churches. But the above may suffice for the present. I would only add, that if the matter of praise is to be left to human judgment and taste, then, they who use hymn books containing such matter as the above, have just as good a right to satisfy their judgment and gratify their taste; as those who adopt matter of praise which they regard as more orthodox. And if the Presbyterian Church or a majority therein, should ever become Armenian or Unitarian in taste, there seems to me to be no reason why this taste

But, what do you think of the nation using books in its institutions which plansly teach Baptismal Regeneration, Transubstantiation, the worship of the Virgin Mary, the worship of the Gross, and of the Saints? Do you not think their use should be stopped? Yours, respectfully,

Вати.

Montreal Ahead of New York.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir, -A gentleman very much interested in the success of Sabbath School work paid us a visit yesterday. His object in coming to see us was to deliver a lecture on "the position which the pastor should hold in the Sabbath School." In the course of his remarks he stated that our schools will nover be in proper working order until a class will be formed in every city in the Union for the sole purpose of training Sabbath School teachers.

Now, Mr. Edltor, I wish to state that such a class has been for some years in existence in Montreal. It is, I believe, conducted by Dr. D. H. McVicar, of whose ability as a teacher Canadian Presbyterians need not be informed. I had the good fortune to attend a course of lectures deliv. ered by the Doctor on this subject during the session of 1872-3, and have since found ready and willing to take charge of them. It need not be sectarian. Teachers from different churches used attend Dr. Mc-Vicar's class, and all were no doubt equally benefitted by acquiring a proper method of imparting religious instruction to the

young.
Will you not, Mr. Editor, use the influence of your widely-circulated paper in pressing this subject on the attention of your readers, and thus aid in removing one of the most serious hindranees to the use-fulness of this great Christian institution

1 am, yours traly, STUDENT. Princeton Seminary, March 23, 1875.

Cooke's Church Anniversary.

TESTIMONIAL TO REV. J. S. ROBP, B.A.

The first annual sofree of Cooke & Church under the charge of the present paster, Roy. J. G. Rolb, was held on the evening of the 24th ult. There was a large attendance, the commodious basement being fill. as a specimen to your roaders, of how well | ed in every part. The pastor occupied the chair. On the platform were seated a number of citizens representing Mr. Robb's friends, who, outside his congregation, had taken advantage of this meeting to present him with a token of their regard for the work done in the cause of Protestantism by means of his recent lectures. The following gentlemen were among the number :-Mayor Medealf, ex Alderman John Hallam, Mesers. Jas. Venn, Chas. Durand, R. Rey nolds, Thos. Maclear, Robt. Baldwin, F Fenton, W. B. Butler, Jno. Woodhouse, and John Morphy; also Rev. Prof. Gregg, the late paster, Rev. J. M. King. of Gould street church, and Mr. Hugh Miller. The meeting was opened by singing and pray. er. Rev. Mr. Robb then read a financial statement, showing that during the past year the sum of \$4,755.89 had been raised for congregational purposes; \$1,428.83 for missionary purposes; and \$1.258.66 given as subscriptions to Knox College. He trusted that the church would go on in the blessed, precious Christian grace of liberality. He referred to the cultivation of this spirit in the Sabbath School, by allowing the contributions of the scholars to go direct to missions. An appeal was also made for larger contributions by members of the Church, in order to wipe out the debt of \$6,000 that yet remains.

After the choir had sung "I will Extol Thee," the Pastor was asked to leave the this purpose, taken from the same source: | which we can only make the following ex tracts :--

"The public appreciation of your services has been largely manifested by the num-bers who continually crowded your church, many often being unable to secure accom-modation, and by the eagerness with which the newspaper reports of your discourses were sought for and studied, not only within the limits of the city but throughout the whole country securing for their author a Provincial—we might say even a continen--reputation. We venture to add that if these discourses were published entire, an additional and lasting benefit would be conferred alike on the Protestant community and public generally. The sceptism of our age—its contempt for evangelical truth, sneering at it as superstitious; the heartless churchism of form, and the soulless religion, must stand equally rebuked before the intellectual and masterly discussion which, in the felt duty of preaching the Gospelin its fulness and purity, each subject treated of in your lectures received at your hands. Set for the defence of the Gospel, you have not shunned to declare the whole counsel of God. Faithful in reproof of false friends, and fearless you have proof of first frames, and leafess you have proved before t astful foes, reason and revelation alone being your trusted and triumphant allies. The dignified manher, the Christian spirit, the eloquence, ability and research which have distinguished this part of the controversy, as well as the forbearance, even under provocation, and dis-tinguished charity you have evinced, have commanded the highest respect and the warmest admiration of the discriminating

and truth-loving among the people."

The Rev. Mr. Robb made grateful scknowledgements for the gifts in a long and elequent speech, for which we regret that it is impossible for us to make room.

The address was beautifully written and finely illuminated.

Mr. Thos. Maclear then stopped forward and presented a large and beautiful illustrated family Bible.

Mr. P. Reynolds presented a handsome polyglot Bible, bound in morocco, and bearing on its oliver clasp the inscription, "Presented to Rev. J. Gardner Robb, B.A., by many friends not connected with Cooke's Church, in acknowledgment of his able vin-dication of Bible truth, and noble defence of Protestant principles. Toronto, March 24th 1875."

An elegant solid silver book stand, with cushion, was then presented by Mr. James Venn, at whose establishment the article was purchased.

The applause when this interesting core-mony was over was both loud and long continued.

On Friday evening, February 19th, a few friends met at the residence of the Rev. C. M. MacKeracher, English River, and in the name of the different Bible Classes and his numerous friends, presented him with two buffalo robes, a pair of fur mitts, a fur overcoat; and Mrs. MacKeracher with a new Singer Family Sowing Machine, accompanied with the following address: "It gives us great pleasure to wait upon you this evening, to present to you and your the knowledge then acquired very useful in lady these tokens of esteem from the memmy work as a catechist. Would it not be bers of your different Bible Classes, and well to have more succlasses? Let the churches in every city in the Dominion form classes, and able men will be found express their high esteem for you as a faithful minister of the Gospel, and their deep sense of your unwearied efforts to instruct the young in the knowledge of the Scriptures; and at the same time their high esteem for your partner, and the hope that you may both be spared long to go in and out rmong them in your high spheres of labour." To which Mr. MacKeracher replied in su'table terms.

> BE as deaf to the flatterer as to the railer. for if the latter occasions more smart, the former often causes more hurt.

Charles Street Presby rian Church.

INDUCTION OF REV. R. D. FRAGER.

On Thursday afternoon of last week the induction of the Rev. R. D. Fraser, M. A., by the Presbytery of Toronto, took place at the Charles street Presbyterian church, Rev. Wm. Ried, M.A., general agent of the church, presided, and there was a good attendance. Amongst those present were the Rays. Principal Caven, Prof. McLaren, Prof. Gregg, J. M. King, Dr. Topp, J. Cameron, James Dick, J. G. Robb, Robt. Wallace, Alexander Gilray; Peter Nicol, Vaughan; Wm. Fraser, Bond Head (the father of the industed minister); W. H. Rennellson, Hamilton; R. Pittigrow, Weston; and James Pringle, of Brampton.

After devotional exercises the Rev. Prof. McLaren preached the induction sermon, taking for this text :--

Eph. 1v. 10, "He that descended is the same also that ascended, far above all heayeus, that he might fill all things.'

The Rev. W. Reid said it was sourcely necessary for him to remin I those present of the steps which had been taken with a view to filling the position of minister to that church, which had now been vacant for nearly two years, in consequence of the translation of the former pastor to a professor's chair in the college at Montreal. A very unanimous call was given to the Rev.R. D. Fraser, minister of the Gospel at Cooks town. Mr. Fraser having consented to the call, his own Presbytery having agreed to the translation, and the Presbytery of Toronto having appointed his induction to take place that day, they were now about to engage in the special service connected with the induction, as no objections had been offered.

