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British American Presbyterian.

Vol. 3.—No. 5.]

TORONTO, CANADA, FRIDAY MARCH 13, 1874

[Whole No. 109]

Contributors and Correspondents.

REV. MR. HOWIE AND SABBATH SCHOOLS.

BY A SMALL COBBLER.

At a Sabbath School Institute at Paris, last week, I noticed that the Rev. Mr. Howie read a paper which took ground against Sabbath Schools. The subsequent criticism was condemnatory of the essay. This was to be expected. The most popular element of the Christian Church at present is the Sabbath School. It was nothing less than heroic in Mr. Howie to venture such sentiments on such an occasion, for he must have anticipated a strong unfavourable judgment on his production.

Mr. Editor, you ought to solicit the MS. from its author, and publish the same in your columns. I know it would interest quite a number, and perhaps it would benefit more. Mr. Howie is so devoted to the cause of our common Master, and so conscientious withal, that he must have felt he had a side of the question worth putting before the meeting—a side which, though condemned, has claims on Christian attention. I, for one, have some doubts as to the mixed good and benefit of Sabbath Schools as at present constituted and peopled. If Mr. Howie deplored the fact that Sabbath Schools were transferring the incumbent responsibility of Christian parents and lessening home nurture, I endorse him fully. A Sabbath-school enthusiast may say, Query, Is this the result? Have we less teaching at home now than if Christian parents kept their children away from the Sabbath School? On the one hand I reply by appealing to the fathers and mothers themselves, if there be not a tendency to relegate their duty in this matter to the Sabbath School teachers, and on the other I maintain that, in cities at least, the chief opportunity for home nurture is distracted by this popular means of training the young. Public services are held morning and evening. Too universal is the process of late rising on Lord's Day morning; too generally it is felt that little can be done before church except morning worship and getting ready to go out. Immediately after dinner the bustle begins anew of getting ready for school. Not yet any solemn quiet for the natural and successful approach to the young spirits! Late in afternoon they return excited by incident or illustrated paper or such like. And beyond the most superficial enquiries, the parents have no time nor opportunity for the most momentous claims of their life. They must sit about getting ready themselves for evening service. By the time they return the Sabbath scholars are beyond the capability of any direct useful application. How, I ask, can the toilworn man get the chance of bringing up his child in the nurture and admonition of the Lord, unless he consents to transfer his duty to the Sabbath School teacher? But perhaps Mr. Howie cited another objection to Sabbath-schools from the incidental injury they may be the occasion of inflicting on the children of Christian parents.

Many of your esteemed readers, clerical and layal, have fond remembrances of the quiet and solemnity of the Lord's day; and they have desire to hand down the like experience to their children. But I fear, (I refer again to city schools) the mere accident of going to and coming from school, the noisy, irreverent, boisterousness of much of the surrounding of the exercises themselves, must have a pernicious influence on those who otherwise would hear or see naught but the still, sacred quietude of the Sabbath. The homeward going from any Sabbath School you may care to notice is strangely and sadly antagonistic to the Sabbath views of the best portion of our readers. You may quote to me the Shoemaker of Gloucester over again. Yes, I know. What I want is that the successors of that esteemed cobbler should do his very work. He was a valorous man. We have plenty filled with the same spirit. He gathered around him the poor, neglected Arabs, who had no other means of religious training. But it is an insult to the membership of our churches; to the watchful fidelity of our best members, and the conscientious pastorate of our ministers, to inculcate that church members should so neglect their most sacred and instinctive duties, that other Christian men and women—members or not members, must step in to teach and train the young instead of the parents themselves.

These are old foggy notions Mr. Editor,—more akin to the Tory sentiments of Mr. Howie than the prevailing and most praiseworthy activities of these Sabbath School days; but don't you think they are somewhat worth considering?

A SABBATH IN BROOKLYN.

BEECHER AND TALMAGE.

"Take the Fulton Ferry from New York, and when you land in Brooklyn follow the crowd, and you will be sure to find yourself at Beecher's Church."

So I found my way to the Plymouth Church on the 1st of March. Everybody knows all about that bright and cheery room—with the platform standing out so far into the audience, which swept like a tide before it and around it—with the beautiful vases and flowers which adorn the platform and give a happy, home-like aspect to the place; and with the slight reading desk which serves to hold the books and not hide the man. How simple the invocatory prayer! How grand the singing! In some churches the choir and organ drown the voice of the people; here the voice of the people quite drowns the choir, and almost drowns the organ. This singing is to other singing what Niagara is to other waterfalls. It falls upon the ear as the full sunlight falls upon the eye—it is a perfect thing, an inspiration. Everybody looks happy. They enjoy it so much that they sing verso after verso, until the stranger wonders whether their hymns have any end. It was Sacrament Sabbath, and a number of new members were formally admitted into the Church by profession, and with a brotherly greeting manifested by all the members of the Church rising to their feet while Mr. Beecher pronounced the words of welcome.

