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contributors and Correspondents.

CANADENSIS TO "A READER."

ditor British American Presbytchian.

DEAR SIR,-"A Reader" appears to have forgotten that in his first letter he expressed wish to see in Scripture some warrant for the statement which he disputed. He need not, therefore, have been surprised or indignant that I should have referred him to passages of Scripture which seemed and still seem to me a sufficient warrant for the opinion expressed. If, however, he does not see them in this light, no words of mine

the world, (not 'a small fraction of it,') that Ho sent His only begotten Son that the world through Him should be saved." Then we have only to study the course of Old Testament history, of God's dealings with the two Pharachs, with the heathen inhabitants of Canaan, with Naaman, with Nobuchadnezzar, with Belshazzar, with Ninovch, to see Him dealing with them, both in love and rightcousness, chastening, rebuking, judging them by the light which they had, by the "law written in their hearts." And that which we see Ho has done in the past, we may, I think, believe that He will do as tells as that even in the times of greetest darkness God "left Himself not without witness" among them-a witness, not of condemnation merely, but to draw them to Himself by the manifestations of His love and goodness. St. Paul, moreover, did not disdain to quote from a heathen poet, in order to remind the Athenians that they were "God's offspring." If so, would not the Father of their spirits deal with them as father? And if haply they felt after Him as we know some of them did, would they not "find Him who is not far from any one of us?" If, even in their darkness, any true cry ascend to the "unknown God," can we suppose that the cry was not heard and answered by Him who "is nigh unto all that call upon Him in truth?"

The possible effect of any opinion is not an argument for or against its trutis. There might, however, be some force in what "A Reader" says as to the effect of this opinion on Christian Missions, were it at all claimed that the heathen are saved because of their ignerance. It falls to the ground when we admit the enormous difficulties that their ignorance places in the way of their salvation, though it is no greater than the ignorance of many in so-called Christian lands. Those who know anything of the great darkness and even the present miseries of Henthenism, as well as of the infinitely great Diessing of Gospel light, which was to be "good tillings of great joy to all; people," will liardly require the additional stimulus of believing that all who have not beyond our present powers to grasp, are heard of it must be lost! If any should likely to do serious harm, and have driven thus object, I would reply in the words of men into free-thicking before now. St. the Duke of Wellington to one who throw Paul Leens the cloquent; plea for missions doubts on the usefulness of missions. "Look to your marching orders, sir!" And we all words—"Whosoever shall call on the name know how that command has been com of the Lord shall be saved;"-or ends it paratively neglected during those eighteen by overlaiming. " But I say, have they not headred years, to how great an extent the by overaining. So but I say, neverthey not beard? Yes, verily, their sound went into responsibility of the present condition of the earth, and their words into the earth. responsionity of the present condition of the earth, and their words into the ends of heathen countries lies on the coldness and the world! When, in another life we shall negligence of the Christian Chart. we then believe that a rightcous God will dealer a rightcous for word of the mysteries of God's wondrous negligence of the Christian Churd.. Can punish, not his negligent followers, but the from a higher plane; when we shall see benighted ones who could not help themians? I do not think that "A Reader" straight, we shall find more and more quito realises all that is involved in the pinion he expresses—and I am thankful hat I do not see any such doctrine in God's

It is a solemn fact that all light given ocs involve additional responsibility, but his truth affects many more than Christian issions. Our Lord recognized this truth then He said that it should be more telerble for Sodom in the day of judgment than r Capernaum;" and when he said "If I d not come and spoken with them they dnot had sin; but now they had no oak for their sin." It was the condemnaon of the Jews that "He came unto His m, and His own received Him not;" yet came! A father would hardly be rerained from teaching his children all tha could touch them of God's will, by that Section that the servant that knew no: Lord's will should be beaten with few es. Every earnest sermon adds to the demnation of those who reject the emnation of those who reject the Christ, who is nevertheless bound to the daughter of Henry Fitz Roy, Est.

Christ, who is nevertheless bound to the daughter of Henry Fitz Roy, Est.

disciples of Christ by no visible tie? why lawn, Northamptonshire, and we aground to preach the gospel. Is this all their fault, or is it also Hon. Charles Henry Maynard. th, yet no minister would hesitate on

knowing how great a blessing it would be to them if it be received. On this pun caple we send the gospel to the heathen, knowing that the means alone are with us, the results with God.

'A Reader' calls the opinion in question my "theory" and seems to be unaware that it has been, and is held by many who are most may be quoted, not as arguments, for they mot see them in this light, no words of mine would be likely to alter his view.

The following from Richard Baxter, is worthy of his senous consideration: "I am worthy of his senous consideration: "I am have been drawn to us by our sympathies have have been drawn to us by our sympathies have been drawn to us by our sympathies have have been drawn to us by our sympathies have have been drawn to us by our sympathies have have been drawn to us by our sympathies have have been drawn to us by our sympathies have have been drawn to us by our sympathies have have been drawn to us by our sympathies have have been drawn to us by our sympathies have have been drawn to us by our sympathie our belief in God's love and justice, but much unknown to us." To go farther back of a new and divine hie in the soul, for that also to the teaching of His Word. In the both Zwingle and Justin Martyr, granted sound be too strongly missted on, but en first place we are told that "God so loved saving knowledge of Christ to Secrets, and measures of that life, rather than on and Plato and others, "on the principle," minister of the Free Church of Scotland. by whomsoover possessed, and however obtained, whother it be sunlight, moonlight, or starlight, is virtually Christian; in other words, that Christ because He is the only light, is the light of every man who hath any light in him." The following reply to an enquiry on this subject was given some time ago by the editor of the N. Y. Christion Weekley, a family paper, put is hed by the American Trace Society, and remark regards their future, judgment. If Paul able for its sober Christian tone, its zeal for Missions, its opposition to scenticism as to other evils, and its advocacy of a living Christianity. The Editor a clergyman, is himself the author of a useful and estermed Commentary on the New Testament, and would not be likely to apply Scripture carelessly. As I have seen no complaint or structure as to his roply from any of the readers or contributors of the 'paper, numbering many of the most carnest and zealous workers for Missions in the U.S., I conclude that they did not find it objectionable. "Paul answers the last question definitely, 'God will render to every man according to his deeds, to them who by patient continuance in well-doing seek tor glory and immortality, eternal life. We have a confident faith that Socrates is among the saved,-saved L . Christ, though nover knowing his ransom till he met him in heaven. We answer yes also to the first question. There is such a necessity (for rying to convert the heathen). For there is a great difference between having an abundant entrance into the kingdom of heaven and being saved as by fire. If you were on a dock and a man was struggling in the water, would you throw him no rope till you knew he would be drowned if you

> As I said before, I have no wish to dogmatise rashly on a subject belonging to the deep counsels of God, of no practical utility to us. But I think that dogmatic limitations of God's love and goodness, which are more human inferences from premises things that now appear crooked made ascription or praise. "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!"

did not ?''

CANADENSIS.

P. S. Will you kindly append the following extract from another editorial of the "Christian Weekly," which expresses very forcibly some of the thoughts which I tried to bring out in my first article, though I had not seen it when the article was written. The reference is to the late Louis Agassiz, the "ablest opponent in America of Darwinism and Positivism."

" And yet this man, a lover of his fellowmen, a lover of truth, a lover of God, belonged to no Church. How happens it? was it all his fault? or was it also, brothien in the Christian ministry, partly our s?

And he is but a type of character. Who of us cannot count, among his own acquaintances, one or more, who, in practical good ness, in real devoutness, in carnest, unsolfish conscoration, shows forth a real though possibly a but dimly apprehended sympathy with the character and mission of Jesus

partly our's. When at the last day, we neet these sheep that are not of our fold, will the Master chide them alone, or will the not also, perhaps, have chiling for us, that that we managed the fold in such wise that some who should have been within, lingered possilly, wistfully without?

Have we, perhaps, been so busy in un-chustian controversies, one with another, concerning the metters on our regimental carnest and enlightened Christians, as well banners, and the devices on our buttons, as profound theologiess. Two or three and the jackion of our epaulettes, that we have described our lonks some who may be quoted, not as arguments, for they are of course only human opinions, but to show "A Reader" that some, whose intelligence and knowledge of Scripture he must respect, have not come to his conclusion. The following from Richard Baxter, is have been drawn to us by our symmething layer been drawn to us by our symmething. and Plate and others, "on the principle," in sample tests which the New Testament, as the Rev. Dr. Brace, a distinguished minister of the Free Church of Scotland, observes, "that all true knowledge of God, by whomsomer possessed, and however observed to the true knowledge of God, by whomsomer possessed, and however observed to the true knowledge of God, which the that doeth the will of my Father which the that doeth the will of my Father which is in Heaven! Have we, polhaps, made too much of the saying and too little of the doing as an evidence of faith?"

REVIVAL IN MITCHELL.

INTERUSTING PARTICULARS.

DEAR SIR,-Many readers of the PLESBY FERIAN will be interested to hear that a revival has been going on in Mitchell for several weeks. The whole town seems to be stirred with a deep religious feeling. Men, old and young, and women too, who have been hitherto in utter regardlessness about the "one thing needful," are new realizing the fact that Christ is better than

I could fill many shoets with interesting particulars respecting the work, but I do not wish to occupy too much of your valuable space. But I must give a brief narrative of what I saw while spending a few days with the camest and devoted paster of the C. P. congregation of that town. Special meetings have been hold in the church uring the past four or five weeks. Roy. W. M. Rogerrondered valuable help at the beginning of the work. His labours. together with those of Mr. Mitchell, were greatly blessed of God in the quickening of the dead, and in building up be-

A prayer meeting is held every morning at 9.80, which is well attended. At this meeting special prayer is offered for individual cases; the answers to these prayers have been, in some cases, very surprising.

There is a meeting in the church every vening at 7.80 which is largely attended. From 9 till 10 o'clock there is a meeting for enquirers. Mr. Mitchell conducts all his meetings with a great deal of tact.

There seems to be an entire absence of what I may call denominationalism in this rovival. Members of the Church of England attend those moetings to drink from the river which makes glad the city of our God. Offier denominations are represent-Ravival meetings are held in two other churches in Mitchell. All are well

To show the spirit of harmony prevailing m the town, I may mention that a large Union meeting was held in the Town Hall on Sabbath at 8 p.m., to give God thanks for the showers of blessing which He is at present causing to descend. The large hall was literally crammed, and though it had been much larger, it would have been filled. Many came to attend the meeting who could not get standing room inside the

A word about the Sabbath School. Many of the children are rejoining in the Saviour The boys hold meetings by themselves. It is pleasing to hear thom uniting in praiso. I was particularly struck with the subdued loy which showed itself in the countenance of some of the boys. It is plensing to see what we so seldom soc-old and young taking a lively interest in those things which belong to their peace.

BRUCE.

Wherever there is a Paul to preach there vill be a Tertullus to find fault.

Francis Robert St. Clair Erskine, Earl of Rosslyn, is announced as Lord High Commissioner of the General Assembly, Established Church of Scotland. Ho was born in 1833, and succeeded his father, James Alexander, the third Earl, in 1866. In 1866 he married Blancho Adeliza, second daughter of Henry Fitz Roy, Esq., of Salcey Lawn, Northamptonshire, and widow of the

The Eldership. Editor Barrior Amountas Prusbyringen.

Gobytorian.

Sin,-I noticed a reply to my communication of the 27th ult, in your paper of the 20th inst,,but it contains so little further on the subject that I might well pass it without notice, were it not that the writer adduces as an arguaeni in favour of a superior class of elders, the 2nd chapter of Book of Revelation, where the glorified

Head of the Church addresses the seven churches of Asia. I suppose I need not remind my brother that this passage is considered by prelatiets a stronghold of Episcopacy, and his argument from it might prove too much. In compliance with his kind recommendation I will, however, examine closely as the Divine guidance enables me, the portion of Sanatary referred to and must request him. vine guidance enables me, the portion of Scripture reterred to, and must request him to join me in the study. In the 12th verse of the 1st chap, the Apostle John has a vision in symbol of the Church, he saw seven golden candlesticks, the medium of upholding and diffusing the Light of Divine Truth. In the 13th verse he sees in the mids, of these candlesticks, the appearance of the Son of Man as Prophet, Priest, and King of His Charch. He holds in his right hand seven stars, (verse 16th), to symbolize hand seven stars, (verse 16th), to symbolize the powerful support his ministering servants have in ruling and teaching—and we are told in the 20th verse that the seven stars are the angels of the seven churches, or according to Dean Alford's version are angels of the seven churches-new then, the question arrses what are we to understand by angels of the churches. I think that I have shown in the context that the word is symbolical of the office of the Elder-slup. The angels are said to watch over God's people, to be ministering spiritz, and to be deeply interested in the grand plan of salvation, and such is the nature of the salvation, and such is the mature of the spicifual office. The angelic host may have duties assigned them, varied as their capacities, on an equality is to their nature, so in the Eldership there are diversities of gifts but the same spirit. I come, therefore, to the conclusion that the symbol of an angel is intended to point out not an individual but a power, not a single paster, but the body of pasters, bishops and olders, to whom is committed the oversight of the several churches, and that through these several churches, and that through these as the official representatives of the said Churches, the Lord speaks to them in the seven following epistles, upon no other theory can I explain why it is that he unformly speaks as if addressing a congregation of behevers,—read 2nd and 8nd chapters; but it has been said why is the singular number used instead of the plural; why angel instead of angels. I answer for a very good reason, because it is the only gramatically correct word. Our Lord does not adcally correct word. Our Lord does not address the Presbyteries of Ephesus of Smyrna of Pergomos, of Thyatira, Surdis, Philadelphia or Laodicea, through their individual members but as corporate bodies, therefore he addresses them in the singular number. He addresses them just as the Governor-General might address any corporate body in the Dominion of Canada as a unit. But

Reviewers Reviewed

in the Dominion of Canada as a unit. But enough, Mr. Editor, for the columns of a newspaper. I trust my esteemed brother will ponder ever the matter a little more; had he done so I think he would hardly

have referred to the Confession of Faith.

The Reverend Fathers who drew up that wonderous compendium of Divine Truth,

knew better then to countenance any Scrip-

tural warrant for the classes of elders. Let him read chapters 30 and 81.—Pressyter.

Editor British American Presbygerian.

DEAR SIR,-Will you allow rac, for the benefit of my reviewers, to state a few "facts." The Act of Independence teaches that, prior to 1844, the "independence of this Synod" "has been repeatedly, and in most explicit torms, affirmed, not only by itself, but by the General Assembly of the Church of Scotland," and proceeds to declare that the powers involved were always possessed by the Synod, and that its connection with the Church of Scotland was conformable thereto. I asserted that all this was false, and that the documents necessary to prove these statements could not be produced. Now, all that Mr. MacDonell has given us in roply, on behalf of his own Synod, are contemporaneous resolutions, which, moreover, make no reference to the explicit and repeated affirmations alleged which they would, no doubt, have done, had such existed. Mr. MacDonell cannot avoid the period beyond 1844, if he is fairly and honerably to meet my charges. As regards the Church of Scotland, he is apparently more fortunate, he quotes one letters. tor of the General Assembly, only one, and adds suppositions in lieu of "facts," as if one, oven if explicit, and suppositious would justify the statement, that, the independence was "repeatedly" affirmed, "in most explicit terms." This one letter, which has to do duty for " many," appears, from the quotation given, to be a general one, making no special reference to the Canadian branch of the Church of Scotland, or to the state of matters before it was written, or to previous utterances of the Assembly, as it would certainly have done, had such been made "repeatedly and in most explicit terms." The Assembly was evidently ignorant of those, and well it might be, for the Church of Scotland, up to 1848, never recognized the complete independence of the Colonial Churches, as is obvious from the fact, that it was wont to ordain ministers for them, and especially, it did not recognize the independence of the

Canadian Clauch; for the Colonial Committee presented to the Assembly, "previous to the Discuption," a report, in which they say, "an effect is now being made in the Colonial Legislature of Canada to procure the incorporation of the Presbyteran ministers there, herefolore connected with the Scottish Establishment, as a separate Presbyterian Church; "and the vesting in them of the property and endowments, and inferest in the Clergy Reserve Fund, now secured by law in the recogned branch of the Church of Scotland there, Such a massive the Committee will, with Such a measure the Committee will, with the approbation of the General Assemthe approbation of the General Assembly, eteadily resist as a gross invasion of our Church "rights. Its share of the reserves, was wrested with difficulty from the Church of Lingland, and solely on the ground that the Church of Scotland was one of the Established Churches of the Empire, and was given to the treatment. the Presbyterian Chuien in Canada, as part of it, and as its topresentative in this land. With Dr. Bayne's and the other resolutions quoted by Mr. MacDonell, I have not much to do. The Dr. held that the Synod never "tully asserted her undependence, and that the Church of Scotland neverconceded it, that the connection was "constitutional, not contingent or discretionary;" and wrote as follows: "That connection was expressed in the designation of the Synod an order to enjoy the recognition of it by establishment, the inherent powers of the Synod to confer ordination, and to grant incense to preach the gospel, were both of them for a time suspended—on the ground of it, the assistance of the establishment was sought for and obtained in securing for the Synod the recognition of her right to the Reserves." Dr. Bayno was anxious that the Synod would, in 1844, assume its in-herent powers, and was prepared to sacri-fice the recognition and enowment for which it had bartered them, but he did not assert that the Synod and the Church of Scotland had repeatedly, and in explicit terms, declared the independence of the Church in Canada; he knew that was not

Mr. MacDonell admits that the commutation was offected, not on the basis of the ordinary, but of an exceptionally large income. He asserts that "before commutation was thought of, before it was decided to secularise the reserves, or secularisation was expected—the commissioners found that they had a surplus." I do not doubt that the agration for secularisation went on for several years; but, strange to say, this surplus, which existed before "secularisation was expected," "or commutation thought of," was divided and paid, so that ministers could, when commuting, return their incomes as 2000, instead or 2000, which it had boon till these two years, and was likely to be again had not commutation taken place; he wishes to leave the im-Mr. MacDonell admits that the commution taken place; he wishes to leave the impression, that the division would have taken place at the time, and in the manuer it did had commutation not been mooted, and that the coincidence was fortuitous; that was not the general impression at the time when these events occurred, and the Globe dealt with the matter, as a blow to public morals, which would be reproduted, if persecutively he over executivities. petuated by any except ministers.