The usual questions having been put and proporly answered. Mr. Frascr was then "admitted" by the Rev. W. Reid in the name of the Presbytery of Toronto, and several of his ministerial brothren greeted him. The last named getlemen then delivered a brief address to Mr. Fraser upon the position and responsibilities he had taken upon him...

The Rev. R. Pettigrow briefly addressed the congregation, urging them to see to it that their new minister received their support, encouragement, and prayers in the solemn work in which he had engaged. After devotional exercises the proceedings

terminated.

In the evening a tea meeting of welcome to the newly-induced pastor was held, at which a large company were present. Tea was served in the spacious Sabbath school-goom at the rear of the church. The provisions were furnished by the ladies of the congregation, and were excellent and abundant. After tea, a meeting was organized in the church, the chair being occupied by the Rev. W. Reid. A psalm was sung and prayer offered by the Rev. W. H. Warden. The chairman then referred to the happy circumstances under which they were assembled. The congregation, after being the control of the cont for a long time without a settled pastor, was now ecclesiastically complete. new minister had been called with great unanimity, and there was but one feeling of joy and gratitude over the events of to day. All were glad to welcome him to his new field of labour, and he but expressed the universal contiment in wishing and praying that the union now consumniated might be one of great happiness and long continuance. The key note thus given was maintained in The key-note thus given was maintained in the addresses that followed. These were made by Revs. J. M. King, Mr. Fraser, Sr. (father of the pastor), Mr. Nicol, of Vaughan, W. F. Clarke, and Messrs. Alexander, Davidson, and Brown, of the Charles street congregation. A resolution of thempts to congregation. A resolution of thanks to Mr. Reid for his unwearied labours in behalf of the congregation while vacant, was passed with much cordiality. At the close of the meeting the new pastor, Rev. R. D. Fraser, gratefully acknowledged the kind reception accorded him by his people and brother ministers, and spoke with much humanity and feeling of his new sphere and future work. The choir sang several pieces of music during the evening, and the mosting was an extremely pleasant and success-

Social in Gould Street C. P. Church-

A MERITED COMPLIMENT.

One of the most successful social gather ings of the season was held in the basement of Gould Street Presbyterian Church ou the evening of the 4th of March. The room was filled to its utmost capacity, and about half past seven o'clock the meeting was opened by singing the Scripture paraphrase, "O God of Bethel by whose hand," &c. Rev. Mr. King, pastor of the congregation, then offered up prayer, after which ten was served. The wants of the inner man having been well supplied, Rev. Mr. King called the meeting to order, and annonneed that the choir would favour the audience with an authem. He further remarked that the advertisement represented this social as an anniversary, and while true in one sense, the entertainment would be materially different from those held on previous occasions. After the singing of a beautiful selection by the choir, the chairman called forward Mr. George P. Dickson, who, on behalf of the congregation, read a neatly worded address to Mr. and Mrs. John Young Reid. At the close of the address, Mr. Reid, as Treasurer of the Church. was presented with a very costly silver salver, and accompanying articles. In reply, he said that they were all aware he was not a public speaker, and he scarcely knew how

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in filting terras to respond to such a flattering address, and thank them for the vory handsome present. It was altogether un- | church, seated for three hundred, and tasteexpected, and in referring to his position as Treasurer, he said it was true that this was his ninth year in that office, but he had always considered it an honour to work for the cause they professed to have at heart, and therefore had not expected any reward, other than the usual vote of thanks at the annual meeting. He had been con nected with the church from an early period of its history, and well remembered the time when it was struggling with a heavy debt. The congregation was at that time composed of but a few members, some of whom were present, but with their hearts in the work, knew nothing of the word "fall" Now they had a large and flourishing congregation, without a cent of dobt to cripple their energies. (Applause.) With regard to Mrs. Reid, he thought she was deserving of a great deal of the praise heaped upon him, and in her name and his own he thanked them all for their kindness. and prayed that God would bless them as a congregation, and that all efforts to further the cause of the Saviour might be blest. The chairman then made a few observa tions in reference to their appreciation of Mr. Reid's services as Treasurer for so long a period. He considered the address had very properly stated that Mr. Reid had not discharged his duties with the hope of any other reward than the approval of the Saviour. A short intermission was then given, after which the meeting was addressed by Dr. Castle, of Bond Street Baptist Church, and Mr Cameron, of East Presbyterian Church. During the evening a large sale of needle-work articles was made from a side table by the young ladies of the congregation, the proceeds of which will be applied in aid of the Foreign Missions Fund. Part of the entertainment consisted of a great number of fine stereoscopic views, which were inspected by many during the evening. There was also on exhibition a beautiful facsimile of the original draft the "Solemn League and Covenant," the names of those who signed it with their blood appearing in red ink. After an interesting and agreeable evening the proceedings closed with the usual benediction. —The Liberal.

Ministers and Churches.

THE Telescope reports: " The Canada Presbyterian Church, Walkerton, gave another or neert last Thursday evening in the Town Hall, in aid of their new church. Although the night was very stormy, the Hall was well filled. Mrs. Dr. Weeks presided at the piane with very marked Galt, was as usual very fine. Messrs. parts with very great success. Altogether, the meeting was much more successful winter, and each one of them has been a success. More new members have been added to this church during 1874 and 1875 than in any previous two years of its history. Quite a number of additional sittings have been let for 1875. A handsome sum has been provided for the Sabbath School Library, and the books ordered. The collections for the Mission Funds have been as high as usual. The Ladies Building Fund is constantly increasing, and has now on hand a good round sum for the inside furnishing of the new church. The two things most wanted now are, the new church and the ever increasing blessing of the Most High.

Knox College Students' Missionary Sothe coming summer. North Hastings, Mr. Gallagher and Mr. Stuart Acleson; Waubashene and Port Severn, Mr. A. Scott B. A; Parry Sound, Mr. A. Lesslie; Muskoka, Mr. D. Tate; Manitoulin Island, Mr. Finlay and Mr. H. McKay; Manitoba, Mr. J. S. Stewart; Blythewood &c. Mr. A. A.. Hamilton M. A. The Rev. T. F. Fotheringham gave a very interesting account of the Student's Missionary Society in connection with the United Presbyterian College in Scotland, and also brought their fraternal greetings to this society. The Rev. Mr. George, being present, was asked to give some account of German Missionary Societies. His address was listened to with great attention. In that land there are no such societies formed among the students, and religion being to a great extent an affair of the state, real spiritual life is at a low ebb. The meeting closed after a en-1 sable season of devotional exercises.

A couple of the members of the Kirkton congregation, Messrs. M'Curdy and D. Dawson, called upon the Rev. H. Gracey at the Usborn Manse, on Tuesday the 23rd of March, and presented him, from the Kirkton congregation, a purse containing the handsome some of \$60, as a mark of that congregation's esteem for him as their pastor. In acknowledgement, Mr. Gracey expressed his appreciation of the gift, not merely for its intrinsic value, but also and chiefly, because he might regard it as an additional proof, if such were needed, of the good feeling that existed between pastor and people. This congregation is now in a during the ten years of Mr. Gracoy's pas- the bloom from a soiled flower.

torate has increased about three-fold. They have a handsome and commodious stone fully finished. They have also a large and comfortable stable-a most useful appurtenance to accountry church in this section of the country; and, while they have all the material conveniences that are usually desired by a country congregation, they are now, and have been far some time, entirely out of debt. - Cou.

WE have before us the comprehensive and business-like report of Kuox Church, Perth, for the past year. The total contributions amounted to \$2,579.58; and the various funds are in a very satisfactory position. The minister's stipend has been increased to \$1,000. We can not help thinking that every congregation would find it exceedingly useful to give such a detailed account of financial operations as the Perth congregation are doing. It would undoubtedly result in increased, as well as more cheerful, giving to all schemes of the church.