Then, after a prayer, marked by a strong grasp of God, and a strong sympathy with man, about ten minutes were spent in reading notices and making comments on them. In announcing a mass meeting to be held in Dr. Cuyler's Church, in connection with the Women's Temperance Movement, Mr. Beecher expressed his sympathy with the extraordinary crusade, and his hope of its, at least, partial success. There is no other crime, said he, like that which makes criminals. This temperance battle can't be so fought in one generation that it will not need to be fought again in the next. But each generation should fight the pest. Every man that has a heart should criticise the faults of this movement with great leniency, and should rejoice in its success with great joy.

The text was Matt. vi. 30,—and the sermon on the doctrine of Particular Providence. Mr. Beecher, contrary to his usual method, made considerable use of his manuscript.

There is special need, he thinks, of reiterating the good old doctrine now, when science, imperfect, is rather inclined to discard a truth which science, when perfect, will only illustrate and confirm. Take this doctrine away and you pull the string out of the clock, and the beads all scatter. Analyse your objections to this doctrine and you will find it resolved into an objection to revelation itself.

Why should men desire to rid themselves of so benign a doctrine as that taught in the text? He could understand how Laplanders might want to kick winter out of Lapland, but not summer; he could understand how men might wish to banish some doctrines, but not this doctrine—which is the very sunshine of the world. Shall we remit the world to the old doctrine of fate, bare and cold, as bones without any flesh on them? Nay, man needs the doctrine of a particular providence—of a God that overrules and can help him. Then, as it is not desirable to eliminate this truth, are there any solid reasons to do it. He here grappled masterfully with the idea of the constancy of causation in natural laws, to the exclusion of divine interference or guidance. Take the human race suddenly out of the world and natural laws would still remain; but all that makes the world of any value would have perished, the world would be a wilderness. Natural laws without man are more barbaric, fruitless, raw force; with man to guide them, to celebrate them, they are beautifully fruitful, and bring forth civilization. Man can use one natural law to meet and resist another; man can thus control and vary the outcome of natural law. And is God weaker than man? Nay! He so controls and directs natural laws that "all things work together for good to them that love Him." Man has made the elements his servants. "But God never meddles with the working of natural laws." Don't He? Well, then, He ain't half so meddlesome as I am! God has not set the machine going, and then left it blindly to grind out effects. And we are not bage, hanging and catching the meal while the mill grinds on and on—forever. God works by means. He touches men, and through them controls the natural laws. There may be exceptional cases, but gener-

ally the voice of God's providence is—work! work! God don't whisper to the clouds, "Clouds go down and water Beecher's farm;" but he says to Beecher, "Subsoil your farm." By one way and another the great thought—power of the world governs and controls all things. Take comfort from the fact; but don't fold your hands and expect God to drop down sugar plums to you, use the means and trust your Father. A young man is on his way to get married, a brick falls and kills him. You say, "that's a mysterious providence." But another young man on his way to get married, passes down the same street, and a brick don't fall and kill him. Wasn't that also a special providence? There is providence in everything, not simply in the dramatic incidents—don't make exclamations points the whole of literature! There is something besides sin, and sun, and tides; there's a brain somewhere. Heathenism knew that. Christianity knows there is a heart too. Be of good cheer, when Jesus tells you to go down out of the ship and walk upon the wave. And now may He that suffers no more loss you—He that weeps no more, comfort you—He that forgave the harlot, forgive you.

After the sermon followed a beautifully simple sacramental service, participated in by about 1,600 people.

In the evening I mingled in the crowd of 5,000 that filled Talmage's magnificent Tabernacle. It is of a semi-circular shape, and every seat commands a full view of the platform and speaker. Its acoustic properties are excellent. The building is attractive in appearance, and is superbly illuminated by large pyramidal chandeliers, which are all at once lit up by a flash of electricity. The organ is unique in its combination of sounds. Now it thunders and then it is subdued as a child, and then there comes a sudden trumpet blast, and then again you hear life and drum, and anon the sound of cymbals and sweet liquid bells. There is no choir. At the hour of service the preacher steps on the platform, waves his arms, and up rise the multitude, and from people and from organ peals forth, "Praise God from whom all blessings flow." Talmage's idea seems to be to get a crowd by almost any means, and then in his own queer but earnest way to talk to them of Jesus. In that strange, gruff, drawing monotone, and with those wild awkward gestures of his, he preached a characteristic sermon on the "joy in heaven over one sinner that repenteth." There was no smiling there; it was too earnest for that. All his graphic power of illustration and of exhortation was bent to the one end of persuading men then and there to come to Christ. Then followed a brief prayer-meeting of about 2,500 people, and a large number arose in their seats to solicit an interest in the prayer.

That morning Talmage had received 800 new members into his church. With all his oddities, he is doing a grand practical soul-saving work, dragging men from the gutters and bringing them to Jesus. Talmage is no fraud or mere buffcon. F. H. W.

[We shall be glad to hear from our correspondent again. Ed. B. A. P.]

REMARKS ON CORRESPONDENCE.

Mr. Editor,—Your paper is a public benefit, affording needed opportunity for the exhibition of important religious principles and the dissemination of desecrated religious intelligence. For providing this you deserve better at the hands of the Church and the community than you have yet received from either. Not the least of the many recommendations of the B. A. Presbyterian is the freedom of discussion allowed in its columns. Of this your correspondents (and of such you have no lack) take ample advantage. But some of them abuse the liberty you so generously grant. The contributions of not a few are really good and are read, no doubt, with interest and profit. Others are heavy and of unconscionable length. Would it not be worth your while to reiterate in their ears, in editorial thunder, "Gentlemen, Brevity! Brevity!! Brevity!!! Don't suffocate and virtually entomb your sentiments, facts, and arguments, by swaddling them, mummy-like, in so many folds of verbiage."