The statement regarding Queen's College may be correct; I know not.

The other matters I do not feel called on to refer to at present, further than to say that when I make the distinction which Mr. Sieveright attributes to me, between conscience and honor, I will then admit the justice of his remarks.

Yours truly,

John MacTavisu. Woodstock, 23rd March, 1874.

Mr. Herald's Syllogism,

Editor BRITISH AMERICAN PRESERVERIAN DEAR SIR,-The Rev. Mr. Herald, of Dundas, no doubt believes that he has forced the Rev. John McTavish into a corner; for the conclusion of the syllogism constructed by Mr. Herald is really abonimable, and yet it is a legitimate inferonce. Your correspondent thinks that all will admit the major premise which he supplies, and he is no doubt satisfied, that, seeing the conclusion is so merciful, your readers will unanimousi, reject the minor proposition. It may not, however, be amiss to examine the matter a little further before we pronounce it false. It is substantially as far a I recollect; ifor I have not the PRESBYTERIAN before me;) "The Church of Scotland practically denies tho Headship of Christ." It is a historical fact that in 1848 a protest charging her with that very siinvarious aggravated forms was laid on the table of the General Assembly, to answer which a committee was appointed. At a future meeting the same committee separated and submitted the draft of an answer, but not being considered sufficient it was recommitted to the committee with instructions to propare a satisfactory answer. That committee has not reported to this day, and so the protest remains unauswored;—in other words, the Established Church of Scotland tacitly admits herself to be guilty of the sin with which she is charged therein. If ther the major proposition must be admitted to be true as your correspondent thinks, and seeing the minor is undoubtedly proved, the conclusion, fearful as it may be, necessarily follows. To cest the truth of the major, however, I will construct another and the second of the syllogism: Whoover denies Christ is not a Christian. The Apostle Poter denied Christ; therefore the Apostle Peter was not a Christian."

Truly yours.

The Unster and Leople.

Copseless Murmuring.

Some more my when their sky is elect And who'le bel ht to view. If one small speck of dark appear to their test bearen of blue; And some with the castal love are tilled.
If but one streek of light. One ray of God's good mares, gild The darkness of their pight.

In palaces are hearts that ask, In discontent and prior, Why life is such a decary tack And all good things denied, And hearts in poor thut's admire How love has, in their aid— Love that not over seems to tire— Such rich provi-ion made.

Beecher's Yale Lectures on Preaching

CHRIST, THE MANIFESTATION OF GOD.

In the lecture of yesterday it was sought to develop our conception of God mainly from the old Testament Scriptures as that conception is related to nature and paternal government. To-day I shall speak of that manifestation of God which is to be found in Jesus Christ. In the earthly life of our Saviour there was as regular a devolopment, external and internal, as over took place in any man's life. Coming into the world and assuming human conditions, he passed through there growing in stature and wisdom. He entered upon his ministry a teacher of morals and piety. The quali-ties of the old Hebrew teachers reappeared the best Rabbis of his day. There was, however, one distinct element of his icaching which appeared early and grew in strongth from day to day, coming at last to be the very center of instruction. That idea was that in his own personal life and being lower than the result of the company of the result of the r being he was the Truth, and that all other truth had validity through faith in him, as manifested to them who heard him. No prophet had ever before said, "I am the center of my own argument;" and no teacher has ever dared to approach this thought. It is unique. It stands alone among the thoughts and conceptions of some men. In the fancies of insane men thoughts of this kind have been indulged In the fancies of insane men, but no teacher in his right mind, before or since, has claimed so much for himself. If I should say to you, "Only such of you as bolieve in me will understand what I say," you would wonder, and rightly. But he did this with a sovereignty always calm and sprong He said "I was the Truth the serene. He said, "I am the Truth, the Life and the Way." "Believe," he said, not in my mission, not in my instruction, but "believe in me." Out of that belief there grew all the phenomena which he had predicted and promised. If, in searching, you shall find out this truth in Christ, by that element you may bring men into a personal recognition of him. You will preach superficially, if you preach only the knowledge of him; you will preach thoroughly if you reach this life that we is the superficially. oughly, if you preach this life that was in

Here is the test of pasteral orthodoxy. To proach Christ one must have this vital conception of him, this full appreciation of his personality. He must be brought home to men in his biographical and historical life. During the last fifty years, some one hundred biographics of Christ have been written and published. They bear the written and published. This shows the drift of thought in this century. No ministry can be fruitful and neglect this field. We must secure a more perfect rendering of Christ as he existed in time. The work of arranging and bringing into order the geographical and archeological elements, delineations of the psychology of the period in which he lived, all these may enter more largely than formerly into the work of the ministry. There are difficulties in the way. There are disagreements in the structure of the four Gospels that will perplex. If you hang on one Gospel, you will convict the others of irregularities. An entire harmony of events in the order of time is impossible. Yet this does not invalidate the authority of these records. Conceive of four old men talking together who remember New Haven fifty years ago. Let each give his recollection of President Dwight. One anecdote, one incident of college life will start another. They will all be related in the order of association of thought—not in the order of time—and all may be equally correct. So with the Gospels. They are a collection of memorabilia; sometimes there is the historic element, nowever impertant, is only preliminary. You might doliver a sories of lectures on his life, his inception and birth, his childhood, his entrance upon the ministry, following him all the way through to his death; and not bring Christ into any near relation to your people. You may present his life as you would the history of Cæsar and his campaigns without enkindling any new life or awakening men's souls to a sense of want

It is often thought that Christ is preached when his divinity is set forth and proven. I don't undervalue this old textual battle, although I think it the weakest method of preaching Christ. To my mind, the pre-ponderance of the textual evidence is unquestionably in favor of his divinity, but with me it amounts to but little, as there is other evidence so overwhelming. There are many persons to whom the hidden meaning of his washing his disciples' feet amounts to nothing, but to me it is one of the greatest proofs of that divinity. The wants, however, of these practical men must be met. If one rests after reaching his Biblical ground of proof, he comes al-most infinitely short of the spirit of the task assigned him, for a Christ proven is not a assigned him, for a Christ proven is not a Christ received.

In the preaching of Christ undue prominence has sometimes been given to the doctrine of the Trinity. I am a Trinitarian, not because I understand it, but be-cause, all things taken into account, the doctrine seems to me the most complete

it is important in saving men. When mon come to me and say, "How can you con-ceive the Trinity?" I may say the analogy finature is in favor of such a view. For looking in the light of modern direcveries, we see that life first stort from the samplest possible forms, then becomes complex, soparating into groups; then, coming up to a mon, divides into families of faculties. The next step, according to the analogy, would be a multiplication of personalities. Why may not the analogy be carried to this point, and the fact of Trinity be, at least, suggested? If it is asked me. "How can be a controlled to the controlled to t can you believe in Christ as God with such limitations and weaknesses as are ascribed to him?' I may answer, no man is able to determine how much is necessary for Deity. Who can draw the the line between human beings and angels—between angels and God? It is enough to know that Christ is divine by reason of his relation to human wants and human souls. If one can love Christ with all his soul, lean on him and trust him wholly, then it is manifest that the is God, for what more could a man do toward a God? In my ministry I have met with many Unitarians who were in doubts regarding the Godhead of Christ. I have sought to awaken in them a strong need, a growth, a yearning for something which they did not possess; then I would say to them, "There is a view of God in Christ that is perfectly adapted to your want, and I have that conscious want as the best argument. Develop the wants of men, make them hungry in soul, and they will accept Christ. Afterward you may use the moral arguments. Lay aside the controversial manner, build up the spiritual infe and thousands will be brought into a sweet relationship to Him, which they never would have found on the battle-ground of text or Trinity.

I believe the preaching of the personal life of Christ is more effectual with men than that of the atonement, however important that doctrino may be. Christ must be so preached that he will be accepted as a living fact. The living, personal Christ ought to be the end of your ministry, be-cause the majority of men are more surceptible to fact than to any explanation of it. In the thoughts of many men there is much perplexity, because we go back to Jerusalem for our Christ. In the beginning of my ministry I used to sit with Him under the olive trees, and walked with Him to Beth-any, looked with Him down upon Jerusalem, and was in bondage to the historical Christ, but I got loose from it. Now, to me the present, living Christ is a thousand times times more glorious than Jerusalem over saw, fuller of the manifestations of love, enwrapping every soul as the atmos-phere of a continent enshrouds every flower. If you take your people back to Him of Jerusalem, it is a weary pilgrimage. The risen Christ is that manifestation of God that will be most potential with your people. When Christ appeared on earth, there was among men a knowledge of the one God as governor. Christ came to make Him known in his love, in his innermost and personal disposition. He came not to tell men they were sinners; they knew that before; but to release them from sin. He came to impart his own life to men, that from that source all godliness should spring, as in a great factory all the machinery starts when the great wheel is put in motion.

Never have I had clearer conceptions of the Christ that now is, than when endea-voring to release men from their bondage As the light began to dawn in them, and they obtained spiritual freedom, the thought flashed upon me, "That is Christ in you." Then I went back to the Word of in you." Then I went back to the Word of God, and it flamed where it smouldered before. I had almost said, my Christ is formed out of these fragments of Christ's likeness in men. When I think of how much men suffer for one another, of fathers and mothers suffering for worthless children, who live only in the prophecy of their hopes, I gather all this together and frame it into a conception of the everlasting Christ, and come to my people as certain as Job was that my Redeemer liveth. My belief is a life and a power.

Young gentlemen, the one thing essential to success in your ministry is Christ-likeness. None of you will successfully preach him till he is formed in you. You should stand for Christ to your people. This is a thought to make one tremble. If when you come to them they see the likeness of you come to them they see the likeness of your Master, then they, seeing your good works, shall glorify your father which is in heaven. You say to the Lord, "Oh, that I may sit at thy right hand," but he answere, "Are you willing to death and." order of events, and sometimes not. The "Are you willing to drink of the cup which historic element, however important, is only I drink of?" Are you willing to suffer with him. that you may be glorified together? Then shall you be able to preach Christ, the power of God and the wisdom of God.

The Christian in Sorrow.

" God had one Son on earth without sinbut nover a son on earth without sin, but nover a son on earth without nfiltction." This has long been regarded one of the best sayings of Augustine. It is very true and quite coincides with Scripture. It is fully borne out by that saying of the prophet David: "Many are the afflictions of the righteons. Blossed Paul says: "Whom the Land leveth He charters the Tayl leveth He charters the Taylor the Head He charters the Taylor the the Lord leveth He chasteneth, and scourgeth every son whom he receiveth." And scourgeth every son whom he receiveth." And sixty years after his ascension to glory Jesus himself said: As many as I love I rebuke and chasten."

All this when rightly considered, is seen to be fair and fitting. For if the Saviour suffered, it is right the saved should suffer also. It is a great thing to be conformed to Christ in temper of suffering. "If we suffer with Him, we shall also reign with Him."
"We which remain do fill up that which is behind of the afflictions of Christ." As Christ's sufferings prepared Him to be the Captain of our Salvation, and our sympathizing friend; so our sufferings make us mindful of the sorrows of our Lord, and increase our sympathy with Him in all His

mon. He has no pleasure in seeing His chosen suffer; but He delights to see His onosen sinier; but Ho delights to Fee Histings on their hearts perfected. He clustens them for their prefit, that they may be partakers of His holiness. He is a wise and good Father; and all His people on earth are more or less wayward. Blessed be Histanue; He will not cease to clustise them till their wills submit to His, and rejoice in tribulation. Thereby the Lord is honored and their salvation promoted.

Future glory will be somewhat in propor tion to what Christ's people suffer for Him here. The crown of multyrdom is exceed-ingly bright. The glorious throng, which John saw, was made up of those who came out of great tribulation, and had washed their robes, and made them white in the blood of the Lamb. How sweet will be rest after turmoil, peace after war, a quiet home after a long and perilous journey.

Where is the experience I minister who has not often seen one year of suffering do more for the glory of Christ than five years of service ?

N. D. was a small man with an effemin ate voice. His tones sounded as if he wore not in a good humor. He was not populer. He lived in considerable retirement. He had but little worldly goods, yet no one ac cused him of closeness. For one in his cir-cumstances he gave liberally. He was a great student of the World of God. He saw in mon much that he could not approve Nor did he keep silence at such times. He was very punctual in attending the house of God. He maintained family worship with great regularity. No one saw any flaw in his morals. But he could not express himself well on any subject. His manners were stiff and awkward.

When he had been a professor of religion for about twenty-five year, he became a great sufferer. A complication of diseases came upon him. No such case of bodily disease had ever been soon in his neighbor-No one saw him sleep for as much as six weeks at a time. He was in constant and exerciating pain. No one could see him without feeling great pain at his bodily distress. He were away rapidly. He could not walk at all. He could not turn hims if in bed. In this sharp trial his pioty shined forth with great clearness. Not a murmur escaped his lips. He showed no impatience. His meekness and mildness were very striking. His voice, still esseminate, had quite lost its querulous tone. He was full of thankfulnes to God and man. Of the least favor done him he would make some respectful and grateful mention. His whole character seemed to be changed.

Yet he did not profess to be recently concerted. On the contrary, he still believed that he had met with a saving change of heart long before. He spoke with delight of many pleasant days he had in youth, when alone or when publicly worshipping God. He seemed to remember with accuracy, and to quote with appositeness considerable portions of God's Word. He was a wonder unto many. Yea, he was a wonder to himself. He expressed his views as candidly as over, but with the greatest gentleness and charitableness. His case was much spoken of Many a Christian went miles to see him. The feeling of every one seemed to be much like that of the prophot, when he saw the bush in the midst of the flame unconsumed: "I will turn aside and see this great sight." And truly, it was a soil to see how grace could bear one up, and bear him on, and bear him through, then his body was racked with exquisito tortures.

N. D. lived several years after this season of violent suffering, but he never ceased to be an invalid, nearly helpless, and often full of pain. His faith seemed to grow exceedingly. His ond was peace.

This little narrative should teach us

- 1. Not to judge of character by mere voice or manner. Some good men have no manner at all. And some very good men have very bad manners.
- 2. Yet we ought to study to commend to others our religion by those ways which are pleasant, levely, and of good report. Piety is no foe to the amenities of life.
- 3. No man knows what he can do, and what he can bear, till he is tried and receives new supplies of grace. N. D. considered himself a wonder of mercy.
- 4. Let uo man judge his brother. "The weak brother shall be holden up, for God is able to make him stand." He who is most humble, is best prepared to stand sovero tests.
- 5. We greatly orr when we lightly esteem the least of Christ's disciples, the poorest of the saints. On trial they may quite outshine us.
- 6. It is certain that neither N. D. nor any other good man, who has left this world, regrots any sufferings he ever endured on earth. All is well that ends in glory.
- 7. Amazing is the distinguishing love of God, which often takes men, who are neturally neither attractive nor amiable, and makes them the monuments of redeeming mercy. Even so, Father, for so it seemed good in Thy sight. '-Rev. William S. Plumer, D. D.;

Without the Bible.

The world has had six thousand years to bring in its "more excellent way." What has it devised, apart from the Bible, to heal the sores of the broken, wounded, bleeding heart! What has Rome, in her ages of martial glorp, or Greece, in her era of philosophy with the sore of the broken was a region of the broken. osophic culture and refinement, done to solve the vexed problem of aching humanity? What streams of comfort has the rod, wielded by the greatest intellects, or extorted from the barren rock? What trees have they planted in the world's desert "whose leaf shall not fade, neither shall the fruit thereof be consumed, whose fruit shall be for meat, and the leaf thereof be for medicause, all things taken into account, the doctrine seems to me the most complete and most natural solution of the mysteries of the divine nature. In Boston, during the Unitarian difficulty, it assumed an abnormal importance. Because the doctrine may be important in theory, and important in theory, and important in theory, and important in forming a system, it does not follow that in forming a system, it does not follow that in forming a system; it does not follow that in forming a system; it does not follow that in forming a system; it does not follow that in forming a system; it does not follow that in forming a system; it does not follow that in forming a system; it does not follow that in forming a system; it does not follow that in fine twillingly, nor grieve the children of in forming a system; it does not follow that in fine at thereof be for medical, fine mean, and the feat thereof be for medical, for mean, and the feat thereof be for medical, for mean, and the feat thereof be for medical; one?" On the other hand, how many thousands and tens of thousands

Something Wrong.

The Church is not reaching the interes. What is the matter? Jesus went to them; we wait for them to come to u. Religion is kept too much in Sabbath clothes should take it with us to the marts of trade and shops of ind istry. It is more at lome and more boautaut clothed with the fariner's frock, the carpenter's apron, the cout of toil, than in silks and broad-cloth. Many Christians are so grave, pretentious, formal, and precise, that they chill and repel. Some are silent about religion and bring it into contempt. Churches are unsocial, formal, dignified, a terror to the rough and rustic-Saloons are a hundred times more accessible. Pow-rents and fine clothes lock the doors against the masses. How can we correct such evils? We must make our Churches more social, more accessible, and common; we must seek sumers where they are-go to them, go in love and wisdomget hold of them, help them, save them .-Baptist Union.

A Scene from Life.

