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REVIVAL IN EDINBURGH.

Editor Portisu American Presbyterian.

DEAR SIR,-You have doubtless heard of the great awakening which has taken place in Edinburgh, in connexion with the lubors of Messra. Moodie and Sankey. The work commonced in a small way, about five weeks ago, and since that time has been deopening and extending to such an extent, that no one church or hall can contain the vast crowds who throng to the noon-day meeting. This meeting commonced in an upper room connected with Queen street Hall. Thouumbers increased so much that it was removed to the Hall itself, which is capable of containing about 1200 persons. That was soon found too small. The meetings were then held in Le Free Church Assembly Hall, which is said to be capable of holding nearly 2000 persons. To-day two meetings were held simultaneously at noon; one in the Established Assembly Hall, presided over by Mr. Wilson, of the Barclay, with Mr. Sankey to lead the singing; and the other in the Free Church Assembly Hall presided over by Mr. Moodic.

There have been meetings connected with this; great movement in a good many of the Presbyterian Churches in the evening,-in Mr. Wilson's, of the Barclay (Free Church). in St. Stevens' (Established Church), Dr. A. Thomson's (U. P Church), St. Bernard's (Free Church), Dr. McDonald's North Leith (Free Church), and in several others. From this it will be seen that this great movement has nothing secturian about it, but is chail, eterizod by a beautiful spirit of Catholicity and Christian love. At first some ministers storid aloof from the movement who now cor utenance and cordially sustain it; and I he've heard it stated on good authority, that the spirit of this revival has penetrated some fashionable circles, who were living in a state of utter indifference shout religion. Even infidels and scoffers must admit, however they may account for the fact, that there is a mighty power ubroad, stirring society to its depths, and shaking phultitudes out of that indifference which proceents such a passive but formidresista ce to the power and progress of the Gospel ,

Perlangs I shall be best able to give your reader's an idea of the actual condition of matters, by stating briefly what has come undering own observation, during the last three days.

I went to the noon-day meeting in the Free Assembly Hall, on the 24th inst., but being father late, I could only get standing room within the door. I was in time, howeyer, to: hear Mr. Moody's address, founded on some events in the History of Abraham and Lot. His object scomed to be to press on men the necessity of following the Lord fully, and the danger of half measures. Abraliam, he said, had been commanded to leave Babylon and go to the promised land, but he halted at Haran, and would probabiy have been content to remain there had not God shaken him out of his rest and security by visiting him with affliction. He romoved his father Jerah, and then he set forth to Canana. But even yet he did not walk by faith; but when a famine arose, vent down to Egypt, where he was chastened of the Lord, by being brought into trouble. The object of the speaker here seemed to be to show that when God's prople adopt half measures, he has to chasten them by afflictions, that they may pe brought back to the right way. The speaker then ulluded to Let's choosing the fertile and well-watered valo of Jordan, when he separated from Abraham, and his settlement in Sodom, evidently from a regard to its temporal advantages only, whilst he disregarded the evils to be apprehended from the society of the wicked inhabitants of the place. Here Lot grow rich, and that satisfied him; and had there been Lord Mayors in these days, he might probably have been Lord Mayor of Sodom. whilst Mrs. Lot might be driving about the city in her carriage. But, in order to save Lot, the Lord had to punish him. And here he alluded to his capture by Chedorlaomer, with the loss of all his goods, and his rescue by Abraham. But this warning was not enough. He went back to Sodom, and continued among its wicked inhabitants, so that God had to burn up the city, with its dissolute people, and all the property which Lot had sacrificed so much in order to accumulate. He had hopes of his country now, he said, for God had been visiting them with troubles, burning their cities, and exciting a financial panic among them. And these things, he know, had been leading some to seek a better portion than this world can afford.

This is by no means a verbally accurate, ind much loss a full report of the address; but I have endenvored to carry the spirit of

ME 40,06. DED COM MANNENDS CLANS

it. It contained nothing that might be termed eloquent, and the accuracy of its exegesis might be questioned, but it doubtless seized the grand practical features of the case, and was telling and memorable. Notwithstanding come odd expressions, it picaced and edified myself, and, I have no doubt, multitude besides.

At the conclusion of Mr. Mondy's speech, the meeting was thrown open, when an aged minister, (Mr. Rose, of Brechin). aroso, and stated the great benefit which he had received, in his own soul, from these meetings. He had sent, he said, for his wife and daughters, that they too might share in the spiritual blessing. One of these daughters had been converted, and he requested the prayers of the meeting for his six sons and three daughters. The Earl of Cavan then rose, and after a few pertinent remarks, offered up an appropriate prayer for the family. Mr. Balfour, W.S., then made a short but telling speech, in which he besought parents to take care how they conducted their convivial gatherings, during the approaching festive season, lest they should provoke the Holy Spirit to withdraw, and then what would be the condition of the young converts. If all the young infants in Edinburgh were at once to be deprived of their mothers' milk, many would die soon, and all before long, and so if these babes in Christ were to be deprived at once of the gracious support of the Holy Spirit, they might die eternally. After a few brief remarks, and prayers by others, the meeting separated.

The evening meeting at 8.80 was for young men, who were admitted by ticket, young men, who were admitted by ticket, and by going more than half an hour sefure, I got a good seat. Not having a ticket, however, I had some difficulty in getting in, but a gottleman who had two kindly-provided me with one. The Evangelists being engaged in holding a meeting in Loith, and did not arrive till a few minutes after the hour, but in the meantime a gentleman gave cut the 100th Psalin, which was joined in by the immense congregation, who now crowded the house. The closing. who now crowded the house. The closing, portion of Mark 10th was now rend, when Mr. Sankey sang the hymn—"Jesus of Nazareth passeth by "—with a power which I have nover heard equalled. He entered with his whole sout into the spirit of the seene, and sung the hymn with a distinctness of utterance such that any one could catch and understand the words, and a feeling and pathos which thrilled the heart of the great meeting. One has only to hear Mr. Sankey sing the Gospel, to be convinced of the mighty power of sor gas a hand-maid to it; an aid this, which we have not sufficiently appreciated, and which, I hope our church will yot be roused up to value more highly. I may mention that Mr. Sankey accompanied himself on a small instrument, which gave additional effect to the exquisite melody. I have no doubt that the success of these meetings is, in no small degree, helped by Mr. Sankey's singing.

Mr. Moody's address at this mooting was admirably suited for young men, and extronely telling. After the meeting was thrown open, Lord Caven asked the meeting to give thanks for the conversion of his ing to give thanks for the conversion of his second son, who had found peace in believing, on the preceding night. At the conclusion of the meeting, all enquirers were requested to remain, and all those also, who had recently found peace in Jesus. All others were requested to leave. I heard that about nights wang train research. that about eighty young men remained. At the same time a meeting was being held in the High Church, which is quite conta-guous, forming one side of to the College Square, and which, I suppose, received some portion of the overflowing crowd.

I was in time for the noon-day me on the 25th. I have not time to give a report of it. I shall merely mention one enture of it, which I have not yet noticedthe inimense number of requests for prayer. was not able to take accurate notes of t' an all. But there were far above 200. Les could not be all read in detail, but they were classified: thirty, for instance, from parents on behalf of their clubbron, forty nine for brothers and sisters, six for Sabhain Schools, and so on.

In regard to these meetings, I would say that, in my opinion, it is mauily in answer to the prayers of God's people, that they have been accompanied with such extraor durary success. There is nothing that might be called elequent in the addresses delivored. Mr. Moody does not, I think, seek to speak with the words which man's wisdom teaches, but he speaks in a plain direct manner, like a man thereughly in earnest, and his remarks are always seasonable, and suited to existing circumstances. And this, I think, eaght to be aimed at in all our preaching, applying the Gospel to the existing state of things. I feel that there is too much mere decirinal preaching amongst us. Many things ought to be assumed, which we spend time in proving, whilst the people do not doubt tiem; If our presching were more plain, direct and practical, I do not see why we should not witness in all cities and townships of Ca anda such scenes as are now taking place in Edinburgh. The good Lord str us all up to aim, and labor and pray for such glorious fruits of our mentally-

Yours cordially, W.B.C.

Edinburgh, 27th Dec. 1878.

We understand that steps are being taken by the congregation of Knox Charch, In gernoll, to build a new place of worship May paccess attend their efforts.

PRAYEL. AND PROGRESS.

TORONTO, CANADA, FRIDAY, JANUARY 23, 1874

"Ack great things. Expect great things. Attempt great things."-Fuller.

Sin,-Allow me space for a few thoughts aggested by present circumstances.

I PRAYER. During the past week one united cry from this land, as well as others, has gone up to God for deliverance from the Egyptian host which presses behind seeding to drag the people back into boudage. Surely we should find the answer given to the Icraelites, and recorded for our instruction, most timely and appropriate. (Ex. viv. 15). "Wherefore criest thou auto me? Speak unto the children of Israel that they go forward. If your prayers are real surely we are bound to accept the answer, and individually and collectively to "leave behind the things of the past, and reach forth after those which he before Either that or be guilty of msulting the Al mighty by words without meaning.

II. PROGRESS. (1) Church work. The room and the need for this are abundantly evident in the profauity, intemperance, and ungodliness of overy kind, provailing around us, and the lack of genuine pictylikoness to Christ, I mean among us; as well as the overwhelming majority of the heathen abroad. Of a population of 1,850 million, only 369 million are nominal Christians, (including the Greek and Romish Churches). Notwithstanding this, were one tenth of this number to seek the conversion of others with such earnestness that each would bring one other to the Saviour each year, and these in turn do likewise, in less than six years the knowledge of God would cover the earth as the waters cove the face of the deep.

To take the nearest illustration of what may be done when men are in earnest, let me call attention to the two American Evangelists, Moody and Sankey, during the last three months in Great Britain. After doing good work in York, Newcastle, Sunderland, &c., they are now labouring with most striking and blessed results in Edinburgh. Dr. Andrew Thompson's letter gives such an interesting account of the work that I need not produce further details. When so many are ready to decry such work as "mero excitement," it is pleas. ing to find this, aged honored master in Israel saying, "There is no week in my lengthened ministry upon which I lookback with such grateful joy. I would not for the wealth of worlds have the recollection blotted out from my memory." But where, some one will ask, are the instruments for such work among us to be found? leads me to speak of (2.) Individual progress. Again let me

take the illustration nearest to hand. A few years before the American war this same Moody left his tarm near Troy. NY. a raw country lad, with only a common school education, but with a heart hangry with love to Christ and souls. When he first stood up to lead the exercises of a religious inceting his efforts were so unpromising that well meaning friends said You will glorify God more by keeping your sent." The war came and the work of the Christian commission helped to give him freedom of utterance in testifying for his Master. After this in connection with the Y. M. C. A., he did ample work in that city, as the writer of this can testify from personal observation. There come of his methods of work were far from dignified, and drew upon him the ridicule of many, but he was willing to be made of no repufation and if not otherwise, even as a fool to be received, provided souls were saved. Now at the argent request of friends in Britain he has gone to work there for a time, and though still far from polished, he is evidently a vessel unto honor in the service of Christ. Plain truth impells me to add that I know of at least one city in Canada to which this man has come by inmeaning to be that every raw reader of this page may repeat his career, but certainly there is a law of progress, and there is not one of us who might not dongreat deal more and better than we are doing, if such talents as we do possess were faithfully used. This leads mo to add a word upou

III. HINDRANCES. Many soo mounthins on pic side, sea on the other, and formidatle Ankims, like lions in the path, but the true obstacles are carnal lust after the fiesh pots, the sloth that cannot see the need of progress, and purhaps worst of all, the unbelief which cannot entertain the hope of better things. It was this that caused the hosts of Israel to perish in the wilderness instead of going up-to possess the land which God had given them. It pashy in that love of the Master on which was unbelief which rostrained the manifestation of Christ's power in many places in preciable practical sense. It does not re-

Judea. May it not I. so among us? We hear much of the doc .. . of Christ's Headship boing the specstunony of our church, should we or banish it from our confession o. ...w more fully the Captain of our saliation and realiza that He "always causeth us to triumph. ' Surely things are not as He would have them be, nor is it in Him that we are straightened. We may be voluntaries in name, yet far from so willing as His people must be in the day of His power. Would to God we had more of Paul's consecration and courage to dare and to "do all things through Christ strongthoning us. ' Is not the declaration as true to us as to the Corinthians. "God is able to make all things abound toward you, that ye, always having all sufficiency in all things, may abound to every good work." What a promise for the New Year. Let us put it to the test, make his word of command our watchword, "Go forward!"

A LOVER OF THE WORK. Jan. 12th, 1874.

"WHY NOT?"

The following article from Scribner's Monthly for January, may be suggestive to those whose minds are at present occupied with the subject of "Union." It is worthy of notice that while we, separated by such slight differences, find it hard to unite, bold views of unity such as these here enunciated are being advocated even by secular magazines:-

"In a litt'e book by Dr. Dorns Clarke, of Boston, just issued by Lee & Shopard, we find the sontiment of Christian unity, so popular during the meetings of the Evangelical Alliance, so frequently ex-pressed and so cocdially responded to by those in attendance—supplemented by a practical proposition which demands from the Christian public a candid consideration. Dr. Clarke declares the existence of sects to the a repreach and not a commendation of Christianity—that it was not so in the be-ginning, will not be so in the end, and ought not to be so now. Then, after dis-posing of the usual apologies made for the creation and preservation of sects, he de-clares that Christ founded a Church, and not a sect, and that the unity for which He prayed was an open and organized one, as well as a spiritual one, and that the world might know that the Father had sent Him. The larger part of Dr. Clarke's book is de voted to an effort to show how all sects may resolve themselves into one, or, rather, how all the sects may become one Church—nt least all those who accout the Bible as the authentic and authoritative Word of

"Christianity itself is not responsible for one of the obstacles to it. They exist entirely in the minds of men. As we have declared elsewhere, and often, the simple facts that the different evangelical soots recognize each other as Christians, and repice in unity of spirit, make every possible apology for sectarianism an absurbity. They are an open confession that nothing essential to Christianity divides them and keeps them divided—an open confession that sectarian divisions are based upon non-essential differences of belief, policy and practice. The day is past for defending sectarianism from the divine or Olivistian side of the question. Christianity will have nothing to do with such a defence. The founder of our religion nover founded a sect, and the religion steel is not responsible for one that exists. So far as the Church exists it is spiritually a unit in the eye of Him who founded it. That it is divided into parties which compete with one another, and quarrel with one another, and regard one another with jealousy, and are full of party spirit, is man's affair en-tirely, for which he is to be held responsible, and for which he is most indubitably

The grand obstacles that stand in the way of organic union are, first, a failure to ap-preciate the desirableness of such a union, nd second, the established secular organirations and interests. Now, in our political affairs we accept the adage, "In Union there is strength," as our maxim. No one thinks of questioning it. A number of free and independent states could gather, as the Evangelical Alliance did, in a representavitation to address young men, and tound tive Assembly, on a common page of the support of, and devotion to liberty. The members as to preclude all likelihood of return. This spoke of liberty they would meet the approach the support of the substitute. Yet when these plause of the multitude. Yet when these members should separate, each would go to to his own and exercise his liberty in building up his own, even at the expense of his neighbor. The fact that all believe in liberty forces no practical union. A union which lives alone on a sympathy of this sort would not make a nation, and would not be condered of any practical value among the entions of the world. The fact that all these States are founded on the principles f liberty and that all can sympathicom the love, and praise, and enjoyment of berty, does not save them from selfishness and jeniousy, from competition and quarrel; while against a common foo they present no common front, and no consentration of united power. The anology between the united power. position of such Statemand the Protestant Christian sects, in the repect in which we present them, is perfect. The fact that these rects have a common basis of sym-

they are founded, does not make them an organic Christian Church in any other sp-

train them from controversies, quarrels, or competitions or the outlay of that power are and against each other which ought to be united and brought to bear upon the common enemy. All sectorian and party spirit is of the earth, earthly, and is not only contemptible us a matter of policy, but examinal os a matter of principle. When all Claistians become able to see it in this light, and they are thus regarding it more and more, the first grand obstacle to the obliteration of seets and the oreavie the obliteration of sects and the oreavicumion of the church will have been re-

The established sectarian organizations and interests will prove, we suppose the most serious obstacles in the way of referm. The absolute abolition of all sectarian machinery. of all sectarian schools of theology, of all sectarian newspapers and gnagasjines, -the amalgamation of dioceso habits and policies, the remanding of sectarian officials back to the Christian ranks, officials, many of whom have found their only possibility of prominence through their adaptation to sectarian practice. All this will invo've a revolution so radical, will call for so much self-denial for the sake of a great common cause, that the Christian world may well tremble before it, particularly when it soes in these obstacles something of the horrible pit into which sectarianism has plunged it. But this resolution can be effected, and it must be. It is foolish to say that the world is not ready for it. The laity are already far in advance of the clergy on this subject, and if the clergy, who are their recognized leaders, do not move in the right direction soon, and heartily, they will find a calmour about their cars which it will be well for them to heed. Through whatever necessary convulsions, Protestant Church unity will come! Men who have come to see that they are kept apart by no difference that touches vital Christianity will not consent to remain divided.