THE members of the Canada Presbyterian Church, Orangeville, are contemplating the erection of a new Church, as the present building is too small for the rapidly increasing attendance on the ministry of Rev. Mr. Carrick. A meeting of the ladies of the congregation was held on Monday evening last, when they formed a society for the purpose of raising funds to assist in the the crection of a new building. We are glad says the Advertiser, to see a commencement made in this direction, as a good church edifice is not only a benefit to those who attend it, but is also an ornament to

MRS. McKAY, the estimable wife of the the Rev. A. McKay, Eldon, was recently visited at the manse by a large deputation from the congregation, when she was made the recipient of a handsome purse containing \$156, along with an affectionately worded address which was read by Mr. Donald Jackson, Stonefield. The whole affair was indicative of the strong regard entertained for Mrs. McKay by the congregation.

Presbytery of Paris

The Presbytery of Paris met in Dum-fries Street, Church, Paris, on Tuesday the 28rd March. There was a large attendance ability. The singing of Prof. Jones, of Lowry, until the arrival of the Roy. Mr. Aull, acted as Moderator. Commissions Bridges, Ward, Fox and Son, filled their from Kirk Sessions in favor of representative elders were read, and the roll of Presbytery completed for the year. Kirk Session Minute Books were also examined and than any one had anticipated. This was attested by the Moderator. Messrs. Hume the sixth social gathering of this church this and Anderson with their respective elders, with the respective elders, were appointed a committee to consider and make up a report on the state of religion, founded upon the returns sent by the different Sessions. The call from Knox Church, Ottawa, to the Rev. J. W. Farries, of Paris was taken up, and parties heard at length, after which, on motion of Mr. McMul eu, of Woodstock, seconded by Mr. Alexander, the Presbytery unanimously agreed to the translation, the dissolution of the pastoral tie to take place on an 1 after the first Sabbath of April. Mr. Thomson, of Ayr, was appointed to preach the pulpit vacant on the second Sabbath, and Mr. Cochrane to act as Moderator of Session during the vacancy. Messrs. Dunbar, Lowiy, and Grant, were appointed a com-mittee to draw up a minute expressive of the Presbytery's feelings in parting with Mr. Farries. The Presbytery, on report of a committee, agreed to make application to the next General Assembly for leave to ciety, held its last meeting for the session superintend the studies of Mr. Wm. Rothon Wednesday evening, March 10th. The well, formerly a student of Knox College, members showed their usual interest by and head teacher in the Brantford grammar school, with a view to his licensure on the largely attending. The following is a list completion of said studies. Mesars. Mclargely attending. The following is a list completion of said studies. Messrs. Moof the Mission F. Ids and missionaries for Mullen and Cochrane were appointed to state the case to the Assembly. A committee consisting of Messrs. Alexander and Thouson, were appropried to visit Kelvin, and report as to the Kelvin, and report as to the prospects of opening a station there. Supply was appointed every alternate Sabbath for the next three months to Stanley Street Church, Ayr, the Rev. Mr. Inglis having been laid aside by severe illness. The Presbytery expressed their sincere sympathy with Mr. Inglis in his affliction. Mr. Farries having resigned the position of Treasurer to the Presbytery, Mr. Anderson of Paris was appointed to the office. Principal Caven was unanimously nominated as moderator of next Assembly. Mr. Mc-Tavish on the part of the committee appointed to draw up a minute of Presbytery in reference to Mr. Wright's translation to Quebec, reported the following, which was adopted, and ordered to be engrossed in the minutes. "The Presbytery in parting with Mr. Wright cannot allow his name to be removed from their roll without placing on record an expression of their high esteem for him as a Christian minister, and testi-fying to his unweared devotedness to his pastoral duties, his diligence in attending upon meetings of Presbytery, his kindly bearing and his readiness to render any assistance to his brethren. They recognise the hand of a wise disposer of events in removing _im where his piety, talent, and scholarship, shall have a wider field for mfluencing others, and follow him to his new field of labour with their best wishes and earnest prayer for his success." The Prosbytery adjourned to meet on the first Tuesday of July, in Knox Church, Wood-stock, at one o'clock, and at Elora, if neces-sary, during the meeting of Synod.—Mr.

The essence of true nobility is neglect of self. Let the thought of self pass in, and prosperous condition. The membership the beauty of a great action is gone, like school neuse, and impowered to proceed

COUHRANE, Pres. Clerk.

Presbytery of Manitobs

The Presbytery of Manitoba met in the Presbyterian Church, in Kildonan, on the

the third day of March, 1875. The following items of business as of general interest,

may be noted. The clork read a letter from Mr. Currie, the missionary labouring in Palestine, reporting that owing to the visitation of the grasshoppers, and the lack of necessary information on the part of the congregation, of a minister likely to the wants of the field, they had decided to do nothing in the meantime in calling a minister, and asked the Presbytery to supply them as in the past. The report was adopted and arrangements made accordingly. The committee appointed to confer with the Headingly people, anent the change of site and building of a new shurch, reported through Mr. Black, Convener, that the committee recommend that a new church be built; and that a more central site had been secured about two miles nearer Winnipeg on the main road; that the eum of \$557 had been subscribed for the building, which with amount that would be realized from the sale of the old church and site, would defray nearly all expenses.
Report received and adopted; committee
thanked for diligence. Returns received
from Knox Church, Winnipeg, Kildonan, and
Little Britain Sessions, on the state of religion, and on motion daly seconded; these, and other returns were handed to a committee, Mr. Black, convener, to prepare a report to be forwarded to the General Assembly committee on the state of religion. Presbytery agreed to devote a part of the evening sederant of every regular meeting to devotional and kindred exercises, and to appoint subjects for discussion, and the persons to introduce them at the regular meeting preceding. The subject of Sab-bath Schools engages the attention of Prosbytery at the next regular meeting, and Messrs. Black and Robertson are appointed to introduce this topic. The committee appointed by Presbytery to secure a repeal, possible, or some modification of the Registration Act of the Province, reported. Report received and committee requested to draw up a polition to the Legislature, and endeavor to secure the co-operation of other denominations. Either to repeal the Act altogether, or secure such modifications as are in accordance with the views of this Presbytery. A committee was appointed by Presbytery to attend to matters ecnnected with the legislation, required in view of the Union of Presbytorian Churches; Mr. Robertson, convener. Session Records were ordered to be produced at next regular meeting, to be examined and attested. Principal Caven was unanimously nominated as Moderator of next General Assembly. The clerk was instructed to communicate with congregations, and ask them to nominate from their number, persons to be selected members of the College Board, in accordance with the instructions of the General Assembly, and report to Presbytery before the next regular meeting. Leave of absence was granted to Messrs. Donaldson and Robertson, ministers, to attend the General Assembly. Letters were read by Mr. Black and the clerk, from Mr. McKellar, missionary at Prince Albert, describing particulars were given upon all the subjects fully the field, work, present state and embraced in the report. For the next half future prospects of the mission. The tone of these letters was energetic, hopeful, and progressive. Services are conducted in four places at present, and a fifth station is to opened in summer. There appears to be quite a settlement forming along the Saskatchewan, all the land for thirty miles or more along the river being taken up. The people are building a church seven miles farther up the river than Prince Albert, and all expense except about \$66 is provided for. The Presbytery agreed to raise the amount among the congregation of this province. The Presbytery agreed to recommend to the General Assembly's For. Miss. Com. to employ Mr. McKay, the interpreter, during a great part of the year in labouring among the Indians, if his consent to such an arrangement could be secured. A recommendation to estab-lish a high school at Prince Albert the Presbytery did not entertain, regarding the measure premature, and thinking that if the present school was made more efficient referred to the Home Mission Committee it would meet the present wants of the settlement. The Presbytery felt that the mission was growing in importance, if not as an Indian mission, yet as a mission for the benefit of present and future settlers Prince Albert respectively vacant. Reports efit of preser from the east, and one through which to operate among the Indians in that part of the country. The Presbytery consequently appointed a committee to be called the Presbytery's Foreign Mission Committee, to watch over such work, assume responsibility when necessary to act, and be a medium between Presbytery on the one hand and the General Assembly's Foreign Mission Committee, and also the missions on the other—Mr. Black is convener. A report was handed in by the Presbyterian Home Mission Committee, giving a full account of the work done in the Province, and detailing the necessities of the field. A map and tabulated statement accompanied the report. Committee requested to complete report, and send it to the General Assembly's Home Mission Committee. Mr. Henderson, Catechist, who had been appointed by the Presbyterian Home Mission Committee, to explore the regions known as Pointe de Cheres, English River, Protestant Ridge, etc., was present, and reported to Presbytery. Quite a number of families appear to have settled in that quarter, and there is urgent need of the services of a missionary, especially if work is to go on on the Canada Pacific Railroad during the summer. Report received and adopted, and Presbytery expressed gratification at the work done. Next regular meeting in Knox Church, Winnipeg, May 12th, at 10 a.m.—James Bobertsna, Pres. THE annual congregational meeting was