A young man entered a villiage tavern and called for a drink, "No," said the landlord, "you have had delirium tremens once, and I cannot sell you any more." He stepped aside to make room for a couple of stopped aside to make room for a conflict young men who had just entered, and the landlerd waited upon them very policity. The other had stood by silent and sullen, and when they had finished he walked up o the landlord, and thus addressed him "Six years ago, at their age, I stood where these young mon now are, I was a man with fair prospects Now, at the age of twenty eight, I am a wreck, body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few glasses more and you will be done! I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them, sell to me and let me die, and the world will be rid of me; but for heaven's sake sell no more to them!" The landlord listened, pale and trembling. Setting down his decanter, he exclaimed, "God help me, this is the last drop I will ever sell to any one!" And he kept his word.—Exchange.

The Darling Sin.

"Take heed especially of this sin, says an old writer, "the strength of sin hes in the beloved sin, that is like a humor strik-ing to the heart, which brings detah. I have road of a monarch that, being pursued by the enomy, throw away the crown of gold on his head, that he might run the faster; so that sin, which thou didst wear as a crown of gold, throw it away, that thou mayst run the faster to the kingdom of heaven. Oh! if you would not loose glory, mortify the beloved sin; set it, as Uriah, in the forefront of the bartle to be slain; by placking out this right eye, you shall see the better to go to heaven.

Who that is honest and carnest in the ousiness of working out his salvation, does not desire to know what his his darling sir Attention to the following points be likely to result in the possession of this knowledge: 1. It is the sin which the man most cherishes, and to which all other sins are subservient. 2. Which he does not like to have reproved. 8. Which has the most power over him, and most easily loads him captive. 4. Which he uses arguments to defend. 5. Which most troubles him, and rises up first in his conscience in an hour of sickness and distress. 6. Which he is most unwilling to part with.

But, however it may be, let the Christian find it out, watch it, wage war against it, strive to overcome it, and pray God frequently and fervently to deliver him from it, that it may not destroy his peace, blight his influence, stain his character, and possibly whelm his soul in the agony of an anconquered passion or lust.—Presbyterian

Of Loving Jesus

The consciousness of loving Jesus never

brings up in the heart so, nor runs over in such irrepressible tears and vows, as when a new act of conirition has been done and a now pardon got. Then is the poor soul glad to find its rest again, and see the cloud pass from the loved face, and he low, yet near, in the recovering confidence of peace with God through our Lord Jesus Christ. Then, when it has washed its feet and is clean every whit, is it ready to sit down with Him, and forget toil and fight and danger of falling, forget the outside wintry world and snares of Satan laid in the dark, for the present joy of communion with Him whom it loves. I wish we cultivated this warm penitent love that rests in its own conscious assurance, and is pleased to lie still and say, "Yea, Lord, thou knowest." Religion which stops at feeling love with-out doing anything is one-sided; but so is a religion which undervalues silent, medi-tative leve for the sake of bustling or showy activity. We have here something to learn from those Christians, plentiful in other generations, who spent their days in the ardent exercise of this grace, feeding the love-fire on their own hearts. To muse on Jesus till one's thoughts begin to burn within, and the fountains of the deep are stirred, and the soul overflows in lavish-ment of affection, thanks, and tenderness; to break thus the costliest perfume of one's heart on His feet who alone is worthy of it, is not very unlike the much pardoned, much-loving woman in the Gospel, not very unfit for pardoned sinners in any age. Very good would it be did we now and then take our bearts to task for their coldness; ask. ing them, amid all our manifold duties, "Heart, lovest thou Jesus? Why art thou never in a glow? Why so seldom even warm with love? What love is that of thine which wasteth no alchaster boxes, is never lavish of its thanks, ner ever out-

Worthy of Hire.

Is the minister worthy of his hire? The good book says so. Some people who are not ministers, who seem obvious to the fact, would see and declare it too, if they were ministers for a little while. The custom of myiting ministers to officiate at annivers, ries, funerals, dedications, meetings, and what-not, and then leave them to pay their own expenses, is as much a grievance on the other side of the Atlantic as on this. The London Christian World onuncrates five remarkable instances: One munister went six miles and attended dedicatory services; another travelled three hundred miles and delivered addresses; another orty miles, and a fitth nine miles and officiated, and in every case without renumeration one penny being given towards defraying expenses. People do such things in this country too, and probably will continue to as long as selfish and thoughtless people constitute so large a part of the world's populatto n.

The Prepared Place.

It is no dream of fancy, no fond illusion this place prepared "beyond the rang and the setting" by Jesus for his disciples. And we know not how near the time may be when, through trouble of heart and sore grief of spirit, our place in this world may become to us so sorrowful, or our stay in it so short and full of pain, that our thoughts will find no refuge but in the thought of that other, better, higher place where he has gone, and in the thought that he is there, and is preparing it for us.

How does he propare it? First, by heing there himself. Without his presence heaven would be no headen to those who love him. He prepares it also as he has prepared our earthly dwelling-place, by naking it a place where man can be happy: not a mere whirl of circling angels, like a painter's dream. We cannot dream, far less paint, what it might be: "for eye hath not seen, nor car heard, neither have entered into the heart of man, the things which God hath prepared for them that love him;" but if even in this world those things make them so happy, how much more will it be so there! But again, Jesus prepared a place for when we would be so the form of the sound of prepares a place for us by a way full of sor-row to us now, but full of hope for our future, even by taking our leved enes there. Our dear ones are not lost; they fare safe with him, kept for us. If the old home is broken up, a new one is long made rendy, —Selected.

Congregation: Singing.

One of the most cheering features of the times is the tendency to a healthful refor-mation in the praises of the sanctuary. The leader of the music and his choir often act take charge of the music, and some have taken charge of it in their own way, impressed with the idea that they were employed to do the singing much the same as the minister the preaching; and some congregations have accepted the situation, quietly settling down into the impression that they were to be preached to during one part. of the service and sung to in the other.

But how can the congregation generally be induced to take part—and take part heartily—in the singing? I answer, by a persistent urgency of the duty and the privilego by the paster. A sermon on the subject may be well enough, but that is not sufficient, nor even a request now and then to join heartily in the service. Mr. Spurgeon used to hammer away at it constantly, until he gained his end; and he often does so still, by way of reminder. On announcing the hymn he sometimes invites, and sometimes robukes, or remonstrates, or per-hans denounces, as the case may require; but he keeps at it one way or another, until it gets to be understood that everybody is to do his part in the praises of the sanctuary. And the result may well be the admiration and an example to all other congregations.

One other thing we may also do, viz. utilize our Sabbath-scholars. Nover has there been such children's singing as is often heard in our Sabbath-schools. yet how great the contrast, after listening to the volume of animated song in the Sabath-school, to go into the chur how "nosannas languish on the tongue," and all "devotion dies," even where there is a good choir to assist! Why should this be? Why not bring a number of the Sabbath-school songsters together in the house of God, and let them, in co-operation with the choir, lead the congregation. But as things now are the Sabbath-school songsters become dumb when they are in the

What has been said as to choirs by no means applies to all. Many do their work well, feeling thomselves part of the congregation, and earnestly desiring to be an important adjunct to the pulpit. But others sadly need reform; and as to congregational singing, the importance of an improvement, so that all can and will join in the singing, can scarcely be over-estimated. Made what it should be and may be, it becomes not only an attraction to the house of God, but an important to the later of the state of the stat inspiration to both preacher and hearers. "Let all the people praise God."

One Auna Wilkes has brought out a book to establish the theory that Iroland is the aucient "Ur of the Chaldess." Assuming that Shinar is Europe, the authoress pro-coeds to assign fixed localities to other places which are mentioned as being situate in that land. She concludes, after many speculations, that Ireland, being Ur of the Chaldes, was, therefore, the scene of the "rise of some of the patriarchs," among them of Abraham. She states that probably his father Terah gave name to ancient Taral and that the Tuatha-de-Danaan were a colony of the people of Dan. "Now we find," she says, "that Jacob on this mount of Giload took a stone and set it up for s pillar. It is not a little remarkable that on the mound of Tara was a stop, so sacred and valuable that it was the custom for many centuries to crown the kings of Ires

Our Joung Lolks.

The Three Bugs.

Three little bugs in a basket,
And baselly roote for two!
And one was yellow, and one was blue's,
And one like no or you;
The space for all, no doubt, was small,
So yelet should three bugs do?

Three little buy do a be det,
And hardly crumbs for two,
And all were self h in their heart.,
The ame as for you;
So the strong one's such "Wo half out the
bread.

And that's what we will do!"

Three little bugs in a backet,
And the ted; but two would hold;
And so they fell a quarreling—
The white, the black, and the sold—
And two of the bugs sot under the re—
And one was out in the cold.

He that was left in the bothet
Without a crucial to chew,
Or a sired to wrap binus if with
When the wind across him blow,
Palled one of the rug from under the burs,
An iso the quarrilatow.

So there was war in the basket;
Ah, pity 'the, 'his true!
But he that was freem and starved, at last
A strength from his weakness dre .,
And paired the rogs from both of the bug :
And billed and ate them toe!

Now, when bugs live in a basket.
Though more than it well can hold,
It seems to me that they had better agree—
The black, the white, and the gold—
And share what comes of beds or crumbs,
And leave use bug in the cold.

Keep Your Promises.

A boy borrowed a tool from a carpenter promising to return it at night. Before evening he was sent away on an errand, and did not return until late. Before he went he was told that his brother should see the article returned.

After he had come home and gone to bed, he inquired, and found that the tool had not been sent to its owner. He was much distressed to think his promise had not been kept, but was persuaded to go to sleep, and rise early and carry it home the next morning.

By daylight he was up, and nowhere was he tool to be found. After a long and and fruitless search, he set off for his neighbor's in great distress, to acknowledge his fault. But how great was his surprise to find the tool on his neighbor's door stone! And hen it appeared from the print of his little bare feet in the mud, that he had get up in his sleep and carried the tool home, and sent to bed again, without knowing it.

Of course, a boy who was prompt in his leep was prompt when awake. It lived espected, and had the confidence of his lighbors, and was placed in many offices I trust and profit.

If all the grown folk felt as this boy did, here would be a great many tracts of bare ect found some of these bright mornings; and what piles of tools, and books would be outd lying at their owner's door!

The Time to be Pleatant.

"Mother's cross!" said Maggie, coming at into the kitchen with a pout on her ps. Her aunt was busy ironing; but she boked up and answered Maggie:

"That is the very time for you to be leasant and helpful. Mother was awake great deal in the night with the poor

Maggio made no reply. She put on her hat, and walked off into the garden. But a new idea went with her. "The very ime to be helpful and pleasant is when ther people are cross. Sure enough," levels the twould be the very time when it would do the most good. I remember, when I was sick last year, I was a nerrous that if anybody spoke to me I could hardly help being cross; and mother lever got angry or out of patience, but was ust as gentle with ma! I ought to pay it ack now; and I will." And she sprang in from the grass where she had thrown lexelf, and turned a face full of cheerful esolution toward the room where her nother sat soothing and tending a frottul esting baby. Maggie brought out the retty ivory balls, and began tojingle them or the little one. He stoppedfrotting, and smile dimpled the corner of his lips. Couldn't I take him out to ride in his caringe, mather, it is such a mee morning?"

"I should be so glad if you would!" said er mother.

The little list and sack were brought and aby was soon ready for his ride.

"I'll keep him as long as he is good," and Maggie; and you must lie on the sofa and go: a nap while I am gone. You are poking dreadfully tired."

The kind words and the kiss that accompanied them were almost too much for the nother. The tears rose to her eyes, and thank you dearie; it will do me a world f good if you can keep him an hour; and he air will do him good, too. My head ches badly this morning."

What a happy heart beat in Maggie's coun as she trundled the little carriage up had down on the walk! She had deno real took. She had given back a little of the cip and forbearance that had been bestowed upon her. She had made her mother apper, and given her time to rest. She esolved always to remember and act upon er aunt's good word: "The very time to be helpful and pleasant is when every body tired and cross."—The Well-Spring.

Every kindly word and feeling, overy ood deed and thought, every noble action and impulse, is like the ark-sent dove, and sturns from the troubled waters of bearing a green olive branch to the

Hardening the Constitution.

Men talk about "hardening the constitution," and with that view expose themselves to summer's sun and winter's wind, to strains and over-clores, and many unnecessary hard-hips. To the same and ill-informed mothers course their little infant; in odd water day by day; their skin and flesh, and bodies, as strailly nowing rougher and thinner, and weater, until slow leves, or water on the brain, or consumption of the kowent-carries them to the grave; and then they administer to themselves the semi-confort and rater questionable consolation of its being a uniterious dispensation of providence, when in fact, Providence works no miracle to counteract our tollies. The best way I know of hardening the constitution, is to take good care of it, for it is no more improved by harsh treatment than a fine garment or new hat is made better by heing beinged about,—If ell's Journal of

A Family Paper.

A good family paper is not simply one that weeks to be a help to patents; it is one that comes into effective contact with the whole family, and adds in directly moulding each and all. Its entire minence must be safe and wholesome. Its pervading spirit should be an inspiration from above. It should be charitable, and ca holic, and tolerant, and not ready, on every tancied occasion, to ruch forth to display its prowess. While valiant for the truth, it should remember that men in ay so detend it as to do more harm than would the error if let alone; and that the crampion of orthodoxy may be more un-Christian than he who honestly opposes it. Its columns should be filled, not simply with good pious reading, but what shall instruct, onlighton, enlarge, stimulate, and put the family more and more into intelligent and active sympathy with every denominational and Christian enterprise, and with good word and work. The children, having grown up to loanhood under its influence, should ever find it, not only dear for all the precious associations of children and helper in all the activities of life, fulfilling to their mature judgments all their care, preposessions.

What Faith Should Do.

The Israelites marching up to the edge of the Red Sea till the waves parted before their feet, step by step, are often taken as an illustration of what our faith should do—advance to the brink of possibility, and then the seemingly impossible may be found to open.

But there is another illustration in the New Testament more sacred and striking—the women going to the sepulchre of our Lord. With true women's nature, they did not begin to calculate the obstacles till on the way. On the road reason mot them with the objection, "Who shall roll away us the stone?" And faith itself could not help them; but love did. A bond stronger than death drew them on, and "when they locked they saw that the stone was rolled

We may bless God that He can put into men's hearts impulses stronger than reason, and more powerful even than faith—such impulses that, if they are going to himself, they shall find that "He is able to do exceeding abundantly above all that we can ask or think." Reason, faith, love, but the greatest of these is love. We cannot help thinking o' the instinct in the young blade of grass, which presses past the hard clod—its great stone—and finds itself in the midst of sunlight and spring.—Sunday Magazine.

The Responsibility of Mothers.

There is no name in the English or any other language so sacred as mother, and those who feel the great responsibility of this office, and perform faithfully all its duties, in the fear of God, hold a position that angels might look upon with pleasure, and certainly God does. But it is sad to know that there are mothers who sacrifice the eternal interest of their daughters to fashion and its attendant follies. At the present age, not only in worldly families, but sometimes among those who are professed followers of Jesus, the hist lesson a little girl leachs is vanity, and often more money is spent for mater, 1/2 and making a dress for one little numertal than would once have clothed three or four. Was it such as these that our dear Saviour took in his arms and blessed? If on earth now, would He not east an eye of pity on those mothers who are thus early planting the gods of pride and vancy in the hearts of show are so prevalent, the Church of God should take a stand against it, and the mothers who have at the alter taken upon themselves the vow sto renounce the vain pomp and vanity of this wicked world, should seek the adornment of a meek and quiet spirit rather than the gay and oxpenwear. Then, are they not taking the means God has given them for higher purposes, to adoin the perishable body to the detriment of their sternel welfare?

This is no trifling matter. Immortal souts are in danger; the world is creeping into our churches with all its vainties, easting a stumbling block in the way of sinner. Oh that our methers would aree and take a stand for simple intro- and sanctified hearts, though the latter would produce the former. The world is quick to notice the dress and exter agency of these who attend church and profess to love Jesus. Our camel-back ladies are disfiguring the form God has given them, thus manifesting a dislike for His work. Mothers, look to it that you do not lead the immortal being entrusted to your care in a wrong path, so that you cannot say here and hereafter:

"Here Lord am I, and the children then hast given me."—Christian Weman.

Ancedotes Illustrative of Scottish Oharacter

Dean Ramsy of Edinburgh, in his fam as book, "Reminiscences of Scottish Life. I Character," tells a greet number of and dotal illustrating the peculiar traits of the Scotth people. The lonewing me curious specimens:

I think our national jealousy of Ritmeham funishes a very characteristic anecdote:—A worthy United Presbytstian minister having received a present of a preaching gown, considered humelf bound to make use of it in dismoservice, although it was a moveley in the congregation. An old-fashioned ledy, who look with suspicion on this innovation, Legan to satchise the minister upon his proceedings, and opened the question cautiously: "Weel, sit, yo have preached in a goun;" "Pred, Januet," the minister replied, "I wed ask, do yo ken gin Paul preached in his breeks?" She was taken aback, and acknowle hed "she could not say." "Weel, I suppose, yo wadna have me to preach without my breeks?"

I have spoken of the cool manner in which the awful quections connected with the funerals of friends are often approached by Stottish people, without the least intention or purpose of being irreverent or un feeling. By the kindness of Mr. Lyon, fam enabled to give an authentic ancedete of a curious character, illustrative of this habit of mind, and I cannot do better than give it in his own words: "An old tenant of my late father, George Lyon of Weston Ogil, many years ago, when on his death led, and his end near at hand, his wifethus addressed him:—"Willie, Willie, as lang as ye can speak, tell us, are ye for your burnal baps round or square?" Willie having responded to this inquiry, was next asked if the mourners were to have gloss (gloves) or mittens, the former being articles with fingers, the latter having only a thumbpieco; and Willie having also answered this question, was allowed to depart in peace."