A free enlightened, united Protestant Christianity arrayed against the repressive despotism and corrupting superstition of the Church of Rome, and against the unbelieving world, puzzled and perplexed by the differences among Christians, wald be the grandest sight that the world over saw, and mon may as well stop praying for the millenium, till they ready to pray for that which must precede it. This first, and then a parified, enlightened, reformed Rome,—and then the grand crowning union of all!"

SUGGESTIVE QUESTIONS.

Editor Pritter American Priespyterian

Str,-Through your paper I would-humby have a word with my fathers and broth. ren in the ministry, yea, with the grave and thoughtful members of our churches.

Is it not a fact that from the beginning God has poured out His spirit on the nations as he does the showers that water the earth? The blessing of rain is not a continual dropping drizzle. The shover. sometimes the mighty summer rain, falls and refreshes the weary, parched ground.

Is it not a fact that before a Penticostal blessing upon a nation has been given there was a deep moral degredation amongst the people? "Man's extremity is God's opportuniity."

Is it not a fact that the political developments of the past year presents this Canada of ours in such a molancholy condition that men have been led to press the question, ·Has the golden calf been again set up on the plains of Dura?"

Is it not a fact that our churches have suffered a proportionately spiritual decline. In all sides you find a restless unhappiness? Thinking men are like Phareah's lean King busyl cating up Pharases and formalists, their hungry hearts show every avidence that the meat they eat is not the bread of

Is it not the fact that we are in the midst of the threes of a political regeneration? Where are the mighty men that cast linto the fiery furnace the children who refused to worship the golden calf?

Now, fathers and brethren, allow me to ask you, if our country is to have the help and blessing of the Most High God in politics-is it wrong? is it weak? to bebelieve and expect a great and effectual blessing in all our churches. The hand of the Lordis upon as for good, and we feel it. Let us appear before the Lord with a mighty bry that his spirit may descend and make us all say, "This is the Lord's doing and it is marvellous in our eyes."

W. L.

On Tuesday evening the Presbylerian congregation, Walkerton, held its sungal reunion, this year in the shape of a soires and concert. Mr. Jones, of Galt, the choir, and several amatours, gave excellent renderings of choice music. Some well-chosen readings ghve s zest to the whole. Although the church was crowded it was a most onjoyable avening. The proceeds go to the orection of the new church in prospeet. Financially sit was the most successful zoiree during the sixteen years pastorate of the Rev. R. C. Moffatt. -- Cox.

Who Will Caro.

Who will oure? Solekt bed ifteened ellew and? ... no an the chrack-yard mould, And the long passofer our feces

Leve its fingers dance and cold; When we done from and sorrow, And the illy of an alify life--Siern to anow no and to-morrow,

Who will come to weep above us, Lying out so white witte and still, Underneith the skies of summer, Whou all pature's pulses thrill, To a new life gry and tender, Full of beauty, rich and awest, And the world is elid in spleadour, That the scars shall never repeat.

Was will care? Who will care?

Whon Queen Autumn's flowers clossom, And she shops with pits down, With a white flower for our bosom Taken from her royal crown? Who will come to kneel in pity. Hy our long and narrow be When the wild winds sing their ditty, In the grasses o'er our head-

Who will cars? Who will care?

When the spring-time's glad smile lingers, On the mendows for and wide, And sue drops, from rosy fingers, Bloom and loaf on every side; Who will come with tender yearnings to the graves of these they miss? Who will sigh for our returning, To their presouce and their kiss

Who will care Who will care

Who will think of white handa Ising, On a still and silent breast; Never more to think of sighing Ever more to know of rest? Who will care? no one can tell us; But if rest and peace befall, Will it matter if they mls us Or they miss us not at all?

Not at all

Union and the the Church of Scotland Difficulty.

Editor British American Presentables.

DEAR SIR,-Before proceeding to discuss the above subject, as proposed in my last, allow me a few sentences with reference to recent correspondents. And first, as regards your most volumnious writer. I would simply say that I withdraw from the contest with several other writers, who endeavored to explain questions in dispute, and who are now evidently withdrawing from the field, simply because it is found worse than useless to discuss with such as can discover no light or reason, but through their own heavy ideas and verbose writings; and wh , when they cannot reply to the reasonable explanations of those who ardently desire Christian forbaliance, retire with the utmost self-satisfaction into the shrines of their own superior sanctity, as if all good men should stand, behold, admire and be convinced. When men adopt this course of argument, the only method that remains is, to deal with them as our Lord treated the Essene-Pretists during His earthly sojourn. He let them slone. We do not find that he ever followed them one step into their seclusive retreat of self-admiring sanctity. We notice only one word that this writer quotes from my letter, and we refer to this because it requires no argument, but an explanation. Our friend, after insingating that I understood the word "broad" in the same sense as the Romish Church, then inquires what meaning I attach to the word. Well, when when one assumes to define the sense in which others understand doctrines and principles, we need not wond r that he arrogates the right of showing how we understand words. Our explanation of our use of the word is: As in the Canada Presbyterian Church, there are some who hold more limited views than others of the relation of Church and State, I conclude that this exp under of words and principles adopted the views of the Free Church, and thus the views of the old Kirk:- That the Supreme Lord not only exerc and logislative authority over Church and State, but that his servants should exorcise administrative authority in these respective courts for the advancement of His Kingdom; and that to transgress or cast contempt on the first laws of either, is to resist Hisauthority. I then concluded that I hold views as broad as he in these respects. It now appears that I hold more liberal views than he does. For while he would in practice avail himself of the right of appealing to the ovil court, he would have an act to exclude others from this privilege. What I chain for myself I would cheer ully concede to others. But after all that he and his friends have written with reference to the Headship of Christ, I do not find that they have adduced one word from the aspired rule of faith and practice, to explain or defend their position, or to show how Corist is to be practically recog nised as Head of the State as well as of the Church. It is impossible to discover what they would have. Two things they keep before them, the assumed guilt of the Church of Scotland, and the names of cortain men as their highest authority and example, so that they are taking the initia-They acknowledge cortain human authori ties as Lard's over the Church, and the State. And turther, they in effect any:
"We, the ministers of the true pricathood, insist on you, the ministers of the old Kirk subscribing an article as we dictate. We do not deny but that this article is to be found in the conf scion of faith, and subscribed by von. We do not yet call your subscribing to our paper a confession of wrong coinc; but your assent to our article will have a double salulary effect of appear-

representation of the position of these gen ternou. Could they discover that their course sevents of papery, they would doubt less shrink from such a line of conduct. It is very sad to find those who, we caire to believe, in the exercise of that cherity which helpoth all things, wish to honour the Lord Jesus Christ, carry out thoir exclusiveness so as to bring discrace on the Christian name and useless strifes and contentions among Presbyterians. It is indeed lamentable to find how those who assume to raise their flag higher than others and natt their colors aleft regard all who do not idelize their ideals of perfection as tarnishing their Master's colours in the dust. We had thought that the true soldier of the cross required to hold firmly by His Master's colours, until he had fought the good fight and finished his course. When his colours are nailed his good work must be done. It will be a novel speciacle to see men follow a general who has nailed his colours. It is sarnestly hoped that few will make the judifind how those who assume to raise their earnestly hoped that few will make the judi-

Now as regards the Scottish Church. What

we would say of this oft-assailed church is not to proselytise to our views, but rather to show that the adherents of our Church from our point of view, regard ourselves as nonest in our convictions, and as steadisst in adhering to sound principles, as those who second from that church. We yield to none in appreciation of the sincerity and unobtrusive piety of not a few who left the Church of Sectand. But we call no man-Lord and Master. We are fully persuaded that many remained in the Scottish. Zion from conscioutions convictions that said from conscientious convictions that said church, in the legitimate working of her constitution, is entirely free from State control. We have been led to entertain this belief, after anxious and carnest inquiry, and not because we owe anything to her directly in early years. Many in het array against the Scottish Church, owe directly much more to her teaching and influence. Indirectly, we owe everything that we esteem most in human teachings and influence. Had we been like others, and influence. Had we been like others, reared beside the parish church, or in the parish manse, we probably would have valued less the golden opportunities, and be more ready to despise and reprobate such advantages. But while surrounded by those who had no good report of the old church, we were trained to cherish the most secred regard for her as a venerable and divine institution. And viewing our Church in the light of our early training, we were wary in receiving the testimony of her foes, and disposed to listen to the defence of her friends. And weighing all that we could hear or read of this time-honored church ve could never yet discover that her freedom of action, as a Church of Christ, has been curtaied, since the oldest living member of the Pree or old Kirk was bap tised at the baptisinal fount in the Scottish Church, or that she had one shadow of encronchmout from the State, but that to which she had rendered herself liable; that if her church courts were involved in civil damago, it was because the church courts failed to assort the rights of her people, or had violated her constitution, which they were solemnly bound to muintain. We would not then enter the proposed Union as criminals, sucing for pardon, because of our connection with the Scottish Church, but in the clear understanding that neither we nor our church are to be regarded recreant to impor ant prisciples. We desire unobtrusively to give some reasons for the hope that is in us, regarding the safe position of tue Scottish Courch. In order that onan horitus may have some weight with those who differ from us, we shall mainly quote from those outside the Scot

We find Dr. Chaimers affirming in 1828. with much more of the same kind. "We have no other communication with the State than that of being maintained by i... We are exposed to nothing from without which can violate the sanctity of ther apostolical character, if our-solves do not violate it. In things occlosus and we decide all. . . . It should never be forgotten, that in things cclousation the the highest Court of our Church is amenable to no power on earth for its designs," &c. In the year 1843, one mouth or less before the disruption, the late Dr. Burns, in a speech of great power, before the Synod of Glasgow and Ayr utters sentiments similar to the above in defence of the Established Church of Scotland. (We regret that we cannot quote from his speech, as this and many other papers of this class passed from our hands. Havng long ago satisfied ourselves regarding the safe and independent position of the Church of Scotland, and having never therished the concert of being able to convince them who differed from us, we were not careful to preserve these papers). We have not only the testimony of these eminent occlesia tie il authorities, that the Church of Scotland, "in things ecclesiastical decide all," but we have the highest civil tribunal in Scotland, declare on an an appeal from the Church courts, by the minis er of Frasorborough in 1851, the very sentimen e, in reference to the indep in lent position of the Church of Scotland, that the anthority already a noted, expressed twenty-two years hefere. This civil tribunal—there being five judg a on the bonch all concur-ring—lecture "That when the question is purely colesiastical, the civil courts have no right to interfere; that they must trust to the Church Courts doing its duty, and it is supreme, and is parallel to the High Cou t of Just ciary, from which no appeal to any Civil Court, can, under any cheum-stances, ever a mi." I should like to know stances, ever a ai." I should like to know what testime sy can be ever more explicit and satisfactory than these concurrent testi monics.

According to Dr. Chalmers, "We are exposed to nothing from without which can violate the sauctity of our apostolical character, if ourselves do not violate it." There was a compact of long standing between Church and State. And the consequent decontent and state. And the consequent conference of the State long proved of ineatimable value, instead of it-once persecuting power. The simple question that comes to us, who "violated" this contract? Not-withstanding all that has been written, we could never find that the Btate passed an act or did anything to encroach on or curng our consciences, and will so atone for fail the rights of any church for many years that the great Fathers of the Free Church, your past and that we can receive you into before or since the disraption. But to us "expected too much from 'popular electure Communion." We think this is a fair it is very manifest that the church did tivus." We believe the majority in the

did violate her constitution as a State Church, and consequently did involve herself in civil damages. And we hold that whatever court violates her own contract, that court, whether civil or reclesisation, should suffer the merital penalty. The majority in the Church Courts violated this compact in two respects. In terms of this agreement between Church and State, only the ministers of parishes and their Ruling Elders had the right of sitting in Church The Church Courts, however, em Courts. The Church Courts, however, em-powered the Chapels of Ease ministers, to sit in their courts, without scoking the concurrence of the State, and thus the Church became an illegal tribunal, and liable to have her decisions reviewed by the civil Courts. Were the three legally constitut ed Trustees of one school to add a fourth to their number without securing the concurrance of those who gave themseives legal power, and then attempt to depose their eacher, they would at once be involved in civil damages, and could not expel their teacher, however unworthy of his situation. Accordingly in the Church of Scotland, after the admission of the Chapel of Ease ministers into the Church courts, when an unworthy minister was summoned before the illegal church tribunal, he would raise objections to its constitution, and apply to the civil courts for redress, and when it was clearly shown that the church court was illegally constituted, the Judge was com-pelled to issue an interdict against further proceedings. Now this was represented as an invasion by the civil courts on the spiritual functions of the Church. Whereas we contend that the Church Courts was the aggressor. But it has often been said, "The Ministers of the Chapels were as good and often better and wiser than some of the parish Ministers, and therefore should have a voice in the Church." This may be true, but when there are advantages in any relations, whether in Church or State, there must also be restrictions, and these advantages cannot possibly be permanently onjoyed, except by conceding to each its respective rights. Every church must have rules and conditions for the regulation of her Church Courts, and must also be careful not to invade the civil rights of individual members, and this is not less necessary in a Church in compact with the State. And it should be observed that although it was pronounced a great wrong that their ministers had no legal voice in the affairs of the Church of Scotland, the Free Church was not long in existence until her Courts enacted a rule, that a district or community that failed to raise £80 for the support of a minister, was not entitled to a share in the Sustentation Fund, and consequently cannot have a settled minister, entitled to adjudicate in the spiritual or secular matturs of their church. And why should that be held up as a great evil in one church, and is just and righteons in another? But that which was regarded a felt evil in the Church of Scotland, might have been easily remedied, so as to prevent the many troubles that were occasioned by the passing of this Act previous to 1848. Since then this disallowance has been removed. By a simple process before the court of Tiends, these ministers of the Chapels of Ease are empowered to sit and adjudicate in the Church Courts. During the last twenty years about 200 churches have been endowed with competent salaries, and their ministers have the full right of taking part in the soveral Church courts, and there is every prospect of having 100 more added ere

Again, the Church violated her compact with the State when the "Veto Law" was passed. To this law, as calculated to bring the Church into trouble, Dr. Chalmers and many other wise counsellers were strongly opposed. By this law the people were allowed to reject a licentiate of the Church without assigning any reason. It also re-stricted the right of call to male heads of families, being communicants. By the constitution of the Church in her alliance with the State, the Presentee land a right to be put on his trial before the Church, and the Church Court legally constituted, had the power to admit into, or exclude him from the parish to which he had been pre-sented. Had the Church adhered to her own constitution, it might always be said of her, "In things ecclesiastical we decide all." At the disruption the Church of Scotland was released by those who mainly constituted the majority in bringing the Church Court into collision with the State; and then practically acknowledging her error by purging her Courts and proceeding to legislate with due regard to her constitution. As the result, the Church Courts find that no appeal to any Civil Court, can under any circumstance avail.