held in the Presbyterian Church, Orillia, on Wednesday of last week. The reports of the several committees were adopted. The "envelope system" was discussed, but it was decided to continue the pew-rent system. A committee was appointed to consider the question of building a Sabbath with the work, if they thoughs best.

Presbytery of Ontario.

The last regular meeting of this Presby. tery was hold at Unbridge on Tuesday the 23nd inst. There was a large attendance of both ministers and elders. The minutes of last regular meeting were read, and upon an amendment to the effect that they be not sustained as now read being lost, the motion to sustain was carried; Mr. Peattle dissenting. Roy. Principal Caven was no. minated unanimously as molerator of next General Assembly. The moderator report-ed respecting the cortificate of dismission from our church which he had given the Rev. Mr. Thora, by the instruction of Presbytery, and after considerable discussion with regard to the mode of procedure in with regard to the mode of procedure in this case the report was adopted. Rev Mr. Psattie, and Mr. Ferman, elder, dissenting on the ground of irregularity of procedure. The resignation of Mr. Scott of Cambay, was nowt taken up. In explanation Mr. Scott said that he was compelled to this step on account of repeated attacks of sickness and the present state of his health, requiring according to medical advice en-tire rest for a time. Representatives from the congregation were heard who expressed the regret they felt at the loss of Mr. Scott's services, and that owing to the cause of his resignation they could offer no opposition. They furthur stated the regret of the congregation that, owing to their being sup-plemented from the Home Mission Fund, and also in debt, they could do so little to make provision for Mr. Scott, but they were willing that he should have the use of the manse and globe for the summer. Mr. Scott's resignation was then accepted, to take effect immediately at his own urgent request, and the clerk instructed to present Mr. Scott's case to the convener of the Aged and Infirm Minister's Fund. Mr. Panton of Lindsay was appointed moderator of session, and to preach the congregation vacant. Rov. Mossrs. Kennedy and Murray were appointed to draw up a minute expressive of the Presbytery's regard for Mr. Scott and appreciation of his services. The next business was the resignation of the Rev. Mr. Cross, of the congregations of Newton, and Newcastle. After Mr. Cross had been heard at length in explanation of the circumstances of his case, the Presbytery agreed reluctantly to accept of Mr. Cross' resignation. Mr. Calder of Orono was appointed moderator of session, and to preach the pulpits vacant on Sabbath, April 4th. Messrs. Stewart and Calder were appointed to draw up a minute expressive of the feelings of the Presbytery at losing Mr. Cross from amongst their number. The supply of vacant congregations was taken up and arranged for in accordance with the laws of the church. It was moved and heartily agreed to that the salary of the late clerk, the Rev. Dr. Thornton, he paid in full for the current year in recognition of his long and faithful services in that capacity. The report of the treasurer was received, and after having been examined by Messrs Forman and Laing, elders, and found correct, was adopted. Rev. Mr. Scott, convener of the Home Mission Committee of the Presbytery, presented his report for the half year past. Full and satisfactory quire only \$100 of supplement against \$150 which it had been receiving. Fenelon and Palestine mission stations would ask no supplement, and the other mission stations the same as formerly. For supply during the summer the clerk was instructed to ob-tain if possible three English student misand one Gaelic student. Mr. Scott gave in his resignation of the convenship of the Home Mission Committee, and superindence of the Home Mission work of the Presbytery. This being accepted, Mr. Mur-ray of Woodville was appointed in his place. Mr. Scott stated that the possession of a building for worship was almost indispensable to the continued existence of cause at Coboconk. A Church formerly belonging to the Methodist body had been of-fered at a very reasonable price, which Mr. Scott strongly recommended should be purto act in the case as might seem to them most advisable. Messrs Roger and Edwere next received of missionary meetings having been held or sermons preached upon the subject of missions or both at Whitby, Enniskillen, Ashburn, Woodville, Beaverton, Cannington, Orono, Cambray, Port Perry, and Prince Albert, Uxbridge, Wick, Lind-say and Columbus. Other congregations within the bounds are still to be heard from. The Assembly's remit respecting the change of the ecclesiastical year to correspond with the civil year was taken up. Upon motion made and duly seconded it was carried that the Presbytery does not approve of the proposed change. It was next moved and carried that the Rev. W. D. Ballantyne be appointed clerk of Presbytery at a salary of \$100 per annum, commencing with Jan. 1st; and that the congregation within the bounds be assessed according to membership to the amount of \$135 for the ordinary expenses of the current half year. The state of religion within the bounds was then taken up, and after conference upon the sabject the Rev. Messrs Roger, Edmondson, and Ballantyne, and Mr. Laing, elder, were appointed a committee upon this subject to report to next meeting, and also to draft a report to be presented to the synod of Toronto at its next meeting. Next meeting of Presbytery was appointed to be held at Port Perry on the third Tuesday of May, at 11 a.m. The meeting was then closed by the moderator pronouncing the benediction.—W. D. Bal-LANTYNE, Pres. Oelrk.

The induction of Rev. E. D. McLaren, M.A., B.D., as pastor of the congregations of Choltenham and Mount Pleasant, is appointed to take place at Mount Pleasant, on Thursday, the 15th of April. Services to commence at two p.m. Flev. J. Alexander M.A. to preach, Rev. J. Pringle to preside and give the charge to the minister, and Bev. J. Baikie to address the people.

Apeiry.

No Room for Josus.

v. plodding lifet crawded to fall Of curtbly toll and care! The body's unity need receives The first and last concern, and leaves No room for Josus there.

O, busy braint by night and day Working with patience rate, Problems of worldly loss or eath, Thinking till thought becomes a path) No room for Jesus there.

O, throbbing heart! so quick to feel In others' work a share,
Yet human loves such power onthrall,
And south pleasures fill it all No room for Jesus there

O sinful could thus to debase The being God doth sparel Blood-bought, thou art no more thine own; Heart, brain, life, all are his alone; Make 100m for Jesus there.

Lest soon the bitter day shall come, When vain will be thy power To find in Jesus' heart a place; Forever closed the door of grace, Thou'lt gain 1.0 entrance there.

Temperance and Prohibition.

SERMON BY THE REV. JOHN MCMECHAN, or Picton.

Exedus xxi., 28, 29:-" But if the ox was wont to push with his horn in time past, and it hath been testified to its owner, and he hath not kept him in, but that he bath killed a man or a woman, the ox shall be stoned, and his owner also shall be put to death."