Nothing better illustrates the cool style of remark for which our countrymen have been distinguished, than the old story of the piper and the welves. A Scottish piper was passing through a deep forest. In the evening he sat down to take his supper. He had hardly begun when a number of hungry welves, prowling about for food, collected round him. In self-defier co the poor man began to throw pieces of his meal to them, which they greedily devoured. When he had disposed of all, in a fit of despair he took his pipes, and began to play. The unusual sound terrified the welves, who one and all took to their heels, and scampered off in every direction. On observing which, Sandy quietly remarked, "Od, an I'd kenned ye like the pipes sae weel, I'd a gien ye a spring afore supper."

Some time back, when it was not common for challenges to be given and accepted for insults, or supposed insults, an Enghish gentleman was entertaining a party at Inverness with an account of the wonders he had seen and the deeds he had performed in India, from whence he had lately arrived He onlarged particularly upon the size of the tigers he had met with at different times in his travels, and by way of correborating his statoments, assured the company that he had shot one humself considerably above forty feet long. A Scottish gentleman present, who thought that these narratives rather exceeded a traveller's allowed privileges, cooly said that these were very remarkable tigers, but that he could assure the gentleman there were in the northern part of the country some wonder-ful animals, and as an example, he cited the existence of a skate-fish, captured off Thurso, which exceeded half an acre in extent. The Englishman saw this was intended as a sarcasm against his own story, so he left the room in indignation, and sent his friend to demand satisfaction, or an apol 2v. from the gentleman who had, he thought, insulted him. The narrator of the skate story cooly replied, "Weel, sir, gin yer friend will tak a lew feet aff the length of his tigor, we'll see what can be dune about the length o' the skate." He was too cautions to commit himself to a rash or de-cided course of conduct. When the tiger was shot ened, he would also into consideration a reduction of superficial area in his

There is a quiet mode of turning the tables upon an inquirer or complainant, which I have noticed as characteristic of our countrymen, which it is impossible to illustrate except by example. Take this account which I have received of a well authenticated case very much in point. A gentleman had sent for the villiage berber, in extremely het weather, that he might be shaved by him. He soon perceived that the man was much the worse of drink, as he had in fact cut the skin two or three times during the tensorial operation. He desired to notice this in as delicate a manner as possible, and suggested to the operator—"I think, my friend, the hot weather has made your hand unsteady." He very quickly replied—"Na, sir, its no that sae muchle, as the heat has made your fun

some tender."

Scottish dialects are peculiarly rich in terms of endearn int, more so than the pure Anghean. Without at all pretending to exhaust the subject. I may cate the following as examples of the class of terms I speak of. Take the name for parents, "Daddie and "Minne." Names for children, "My wee bit lady "or "laddy," "My wee to lamb; of a general nature, "My ain kind dearne." "Dawlie," especially ased to young people described by Jamieson, a darling or favorite, one who is dauded, i.e., fondled or caressed. My "joc expresses affection with familiarity, or dently derived from yoy an easy transition, as "My joe, Janet; "John Anderson, my joe, John." Of this character is litures' address to a wife, "My winsome," —i.e., charming, engaging—"wee thing;" also to a wife, "My winsome marrow,"—the latt. Tword signifying a dearcompanion, one of a pair closely allied to each other; also the address of Rob the Ranter to Maggie Lauder, "My bonnie bird." Now we would remark, upen this abundant nomeaclature of kindly expressions in the Scottish dialect, that it assumes an inter-

the Scottish life and character, and as a set-off agons a frequent short and grangy manner. It indicates how often there must be a current of tenderness and affection in the Scottish heart, which is so for quenty represented to be, like its elimate, "stern and wild." There could not be such terms, were the feelings they copress taknown. I believe it often happens that in the Scottish character there is a vein of deep and kindly feeling lying hid under a short and hard and somowher stern manner. Hence has are in the Scottish saying, which is applicable to such each." It is gin's ware than his late"; his deposition is of a softer nature than his words and manner would out a lead you to suppose.

Choice of Colors.

Nothing contributes more to the Loanty of the skin then the choice of colors. Females of light complexion ought to wear the purest white; they should choose light and brilliant colors such estose, azure, light yellow, etc. Women of dark complexion who dress in such colors, as they often do, causes their skin to look block, dull, and tanned. They ought to avoid white robes and rose color, and light blue ribbons. These, in particular, are best suited to them: Green, violet, parple; and then that larkness which has the effect of too harsh contrast, suddenly disappears, as it by enchantment, their complexion will become lively and animated, and will exhibit such charms as will rival those of the fairest of the fair.

In a word, the fairest cannot be too careful to correct, by light colors, the paleness of their complexions, and darker women by stronger colors, the somewhat yellow tint of their caunation. We must not omit a very important observation respecting the change of colors by light. Thus ermson is extremely handsome at night, when it may be substituted for rose color, which loses its charms by candle light; but the crimson, seen by day, spoils the most beautiful complexion; no color whatever so completely strips it of all its attractions. Pale yellow, on the contanty, is often very handsome by day, and is perfectly saited to persons who have a fine cannation; but at night it appears dirty, and tarmishes the luster of the complexion to which it is designed to give brilliancy.—Rural New Yorker.

Grey Hairs.

Grey hair, the glory of old age, is apt in the present day to arrive before befitting years, and then an innocaous dye is not objectionable. We would warn our fair readers against pulling out grey hairs. It is quite possible that improved health may restore their color—we have seen an in-stance of this in our own family; and if not, the soft groy hair which has nover been uprooted for broken off under the delusion of uprooting it) will always lay unhidden uprooting it) will always lay unhidden among the hair; while the grey hairs which grow again after being pulled out, are stiff, short, and have a habit of standing cost! Never pull out a grey hair. But prevention is better than cure. How are ladies to preserve the color and abundance of their tresses. We believe that the best and most important rule for so doing is to keep the head cool and clean. But the former is nearly an impossibility in these days of nearly an impossibility in these days of frizettes and falso hair. One thing, however, is certain, if our ladies would preserve broin, is certain, it out indices would preserve their own abundant tresses for another (and probably widely different) fashion, they must get the head cool during the night and before dressing the heir the next morning. To effect this, the hair must be taken down and well brashed at night with a soft brush parting it about to cool and clean it; and then should be plaited and suffered to hang about the shoulders all night. In the morning the roots should be well washed with rose water, or cold soft (or rain) water, if possible—the latter is the best. Then it must be dried, before it is dressed, by rubbing gently and shaking out or brushing with a soft brush. This treatment will remove scorf, which is, we believe, one of the causes of premature grey hair, and which undoubtedly weakens the roots of the hair and prevents it from growing, besides boing horribly unsightly.

The Ashantees.

Just now when the war on the Gold

Coast has familiarized us somewhat with the King of Ashantee and his subjects, the offlowing account of the people and the country will be read with interest :- The Ashantee nation is a great Afr.can Power numbering about 8,000,000 of whom some 200,000 are warriors, well-made, muscular, war-loving barbarians; their chief and upper classes distinguished by cleanliness handsome attire, and something like civilization. It was meant by nature to be a land of peace and plenty, for beyond the thick forrests that he along the coast stretches a fertile and healthy country of rich black soil, growing two or three creps yearly, and full of vegetable wonders and glories as yet unnamed. The fruits and flowers of Ashantee land are said to be perfeetly marvellous; it boasts an entirely new citron, and a tall tree bearing magninew stron, and a tail tree bearing langua-ficent goblet-shaped blossoms, while the sugar-cane grows wild. Gold is the chief article exported. In that metal Ashantee must be fabulouly; rich the chiefs wear golden breast plates and golden or gilded war-caps. Bowditch has described golden window-frames at the King's palace at Coounassie, as well as an almost universal usa of cloths embroidered with gold thread, and adorned with thin plates of the precious metal. After the battle of Accra, in 1826, the Ashantse King sent in as "peace money" six thousand cunces of dust and nuggets, and the swords, muskets, and elepunnt-tail fans are described as being pro-fusely curiched with goldsmith's work. The Government is a despotic monarchy, the religion fetishism, modified by African Islamism, the effect of Mohammedan neighbourhood on the north.

Maggio Lauder, "My bonnie bird." Now we would remark, upon this abundant nomenclature of kindly expressions in the Scottish dialect; that it assumes an interesting position as taken in connection with

Epolopiopito, L

Parsum virons.—The Queen his presented the Roy. David Burio to the church and parish of Duminchen, vierne by the translation of the Roy. Thomas Alexander Cumeron to the church and parish of Favilled.—The Dake of Bucchench has issued a presentation in Syour of the Rey. Mr. Barelay, St. Michael's, Dunatries, to the church and part hof Caucabie.

ORDINATIONS.—R. v. W. S. Forbes has been ordeneed collecture and successor to the lev. Dr. Davidson, of Quien Street United Freshyte, ian Charch, Edinburgh.—R. v. Georgo Wilson has been ordefined to the pestorate of the church of Irvinestown Ircland,—Rev. D. Madean has been ordened to the pastorate of the Free Church, Albantowa, arean? y the death of the Rev. J. C. Fairbairn—Rev. J. G. Stobbs, for many years assistant to the Rev. Dr. McCulloch, West Preish Church, Glasgow, has been ordefined, be having accepted the pastorate of the Scorch Church, Melbourne.

Inductions.—Rev. Thomas Martin late of New Rothesay, has been inducted to the pa tenate of the South Church, Dunden.—Rev. R. Duncin, of the Middle Church, Pairkey, has been inducted as immister of the first charge of the church and parish of Montrese—The Rev. James Stewart has been inducted to the pasteral charge of First Kilrea Presbyterian Church.

Calls.—Rev. Mr. Kyrie, of Crail, has ac

copted the call which was presented to him from I'rea St. Paul's, Edinburgh.—Ar. James M'Clay, of Ballymona Presbytery, has received a call from the congregation of the I'rist Castledery Presbyterian Church—At a meeting of the congregation of the Free Church, Armadale, Mr. A. Black, preacher, Glasgow, was elected to fill the vacant pastorate.—The Gordon Free Church congregation have needed to give a cell to Mr. Phinster.—Rov. W. Sutherland has been elected by the congegation of the Free Church, Alexandria, to fill the vacant pastorate.—Rev. W. Blair, of Dumblane, has declined a call from Campbell-field congregation, Glasgow.—The Original Secession Presbytery of Glasgow has granted moderation in a call to a colleague and successor to the Rev. Dr. Murray of Mains Street Church, Glasgow.—At a special meeting of the English Presbytery of Manchester held at Bolton on the 26th ult., the congregation of Bolton unanimously agreed to give a call to the Rev. J. B. Wylie, at present in ministerial connection with the Presbyterian congregation of Leith Lumsden has given a unanimous call to the Rev. G. M. Hair preacher, Glasgow.

Miscellancous.

Humility is a grace that adorns and beautifies every other grace; without it, the most splendid natural and acquired acquisitions lose their charm.

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

When Mr. Moody was about starting for England last summer, he was asked by a friend what he was going for. His characteristic reply was, "ten thousand souls for Christ!"

In seventeen years Spurgeon has received thirteen thousand persons into his church, erected thirty-six chapels in London, and supplied the same with ministers trained in a college of his own founding.

A man that puts himself on the ground of moral principle, if the whole world to against hun, is mightier than all. Never be afraid of being in the minorities, so that minorities are based upon principles.

The majority of the religious papers express apporal of the way in which the woman in Ohio close drinking saleons, while others are not decidedly in favor or against it. Some of the most influential of the secular newspapers approve of the work, and display considerable enterprise in obtaining full reports of it.

The Southern Churchman or the ritualastic innovations of the Protestant Epiezepal Church, says: "We can afford to wait a few months longer. If nothing is done to put an end, at once and forever, to those most shameful perversions of the truth of Christ's gospel, then it will be time to take a stand which will be decided, and which no one can possibly misunderstand.

Children's services are greatly on the increase in Liverpool, thirty-five new ones having been started during 1873. There is an average weekly attendence at these services of 10,000 children, nearly all on Sunday evenings. A year ago it was only 2,000. A "Liverpool Boys' and Girls' Religious Society" has been formed, and the movement is spreading to other towns.

In December last 401 young ladies were examined in the senior division of the Cambridge Local Examination for Girls. The result has just been published. Three young ladies gaine I first-class honors, the I ighest of which we gained by Miss Alba Brown, a daughter of the Rev. R. Grant Brown, English Presbyterian Church, Birmingham. The Girton Scholarship, value £150, and a Cambridge Scholarship, value £40, have been offered to Miss Brown.

Will you say that there are no real stars, because you sometimes see meteers fall, which for a time appeared to be stars? Will you say that blossoms never produce fruit, because many of them fall off, and seme fruit which appeared souad is rotten at the core? Equally absurd is it to say there is no such thing as real religion, because many who profess it fall away, or prove to be hypocrites in heart. Or will you say that medicine coes no good, because though it removes the fover, it does not restore the patient to perfect strength in an instant? Equally groundless and absurd it is to say that religion does not make its possessors better, because it does not in a moment make them perfect as the angels of God.—

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PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance.
Postage, by wall, we cont por year, payable at the oilice of delivery.

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ur friends in Hamilton may find it more conven-nt to pay Mr. G. than to comit their subscriptions o this office.

Toronto, 12th March, 1874.

British Imerican Presbyterian

FRIDAY, APRIL 8, 1874.

Parties to whom accounts are forwarded in this issue, will very much oblige by remitting WITHOUT DELAY. The subscription is a small matter to individual subscribers, but these small amounts aggregated form a large and important item to the publisher. In putting our subscription list into type it is possible that mistakes may have been made. Of course, if our friends let us know, we will cheerfully correct errors.

RIEL AND THE ROMAN CATHOLICS

The Riel affinir is going to be troublesome, though why it should be, we cannot see. Why should the French Canadians, or the Roman Catholics adopt that man's cause as their own. The mere fact of his being a Roman Catholic is no reason why the member elected for Provencher should be exalted by his co-religionists into either a hero or a martyr unless they acknowledge, as by their present proceedings they seem to do, that the whole uprising in the North West with which his name was identified, was one prompted, arranged and pushed forward by their own priests. We have never had any doubt on that subject. But for the priests Riel would never had one follower for a single day. Archbishon Tache could have put the whole commo tion down by a single wave of his la d He did not choose to do so. He thought the interests of the Church would be bette served by a different plan. Now this is coming out unmistakeably in the very fact of making Riel's cause one of religion and race, when, if the Church had had nothing to do with it, it would have simply been one of individual wrong-doing to be treated on the principles of even-handed justice. The preceedings of the new Government and Parliament will be watched with very great attention in connection with this business, and very many will be both disappointed and disgusted if it is found that Mr W. R. Scott dictates his terms in the Dominion Government at Ottawa, as there was too much reason to think he did in the local at Toronto. We are not Orange in our sympathics and opinions, but if things go on as they seem to tend, and if for polical purposes everything be done to please the hirarchy of Rome, whether in the amnestying of Riel, the up-break of the New Brunswick School law, or the quiet ignoring of such things as the Antigonish riot, we, and a good many others, may have to review and possibly reverse a good many opinions which we had thought finally and permanently settled. If French Canadians and other Roman Catholics are wise they will leave Riel to be dealt with in the ordinary course and not presume quite yet, that they are masters of the situation and can do exactly as they choose with this Canada of ours. Better not halloo before they are fairly out of the woods. A great many reaccful and not altogether stupid people will have two or three things to say and do likewise, before quietly acquiescing in the idea that for the interests of mother Church, Mr. W. R. Scott reigns at Ottawa carried on, with its bar-rooms, saloons, low and Mr. C. F. Fraser at Toronto.

THE ANTICONISH RIOT.

Our readers are aware that last July the Roy. Messra, Chiniquy and Goodf-llow, were rudely and murderously as ailed by an excited Roman Catholic mob in Antigonish, Nova Scotia, and were polted with eggs and stones to the injury of their persons and even danger of their lives. Up to within a fow weeks no investigation had ever been made by authority of the Government, into the particulars of that affair. At last a commissioner has been appointed who has been taking evidence at Antigonish. The facts brought out at the enquiry show a greater amount of brutality and blood thirstiness on the part of the rictors than the previous ly published accounts gave us ground for believing. What made the matter worse was the fact that there were Roman Catholie magistrates present who not only did nothing to quell the disturbance but rather encouraged the people in their deeds of viclance. Apparently it is not possible for Roman Catholics to stand free discussion, when they have the slightest chence of putting it down by clamour and violence. "Liberal" Protestants may try to persuade themselves that Popery is changed; but they will find themselves to be wofully mistaken. If those riotous blackguards of Antigonish did not wish to hear Mr. Chiniquy they could have staid at home. Nobody obliged them to go to the Presbyterian Church there. But no! They must needs show their civilization and their Christianity by breaking up a peaceable meeting and threatning the lives of men uncharged with crime. It is even so. Roman Catholies don't seem to be capable of understanding that this is a free country, and that all have a right to think and speak as they choose, so long as they keep within the limits of the law. When they overstep those limits the law is strong enough to punish them without any need of the services of Judge Lynch. It is not a new thing for us to be told that Popery is in its very nature bitterly hostile to all free institutions; but it is surely impolitic in its supporters to be giving ever fresh evidence of that fact when so much is being said in Canada and elsewhere just now to prove the

THE TEMPERANCE MOVEMENT.