There are at least two of your recent correspondents whose productions are chargeable with characteristics more reprehensible than length and ponderosity; they are wanting in due regard for Divine dicta, as well as for the temporal and spiritual good of their fellows. I refer to the letter of "Canadensis," and to that of "Philo." The former is a laboured and specious apology for doubt and unbelief, and would have better suited the pages of the Westminster Review than the columns of the

PRESBYTERIAN. The latter is a misanthropic attempt to cool the zeal, and paralyse the efforts of those who are seeking to rid the Church and the community of the most destructive demon known to modern times, viz., Intemperance. The letter of "Philo," if sent anywhere, should be sent to some journal that advocates the inhuman Liquor Traffic—there it would have been at home and appreciated. But it is sadly out of place in your Christian and humanitarian periodical. It is pitiable to hear advanced, at this time of day, the stupid and stale argument, viz., that the efforts to arrest and remove a positive and crying evil should be at once gentle and apologetic, because, perchance, they may increase the evil! Pharaoh made the burdens of the Hebrews heavier because their deliverance was demanded by Moses. Nevertheless, he persevered in and pressed his demand with the Lord's authority, and by the Lord's delegated power, he scourged Egypt with plague after plague, till the enslaved went forth free. And who does not remember that the abettors of bondage in the British Colonies, and in the Southern States of America, denounced the ears of the energetic friends of freedom with the statement, "Your zeal and efforts are unwise, yea, cruel! They frustrate your object, and directly tend to augment what you deem an evil, and rivet more firmly the chains of servitude." But Christian and philanthropic men hold on in their benevolent demands and efforts till the curse of slavery was swept from the wide domains, covered by the flags of Britain and America. In like manner, let the friends of sobriety and of individual and social safety, put forth the most vigorous and persevering efforts, undeterred and undiscouraged by the babblement of interested parties and the illogical drivell of mawkish minds, till this so-called Christian country is rid of the criminality and disgrace of legalizing and patronizing a traffic that is only evil, and that continually.

The letter of "Canadensis" on "Dr. Caird and his critics" is a manifest and daring attempt at being wise beyond that which is written. While characterised by considerable ability, it contains reckless statements, and examples of false reasoning, or conclusions without any reasoning or authority whatever. It is fitted to pain the enlightened and pious, and to do serious damage to those who may be groping their way in the cloud-land of doubt. The effect of his statements, if accepted, and of his reasoning, if relied on, is to lead the reader to conclude that those who doubt are safe. In fact "Canadensis" endeavours to give doubt a place among the virtues, and to invest it with exculpatory, if not with a degree of saving, power. Now all this is alike lame and lamentable, being in direct conflict with the teaching of God's Word. He talks only of "honest doubt," and strives to prove it guiltless. Why, all doubt is of necessity honest, though doubt may be avowed by those who feel it not, in which case there is deceit, but not doubt. The degree of guilt attaching to doubt depends on circumstances, but to talk of honesty divesting it of culpability is simply nonsense. And what should be said of the argument, that because an honest doubter may exhibit in his life-conduct a purer morality than a hypocritical professor of Christianity, that therefore the "honest doubter" is sinless and safe? And it may well be asked, has that man thoughtfully, and to advantage, read his Bible who tells us "We must indeed believe this process of the new birth may have taken place in many who have never heard of Christianity?" Where have we warranty for such a belief? Not in that Book wherein are revealed "the things that belong to us." The present writer is no stranger to the benevolent wish that it were as "Canadensis" affirms; but he cannot find a "thus saith the Lord" to give the slightest foothold to faith, or even to hope in regard to this awfully solemn matter. And he cannot read the Saviour's parting command, "preach the Gospel to every creature," otherwise than plainly implying that without the Gospel men cannot be saved.

Our duty to the ignorant and doubting is patent and pressing, but to predicate the safety of either is most unwarranted and reckless.

A READER.

Ontario, 27th Feb., 1874.

An interesting social meeting, under the auspices of the Young People's Association of the Presbyterian Church, Bothwell, was held in the New Hall, on Wednesday evening of last week. The Mayor, C. Reid, Esq., discharged the duties of the chair with marked ability. Reading, recitation, speeches and music made up a varied and instructive programme.

Totalism and the Church.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I have read Mr. Fraser's letter and your remarks on it in your issue of the 20th, and would say that Mr. Fraser cannot guard the cause of temperance more sacredly than I do myself, but as Doctors differ in reference to the cure of other diseases, so there is a difference of opinion about the best cure for intemperance. I may add that I do not think your paper will ever be injured by the discussion of disputed questions, except when personalities are indulged in; and these should be excluded. In reference to Bluenose's last epistle I would remark that while it may please him and amuse me, it's tone or matter is not likely to profit either your readers or your paper. Blaaam was reproved on a memorable occasion, but the courteous language of the reprover is a model that Bluenose would do well to copy, if he desires any good result, even from merited reproof. I do find some excuse for him in the fact that his is evidently short of adjectives, and has to repeat his very words. As a prophet I fear that Bluenose is not "a success," at least his ignorance of the present would not warrant us to trust his knowledge of the future much. Perhaps "the wish is father of the thought!" If it would serve any good purpose I might refer Bluenose to the experience of those who have tried the Maine Liquor Law, but as experience goes for nothing with him; it would only be "wasting pearls" in his case, while I have no doubt the bulk of your intelligent readers have made up their mind on the question ere this. In conclusion, I would say, that unless the style in which Bluenose writes in future is very different from his last letter, I will not waste your space nor my time replying.

