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## Contributors and Correspondents.

### CANADENSIS TO "A READER."

DEAR SIR,—“A Reader” appears to have forgotten that in his first letter he expressed a 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 would be likely to alter his view.

His argument proceeds on the assumption that “one God and Father of all” has left the great majority of His human children absolutely without a guiding light. Now this is entirely opposed not only to our belief in God’s love and justice, but also to the teaching of His Word. In the first place we are told that “God so loved the world, (not a small fraction of it,) that He 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 Pharaohs, with the heathen inhabitants of Canaan, with Naaman, with Nebuchadnezzar, with Belshazzar, with Nineveh, to see Him dealing with them, both in love and righteousness, chastening, rebuking, judging them by the light which they had, by the “law written in their hearts.” And that which we see He has done in the past, we may, I think, believe that He will do as regards their future judgment. If Paul tells us that even in the times of greatest 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 truth. 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 ignorance. 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 Heathenism, as well as of the infinitely great blessing of Gospel light, which was to be “good tidings of great joy to all people,” will hardly require the additional stimulus of believing that all who have not heard of it must be lost! If any should thus object, I would reply in the words of the Duke of Wellington to one who threw doubts on the usefulness of missions: “Look to your marching orders, sir!” And we all know how that command has been comparatively neglected during those eighteen hundred years, to how great an extent the responsibility of the present condition of heathen countries lies on the coldness and negligence of the Christian Church. Can we then believe that a righteous God will punish, not his negligent followers, but the benighted ones who could not help themselves for the selfish carelessness of Christians? I do not think that “A Reader” quite realises all that is involved in the opinion he expresses—and I am thankful that I do not see any such doctrine in God’s Word.

It is a solemn fact that all light given does involve additional responsibility, but this truth affects many more than Christian Missions. Our Lord recognized this truth when He said that it should be more tolerable for Sodom in the day of judgment than for Capernaum; and when He said “If I had not come and spoken with them they had not had sin; but now they had no lack for their sin.” It was the condemnation of the Jews that “He came unto His own, and His own received Him not;” yet He came! A father would hardly be restrained from teaching his children all that could touch them of God’s will, by the notion that the servant that knew no more than his Lord’s will should be beaten with few stripes. Every earnest sermon adds to the condemnation of those who reject the truth, yet no minister would hesitate on his own ground to preach the gospel.

knowing how great a blessing it would be to them if it be received. On this principle 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 earnest and enlightened Christians, as well as profound theologians. Two or three 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 worthy of his serious consideration: “I am not so much inclined (as he once was) to pass a preparatory sentence of damnation upon all that never heard of Christ, *having some more reasons than I have of before to think that God’s dealing with such is much unknown to us.*” To go farther back both Zwingli and Justin Martyr, granted saving knowledge of Christ to Socrates, and Plato and others, “on the principle,” as the Rev. Dr. Bruce, a distinguished minister of the Free Church of Scotland, observes, “that all true knowledge of God, by whomsoever possessed, and however obtained, whether 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. Christian Weekly*, a family paper, published by the American Tract Society, and remarkable for its sober Christian tone, its zeal for Missions, its opposition to scepticism as to other evils, and its advocacy of a living Christianity. The Editor, a clergyman, is himself the author of a useful and esteemed 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 reply from any of the readers or contributors of the paper, numbering many of the most earnest 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 for glory and immortality, eternal life. We have a confident faith that Socrates is among the saved,—saved by Christ, though never knowing his ransom till he met him in heaven. We answer you also to the first question. There is such a necessity (for trying 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 did not?”

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 promises beyond our present powers to grasp, are likely to do serious harm, and have driven men into free-thinking before now. St. Paul begins the eloquent plea for missions from which “A Reader” quotes, with the words—“Whosoever shall call on the name of the Lord shall be saved;”—or ends it by exclaiming, “But I say, have they not heard? Yes, verily, their sound went into the earth, and their words into the ends of the world! When, in another life we shall behold the mysteries of God’s wondrous dealings,—righteousness with the nations, from a higher plane; when we shall see things that now appear crooked made straight, we shall find more and more abundant reason to join in the Apostle’s ascription of 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!”

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 fellow-men, a lover of truth, a lover of God, belonged to no Church. How happens it? Was it all his fault? or was it also, brethren in the Christian ministry, partly ours?  
And he is but a type of character. Who of us cannot count, among his own acquaintances, one or more, who, in practical goodness, in real devoutness, in earnest, unselfish consecration, shows forth a real though possibly a but dimly apprehended sympathy with the character and mission of Jesus Christ, who is nevertheless bound to the disciples of Christ by no visible tie? why is it? Is this all their fault, or is it also

partly ours. When at the last day, we meet these sheep that are not of our fold, will the Master chide them alone, or will He not also, perhaps, have chiding for us, that we managed the fold in such wise that some who should have been within, lingered possibly, wistfully without?”

Have we, perhaps, been so busy in unchristian controversies, one with another, concerning the notions on our regimental banners, and the devices on our buttons, and the fashion of our capottes, that we have drawn from our souls some who were too heartily in sympathy with Christ to be in any sympathy with the spirit of sectarianism. Have we, perhaps, been so busy with our abstract questions in theology, our philosophical discriminations, our doubtful disputations, that men who should have been drawn to us by our sympathies have been drawn from us by our too zealous and dogmatic logic? Have we, perhaps, in our earnestness to hold fast to that which is the very radical and central doctrine of the gospel: “Except a man be born again he cannot see the Kingdom of God” insisted, not too strongly on the need of a new and divine life in the soul, for that cannot be too strongly insisted on, but on conventional ecclesiastical and human tests and measures of that life, rather than on the simple tests which the New Testament, and especially Christ have given? “Not every one that saith unto me, Lord, Lord, shall enter the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven!” Have we, perhaps, made too much of the saying and too little of the doing as an evidence of faith?”

### REVIVAL IN MITCHELL.

#### INTERESTING PARTICULARS.

DEAR SIR,—Many readers of the *PRESBYTERIAN* 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 now realizing the fact that Christ is better than the world.