The present movement in the cause of temperance is noteworthy. Simultaneously and yet spontaneously it has shown itself in many places widely separated; nor does it appear that it is the result of pre-concerted action, as the action is very varied in its character. In addition to former expediauts of associations, leagues and pledges, we have now prayer-meetings. We need not pass any judgment on the women crusade, so extraordinary and abnormal that it does not seem possible for it to continue effective, but it is significant that the weapon of all prayer, as Bunyan calls it, has been laid hold of, and that the weak and poor oppressed who find no help in man are turning to God. This is a hope" ful symptom. Many were jealous of the temperance movement, which in some manifestations seemed to ignore religion, and treat the whole subject as one of more natural morality. Prayer will disarm such suspicion and will unite the friends of God and man in a work which seeks God's blessing and lays hold on his promises. Prayer then is being offered. We look for the answer Is it to be "by fearful things in righteousness?" We have grievously sinned in the matter of strong drink -sinned as individuals, as families, as a community, as a native; and if God comes to break our bonds and set us free from that terrible thrall under which we groun and weep all but helpless and paralysed, will He save us without judgment? It is not His way. We must expect that our sin shall be made bitter; we can emerge into life and liberty only by labour, travail and pain. Let it come-come with its unpleasantness and strifes, hard savings and hard deeds-only let us have the terrible accursed spell broken and our country saved, and we shall rejoice attrid the tribulation accompanying it? Abstinence is a duty, no matter what view may be held regarding drinking per sc. If example can help on the good work, encourage the feeble, or bring the halting to decision, we should obstain. Cordial assistance in removing the evil is a duty. It seems beyond all dispute that the license system cannot prevent the huge wrong it attempts to regulate. Restrictive Legislation only gives the the traffic respectability and fortifies it with of law, creates vested rights, and gives power-a mighty controlling power to the traffickers. The English Government trembles before it, and candi dates for Parliamentary and municipal honours among ourselves must bow to it and give it due consideration. If the traffic, as now carried on, is simply wrong; then the duty of Gover went is simple and plain suppress the wrong, not heense it. No considerations of revenue will justify the licensing and upholding of a traffic that is wrong. We speak of the traffic as now

public drinking usages, as regulated and uphold by law.

We have no wish at present to enter on the more debateable ground of drinking in private houses, and the use of wines, beer, and ale as a matter of diet. If all the places of public resort which are licensed to sell measicating dimks, were abolished, much of the crime and misery which is so prevavalent would cease, and our youth and weak-minded men would be delivered from most powerful temptation. A prohibitory act might reach further and soon prevent the use of intoxicating drinks in private houses. If so the benefit might be still greater than that arising from the cuppression of public drinking; but even if it did not, there can be no doubt of the great blessing which our land would enjoy from from the prohibition of the public sale of intoxicating beverages by the glass.

The Church is moving and carnestly moving in this matter; not perhaps as some sanguine reformers desire by making terms of communion for which there there is no Scripture warrant and legislating on matters not properly within her sphere; but no one can deny that the great majority of Christian ministers, and prominent Christian men, are fully bent on doing what is in their power, both ecclesiastically and as citizens, to secure wholesome legislation and to promote morality. Let public opinion be thoroughly enlightened on the subject, and a feasible measure of prohibition be set before it, then of the issue there can be no dcubt. We have God's promise; if we lack wisdom let us ask, and wait on God, and labour each as we can. A very short time may suffice to remove all obstacles and to create such stress of public sentiment as will carry all before it. We should remember God's doings, and learn from such providences as the abolition of slavery, how much of labour, suffering, and social agony must attend the excision of the cancer and the removal from the body politic of a mighty evil whose roots and fibres have spread through every part and affect every relation

HOME MISSION COMMITTEE.

The Home Mission Committee met on Monday and Tuesday in Knox College, Toronto. The resignation of Dr. Waters was laid on the table, and accepted; and on motion of Mr. Laing, seconded by T. W. Taylor, Esq., the Rev. R. H. Warden, of Bothwell, was appointed Secretary to the Committee in his stead.

The following claims were passed and ordered to be paid for work done during half year, ending 80th March, 1874.

1 400 30 11, 011	and oom rintel	, 1014.
Prosbyteries.	For Sup. Cong.	For Mis. Sta
Montreal	\$888.00	\$281.00
Ottawa	150.00	145.00
Brockvillo	380.00	
Kingston	406.00	12.00
Cobourg	287.50	8.00
Ontario	205.90	132.00
Toronto	181.00	243.00
Simcoo	75.00	214.75
Hamilton	368.00	
Paris	50.00	
London	405.00	270.00
Chatham	200.00	88.00
Stratford	37.50	14.00
Guelph	165.00	
Huron	35.00	82.00
Bruce	112.50	~,
Durham	100.00	53.00
Owen Sound	175.00	
	54.170.50	\$1.400.75

\$4,170.50 \$1,492.75 \$5,663.25 The following grants were increased:-

ungannon to 125 per to \$300. The following were reduced, at the re-

quest of the Presbytery of Simcoe :- Stayner to \$80, and Esson and Willis Churches, Oro, to \$40 per annum; Dresden was reduced to \$2 per Sabbath. The following grants per annum were

made: Hanover an' W. Bentwick \$100; Dover, \$2 per Sabbath; Eveston and Mimosa, \$200; Minissing, &c., \$2 per Sabbath; Penetanguishene, \$2 per Sabbath; Longford, \$1.50 per Sabbath; Mara, \$1.50 per Sabbath : Proton, \$100; Gloucester and Russell, \$100; Caledon and Alton \$1.50 per Sabbath; Kemptville, \$200; St. Sylvester, \$200; Silver Hill, &c., \$100. The last six grants, are retrospective from 1st October, 1878. Mille Islo received \$75 for the last six months, and a grant of \$200 per annua fro. 1 1st April, 1874.

The Committee agreed to male the following recommendations to the General Assembly: -

1. That the salaries of missionaries in Mandoba he \$900 per annum for married men, and \$700 for unmarried, to take effect on 1st October, 1874.

2. That the Home Mission Committee be hereafter relieved of the support of A unitoba College.

8. That the allowance to Students for Summer work be increased to \$6 per Sabbath, together with board and travelling expenses to their fields of labor.

4. That the remuneration to Probation-I groggeries, groceries, &c. We speak of the ers supplying vacancies be in no case less

than \$7 per Sabbath, with board, and that this priount be mereased gradually in proportion to the stipend by the respective congregations before they became vacant.

The latter two recommendations to take offect from 1st October, 1874.

The Rev. Mr. Vmcent was engaged for one year, his salary for the first three months to be paid by the Foreign Mission Committee.

The Rev. D. J. Caswell was appointed for two years to Silver Islot, Rov. W. Kay for the same period to Sault Ste Marie, and Mr. D. McKerracher for the same period to Prince Arthur's Landing. It was agreed to ask the Hamilton Presbytery to ordain Mr. Coswell, the Guelph Presbytery to ordain Mr. Kay, and Toronto Presbytery to take on trials for license and ordination Mr. Me-Kerracher.

The receipts to date were reported at \$14,000, and the estimated expenditure for the year at \$22,000 leaving a balance against the fund of \$8,000.

The following were the appointments made for the Summer months :— $\,$

D. McKerracher, Chatham, to middle of May, Princo Arthur's Landing from 1st

July H. H. McPherson, Owen Sound 11st 3 m. J. Bryant, Ottawa. Isauc Campbell, Toronto. P. Nicol, S. W. Fisher, Chatham. Toronto. Lyman, London. Paris. Tnynne Somerville. London. R. W. Leitch, Kingston. J. R. S. Burnett. Simcoe. n. Campbell, Ontario. D. B. McRao. Chatham, Paris (till 2nd Sab. July) J. S. Stewart, Hamilton. W. Reid. Ottawa. Atcheson, London. H. McFayden. Simcoo. Guelph. D. C. McDonald, Chatham. Ottawa. Jas. Campbell, McFarland. Toronto. J. Allıson. Cobourg. Owen Sound. Amor J. H. Rateliff. Hamilton. Rod. Henderson, Durham (middle Aug.) W. Blewett, Toronto. Alex. Fraser, Thos. Kennedy, Bruco. Simcoc. W. J. Smith, Toronto. J. Geddes, Ontario. Alex. Nicol, D. G. McKay, Owen Sound. Bruce. Ottawa. J. N. Vanfleet, A. Leslio, Ira Van Allan, A. Matthews, Ottawa. Brockville. Kingston. London. Ł Allan, D. Cameron, A. McGilvray, J. Dunlop, Ontario. Huron. Toronto. G. Bruco Toronto. Chatham. Don. Carrie. London. Thos. Atkinson, Cobourg. Dr. Findlay, Ontario. · Fowlie, Huron. C. Brouilette, Montreal. M. H. Scott, Jas. McQueen, T. Brouilette, Montreal. Montreal. Montreal. Guelph. E. F. Torrance Montreal. - Bennet. Montreal. E. D. Pellotur, Montreal. F. McLennan. Montreal Jas. Cameron, Montreal. J. G. Cochrane, W. J. Day, Stratford. Huron. N. McPhee. Ottawa. D. McRae,

Students will please correspond with the following ministers in the respective Presbytenes, to which they are assigned as to

Oftawa.

W. M. McKibbin,

A. C. Most n.

Ferguson, J. Ferguson, W. Boyd, jr. Marl A. Rouse,

Morgan Lane, W. N. Martin,

A. N. Bruen,

S. W. Cuitis,

W. Frizzle,

. Hume,

T. Fenwick.

P. Alexander,

Chas. Fletcher,

J. A. McAlmon

Thos, McNinch

Hugh McGuire,

Isaac Scheneck,

F. Wrigly, J. G. McGregor,

F. Smith, J. A. F. S. Fayette,

Brockville.

Kingston.

Kingston.

Toronto. Cobourg.

Ottawa.

Durliam.

Durham.

Chatham.

Stratford.

Simcor.

Terento.

Ottawa.

Simcoe.

Guelph.

Chatham.

London. Moutical.

Montreal.

Paris.

Huron.

the fields to be suppued by them: the fields to be suppned by them

Montreal M. Rev. D. Paterson, M. A.

Ottawa Ot.

Brocktiffe (B).

Kingston k.

Colourg Cab.

Ontain onth

Toronto T.

Gachh Gin

Hamilton Ha.

Paristi? Rov.

London U.

Stratford (So.

Huron tilin

Chatham (Ch.

T. H. Warden,

Owen Sound(OS)

Owen Sound(OS)

Owen Cound(OS)

Owen Coun St. Andrews Wakefield Brockvillo Bellovillo Port Hopo Bellovne Port Hopo Whitty Toronto Guelph Hamilton Brampton Witton Grove Motherwell Clinton Bothwell O. Sound Hobstein Bradford Ft Garry Southampton

MONTREAL STUDENT'S MISSIONARY SOCIETY. Desert, South Branch, M. F. Bourdroux. J. R. McLeod, J. H. Gray, W. D. Russell, Thanet, &c.. L'Amble,

FRENCH EVANGELICAL COMMITTEE.

Aylmor, Desert, C. Amaron. . B. Cruchet.
G. Mossenu.
R. Hughes. Now Brunswick, Bible Soc, Quebec, M. Blon'n.
G. Bouchard. Colporteurs, IZ. Lefeboro.

ROBERT H. WASDER, WH. COCHRANE, Secretary.

Ministers and Churches.

The Rev. G. Crystal has been called by the congregation of East Oxford.

Ray. T. McGuire, of Glenallan, has been called by the congregations of Jarvis and Walpole.

The Rev. P. Wright, of Ingersoft, has accepted a call to Chalmers' Churci, Que. bec. Sclary \$2,000.

Rev. H. Gray will be inducted paster of the Presbyterian congregations at York Mills and Fisherville, on Saturday, 7th April. The induction will take place at York Mills.

We have before us the annual report of Chalmers' Church, Woodstock; the tota re cepts, including a balance of \$81.40 from last year-amounted to \$4,288.65; the expenditure amount to \$4000.92; leav. ing a balance of \$177.63 in the hands of the treasurer.

Ladies College at Brantford.

The Rev. W. Cochrane is making a move for the establishment of a Ladies' College in that thriving town. The Expositor of recent date says:—The project has been mooted of establishing a Ladies College in Brantford, and in reference therete Rev. W. Cochrano writes to the "Expositor" as follows: "I shall be glad to receive the names of gentlemen who are willing to take stock in such an institution. Several parties connected with other denominations in town have intimated their desire to see such an institution established, and have also volunteered substantial percuniary aid. Similar institutions in Hamilton, Wool-Similar institutions in Hamilton, Woolstock, Ottawa, and obswhre have proved most successful and are in every case a very great benefit to the towns in which they are located. Should anything like a favorable response be given to this card a meeting will be called to take further steps."

Mr. Cochrane is an indefatigable worker and we have no doubt of the success of the

and we have no doubt of the success of the movement if the is only properly seconded by those interested in the locating of such an institution at Brantford.

Synod of Toronto, of Canada Prezbytsrian Church.

This Synod met in Gould-street Church, on Tuesday evening, at half-past seven o'clock. There was a fair attendance of

The Retiring Moderator, the Rev. J. Patterson, delivered an excellent sermon, from Isaiah lx. 22, which was listened to with carnestness and interest.

The Rev. Dr. Topp was unanimously appointed Moderator, and filled the chair with his wonted dignity and snavity.

The remainder of the evening was occupied with arangements for holding meetings, and transacting the business of the court, The most important part of the business was the appointing of a Conference on the State of Religion, to be held on the forencon sederant of Tuesday. At this meeting reports on the State of Religion will be submittedby the several Presbyteries, at . addresses bearing on vital religion will be given.

Worthy of Attention.

Editor British American Presbyterian.

DEAR SIR,-I read the letter of your friend "Amicus," on the last General Assembly, published in the BRITISH AMERI-CAN PRESBYTERIAN, soon after the meeting of that venerable court. I, too, was in Toronto at the time, and was present, I think at every sederant but one. I can heartily endorse all "Amicus" said, so far as he went. But there was one noticeable feature which he overlooked,-ne which pained me so much that my mind has been burdened with the thought fof it ever since. I have often thought of taking this mode of trying to throw off my burden, namely, by a few hints in your paper. Will you allow me a small space for the purpose now?

The matter is this. I was pained to see so few present at the devotional exercises with which each sederunt was opened. In the case of those who had long distances to come, there might be some excuse if they did not always get forward in time. As I was a little late myself sometimes on this account, I had occasion to observe that some were quietly enjoying the luxury of a smoke behind the Church, and still larger numbers were standing in groups about the door, while the sound of praise or prayer or the reading of God's word was heard with m. And they were mostly ministers! It was only when the devotional services were over, and with some, not till after the minutes of the previous sederant had been read that they crowded to their seats. How, or on what grounds can they be excused? The thought often arises in my mind, how would those gentlemen feel, and what would they think of their congregation, if they saw their own example followed from Sabbath to Sabbath? Would they regard it as a sign of spiritual health, and of the success of their own labour, among their people, it they found them preferring to stand granped around the church doors, discussing it may be, the topics that interest was only when the devotional services were cussing it may be, the topics that interest them most, until the opening devotional services are over, only crowding into church when the sermon is about to be commenced. What think you, Mr. Editor? I leave these questions to be pondered by all who attend our classes. attend our church courts, with the prayer and hope that by and by, what oppears to mo a needed reformation, may be effected -Alten "Ances."

Supply of Vacancies.

Editor British American Pres. Brian.

Sin,-In my last I endeavored to show geme of the difficulties under which vacant congregations labour in obtaining a settlement. I will now endeavor to show some of those under which ministers without labour. The probationers list published by the authority of the Home Mission Committee show that for the last three years the number of vacancies have on an average been three to each probationer. Bonce, when a ministers name is found on the list for two years with no better prospect of sottlement than at the beginning there would appear to be no escape from one of two conclusions-viz. Such a minister must either be entirely unacceptable and an utter failure or the congregations must be entirely, too fastidious. It is true that the conduct of some congregations would at first sight, appear to give some grounds the charge. For example, a congregation which offered \$700 and a manse, heard a minister who pleased them in everything else except that he had a slight pimple on his face when he preached to them, which prevented him from making as good an appearance in the pulpit as he otherwise would, and though this blemish was only temporary and had disappeared in a few days, it was given as the cause of his rejection.

An elder of a congergation which offered \$600 without a manse, and only expected their minister to travel 24 miles and preach three times each Sabbath said they had heard minister who had pleased them both in his preaching and appearance, but a man in the congregation whom they all considered an excellent judge of human nature had given it us his opinion that he was a slow nen. Ho was asked what evidence he had given of being a slow man; it was answered that he had arrived at their R. R. Station on one occasion too late for the train, and was suspected that he would have been too late on another occasion had a friend not suggested to him that the train was nearly due; such reasons may appear to be trivial, but when we consider that forty or fifty candidates are sometimes sent to a congregation they cannot all be employed, and some reason must be given for the rejection of caudidates, it is little wonder that reasons should sometimes be given which are not the best. Indeed the great wonder appears to be that congregations have not become more fastidious under a system so admirably calculated to train them in the habit of fault-finding. I will now give some of the experience of a minister who some of the experience of a minister who received more than forty appointments from the Home Mission Committee. In ten appointments Gaelie was a sine qua non, and the Home Mission Committe does not enquire whother a minister has Gaelic or not before he is sent to a Gaelie cogregation, and these are all closed to the man who has no Gaelie Fifeen had called ministers—twelve were unprepared two were semi-prepared. Six had applied for students. At length he was sent to a con-gregation which was prepared to hear candidates with a view to calling a minister. Salary offered \$7000 without a mance.

He had an opportunity of being present at a congregational meeting over which the moderator of session presided. He (the moderator of session) promised to give them a hearing of two or three popular ministers whom he named tall settled ministers of course) after which they should fix upon one and give him a call.

He likewise reminded them that the pro bationers sent into the Presbytery could claim a hearing in some of the vacancies. Observe it was one of the settled ministers they were recommended to call. The pro-bationers were only to be countenanced for enough to "get a hearing" because the rules of the Church required it.