Very truly yours,

PHILO.

A Friend to Union on the "Headship."

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I have lately noticed in your useful periodical several articles regarding the "Headship of Christ." Perhaps you will kindly allow me, as a "Lay Elder" of the Canada Presbyterian Church, briefly to give my views on that subject. The Headship of Christ means more correctly nothing more than the old question of Church and State. I presume that in the question of religious supremacy all Protestant Churches recognize our Lord as the only Head of His Church. In Scotland, as you are well aware, there is an Established Church, which means a close connection between Church and State. The Church claims supremacy in matters ecclesiastical, and the State in things temporal; and, besides, there is patronage exercised by and vested in many individuals as well as the Crown. Well, Sir, in 1848 the Church was rent in two, because the State interfered with a high hand in "matters ecclesiastical" and the majority submitted and thereby abandoned the "Headship of Christ" to the authority of the State. The Free Church was then formed, and when the question came up in Canada a majority voted to continue the connection with the Established Church of Scotland, thereby sanctioning their doings, and the minority formed the "Presbyterian Church of Canada." In 1861 the Union of the "Presbyterian Church of Canada" with the "United Presbyterian Church" formed the Canada Presbyterian Church. I may safely say that since 1844 the body in connection with the Church of Scotland in Canada, have acted as an independent Church, the Church of Scotland doing nothing to interfere with them as a Church. Well, Sir, as you are well aware, neither the government of the Dominion, or of any of the Provinces, exercised any authority over any church whatever, and have not the slightest connection with any Church, so that I cannot see how the Headship of Christ is ever likely to be called in question. I feel satisfied that no lawyer of any respectability would like to meddle with Church matters, or interfere in any way with the doings of Church courts in Canada. Of course if people are so foolish as to quarrel about property, and go, for instance, to the Court of Chancery for redress, they must, just like other citizens, submit to the law of the land. I must say I like the "Act of Independence" of the Connection Church, and if they still adhere to it as they have done, as far as I know, all along, I think anything stronger can hardly be asked for. With regard to the Headship in the religious sense, I am sure any honest man who signs the Confession of Faith in simplicity and sincerity, can do no more to testify his loyal allegiance to our Saviour; and to call in question the sincerity of our brethren in this respect, is in my view quite uncalled for, and lacks the true spirit of charity which we all need to exercise, and especially at this time. In 1844 or 1845, I am not sure which, it was solemnly proposed to the Canadian Church to sever that connection and so make one independent Canadian Presbyterian Church, which they declined to do; but they are willing to do so now, and we should be rejoiced at this change of views, and instead of coldly turning away, ought joyfully to promote a re-union which will be for the good of all, and I feel confident be pleasing to our Great Head himself, and to a great majority of the members of the Presbyterian Churches in Canada.

I am, Sir, yours respectfully,

A FRIEND TO UNION.

March, 1874.

The Pastor and People.

"I Shall Be Satisfied."

BY HORATIUS BONAR.

When I shall wake in that fair morn of morn,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

When I shall see thy glory, face to face,
When in thine arms thou wilt thy child embrace,
When thou shalt own all thy stores of grace,
I shall be satisfied.

When I shall meet with those whom I have loved,
Clasp in my eager arms the long removed,
And find how faithful thou to me hast proved,
I shall be satisfied.

When this vile body shall arise again,
Purged by thy power from every taint and stain,
Delivered from all weakness and all pain,
I shall be satisfied.

When I shall gaze upon the face of Him
Who for me died, with eye no longer dim,
And praise him with the everlasting hymn,
I shall be satisfied.

When I shall call to mind the long, long past,
With clouds and storms and shadows overcast,
And know that I am saved and bliss at last,
I shall be satisfied.

When every enemy shall disappear,
The unbelief, the darkness, and the fear,
When thou shalt smooth the brow and wipe the tear,
I shall be satisfied.

When every vanity shall pass away,
And all be real, all without decay;
In that sweet dawning of the cloudless day,
I shall be satisfied.

The Message of the Church to Men of Wealth.

A SERMON, BY THE LATE REV. FRED. W. ROBERTSON, BRIGHTON.

"And Nabal answered David's servants, and said, Who is David? And who is the Son of Jesse? There be many servants nowadays that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers and give it unto whom I know not whence they be?" I Sam. xxv. 10, 11.

I have selected this passage for our subject this evening because it is one of the earliest cases recorded in the Bible in which the interests of the employer and the employed, the man of wealth and the man of work stood, or seemed to stand, in antagonism to each other.