It is true that the much mi-represented Lord Aberdeen's Bill was passed after the disruption. This act certainly does not restrict, but perhaps somewhat extends the power of the people. We should like, did space permit, to give this entire Act. It more especially authorizes, that "if any one or more Parishoners, being members of the congregation has any objections to the individual presented, in respect to his ministerial gifts or qualities, either in general, or with respect to that particular parish, or any reason to state against lis settlement in that parish . . . that if the Presby-tery in judicatory of the Church shall come to the conclusion, as their judgment in the whole matter, that the said objections reasons, or any of them are well founded, and that in respect thereof, the individul presented is not a qualified and suitable person for the functions of the ministry, and ought not to be settled in the same, they shall determine to that effect," &c. Accordingly it is well known to every one who the Courch of Scatland, during the last thirty years, that the Church Courts have absolute control in admitting and rejecting Presentees, and that Church Courts have rejected worthy ministers, chiefly, if not solely, because the majority of the parishinners was adverse to their being settled. But our settled conviction as that too much has been inade of this "popular election," as the right of the people. One of the most enlightened Christian Philosophers living, and once of the Free Church, allows

"violate" her compact with the State. The Church of Scotland is now again expecting Church Courts after 1829, provious to 1843, too much from popular election; that both Churches are givin ; more place to this ele-ment than the Word of God authorizes. This we showed in you paper in May last. But we might easily speaty instances in which there had been more usedenly proceedings in connection with the settle ment of ministers, putside of the E dahlish ed Church during late years than there had been for many years in the Old Church where the presence of the military would have been a seemely relief. In one instance the members of Court proposed to send for the assistance of the civil authorities. We atate this solely to show that trouble may and do arise outside of a Church having lay patronage. As the result of this pressure for popular election in Scotland find that a Romosh priest in Edinburgh and another in Glasgow, were elected to take charge of the Education of truth in Scot A priest of Rome controlling the education of truth in Scotland! The Church of Scotland did not raise a finger to bring about such a state of things, but her onemies. Is this advancing Christ's Head-ship over the Church and nation? For ship over the Church and nation? For ourselves, we shall infinitely prefer to see any Presbyterian Church in Scotland having the entire control of schools and Universities than see popular election arrive at such a state of matters. Our conservative principles are sorely tried in presence of such and the prospect of the end. What would Knox say of these who helped to bring bring about this in the land that fought so long to east off the domination of Rome. We cannot think that this can be pleasing to the Great King, who has set his

seal to the doom of Rome. But further, as regards the Church of Scotland. We have Dr. Hanna's, of the Free E. Presbytery, and author of the "Life of Christ"—one of the most valuable works on this greatest of themes—we find work on this greatest of themes—we find him nobly declare, years ago, that it is wrong to charge the Church of Scotland with denying the Head-hip of Christ over His Church. Also Mr. Smith, at that time member of the same Presbytery, utters a similar sentiment in a sermon pub-lished by him. Some of his less generous brothron desired him to withdraw it. be refused to do. And volumes might be adduced from those within the Church proving to a demonstration, as we think that this oft repeated charge was without a shadow of foundation. We are ready to make allowance for the forcing discussions of those days when popular rights were so warmly discussed and when damages were incurred by the Coursh Courts coming into collision with the Civil courts, but we can not understand how any intelligent Chris tian man, who has taken an interest in the fate of Presbyterianism, can persist in maintaining that the Church of Scotland denies the Hendship of Christ over His Church, or persist in charging her with erastanism. With the same amount of fairness, we believe, the Free Church of Scotland may be charg od with ernstinnism, when the Civil courts compelled her courts to "satisfy pro '2 in the famous case of McMillan of Cardross, after her General Assembly deposed him without hearing his case, in said court, in terms of the laws of his Caurch. on learning t a: he had applied to the civil court for counsel.

It is our deliberate and matured opinion,

that there is not a Church in Scotland more independent in the exercise of all that ap pertains to the pritted and ecclesiastical jurisdiction of a Church of Christ, and that there is not unother Church in the would that has more unrestrained power for doing good than the Church of Scotland We do not ask the e who differ to adopt these sentiments. We believe, moreover, that the Church of Scatland was falsely accused. Therefore to concede an article as a basis of Union, that would in the remotest degree imply that we or the Church to which we have been connected was guilty of this charge, would, we conceive involving ourselves in the sin of others We are not prepared to do this. We have, it must be admitted, more than enough sins of omission and commission of our own to coufers and we endured more than enough unjust declamation because of our connection with the Church of Scotland, and we are propared to boarn continuation of this to the end of our days, rather than make what we regard as unjust concessions. Let, then, what has been said of unnecessary schem and donial of the Headship, he set aside, and no more he set down to the account of either, otherwise it is better to hearned to practice more Christian charity. For our elves we are a thousand times sick of these profitless disputations—that ministor strife with little edification. Let those who wish to transmit the old war cry as a heritage to their children and to all, continue to uphold strift and contention and bit-terness between the Presbyterian families while their breath lasts if they will have it so. I mean this to be my last letter on this inhappy question unless special cause should arise. We have done our best to ferward the proposed re-union. Our best hope for an on was not for our weak efforts or the best human efforts. We had been for some time indulging the fond belief that the Great Head of the Church was working very graciously and powerfully on the hearts of the people proparing thou for Union. Should we not see and acknowledge His right hand in the friendly inter-course and charifulle utterances exchanged by those were only recently in cold oppos-ing ranks. Therefore we do not yet lose hope of the Union. Our confidence is that He who has begun the good work will carry it on to completion. And we do pity the man, who can only see it his duty to use his influence and his efforts to retard or prevent so desirable a consummation. I am, yours very truly,

ALEX. McKAY.

The Manso, Eldon, 6th Jan., 1874.

It is no disgrace for such who have the gift and grace of extemporary prayer some-times to use a set form, for the benefit and behoof of others. Jacob, though he could have marched on at a man's pace, yet was have marched on at a man a pace, yet was careful not to overlive the children and them. Man owes big with young. Let ministers remember to bring up the rear in their confined and the fixed gregations, that the meanest may go along with them in their devotions.

Junius Britus Booth Repeating the Lord's Prayer.

The Lord's Prayer contains sixty-five shaple words, and no other three-score-and-five had ever been together on so many human lips. For a thousand years they have been the household, the cradic words of Okcistens dom. Children innumerable in both homisphores, have been taught to say them in their first lessons in articulate speech. They have been the prayer of all ages and conditions; uttered by mitred bishops in onnations; aftered by mirred bishops in gradid cathedrals, and lisped by poor men's children, with cloved eyes in cots of straw at night. The feet of forty generations, as it were, have been trodded out of them. Indeed one often hears them from the pul-pit is if they were word out by repatition. A law pretentiously educated minds may even ask their secret thoughts, "Can these dry words live?" Yes, they have been made to live with overpowering vitality.

Junius Brutus Booth, the celebrated tragedian, was a man who throw into his impersonation an amount of heart and soul which his originals could scarcely have equalled. He did Richard III. to the life equalled. He did Richard III. to the life and more. He had made human passions, emotions, and experiences his life gtudy. He could not only act, but feel rage, love, despair, hate, ambition, fury, Lope, and rovenge, with a depth of force the half amazed his anditors. He could translate himself into the here of his impersonations, and he could breathe a power into other and he could breathe a power into other men's written words which perhaps was never surpassed. And, what is rather remarkable, when he was inclined to give ilmarkatio, when he was inclined to give il-lustrations of this faculty to private circles of friends, he nearly always selected some passages from Job, David, or Isaiah, or holy men of old. When an aspiring young professor of Harvard University went to him by night to ask a little advice or in-struction for civilitating himself for everstruction for qualifying himself for an orator, the vetran tragedian opened the Bible and read a few verses from Isaiah in a way that made the Cambridge scholar tremble with awe, as if the prophet had rison from the dead and were uttering his sublime visions in his ears. He was then residing in Bultimore, and a pious, uroan gentleman of the city, hearing of his wet urvan derful power of elocution, one day in lite him to dinner; although strongly depress a ing the stage and all theatried therefor mances. A large company do da to the table and on returning to taving room one of them requested at a special favour to them to repe "d's prayer. He signified his willing and all eyes were fire a gratify thom, from his chair, slowly and reverently r trombling with the burder of two great con-contions. He had to real 2 * 2 * character attributes and prosence of the Almighty Bong ho was to address. 1.1 was to transform himself into a poor, and may stumbling, bonighted, needy supplie to the ring hombonighted, needy supplie and attending, age, asking broad, parton, holds and guidance. Says one of the containty present: "It was wonderful to week the play of countenance. He became deadly pale, and in yes, turned trombling, upward, we wot with tears. And yet he had no we with silence could be felt; it had been thealthe. silence could be felt; it had been absoluteas it by an electric shock, a colly such toned voice, from white lips, syllated with Our Pather which act in Heaven, with a pathos and fervid solemnty the thrilled all hearts. He finished; the vit continued; not a voice was heart were a muscle moved in his rapt nudloneo, more from a remote corner of the room, a lake the sol remote corner of the room, a distinct son was heard, and the old gentalman, (the host) stepped forward, with stempling eyes and tottering frame and seized (toth by the hand. 'Sir,'saidhe in bre's a scents, you have afforded me a pleasu, a for t high my whole hie will feel grateful. I me an old man, and every day from by cloud to the present time I thought I bad reported the Lord's Prayer; but I have to beard it before, never! 'You are regist, epided Booth; 'to read that prayer as 1 read caused me the severest read caused me the severest (1) and labor for thirty years, and I am (1) from being satisfied with my rendering of that wonderful production. Hardly one person in ten thousand comprehends how pushing the satisfied of the satisf beauty, tonderness and grandeur can be comdoora densed in a space se small, and is simple. That prayer itself sufficiently illustrates the truth of the Bib e, and coraps upon it the seal of divinity. So or it was the effect produced, says our it that conversation was sustained but a bloom of the seal of short time longer, in subdued we seed lables, and almost entirely center; and soon after, at an early hour, the continued broke up and retired to their several broke. with sad faces and full hearts."

"Can these words live?" Let any signs who thinks, and almost says they have had their 'ife by repetition, ask any one of the company that listened to Junius bout that evening, to say what opinion on that evening, to say what opinion on that question. But some conscientious persons may possibly object the the effect be produced was dramatic; this he only gave to the words the force of act ed feeling. Suppose this be granted artificial or counterfeit feeling could p duce such effect, what impressions ough not genuine emotion in the utterance of that simple and heautiful prayer to produce on an accionce.—Ten-Minute Inl's—by Elhu Burritt.

Prayer to God is a moral necessity. It is the justinet of humanity—of the creature toward the Creator. Before reason and without, the soul, in its conscious inferior ity and weakness cries to the great Creatur for help.

Thousands more would find it easy to love God if they had not such miscrable types of Him in the solf-suking, impulse-driven purposoloss, faithfoss beings who are all they have for father and mother, and to whom they are no dearer than her litter is to the unthinking dam.

Be friendly to all; but make none your friends until they know you and you know them. Many a friendship, born in the darkness of ignorance, hath died suddenly in the light of botter acquaintance with

Awakoning in Edinburgh

DR. ANDREW THOMPSON TO THE "DAI Y REVIEW."

Bin,—After the labours of Messrs, Moody and Sank y in B on attemplace Church for a week, 1 am are you will give the space in your paper for the statement of a few facts and impressions.

The service of long conducted by Mr. Sankey, in which mosts is used as the handma d of a go pel ministry, has already been described in your commus. I have never found it objected to except by those who have come and he ad have departed with their prejudices various relation of this some what rovel manner of preaching the geopel, the words of good George Heibert:—

"A verse may win bim who il e gospel ilies, And turn dollg't ii to a succ'ilce."

There is not ingoin a volty in the doctrine which Mr. Moody proclaims. It is the old gospet—oil, set always fresh and young too, as the living foundain or the morning sum—in which the substitution of Ohrist is placed in the center and presented with administed distinctures and decision. It is spolicin with most impressive directness, not as by a man half convinced and who seems always to led that a sceptio is locking over his shoulder, but with a deep conviction of the truth of what he says, as if, like our own-Andrew Fuller, he could "yenture his them yen it," and with a tremendous can be the very stones would ery out."

I wish once more to call attention to onessential feature in the net on of these good men-the daily a senday meeting for prayer. it began some weeks ago in an upper room in Queen-street Har, which is copable of holding 1940 pais us. It was not long crethis became overcrawded, and now there are full meetings every day in the Free Assymbly Hall, which's capable of holding some nundreds me re. Ir is a fact with meaning in it, that simul aneously with th irc.ca... of the momenty meeting for prayer has to u the incr s at Broughton place Church at the examing addresses, and also in the number of enquivies afterwards. Before the end of last we k every inch of standing ground in on large place of wor-ship was occupied with caser list nors, and hundreds were third to depart without being able to obtain so much as a sight of the speaker. The number of enquirers gradually rose from fifty hundr d por u ght, an con Monday even ing this week, when the awakened and those who protes a to have und rgone the 'great change" were gathered together in our church halt, to be addressed by Moody, no other persons be no admitted, there were nearly 3-9 persons p esent, and oven these were only a part of the truits of one week. I wish to give preminence to the statement that the persons who convorsed with the peoplexed and enqueing, were ministers, elders and deacous, and qualified private members of our various hurches; and also Christian matrons and Bible-women, as far as their valuable services con d be a cured.

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And now, at the close of the week of special services in B. oughton place Church I wish to repeat the statement in your paper which I made on Monday in the As sombly Hal, that there is no week in my length n ich nistry up which I lock back wit such gra o'nl oy I would not for the wath of a world hat to recollection of what I have seen or heard during the past week blotted out from my memory. When Howe was chaptain to Cromwell at Whitehall, he became weary of the turmoil and pomp of the palace, and wrote to his "dear and honoured brother," Richard Baxter, telling him how much he longed to be back again to his beloved work at Torrington. "I have devoted myself to serve Colling the mark of the marker and how God in the work of the m mstry, and how can I want the p'easure of hearing their orying and omplaints who have come to me ui der convictious?" with many beloved brothren during the past week in als stood pleas tro, and it is like angols' bread first to hear the cry of conviction, and yet mare, to hear at length the utterances of the j y of reconciliation and peace !

I was much st uck by the variety among the inquirers. There were present from the old man of seventy five to the youth of eleven, soldiers from the Castle, students from the University, the backsliding, the intemperate, the skeptical, the rich and the poor, the educated and the unclueated; and in how many instances were the wounded healed, and the burdened released?

It may be encouraging to Christian parents and teachers to be told that very much of this marvellous blessing, when once begin in a house, has spread through the whole family, and these who already had the knowledge of drying truth in their minds by early Christian education formed by far the largest proportion of the convorts. The seed was the a sleeping in the soil, which the influence frem above quickened into life.

There was a considerable number of skeptics among the inquirers, but their speculative doubts and defice it is very so in became of no account warn it as cause to have a proper view of their sins. Some have a ready come to tell me of their remunication of unbelief, and their discipleship to Christ. One has publicly announced that he can no longer live in the ice house of cold negations, and has a ked Mr. Moody to publish the address which brought light to his heart, and to circulate it far and wide over the land.

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.. d I witnessed no oxess in the inquiry-rooms, but there we after depend in melting seen may, a nationes the sole of sorrow and the whospered proper of contrition or pratitude. There must, however occur at times report to though and excesses in connection with even the best works that have imperient, though good, men employed about them. Lut cold-criticism that is meared, of faults, or ultr-prudence that attempts work to the fault emper in which to regard takes, where it is temper in which to regard each events. I wend not dare to take either of three resitions, these against God."

I have already expressed my high appreciation of Mc. Meody's manner in addressing. If some think that it wants the polished elegance of extain of our homeounters, it has qualities that are far more valuable; and even were it otherwise, the great thoughs to have the gospel of the grace of God clearly and carnestic preceded to the mailtindes, who are crowding every might to it ten to him. When the year of public came in ancient time among the Jews, I suspect the wenry bond-slave or the poor debter cared little whether it was proclaimed to him with alver trumpets or with anyshories, if he could only be assured tout he was free.

I am, etc., Andraw Toompson. Edinburgh, 63 Northumberland-street,

The Forgiven Injury.

Dec. 9, 1873.

Some twenty or thirty y as a go, a certain man residing in the northern part of New England, being involved as some family quarrel, cathered four or five associate, and disguising himself, went with them to the house of his brother in-law, against whom he had a spite, and taking him from his bed at night, covered him with tar and feathers, and rode him on a rail down into the woods, and left him there, to find los way back as beet he might.

This outrage caused great exert ment in the neighborhood; but the perpetrators of it so effectually concealed thouselves that the injured man could not descrete a punish them. His will to be so was good enough, but all his inquiries and investigations were in vain.

Some six years passed away, and at length the Lord was pleased to send the gospel of his kingdom into that neighbourmount, and to awaken many souls to see their lost condition. Among them the ringleader in this outrage-church member though he was—was awakened from his back-slidden condition, and made to feel hat he must prepar for the speedy coming of the Judge of quick and dead. He turn ed to the Lord with purpose of heart, and sought mercy at His hand with prayers and tears. But all his prayors, seekings, and promises of amendment, this outrage which he had planned, and in which he had been concerned, rose up like a cloud of darkness between him and his God and he fett that he could find no forgiveness at the hand of the Lord, unless he first contessed his sto. and obtained pardon of his offended brothern-law.

To go to his injured brother-in law and ack his pardon for this sin was a heavy cross to hear, and the performance of this duty was not without danger. I'r the brother-in-law was tully determined, it he ever discovered the authors of the our ago, to inflict ou them severe punishment.

Hence he resisted his convictions of duty until he dared delay no longer, and at length was compelled to rise from his bed one stormy wintry night, and go forth and seek to be reconciled to his brother.

He started out in the darkness. The snow was about four feet deep, and the distance to the house of his besteerin law about a mile; but he could not wait for morning, or for reads to be broken; he must go at once

A part of the way he walked on the top of the stone walls, then he would bold on to the fence-stakes wallow through the snow, then he would climb up the drifts, and roll and flounder through them, until at last, wearied and exhausted; he reached the house of his brother-in-law, knocked at his door, waked him from his sleep, entered the house and exclaimed:

"I have come to see you as I nevercame before."

"Why, what is the matter? Is anybody sick? Is your wife dead."