The time for the probationer, however, to get his hearing is generally after a minister has been called. Ho is then employed to preach a couple of Sabbaths and read the Edict for induction. One of your corre-spondents tof Nova Scotia, has treated of the extent to which patronage is practiced in the C. P. Church, but the half is not told. The evil would be slight if the influence of moderators of sessions and others who are disposed to act the patron was used in lessening the number of vacancies by getting probationers or munisters without charge settled over them, but such is rarely the case. With very few exceptions it is used in unsettling ministers who are settled and getting them translated to some of the vacant charges. You will see that the number of vacancies is not lessened by this process, but on the other hand the published reports of the Home Mission Board, show that the number of so-called vacancies is increasing. Ministers without charge and probationers are employed for the most part in following up those sottled ministers keeping vacancies open, then reading Edicts for their induction and in some cases supplying their pulpits for them, while they preached as candidates in some of the vacancies under the plea of administering the communion. It is a matter of regret that the administration of this solemn or dinance is frequently used as an occasion to cavass for a situation. We are far from insinuating that there is any intentional injustice in the matter, but ministers all have the friends, and when congregations get confused and divided as they are so liable to do from the number of c. na dates, and ask their advice of the moderators of session, they very naturally recommend their friends, and as the probationers and ministers without charge are strangers to them, they have no knowledge of them, nor interest in them, hence unconciously, they inflict on them a great injustice. If the object of the Home Mission Committee were to drive ministers out of the Church and the Country a better system could scarcely be devised. When a minister's name is placed on the probationer's list his ministerial standing is ignored. Ho is called

he should be sent to vacancies (which is rarely the case) as most congregations if sutisfied to make choice of a student profer a young man to one advanced in life. The question is frequently asked why do ro many of our ministers go to the States and to the other Provinces. Those who have had any practical experience of the working of this schome need have no difficulty in assigning at least one good cause. When a minister demits his charge he

must demit his ministerial standing with it,

which he does by placing his name on the probatioper's list, or set the rules of the

Church at dessure by going to vacencies on his own account. If he is a men with a high sence of honour it is little wonder that

he should prefer leaving the country to

do doing either. Your correspondent (Nova Scotia) gives the madequate salaries paid to the ministers in Ontario as the main cause of ministers leaving the country. This may have its weight, but it appears to me to be trifling compared with the degradation to which ministers are subjected by this probationer's scheme. The number of ministers, who, like Mr. Laing the author of the author and rethe scheme, disregard its regulations and go to vacancies, on their own account makes it much more intolerable for those who abide by its rules. It is generally conceded that the convener of the sub-committee of Home Missions is diligent and pairs taking in the discharge of his duties. The same may be discharge of his duties. The same may be said generally of the conveners of Presbyternal Committees. It is also conceded that the scheme is good in its general design. So was the monsterballoon which was constructed last season to cross the Atlantic It simply would'nt go? was all the diffi-culty. The best machine may utterly fail to do its work on account of one loose screw. It is said that the "Ville du Havre" was lost because there were not was lost because there was n it one rusty was 10st because there was n it one rusty screw which prevented the machinery from working. All that the probationer's scheme requires is a very little re-adjustment and tightening up of loose screws. The following slight changes might be sufficient at the present time, 1st. The word 'vacancy' should be understood in its ordinary acceptance with a sufficient in which amplement is viz., a situation in which employment is offered to the first suitable candidate. According to the usages of the Canada Presbyterian Church, a vacancy means simply a preaching station, and may or may not be prepared to call a minister. Probably not more than one third of the reported vacancies would be prepared. It is no musual thing for Presbyteries to refuse leave to a congregation on the list of vacancies, to moderate in a call to a minister. This is an anomely which should not be allowed to exist. The word probationer should be ampleyed in its present earlier to reshould be employed in its proper ecclesias-tical meaning. The sense in which it is employed in the C. P. Church caunet fail to mislead and deceive Presbyterians from other countries. The probationer's list should be made up exclusively of probationers who have expressed a desire for a settlement—at present many congregations are on the list totally unprepared to call ministers, while ministers and probationers have their names on it and are only travel-ling for their health and to see the country. Such ministers deceive congregations who want ministers—and such congregations who want ministers—and such congregations can only deceive ministers who want settlements. The positions of ministers and congregations should be accurately defeat, and industrial abundles as Knox. fined—such influential churches as Knox Church Galt, and Cooke s Church, Toronto, and all who are desirous of supplying their own pulpits—and can satisfy their Presby teries that they are prepared to do so should be removed from the probationer's list. This would be only granting to them a liberty which they take under the present system and would be only making a virtue of necessity. The number of congrega-tions left on the probationer's list of vacan-cies would probably be reduced to one third of the present number.

No minister should be allowed on any consideration to preach in a vacancy on the probationer's list except after a minister has been chosen. All the vacancies found unprepared to call ministers should be placed on the list of Mission Stations. Ordained ministers should be profitably empleyed in these Mission Stations in order to prepare them for regular pastorates. When so prepared, those missionaries would most likely become the r pastors. Such set-tl ments would be most likely to be happy as the parties would not be strangers to each other. When a congregation has been six months on the list of vacancies it should unless good reasons can be shown why a set tlement has not been effected, be required to choose bet seen being transferred to the list of Mission Stations and supplying its owa pulpit. A probationer whose name has been on the list more than six months should be required to choose between being employed as a missionary and finding em-ployment for himself. There slight changes would doubtles be productive of much

D. McNaugten. Komble, March 19th, 1874.

The Eldership.

Editor BRITISH AMERICAN PRESERTERIAN.

DEAR SIR,-Whether or not the author of the contribution on the duties and qualifications of ruling elders, which appeared in a recent number of the Pres-BYTCRIAN, is chargeable with holding the theory of a modified episcopacy, as alleged by "Presbytor" in his strictures; this at least is certain,-that the views thereir. presented for the consideration of ruling elders, accord perfectly with the status and work assigned them by the Prosbyterianism of the present day.

As regards the purity of official standing of office-bearers that teach and rule, which "Presbyter" shows clearly enough to be according to the divine mind, in the institution of the office, no labored argument is necessary to prove that ecclesiasticism has fi ched from the office o ruling elder much of it: New Testament character, the restorday, that recognize this class of oxice. boarers.

Let us notice briefly some of those peculiarities of practice which obtain in our Presbyterian Churches, and which indicate as correctly as legislative enactment can, the estimate formed of the ruling olders standing and work.

It is wo, thy of notice, though we have never heard a satisfactory reason assigned for the practice, that, while ministers of the for the practice, that, while nunisters of the Gospel are ordained to the office of the nunistry, by the laying on of the hands of the Presbytery, and afterward receive the right hand of fellowship from their copresbyters, in the case of ruling elders, the apostone ceremony of the imposition of hands is dispensed with, this class of office-beaters only receiving the right hand of bearers only receiving the right hand of fellowship from their brothren of an inferior

Again,—in the trial of office-bearers, we find that while ruling elders are to be dealt with by Sessions, ministers are amenable to Presbyteries alone.

Still further,—we find it laid down as a standing rule, that a bench of olders is powerless to transact business, however pressing, in the absence of the paster, who is appointed perpetual moderator, or some other minister of the Gospel in his stead.

Once more, -- in the matter of attendance at meetings of the supreme courts, we also find that, whilst ministers are bound by their ordination vows, to give a conscientious attendance on church courts, no such obligation is laid on ruling elders, so that thrir presence at meetings of Presbytery, Synod, and Assembly, can only be regarded by them as permissible; but in no sense obligatory on their part. This, rather than lack of interest or ability, may be regarded as the key to that diffidence which prevents so many of our ruling elders from taking any active share in the business of these courts, and doubtless also, to some extent, authorizes the monopolizing of what may, by way of distinction, be termed the more honorable kinds of work by ministers of the Gospel. If any of your readers objects to this charge of monoply, why, I ask, do ruling elders never find their way to the moderator's char? Why, at meetings or delegations of Presbytery for the ordination of ministers, they are not accorded the priviloge of joining with their ministerial brethren in the imposition of hands? Why are they not required in turn, to lead the devotions of these courts before the commencement of business? If our ruling olders are invested with equal powers and privileges in church courts, by the Church's Head, by whose authority are such distinctions made.

With the limitations and modifications, by which the office of ruling elder is circumscribed, our consistency could hardly be questioned, were we to pin the dogma of Apostolic succession to our creed, and accept ordination at the lands of a Lord Bishop. While the efforts of "Presbyter" in its proper light, an important spiritual office, are worthy of all praise, they are likely to be followed by small success, so long as these misapprehensions find a full warrant. warrant from practices authorized by Church law, and which find their way into every department of the Church's

That Basis.

EDITOR BRITISH AMERICAN PRESERVERIAN.

Mr Dean Sin,-We should not despair of Union although some are opposed to it. Please read the following extracts from the pen of the late Dr. Ferrier, of Caledonia, of date October 19th. 1859, and published in the organ of the U. P. Church about the same time. "Besides, they (the Free Church) give this new doctrine of theirs a prominence which seems equal to that of Christ being King of the Church. Christ is King of the Church, which is his popular Kungdorr, but thus is a fundamental doc-trine. His subsidiary Kingdom, which is his headship over all persons and things out of the Church, is not of equal promin--although it is not an unimportant a part of his subsidiary Kingdom; is jut by our Brethren, in their perverted view of it, on a level with his headship over the Church.

"This is altogether unwarranted." Again he says "as a doctrine side by side with the headship of Christ over the Church, we se-riously object to the Free Church wishing to impose upon us their theory of Christ being King of nations, especially in a Basis of Union. They may keep it as long as they are influenced by sectarian prejudices. and as long as they allow themselves to be influenced by leaders, without searching the Scriptures for themselves, to see if those things are co, but we must keep by our own views, presenting an example to them of what is Scriptural truth on this important subject.

The theory of a civil establishment of religion is imbedded in the theory of our brethren, and if they will not give it up

they must leave us to reject it.

We tell our brethren plainly that we cannot take in their interpretation of the lourth article. Here lies the difference. And whore in the Christian, who in the right exercise of charity—of that charity which "thinketh no evil and bearoth all those," who is the property of the charity when the characteristics are the property of the charity when the characteristics are the characteristics and the characteristics are the characteristics are the characteristics and the characteristics are the characteristics and the characteristics are the characteristics are the characteristics and the characteristics are the characteristics and the characteristics are the characteristi things, who is not prepared to forbear on this single point. If we can forbear with our brethren—although we think their theory groundless, surely they ought to for-Jear with us. Far be it from us to prevent or retard this Union, for which so many munisters and people in both churches are anxions.

I could quote largely to the same import a probationer, which means a student who liss not sustained his ordination trials. If ton, it not in the principles, at least in the still hold them respect and mailed charches he is a man any way advanced in his liss ton, it not in the principles, at least in the still hold them respective and possible characters of settlement are destroyed even in practice of these characters of the present on the doctrines of the Headship of Christ.

Just so, Mr. Editor, it is a question of mu tual forbearance amongst a body Christians and of brothren holding the same views as egated the fundamental truths of religion, nearly allied to each other by a common origin and a common name, but differing in judgment on an extraneous article of behaf in the theory of Church government.

It is taken for greated on all hands that such a difference of opinion really exists. In spite of this difference of opinion the last Presbyterian Union was consummated. I know of no modification of the doctrine of know of no modification of the doctrine of Christ's Headship over the Church on the part of the "Free Church"—that would not meet the views of the Church of Scotland in Canada. If we must discuss this "vexed question ' let us approach it in the spirit of brotherly love. spirit of brotherly love.

Logic, talent, learning, and dogmatic ut torances, will kill the "Basis." It cannot live under such a load; only let the poor basis breathe in its native air,—in the conbasis breather in its intervenier.—In the con-genial atmosphere of Christian love in which it was framed and it will do very well. Under such an influence oven the far famed. Declaration of Independance." will tame down from its seeming ferecity into the meckness and gentleness of the lamb. Toleration of each others' opinion and not unity of indgment on every p and must be the principle of the Basis

To take away this would be like taking away the keystone of the arch on which the whole superstructure rests. Is it consistent, is it seemly at this stage of the proceedings to call up dead memories, to revive impracticable theories, to foster a spirit of invective and recrimination; in a word to review the entire history, of the past thirty years, import the metaphysical sub-tility which characterizes the aristocratic school of Britain into this discussion and dwell upon side issues that have no natural connection with the question? If a union of all the Presbyterian churches, in British North America take place all this sort of thing must be buried in oblivion.

There may have been a time in the history of Presbyterianism when this "ad captandum" style of writing, and speaking served to rouse the masses to espouse the cause of a party. That day has happily passed away. Intelligence and education are now so universally diffused throughout all classes,—high and low,—rich and poor,—that the fessils of a former age,—dug up for the admiration of a world—are familiar to a child. Truth cannot now be tortured

by a subtle logic with impunity.

I repeat it,—the question at issue is not one of logic, but of teleration and forbearance. The Law of Christ, which is above all other laws—must and will ultimately break down overy partition wall of preudice and caste. It will compel every Christian with the irresistable might and authority which it possesses to do to others as he would that others should do to him.

W. E. McKAY.

Orangeville, 14th. March, 1874.

Presbytery of Bruce.

This Presbytery held its quarterly meeting at Tiverton, on the 17th and 18th ult. There were 9 ministers and 7 elders present. The following are the most important items of business transacted, viz:—The Rev. Mr. Smith reported that according to appointment, he preached at Tara, on the 1st Sabbath of Junuary, and declared the Church vacant—that on the following Monday he met with the West Arran Congregation, to ascertain to what extent they would support the ministry under the new arrangement, and that by a resolution of the congregation they promised to pay \$500 annually towards their pastors salary. The report was received, and thanks tendered report was received, and thanks tondered to Mr. Smith for his dilgence. An extract minute of the Presbytery of Montreal was read relative to its action ament the call extended to the Rev. Adam Fraser McQueen, by the congregation of Huron, and transmitting an irregular paper to this Presby-tery, alleged to have been sent to that Court by certain parties in Huron in opposition to said call. On motion duly made and seconded, it was resolved, "That the Presbytery regrets to find in the hands doctrine. But Christ's headship over the nations, which when rightly viewed, is only a part of his subsidiary Kingdom; is jut commissioner, and by it transmitted to this although it had never before been regularly received nor forwarded by any court of this Church. The Presbytery cannot acknowledge the said document as one on which it can take action, but in-struct the Kirk Session of Humon to enquire into the state of the congregation and ascertain whether any change has occurred in relation to said call since the finding of the last meeting of Presbytery and report." The Session of Huron being present and having made the desired enquiries into the state of the congregation in anticipation of the action of Presbytery, submitted a report which was received and considered when which was received and considered when the following motion was proposed by Mr. Fraser, seconded by Mr. Strath, and re-solved, viz: The Presbytery regret to find by the report of the Session that there is a change in the congregation of Huron with respect to the call, twenty families, as ap-pears who had signed the call, having since signified their opposition thereto, besides a large number of adherents. But this Pres-bytery does not regard the change as being of such a nature as to make it advisable to test the matter of further proceedings in the call." A petition was read from certain members and adherents of the congregamembers that adherents of the congrega-tion of Huron and commissioners heard praying to be erected into a separate con-gregation. It was resolved to cite all par-ties interested to the next meeting of Presbytery, to be held at Kincardine on the last Tuesday of June, at 2 o'clock p.m. On application made by the congregation of Fort Elgin and Dunblane; it was agreed to hold a special meeting of Presbytery at Port Elgin on the 31st inst., at 10 o'clock a.m., to woderate in a cell to a printer a.m., to woderate in a cell to a printer a.m., to woderate in a cell to a printer a.m., to woderate in a cell to a printer a.m., to woderate in a cell to a printer a.m., to woderate in a cell to a printer a.m., to woderate in a cell to a printer a.m., to woderate in a cell to a printer a.m., to woderate in a cell to a printer a.m., to woderate in a cell to a printer a.m. to woderate in a cell to a printer a.m. to woderate in a cell to a printer a.m. to woderate in a cell to a printer a.m. to woderate in a cell to a printer a.m. to woderate a.m. to w

Sinclair a licentiate of the Pree Church of Scotland, and Mr. John Houry Perkins, a minister of the Presbyterion Church of the United States. The following commission-crs were appointed to the General Assem-bly, viz: Mesers, Tolmie and Davidson, by rotation, and Anderson and Currie by elec-tion, and Mossrs. Patterson, Dower, Mc-Kinnon, and Rowland elders. Mr. Anderarmon, and novamu agers. Mr. Anderson and Mr. Howar, older, were appointed members of the Assembly's Committee on bills and overtures. Mr. Straith and Mr. Makingan allow more appointed. McKinnon, elder, were appointed mem-bers of the Synod's Committee on bills and overtures. No. Mc. MoPherson of Strat-ford was nominated as the Moderator of the General Assembly. Messes, Fraser and Straith were appointed a committee to propage up overture assets. prepare an overture anent Home Mission regulations. Mr. Cameron and the Clerk were appointed a committee to receive and transmit to the Clerk of General Assembly the reports of Kirk Sessions and congregagations anont Union. The evening sederunt was devoted to a conference on the state of religion. The conference was instate of religion. The conterence was untroduced by the reading of an excellent paper on the revival of religion by the Rev. John Fraser, after which all the members of Court, lay and clerical, expressed heir views as to the best means of promoting a revival of religion. The meeting was one revival of religion. The meeting was one of very great interest and profit both to the brothnen of the Presbytery and to the congregation.—A. S. Forbus, Pres. Clerk.

Presbytery of Simcoe.