I could fill many sheets 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 earnest and devoted pastor of the C. P. congregation of that town. Special meetings have been held in the church during the past four or five weeks. Rev. W. M. Rogerson rendered 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 believers.

A prayer meeting is held every morning at 9.30, 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 evening at 7.30 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 revival. Members of the Church of England attend these meetings to drink from the river which makes glad the city of our God. Other denominations are represented also. Revival meetings are held in two other churches in Mitchell. All are well attended.

To show the spirit of harmony prevailing in the town, I may mention that a large Union meeting was held in the Town Hall on Sabbath at 3 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 door.

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

BRUCE.

Whoever there is a Paul to preach there will 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. He was born in 1833, and succeeded his father, James Alexander, the third Earl, in 1866. In 1866 he married Blanche Adeliza, second daughter of Henry Fitz Roy, Esq., of Saley Lawn, Northamptonshire, and widow of the Hon. Charles Henry Maynard.

### The Eldership.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—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 addresses an argument 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 prelatists 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 Scripture referred 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 candle-sticks, the medium of upholding and diffusing the Light of Divine Truth. In the 13th verse he sees in the midst of these candle-sticks, the appearance of the Son of Man as Prophet, Priest, and King of His Church. He holds in his right 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—now then, the question arises 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 Eldership. The angels are said to watch over God’s people, to be ministering spirits, and to be deeply interested in the grand plan of salvation, and such is the nature of the spiritual office. The angelic host may have duties assigned them, varied as their capacities, on an equality as 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 pastor, but the body of pastors, bishops and elders, to whom is committed the oversight of the 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 uniformly speaks as if addressing a congregation of believers,—read 2nd and 3rd 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 grammatically correct word. Our Lord does not address the Presbyteries of Ephesus of Smyrna of Pergamos, of Thyatira, Sardis, 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 enough, Mr. Editor, for the columns of a newspaper. I trust my esteemed brother will ponder over 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 draw up that wonderful compendium of Divine Truth, knew better than to countenance any Scriptural warrant for the classes of elders. Let him read chapters 30 and 31.—PRESBYTER.

### Reviewers Reviewed

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Will you allow me, 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 terms, 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 those statements could not be produced. Now, all that Mr. MacDonell has given us in reply, 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 honestly to meet my charges. As regards the Church of Scotland, he is apparently more fortunate; he quotes one letter of the General Assembly, only one, and adds suppositions in lieu of “facts,” as if one, even if explicit, and suppositions 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 Church; for the Colonial Committee presented to the Assembly, “previous to the Disruption,” a report, in which they say, “an effort is now being made in the Colonial Legislature of Canada to procure the incorporation of the Presbyterian ministers there, heretofore connected with the Scottish Establishment, as a separate Presbyterian Church;” and the voting in them of the property and endowments, and interest in the Clergy Reserve Fund, now secured by law in the recognized *book of the Church of Scotland*. Such a measure the Committee will, with the approbation of the General Assembly, steadily resist as a gross invasion of our Church’s rights. Its share of the reserves, was wrested with difficulty from the Church of England, and solely on the ground that the Church of Scotland was one of the Established Churches of the Empire, and was given to the Presbyterian Church in Canada, as part of it, and as its representative 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 fully asserted her independence, and that the Church of Scotland never conceded it, that the connection was “constitutional, not contingent or discretionary;” and wrote as follows: “That connection was expressed in the designation of the Synod—in order to enjoy the recognition of it by establishment, the inherent powers of the Synod to confer ordination, and to grant licence 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. Bayne was anxious that the Synod would, in 1844, assume its inherent powers, and was prepared to sacrifice the recognition and enjoyment 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 true.

Mr. MacDonell admits that the commutation was effected, 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 agitation 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 commutation, return their incomes as soon, instead of *pro et pro*, which it had been till these two years, and was likely to be again had not commutation taken place; he wishes to leave the impression, that the division would have taken place at the time, and in the manner 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 reprobated, if perpetuated 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. Sievieright attributes to me, between science and honor, I will then admit the justice of his remarks.

Yours truly,  
JOHN MACDONELL.  
Woodstock, 23rd March, 1874.

### Mr. Herald’s Syllogism.

Editor BRITISH AMERICAN PRESBYTERIAN.

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 abominable, and yet it is a legitimate inference. 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 unanimously 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 as I recollect; (for I have not the *PRESBYTERIAN* before me) “The Church of Scotland practically denies the Headship of Christ.” It is a historical fact that in 1848 a protest charging her with that very sinvarious aggravated form 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 prepare a satisfactory answer. That committee has not reported to this day, and so the protest remains unanswered;—in other words, the Established Church of Scotland tacitly admits herself to be guilty of the sin which she is charged therein. If that 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 test the truth of the syllogism, however, I will construct another syllogism: Whoever denies Christ is not a Christian. The Apostle Peter denied Christ; therefore the Apostle Peter was not a Christian.

Truly yours,  
D.

The Pastor and People.

Conspicuous Ministry.

Some men when their sky is clear And wholly bid it to glow, If one should speak of dark appear In their great heaven of blue; And some with the faithful love are filled If but one stroke of light, One ray of God's glory, mild The darkness of their spirit.

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 development, external and internal, as ever took place in any man's life. Coming into the world and assuming human conditions, he passed through the growing in stature and wisdom. He entered upon his ministry a teacher of morals and piety. The qualities of the old Hebrew teachers reappeared in him. He had much in common with the best Rabbis of his day. There was, however, one distinct element of his teaching which appeared early and grew in strength 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 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; 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 believe in me will understand what I say," you would wonder, and rightly. But he did this with a sovereignty always calm and 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 preach this life that was in him.