It was a period in which an old system of things was breaking up and the new one was not yet established. The patriarchal relationship of tutelage and dependence was gone, and monarchy was not yet in firm existence. Saul was on the throne, but his rule was irregular and disputed. Many things were slowly growing up into custom which had not yet the force of law; and the first steps by which custom presses into law from precedent to precedent are often steps at every one of which struggle and resistance must take place.

The history of the chapter is briefly this: Nabal, the wealthy sheep-master, fed his flocks in the pastures of Carmel. David was leader of a band of men who got their living by the sword on the same hills: outlaws, whose excess he in some degree restrained, and over whom he retained a leader's influence. A rude irregular honor was not unknown among these fierce men. They honorably abstained from injuring Nabal's flocks. They did more, they protected them from all harm against the marauders of the neighborhood. By the confession of Nabal's herdsmen, "they were a wall unto them both by night and day, all the time they were with him keeping their flocks." And thus a kind of right grew up, irregular enough, but sufficient to establish a claim on Nabal for remuneration of these services; a new claim, not admitted by him, reckoned by him an exaction, which could be enforced by no law, only by that law which is above all statute law, deciding according to emergencies—a indefinable instinctive sense of fairness and justice. But as there was no law, and each man was to himself a law, and the sole arbiter of his own rights, what help was there but that disputes should rise between the wealthy proprietors and their self-constituted champions, with exaction and tyranny on the one side, churlishness and parsimony on the other. Hence a fruitful and over-fresh source of struggle: the one class struggling to take as much, and the other as little as possible. In modern language, the rights of labor were in conflict with the rights of property.

The story proceeds thus: David presented a demand moderate and courteous enough (vs. 6, 7, 8.) It was refused by Nabal, and added to the refusal were those insulting taunts of low birth and outcast, which are worse than injury, and stung, making men's blood run fire. "Gird ye on," said David, "every man his sword." Now observe the fearful, hopeless character of this struggle. The question had come to this: whether David with his ferocious and needy six hundred mountaineers united by the sense of wrong, or Nabal with his well-fed and trained herdsmen, bound by interest and not by love to his cause, were stronger. Which was the more powerful—want whetted by insult, or selfishness jampered by abundance; they who wished to take, or they who wished to keep? An awful and uncertain spectacle which is exhibited in every country where rights are keenly felt, and duties lightly regarded—where insolent demand is met by insulting defiance. Wherever classes are held apart by rivalry and selfishness, instead of drawn together by the law of love—wherever there has not been established a kingdom of heaven, but only a kingdom of the world—there exist the forces of inevitable collision.

I. The causes of this false social state.

II. The message of the Church to the man of wealth.

I. False basis on which social superiority was held. Throughout Nabal's con-

duct was built upon the assumption of his own wealth. David was dependent on his own daily efforts. Was not that enough to settle the question of superiority and inferiority? It was enough on both sides for a long time, till the falsehood of the assumption became palpable and intolerable. But palpable and intolerable it did become at last.

A social falsehood will be borne long, even with considerable inconvenience, until it forces itself obtrusively on men's attention, and can be endured no longer. The exact point at which this social falsehood, that wealth constitutes superiority, and has a right to the subordination of inferiors becomes intolerable, varies according to several circumstances. The evils of poverty are comparative—they depend on climate. In warm climates, where little food, no fuel, and scanty shelter are required, the sting is scarcely felt till poverty becomes starvation. They depend on contrast. Far above the point where poverty becomes unbearable it contrasted strongly with the unnecessary luxury and abundance enjoyed by the classes above. Where all suffer equally, as men and officers suffer in an Arctic voyage, men bear hardship with cheerfulness; but where the suffering weighs heavily on some, and the luxury of enjoyment is out of all proportion monopolized by a few, the point of reaction is reached long before penury has become an actual want: or again, when wealth or rank assumes an insulting, domineering character—when contemptuous names for the poor are invented, and become current among the more unfeeling of a wealthy class—then the falsehood of superiority can be tolerated no longer, for we do not envy honors which are meekly borne, nor wealth which is unostentatious. Now it was this which brought matters to a crisis. David had borne poverty long—nay, he and his men had long endured the contrast between their own cavern-homes and huts upon the rocks and Nabal's comforts. But when added to this those pungent biting sneers which sink into poor men's hearts, and rankle—which are not forgotten, but come out fresh in the day of retribution. "Who is David? and who is the son of Jesse? There be many servants nowadays that break away every man from his master." Then David began to measure himself with Nabal; not a wise man—nor a better—nor even a stronger. Who is this Nabal? Intellectually, a fool; morally, a profligate, drowning reason in excess of wine at the annual sheep-shearing; a tyrant to his slaves—overbearing to men who only ask of him their rights. Then rose the question which Nabal had better not have forced men to answer for themselves. By what right does this possessor of wealth lord it over men who are inferior in no one particular?