Fenum habet in cornu, longe fuge. The principle laid down in these verses is this: Man is not knowingly to have in his possession vicious creature or noxious thing, and leave the one or the other uncontrolled to the imperilling the safety or the destruction of the life of his neighbor, and if he do so and injurious or fatal consequences ensue, a heavy retribution shall be meted out to him. To you, my brethren, who accept the whole of the scripture as given by inspiration of God and as profitable for dectrine, reproof, correction, in-struction, that the man of God may be thoroughly turnished unto good works, I meed not say a word in support of this principle. It comes to you with divine authority and therefore you receive it. But in itself it is so equitable and righteous that the conscience of any person must commend and endorse it. There is a swift judge in every man's breast to determine the right and the wrong of things. God the right and the wrong of things. God has written for man, and God has written in man, and there is no more appreciable evidence in support of the divine authority and authenticity of the law writ-ten and delivered at Smai, than the response it receives from the law written in the fieshy tables of the heart. The enactment presented in our text, and the principle it covers, find a direct and decided echo in the moral consciousness of overy rational creature. Conscience does not hesitate to convict of grievous culpability the man who, through wilful neglect, occasions ruin of property or destruction of human life. If a man should leave an open cask of gunpowder with a number of thoughtless, playful children, where is the conscience that would nor condemn such criminal, inurderous neglect, when, as might only have been anticipated, one of the little creatures carries a handful to the stove and all are sacrificed in one fearful explosion Soif an individual has in possession an animal of whatever kind, and he knows that it is ferocious and will do serious mischief if allowed to go at large, yet takes no means, uses no precautions to restrain the creature, and valuable life be destroyed in will not acknowledge that unocent blood is cleaving to that man's skuts. That is just what our text proclams. It affirms that it is man's duty to do all in his power to prevent injury to his neighbor, and that as soon as he is aware of anything in his pos session proving mjurious to the prosperity, health or life of his fellow man, then shall faithfully endeavour to prevent the possibility of muschief by restraining, putting away or destroying the nozious thing of ferocious creature. Culpability commences with the knowledge of the hurtfulness, or destructiveness of any creature or thing which is in our possession, if we do not take means directly to check or remove the evil It is when a man comes to know that his ox is vicious and does not bind him secure-ly, or "keep him in" as it is expressed in the text, and thereafter precious life is sac zificed through his carelessness or oupidity then the animal must not only be put to death, but the owner's own life becomes forfeit for the life which is lost. Though as he is only guilty of hemicide and not marder his life may be caused by the rearment of a heavy fine. My dear brotheren, as possibly you have already anticipated, I want to apply the principle presented In the text to the liqu or traffic, to the mak ing, licensing, selling and using of a. If I can have you to c mear that the drinking of formented liquors is not a necessary of life but hurtful to both body and mind, that it is wasteful of means and of health, that it makes homes miserable and wretched. dist it impairs and often dethrones reason and very frequently directly or indirectly wion forces itself upon us all, namely : That Adionover makes, licenses, sells, buys, uses orgives it to others is condemned by the principle enunciated in and derived from the text thus: But if intoxicating drinks were wont to injure and undermine health, reason, and life, in time past, by their poison, and it hath been so testified to the maker, liceneer, seller, user or giver there of, and neither one nor other hath put away

or abelished the same, but the liquors afortisaid have continued so kill multitudes

of men and women, all over the earth

then the intoxicating drinks shell be de-stroyed, and the maker, licenser, seller, user, and giver of the same shall not escape the just relignment of God.

BIBLE, PROOFS.

The first thing I am to do, is to eatisfy you that fermented liquors are injurious and destructive. I shall appeal that to the testimony of the Spirit of that in the Holy Scriptures, and then to your own knowledge and observation. In Proverbs xxi., 1, cdie and diservation. In Provens Adi, 1, wo read, "Wine is a mocker, and strong drink is raging; and he that is deceived there by, is not wise," Also, exiii, 21, "The drunkera and the glutten shall come to poverty." 28th v. "Who hath woo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Again 31st v. "Look not upon the wine when it is red, when it giveth its colour in the cup." 32 v. "At last, it bit the hke a srpint, and stinge hake an adder." Isa. v. 11, "Woo unto them that rise up early in the morning that they may follow strong drink; that continue until night till wine enflame them!" 12th v. "And the harp and the viol, the taluet and pipe and wine are in viol, the tubnet and pipe and wine are in their feasts." Nay not only do the Scrip-tures indicate in the strongest language the wors and evils that a tend indulgance in strong drink in the present life and in the present world; it is not only as a tenant of time, but it brings wounds and sorrows, poverty and wees upon him; it effects more than health and prosperity, more than the brain and the body, it affects the soul, and it cheets it heastrously throughout efer ntv. Thus St. Paul writes to the Corintum Church, 1st Eph. vi. 10, "Nor thioves nor coverous, ner drunkards, nor revilors, nor extentions shall inherit the Kingdom And the same Apostle willing to the Galabans enumerates among the works of the flesh, "Envyings, in iders, drankenness, twollings and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom

OUR OWN EXPERIENCE OF THE EVIL

But over and above all that the Holy Book declared and denounces, who of us has not only too much reason to know the fenrful manges wrought by indulgence in strong drink? Why our eyes behold it almost every time we walk the street! We scoit in the burnin circicature of what was once the human face divine. We see it in the tottering gate of the toper. We hear it in the foul bacchanahan song, or the hiccuped profamity and blaspheming. Alast you might have seen it last evening but a few rods from this very Sanctuary of God in murderous fraticidal strife, one brother plunging his knife again and again into the other, and then kicking his victim savagely as he lay bleeding on the frozen ground! But did we set about making a thorough investigation we should not only look at it as we see it on the street, or in the tavern or the gregg-ries; I say did we want to go thoroughly into the darkest phases of this fearful evil, we should visit the homes of drunkards. Like the leprosy of old there is nothing there that it does not infect; it penetrates the very walls. In a small com-munity like this we may not find the worst evidences of its baneful effects, but still there will be enough to startle or appal you. You may see poor hulf-naked children cowering round the cold stove, and the wife and mother with the marks of her husband's drunken brutality on her fea-tures. It is had enough, Heaven knows when the hard of the house is a drankard. but when possibly the wife has learned of her husband, and the child has learned of both parents, how shocking is the specta-cle! There are not a few of the worst drunkards in Pioton, young in years 1nt hordon d in every feature and besotted to the very marrow, who can plead that they have become so by following the example, and possible by receiving the cup of ruin at the limit of the cup of ruin at the liands of their own fithers, or mothers, How shall such pires a confront such chil-dren at the Judgment Seat of Christ! And, my brothren, there are other sad spectaclesconsequence, where is the conscience that sudden than any of these—that we are all acquainted with. There are the funeral processions of drunkards who die as the beast die, and make no sign, and go down to early, unhonored and hopeless graves full of their own sins.

OUTSIDE EVIDENCE OF THE EVIL.

Then again did you go out into the world visit our pails, our pententianes, our luna-tic acylum—lid you study the police re-ports of our city news-apers and all that they tell of accident, riot, lewdness, deli-riums, moder and suicide occasioned by indulgence in strong drink, surely the conclusion would be forced upon you that all other sins united do not work such social desolution, each moral, material, domestic mination. Such are the horrible consequencer of intoxication here and we dare not look beyond! At any rate we wish to deal with the subject to-day mainly in its temporal aspects and conditions. I have now presented to you some testimour from the Word of God, and I have app al d to your own knowled e either by personal observa-tion or accredited evidence as to the effect of intemperance, and I think there cannot he a second opinion but the those effects are evil, only evil and evil continually.