Here is the test of pastoral orthodoxy. To preach 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 biographies of Christ have been 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 those 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 order of events, and sometimes not. The historic element, however important, is only preliminary. You might deliver a series 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 Caesar 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 preponderance 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 the so-called practical men must be met. If one rests after reaching his Biblical ground of proof, he comes almost infinitely short of the spirit of the task 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 because, 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 forming a system, it does not follow that

it is important in saving men. When men come to me and say, "How can you conceive the Trinity?" I may say the analogy of nature is in favor of such a view. For, looking in the light of modern discoveries, we see that life first starts from the simplest possible forms, then becomes complex, separating into groups; then, coming up to a man, divides into families of families. 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 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 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 he 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 life 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 doctrine 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, because the majority of men are more susceptible 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 Bethany, 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 more glorious than Jerusalem ever saw, fuller of the manifestations of love, enveloping every soul as the atmosphere of a continent overshadows 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 potent 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 know 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 endeavoring to release men from their bondage to sin. As the light began to dawn on them, and they obtained spiritual freedom, the thought flashed upon me, "That is Christ in you." Then I went back to the Word of God, and it flamed where it smoldered 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 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 answers, "Are you willing to drink of the cup which 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 sin, but never a son on earth without affliction." 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 righteous. Blessed Paul says: "Whom the Lord loveth He chasteneth, 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 far 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 undertaking for us.

There is a 'need be' for all the trials of God's children on earth. Their pangs promote their purity. God puts them in to the furnace that He may consume their dross, take away all their sin, and bring them out as pure gold. "He doth not afflict willingly, nor grieve the children of

men." He has no pleasure in seeing His chosen suffer; but He delights to see His image on their hearts perfected. He chastens them for their profit, 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 His name; He will not cease to chastise 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 proportion to what Christ's people suffer for Him here. The crown of martyrdom is exceedingly 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 experienced 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 effeminate voice. His tones sounded as if he were not in a good humor. He was not popular. He lived in considerable retirement. He had but little worldly goods, yet no one accused him of closeness. For one in his circumstances he gave liberally. He was a great student of the Word of God. He saw in men 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 years, he became a great sufferer. A complication of diseases came upon him. No such case of bodily disease had ever been seen in his neighborhood. No one saw him sleep for as much as six weeks at a time. He was in constant and excruciating pain. No one could see him without feeling great pain at his bodily distress. He wore away rapidly. He could not walk at all. He could not turn himself in bed. In this sharp trial his piety 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 effeminate, had quite lost its querulous tone. He was full of thankfulness 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 converted. 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. Yes, he was a wonder to himself. He expressed his views as candidly as ever, 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 prophet, 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 good to see how grace could bear one up, and bear him on, and bear him through, when his body was racked with exquisite 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 end 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, lovely, 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 no 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 severe tests.
5. We greatly err 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, regrets 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 naturally 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 glory, or Greece, in her era of philosophic 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 medicine?" On the other hand, how many thousands and tens of thousands, racked with pain, tortured with doubt, worn with anxiety, agitated with remorse, darkened with bereavement—the sick, the weary, the lonely, the dying, have been cheered, and refreshed, and comforted by the everlasting consolation of this holy Book.—Macaulay.

Something Wrong.

The Church is not reaching the masses. What is the matter? Jesus went to them; we wait for them to come to us. Religion is kept too much in Sabbath clothes. We should take it with us to the markets of trade and shops of industry. It is more at home and more beautiful clothed with the farmer's frock, the carpenter's apron, the coat of toil, than in silks and broad-cloth. Many Christians are so grave, pretentious, formal, and precise, that they enail 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. Poor-runs 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 summers where they are—go to them, go in love and wisdom—get hold of them, help them, save them.—Baptist Union.

A Scene from Life.

A young man entered a village 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 young men who had just entered, and the landlord waited upon them very politely. The other had stood by silent and sullen, and when they had finished he walked up to the landlord, and thus addressed him: "Six years ago, at their age, I stood where these young men 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 lies in the beloved sin, that is like a humor striking to the heart, which brings death. I have read of a monarch that, being pursued by the enemy, threw 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 battle to be slain; by plucking out this right eye, you shall see the better to go to heaven."

Who that is honest and earnest in the business of working out his salvation, does not desire to know what his darling sin is? Attention to the following points will 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. 3. 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 weigh his soul in the agony of an unconquered passion or lust.—Presbyterian Weekly.

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 contrition has been done and a new pardon got. Then is the poor soul glad to find its rest again, and see the cloud pass from the loved face, and lie low, yet near, in the recovering countenance 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 you 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 without doing anything is one-sided; but so is a religion which undervalues silent, meditative love 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, feeling 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 lavishness 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 hearts to task for their coldness; asking 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 alabaster boxes, is never lavish of its thanks, nor ever outgushes with any restrainable tenderness of feeling? Hast thou, then, been forgiven so very little, that thou canst give only the cold, decent proprieties of a circumspiced and just man, who never was lost, instead of the melted, repentant love of a pardoned harlot, a returned prodigal, or a converted Peter?"—J. Oswald Tucker.

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 inviting ministers to officiate at anniversaries, 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 enumerates five remarkable instances: One minister went six miles and attended three delectable services; another travelled three hundred miles and delivered addresses; another forty miles, and a fifth nine miles and officiated, and in every case without remuneration one penny being given towards defraying expenses. People do such things in this country too, and probably will continue to do so long as selfish and thoughtless people constitute so large a part of the world's population.

The Prepared Place.

It is no dream of fancy, no fond illusion, this place prepared "beyond the rainbow and the setting" by Jesus for his disciples. And we know not how near the time may be when, through trouble of heart and sorrow 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 ether, better, higher place where he has gone, and in the thought that he is there, and is preparing it for us.

How does he prepare it? First, by being there himself. Without his presence heaven would be no heaven to those who love him. He prepares it also as he has prepared our earthly dwelling-place, by making 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 ear 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 prepares a place for us by a way full of sorrow to us now, but full of hope for our future, even by taking our loved ones 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 being made ready.—Selected.

Congregation Singing.

One of the most cheering features of the times is the tendency to a healthful reformation in the praises of the sanctuary. The leader of the music and his choir often act as if they were put into their position to 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 privilege by the pastor. 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 rebukes, or remonstrates, or perhaps 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-schools. Never has there been such children's singing as is often heard in our Sabbath-schools. And yet how great the contrast, after listening to the volume of animated song in the Sabbath-school, to go into the church and find how "inharmonious 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 sanctuary.

What has been said as to choir by no means applies to all. Many do their work well, feeling themselves 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 inspiration to both preacher and hearers. "Let all the people praise God."