Now observe two things. 1st. An apparent inconsistency in David's conduct. David had received injury after injury from Saul, and had only forgiven. One injury from Nabal, and David is striding over the hills to revenge his wrong with naked steel. How came this reverence and irreverence to mix together? We reply. Saul had a claim of authority on David's allegiance: Nabal only one of rank. Between these the Bible makes a vast difference. It says: *The powers which be are ordained of God.* But upper and lower as belonging to difference in property are fictions terms: true, if character corresponds with titular superiority; false, if it does not. And such was the difference manifested in the life of the Son of God. To lawful authority, whether Roman, Jewish, or even papal, he paid deference, but to the titled mark of conventional distinction, none. Rabbi, Rabbi, was no Divine authority. It was not power, a delegated attribute of God—it was only a name. In Saul, therefore, David revered one, his superior in authority; but in Nabal he only had before him one surpassing him in wealth. And David refused, somewhat too rudely, to acknowledge the bad great man as his superior, would pay him no reverence, respect, or allegiance whatever. Let us mark that distinction well so often confused—kings, masters, parents: here is a power ordained of God. Honour it. But wealth, name, title, distinctions: always fictitious, often false and vicious, if you can claim homage for these separate from worth, you confound two things essentially different. Try that by the test of His life. Name the text where Christ claimed reverence for wealth or rank. On the Mount did the Son of Man bow the knee to the majesty of wealth and wrong, or was his Sonship shown in this that he would not bow down to that as if of God?

2. This great falsehood respecting superior and inferior rested on a truth. There had been a superiority in the wealthy class once. In the patriarchal system wealth and rule had gone together. The father of the family and tribe was the one in whom the proprietorship was centred; but the patriarchal system had passed away. Men like Nabal succeeded to the patriarchal wealth, and expected the subordination which had been yielded to patriarchal character and position, and thus when every particular of relationship was altered. Once the patriarchal was the protector of his dependents. Now, David's class was independent, and the protectors rather than the protected; at all events, able to defend themselves. Once the rich man was ruler in virtue of paternal relationship. Now wealth was severed from rule and relationship: a man might be rich, yet neither a ruler, nor a protector, nor a kinsman. And the fallacy of Nabal's expectation consisted in this, that he demanded for wealth that reverence which had once been due to men who happened to be wealthy.

It is a fallacy in which we are perpetually entangled. We expect reverence, for that which was once a symbol of what was revered, but is revered no longer. Here in England it is evanition to complain that there is no longer any respect of inferiors towards superiors—that servants were once devoted and grateful, tenants submissive, subjects enthusiastically loyal. But we forget that servants were once protected by their masters, and tenants safe from wrong only through the guardianship of their powerful lords: that since a personal gratitude grew up; that now they are protected by the law from wrong by a different social system altogether; and that the

undivided bond of gratitude subsists no longer. We expect that to masters and employers the same reverence and devotedness shall be tendered which were due to them under other circumstances and for different reasons, as if wealth and rank had ever been the claim to reverence, and not merely the accidents and accompaniments of the claim—as if anything less sacred than holy ties could purchase sacred feelings—as if the homage of free manhood could be due to gold and name—as if to the mere Nabal-folk who is labelled as worth so much, and whose signature carries with it so much coin, the holiest and most ennobling sensations of the soul, reverence and loyalty were due by God's appointment.

No. That patriarchal system has passed for ever. No sentimental wallings for the past, no fond regrets for the virtues of a by-gone age, no melancholy, political, retrospective antiquarianism can restore it. In Church and State, the past is past; and you can no more bring back the blind reverence, than the rude virtues of those days. The day has come in which, if feudal loyalty or patriarchal reverence are to be commanded, they must be won by patriarchal virtues or feudal real superiorities.

II. Cause of this unhealthy social state.

It would be unjust to Nabal to represent this as an act of willful oppression and conscious injustice. He did what appeared to him fair between man and man. He paid his labourers. Why should he pay anything beyond stipulated wages? David's demand appeared an extravagant and insolent one provoking unforgotten astonishment and indignation. It was an invasion of his rights. It was a dictation with respect to the employment of that which was his own. "Shall I then takemy break, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?"

Recollect, too, there was something to be said for Nabal. This view of the irresponsible right of property was not his intention. It was the view probably entertained by all his class. It had descended to him from his parents. They were prescriptive and admitted rights on which he stood, and however false or unjust a prescriptive right may be, however baseless when examined, there is much excuse for those who have inherited and not invented it; for it is hard to see through the falsehood of any system by which we profit, and which is upheld by general consent, especially when good men too uphold it. Rare indeed is that pure heartedness which sees with eagle-glance through conventionalisms. "This is a wrong, and I and my own class are the doers of it!"

On the other hand, David and his needy followers were not slow to perceive that they had their rights over that property of Nabal's. Men on whom wrongs press, are the first to feel them, and their cries of pain and indignation are the appointed means of God to direct to their wrong the attention of society. Very often, the fierce and mad-denied shriek of suffering, is the just intimation that a wrong exists at all.

There was no law in Israel to establish David's claims. This guardianship of Nabal's flocks was partly a self-constituted thing. No bargain had been made, no sum of reward expressly stipulated. But there is a law besides and above all written law, which gives to written laws their authority, and from which so often as they devolve, it is won to the framers of the law; for their law must perish, and the eternal law unsewn will get itself acknowledged as a truth from heaven as or a truth from hell—a truth begirt with fire and sword if they will not read it except so. In point of fact, David had a right to a share of Nabal's profits. The harvest was in part David's harvest, for without David it never could have been reaped. The sheep was in part David's sheep, for without David not a sheep would have been spared by the marauders of the hills. Not a sheaf of corn was carried to Nabal's barn, nor a night passed in repose by Nabal's shepherd, but what told of the share of David in the saving of that sheaf, and the procurement of that repose (not the less real because it was past and unseen). The right which the soldier has by law to his pay, was the right which David had by unwritten law—a right resting on the fact that his services were indispensable for the harvest.