"No there is nobody dead but me, and I have come here to get brought to life. I was the leader of that gang that carried you off down into the woods. You have guessed and tried to find out who the men were. Some you have guessed right and some you have guessed wrong; but you never thought of me. I the was man who planned the whole thing. And now I want to settle it. I will do anything you say, only I want this matter settled."

And then the strong man fell on his knees, and began to cry to his brother inlaw and to his God, to forgive him. The brother in-law was thunder struck. Surprise, revenge and anger struggled in his bosom; but conscience and God were too much for him, and he knelt beside his penitent brother-in-law and joined in his prayer.

Pretty soon his wife, an old backslider also, startled by the tunult and noise, came out of the bedroom to see what was the matter. She saw, and she knelt down with the rest, rive there they prayed, and wept, and cried teacher, till they found peace in Christ, and embraced and kessed each other in the raptures of that love of God which is shed abroad in the heart by the Holy Ghost, and their difficulties were all settled.

"When you first told me what you had done," said the man, "I thought I would kill you; but this pays for it all. I am satisfied."

With a light heart the repentant and for given some returned to his house, carrying within his own breast a joy only equalled by that which he had left behind him in the house where their nightly quiet had been so strangely broken and only surpassed by that joy which is in heaven dover one sinner that repenteth, more than over ninety and nine just persons, who need no repentance.—II. O. M. in Christian at Work.

God is, and shall be, all in all. Father of our brothers and sisters t thou wilt not be sess glorious than we, taught of Christ, are able to think thee. When thou goest into the wilderness to seek, then wilt not come home until theu hast found. It is because we hope not for them in thee, not knowing thee, not knowing the love, that we are so hard and so heartless to the brothers and sisters whom then hast given

The Mowat Family.

The "Whistler at the Plough," Mr. Alexander Somer ille, thus writes of a Kingston tamely in a letter to the Northern (Scotland) Ensign:—

"John Mowat was the son of a pious father in Camshy, whose income was too small to give min much schooling --only few months. But the boy put tasks of edu-cetion believe longelf. The difficulties he encountered and overcame may have in spired him in after years to promote edu-cational institutions in new fields. At Wat ten, in Caithours, when still a youth, John Mowat enlisted in the Brd Regiment of Poot, the County of Kent Butis. In the wars of the times, notably the comparate in Portugal and Spani, under Sir Acthur Wel lesly-Lord Wellington, -the Carthuese lad shared many hardships, and acquired the rank of Color Suggent. He left the army in 1812, and came to Canada in 1816. rear or two later he began business in Kingston as a merchant, whose prosperity rewarded a virtues life. Having married Miss Lovnek, two sons were born, both dis tinguished gentlomen of learning and high position-the one Promor of Oatario, the other a Reverend Professor of Classical Languages. A younger contemporary informs me that the Kingston merchant, having made up in a considerable degree his own disadvantages by self education, appropriated highly the importance of thorough s he dastic training in others. He took an active part in establishing a private classical school in Kingston, and in ing and supporting Queen's College, which he was a trustee from its foundation till his death. He was an enthusastic lover of his native country and his church. is many a friendless Scotchman and the older of the church ministers can testify. For many years Mr. Mowat was a D rector of the Commorcial Bank, vice President of the Board of Trade, and an elder in the church, and vice President of the Bible Society. He long held various other unportant offices, being appointed to them on account of his u & Nich purity of character cound indement and experience. This venerable gentleman died in 1859. The oldest of the family, the Honorable Oliver Mowat, Premier of Ontario, was born at Kingst in in 1820, and educated there. He married, in 1846, Jane Ewart, daughter of the late John Ewart E.q., of Thronto, was alled to the bar of Upper Canada in 1842, and made Queen's Counsel in 1846. He is head of the law firm of Wowat, McLennan & Davronto University; has been a member of Toronto City Council, and a Commis sioner for consolidating the public statues of the Provinces and of Conada, 1856 and 1859 Was in 1866 a member of conference forming the Dominion of Canada; Provin-

& Dawney, and is a number of the Senate of Toronto University; has been a member of Toronto City Council, and a Commis sincer for consolidating the public statues of the Provinces and of Curada, 1856 and 1850. Was in 1866 a member of conference forming the Dominion of Canada; Provincial Secretary for a time in 1858; Post master General in 1862-34. Was appointed. Navamber, 1864, Ve-Chanceller of Upper Canada, which high indicial office was held until 1872, when he was solicited to resign the Equity Bench and return to political hieras Attorney General and Premier of the Province of Gutario, pravio 817 termed Upper Canada. Having accepted office at the heaft of the Provincial Government. Mr. Mowat resentered the Legislature as one of the members for the County of Oxford.

The Rev. John B. Mowat, M.A., is second son of the Kingston merchant, former y of Camsby, in Carthness. This distinguished scholar is Professor of Oriental Langua ses. Bibical Criticisms, and Church History, Secretary of the Senate, and Registrar in the University of Queen's College at Kingston."

Memnon.

"And stony Memnon strikes his harp In sadness and in solitude."
—From a Poem.

"The glory of the morning recalls to sleeping Memnon memories of the splenders of the heary past, and in his dream he sighs."—From an Oration.

"Music arose from the Statue of Memnon when the sun's rays touched the stone, so—" etc.—From a Sermon

Memnon has been worrying the public for about thirty years, and of late he is be coming more pestifere is than ever. When an orator wishes to show off his classics, he ambles out with Momnon or lecturer gets upon literary stills, he is sure to stumble upon Memnen When a poet's genius soars, it is pretty certain to roost upon Memuon. And now that Memuon has stridden into the pulpit, it becomes a Christian benefaction to take him in hund. This Memon was a black savage, "king" of the Ethiopiaus, something over 8,000 years ago, and what sort of a fierce, ugly creature and Ethiopian chief of that age was, one can imagine. Achilles killed him
—which shows that Achilles was a gentle man of taste and refinement, and we only wish that he were alive now. He would thin out the present crop of poets and orators. The statue of Memaon, an immense monohth fifty feet high-and here is where the poetry comes in—it is said, made a noise every morning at sunrise. This was the most prosy and stupid perfermance possible. To refer to the disturbance of people at sunrise with an unreasonable racket, as poetical, is the no plus ultra of the prepos-terous. No wonder that Achilles killed the exasporating negro, and that Cambyses bat-tered the head off the statue. But some imaginative people, among them Publius Balbinus, affirmed that it was a "divine voice " which he uttered, "musical sound."

If we could believe that, it would mitigate
the offence somewhat. We would suppose that he was surpresed at it being morning so soon, and—wistled. Unfortunately, the facts are different. The knavish Egyptian priests had deposited a resonant block of stone in the lap of the statue, and one of them contraled beneath it, would, at sun rise, strike it with a hammer. So that this pernicious African lived and died a savage was con nomerated in an extemporaneous gong, and is perpetuated in a numerous progeny of rhetoricans.-Interior.

Those who do not recognize God in the pages of Scriptures, will seldom acknowledge godliness in the persons of men.

Stick to the Text.

The Rev. T. L. Cuyler, addressing the Brooklyn Sabbath-school Teacher. Association, enforced the duty of causing the Scripture, to be consulted to memory by these perturnactions.

"Nothing can over come in the place of a literal learning and committing of the Word of God. What has kept the Jews They have through all the centuries to taught their children the very letter of the Hobrow Scriptures. They are the sum and substance of their education. They understand their every jot and title. Of such importance is understanding the Word of tion exactly, that I do not wonder that very otten people feel themselves fortified as to their faith and conduct on doubtful points, by calling back the literady exact statement or the inspired word. They are all manner of inco reet quotations of the sacred text in pubbe speaking, and, in the prever meeting, patchings, and interpolations, and glasses which the Spirit pover taught. You hear people making use in prayer of pretended austations from the Bude, but they cannot improve upon God's own word. Stick to

The Early Home of Jesus.

Nazareth is one of the prettiest towns in Palestine. It is built of white stone, and rises on the side of a high hill which slopes into a wide and frintful valley. From the top of this bill where the Saviour in His youth must often have wandered, the view is grand. Here you see the Mediteranean; Mt. Carmel across the plain of Esraeldon, which is at your feet; the mountains of Gilboa and Teher, and scores of places memorable in Scripture history. If you chose to be creditious, you may see the house of May, where she acceived the wondrous annunciation of the angel Grbitel her kitchen a id cooking utensis; also the house of Joseph an this workshop, and even the chair he made and sat in.

The Grandeur of Faith.

A New England friend relates this suggestive incident :- " We recently called on , lady of culture and refinement, who, hav ing just taken possession of a new house with elegant sucroundings, had suddenly been called to face the approach of a fearful liseaso that seemed beyond human power to avert. With a loving hust and and winsome daughter, with a house filled with ovidences of wealth and taste, encircled by warm, two hearted friends, with every thing cartilly to make life glad and joyous, we remarked: 'You have every thing to sive for. Does it not depress you to think that all this must be given up if this disease The roply, simple, carnest, is not stayed " The roply, simple, earnest, truthful, 'Why, I have every thing to die for !"

O, the grande ir and the beauty of that faith which sees through the rifted clouds the glory beyond, which can say, and deepest darkness, "the morning cometh; that faith which, with "things seen and temporal," most beautiful and attractive, can raise one up into a full appreciation of "the things that are unseen and eternal;" that fa th which bridges over the river, enabling the believer to tread with firm footstep and alone the way that leads to the unknown land; that faith which will lead one enercied by richest earthly gifts to say, "I have overything to the for! — Advance.

Prayer and its Effect.

Dr. Hamilton narrates the following as symbolic of the effect of prayer:the forms of meet life there is a little creature known to nate values which can gather around itself a sufficiency of atmospheric air, and so clothed upon, it descends into the bottom of the pool, and you may see the little diver moving about dry, and at his ease, protected by his crystal vesture, though the water all round and above to stagnant and bitter. Frayer is such a protector: a transparent vesturo-the world sees it not; a real defende—it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him; and he knows when to ascend for a new supply. Communion with God kept Daniel pure in Babylon."

Care for Daughters.

Would you show yourself really good to your daughters? Then be generous to them in a truer sense t' an than that of heaping trinkets on their ...ecks. Train them for independence first, and then labor to give it to them. Let them, as soon as ever they are grown up, have some little money, or means of making money, to be their own, and teach them how to deal with it, without reeding every moment somebody to help them. Calculate what you will to help them. Calculate what you will give them or bequeath to them, not, as as as usual, on the chances of their making a rick marriage, but on the probability of their remaining single, and according to he scale of living to which you have accustomed thom. Suppress their inxuries now if need be, but do not leave them with scarcely bare necessities hereafter, in striking contrast to their present home. Above all, help them to help themselves. Fit them to be able to add to their means cather than to be forever pinching and economising till their minds are narro and their hearts are sick. Give all the culture you can to every power which they may possess. If they should marry after ail, they would be the happier and better for it. If they should remain among the million of unmarried, they will bless you in your grave, and say of you, what cannot be said of many a doating parent by his surviving child, "My father cared that I should be happy after his death as well as while I was his pot and toy."

Sorrow comes soon enough without despondency; it does a man no good to carry a lightning rod to a tiract trouble.

Frientific and Albeful.

AN IO. HOUS . FOR THE BOL ARS.

The New England Homestone mys .-A neighborn of many has an entire are about be two square or the electric and the first logar. The electric state is a local and a local state in the control of the first light I'm with a change of old of the form of the state of the s with mer great to read to commerce. The control of markets benefit to both I. In control out at the contains delined a seed discussional hars, and, pear and year ordered descently contains conty five louts of a , i at supporting leads. To. years this litt. a majoriculous house has been used to be a condine or yet distancered a fratt that early add posit. About six Alama six penes of sawou t was spread on the ground floor, and in packs 20 space of anone nine inches was left between the fee and the walls of the bush 121 of seedlest, and about none moles was spirad upon the top or the ice, and the three was tixed. The three in no preiciples observed here a calways resure a supply of each 2, good a remain, good drama, and promy of seconds. With those rules a dramatic man, a countral an old open shed will prove que to eitherent in preserving ice.

A POISONOUS ANILIN COLOR.

The dye stuff called restains which gives a beautiful carmone corn, is, as we have stated an are increase prometime and at to arsumate of lone on the soluble of factic and. It is used in litrography and for painting wooden vess is etc. As it is very poisonous, it should never be employed in confectionery, and ought red sugar sticks should not be given to children.

LAUGH AND BE REALTHY

The physiological benefit of laughter is explained by D. E. Heck run the Archiv fur Psychiatra. The come bleo teching causes a reflex extion of the sympathetic nerve, by which the cather of the vascular portions of the system is diminished, and their nervous power increased. The average pressure of the carebral vessels on the brain substacce is thus decreased, and this is compensated for by the locked expiration of laughter, and the larger amount of bloom thus catted to the langs. We always feel good when we laugh, but until now we nover know the secentific reason why.

THE CURABILITY OF CONSUMPTION.

This is the attractive title of a very excellent article in the Deutsches Arcler fur Klinische Medicen, June 1873, by Dr. Massim. He snows, first, that true tubercular consumption is citable, as post mortens of persons dying with other diseases prove. That it is communicable he also attempts to prove, and hence he disapproves of consumptives marrying. The mass of provention are general and special. His continuation of them includes no hing novel; but wish most of the latter German authorities, he is strongly in layour of elevated health resofts—pure mountain air.

THE WEAR OF GOLD COIN.

It appears from experiments made in St. Petersburgh that, contrary to the opinion generally entertained, gold con wears away faster than that of silver. Twenty pounds of gold haif imperials, and as much of silver copecks—come of about the same size—were put into new barrels, mounted like churns, which were k pt turning for four hours continuously. It was then found on weighing the come, that the gold ones had lost sixty-lour grammes—the silver ones only thaty four; but as the number of gold pieces was twenty eight per cent less than those of silver, the proportion is of course greater to the amountin favor of the latter. The silver also contained more alloy than the gold.

THE PURIFICATION OF TALLOW AND LARD.

Dr. Dotch states that tallow and lard can be kept from getting rancid by the following process: The tallow or land is first treaten with carbonate of soda in the proportion 2 pounds of sode to every 1,000 of laid, and is then subjected o a dig stion with aium in the following manne. 10 pounds of alum are deserved in 501 pounds of water, and 1 r and of slaked lims added to the solution and boiled. This solution is stirred well with 1,000 pounds of lard at a temperature of 150 2 Fall, for about halfan hour. The liquor is then separated from the lard, and the lard is treated with the same amount of prio water again. The fact is that the allumina in the alam applied arts very really in a disinfecting manner upon those compounds which are liable to give rise to rancidity. The lime is added to the alura in order to render the alumnia more active by its giving up some of the acid to the lime. This treatment has also the advantages of restoring the original flavor and of producing a lard of a greater whiteners

Avoid fals hood in a 1 its varied forms, and I repeat, if you sin at all, sin on the side of truth.—Beecher.

Every new born soul has a holy taste given it, or it could not "hunger and thirst after righteensness."—Hill.

It is Satan's greatest artifice to make su an think lightly of sm, whole the very first work of the Holy Spirit is to make him see it in its true colors.—Rowland Hill.

The best reward to a scholar in the Sunday-school is good teaching. Every scholar needs it, and it is in the long run sure to be attractive to him.

Modes w and the dew abke love the shade; but shine forth in day ight only to some to heave a.

. "The seant is not a ove his Lord."
Then we should be ashamed to complaint of our sacraftees when we remerative what Jesus, our Master, endured for as.

The Helm we had two great actioms or sengs of pease. The first was called the Egyptian or common "Hal's, according to deliverance of Israel tron Egypt and appropriately becam with Palin call. Will ended with Palin call. It was sting responsively at the Pessover shortice, the feast of Pentecost, feasts of Tabernacles, and of the dedication of the tomple. The accord was the great "Hellel," Pessons example of the same and the great "Hellel," Pessons example of the same and the great "Hellel," Pessons example of the same and the great "Hellel," Pessons example of the same and the great "Hellel," Pessons example of the same and the great "Hellel," Pessons example of the same and the great "Hellel," Pessons example of the same and the great "Hellel," Pessons example of the same and the great "Hellel," Pessons example of the same and the great "Hellel," Pessons example of the same and the great "Hellel," Pessons example of the same and the great "Hellel," Pessons example of the same and the great "Hellel," Pessons example of the same and the great "Hellel," Pessons example of the same and the great "Hellel," Pessons example of the same and the great "Hellel," Pessons example of the same and the great "Hellel," Pessons example of the same and the great "Hellel," Pessons example of the same and the great "Hellel," Pessons example of the great "Hellel," Pessons exa

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: In some in solvance Position by sell the ut per year, psycholat the aidean delivery.

Folish Bather and List of Promising for side of application. All who are dedicated and in extending the obscillation of the Primierralists should good for the List of Primierralists should good for the List of Primierralists at once, as now is the time to seem new modes. Chespee and Post toffice Orders should be drawn a favor of the Problems.