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 proceeds to assign fixed localities to other places which are mentioned as being situated in that land. She concludes, after many speculations, that Ireland, being Ur of the Chaldees, 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 Tara and that the Tuatha-de-Danann 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 a pillar. It is not a little remarkable that on the mound of Tara was a stone so sacred and valuable that it was the custom for many centuries to crown the kings of Ireland with it."

Our Young Folks.

The Three Bugs.

Three little bugs in a basket, And hardly room for two...

Three little bugs in a basket, And hardly room for two, And all were sick in their hearts...

Three little bugs in a basket, And the best but two would hold; And so they fell a quarrelling...

Three little bugs in a basket, And the best but two would hold; Or a shield to wrap them in...

So there was war in the basket; Ah, pity 'tis, 'tis true!

Now when bugs live in a basket, Though more than it felt can hold...

Keep Your Promises.

A boy borrowed a tool from a carpenter promising to return it at night.

After he had come home and gone to bed, he inquired, and found that the tool had not been sent to his owner.

By daylight he was up, and nowhere was the tool to be found. After a long and fruitless search, he set off for his neighbor's in great distress.

Of course, a boy who was prompt in his sleep was prompt when awake.

If all the grown folk felt as this boy did, there would be a great many tracts of bare ground found some of these bright mornings.

The Time to be Pleasant.

"Mother's cross!" said Maggie, coming out into the kitchen with a pout on her lips.

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

Maggie made no reply. She put on her hat, and walked off into the garden. But a new idea went with her.

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

"I'll keep him as long as he is good," said Maggie; and you must lie on the sofa and get a nap while I am gone.

The kind words and the kiss that accompanied them were almost too much for the mother.

What a happy heart beat in Maggie's bosom as she trundled the little carriage up and down on the walk!

Every kindly word and feeling, every good deed and thought, every noble action and impulse, is like the ark-sent dove, and returns from the troubled waters of life bearing a green olive branch to the soul.

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-eforts, and many unnecessary hardships.

A Family Paper.

A good family paper is not simply one that seeks to be a help to parents; it is one that comes into effective contact with the whole family, and adds in directly moulding each and all.

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 woman going to the sepulchre of our Lord. With true woman's nature, they did not begin to calculate the obstacles till on the way.

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."

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.

"Here Lord am I, and the children thou hast given me."—Christian Woman.

Anecdotes Illustrative of Scottish Character

Dean Ranzy of Edinburgh, in his famous book, "Reminiscences of Scottish Life & Character," tells a great number of anecdotes illustrating the peculiar traits of the Scotch people.

I think our national jealousy of Ritualism furnishes a very characteristic anecdote:—A worthy United Presbyterian minister having received a present of a preaching gown, considered himself bound to make use of it in divine service, although it was a novelty in the congregation.

I have spoken of the cool manner in which the awful questions connected with the funerals of friends are often approached by Scottish people, without the least intention or purpose of being inoperative or unfeeling.

Nothing better illustrates the cool style of remark for which our countrymen have been distinguished, than the old story of the piper and the wolves. A Scottish piper was passing through a deep forest. In the evening he sat down to take his supper.

Some time back, when it was not common for challenges to be given and accepted for insults, or supposed insults, an English 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.

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.

Scottish dialects are peculiarly rich in terms of endearment, more so than any pure Englishman. Without at all pretending to exhaust the subject, I may cite the following as examples of the class of terms I speak of.

the Scottish life and character, and in a soft-voiced and frequent short and grumpy manner. It indicates how often there must be a current of tenderness and affection, in the Scottish heart, which is so frequently represented to be, like its climate, "stern and wild."

Choice of Colors.

Nothing contributes more to the beauty of the skin than the choice of colors. Females of light complexion ought to wear the purest white; they should choose light and brilliant colors such as rose, azure, light yellow, etc.

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 complexion.

Grey Hairs.

Grey hair, the glory of old age, is apt in the present day to arrive before beholding years, and then an innocuous 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—no have seen an instance of this in our own family; and if not, the soft grey hair which has never been uprooted or broken off under the delusion of 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 erect!

The Ashantees.

Just now when the war on the Gold Coast has familiarized us somewhat with the King of Ashantee and his subjects, the following account of the people and the country will be read with interest:—The Ashantee nation is a great African Power numbering about 3,000,000 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.

Stir is never at a stay; if we do not retreat from it, we shall advance in it; and the further on we go, the more we have to come back.

Ecclesiastes I.

PRESENTATIONS.—The Queen has presented the Rev. David Burro to the church and parish of Dumbarton, vacant by the translation of the Rev. Thomas Alexander Cameron to the church and parish of Farnhill.—The Duke of Buccleuch has presented a presentation in favour of the Rev. Mr. Barclay, St. Michael's, Dumfries, to the church and parish of Cambusie.

ORDINATIONS.—R. W. S. Forbes has been ordained colleague and successor to the Rev. Dr. Davidson, of Queen Street United Presbyterian Church, Edinburgh.—R. V. George Wilson has been ordained to the pastorate of the church at Inverness, Ireland.—Rev. D. Maclean has been ordained to the pastorate of the Free Church, Albiontown, vacant by the death of the Rev. J. C. Fairbairn.—Rev. J. G. Stobbs, for many years assistant to the Rev. Dr. McCulloch, West Parish Church, Glasgow, has been ordained, he having accepted the pastorate of the Scotch Church, Melbourne.

INDUCTIONS.—Rev. Thomas Martin late of New Ratheny, has been inducted to the pastorate of the South Church, Dundee.—Rev. R. Duncan, of the Middle Church, Paisley, has been inducted as minister of the first charge of the church and parish of Montrose.—The Rev. James Stewart has been inducted to the pastoral charge of First Kibree Presbyterian Church.

CALLS.—Rev. Mr. Kyrie, of Crail, has accepted the call which was presented to him from Free St. Paul's, Edinburgh.—Mr. James McCloy, of Ballymena Presbyterian, has received a call from the congregation of the First Castlebury 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 decided to give a call to Mr. Plimston.—Rev. W. Sutherland has been elected by the congregation of the Free Church, Alexandria, to fill the vacant pastorate.—Rev. W. Blair, of Dumbane, has declined a call from Campbellfield congregation, Glasgow.—The Original Secession Presbyterian 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 Presbytery of Dublin.—The United Presbyterian congregation of Leith Lumsden has given a unanimous call to the Rev. G. M. Hair, preacher, Glasgow.