Here, then, is one of the earliest instances of the rights of labor coming into collision with the rights of Property; rights, shadowy, undefined, perpetually shifting their boundaries, varying every case, altering with every age, incapable of being adjusted except rudely by law, and leaving always something which the most subtle and elaborate law can not define, and which in any moment may grow up into a way. Now when it comes to this, Rights against Rights, there is no determination of the question, but by overwhelming numbers or blood. David's remedy was a short, sharp decisive one. "Gird ye on every man, his sword." And it is difficult, for the sake of humanity, to say to which side, in such a quarrel we should wish well. If the rich man succeed in civil war, he will bind the chain of degradation more severely and surely for years or ages on the crushed soul. If the champions of popular rights succeed by the sword, you may then await in awe, the reign of tyranny, licentiousness, and lawlessness. For the victory of the lawless with the minority of past wrongs to avenge, is almost more sanguinary, than the victory of those who have had power long, and whose power had been debilitated.

We find another cause in circumstances. Want and unjust exclusion precipitated David and his men into this rebellion. It is common enough to cry to much weight on circumstances. Nothing can be more false than the popular theory that embittered outward condition is the panacea for the evils of society. The Gospel principle begins from within, and works outward.

The world's principle begins with the outward condition, and expects to influence inwardly. To expect that by changing the world without, in order to suit the world within, by taking away all difficulties and removing all temptations, instead of hardening the man within against the force of out-

ward temptation—to adapt the lot to the man, instead of moulding the spirit to the lot, is to reverse the Gospel method of procedure. Nevertheless, even that favourite speculation of theorists, that perfect circumstances will produce perfect character, contains a truth. Circumstances, of outward condition are not the sole efficient in the production of character, but they are efficient which must not be ignored. Favourable condition will not produce excellence, but the want of it often hinders excellence. It is true the ties lead to poverty: all the moralizers tell us that, but it is also true that poverty leads to vice.

There are some in this world to whom, speaking humanly, social injustice and social inequalities have made goodness impossible. Take, for instance, the case of these bandits on Mount Carmel. Some of them were outlawed by their own crimes, but others doubtless by debts not willfully contracted—one at least, David, by a most unjust and iniquitous persecution. And these men, excluded, needy, exasperated by a sense of wrong, untaught outcasts, could you gravely expect from them obedience, patience, weakness, religious resignation? Yes, my brethren, that is exactly the marvellous impossibility people do most inconsistently expect, and there are no bounds to their astonishment if they do not get what they expect. Superhuman honesty from starving men, to whom life by hopelessness has become a gambler's desperate chance! chivalrous loyalty and high forbearance from creatures to whom the order of society has presented itself only as an unjust system of partiality! We forget that forbearance and obedience are the very last and highest lessons learned by the spirit in its most careful training. By these unallowed conventionalisms we, like heathens and not like Christians, crush the small offender and court the great one—that damnable cowardice by which we banish the seduced and half-admire the seducer—by which, in defiance of all manliness and all generosity, we punish the weak and tempted, and let the tempter go free—by all these we make men and women outcasts, and then expect from them the sublimest graces of reverence and resignation!

(To be continued.)

Becher's Yale Lectures on Preaching.

THE BIBLE AND THEOLOGY.

Mr. Beecher began his third course of lectures before the students of the Yale Divinity, on Wednesday, the 11th of February. The chapel of the Seminary was filled—as was the case when he delivered his previous lectures—with students of theology, the clergy of the city and adjacent country, and college professors.

"I meet you again, dear friends," said Mr. Beecher, "with feelings of mingled pleasure and pain—pleasure, because I see once more many familiar faces; pain, because I regard the course I have chosen for myself as one of the most difficult I have ever undertaken. It will take me over ground swept by theological storms.

"At the outset, I wish to call your attention to that form of theology which presents itself most attractively to me—viz.: to functional and personal theology in distinction from that which is merely structural; a theology which has as its end the building of a system, but the production of real character. But before we enter upon the study and examination of this theology, we must understand what it means, and ascertain how far, at the present time, it prevails in the community. I do not know how far, in the towns, educated men have let go of religion in their pursuit of science, but in the cities there is a theological uncasting of the mind in these scientific researches. Men are beginning to look upon the pulpit as subordinated to science, and to declare it is one of the instruments which science uses. The Darwinian theory of evolution is exciting wide-spread fear in the church, which, accordingly, it is the orthodox thing to disparage and denounce. But there is no fear from Darwin or science. I believe science is as much one of God's revelations as the Bible we have. The stars are the manifestations of His glory, and the heavens are the work of His hands. It leads man away from a dominating spiritual supremacy. It has no power to excite those profounder depths of being whence high enthusiasm is born, and a formal theology is no better than natural science or speculation if it produces not that.