This Presbytery met at Barrie, on Tuesday, 21th March. Ton ministers and three elders present. The resignation of the charge of knox Church, Oro, by Mr. Fergusian and after head of the charge of the contract of Knox Church, Oro, by Mr. Ferguson was accepted after hearing of parties. Mr. Cameron, of Bradford, was appointed to preach and declare the congregation vacant on Sabbath, April 12th, and Mr. Farbairn to act as Moderator of Sessions of Knox and Guthrie Churches. In view of parting with Mr. Ferguson, the Prosbytery adopted a resolution recording their regret in separating from a brother with whom adopted a resolution recording their regret in separating from a brother with whom much pleasant intercourse had been enjoyed, and whose attendance at the meetings had and whose attendance at the meetings had been so regular; their esteem for him as a Christian and as a minister, faithful and diligent in the duties of his office, though tried with peculiar difficulties, and their prayer that he may speedily find another sphere of labor, and have abundant success in the work of the ministry. The Session Records were called for, and having been examined by committees, were attested in accordance with the reports. A form of accordance with the reports. A form of constitution, adopted by the congregations of Stayner and Sunnidale, was presented for the sanction of the court, and with a slight amendment, was approved. Reports of Sessions in answer to Circular of General Assembly's Committee, on state of religion, were taken into consideration. Seventeen sessions sent in reports. Reports were received, and a resolution in connection with them was framed for transmission to the Synod. Postal carls were read bearing intimation of the purpose of the Montreal Prosbytery to apply to the General Assembly for leave to admit Mr. Gavin Sinclair, a licentiate of the Free Church of Scotland to heontiate of the Free Church of Scotland to the ministry of this Church; and of the Presbytery of Chatham to make the same application in favour of Mr. Frederick Smith, of the Methodist Episcopal Church. It was the mind of the brethren present that such intimations should be mide in the tree of post than he will be used from the control of the present that the control of the present than he will be used from the control of the present of the present than the control of the present another manner than by the use of post cards. Mesers. M. Fraser, R. D. Fraser, the Clerk, and Mr. Charles Morris, Elder, the Clerk, and Mr. Unaries Morris, Euler, were appointed to represent the Presbytery on the Synod's Committee on Bills and Overtures. Members of the General Assembly were chosen as follows: By rotations of the Committee of the tion, Messrs. M. Fraser and McKee; by election, Messrs. W. Fraser, Gray, and Rodgers, Ministers; Messrs. Dallas, Morris, McCraw, Simon Fraser, and McWhinnie, Elders. An Overture introduced by Mr. Rodgers was adopted and ordered to be transmitted to the Synod. The Overture sets forth the deficiencies of church accom-modation in Muskoka; the efforts already made to provide churches by raising money among the settlers, and from other friends of the Church, the inability of the people of the district to meet all the expenditure necessary to complete proposed plans of sup-plying the want; and overtures the Synod to authorize an appeal to all the churches in its be ads which may lead to the attainment of the necessary funds. The Home Mission affairs of the Prosbytory were next taken up. Applications from two congregations for supplement from the Assembly's Home Mission Committee were sustained, and the Presbytory resolved to ask for and the Presbytery resolved to ask for grants from the Committee in aid of its numerous mission stations. The clerk's salary was raised to forty dollars per annum. Mr. Luke G. Henderson, a lay catcehist, having applied for employment, it was agreed to send his name to the Homo Mission Committee. Mission Committee. Leave was granted to the congregation of Collingwood to sell part of their property viz.: "Park lots three and four, west of Church street, in the town plot in Sudbury. The next regular meeting was fixed for Tuesday, July 7th.—Rob. Moodie, Clerk.

It is with our souls as it is with our bodies, we sometimes catch cold we know

One Anna Wilkes has brought out a book to establish the theory that Ireland is the ancient "Ur of the Chaldees." Assuming that Shinar is Europe, the authoress pro-ceeds to assign fixed localities to other places which are mentioned as being situate in that land. She concludes, after many speculations, that Ireland, being Ur of the Challees, was, therefore, the seems of the "rise of some of the patrianchs," among the challees. I could quote largely to the same import from the U. P. Magazine, now better me, on the consummation of the Union between that Body and the Free Church. Dr. Ferrier fearlessly proclaims his views on the Ecadship of the Lord Jesus Christ over his Church. So did many of the ministers of both Churches at the ministers and Mr. Straith to preside. Circular letters were read from the Presbyter. Lord Jesus Christ over his Church. So did many of the ministers of both Churches at the same time; and both churches and the same compact and midd church that the same compact and midd church still hold then respective and possible churches account the determination of the Headship of Christ.

A. Frederick Smith, a mirister of the Manual of the kings of law to the same the country of the Headship of Christ.

Epicogal Melhodist Church, Mr. Garia

The Revival in Scotland.

MESSIS. MOODY AND SAMPLY IN OLISCON.

These except exangelists still continue their work in Glasgow with unabated interect. Saturday, 8th Feb., was specially devoted by them to children. The meetings were held of mid-day in Wellington Street U. P. Church and Lwing Place Congregational Church. Each of these places of worship was crowded to overdowing, the larger proportion of the audiences being children of schoolage. In Wellington Street Church Mr. Sankey was present, and emong those who addressed the meeting were the Rev. Mr. Wilson, Edinburgh, the Rev. Mr. Howie, and the Rev. Dr. Alox. Wallace. In Ewing Place Church Mr. James Bell, of the High School, presided, and spoke to the children from the words "Come unto Me, and I will give you rest. —The Rev. Mr. M'Munn followed, endeavouring to remove some of the fdifficulties in the way of those seeking to come.—Mr. Moody gave some interesting cases illustrative of the blessedness of having come.—Mr. Sloam and others also carnestly urged decision "here" and "now." Satisfaction was expressed by the speakers in both churches that in the course of the present evangelistic movement, and in the desire to reach the hearts of the grown-up citizens, the needs and claims of the young were not being overlooked. The burden of the addresses, however, consisted in touching stories of how drunken parents and careless friends had been turned from their ways by prayerful little children. Several hymns were sung during the services.

On Sabbath morning again, at nine o'clock, a densely-crowded meeting for young men was held in the City Hall, under the auspices of the Young Men's Christian Association, in which the services were more than usually solemn and impressive. In the evening meetings were held in the same place, in the Greyfrisrs' U.P. Church, in Free St. John's Church, &c., &c. Tho attendance at the different places was very great, especially in the City Hall. The proceedings there were commenced by praise, the audience engaging afterwards in silent prayer for a few minutus, in order, as it was stated, that the mind might be diverted from the excitement that had been experienced outside. Mr. Moody then addressed the company, every member of which he supposed was desirous of knowing how he or she was to become a Christian. That inor she was to become a Christian. formation, he remarked, was to be got in God's Bible, one word of which was worth all the words of men. Taking up St. John's Gospel, he dwelt at length on the conversion of Christ's first five disciples, who gave up all and followed Him, and of other persons mentioned in the sacred narrative, and pointed out that the course of all who desired to be one with Josus was very plain. Some said that they could not be saved unless they were baptised, or partook of the Lord's Supper, or were confirmed; but salvation was not attatched to any of these things. They were right enough in their place, but salvation was apart from everything except the blood of Christ. From what he had heard, there appeared to be two kinds of theology in cotland—a thing he could not understand. They had a theology for the Highlands and a theology for the Lowlands, and the theology of the former, as indicated to him by a Highlander, seemed to be that it would take aix months before a man could be saved. Why, a man might be dead and damned before that. He would rather take the itheology of the Bible than any High-land or Lowland theology, for it taught that a man could be saved now-" Now is the accepted time, now is the day of salvation. There needed to be no weeping, and sighing, and groaning, but just a free and in-stant acceptance of Christ—an opening of the doors of the heart that He might enter in. Mr. Moody concluded be narrating some interesting ancedotes. A meeting for

"inquirers" was ofterwards held. The noonday meeting in Wellington Street U.P. Church on Monday was devoted chiefly to the reception of reports as to the progress of the evangelistic work of this city. Mr. Moody presided, and Mr. Sankey was present at the commencement of the proceedings. The Rev. Mr. Stewart read the requests for prayer. Among others prayer was asked for a godless district in the East End; for a blessing on the towns of Hamilton, Patrick, Lochearnhead, Duff-town, and especially Govan; for a town physician who, often prayed for, has not found peace; for four young men who had imbibed sceptical opinions: for a young men's class, a kitchen meeting, and a ladies school. There were also numerous requests Moody then offered prayer, and the hymn "Sing of His mighty love" having been sung, Mr. Moody read Psalm ciii., and delivered a brief address. After prayer and praise the Rev. W. R. Taylor, Kevinside Free Church, said he was glad to tell the meeting that God was pouring out His Spirit not only in the Eastern and Central districts of the city, but also on the West End. Rev. Mr. M'Kinnon said the South Side had also participated in the blessed work. Rov. Dr. Wallace, East Campbell Street U.P. Church, also wished to thank God. He should never forget the meeting held on Sunday morning, in the City Hall, of the members of the Young Men's Chris tian Association. He never felt so overwhelmed. It was the most wonderful sigh he ever witnessed to see that large hall erowded from floor to coiling—to look along that sea of anxious faces. Had he been told a few weeks ago what was about to take place in the city among the young men, he feared he would almost have been disposed to say, as the Prime Minister of the King of Samaria said when the prophet the King or Sameria said when the propose Elisha said there would be plonty in the city in twenty-four hours, "Behold, if the Lord make windows in heaven might this thing be." He thanked God for the present movement, especially among the 70,000 young men of the city. The Rev. A. A. Bonar then engaged in prayer, after which the first three verses of Psalm ciii. were sung. Rev. Mr. Howie, who next spoke, said ne had never attended more satisfaction. tory enquiry meetings. He never saw young men more thoroughly in earnest, or who were more intelligent inquirers, Mr. John

ance afforded much interest, also addressed the meeting. Kr. Scott, a divinity student, said that a number of young men had been acting on the advice given them by certain friends from Edinburgh. They had taken up the button-hele department—that was to say, they addressed young men in the treets and invited them to the meeting. Mr. A. A. Bonar said that in his congregation there had not been department of work in which they had not found a blessing. Rev. Mr. heap testified to the ratisfactory nature of the enquiry meetings. He had seen acceral cases of decided conversion. Rev. Mr. Westerston said he had never been at an inquiry meeting but he had found members of his own congregation in anxiety about their souls. Each of the speakers gave interesting incidents which had come under their observation. Rev. D. Russell then offered prayer; and Mr. Moody having made some area suncements as to the arrangements for future services, the benedic diction was pronounced, and the meeting separated. In the evening a meeting for inquirers was held as usual, which was largely attended, many being under deep conviction of sin. A number of ministers and other workers were present dealing with individual cases.

During the past few days the meeting in

During the past few days the meeting in John Street U.P. Church have been signally blessed, large numbers remaining for conversation after the meetings.

The meetings for young men engaged in business, which are held at nine o'clock in the evening in Ewing Place Congregational Church, have been of a specially interseting character. The spacious church has been crowded, deep earnestness has prevailed, and the manner and extent to which young and in some cases old men have come forward, desirous of becoming Christians, has been most gratifying. Meetings with inquirers have been prolonged here on occasions till midnight.

The Police Hall at Cranstonhill was crammed every night, and hundreds had to go away disappointed at not getting in; and last week meetings were held in the Orphan Home Mission Hall, and many souls were every night brought to Jesus.

Moetings have been held each day and ovening this week, and amongst these special meetings for fathers, mothers, and sisters respectively. At soveral of the meetings Mr. Moody has declared that in all his experience he had never known such an interesting work as was at present going on in Glasgow, especially as regards young

We give the above few facts only as an indication of the nature and extent of the blossed work now going on in Glasgow. It is impossible in our limited space to chronicle all that is occuring in the numerous meetings which are being held in every district of the city.

In Edinburgh the work of revival, or rather the gathering in of the fruits of the revival, proceeds if with less observation yet with not less successful results. Not the least interesting part of the work are the meeting for children weekly, under the charge of Mr. Wm. Dickson, who has held them for many years in a hall in George Street, for the children of the higher classes, till he was led some weeks ago to oin his with that which Mr. Moody began in the Assembly Hali. Of this Mrs. Barbour writes:—"It must be deeply interesting for him to see the young people now grown up, who were in childhood under his care, massed together at every stage of youth, in the multitude who meet on Saturdays at noon, and from whose numbers the band of converts among the young is largely With each group of little ones which flooked last Saturday into the hall the nurse, governess, mother, or other relative took her place; the crowd was much made up of older boys, youths, and young men. There must have been among so many some inclined to be restless, but their attention was captured and held all along by the brovity, solemnity, love, and interest of all the speakers." Services continue to be held in many parts of the town, the noonday prayer-meeting is continued, convorts' meetings, meetings for inquirers, &c.,

From Dandee Mr. Macpherson writes:—
"Since Mr. Moedy and Mr. Sankey left us the interest has been flowing in a great many channels. The good work is being carried on manly by the pastors of the churches and their fellow-workers. In Sabbath-schoo and Bible-classes, as well as in evangelistic meetings, the most cheering tokens of the presence and gracious moving of the Holy Ghost are abundantly apparent. Teachers tell us that in some instances whole classes are awakened. The effect of the movement of our prayer-meetings is at once surprising and delightful. The numbers in attendance were doubled and trebled. Prayers have ceased to be mere preachings, and are become heaven-piercing cries, fervent appeals to Him who sitteth on the throng of grace, childlike and importunate pleadings with our Father in heavon. The praises have become se hearty and joyous as to be a power sensibly rasing us heavenward. The whole tendency of the work is to quicken, purify, and strengthen the churches, and to prepare them for a movement forward.

A correspondent in Stirling writes:-"No atement but rather an increase of interest is felt in the meetings in Stirling. All last the noon prayer-meetings were largely attended, and the praise and prayermeetings held in the evening were even botter attended than during the previous week. On Sabbath evening the number desirous of admission to the Union Hall were so great as to necessitate the opening of the Baptist Chapel, and it also was crowded. In the Umon Hall the Rev. Mr. Macpherson, of Larbort, delivered a most impressive address, and prayer was engaged in by Gilbert Beith, Esq., of Glasgow, son of the Rev. Dr. Beth In the Baptist Chapel the meeting was conducted by the Rev. Mr. Goldie, Rev. Mr. Nairn, and Henry Drummond, · Esq. After-meetings were held for inquirers. Fruise-meetings for the children are also well attended, and there is to be a large children's meeting in the Union Hall on Saturday afternoon. Young men's are also in contemplation, and are expected to be much taken advantage of and to exercise a considerable influence Graham, yr., of Skelmorlie, whose appear. ! for good."

If I Only had Capital.

"If I only had capital, said a young man, as he puffed away at a ten cont eight, "I would do something," "If I only had capital, 'said another, as he walked away from the dramshop, "I would go into hus ness." Young man with the cigar, you are smoking away your capital. You from the dramshop are drinking yours and destroying your body at the same time. Dimes make dollars. Time is money. You must stop squandering your money, and spending your time in idlences.

Be Econemical.

Look most to your spending. No matter what comes in, if more goes out you will always be poor. The art is not in making money but in keeping it. Lattle expenses, life mice in a barn, when there are many, make great waste. Hair by hair heads get baid; straw by straw the Match goes off the cottage, and drop by drop the rum comes into the chamber. A barrel is soon empty, if the tap leaks but a drop a minute. When you meen to save, begin with your mouth; many threves past down the red lane. The ale jug is a great waste. In all other things keep within compast. Never stretch your legs fur their than your blankets will reach or you will soon be cold. In olothes choose suitable and lasting stuff, and not tawdry fineries. To be warm is the main thing; never mind the looks. A feel may make money, but it needs a wise man to spend it.

How Pianos are Made.

It takes nearly four y and to make one instrument; three years and some months to season the wood, and three months to form the parts. No less than sixteen different kinds of wood enter into the formation, embracing the softest, toughest, hardest, heaviest, lightest and mest compact grain. In the "action" alone there are eleven kinds of wood The plane, moreover, is cosmopolitan, from the fact that the vegetable, animal and mineral kingdoms of the world contribute to its composition. While spruce pine from Northern New York, maple from Western Massachusetts, pine and ash from Michican, cherry from Pennsylvania, walnut from Indiana, and peplar from West Virginia, after passing through choppers, sawyers, raftmen and inspectors, as well as buckskin of four kinds, first from the wild deer and then from the manufacturors, are necessary. This country does not furnish all the material required. Six kinds of felt, four kinds of cloth, four kinds of motal, besides silver for the plate, silver-gidded strings, cast-iron, many kinds of paper, as also ivory, chony and varnish, are all imported from other countries.

In an ordinary piano there are 500 screws, 170 strings, 85 keys, and 520 key and tuning pins. In a seven-octave square about ninety square feet of veneering is used, and in the "action" alone there are no less than 5,072 pieces.

From the foregoing, some conception of the requisites of a square, upright or grand piano may be formed.

First, in the manufacture of a piano comes the seasoning of the wood, which is done by two years exposure. Next it is subjected to several months' storage in an open building, each peace being separated to get an air drying, and then a quarantino of several months in a building heated with steam, followed by ten stages of hot air drying during the process of manufacture. Each manipulation of the wood and each coat of varnish is followed by a drying process, and in the case of the outside rosewood pieces a regular roasting. The heavier pieces of wood being turned by machinery, they, together with the legs, are carved by the hands of skilful artists to the required the hands of skillul artists to the required shape, and the sounding and other boards shaved to the requisite thirness by a planing machine. Then comes the glueing, bending and veneering, each followed by the drying—all of which is accompanied with the most munite and elaborate detail. Next in order are the cases and tops, which are varnished five times such cost being are varnished five times, each coat being entirely scraped off and another put on, until the grain of the wood appears, when they receive several more coats of polish varnish, are, again scraped and then rubbed down with pumice stone, again varnished, again rubbed, and then polished by hand, The iron frames, after being japanned, receive several coats of paint, and are then rubbed down and bronzed, after which they are ornamented in shaded gilt.

The complicated details of fitting the frames, finishing the sounding-boards, making the bridges, uprights, strings and pins, as also the delicate scroll saw manipulations in making the ivery keys and wooden lace-work, for music rests, all bafile description. The ivory, like every thing else, is submitted to the drying process to prevent warping. Next in order is placing the soundingboard, fitting the strings and key-board and making the "movement." The "movement, which includes the pedal arrangement, hammers, dampers, and innumerable other contrivances, which differ in the various kinds of instruments, is so complicated and elaborate in its construction as to defy description. As is well known, each key struck going a certain distauce, which differs in each key, raises a grouted arrangement connecting with the hammer of that key, which as the groeved connection slips out, hits the wire and flies back to the first position. Each hammor flies a different distance, and it is also fur-ther regulated by the felt coverings. The pedal operates on the wires by strips of fett which press against them. The move-ment being placed in position the wires are strung, the other finishing touches given, when, the instrument having been carefully regulated by a tuning fork, the tone and modulation are perfect, and the manufacture of the piane is completed .- Baltimore

There cannot be a secret Christian. Grace is like continent hid in the hand; it betrayeth itself. If you truly feel the sweetness of the cross of Christ, you will be constrained to confess Christ before men.—

McCheyns.