Miscellaneous.

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 pastor 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 be against him, 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 approval of the way in which the women in Ohio close drinking saloons, 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 ritualistic innovations of the Protestant Episcopal 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 pervasions 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 now ones having been started during 1873. There is an average weekly attendance 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 gained first-class honors, the highest of which was gained by Miss Alba Bruce, 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 meteors fall, which for a time appeared to be stars? Will you say that blossoms never produce fruit, because many of them fall off, and some fruit which appeared sound 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 does no good, because though it removes the fever, 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.—Peyton.

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British American Presbyterian.

FRIDAY, APRIL 3, 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.

RIEL AND THE ROMAN CATHOLICS

The Riel affair 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 ANTIGONISH RIOT.

Our readers are aware that last July the Rev. Messrs. Chinnery and Goodfellow, were rudely and unprovokedly assailed by an excited Roman Catholic mob in Antigonish, Nova Scotia, and were pelted with eggs and stones to the injury of their persons and even danger of their lives.

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.

public drinking usages, as regulated and upheld by law.

We have no wish at present to enter on the more debatable ground of drinking in private houses, and the use of wines, beer, and also as a matter of diet.

The Church is moving and earnestly moving in this matter; not perhaps as some sanguine reformers desire by making terms of communion for which there is no Scripture warrant and legislating on matters not properly within her sphere.

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 30th March, 1874.

Table with 3 columns: Presbyteries, For Sup. Cong., For Mis. Sta. Rows include Montreal, Ottawa, Brockville, Kingston, Cobourg, Ontario, Toronto, Simcoe, Hamilton, Paris, London, Chatham, Stratford, Guelph, Huron, Bruce, Durham, Owen Sound.

Total 54,170.50 \$1,492.75 \$5,663.25

The following grants were increased: Duggan to \$125 per annum; Lindsay to \$300.

The following were reduced, at the request 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; Evoston and Mimosa, \$200; Mississauga, &c., \$2 per Sabbath; Penotanguishene, \$2 per Sabbath; Longford, \$1.50 per Sabbath; Mara, \$1.50 per Sabbath; Protou, \$100; Gloucester and Russell, \$100; Caledon and Alton \$1.50 per Sabbath; Kempville, \$200; St. Sylvester, \$200; Silver Hill, &c., \$100. The last six grants are retrospective from 1st October, 1873. Mille Isle received \$75 for the last six months, and a grant of \$200 per annum from 1st April, 1874.

The Committee agreed to make the following recommendations to the General Assembly:—

- 1. That the salaries of missionaries in Manitoba be \$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 Manitoba College.
3. 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 Probationers supplying vacancies be in no case less

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

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

The Rev. Mr. Vincent 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 Islet, Rev. 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. Caswell, the Guelph Presbytery to ordain Mr. Kay, and Toronto Presbytery to take on trials for license and ordination, Mr. McKerracher.

The receipts to date were reported at \$14,070, 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, Prince Arthur's Landing from 1st July.
H. H. McPherson, Owen Sound (1st 3 m.).
J. Bryant, Ottawa.
Isaac Campbell, Toronto.
P. Nicol, Chatham.
S. W. Fisher, Toronto.
D. Lyman, London.
R. Thymie, Paris.
J. Somerville, London.
R. W. Leitch, Kingston.
J. B. S. Burnett, Simcoe.
Jn. Campbell, Ontario.
D. B. McKee, Chatham.
J. S. Stewart, Paris (till 2nd Sab. July) Hamilton.
W. Reid, Ottawa.
A. F. Tully, London.
S. Atcheson, Simcoe.
H. McFayden, Guelph.
A. Stewart, Chatham.
D. C. McDonald, Ottawa.
Jas. Campbell, Toronto.
A. McFarland, Toronto.
J. Allison, Cobourg.
W. Amos, Owen Sound.
J. H. Ratcliff, Hamilton.
Rod. Henderson, Durham (middle Aug.) Toronto.
W. Blewett, Bruce.
Alex. Fraser, Simcoe.
Thos. Kennedy, Toronto.
W. J. Smith, Ontario.
J. Geddes, Owen Sound.
Alex. Nicol, Bruce.
D. G. McKay, Ottawa.
J. N. Vauflleet, Ottawa.
A. Leslie, Brockville.
Ira Van Allan, Kingston.
A. Matthews, London.
F. E. Allan, Ontario.
D. Cameron, Huron.
A. McGilvray, Toronto.
J. Dunlop, Toronto.
G. Bruce, Chatham.
Thos. Colter, London.
Don. Currie, Cobourg.
Thos. Atkinson, Ontario.
Dr. Findlay, Huron.
— Fowlie, Montreal.
C. Brouillette, Montreal.
M. H. Scott, Montreal.
Jas. McQueen, Montreal.
T. Brouillette, Montreal.
R. Watt, Guelph.
E. F. Torrance, Montreal.
— Bennet, Montreal.
E. D. Pallatour, Montreal.
F. McLennan, Montreal.
Jas. Cameron, Montreal.
J. G. Cochran, Stratford.
W. J. Day, Huron.
N. McPhee, Ottawa.
D. McRae, Ottawa.
W. M. McKibbin, Brockville.
A. C. Mott n, Kingston.
J. Ferguson, Kingston.
W. Boyd, jr, Toronto.
Marl A. Rouse, Cobourg.
Morgan Lane, Ottawa.
W. N. Martin, Durham.
A. N. Bruen, Durham.
J. A. McAlmon, Chatham.
S. W. Curtis, Stratford.
Thos. McInch, Simcoe.
W. Frizzle, Toronto.
Hugh McGuire, Ottawa.
Enoch Benson, Ottawa.
Isaac Schreck, Simcoe.
F. Wrigley, Simcoe.
J. G. McGregor, Guelph.
F. Smith, Chatham.
J. A. F. S. Fayette, London.
J. Hume, Montreal.
T. Fenwick, Montreal.
D. Alexander, Paris.
Chas. Fletcher, Huron.