Address

C. Brackett Robinson,

2. Brackett Robinson,

P.t. Drawe 983 Publisher and Proprietor

British American Bresbyterian. FRIDAY, JANUARY 23, 1874.

THE BASIS OF UNION SENT DOWN UNDER THE BARRIER ACT.

As the Presbyteries are at present called upon to consider the basis sent down under the Barrier Act, and as our " Forms of Procedure" give no definite intermation in reference to what the Presbyteries are required to do, it may be of use to state the law on the subject as loid down in the "Practice of the Free Church of Scotland."

It is said, page 60, "The General Assambly may remit any subject to Presbyteries for their opinion, apart from the terms of he Barrier Act, when it is not proposed to found any legislative change or declaration on the returns." In this form the basis was sent down in 1872; and, of course, Presbyteries were competent to suggest any alterations they pleased.

It is said, page 95, "Each Presbytery in giving its opinion, must either approve of the overture (which we call a remit) simpliciter, and without alteration, or it will be held as disapproving of it." Further, "If it appear that the majority of the Presbyteries have not approved simplicater of any overture transmitted, the Assembly may either pass from the subject or retransmit the overture in the same form as before, or with alterations. But the Assembly has no power to pass it into a permanent law. When it appears that a majority of the Presbyteries have approved simpliciter of any overture transmitted, the General Assembly, if it be of the same mind as the preceding Assembly, may pass the overture into a standing law of the Church. But it is a mistake to suppose that there is any obligation on the Assembly to do so, or that the matter is absolutely settled through the approva, by a majority of Presbyteries." The italics are not ours, but copied from the rules. Page 66, "In declaring their opinion of an overture transmitted by the Assembly, a Presbytery must either expressly approve of it or reject it. A qualified approval or a proposed amendment of it, is held equivalent to its rejection. If a Presbytery wish to suggest any important amendment, the best course is to do so by a new overture to the Assembly."

Presbyteries will thus see clearly what will be the effect of their making even the smallest alteration in the basis. We are aware that some vote against the basis because they do not wish to rend the Church. But this is not the question sent down. Besides, on the Assembly will rest the responsibility of consummating the Union, as the approval of the basis by a majority of the Presbyteries will still leave the Assem bly free to act according to its own judgment in the matter.

It is worthy of special notice that last Assembly resolved "to send down to Presbyteries, Kirk Sessions, and Congregations the aforesaid basis and deliverances for their consideration, with instructions to Sessions and Congregations to report to Presbyteries." It is, therefore, the duty of Presbyteries to ascertain that the remit has been duly submitted to Sessions and Congrogations. It is believed that some are not submitting the remit to their Sessions and Congregations because they are unfriendly to the basis, and perhaps that their Sessions and Congrégations will approve of it; and that others are neglecting the matter, not knowing that all Kirk Sessions and Congregations not reporting will be held as rejecting the basis.

I, On New Year's Eve the ladies of the congregation of St. Andrew's Church, Ganonoque, gave expression of their esteem by something more substanual than kind words and good wishes. They filled a beautiful purse with dollar bills, and presented at to | Mrs. Coulthard, wife of the pastor. The purse contained the sum of \$82 which was ratefully received as a Now Year's present, and a to'ton of Christian kindness. Previous to this mark of kindness, the pastor received a number of valuable presents from his congregation, amounting in value to the sum of reventy dollars. Such considerations betoken a kindly feeling, and a due precention of the pastor's services during he short period of ten months.

At a rad meeting of the Presbytery of Cobourg, weld in Peterboro on the 20th inate, the Basis of Union was adopted without a dissenting noice.

British American Freshyterian Messes moody and sankey in SCOTLAND.

Late Scottleh lyles toll of a great regival season in Edinburgh and slaewhore in Seotland through the ministrations of Messis. Mordy and Sankey; and our Edinargh letter, published in this issue, gives interesting particulars of the work. Mr. Moody is well known on this side of the Atlantic for his Evangelistic labours in Chicago and claswhere, chiefly in connection with Young Men's Christian Associations. Meetings are being held in different parts of Edinburgh, and the greatest excitement prevails. The services of Messrs. Moody and Sankey are being asked for in all parts of the Country, and not morely by ministers but by Provosts, magistrates, and leading citizens. At the meetings all classes at tend, and great numbers are to all appearance brought under the saving influence of religion. Ministers of all denominations are taking an active part in the movement, and it is neticed as somewhat remarkable that there is an entire absence of anything like jealousy among all engaged in the work. The Daily Review gives very longthened accounts of the proceedings, and among much else has the following striking statement:--

"Among the most direct and touching fruits of saving impressions in the case of any one, affectionate interest in the welfare of other members of the family is one of the surest and most uniform. A working man of fifty years of age, for example, if impressed and brought to peace in believing, and immediately he comes to the minister and cries out with streaming eyes, 'Oh pray for my two sons!' A father and his son are seen at another meeting with arms round each other's necks. In many cases the work of conversion seems to go through whole families. That peculiar joyfulness and expectation which marks young converts is often the means of leading others to the fountain, and two, three, four, and even more members of the same family share the blessing. There have been some remarkable conversions of skeptics. Dr. Andrew Thompson told of one who. having been awakened on the previous week, had gone for the first time to church on the previous Sunday. He had hardly been in a place of worship for years, and a week before he would have scouted the idea. He was so happy in the morning that he returned in the afternoon. The blessing seemed to come down upon him. The number of interesting cases is quite too large to be specified."

KNOX CHURCH, WINNIPEG.

The annual meeting of this congregation was held on the evening of January 6th,

After a Constitution propared by the session had been adopted, the report for the past year was read. Plate collections for the year amounted to \$1162 94; pew rents paid amounted to \$25615; special subscriptions \$699 87, making a total revenue of \$2160 52. Expenditure for church expenses, 290 28; building purposes, \$778 54; Home Mission Committee, travelling ex penses, and charities, \$811 13. Total-

The session reported steps taken for pulpit supply, and that after several failures they had obtained the appointment for six months of the Rev. Jas. Robertson. The congregation sustained the action of the session, and agreed to provide the amount required to remunerate Mr. Ropertson, as fixed by the Home Massion Committee.

The following motion was then carried:

"That this congregation tender their hearty thanks to the Rev. Prof. Bryce for his zealous and assiduous services on behalf of the congregation, in the point and otherwise, and as a token of their appreciation thereof beg to tender him the sum of \$400 (four hundred dollars.")

At a previous meeting of the congregation the Basis of Union and Resolutions were adopted with the single change that the Church be called "The Presbyterian Church of Canada."

The following Resolution was unanimously adopted at a recent meeting of the mosting of the Manilla C. P. Church :-"This congregation deeply regretted to learn that at the last meeting of Presbytery held at Port Perry, the Rev. H. Currie, pastor of the united charges of Manilla and Cannington, dol tender his resignation of said charges. We still regret to learn that Mr Currie adheres to his former resolution, and that at an early day his pastoral labours with us will come to a close. Wo cannot permit the pastoral tie to be dissolv ed without expressing our de p regret at the prospect of losing one, who for the last four years has gone in and out amongst us, and who will carry with him the best wishes of all whom he has come in contact. It is the carnest prayer of the congregation that he may be guard and director . Him why holds the stars in His right hand, and that at an early day he may be permitted to renew his lavors in a more extensive sphere of usefulness. It is also agreed that Mosers. Michael and Pyper be appointed commissioners to represent the congregation at the meeting of Presbytery."

KNOX OHUROH, MONTREAL.

A very interesting meeting was hold in this church on Wednesday ovening last. After refreshments the Pestor, Rev. R. M. Thornton, B.A., announced that they had aget for the cultivation of social intercourse, and also for clearing off the debt now rest. ing on the church. Two years or so ago the debt arounted to over \$12,000, but they had gone to work with a will, \$5,000 had been paid, and they had mot that night to sweep off the remainder.

W.D. McLaron, Esq., stated that the Board of Monagorshad inaugurated the movement by subscribing one fourth of the required sum. Mr. Jas. Gardner said the young men of the congregation heartily sympathised with the action of the Board, in proof of which he handed in a separate subscription list, containing 14 names, and representing \$1,400. Two or three stirring speeches were then made, after which lists were quietly circulated among the audience, and in less than half an hour it was found that only \$160 were wanting to complete the \$7,000. In a few moments \$800 additional were subscribed. The Chairman then stated that changes quite unforeseen might occur and therefore it would be well not to close the list till \$500 or \$600 extra had been promised, and that he knew of several unavoidably absent that evening, who would gladly give to this object. Mr. Thornton then announced that the church was now free of debt. He thanked the congregation for the cheerful and liberal manner in which they had acted, and asked them to join with him in a prayer of thanksgiving to Almighty God, who had enabled them to "offer so willingly after this sort." During the evening the very efficient volunteer choir of Knox Church gave a choice selection of authoms, duetts, &c. It is but right to mention that notwithstanding the persevering efforts of this congregation to . pay off this heavy deb t, during the past two years, such efforts have not affected, unless for the better, their pastor's stipend, and their missionary contri-

THE EDUCATION OFFICE AND TH NORMAL SCHOOL.

The Barrie [Northren Gazette had lately the following article with the above title. We give it because we are convinced there is only too much ground for its strictures:—

It seems very evident, from recent news-

paper discussion, that the Education Office in Toronto requires a thorough overhauling at the hands of the local Parliament. In the current number of the Canadian Monthly, Mr. J. Howard Hunter, M.A., head master of the St. Catharines Collegiate Institute and one of the ablest Educationists in the province, has a very able paper on School Administration in Ontario, in which he criticizes Dr. Ryerson's incessant tinkering of the School Law, the constitution of the Counsel of Public Instruction. its proceedings, and the unauthorized powarrogated by that almost irresponsible body. He devotes himself more particularly to two evils -the Text Book system and the Depository system; and forces the reader to the conclusion that reform is urgently required. "The truth is," he says, "that for many years, in educational subjects, republic of letters has been in the hands of a triumvirate of authors, works other than those of trumvirate, Untario teachers can employ only surreputionsly, and at the risk of a penalty "being inflicted by officials whose vigitance is maintained by the sharp spur of personal interest. Enterprising houses in the book trade are only too willing to do " sonal interest." their share in making accessible to our youth the ablest and freshest authors of the time; but the edicts of the Council of "Public Instruction have, in advance, de-clar d contraband for School purposes all "intellectual products not included in their tariff, and book unporters must govern themselves accordingly."

We trust .nat Mr. Hunter will not rest contented with what he has already done, but pursue is interesting investigations will further into the management of the Education Office. We can assure him that he has the sympathy of the public in his offerts to bring about much needed reforms in the 'School Administration' of our pro-

The condition of the Normal School is even more unsatisfactory than that of the Education office. Every session grave compiants are made by the students as to the quality of the teaching and the demeaner of the masters. Two of the teachers are charged with incompetency and one of them—the Head Master—with infirmities of temper which render him unfit for any educational institution, and particularly unfit to control an institution such as the Normai Schoot. He has been rude and insolent to the students, using language to young men and women which no judicions teacher would use to the mearest children and which no gentleman would use to anybody. Carlyle, too. though perhaps less offensive in his manners than Dr. Davies, has proved tums out utterly income tent forlis depart mout, and some change, which it is to be hoped will be an improvement, is persistently domanded by the students. It will be gratifying to many of our readers to know all the unpopularity and dissatis-Inction which the management of the Normal School has wroused. Not a single word has been sat against the Science master Mr. Kirkland, who was once con-nected with the Barrie High School. He has shown such aminbility of temper, and at the same time, such apitude for teaching not only me own department but those of h a colleagues, that his presence alone has kept to check the spirit of insurrection generated by the defects and failings of the

M nisters and Churenes.

We are pleased to notice that the Itev. A. C. Gillies has accorded a call from the congregation in Sherbrooke, N.S.; salary, \$800 per year, paid quarterly in advance-Mr. G. was also called to Monoton, N.B.

On the 19th December, 1878, a few triends proceeded to the Wakefield Manse, and, in the name of the ladies and friends in the Wakefield and Musham sections of the congregation, presented the wife of the Rev. Joseph White, their pastor, with an address expressive of their appreciation and affection, and also with the sum of \$50.

During the holidays of the Rev. J. M. Cameron, of the East Prosbyterian Church, Toronto, he was presented by his Bible Olass with Chambers' Encyclopædia, in ten volumes, accompanied with a beautiful address, engressed and mounted, which was read by Mr. Arthur N. Whyte. About the same time, Mrs. Cameron was presented by the ladies of the congregation with a very

valuable set of furs. On returning from the Wednesday evening prayer meeting, on New Year's eve, Mr. Hastic, pastor of the Presbyterian Church, Prescott, found the manse taken possession of by a large surprise party, who were immediately joined by those at the meeting. A sumptuous feast was spread by the ladies, and when all was in readiness to partake of it, an address, signed by three of the elders, in name of the congregation. was read by Mr. Ferguson. At the close of the address Mr. McCoy gave a presentation of \$75. A host of little things for family use was given, too, and after supper and a good social time, the company separated an hour before the New Year appeared. This is only one of the many expressions of good will and love which this congregation have shown their paster since he came among them, and it is the more praiseworthy in view of the large outlay in church improvemonts.—Prescott Telegraph.

At a full meeting of the congregation and session of Naira Presbyterian Church, Rev-A. MacLean, pastor, held on the 12th inst. the following resolution with regard to unio n was unanimously passed: 1st. We carnestly desire the union of all the several Presbyterian bodies of the Dominion, but not at the expense of internal divisions. 2nd. We wish no "Temporalities" to form part of the Basis of Union. 8rd. Ne claim Articles 8rd and 4th of the Basis of Union of 1861, on Christ's Mediatorial Headship over the Church and the world as indispensable. 4th. Deprecating too great haste on the part of majorities, we pray our Reverend Courts to grant ample delay for a fuller agreement on their Basis of Union. 5th. We also desire a less cumberous name than "The Presbyterian Church of British North America," such as "The Canada Presbyterian Church," or "The Presbyterian

Church of Canada." The annual meeting of the East Presbyterian Church was held on Wednesday evening, the 14th inst., when very satisfactory reports were read by Mr. W. Doran, Secretary, and Mr. John Dickson, Treasurer. Messis. Joseph Dick, Thomas Bryce and Andrew Scott were elected to seats at the Board of Managers for the next two years. A resolution was carried in favor of union. The envelope system has proved a great success; the Treasurer showing a balance in hand of about \$460, after paying all Court expenses. 103 members have been added to the congregation during the year, and the Sabbath-school has also increased in proportion. As a large number of famno definite action was taken, as another meeting is to be held in a short time, to consider it more fully, when, it is understood, another plan will also be submitted-An additional \$200 a year was ananimously voted to Mr. Cameron's stipend. Mr. Stoddart, the precentor, had also a large increase made to his salary.

Mr. Hastie, pastor of the C. P. Church Prescott, was absent last Sabbath, opening a now church at Dunbar, about twelve miles north of Morrisburgh. On Friday 2nd, after an excellent dinner was served, the Rev-Dr. Burns, of Montreal, delivered his great lecture on John Knox, at 2 p.m. At 6.30 suppor was served, after which Roy. A. J. Traver, M.A., of Brockville, delivered an excellent lecture on Joseph, and was followed by addresses from the Rev. Geo. Grant, of Colborne, and Rev. J. Hastie, of Prescott-The proceeds of the day netted over \$600. On Sabbatn, 4th, the edifice was formally opened for Divine service. At 10.30 Mr. Hastie preached, at 2.30 Mr. Grant, and at 6.30 Mr. E. Robson, of Morrisburgh (Weslevan). At all the services the house was filled to the door, notwithstanding the sudden thaw had taken the snow outirely away. This edifice is one of the handsomest in the Province, is built of brick, and has very graceful spire. Inside it is beautifully frescoed, and fitted up with great taste. It cost \$3,700, and though the congregation is very small, yet they take possession of it free from dobt. Several of the farmers gave for the building between \$200 and \$800 each. rresocii Telegraph.

Book Notices.