MEDICAL OPINION OF FERNENTED LIQUORS I might mention before passing on that the best medical opinion sustains the cou clusion we have drawn that fermented hquors are not necessary to persons in ordin ary health. And that men who have hardest work to do and soverest exposure to bear will do the one and endure the other best when they totally abstain. Nay more, the same authority shows that the bever ages aforesaid are even in the smallest quantities positively injurious to the health of the human system and ought to be care fully avoided. Speaking on this subject, said Dr. Cheyne, at one time Physician general of the forces in Ireland, "As we ply sicians no longer use spirituous liquor se we were wont to do, we ought not to rest satisfied with a mere acknowledgement of error, but we ought also to make every retribution in our power for lieving so long uplied one of the most fatal delusions that

Whereas there is reason to believe, that the habitual use of ardent spirits is often the consequence of an opinion that such liquids contribute to the health of man; and whereas it seems to be a duty peculi-arly belonging to this Society, to oppose and to correct so insidious an error: There-fore, resolved. That in the opinion of this Society the use of ardent spirits is not a source of strength and vigor, but that it is generally productive of weakness and dis-case." Well then having established that ardont spirita are injurious, wasteful, destructive to health and life, our text justifies us in saying that it is

OUR DUTY TO ABATE AND ABOLISH

what produces such perennial growths of misfortune, misery, poverty, strife, crime, madness and death. Talk about stoning a ferecious ex, indeed, that had killed man or women, and condemning the owner to death for neglecting "to keep in" or put away the dangerous beast, and leave unchecked and unassailed, may but fostered and cherished by law and by licence as the most important interest and the main source of supply for carrying on the affairs of the country, this monster destroyer that is driving whote indecausts of car friends, our neighbors, our computriots to the slaughter day by day centinually! But how shall we deal with this all but universal scourge of humanity? What is to be done by those who desire to avoid complidone by those who desire to avoid compti-city and keep the skirts clear from the blood of their fellow men? It might do "to keep in" the ox so long as his horns were not stained with human gore, but after that, there was but one way of deal-ing with him, and that was to stone him to death. So a repressive law might be all well enough if the ligner traffic were only in its infancy, but it was arrived at a maturity, and a very upas growth of crune, as stained all over with human blood and blackened and burdened wit's fouler deeds than were ever committed out of hell, the only true policy now is to stone it to death, to agitate and educate, to petition and labor for the utter suppression of all distilla-

PROHIBITION

must be our rallying cry. Such a measure has been demanded in Sweden, for it became necessary to save the country from depopulation. And why should we not demand the like? And what should prevent the obtaining of it? Cannot a country so young and so full of undeveloped resources as ours and without war debts, support the government without manufacturing and taxing liquor, when too it is well known that almost the entire crime and poverty for whose repression and support most of our expenditure is incurred, has been produced by the liquor traffic? If you strike down the manufacture of liquor, you strike down at the same time that large proportion of taxation which that very manufacture has occasioned. It is a hopeful sign of the times, it is an augury of victory at no distant day that the Temperance advocates and people are taking this attitude all over the Dominion. The intelligent Christian people have rebuked the atrocious sontiment that was uttered a few years ago by the Premier in our Local Legislature namely. "That the material thing in connection with the liquor question, is the revenue derived from it." It was no wonder that the moral and religious sense of the Pro-vince was shocked at such an avowal, for who knows not that the use and end of civil government is the greatest good of the greatest numbers—to ameliorate and ele-vate the condition of the people—to pro-mote their welfare, happiness, safety and peace, to prevent misery and to repress crime. We have been educating our politi-cians on the great question, and we must still educate them and educate the country at large. We must teach our representatives in the halls of Parliament that it is their duty "to keep in" the ox that pushes with the born to kill men and women otherwise they are not acting the part of of statesmen or patriots, never to speak of Christians. Kowing as they do the wide-spread ruin which the han a traffic is continually producing, they should learn the fearful responsibility that rests upon them if they o not take measures to do away with the infernal thing atterly and forever. But if our public mer liesitate to do their duty, we must not fail to do ours.

7 REASONS FOR INCREASING AFFORT.

One says in dismay, "The evil you are seeking to remove is not dun-nishing but increasing." Be it so. It is darkest before the dawn. The horrors of Hebrew servitude were never so terrible as whon the Lord sent Moses forth to achieve their freedom. The friends of prohibition instead of being discouraged should be stimulated to increasing zeal and effort. Said a friend to me at the burial of a fellowcitizen whom drunkenness had sent to his account in the flower of his manhood: "If two or three of our strong men in the prime of life had been torn to pieces by volves or bears breaking in upon us from the woods, there would have been consternation in every home and in every breast, and the people would have risen up as one man to hunt down the monsters; but here we see husband and father, brother and neighbor, our cloverest and most capable public men cut off in the mulst of their days by the liquor demon, and it scarcely causes a remark, and we telerate license, patronize the horrid troffic which is impoverishing and desolating so many fire sides, and dealing death from your to your to those who might otherwise be spared to adorn all the relations of human life! Is there anything but plain painful truth in that?" If we are not shocked and horrified at such a state of things it is because familiarity with such dreadful occurrences has blunted and blinded our moral facul ties and preceptions to their real enormity. If any says, "These things are nothing to me, they don't concern me," he is not manifesting the mind of Christ, who, as an Apostle teaches, looked not upon his own things, but on ours, but he is manifesting the spirit of Cain, the first murderer, who said, "Am I my brother a keeper?"

CONCLUSION.

Well, now, if the principle of the text is wer took passession of the human mind an Gol-enacted, conscience acknowledged Many years ago the Massachusetts Mediprinciple, if it is every man's duty to preced the resolution following: vent, if he can, injury to himself, his fami.

ly, his neighbor, to society, to country, to hody, and to soul, and to remove, and destroy what produces such multiplied evils, it follows that no individual, who fears God and regards man, should encourage, engage in, or give moral or material support, to the liquor trade—a trade demonstrated to be so fatal to human Imppiness, health and life. There cannot be a question that all complicity with what, in the strong lanpuage of Scripture, is "a covenant with death and an agreement with hell," entails upon the soul fearful responsibility and exposes it to a divoral retribution. This is seen eiten in this life and in this world. How few men identified with the constant cale or use of liquer live half their days, and how frequently do they entail physical contamination and moral pollution upon their offspring! Who does not witness and lament over these ferrible results? And who that does so, should continue in, or support a business so disastrous to all con-

LESSON TO SOCIETY. The principle of the text likewise comes

home to host and hostess at our social gatherings. Generally speaking, I believe, that these re-unions are characterized by much propriety in this place. I do not know that there is excess. I do not as sume or insinuate such a thing, but liquor is dispensed with a liberal hand to all who will partake, and I ask is it not presented not unfrequently to persons who are already tar gone on the downward way to a drunkard's grave, and what is strangest of all, do not wives that are trembling in every nerve for the fate of their easily.templed husbands, keep and present these beverages to their guests? And will Caristian men and women, members of Churches claiming to be consecrated soldiers of the sacramental host of God, hobnob and encourage by word, look, o. example, those victims of intemperance? And will those good Christian people regard themselves as friends of these free-livers? Nay, will they act such a treacherous part as to go hand in hand to help thom on the easy descent to the mouth of hell, instead of by faithful words and self-denying example, trying to save them to wives and families, and friends and society, to the church and to God. If it is the duty of every man "to keep in " or put away whatever would hurt or wound, or kill his fellow-man; nay, if he knows that anything m his possession is working misery and death to his neighbor, he is bound to do away with the life-destroyer completely, yea, and he is accountable to God, so long as he retained it, after he knew how daugerous and ruinous it was. And I sav if the principle applies to every man, it applies most emphatically to the Christian man, and his accountability is greater because of his greater light. Said the Great Teacher sent from God: "If I had not come and done among you the works which no other man did, ye had not had sin, but now ye have no cloak for your sin." Again, "This is the condemnation that light has come into the world, and men loved darknoss rather than light, be-cause their deeds were evil." "Wee unto bun that giveth his neighbor drink, that puttest thy bottle to him and makest him drunken also, that thou mayest look on their nakedness." Heb. ii. 15.

LESSON FOR THE HOME.