Students will please correspond with the following ministers in the respective Presbyteries, to which they are assigned as to the fields to be supplied by them:

- Montreal M. Rev. D. Patterson, M. A. St. Andrews.
Ottawa " Joseph White, Wakefield.
Brockville " A. J. Traver, Brockville.
Kingston " John Burton, Belleville.
Toronto " W. Donald, Port Hope.
Owen Sound " W. D. Bellantyne, Whitby.
Toronto " J. M. King, Toronto.
Guelph " R. Torrance, Guelph.
Hamilton " J. McCall, Hamilton.
Paris " Rev. W. Cochran, Brampton.
Stratford " Geo. Shupson, Wilton Grove.
Huron " R. Hamilton, Motherwell.
Huron " F. McQuinn, Clinton.
Chatham " R. H. Warden, Bothwell.
Owen Sound " O. C. Stewart, O. Sound.
Durham " H. Crozier, Holstein.
Simcoe " D. B. Cameron, Bradford.
Mantoloking " A. Fraser, Ft. Gary.
Bruce " A. Tolmie, Southampton.

MONTREAL STUDENT'S MISSIONARY SOCIETY.

- Desert, M. F. Bourdoux.
South Branch, I. R. McLeod.
Thamet, &c., J. H. Gray.
L'Amble, W. D. Russell.

FRENCH EVANGELICAL COMMITTEE.

- Aylmer, C. Amaron.
Desert, Chavoy.
New Brunswick, B. Crochet.
Bible Soc, Quebec, G. Mosseau.
R. Hughes.
(M. Blou n.
Colporteurs, G. Bouchard.
Z. Lefebvre.
ROBERT H. WARDEN, Wm. COCHRANE, Secretary, Convener.

Ministers and Churches.

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

Rev. T. McGuire, of Glendon, has been called by the congregations of Jarvis and Walpole.

The Rev. P. Wright, of Ingersoll, has accepted a call to Chalmers' Church, Quebec. Salary \$2,000.

Rev. H. Gray will be inducted pastor 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 total receipts, including a balance of \$34.40 from last year—amounted to \$4,288.53; the expenditure amount to \$4000.92; leaving a balance of \$177.63 in the hands of the treasurer.

Ladies' College at Brantford.

The Rev. W. Cochran 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 thereto Rev. W. Cochran 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 pecuniary aid. Similar institutions in Hamilton, Woodstock, Ottawa, and elsewhere, 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. Cochran is an indefatigable worker and we have no doubt of the success of the movement if he is only properly seconded by those interested in the locating of such an institution at Brantford.

Synod of Toronto, of Canada Presbyterian Church.

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

The Retiring Moderator, the Rev. J. Patterson, delivered an excellent sermon, from Isaiah ix. 23, which was listened to with earnestness and interest.

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

The remainder of the evening was occupied with arrangements 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 forenoon sederunt of Tuesday. At this meeting reports on the State of Religion will be submitted by 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 AMERICAN PRESBYTERIAN, soon after the meeting of that venerable court. I, too, was in Toronto at the time, and was present, I think at every sederunt but one. I can heartily endorse all "Amicus" said, so far as he went. But there was one noticeable feature which he overlooked,—one which pained me so much that my mind has been burdened with the thought of 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 within. 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 sederunt 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 these 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, if they found them preferring to stand grouped around the church doors, discussing 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 church courts, with the prayer and hope that by and by, what appears to me a needed reformation, may be effected.—ALTER "AMICUS."



The Revival in Scotland.

MESSES, MOODY AND SANKEY IN GLASGOW.

These earnest evangelists still continue their work in Glasgow with unabated interest. Saturday, 29th Feb., was specially devoted to the children. The meetings were held at mid-day in Wellington Street U. P. Church and Evening Place Congregational Church. Each of these places of worship was crowded to overflowing, the larger proportion of the audience being children of school age. In Wellington Street Church Mr. Sankey was present, and among those who addressed the meeting were the Rev. Mr. Wilson, Edinburgh, the Rev. Mr. Howie, and the Rev. Dr. Alex. Wallace, in Evening 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. McMunn followed, endeavouring to remove some of the difficulties in the way of those seeking to come.—Mr. Moody gave some interesting cases illustrative of the blessedness of having come.—Mr. Sloan and others also earnestly 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 Grayfriars' U. P. Church, in Free St. John's Church, &c., &c. The 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 minutes, 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 information, 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 Jesus 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 attached 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 Scotland—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 six months before a man could be saved. Why, a man might be dead and damned before that. He would rather take the theology of the Bible than any Highland 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 instant acceptance of Christ—an opening of the doors of the heart that He might enter in. Mr. Moody concluded by narrating some interesting anecdotes. A meeting for "inquirers" was afterwards 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, Dufftown, 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 for prayer for victims of intemperance. Mr. 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, Revinside 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. Kinnon said the South Side had also participated in the blessed work. Rev. 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 Christian Association. He never felt so overwhelmed. It was the most wonderful sight he ever witnessed to see that large hall crowded from floor to ceiling—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 Elisha said there would be plenty 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 he had never attended more satisfactory enquiry meetings. He never saw young men more thoroughly in earnest, or who were more intelligent inquirers. Mr. John Graham, jr., of Skelmorlie, whose appearance afforded much interest, also addressed the meeting. Mr. 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-hole department—that was to say, they addressed young men in the streets and invited them to the meetings. 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. Keny testified to the satisfactory nature of the enquiry meetings. He had seen several cases of decided conversion. Rev. Mr. Waterston said he had never been at an enquiry 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 announcements as to the arrangements for future services, the benediction 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 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 Evening Place Congregational Church, have been of a specially interesting character. The spacious church has been crowded, deep earnestness has prevailed, and the manner and extent to which young men 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. Meetings have been held each day and evening this week, and amongst these special meetings for fathers, mothers, and sisters respectively. At several 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 men.

We give the above few facts only as an indication of the nature and extent of the blessed work now going on in Glasgow. It is impossible in our limited space to chronicle all that is occurring 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 meetings 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 join his with that which Mr. Moody began in the Assembly Hall. 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 filled up. With each group of little ones which looked 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 brevity, 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, converts' meetings, meetings for inquirers, &c., &c.