PRESENTARIAN QUARTERLY AND PRINCES TON REVIEW. -The January number of this periodical has just been received, and the articles in it will fully sustain its high reputation for literary ability and solid utility. At present we shall only give the titles of the articles, and their authors, whose names will be a guarantee for the worth and importance of the subjects,-1st. Our Indian Affairs, i.e., the native Indians connected with the United States, by Rev. J. C. Lowrie, New York city. 2nd. The Sinfulness of Selfishness, by L. B. Hickock, D.D., L.L.D., Amherst Co.lege. 3rd. The first four Sultans of the Ottoman Dynasty, by Rov. Cyrus Hamlin, Constantinople. 4th. Obedience and Liberty, or the question, "does obedience to uod abridge libertytrue personal liberty-and stand in the way of the highest and broadest development of the soul?" A fundamentally important inquiry. 5th. Matthew Arnold's Literature and Dogma; an able discussion of Arnold's strange views of the Scriptures, by Professor Charles A. Aikin, Princeton College. 6th. The late Commercial Crisis in the United States, by one of the editors, Professor L. H. Atwater, D.D., L.L.D., Princeton; a sifting exposure of this matter, financially and morally. 7th. The sense of the beautiful in Brutes; a translation from the French of the Revuedes Doux Mondes. 8th. The modern Greeks and opinions concerning them, by Rev. G. W. Leyburn, Missionary to Greece. 9th. Notes on Current Events; important in these times. 10th. Recent Works on Evolution; being scientific sketches by the late eminent Aggassiz, Dr. Burr, Dr. Barnard, and Dr. J. W. Dawson, Principal of McGill College, Montreal, in his recent work-the Story of Earth and man. The articles will furnish abundant matter for mental cogitation and digestion. Orders for the Review for the present year will be received by Rev. Andrew Kennedy, London, at the modified charge of \$2.25; the money to be remitted with the order, or in a month after getting the first number. He has as yet only about seventy subscribers in Beitish America, and these are ministers, with a few exceptions. Surely more ministers might manage to obtain the Review, and a a large number of the intelligent elders and Church members would do well to take it, and exercise their minds with its contents quarterly.

N.B.—Subscribers who have got the Roview for 1878 will find a title page and contents appended in January 7th, 1874. A limited number of sets of the new series beginning with 1872 can be obtained on early application.

Knox Church, Mount Forest.

The corner stone of this church was laid on the 1st of July last, when the Rov. Professor Gregg, of Toronto, was present, and addressed an audience of about 1,000 persons. The size of the main building is eighty-five by forty-five feet, which, with a tower in front whose base is sixteen feet. makes the whole building a hundred and one feet in leugth. It is now closed in. The basement, which is an excellent one, is built of stone, lathed and plastered, partly scated, and will accommodate, when fully seated, over 400. The congregation worships now in it with needed comfort. The following report of the last annual meeting of the congregation is from the Examiner:

"The annual meeting of the congregation ilies have made application for sittings, and there are none to let, a plan for enlarging there are none to let, a plan for enlarging last. Here, Mr. Macmillan presiding. Board of Deacons and from the Luilding Committee of the New Church. The exhibit was most encouraging, and showed that the standing of the congregation is more satisfactory than it has been any pre-vious year. The receipts on ordinary church account during the past year were \$940.70; the expenditures were \$876,84, leaving a balance on hand of \$64.86. An old debt of \$440 has also been wiped out. The report of the Building Committee showed that the cost of building under the Fresent contract, which is to be completed on the 1st June next, amounts to \$7,095.96; the amount received on subscriptions, from the ladies' association, etc., has been \$4,-760.94; the balance to be paid on completion of contract will be \$2,460.20. The prospects for inceting this are encouraging. It is worthy of note that the sum contributed by the ladies' association during the year, through bazaar, festival and soirce, amounts to the handsome total of \$459, which, with \$242 furnished from the same association in former years, amounts to 3701. The work done by the ladies is deserving of the highest praise. Before the adjournment of the meeting, a resolution was unanimously passed raising the minister's salary to \$800—an advance of \$200, and a well-deserved recognition of labours carefully and conscientiously performed.

> Mr. McPherson's Inaugural Address before the Literary and Metaphysical Society of Knox College is for sale at Mr. Bain's book store; price, 15 cents.

Rnox Church congregation, Goderich, met on Monday evening last, and cuanimously adopted the General As-embly's remit in favor of union with the other Presby terion bodies in the Dominica.

Editor Busyley Andrees Passis raises.

Dean E.u.—I wrote several weeks ago on Church Extension in New Fields. This is an equally important matter. Some few city charges are overgrown. The moment that a paster is in danger of being swamped in the preacher, a swarm should take place.

We have also many charges that include in their fields a small town and a village, or two villages, from six to twolve miles apart. The minister of these can only give one service a day in each. This may do in purely country districts without injury to the cause, but when people are congregated together a single service is permissions. It would be a gain everyway did a Presbytery step in and convert such into two distinct charges.

1. TO THE MINISTER.

It would save a vast amount of animal energy expended in traveiling; would prevent the student degenerating into the mere tramp; would diminish his expenses for clothing and horse-keep, and economise much valuable time; would enable him to escape much grief in trying aud failing to keep the young of his flock from wandering; would prolong his life, increase his usefulness, and enable him to concentrate all his energies, physical, mental and spir itual, on one point.

2. TO THE PEOPLE.

Love for the Church grows lukewarm among villagers when they have a chance of wandering to other churches, or spending the Sabbath day or evening in idleness. Congregations so situated dwindle, and the things that remain are ready to perish. They also become jealous of each other; their giving for the salary and the other schemes of the Church is reduced to its minimum. Whereas, by dividing, and having two services, and week-day services in proportion, the people are kept together, their interest in the Church increases; their minister's power over them is augmented; their attendance may increase one-half, and their contributions will double. Did either give about \$850 yearly towards a salary, it would be self-supporting at once. In each case the people would feel they had a minister, and the minister a people, and the gain to the Church would be great.

8. TO THE SCHEMES.

Were the Home Mission Fund to be drawn on for years, for two adjoining congregations, from \$160 downwards, yearly, it would be the cheapest mission work of the Church—the infants would walk by-and-bye. Meanwhile, all the scheines would be benefitted. Were the Church wise, she would take care of her lambs. Why should other Churches possess fields to which we have the best right? Nay, besides preserving our people, let us teach the outside world the more excellent way, and the land would be secured by us for Christ.—Madoc.

Causes of Vacancies.

Editor Buitish American Presbytzbian

DEAR SIR,-When last I requested the favour of a place in your columns, it was for the purpose of offering what I intended should be a concluding word of explanation in answer to certain misrepresentations of "Another Elder," brought out in correspondence on the above subject. Although he has long ago intimated his intention of quitting the adjustment of secondary points, and of confining himself to the consideration of "Vacancies and their causes," secondary points, nevertheless, still seem to form the burden of his correspondence, and though his two last letters sparkte all over with specimen geme of his own "ir von tive ingenuity," I shall not burden your pages by attempting to correct his mistatements, nor rece te from my purpose of hencefor-ward permitting him to ruminate on his chosen subject without molestation, and "say before endeavouring to throw what additional light I can upon the same subject, as seen from a "Country Elder's" ject, as seen from a "Country Elder's" point of view. It is therefore, only in dif-terence to his own special and and repeated equest, and for purposes prescribed by himself that I appear before your readers thus early. These purposes are as follows:

1st. My friend requires me to furnish him with "a rehable bill of fare" for a minister and family of five, with an income of six hundred dollars per year. "In va.n., however, is the source faid in the sight of any bird." I cannot assume the responsibility of catering to the appotite, not yet to the sarcastic criticism of "Another Elder," which last purpose, I suspect, underlies his request. Lest it may be supposed that I am oneo again ongazed with my "crooked gm," I would remind him that tastes differ, and that were I to spread before him what I would doom a sumptuous bill of fare, the probabilities are ten to one that my friend would subject me to the mostification of seeing him

"Look down w? sucerin' scornfu' view On sic a dianor."

This much, however, I will say, in answer to my intend's request, that I have frequently been a great at the tables of minister's with not more than six hundred dollars per year, of salary, and that the "bill of fare" there presented was of sufficient abundance and quality, to call forth expressions of gratitude to the God of Providence for this bounty, which I had no reason to believe more aught else than genuine.

2nd. The next item of business I am requested by the other Elder to undertake is to expose the heresy of Dr. T. Hell, (Dr. John Hall, of New York, I presume, is meant), who, in an address before the Evangelical Alliance, in support of a movement for augmenting the salaries of American ministers to at least one thousand dollars per annum, says,—"There is a kind of irony almost mockery, in some of our calls, by which a minister is asked to come and settle in a congregation, give his whole time and strength to it, and is promised that he ray be free from care, the sum of six hundred dollars per year, in four quarterly instalments. I am not sufficiently acquainted with ecoles astical affairs across the line, to assume the office of consor in this matter, nor am propured to say that American ministers can support themselves in anything like comfort upon anything less than the sum named. Burdened as our neighbors are with a heavy war debt, with a depreciated currency, and other disadvantages, from which we'm His Province are happily free, I do not know that a salary of one thousand dollars, American currency, will go much, if any, further there than six hundred dellars of our money will, on this side of the St. Lawrence. Be that as it may, however, Dr. Hall has a perfect right to use all his influence in one deavoning to better the circumstances of insbrother ministers in the United States, and I will not dispute the right of "Another Elder" to make a "proselyto" of Dr. Hall or his speech either "offensively or defensively," on behalf of our Canadian Church, for the same purpose. As circumstances alter cases, however, and as my friend requests facts only, in dealing with the subject under consideration, I submit the following:—

- 1. It is a fact that the Presbyterian Church in Canada, and the Churches in the States are separate ecclesiastical organizations.
- 2. It is a fact that a salary of six hundred dollars American currency represents not more than five hundred and for dollars of Canadian money.
- 8. It is a fact that because of the greater cost of living in the neighboring Republic, a minister in Canada with a salary of six hundred dollars is better off than an American minister with the same amount in gold.
- 4. It is a fact that Dr. Hall, in the address referred to, was dealing with American Churches only, and that the ironical calls and madequate salaries of which he made mention, were treated by him as local ovils, without reference being made to Canadian Churches at all.

In view of these facts it does appear as if my friend was shooting with a "crooked cun" and "round the corner," thus to blow in the faces of Canadian Church members, by way of New York consures never intended for them.

I now take my leave of "Another Elder" with the intention of giving him a wide berth far a little while, and hoping he will shortly find it convenient to take up along with "monetary considerations," some of the other equally fruitful "Causes of Vacancies"

A COUNTRY ELDER.

Light Wanted.

Editor British American' Presbyterian.

Sin,-Your paper has been for some time presenting the "fors' and "againsts" Union. The chief point with many is the "Headship of Christ." Seeing that it is an article of such importance as to threaten the existence of the Canada Presbyterian Church, I respectfully and carnestly ask some clearheaded, yet withal, loving hearted brother to give a full authoritative statement of the Doctrine, or state where I can find an exliaustive declaration of its applications. As an old voluntary, I apprehend Erastianism to mean that a man receives his articles of faith from the State. Does the Headship of Christ imply that majorities are to give creeds to minorities, and vice versa? If I am not to bow to the authority of a king, am I commanded to bow to a brother Christian? commanded to bow to a brother Christian? I contributed for robusting the caurent in North Luther, with the amount raised by I have asked men to define the doctrine. I feel I am ignorant Conscience, aye conscience, brothren, cries for I tht. If the proposed Union is an offence unto some, what if light may show me and so no others that the list Union was a great mistake?

Leave was granted to the session of the congregation of West Puslingh to procure that the list Union was a great mistake? what if light may show me and so according that the last Union was a great mistake? Will some kind brother oblige by giving an answer to the question, "What does the Canada Presbyterian Church incan by the

> I am, Walter Inglis.

Presbytery of Bruce.

Headship of Christ?

As several errors appeared in our report of the last meeting of this Presbytery, we reproduce the following, as forwarded by the Clerk:—

"Moved by Mr. Anderson, and seconded by Mr. Cameron, That this Presbytery re-joices to find a very strong desire among its members for the union of bodies of Chris tians declared to be of one mand in doc trino and Church government, but as there is a number of esteemed brethren in the Canada Prosbyterian Church who strongly oppose Union on the present basis, some of whom declare that they cannot receive it the Presbytery behaves that another effort ought to be made by the General Assembly to secure for insertion in said basis such a deliverance as will meet the conscientious viows of those brothren, and thus secure a harmonious Umon. Moved in amendment by Mr. St. aith, and seconded by Mr. Wardrope, 'That this Presbytery finding there is substantial harmony between the Churches negotiating for Union in doctrine, Charill government, discipline and worship, regards the proposed basis all that is necessary to govern the United Church, and therefore approves of the same."

The call reported as in favor of Rev. A. F. McQuêen, is from Huron, Elsimore, should be Elsinor,

Sick at Heart.

Editor British American Presserveigan.

Sig. - I herewith enclose my annual sub scription for your paper. I don't know how other subscribers feel, but as regards my single self, I am sick at heart of the prosy stuff and misorable polemical hair splitting that have of late been monopolizing your columns. The jealous spirit of the chiefs and clans over old fends, and as to the banner that should lost! in the van, which so often paralyzed action and paved the way for defeat in the face of the Saxon foe, seems to animate their descendents just as much in Church matters at the present day. Thorough unity of faith and concentrated movement and effort against the common enomics of the cross, and in achieving practical Kingship and victory for the great Head of the Church over the nations, are as nothing compared with the dead issues of a former generation and a distant country, in the estimation of those modern "troubles of I-raol," and this too when the Great Captain is summoning His Sacramenta Host, by a thousand trumpets, to close their ranks and to press forward as one man! "Ye can discorn the face of the sky, but can yo not discorn the signs of the times."

To DAY.

Jan. 21, 1874.

Meeting of Presbytery.

The Presbytery of Guelph met in Knox Church, Acton, on Tuesday, 13th Jan. The first business to be taken up was the returns to remits from the General Assembly. As none had been received to the remit on Foreign Missions, the one of Union was considered. The minutes of Assembly bearing on the case were read, and the articles of the proposed basis with the connected resolutions. The returns which had been received from sessions and congregations were also read. It was then resolved, by a majority, to consider the basis as a whole, over a motion to discuss the articles scriatim. It was next moved by Mr. Wardrope, seconded by Mr. A. D. Ferrier, that the Proshytery record their acceptance of the proposed basis. It was moved in amondment by Mr. Middlemss, seconded by Mr. Anderson, that in the judgment of the Presbytery, the proposed basis is seriously defective as not containing an article exhibiting the Presbyterian doctrine respecting the headship of Christ over the Church, such as is embodied in the basis of 1861. and that no satisfactory, safe, or harmontous union can be consummated without the addition of such an article. After a dis-cussion extending over all the foreneou to a greater part of the atternoon sederunts, the vote was taken, when twenty-one voted for the motion, and eight for the amendment. At the request of Mr. Middlemiss the roll was called, and the names of those in favour of the motion and amendment respectively recorded. Leave was granted, as craved, to Messrs. Smellie, Middlemiss, Anderson, Cameron, and D. D. McLonnan, Ministers, and to Messrs. Campbell, Burnet, and Douglas, Ruling Elders, to have their dissent marked from the decision of the Presbytery on the subject of union. Consideration of the Resolutions was deforred till next ordinary meeting. A committee was appointed to consider and report upon the application of Mr. John Henry Porkins, a Minister of the Presbyterian Church of the United States of America, to be received as a Minister of the Canada Presbyterian Church. This committee afterwards reported in favour of the application, and the Presbytery agreed to apply to the next General Assembly for leave to receive Mr. Perkins, and instructed their Clerk to issue the requisite notices to Presbyteries. It was agreed to delay granting a request by the congregation at Hawks-yille for assistance to the amount of two hundred dollars in paying the debt upon their church, till the Presbytery ascertain the real condition of its Ordinary Fund, and the names of the congregations that have contributed for rebuilding the church in their own supply for the current quarter, due regard being had to the rights of probationers whose names are duly on the Roll for appointments. Report was received from the committee appointed to visit Walden ar, when it was resolved that the thanks of the Presbytery be given to them for the diligence shown and the labour undergone in attending to the business. Mr D. D. McLennan tendered his resigna tion of Waldemar, and it was agreed that it lie on the table till next ordinary meeting, and that the congregation be summoned to appear then for their interests. The committee appointed to consider the report of the auditor's of the Treasurer's accounts, reported, and they were thanked for their diligence, and their report was ordered to be published for the information of the Presbytery. The report of the committee app inted to visit North Luther, which was submitted to Mr. D. D. McLennau, in the absence of the Convener, who was detained through sickness, was referred back, with instructions to report at next ordinary meet ing. It was left with Mr. Anderson to arrange with the missionary deputation ap pointed to visit North Luther to make such change as they may think necessary as to the time of holding the missionary meeting in that congregation. Reports were called for from aid-receiving congregations in the bounds, and, where not furnished, the Clerk was justified to pply for the same. A subscription list, amounting in all to two hundred and twenty six dollars, fifty conts, was handed in from North Luther, Ross's settlement, and Colbock settlement, with a

potition for supply of Gospel ordinances. A committee was appointed to visit South Luther and adjoining districts, with instruc-

itons thoroughly to investigate and report upon the state and prospects of the whole

Seld. Some sceouper were handed in and

disposed of. A report was read of the amount of supply, with the distribution of the same, that had been given for the same, that had been given for the same, that had been given for the supply of Now Hamburg by members of the Pre-bytery for the came period. The returns made to the Presbytery's creatar on the state of roligion was read, and the Cherk wasauthorized to proprie a digest of the same and amount at the new ordinary moeting, which was appointed to be brid in Chaimers Charch, Guelph, on the second The sday of April, at nine o clock forenoon. The roll was called and the names of those present marked. In addition to the above business the Presbytery held a very interesting Sabbath School Conference, beginning on Tuesday evening by a sermontion the Moderator, and extending over Wednesday. According to the programms which had been prepared by a commute capp inted for the purpose, interesting addresses wore given a assigned subjects by different speakers. A mass meeting of children was held on Wednesday afternson. All the services appeared to be highly relished and well attended.