How Gas is Made.

It must interest us to know the process of making an acticle so extensively it. I is our cities, and we herewith publish as sort of gas catechism, which conveys a great deal of importanclight to the jave of mind on this subject.

"How do they make gen?"

First, they put about two loss help of bituminous coal on a long are tight votors. This retort is heated red hot, when the gesbursts out of it, as you see it buest out of lumps of soit ceal when on the parior fire. The gas passes off through pipes. A ten of coal will make ten thousand cubic feet of gas. The gas as it leaves the coal is very impure.

"How do they purity it?"

First, while hot, it is run off into another building, then it is forced through long, perpondicular pages, surrounde with cold water. This cools the gas, when a great deal of the condenses from it, and rans down to the bostom of the perpendicular strain boil i, half full of wood laid crosswise. Then the thousand streams of cold water are spuried through the boiler. Through the most and rain, and between the wet sticks of wood, the ras passes, coming out washed and cleanach. The ammonta condenses, joins the water, and fells to the bottom.

"What next?

Well, next the gas is purified. It it passed through vats of time and oxide of iron, which takes out the carbonic acid and ammonia.

"What next?"

The gas is now pure. It is passed through the big station meter, then through the mains and spes, till it reaches the gas jets in your room. Then it burns, while you all scold because it don't burn better.

Spring Has Come.

We have no fear of being convicted of a premature assertion in announcing that Spring has come. We know it has, because we have seen the "first robin —that is, the first whose arrival here is the result of wisdom, and experience, and knowledge of the weather, ins well as of wings, and upon whose appearance amongst us a reliable prediction can be based. Other persons have seen, or at least claim to have seen, robins much earlier in the season; indeed we are informed that one was observed sitting on a barn in Fenelon township on the first day of this month; but these were pre-mature and precocious robust—foolish young birds, probably hatched last year, who would no doubt have allowed sait to be put on their tails under the impression that it was snow, and who, having come here a couple of weeks too early for even the earliest worm, had inconsistently to scoot again to warmer regions, or to take refuge in the demost woods and hvo on a strictly vege-table diet until the weather became suffi-ciently mild to enable them to venture out without danger of getting their toes feezen. But our robin—in whom we put more confidence than in any almanae—lives in the high old tree behind the post-office, where, as far as our facilities for observation allow us to judge, he has a high old time every summer, faring sumptuously every day, and raising a numerous and healthy family without a thought or care for the future. Him we look upon as the red "harbinger of Spring," for he is a wise old bird—one of the kind "not to be caught with chaff"—was hear hithests award himself so there and has hitherto proved himself so thor-oughly posted with regard to the seasons, that when he comes we know he has come for good; so that when he reported himself, with his customary loud chattering, on Wednesday evening last, our heart rejoiced, for we knew that Winter was over and done. Other signs of spring are abundant but without our redbreasted gnarantee of their correctness we should disregard them all: while, with his merry assurances ringing in our ears, we should confidently predict the immediate advent of Spring, even though snow lay a foot deep upon the ground.— Fencion Falls Gazette, 21st March.

The Library of the Vatican.

There is one characteristic of the Vatican in which it has no rival— the magnificence and artistic beauty of the structure in which it is lodged. The Vatican MSS. (proper) are arranged in presses along the sides and in the middle of a noble gallery 220 feet in length, and decorated in the highest style of the art of the sixteenth and following century. The Palastine, Urbino, Alexandrino, and other MS. collections are distributed along the walls of a still more striking, though not so stately gallery. 1000 feet in length, adorned with frescoes representing the general councils of the church and other great events of ecclesiastical history At either end of this gailery are placed the printed books, which alone are exposed in open snolves. Perhaps, indee I, in the other divisions of the library, the visitor, surrounded, as he is by these imposing representations of the history of Christianity, under vaulted roofs and adorned with every resource of pictorial art, and in the midst of brouzes, intagh, marbles, and other objects of lustorical interest, sacred and profane, too easily looses the idea of a great library. It is hard to realize to one's self the pres ence within those gilded and decorated panols of so many of those literary treasures to which the world is indebted for the preservation of ancient learning and its diffi through the early press. And with all the prestige of the antiquity* of this celebrated library, of the acknowledged pre-eminence which it enjoys in the sixteenth and seventeenth centuries, and of the admitted value of its vast and varied MS. collections, the most reverent scholar is forced to regard its clories as of the past rather than the presont, and to recognize, however reinstantly that, in the struggle of every day literary life, and as a practical engine for the advancement of the new-world learning, it cannot any longer be ranked with the great modern collections, which are in truth the growth of a new system, and the representatives of new ideas and pursuits.—Edin. burgh Review.

"Hven in its present longing, the library dates in part tom 1878, and finally from 1417—a ...ate anterice by many years to that of any examt library of the West.

British und Foreign Yews.

It is stated that the clave trade is in full tigour in E. 3 et, the prices ranging from 27 to 20.

The departure of the Lord-Lieuten and of

The departure of the Lord-Lieutenant of Irehard and the Countees Spencer collection in a name expression of mode ill nomalists, as of the community.

The frish assize continue to show satisfactory is all a. With for exceptions the judes, in naticing the state of the country, conjuctualete the grand judes.

Hone Releas have hit upon a new plan for farthering their "ean" and rasing funds. A "nation roll" is to be formed, for the right of beying their names insuited in which for a year "patriotic" frishmen will pay "ice of one chilling" each.

Schools publical troubles in Japan are

anti-patien. E addres, the Frime Minister, has a indicated his resolution, which has been refused. The chamour for war against Cotta, and this or a civil war is deemed inoviduole. A so-roots insurrection has broken in the district of Pizon.

Great interect is now awekened for hustranizing the Jews. More than \$ 60,000 was contributed in Great Britain alone, he part year, for this object. In Jeousa out there are sixty Jowesses meeting daily to hear the Gospel; ministers are now welcomed in every house at Jerusalem.

During the past year the Missionary S. o. ty of the Theological Hall have raised 1980 5s. 5d. The cause pleaded was the New Guinea Mission; the cause to be pleaded next year is the Protestant Armenian Church in Bithyma.

Dr. Comming, of the Scots Church, Crown Court, L. ndon, recently delivered a lecture in St. Paul's United Presbyterian Church, Westbourne Grove, (Rev. D. Mori son's), on behalf of the tunds of that Church. This looks as if the reverend gentleman's prophecies are near fulfilment.

A female medical mission in Rajpootana has been projected by some influential indies in England and India. It aims to train teachers and medical Zonana visitors, and through these agents carry on missionary work. Its chief promoter in India is Mrs. Beynon, wife of the political agent at Jeypore. The Hon. Miss Lawrence is secretary to the committee, and among its patrons are the Duke and Duchess of Argyll, Lord Lawrence, and other distinguished persons.

The Academy is authorized to deny the statement of the Athenaum that Mr. Gladstone "has written to Professor Max Muller and told him that it is his purpose to devote his attention to philology." But there is a rumor in London that Mr. Gladstone has some intention of retiring for a time from public life, and devoting himself to literature, and more particulatly to the translation of classical history. A trip to the Holy Land is also mentioned among the diversions in which the ex-Premier contemplates indulging.

A clover device for conveying information to our forces was employed by a German missionary in Coomassie the other day. He was employed in negotiations, and of course his letters were everlooked by the Ashantees. He therefore conveyed his meaning by dating his letter "2nd Corinthians, 2nd chape, 11th verse," which looked like a date to pass muster with the Ashantees, but which caused our general to turn to the words, "Lest Satan should get an advantage of us, for we are not ignorant of his devices," in which it was easy to see an uncomplimentary allusion to the King of Ashantee.

The Presbytery of Ballibay, Iroland, has passed the following resolution on the Assembly's remit on intemperance:—"I. That as a Presbytery we recommend to the Church that all our ministers inculcate, by their own practice, from their pulpits, and in their intercourse with their people, the principle of temperance. 2. We recommend that, while the Church should refrain from passing any law regarding those members who are engaged in the liquor traffic, it should use overy means to dissuade any Church member from engaging in such traffic, and to urge those already engaged in it to give it up."

Mr. Proctor a preacher of the United Presbyterian Church, is about to proceed to Penang to take charge of a congregation there, composed of members from all the different portions of the Presbyterian Church, having been chosen for that important poetion by the Foreign Mission and Colonial Committees of the Free Church. The Eliaburgh Presbytery of United Presbyterian Church met on Monday evening for the ordination of Mr. Proctor, when the Rev Dr. J. Murray Mitchell, of the Free C. ach Foreign Mission Committee, gave the charge to the young missionary, and the Rev. Poter Hope, of the Free Church Colonial Committee, addressed the meeting.

The most important mission of the London Missionary Society in the South Sea Islands was begun by the martyred Williams. Seventeen years passed, and nothing seemed to be accomplished. The Board grow weary of delay, and it was moved to abandon the enterprise. One only withstood this—the late Dr. Haweis, author of the "Communicant's Spiritual Companion"—who persuaded them, on the contrary, to increase their payments and prayers, and almost immediately after this resolution was adopted tidings came of that great work by which a "nation was born in a day" into thaf kingd an of God.

About fourteen years ago permission wa given by the Sultan and his Cabinet to print and circulate the Holy Scriptures in the Turkish language in Constantinople, the Government adding that as the Scriptures had for many years been circulated throughout the empire in the vernacular there could be no objection to allow them to be printed in the capital. The permission once granted, the printing and circulation of the Bible in Constantinople in the Turkish languish was at once commenced, and continued without any objection being raised till a few weeks ago, when the sale of the books in Constantinople was prohibited by the Prefectof Police. The reason for this retrogressive act is 10t known.

Scientific and Alseful.

HOW TO PREPARE COUTER.

French cooks say good coffee cannot be made by boiling; it must be leached; the aroma and flavor of the coffee goes off in the steam if it is boiled. The ground coffee must be put in a vessel that is like a fine sieve in the bottom; pour boiling water on this and as soon as it passes through it is fit for use, and if not used immediately should be placed where it will simply keep but and not boil.—Journal of Health. hot and not boil .- Journal of Health.

CHANGE OF SEED.

The American Agriculturist answers a correspondent by saying: With all other grains than corn a change of seed now and then is considered avisable. Potatoes are especially improved by change procured from a different locality and soil. But corn has not been generally been found to de-teriorate by long planting; on the other hand there are many farmers who are now hand there are many luthers who are now planting seed produced from the corn their fathers planted a generation ago. Running out of the corn is more likely to be the re-sult of impoverished soil, and the best method of improvement would probably be a crop of clover upon the land, to be plowed under, or some other substantial

INDIGESTION.

"Plain water, as it is the most natural, "Plain water, as it is the most natural, so it is the most healthy beverage for the purpose of diluting the contents of the stomach; but where the powers of digestion are feeble, even that should be taken sparingly, as by diluting the gastric juice its activity is necessarily impaired. Malt liquor should never be used by persons of a titure betterned for feeble digestive. Dig. billous habit and of a feeble digestion. Dis-tilled spirits of every kind, and however diluted or disguised, have a direct tendency to weaken and impair the tone of the stomach, and should never be taken except medicinally."

HOME ORNAMENTS.

A pretty mantel-piece ornament may be obtained by syspending an acorn by a pieco of thread tied around it, within half an inch of the surface of some water contained in a vase, tumbler, or saucer, and allowing it to remain undisturbed for several weeks. It remain unaisturied for soveral weeks. It will soon burst open, and small roots will seek the water; a straight and tapering stem, with beautiful glossy green leaves, will shoet upward, and present a very pleasing appearance. Chestnut trees may be grown in the same manner, but their leaves are not so beautiful as those of the oak. The water should be changed once a month, taking care to supply water of the same warmth; bits of charcoal added to it will provent the water from sourgin. If the little leaves turn yellow, put one drop of ammonia into the uton-" which holds the water, and they will renew their luxuriance. Another pretty ornament i, made by wetting a spongo and sprinkling it with canary, hemp, grass, and other seeds. The spongo should be refreshed with water daily, so as to keep it moist. In a few days the seed will germinate, and the sponge will soon be covered with a mass of green

IMPURE WATER.

Public attention can not be to often called to the danger of using impure water in households. The origin of typhoid fever, which so frequently runs through families in city and country, is oftener in wells and springs than is supposed. In cities it is easy to understand, when aqueduct water is not supplied, how wells may become contaminated, but for many it is not so easy to see how wells in the country, among the hills or in the green valleys, can become so impure as to be sources of disease. Since the general introduction of aqueduct water water into large cities, typhod fever has become more common in the country than in the city, and this disease is certainly zymotic, or one which results from a poison introduced into the blood. Wells in the country are very liable to become contaminated with house sowage, as they are generally placed, for cenvenience, very near the dweiling, and the waste liquids thrown out apon the ground find easy access by pro-clamation through the soil to the water. The instances of such contamination which have come to our notice, and which gave rise to fevers, are numerous. The gelatinous matter, which is often found covering the stones in wells affected by sewage, is a true fungoid growth, and highly poisonous when introduced into the system. It is un-doubtedly concerned in the production of typhoid fover. How it acts it is difficult to typhoid fever. How it acts it is difficult to determine, but it is at least concoiveable that the spores of the fungus may get into the blood and bring about changes after the manner of yeast in beer. These spores as is well known, develop rapidly by a kind of budding process, and but little time passes before the whole circulation becomes filled with these passes have the supportant to the support of the whole circulation becomes filled with them, giving rise to abnormal heat and general derangement, called fover. These fungoid or codfervoid growths are always present in waters rendered impure by house drainage, and great caution should be used in maintaining well-waters free from all sources of pollutions.—Boston Journal of Chemistry.

The congregation of the Middle Parish Church, Paisley, have introduced a novelty in the election of a member by ballot. On Sunday, the Rev. Mr. Martin, who is minister of one of the burgh churches, intimated from the pulpit that the election would be made by ballot on Tucsday evening; but the Rev. Mr. Dodds, who is minister of the second charge of the Abbey Church, and who officiated in the afternoon, declined to make any such intimation on the grounds of it being an innovation not recognized by of it being an innovation not recognized by the Church Courts. He, however, asked the congregation to vait in church after he he had left the pulpit to hear an intimation, and in Mr. Dodd's absence, and when that gentleman was out of hearing, the session-clerk repeated the amountement made in the foreness by Park M. Morelly. the forenoon by Ray. Mr. Martin. The matter has caused a good deal of discussion in the town, and it is anticipated that the question will come before the Presbytery on Meanion will come peaks the Array in a farly date. The result of the election is s follows:—Rev. David Watson, 220; Rev. Aurnishings.

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Official Announcements.

MEETINGS OF SYNODS.

MONTREAL.-Within Knox Church, Montreal on first Tue-day of May, at 7.00 p.m. "LONDON.—At London, on first Tuo-day of May at 7.50 p.in.

Synon or Hamilton meets in First Pre-byterian Church, Guelph, on the first Tuesday of May, at 7.00 p.m.

MEETINGS OF PRESBYTERIES.

London.—At Lordon, by adjournment, in 1st Presbyterian Church, on let Tucsday in May, at 11 n.m. Next ordinary meeting in Sarnia, on 2nd Tucsday in July, at 7,30 p.m.

BROCKVILLE.—At Ottawa, (when Synod assembles) on the 1st Tuesday of May, at 2 p.m. Tononto.—At Toronto, on 1st Tuesday of May, at 11 a.m.

ONTARIO .- At Port Perry, on 18th of May, at 11

Honon.—At Goderich, on the 1st Tucsday of July at 11 a m.

GUELPH-Next ordinary meeting at Gueiph, in Chalmers Church, on 2nd Tuesday of April, at 9 a.m.

Manitora,-At Kildonau, on 13th of May, at 10 a.m.,

STRATFORD.—At Stratford, on 1st Therday in July, at 11 a.m.

Owen Sound.—At Owen Sound, on Monday after and Sabbath in May, at 10 a.m., by adjournment; next ordinary meeting at same place, on 2nd Tucs-day of July, at 10 a.m. Bruce,-At Kincardine, the last Tuesday of June at 2 p.m.

DURKAM.—At Durham, on last Tuesday of July at 11 a.m.

Simcor.—At Barrie, on Tuesday 11th of July, a

Panta—In Dumfries street Church, Paris, on Monday 14th April, at 11 a.m. Montneat...At Montreal, in Presbyterian College, on the first Wednesday of April, at ten o'clock forc-

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

RINGSTON.—Adjourned meeting in Napance on 2nd December, at 7 p.m. Next meeting in Belle-ville, on second Tuesday of April, 1874, at 7 p.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalities Board and Sustentation Fund-James Croil, Montreal. Ministers', Widows' and Orphans' Fund—Archi-paid Forguson, Montreal. French 'lission—James Croil, Montreal

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On Monday the thirteenth day of April next, at welve o'clock noon the undersigned will apply to the Judge of the said Court for a discharge under the said Act.

by JNO. WINCHSTER.
Attorney ad litem JOHN CREALOCK,

Dated at Toronto, this 10th March, 1874.

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Cavada.
rovince of Ontario,
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n the matter of JAME HATHAWAY, of Toronto, Contractor and Suilder, an Insolvent.

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CLUB RATES.

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

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

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To Clubs of 20, we shall furnish the paper at \$1.75, and to clubs of 40 and over, at \$1.5