From Dundee Mr. Macpherson writes:—"Since Mr. Moody and Mr. Sankey left the interest has been flowing in a great many channels. The good work is being carried on mainly by the pastors of the churches and their follow-workers. In Sabbath-school 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 throne of grace, childlike and importunate pleadings with our Father in heaven. The praises have become so hearty and joyous as to be a power sensibly raising 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 abatement but rather an increase of interest is felt in the meetings in Stirling. All last week the noon prayer-meetings were largely attended, and the praise and prayer-meetings held in the evening were even better attended than during the previous week. On Sabbath evening the numbers 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 Union Hall the Rev. Mr. Macpherson, of Larbert, delivered a most impressive address, and prayer was engaged in by Gilbert Beith, Esq., of Glasgow, son of the Rev. Dr. Beith. 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. Enquiry-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 are also in contemplation, and are expected to be much taken advantage of and to exercise a considerable influence for good."

If I Only had Capital.

"If I only had capital, said a young man, as he pulled away at a ten cent cigar, "I would do something." "If I only had capital," said another, as he walked away from the dramshop, "I would go into business." 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 idleness.

Be Economical.

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. Little expenses, like mice in a barn, when there are many, make great waste. Hair by hair heads get bald; straw by straw the thatch 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 mean to save, begin with your mouth; many thieves pass down the red lane. The alibi is a great waste. In all other things keep within compass. Never stretch your legs further than your blankets will reach or you will soon be cold. In clothes choose suitable and lasting stuff, and not tawdry fineries. To be warm is the main thing; never mind the looks. A fool may make money, but it costs a wise man to spend it.

How Pianos are Made.

It takes nearly four years 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 most compact grain. In the "action" alone there are eleven kinds of wood. The piano, 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 Michigan, cherry from Pennsylvania, walnut from Indiana, and poplar 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 manufacturers, are necessary. This country does not furnish all the material required. Six kinds of felt, four kinds of cloth, four kinds of metal, besides silver for the plate, silver-gilded strings, cast-iron, many kinds of paper, as also ivory, ebony 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 piece being separated to get an air drying, and then a quarantine 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 rose-wood pieces a regular roasting. The heavier pieces of wood being turned by machinery, they, together with the legs, are carved by the hands of skillful artists to the required shape, and the sounding and other boards shaved to the requisite thinness by a planing machine. Then comes the gluing, bending and veneering, each followed by the drying—all of which is accompanied with the most minute and elaborate detail. Next in order are the cases and tops, which 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 ivory keys and wooden lace-work, for music rests, all baffle description. The ivory, like every thing else, is submitted to the drying process to prevent warping. Next in order is placing the sounding-board, 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 distance, which differs in each key, raises a grooved arrangement connecting with the hammer of that key, which as the grooved connection slips out, hits the wire and flies back to the first position. Each hammer flies a different distance, and it is also further regulated by the felt coverings. The pedal operates on the wires by strips of felt which press against them. The movement 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 piano is completed.—Baltimore Sun.

There cannot be a secret Christian. Grace is like ointment 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.—McCheyner.

How Gas is Made.

It must interest us to know the process of making an article so extensively used in our cities, and we herewith publish a sort of gas catechism, which conveys a great deal of important light to the juvenile mind on this subject.

"How do they make gas?" First, they put about two bushels of bituminous coal on a large fire tub. This tub is heated red hot, when the gas bursts out of it, as you see it burst out of lumps of soft coal when on the parlor fire. The gas passes off through pipes. A ton of coal will make ten thousand cubic feet of gas. The gas as it leaves the coal is very impure.

"How do they purify it?"

First, while hot, it is run off into another building, then it is forced through long perpendicular pipes, surrounded with cold water. This cools the gas, when a great deal of tar condenses from it, and runs down to the bottom of the perpendicular steam boiler, half full of wood laid crosswise. Then a thousand streams of cold water are spured through the boiler. Through the most rain, and between the wet sticks of wood, the gas passes, coming out washed and cleansed. The ammonia condenses, joins the water, and falls to the bottom.

"What next?"

Well, next the gas is purified. It is passed through vats of lime 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 pipes, 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, as 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 premature and precocious robins—foolish young birds, probably hatched last year, who would no doubt have allowed salt 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 scot again to warmer regions, or to take refuge in the densest woods and live on a strictly vegetable diet until the weather became sufficiently mild to enable them to venture out without danger of getting their toes frozen. But our robin—in whom we put more confidence than in any almanac—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"—and has hitherto proved himself so thoroughly 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 reddest guarantee 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.—Fenelon 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. (properly 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 Palatine, Urbino, Alexandrine, 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 gallery are placed the printed books, which alone are exposed in open shelves. Perhaps, indeed, 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 bronzes, paintings, marbles, and other objects of historical interest, sacred and profane, too easily loses the idea of a great library. It is hard to realize to one's self the presence within those gilded and decorated panels of so many of those literary treasures to which the world is indebted for the preservation of ancient learning and its diffusion 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, of its most reverent scholar is forced to regard its glories as of the past rather than the present, and to recognize, however reluctantly, 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 the truth the growth of a new system, and the representatives of new ideas and pursuits.—Edinburgh Review.

\*Even in its present location, the library dates in part from 1478, and finally from 1477—a date anterior by many years to that of any extant library of the West.

British and Foreign Jews.

It is stated that the slave trade is in full vigour in the West, the prices ranging from 27 to 30.

The departure of the Lord-Lieutenant of Ireland and the Countess Spencer called forth a warm expression of goodwill from all classes of the community.

The Irish assize continue to show satisfactory results. With few exceptions the judges in noticing the state of the country, commiserate the grand juror.

Home Rulers have hit upon a new plan for furthering their "good" and raising funds. A "nation roll" is to be formed, for the purpose of having their names inscribed on which for a year "patriotic" fishermen will pay "five of one shilling" each.

Serious political troubles in Japan are anticipated. The Prime Minister, has declared his resignation, which has been refused. The cause for disagreement, and this of a civil war is deemed inevitable. A serious insurrection has broken out in the district of Fuzou.