Presbytery of Hamilton.

At a meeting of this Presbytery, held in the Central Presbyterian Churc's, on the 13th inst, the basis of Union was discussed. The following motion and amendments were submitted:—Moved by Rev. Mr. McColl, seconded by Rev. Mr. Porteous, "That the basis of Union, as remitted by the General Assembly, be approved of." Moved in amendment by Rev. Mr. Laing, seconded by Mr. John Brown, "1. That Union among the Presbyterian Churches of the Dominion is desirable, if it can be accomplished on terms satisfactory to all parties concerned, with due regard to the principles held in common by the Churches, and to harmony of action; and that the Presbytery cherishes the hope that this will be effected in due time. 2. That the Basis sent down by the General Assembly is not satisfactory, and is disapproved of by this Presbytery. In further amendment, it was moved by Rev. D. H. Fletcher, seconded by Rev. D. D. McLeod, "That while desirous of Union between the negotiating Churches be accomplished as soon as possible, resolved that having regard to all the interests concerned, such a modification of the proposed Basis be sought by the Assembly as would secure a larger amount of unanimity in the prospect of Union." After a full discussion the vote was taken, when Mr. Fletcher's amendment was carried against Mr. Lang's by six to two. Then Mr. Fletcher's amendment was put against the motion, when 14 voted for the motion and 7 for the amendment. The yeas and nays were called for, when 14 voted yea and 6 voted nay. Mr. McColl's motion, approving of the Basis of Union, was therefore carried by the above majority. The resolutions appended to the Basis were read scriatim, and approved of by a majority.

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

At the annual meeting of the congregation of Knox Church, Ingersoll, 'held on Monday evening, the annual stipend of the coteemed paster, Rev. R. N. Grant, was increased to \$1,200, with free dwelling-house.

It affords us pleasure to announce the successful opening of the New Knox Church, Ottawa, a full report of which will appear next week. The building and ground cost about \$50,000.

The Session and congregation of the Canada Presbyterian Church, Picton, have unanimously and cordially adopted the Basis of Union.

The new Presbyterian church, Singhampton, is fully completed, and reflects much credit upon the contractor, Mr. Thes. Neil. Quite a large sum was collected at the opening services, and at the soirce.

opening services, and at the soiree. About three years ago regular summer services, and now and again in the winter, in connection with the Canada Presbyterian Church, were begun at Ayton, in the township of Normandy, Presbytory of Durham. So successful were these, that the people desired to have a suitable place of their own to worship in, their liberality and zeal giving them this desire; and on the 28th of Dec. the edifice was dedicated to the worship of God. Services were conducted in the morning at half-past ten, by the Rev. W. Blair, of Chifford, and in the afternoon at three o'clock by J. R. Gilchrist, B.A., of Kuox College, Toronto. On the Tuesday evening following, the congregation held a soiree which also was a great success. Several speakers from a distance were present, and the interest of the evening was heightened by the several selections which were rendered in excellent style by the Chifford choir. From the collections on Sabbath, and the proceeds from the source, the managers realized over \$80, which was denated to the building fund. The congregation is not large yet—their zeal is worthy of commendation. The managers are able to report the building free of all dobt when the subscription list is paid up.-Com.

Wealth and worldly possessions are often a hurt and sore pull-back to Christian professors: like some soldiers, who when they once meet with a rich booty at the sacking of some town, are spoiled for fighting ever after.—Guruall.

Be friendly to all; but make none your friends until they knew you and you knew them. Many a friendship, born in the darkness of ignorance, bath died suddenly in the light of better acquaintance with the cach other.

MARKEED.

On the slat uit, by the Roy, It, C. Monal, Mr. John A. Medill, teacher, Chesley, to Mey, Jano Gowacher, Brant.

At Walkerton on the fast all by the Rev R C Monat, Mr Hoch M Donald to The Serah Wood ward, both of Culcoss.

Ou fine Sch tasts, by the Rev. R. C. Monat. Me Renauth Munro, to Miss Legale Spatth, both of Kincardine

Yew Advertisements.

Provint of Outalo | In the County Court of the County of York. | County of York.

In the matter of Anomas Robius m. Junior, an solvent

The understand has fixed in the office of this fourt a Consent is, his circ literate his Discourge, and on the second day of Foltuner mext he will apply to the Judge of the seat Court for a Confirmation of the Discharge there by effected.

THOVAS ROBINSON,
By BIGELOW & HAGEP,
His Attorboys at them
Toronto, 20th December, A.D. 1813.

Blaikie & Alexander,

0 KING ST. EAST, TORONTO.

WILLIAM ALEXANDER,

JOHN STARK, - LAWRENCE BUCHAN

Members of the Stock Exchange,

BANKÉRS,

STOCK BROKERS & FINANCIAL AGENTS

Stocks, Bonds, Debentures, &c., bought and sold: Money laned on Mortzage. Mertitiges negotiated. Investments made.

Agents for Canada Guarantee Co., and Scottish Amicable Life Insurance Co

Commercial.

The market has declined somewhat in activity, and the tone of price, has been less fi.m. Stocks, generally, are still on the increase. They were, on the 19th instant, as follows: Flour, 12,297, barrel., wheat, 344,196 hashels; oats, 10,055; barley, 31,774; peas, 38,360; tye, nil, and corn, 11,079. There were in sight on the toth of Jan. 9,913,000 bushels of wheat and 1,741,000 of barley, against 5,687,000 of wheat, and 2,255,000 of barley in 1873.

FLOUR.—The enquiry has fallen of slightly, Kxtra sold last week at \$5.75 f.o.b. cars, and on Monday at about equal to the same price here. Spring wheat extra has been sleady at about \$5.30 foc, and superfine puter at about \$5.10. The market yesterday closed dull, with extra effering at \$5.70, and spring wheat extra at \$5.30 f.o.c.

OATMEAL. - There is no demand for car-lets; small lots sell at \$4.80 to \$5.

WHEAI. --Some movement occurred last week. On Friday a lot of 10,000 bushels of No. 1 treadwell sold at \$1.27; a lot of No. 2 fall at \$1.26, and a lot of No. 1 spring at 1.18, all \$1, store. On Saturday spring and No. 2 fall, again sold at the same prices, and No. 2 treadwell at \$1.23 in store. On Tuesday prices were rather caster, No. 2 fall selling at \$1.25 on the track, and No. 1 spring at \$1.18 in store. Yesterday the market was dulf; some poor No. 2 fall; and No. 2 treadwell sold at \$1.20 on the track. Street prices \$1.28 to \$1.30 for fall; \$1.25 to \$1.27 for treadwell and \$1.18 for spring.

OATS.—Prices have been steady at 37c. for car-lots in bulk, and 38c. for bagged on the track, with a fair supply in. The same would still be paid. Street price 39c.

BARLEY.—Has continued in good demand at steady prices, but scarce. No. 1 inspected has sold at \$1 26 fo c., and No 2 at \$1 23 in store. There was a lot of 10,000 bushels of No. 2, and also, some No. 1 on p.t., but the latter we hear went near \$1.28. Yesterday No. 2 sold at \$1.23 in store. Street price \$1.25.

TEAS.—Are quick of sale at firm prices. One car of No 1 inspected sold on Friday at 66c. on the track and another since then at 66c. in store which would still be paid. Street prices are up to 68 to 69c

KVF.—Selis at 70c. on the street.

IfAY.—Car-lots of baled have sold at \$18 to \$22 on the track.

BUTTER. - The market is very quiet with little offering and prices unchanged.

CHEESE.—Is quiet at 13 to 13½c. for small ts.

EGGS.—Fresh packed are scarce and worth 19 to 20c. Limed are abundant at 15 to 17c.

PORK.—Is almost nominal at \$17.50 to \$18.

Bycon.—Has begun to move in lots at 73/4 to 8c. cash; small lots 81/2. Hams are in fair demand at 11 to 11/4c.

LARD.—Is advancing: a lot of too tipnets

LARD.—Is advancing; a lot of 100 tinnets sold at 101/2c, small lots bring 11c.

Hoss.—Are in fair, supply but all taken at \$6.50 to \$6.60 by the car.

HIDES.—Remain abundant and active at 6½ for No. 2 and 7½c. for No. 1 inspected.

SHEEPSKINS.—Are in fair supply and firm in price, from \$1.25 to \$1.50 is paid for green.

Wood.—Is quiet but the feeling is firmer; super is held at 30c.

FREIGHTS.

GRAND TRUNK R. R. RATES.—Winter rate from Toronto stand as follows:—To Halifax \$1.10 for flour and 55c. for grain; to St. John \$1.02 for flour and 51c. for grain; to Monread, 50c. for flour, and 25c. for grain; to Portland, 85c. for flour and 43c. for grain; to New York, 90c. for flour and 45c. for grain; to Basten, 90c. for flour and 45c. for grain; to Basten, 90c. for flour and 45c. for grain.

ENGLISH MARKETS.

The following table shows the prices of the undermentioned goods in the English markets on this day week and to-day, or at the latest advices received:—

			Jan.	14	Tan. 21	
lour			295	6d	29s 6d	
ed Wh	eat		135	cd	128 100	
ed Wi	nter Wh-	eat	125	Sd	128 Sd	
Vhite	do		145	ıd	133 10d	
lub	do		145	3đ	148 21	
				9d	-428 9d	
arley.			. 34	6d	3s 6d	,
				4d	38 40	
				od	ADS QU	
ork			69s	od	673 6d	
				60	410 60	
ard			434	34	428 61 686 64	
herse.		• • • • • • •	et3	od.	68s, pg	

THE IDIOT OF DIXMUYDE.

EX W. F. G. MINGSTON.

CHAPTER VIII.

Mario, not having observed what had oc-Surred, remained close to Max, ready to throw herself before him should be be over matched. Max, indied, had to exert all his skill to parry the thrusts of his entagonist; a false step on the slippery parement would have caused his destruction.

The officer of the Inquisition (for such he man, and continued his assaults evidently with the intention of thing out Max. Poor Maris felt ready to sink with alarm.

While Max and his assailant were thus ongaged, Mario saw soveral persons coming zound the corner of the street. They step-ped for a moment, when two figures came hurrying up. Alas! they might be fresh

One of them sprang forward, and she then recognized Hans Kapperzoon, who, flourishing his onth, made a stroke at the head of Max Gellert's opponent. The man's quick man had however county the round of his Max Gellert's opponent. The man's quick car had, however, caught the sound of his footstops, and he sprang aside in time to avoid the blow; seeing also another person coming up, and that the day was turned against him, he retreated, tollowed, however by the idiot and the other new-comer, who proved to be Bertrand Duffell. Before they could average he had they could overtake him, however, he had disappeared in the darkness. Not till then did blarie ruiss her father. "Oh I where is the grider is he?" she exclaimed. "Oh. -where is he?" she exclaimed. Max! oh, Bertrand! follow and bring him back. Can those dreadful men have made him their prisoner?"

Bortrand hesitated for a moment. " My father and sister are there; we will conduct you to them, and then endeavour to ascortain what has happened to Herr Kapell.'

The two young men then led Marie up to where Herr Duffel and Bertha, with an attendant, were standing.

"They have him!" exclaimed Hans; "the bloodhounds have caught in their bloody fangs the best man in Dixmuyde. Alack, alack, young sirs, he is boyond your reach by this time; but, hist! we will see if the fool can yet outwit the wise mea; but if we sthy here we shall deserve little oredit for wisdom."

Poor Marie could with difficulty be restrained from running in the direction she supposed her father had been taken; Bortha, indeed, had to hold her, assisted by Herr Duffel.

"What is now to be done?" said that worthy man, turning to Max. "We had received warning from poor Hans here that the officers of the Inquisition were about to visit our house, and we were escaping to the residence of a faithful friend, where we hoped to find houses to fly immediately from the place; but now it seems but too propable that, if we make the attempt, we shall be pursued; and it we go to our friend's house, we shall only bring destruc-tion on his head."

"Then, worthy sirs, take the poor idiot's advice," said Hans; "he has a burrow, though neither large nor magnificent, where no one will think of looking for you, and perclance while the hounds are hunting in another direction, the sly foxes may creep out, and make their escape."

Not a moment was to be lost; yot Marie could with difficulty be persuaded to cacom pany Herr Duffel and Bertha, who were anxious to follow the advice given by Hans.
"But my inther—my dear father! will no one attempt his rescue?" she exclaimed.
'Oh, Max Gollert! surely you would not

"Indeed, no," answered Max; "I would first see you in safety, and then I promise you I will do my utmost to rescue him."

"And so will I," exclaimed Bertrand. "Herr Gellert, I will accompany you, and set as you may advise."

"Well spoken, young sirs," exclaimed Hans. "And now you have arrived at that wise resolution, lose no more time, but fol-low the poor idict, who will lead you to his abode. Huppily, it is not far off, and we may get to earth before the huntsmen come up." Saying this, Hans sprang forward, followed by the rest of the party. He quickly threaded several narrow lanes, when thangaleag autside the ine ing The thick branches of the trees which hung overhead made it difficult for them to see the road; and they could but just distinguish his figure as he wont leap-ing on before, frequently disappearing. Still they went on, expecting again to see him.

"Hist! hist!" said a voice close to them "turn to the right. Take my hand, Herr Duffel, and you, good people, follow." Herr Duffel put out his hand, which Hans grasped. "Stoop low, worthy sir, or you may find is a hard matter to enter my abode."

Bertha followed her father, holding poor Mario by the hand. The entrance being surrounded by underwood, which grow both on the bank and at its base, prevented the approach being seen. The whole party approach being seen. The whole party being inside, Hans told them to wait while he blocked up the entrance. This done, he struck a light, when they found thems lves in a cave of a dozen feet or more deep, and somewhat less in breadth, the earth being supported by a few rough timbers. It was not altogether destitute of furniture, for there were several three-legged stools and a table; while at the farther end was a neap of leaves and dried grass, which probably served the owner for a couch.

" No one in the whole of Dixmuyde knows my abode," whi-pered Hans; "you are as sale here as n you were a thousand feet deep in the ca the Though the Inquisitors thouselves passed close by it this morning, they never suspect d that there was near at hand a place was a Hans could hide away his friends from hor search. Rest here, therefore, fair is as and gentle sire, and Hans will to cut and find food for his

I r Duffe , wow Att. entreated that he would not venture. He propably thought that, norwithstanding Haas boast, the curern might be de covered by the keen eyes of the equi- to the als, should be be seen going backwards and forwards in that direction. The man, also, who had been put to light by the mint's sudgel would car-

tainly be on the watch for him, and not rest till he had discovered his hiding place.

Poor Hors did the honours of his abode with considerable courtesy, entreating his guests to be seared, and apologizing for the rough style of his furniture. "Poor Hans has no great banquet to spread before you, he observed, producing from the such several pieces of broker bread, with a jug of water, as he spoke; "this may stay your hunger, however, and 'with such food as this we should be content,' as the preacher

For some minutes the party were silent, occupied with their own sad thoughts. At length Marie looked up. "Have you forgotten my father ?" she said to Max.

"I was considering by what means he could be rescued," answered her lover; "but I put it to Herr Duff-I whether he would not first have you placed in sa ety, and I would then endeavour to find means for setting him at liberty."

" I know I speak the mind of my friend." said Herr Duffel, thus appealed to; "I will remain here, if Max Gollert and my sea will undertake to escort you and Bertha to Autwerp. On my daughter I will lay my commands to go, and, acting as your father's friend, I would insist on your accompany-

"Oh! no-no!" exclaimed " whatever be my father's fate, I will share

"The poor fool will settle the question," said Hans, who had been casting his wild, staring eyes first at one speaker and then at the other; "it muy be that he can do more to rescue Herr Kapell than either of these wise young sirs. And now, as he is master of this mansion, he bids you try and get somerest, while he sallies forth to learn how matters go in the world outside." Saying this, Hans went to the entrance of the cave, and, showing Max and Bortrand how they were to close it behind him, slipped noiselessly out.