Again, and finally, the principle of the text, should regulate a man's conduct in his own family. Who knows what terrible consequences have resulted from the cus-toms of the table in thousands of homes? Who knows not that they have been successful training schools for the tavern, the jail, the ponitentiary, the asylum, the gal-lows? And knowing this, and knowing how habit grows and grows in this connec-tion till it becomes a disease or a tyrant, what loving father or mother will give either liquor to their children or use it as a beverage in their presence. Oh? my dear hearers, dear parents, you cannot be too gnarded in this matter, if you would have your children abstain, if you would have them become useful and respected citize s, if you would have them sincere and loving disciples of Jesus Christ, do not offer them or use yourself the cup of maduess and death. Nover let your exandle pleaded pa hour own flesh and blood as a palliation or excuse for your child's incluiety, and do not have that child witnessing against you at the bar of God as the instrument or agent of his aternal misery. "Touch not, taste not, handle not, the accursed thing. "It is good neither to eat flesh, nor to drink wine, nor anything whereby they brother," (yea, or your son of daughter), "stumbleth or is offended, or is made weak," "If ment for damk) make my brother to offend, I will ear no flesh," (or drink no wine or strong drink; while the world standeth, lest I make my brother to offend." Amen!

Keeping the Tongue.

Keep it from unkindness. Words are sometines wounds. Not very deep wounds always, and yet they irritate. Speech is unkind sometimes when there is no unkindness in the heart; so much the worse that needless wounds are inflicted; so much the

worse unintentionally pain is caused.

Keep it from falselood. It is so easy to give a false colouring, so to make a statement that it may convey a meaning different from the truth, while yet there is an appearance of truth, that we need to be on our guard. There are very many who would shimk from telling a he, who yet suffer themselves in such inaccurate, or exaggerated, or one-sided statements, that they really come under the condemnation of those whose "lying lips are an abomination to the Lord.

Reep it from slander. The good reputa-tion of others should be dear to us. Sin should not be suffered to go unrobuked; but it should be in accordance with the Scripture method: "G. and tell him his fault betwixt thee and him alone." And it should be borne in much that what is too often cousidered as merely harmless gossip runs dangerously near, if it does not pass, the confines of slander. A reputation is too sacred to be made a plaything of, even if the intent be not malicious.—. Imprecan Mes-

Br as deaf to the flatterer as to the railer. for if the latter occasions more smart, the former often causes more hurt.

Scientific and Ascful,

FIR BALSAM.

Carbolic acid has so many uses in an farnily nowadays, and is such a fearful cans-tic when not carofully handled that every one ought to know that fir halsam corrects the bad effects of the acid. The latter burns into the flesh when a drop of clear acid touches it, and the fir balsam should be spread over the spot to remove the pain and heal the bura.

CURE FOR SORE THROAT.

"One who has tried it" cummunicate the following item about curing sore threat: the following item about curing sore threat: Let each one of your half million readers buy at any deug-store one ounce of cam-phorated oil, and five cents' worth of chloride of potash. Whenever any sore-ness appears in the threat put the potach in a tumbler of water, and with it gargle the throat thoroughly; then rub the neck thoroughly with the comphorated oil at night before going to bed, and also pin around the throat a small strip of woollen flannel. This is a simple, cheap and sure remedy.

RABBITS AND SQUIRRELS.

Fried broiled or potted, should always be soaked in salt and water to draw out the blood. When broiled, take from the water, wipe dry, and cut in joints the fore and hind quarters from the tender loin; broil on a hot fire and turn often; when browned nicely and done, pour over melted butter seasoned with popper and salt. When fried they should be rolled in powdered crackers, and fried brown in dripping 1 an. When potted, put in a pot with cold water enough to cover them, and stew down until brown; then add butter, salt and pepper just before taking from the pot. Game should always be cooked over a quick fire-never so as to dry the juices, and never rare.

MICROSCOPES.

Many people are not aware that evening is the best time for microscopical examina-tions. It is easier to adjust your light, and throw it exactly where you want it, gas and kerosene being decidedly more manageable than sunshine. So if you want de-lightful occupation for these long evenings, get a good microscope. and when supper is over, let father and mother and little folks gather around it, and see what wonders and beauties the little magician will reveal. A little practice will enable you to prepare your own objects for examination, and you will find at every stop proofs of the skill and wisdom of the great Creator, who has fashioned with exquisite perfection the very dust that your careless finger brushed from the butterfly's wing.

SOOT AS A GARDER FERTILIZER.

Perhaps it may have occurred to some of our lady readers that the refuse soot of our chimneye is one of the most valuable stimulants and fertilizers they can have for Carolinian: During two sensons we nursed, fed and potted the Hartford prolific graps vino—as much for its shade over the window as for its fruit; but it persisted in remaining a stunted cane, yellow, and re-fusing to climb. Despairing of shade, grapes and roses, we finally bethought oursolves of soot as a manure, and forthwith made a "soot tea" by steeping a teacup of soot in a quart of water. This we adminis-tered, two doses each, to both the trees and the vine. The vine grew six feet in height in the space of six weeks, the rose bush four feet in the same length of time. Both therefore rejoiced in living green.

SCARLATINA AN EPIDEMIC.

The views of Dr. Alfred Carpenter, published some three years since in the "Lancet," upon the subject of scarlet fever, ascribing to that disease an epidemic character, are strongly endorsed in a recent issue of the "Medical and Surgical Repor-The editor maintains that not only is the disease infectious in the full sense of the term, but also that the malignity of the infection is sometimes frightful. Articles of clothing worn by patients retain a dan-gerous character for over a year, as do walls, furniture, and in fact everything that has been in the vicinity of the disease, and in its spread. The secretions of the body are endemic scales and excreta are active carriers of the pestilence. Thorough ven-tilation and disinfection are the best means for destroying the poison. Clothing, bedhent of 220 degrees Fahronhoit for several hours, and then soaked in a mixture of one pound hyposulphite of soda, two ounces sulphuric acid, and eight gallous of water. Rooms should be purified by burning sulphur, and the patient thoroughly cleaned before having intercourse with other peo-

ECONOMIZING THE HEAT OF THE BODY.

The correspondents of the London Times have been discussing matters con-nected with the weather, one of whom makes the following very sensible remarks in regard to economizing the heat of the He warns persons against allowing themselves to be unnecessarily cold within doors, comparing it to the act of a spendthrift who wastes his capital in his youth and has no income left for his old age. keep warm, to 1 stain heat within the body instead of spending it, is just as judicious as to husband money with proper economy; and every one who wishes to be able to face cold with impunity should regard the avoidable expenditure To attempt to "harden" people and especially children against cold, is all nonsense. Cold can enly he resisted by vital combustion within the body, and the body can only burn what is supplied to it, and that only in the measure of the capacity of the furnice. Every one who is exposed to cold draws upon his heat producing power for his means of resistance, and has so much less remaining with which to meet the next demand. Persons who live in warm houses and who wear warm clothing, may go out into any degree of cold impunity; while those who suffer themselves to be half-chilled at home must expect to be half-frozen when they go abroad. In regard to food, adults would do well to eat more fat than usual in winter; and children may often be induced to do so if it is concouled by any of the fam'liar artifices of cookery. The thick gravy of an Irish stew, for example, may be made to carry much fat that would otherwise be wested.

How to Make Marriage Beautiful.

In the first place, let people defer to the laws of lighth, of samilary, of headlitary soundness, let them obey-restrictions, con-sult wholesome seasons, respect the limits which have been set up by the common souse of nature. Mutual Ignorance upon those points is filling marriage with unnecessary evils; they not only spoil the physical well-being of a family, but spoil its disposition. Let the work in every house he reduced, by a reduction of its ambitions, till all the parlors, all the tables, bitions, till all the parlors, all the tables, all the clothes, exactly represent the ourgent condition of every family. Not a bracket nor a ribbon for exaggeration, not a single room for parade, neither sowing, washing, cating, scouring, company-giving beyond actual needs, and all done by the least elaborate methods. Then, in the second place, reduce to the lowest possible point the disturbances which arise from innorance and vanity, from artificial trainignorance and vanity, from artificial training; you simply liberate marriage for the more effective discharge of its spiritual purpore. The mon and women might still suspect that they were ill mated, till life itself pronounced the banns. Teach children that marriage only prolongs their school hours into the dignity of sterner discipline and less perishable attainments. Warn them against the affectations and extravagancies which undermine respect, against the physical errors which so sap the will that it is humbled and enslaved by annoyances which health and freshness laugh at. And teach them simplicity, make vulgar habits and ambitions appear odious to them, ply their imaginations with nustere and noble forms, tempt them to fall in love, first, with spiritual beauty, whose service makes them truly free; then they will be better prepared to discover that marriage withholds felicity until it has been learned.—John Weiss, in Oid and New.