Great interest is now awakened for the restoration of the Jews. More than £60,000 was contributed in Great Britain alone, last year, for this object. In Jerusalem there are sixty Jewish meetings daily to hear the Gospel; ministers are now welcomed in every house at Jerusalem.

During the past year the Missionary Society of the Theological Hall have raised £1,890 5s. 5d. The cause pleaded was the New Guinea Mission; the cause to be pleaded next year is the Protestant Armenian Church in Bithynia.

Dr. Crumling, of the Scots Church, Crown Court, London, recently delivered a lecture in St. Paul's United Presbyterian Church, Westbourne Grove, (Rev. D. Morrison), on behalf of the funds 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 ladies in England and India. It aims to train teachers and medical Zolana visitors, and through these agents carry on missionary work. Its chief promoter in India is Mrs. Beynon, wife of the political agent at Jypore. 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 Athenæum 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 particularly 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 clever 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 overlooked by the Ashantees. He therefore conveyed his meaning by dating his letter "2nd Corinthians, 2nd chap., 11th verso," which looked like a date to pass muster with the Ashantees, but which caused our general to turn to the words, "Lost 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, Ireland, has passed the following resolution on the Assembly's remit on intemperance:—"1. 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 every 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 Peking 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 position by the Foreign Mission and Colonial Committees of the Free Church. The Edinburgh 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 Church Foreign Mission Committee, gave the charge to the young missionary, and the Rev. Peter 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 grew 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 that kingdom of God.

About fourteen years ago permission was 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 language 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 Prefect of Police. The reason for this retrograde act is not known.

Scientific and Useful.

HOW TO PREPARE COFFEE.

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.

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 advisable.

INDIGESTION.

"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.

HOME ORNAMENTS.

A pretty mantel-piece ornament may be obtained by suspending an acorn by a piece 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.

IMPURE WATER.

Public attention can not be too 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.

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 Tuesday 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 the Church Courts.

Furnishings.

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Desirous to aid our friends in extending the circulation of the BRITISH AMERICAN PRESBYTERIAN, 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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Any one who prefers to receive money in payment for obtaining new subscribers, can learn our terms by writing to this office; and any person who wishes to engage in the work of collecting subscriptions, is requested to address us, giving proper references. We are ready and desirous to employ an agent in every congregation who will be expected to make an immediate and systematic canvass.  
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EMELIA, widow of the late Rev. James HAMILTON, and daughter of the late Jesse Ketchum, in her 67th year.

**Official Announcements.**

**MEETINGS OF SYNODS.**  
MONTREAL.—Within Knox Church, Montreal, on first Tuesday of May, at 7.30 p.m.  
LONDON.—At London, on first Tuesday of May, at 7.30 p.m.  
SYDNEY.—At Hamilton, on first Tuesday of May, at 7.30 p.m.  
MEETINGS OF PRESBYTERIES.

LONDON.—At London, by adjournment, in 1st Presbyterian Church, on 1st Tuesday in May, at 11 a.m. Next ordinary meeting in Barnia, on 2nd Tuesday in July, at 7.30 p.m.  
BROCKVILLE.—At Ottawa, (when Synod assembled) on the 1st Tuesday of May, at 2 p.m.  
TORONTO.—At Toronto, on 1st Tuesday of May, at 11 a.m.  
ONTARIO.—At Port Perry, on 15th of May, at 11 a.m.  
HELEN.—At Goderich, on the 1st Tuesday of July at 11 a.m.  
QUEBEC.—Next ordinary meeting at Guelph, in Chalmers' Church, on 2nd Tuesday of April, at 11 a.m.  
MANITOBA.—At Kildonan, on 13th of May, at 10 a.m.  
STRATFORD.—At Stratford, on 1st Tuesday in July, at 11 a.m.  
OWEN SOUND.—At Owen Sound, on Monday after 2nd Sabbath in May, at 10 a.m., by adjournment; next ordinary meeting at same place, on 2nd Tuesday of July, at 10 a.m.  
BRUCE.—At Kincardine, the last Tuesday of June at 2 p.m.  
DURHAM.—At Durham, on last Tuesday of July at 11 a.m.  
SIMCOE.—At Barrie, on Tuesday 11th of July, at 1 a.m.  
PARIS.—In Dumfries street Church, Paris, on Monday 14th April, at 11 a.m.  
MONTREAL.—At Montreal, in Presbyterian College, on the first Wednesday of April, at ten o'clock forenoon.  
HAMILTON.—At Hamilton, in the Central Church, on the 2nd Tuesday of April, at 11 a.m.  
KINGSTON.—Adjourned meeting in Napanee on 2nd December, at 7 p.m. Next meeting in Belleville, on second Tuesday of April, 1874, at 7 p.m.

**ADDRESSES OF TREASURERS OF CHURCH FUNDS.**  
Temporaries Board and Sustentation Fund—James Croft, Montreal.  
Ministers', Widows' and Orphans' Fund—Archibald Ferguson, Montreal.  
French Mission—James Croft, Montreal.  
Juvenile Mission—Miss Macfar, Kingston, Ont.  
Manitoba Mission—George H. Wilson, Toronto.  
Scholarship and Bursary Fund—Prof. Ferguson Kingston.

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51 King Street West.  
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**INSOLVENT ACT OF 1869.**  
Canada, } In the County Court of the Province of Ontario, } the County of York.  
In the matter of JOHN CREALOCK, of Toronto, Butcher and Drover, an Insolvent.  
On Monday the thirteenth day of April next, at twelve o'clock noon the undersigned will apply to the Judge of the said Court for a discharge under the said Act.  
JOHN CREALOCK, by JNO. WINCHESTER, Attorney at Law  
Dated at Toronto, this 10th March, 1874.

**INSOLVENT ACT OF 1869.**  
Canada, } In the County Court of the Province of Ontario, } the County of York.  
In the matter of JAMES HATHAWAY, of Toronto, Contractor and Builder, an Insolvent.  
On Monday, the 18th day of April next, at twelve o'clock noon, the undersigned will apply to the Judge of the said Court for a discharge under the said Act.  
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