Auxious as both the young men were to follow Marie's wishes, they felt the hopelessness of doing so with any good result, and therefore resolved to wait the roturn of the thirty solids the the district the year. the seeming idiot, though idiot they could scarcely believe him to be.

Hour after hour passed by. There was a store of oil which enabled them to keep a small lamp atight. Their watches told them that day had returned, though no gleam from the outer world entered the cavern. They were thankful at length to take some of the dry crusts which Haus had offered them. The day passed slowly by. They spoke but seldem, and then in low tones, for foar of being hoard by any casual passor-by. At longth there was a slight movement in the bushes which closed tue entrance to the cave, and Hans wild head was seen as he pushed back a portion to allow of his entrance. He closed the aperture behind him, and advanced towards whore the party were seated. He did not speak, lowever, but touching Herr Daffel on the shoulder, drew him aside to the further end of the cave. He there for some time whispered in his ear, glancing every now and then around to ascertain if he was not overheard. Herr Duffel spoke a few words in roply, and then returned to the

"To you, my young friend," he said, putting his hand on Max's shoulder, "and to you, my son, I commet a solemu charge. I act for my friend, Walter Kapell, and lay my commands ou his daughter, and on you, my commands of his daughter, and on you, Bortha, to go from hence to night. These young men will escort you, and will defend you with their lives. May Heaven protect you, for vain is the help of man. Hans tells me that the horses are ready, and are waiting for you even now a short distance hence. The friend to whom we are going the area willed steads for Bortha and Bayrand. has provided stoods for Bertha and Bortrand. Now go forth, my children, while I remain here; the journey is too long for me to undertake, and I should impede your p ogress, probably sacrificing both you and myself."

" But my father !" exclaimed Marie, " a

he still in the power of the Inquisitors? "Hans has promised not to tell," sa d the idiot; "perchance even new he is in safety ; go forth and obey his wishes. Hans must say no more."

With a heavy heart, and still doubting whether she was not being deceived, Marie allowed Max Gellort to lead her forth from the cavern, followed by Rest and and hiway.

It was already quite dark indeed, without a guide they could not have found the path through the thick weed.

Bertrand and his sister had always been accustomed to obey their father, bu yed up with the thought thathe had escaped. They had been charged not to speak, and the refere she was afraid of even putting a question to Max as to whether he supposed they should meet with Herr Kapell.

They had gone on thus in silence for half an four or more, when Hans at pped them.
"There are the horses in yonder grove," he whispered; "mount and away; pull not bridle till you have placed many a league between yourselves and Dixmayde; Hans will go back to his friends and look after them

"But my father! I thought I was to find him, 'exclaimed Marie.

"Hush—hush!" speak not so loud my dear young lady," said the ideat; "Hans will look after Walter Kapell. New away—away! lose not another precious moment.

Marie found herself lifted into the saddle cloak being thrown around her, with Max Gellert by her side, guiding the anunal by a leading-rein. Butteand lind in the mean time placed his sister on horse-back Guided by the person who had charge of the steeds they set off at full speed towards the north

" Farewell, young friends, facewell." muttored Hans, as he watched them till they disappeared in the gloom of night; "I will now go back to my duty. Alack—alack! the times are sad and out of joint. They say Hans is mad; far madder are those who serve Satan, and are content with the miserable wages he gives them."

CHAPTER IT.

Walter Kanell wer seated on a low banch in a dark, damp, vault-like chamber. The se ved."

window, which was high up in the wall, had been strongly barred, a faint gleam of light only coming down through it. Where he was he could not tell, but he only knew from in appearance of the place that it was not threaten no will not induce no to imperit the saddenly found his eyes bound, and then, atterly unable to resia, he was drawted uttorly unable to rosia, he was dragged along for a considerable distance; after which, being led through saveral long pus-suges, he found himself thenst down into the chamber he new occupied. Had he not known the cruel character of the Inquisitors, he might have supposed himself the victim of some mistake; but he knew full well that, soized by them, he must be prepared for the worst. Her older anxiety now was about his sweet daughter; for himself, he was ready to suffer what Heaven might permit.

Several days passed; but out off from the whole outer world, he had been unable to earn what had happened in it. In van he attounted to ascertain anything from these who brought him his scanty food. Had his daughter really oscaped? Ho would have given untold wealth, had he possessed it, to know the truth.

His cell was in darkno-s, and night had come on, and the faint sleam which had during the day struggled in had entirely disappeared. The door creaked on its hinges, and four dark, cleaked persons entered the One of them produced a light; but their faces were conceated by masks, and the large cloaks they wore.

"Walter Kapell, your conscience may enable you to guess the arime of which you are accused, yet the Holy Inquisition can pardon crime, and restore the criminal to favour, when full confession is made and repentance is felt. Are you prepared to acknowledge your guilt?"

"I own to be very guilty in the sight of God, but I know not of what crime towards my follow-mon I can be accused. Towards thom, to the best of my power, I have always acted uprightly and honestly."

"You have offended against the laws of the Holy Church," said the masked speaker; "you have read the forbidden book, and you are accused of holding heretical opinions. Think of these matters. To-morrow you will be brought up before the Board of Inquisitors; and if you refuse then to acknowledge your sur, means will be taken such as our hely Church allows to compel you. Be wise, then, like your friend. Your daughter—it is known you love her—has already confessed her folly, and will to morrow be sot at liberty.'

"My dau hter!" exclaimed Walter Ka-pell, gasping for breath; "my daughter! is she in the power of those fiends?"

"Speak not blasphemy, Waiter Kapell," said the voice.

The officers of the Inquisition, as the magistrate supposed them to be, remained some time in his cell; but as he know well that anything he would say would be brought up against him, he restrained his feetings. and replied cautiously to all the questions put to him.

The principal speaker had, after some

time, turned to leave the cell; but one of the persons who had entered lingered for a a moment, and then, suddenly stepping back, placed a paper in his hands, making asign that he should concerd it. The next moment he was left in darkness. Why was moment he was left in darkness. this paper given him? It seemed a cruel ry when, thus left in darkness, he was unable to read it. Could it be a message from his daughter? All night long he re-mained awake, wishing for the return of day, when, by the ray of light which came down from above, he might be able to deci-pher the contouts of the paper. Was it not ather perhaps some cruel device to keep him awake, and thus weaken his nerves? The longest night, even to the most weary watcher, has an end. Gradually a faint light stole into the gloom; chamber; it increased more and more, till, eagerly taking the paper, he spread it out so as to catch the tull trength of the ray as it came in through the barred window. Could he believe the words he saw on the paper? No longer he leared what his tormentors had prepared for him. The words he saw written were: "She whom you love is in safely; fear not for her. Destroy this when you have read Doing as he was requested, Walter Kapoli tore the paper into a thousand pieces, and stemped them well into the ground. saul, returning to his seat or which he had spent the "ight, "I fear not what man can do unto me; I will trust to the Lord alway."

The cruelties practised by the Inquisition n Spain on its hapless victims are well knowa. The Luguisitor Titolingum proceeded with a less sin had but more savage barbarity towards those placed in his power. Bread and water was the only food allowed the unfortunate citizen of Diximiyde. When at length it was considered that his courage would be sufficiently abated, and his norves weakened, he was sublenly dragged out of his cell by a band of masked officials, and confronted with the Inquisitor, who had already made his name terrible in the coun-

"Walter Kapell, you are found guilty of reading the Bible and holding heretical opin-ions. Have you any reason to offer why you should not suffer the penalty due to your guilt?" exclaimed Titelmann, savagely glancing at him.

" I have but obeyed the commands of my Lord and Master, who said, 'Search the Scriptures, for in them ye think ye have eternal his, and they are they which speak of Me," answered the prisoner, boldly.

"That command, if such there be, was only given to the priests of the Church," exclaimed Titelmant. "You acknowledge your guilt, thon?

" I dare not speak otherwise," said Waltor Kipell, calmly. "Iknow whom I serve, and He has said, "He who confesses Mo before mon, him will the Son of man confess before the angels of God.'

"If not for your sake, for that of your daughter, recant your errors, foolish man, oried the Inquistor. "You love your child, I am told; she is in our power, and will share your punishment. If you confess your errors, she will imitate your example, and the life of one you love will be pre-

o wall, had Welter Kapell gazed at the Inquisitor and of light with unuoved eye. "I love my child dear-Where he ly," he arewered, "but I love her scul knew from still more The flames with which you

Titelmann, stamping with his foot. up another prisoner, we must make quick work with these positioners herotics."

Greatly to Walter Kapell's sorrow, as he was being removed he saw his friend Herr Daffol dragged up, as he had been, before the savage Inquisitor. They exchanged glances as they passed each other, "Bo fixm, friend," said Walter Kapell. "Pray for me that I may hold to the truth," wathe answer.

Herr Duffel was questioned much in the same way that Waiter Kapel had been, and, though a man of less physical courage, re-mained equally firm to the faith he profess ed. The fate of both had long been settled, and nothing either could have said would have saved them from the terrible doom prepared for them. Already in the public square, where the gay pageant had but a few days before been acted, the stakes were fixed and figots piled up. The Inquisitors believed that by thus putting to death two of the principal citizens, the test of the populace would be frightened into submission, and that the timid ones would come forward and accuse others for the sake of preserving their own lives. Thus Titelman invariably acted, though not always as successfully as Furious when disappointed, he would order the arrest of many persons frequently when no sort of accusation had been brought against them. No time was allowed the victims to prepare for death; they were considered unworthy of any advantage it might be supposed they would thus obtain.

Large crowds, drawn by various motives were collected in the square. Titolinan and his brother Inquisitors, with numerous offi-cials, were seated on the platform, covered by an awning on one side. In the centre were two stakes, with iron chains and piles of fazots, while a body of soldiers in the Imperial uniform stood round in silence. The crowd witnessed the approach of the mournful procession. Two of their principul magistrates, with their heads bare and chains on their aims, were recu advancing surrounded by a body of armed men. tor Kapell came first, with firm step and head erect. Both he and his companion were accompanied by two priests of Rome, but they refused to listen to their exhorta-tions. "You may mean me well," said Walter Kapell, in answer to the priests, "but I repeat, I know whom I serve; if He timks fit to allow my mortal body to be consumed, I know that Ho has propared a mansion in the heavens, to which he beckons me with joving arms.

"On I the abominable heretic I" cried one of the priests; "are no true Catholies pre-pared to stop this biasphorny?" and at his bidding a soldier thrust the end of his pike into the martyr's mouth, for the purpose of preventing him from speaking.

The place of execution was reached, when the priests, soing that all their eff ats were vain, retired to a distance, leaving their victims to the secular-power.

With savage roughness the two sufferers vere now soized by the brutal executioners, who dragged their clocks and coats from off their backs. They were quickly bound to the stakes, and the fights piled up around them. At a signal from Titelmann, who seemed to delight in witnessing the sufferings of the victims, the fire was kindled. At that moment a movement was seen in the crowd. The people moved aside, and from their midst a ligure sprang forward, flourishing wildly a club, which kept at a distance all who attempted to stop him. It was Hans Kopperzoon.

"Back-back! you accursed murderers! that man has done no wrong," he shricked out; "he has protected my life—he has given me shelter-he has supplied me with food when I was hungry; stand aside, I say, and let me save his life, or let me perish with him."

Already the smoke was ascending from the pile; Walter Kapell's eyes were turned upwards towards that pure sky through which his soul was about to soar. Before Haus could reach him his head was seen to voloped in the cruel flames and dark smoke. Savage as were the guard, even they seemed moved with compassion for the poor idiot, and seizing hold of him dragged forth from the flames, although not without difficulty could the fire which had seized his clothes be extinguished. The crowd swayed to and fro, and many eager to save the poor idiot who had been so long among them, surrounded him and bore him away in their midst. In vain Titlemann ordered lum to be searched for, and brought into his presence; he had disappeared, and no one could tell where he had gone.

Two days afterwards the Inquisitors and soveral magistrates, whom fear had induced to join them, were scated in conclave. Fresh victims were being sought out, for the savage Inquisitors' thirst for blood was not yet quenched. As they were expecting the arrival of some prisoners, a loud cry was heard at the door, and the guards stavas heard at the door, and the guittes sta-tioned there flying right and left, there ap-peared a wild-looking, scarcely human figure. Many recognized Hans Kooper-zoon, the idict, new apparently more mad, uncouth, and strange than usual shoulder he bore a burden; it was that of a fleshiess and charred skeleton, "There, murderess!" he exclaimed, springing forward and casting the object at the feet of the magistrates, "you have eaten his flush, now eat his bones!" Having utlered these words, he gave vent to the most fearful shricks, and keeping at bay with his for-midable club all who altempted to stop him, he reade his way out of the hall. Fleet as the wind heran down the street, his shricks still reaching the cars of these who had al lowed his patron to be put to death. No one ventured to stop him; he fled through the streets, he reached the confines of the town, and never from that day forward was Hans Kooperzoon even in Dixmuyde.

Many years afterwards, when some work-man were digging into a bank to erect a country house for one of the magistrates of

the city, a skeleten was found with a club grasped in its hand. The idiot kad reached his covern, and had there bein down to dio in poace.

At the time that the stames lighted by the savage Inquisitors of the Pons were con-suming the two martyrs at Dixmayde, a boat was crossing the British Channel. The wind was from the south, the sea smooth, and the boat gluted rapidly towards the shores of England, where many a forcigner, persecuted for religious faith, has found a safe asylum. Among the passengers were two fair girls and two young

"But, my dear Max, do you think we shall find my futher in safety there?" asked Marie Kapell, who sat with her hand clasped in her lover's.

"I trust that he has aheady escaped from hit foes, and that we shall cre long meet in that land of freedom," answered Max Gellert, somewhat evasively. He had had doubts from the first whether Walter Kapell had really, as Hans Kopperzoon had asserted, obtained his freedom. He knew that he had noted according to the wishes of his friend in escorting his daughter far away from their perscentors. The boat reached Southampton in a few home, and on the following day, in the Lutheran church of that ancient town, Max Gellert and Mario Kaneli were united in the bombs of hely matrimony by its venerable paster. Their names appear in the earliest existing re-cords of the chapel. Bertha resided with her friend till she was married. Max meantime established himself in business, and taking Bertrand as partner, who after a time followed his sister's example, they became flourishing foreign merchants.

Many months passed before Max Gellert leard of the fate of the two martyrs. Ho broke the news gently to his young wife and their friends.

"Think where they are are now," he added. "Happy as we esteem ourselver, how far more so are they I what glory—what bliss unspeakable are they enjoying, such as we can never know till we join them in heavon l"

THE END.

Auricular Confession.

"I confess that when I think of devout persons, especially young women of ardont affections, and delicate sous-bilities, being nvited and almost constrained to resort habitually to private confession, I shudder at the thought By so doing, instead of looking up to God as their loving Father, having his car open to their prayers, and ever ready to receive them on their faith and repentance, as His dear children in Christ, they are led to look to a man, and to seek comfort and forgiveness of him. They put themselves under his dominion, and thus submit their reason, will, and conscience to him, and rob Christ of themsolves. whom he has purchased with his own blood And turther, by being tempted to brood over their own spiritual sensations, emo-tions, and to talk or write of them to their own spuitual guides, they are in danger of acquiring an egotistical spirit of self-con-sciousness, and of morbid and hypochondrical soutimentalism, and to lose that healthful vigor and general freshness and holy beauty of soul which are produced and cherished by direct communion with God, and by looking upward to him, and by losing all love of self in adoration of Him, and in zeal for His glory, and in love for His presence in the heart, which is the life of augels. I shrink from the thought of the anatomical dissection of conscience to which such votaries are required to submit, and from that long catalogue of interrogatories which may be seen in the 'manual of Confession' as taught and practiced by the Church of Rome, and which are an outrage against modesty and virtue."—Bishop of Luncoln (Wardsworth) in his charge at the episcopal visitation, 1878.

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Wealth and worldly possessions are often a hurt and sore pull-back to Christian professors: like some soldiers, who when they once meet with a rich booty at the sacking of some town, are spoiled for fighting ever after.—Guinall.

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

Tonoxro.-In Knox Church, Toronto, on the 1st Tuesday of February, at 11 a.m., when Session Records will be called for

Conoung .- At Peterboro', on the third Tueslay of January, 1871, at 11 a.m.

JConoung-At Peterbero, on the 3rd Tresday of anuary pext at 11 a.m.

OWEN Sound-At Owen Sound, on the second Tuesday of March at 10 a.m. HURON-At Clinton, on the second Tuesday of Murch, at 11 a.m.

MONTREMS At Montreal, in Free Church, Coto Street, on Wednesday, 28th January, at 10 a.m. Kingston — Adjourned mosting in Napanco on 2nd December, at 7 p.m. Next moeting in Belle-

Charman.—In Welington Street Charch, Chatham, on Tue zday 24th March, 1871, at 11 am. The Union question will then be discussed, and Commissioners to the Assembly elected.

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