Special Patices.

About the Hair.

Hair is the robe which curious nature weaves And does adorn our bodies, And that alone remains when every other beauty's

Whenever a new article has come up promising to enrich, adorn, or lengthen this most ornamental of all coverings, our people have been exceedingly forward in giving it a trial, and in more instances than one have been sadly disappointed. It is then with great reluctance that we feel disposed to urge anything new in the way of Hair Restorers, and we would not do so now but for the reason that we have in our mind an article of super excellent quality, one that we have tried, and know full well its value. It is not only a dressing that beautifies and to is not only a dressing that beautifies and renders the hair of a natural glossy appearance, but it lengthens it, and will restore it to its original colour. If red, and has become gray, it will bring back the red. If flaxen, back to flaxen; if black, the raven's plume cannot outric the histre with which it will again return to it. We know of a score of persons whose faded and fallen hair has been completely restored by it. We has been completely restored by it. We speak of Hall's Vegetable Sicilian Hair Renewer. Use no other, or you will be disappointed.—Pittsburgh (Pa.) Gazette.

MYNHEER PAUL DIETRICH, of Milwaukee, feeling his earthly tabornacle stored with troubles, to be expelled, decided, after full enquiry and investigation, to employ Ayer's Pills. In his hasto to purify his Dutch stomach, he mistook the directions, 2 to 7, and swallowed 27 for a dosc. This created, of course, an ap-paul-ing internal rebellion. But Paul went through the fight like a hero, and came off victor at last, with a rouo-vated system, which he proudly exhibits as proof of the wisdom of his choice. He advises everybody to take Doct. Ayer's Pills, but kindly advises his friends who are ambitious of following his example to "be sure and take der right botion."—Minnesota

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J. Bedford, Thamesville, writes—"Send at once a further supply of Eelectric Oil, I at once a further supply of Edectric Oil, I have only 1 bottle left. I never saw anything sell so well and give such general satisfaction." J. Thompson, Woodward, writes—"Send me some more Eclectric Oil. I have sold entirely cut. Nothing takes like it." Miller & Roed, Ulverton. P. Q., writes—"The Eclectric Oil is getting a great reputation here, and is daily called for. Send us a further supply without defor. Send us a further supply without de-lay." Lemoyne, Gibb & Co., Buckingham, P. Q., writes—"Send us one gross Eclec-tric Oil. We find it to take well."

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The first issue of The Liberal will make its ap-

The first issue of THE LIBERAL will make its apperance about the 20th of January.

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Births, Marringes, and Deaths.

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MARRIAGES.

On Wednesday, the 17th of March, at the Orillia Preshyterian Church, by the fley John Gray, b & Rente a Tillia, former, Township of Maya, to Mary, day, thereof Mr. Malcolm McDenaid, of the same Township.

On Friday, the 19th of March, at the Mane, Orillic by the Bey. John Gray, B.A., Henry Begin, of Orillic, lumberman, to Esther Royd, of the same

on Monday, the 13th of Murch, at the residence of the bride's father, by the Rev J A I McBain. Mr. John Magar, of Elora, Out, to Mrs. Agnes Constant Countor Haydreld, chest daughter of George Duncab, Esq., of Drummondville, Ontario.

On the 23rd nit, by the Rev. R. Wallace, David Castor, Esq., to Hannah Baynes Thompson, beth of Toronto.

of loronto.

On the 16th ult., at the residence of the bride's father, James Templeton, Esq., Rainesy, by the Rey. John Bennett, Mr. Ailan Ghmour, to Miss Maggie Wyllo Tompleton.

On the 16th ult., by the Roy. W Rancy, at the residence of the brides father, Mr. Jackson Willews to Miss Mary Stevenson, both of Lanark.

On the 15th ult., at Smith's Falls, by the Rey. S. Mylne, Rim J. Pritchard, Esq., of Leeds, to Miss Busannah Kylne, of Bastard.

On the 17th ult. at St. Mary's, by the Rey. R

On the 17th ult., at St. Mary's, by the Rev. R Hall, Rev. J. B. Scott, of Egmondville, to Miss M. E. Mozeriyt, of Rt. Mary's.
On the 22nd ult., at Guelph, by the Rev. W. S. Ball, Mr. Yun. Allen, formerly of Stratford, to Miss Lavinia Rowland, of Guelph.

Lavinia Rowland, of Guelph.

On the 17th inst., at Stratford, by the Rev. W. T. Wilkins, M. A., Mr. Jas. Wilson, Stratford, to Miss Margaret Frame, of Wellosley.

On the 22nd uit, at the residence of Miss Forrest, sister of the bride, Stratford, by the Rev. T. Macherson, Mr. Wm. McDonald, merchant, Parkhill, to Miss Eliza Forrest, of the same place.

On the 18th uit, at the residence of Mr. John McTavish, North Easthope, by the Rev. A. Drummond, Mr. John Dryburgh, to Miss Jossie Gardner, all of North Easthope.

On the 23rd uit, by Rev. K. Vaclennay, Mr.

On the 23rd uit, by Rev. K Maclennau, Mr. Wm. Long, cabinet maker, to Miss Sarah Lowis, all of Peterborough.

On the 18th ult, at Spring Garden, Peterborough, by the Rev. J. M. Roger, Wm. A. Hall, eldest son of John Hall, Esq., of Smith, to Isabella, third daughter of Hugh Bertram, Esq.

DEATH.

On the 22nd hit, of consumption, after a lingering illness, Anno Elizabeth, beloved wife of J. S. Gur-mett, publisher of the Chronicle, Ingersoll.

Official Announcements.

KINGSTON.—At Kingston, in Brock Street Church on 2nd Tuesday of April, at 7 p.m. OTTAWA.—At Ottawa, on the 1st Monday of May, at 3 o'clock p.m.

Montreat.—At Montreal, in the Presbyterian College, on first Monday of April, at 16 o'clock a. m. STRATFORD.—In Stratford, on lat Tuesday in July, at 11 o'clock a.m.

HURON.-At Goderich, on 1st Tucsday of July, at 11 2 in. Brucz.—At Paisley, on the 2nd Tuesday of July, at 20 clock p.m.

BROCKVILLE.—At Prescott, on the 3rd Tuesday of June, at 2:30 p.m.

June, at 2:30 p.m.

Paris.—In Knox Church, Woodstock, on the first
Tneeday of July, at one o'clock, p.m.

ORTARIO.—At Port Perry, on the third Tuesday of
May, at 11 o'clock a.m. MARITOBA.—In Knex Church, Winnipeg, on May No. 12th, at 10 o'clock a.m.

Tohonro.—In the lecture room of Knox Church, Teronto, on the first Tuesday of May, at 11 a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS OF THE PRES. BYTERIAN CHURCH OF CANADA IN CONNEXION WITH CHURCH OF SCOTLAND.

Temporalities Board and Sustentation Fund-James Croil, Montreat.

Ministers', Widows' and Orphans' Fund-Archi-baid Ferguson, Montreal.

Fronch Mission-James Croil, Montreal

Juvenile Mission-Miss Machar, Kingston Ont. Manitoba Mission-George H. Wilson, Toronto Scholarship and Burgary Fund-Prof. Ferguson Kingston

: Home Mission Committee,

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The Home Mission Committee of the Canada Presbyterian Church will meet within Knox Col-lege on Monday evening, (the of April, at7 p. m. A full and punctual attendance of members is re-

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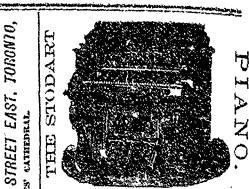
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