"A pernicious though not unnatural idea which has sprung up in the church is that its normal state is that of rest, of quiet, of a satisfied peace. I remember having a conversation with a devotee in the Romish Church who had great stress upon the fact that she never found rest till she entered upon a life of isolated holiness. That was a strong argument against her religion. Excitement, not rest, is the normal state of the church, and essential to her progress. God does not educate or save the race by rest. Out of the clash and surging of the nations human progress is evoked. There is a rest, but it is the rest of stagnation. The brook is purest and brightest where it murmurs over pebbles and breaks in waterfalls over rocks—at once giving and receiving life. Follow it down to the meadow where it collects in pools, and there, beneath its glassy surface you find dead insects and loathsome black mud, breaching the dreared miasma. So I recognize in the restful form of the church that which breeds selfishness, heresy or hierarchical domination. And I hold that the social agitations and historic crises are God's winners, separating, like His judgments, the chaff from the wheat.

"I use the term theology as but a form of expression for the Word of God—the Word of God is interpreted by a human creature. The Bible to every man is what he interprets it to be. It is not written in Egyptian hieroglyphics, leaving a Champollion to give it an authorized meaning. What it is shown by the man that use it. It is the world's spiritual market-place, and men deal with it on the principle of elective affinity. No two men are alike in their needs or tastes, yet all find this Bible in the same book. Men are classed in this world; we salute them who salute us; kings

consort with kings, philosophers with philosophers, class with class! The Bible is universal. It sheds its radiance on all alike. It looks down on a common humanity as a mother looks on her child sleeping in the cradle. It contemplates man as sinful, and because sinful, loves him. It addresses itself to chords that are common to all men. Man needs no argument to prove its divinity, no more than he needs argument to prove the maternity of the being that watches at his bedside in suffering. In the Bible we find the germs of all excellence, and its aim is to develop man by its moral power. Its genius is to change him into a spiritual creature. Its teachings are not as the thunderings of Sinai to the Israelites, who a moment after we find turning to a golden calf, but the inspiration of love which it would pour upon all men. We learn love, not from the metaphysicians, not from President Noah Porter, or Sir William Hamilton, but from Solomon and Moses, from Peter and John. We are told by the schoolmen that man came by five stocks, but whether he came from five or twenty he is cast into one mold, and the Bible is the same to him in its appeals everywhere. The breath of the Old Testament is the same as that which to-day rises from Galvary.

The Bible alone is nothing without the man who interprets it. It is like the alphabet in literature—what men make of it. There can be no literature without the alphabet, but the alphabet unused is nothing. Each man has so much a Bible as suits his tastes and meets his individual wants. Thus, a melancholy person overwhelmed with grief and disappointments will hunt as in natural forests for the consolation it contains. The exuberant, sanguine man has a Bible overflowing with joyousness. Others look at the book from an entirely different point of view, just as in natural scenery one sees geology, another botany, and the third poetry. A company goes out to visit East Rock. The mathematician admires the extent of the landscape, and with his eye will measure the height of the rock; the geologist, examining the strata, will be speculating on its formation; the botanist, on his return, will tell you of the native and cultivated flora that beautify its summit; another looks on all with a poet's eye, and sees in everything a suggestion—the very trees quiver with an invisible emotion; the artist sees every where multiplied forms of beauty, and studies combinations of tints. Yet all see nature. So man's view of the Bible, and what he prescribes for himself. Each finds the green pastures and still waters which he seeks.

As ministers, the Bible furnishes you the raw material which is to be fabricated for others use, as the workman changes wool, drawing it out into threads, plying it through the loom, making it resplendent with dye stuffs and rich in coloring. In this work of fabrication you must preach not to the few, but to the many. Don't bend down as if to touch only the highest in your congregation. You cannot put a jack-screw under a house and raise the top before you do the bottom. Preach the Word as it appears to you in the Book of books—truth for all. In that Book you find the stalk on which the grain grows. The farmer forgets the stalk when it in winter appears as straw, but remembers it when it appears in spring-time and summer bearing his hopes of richest harvest. Let the Bible always appear to you in its summer time of growth. Truth is to be evolved by those experiments which experience will suggest. The wrestlings of virtue with vice will develop it. Never fall into that state of self-conceit where man exclaims, "I do not want truth, therefore hobby does." Make yourselves so familiar with the Bible that truth will come to you, as the breeze comes with the soft air of spring. I recall my early pastorate in a missionary field in Indiana where I was shut up with my New Testament. The constant study of it at that early period of my ministry drew in truths which under other circumstances than those of isolation could not have been attained, and which have been to me as a lasting benediction. Slip off from all other books, from the Bible you may learn the highest duties of their chosen vocation.

Christian Courtesy.

"Be courteous," was an injunction of that one of the Apostles who was the most impetuous of any, and who therefore felt the need of a constraint of himself in this particular. And like a truly wise man; knowing his own weakness, he made it the ground of warning to other men. A Christian who is not courteous is a perpetual contradiction and stumbling-block to those who are without. Temperament, undoubtedly, has much to do with the matter; but if it be unfriendly to the existence of courtesy it must be held in check. If a man is naturally excitable, grace should cause him to curb his temper, if he is prone to gloom and sadness, Christianity should dispense him to high, and sweetness; if, knowing his own wickedness, he is given to judge others harshly, he should remember the Lord's injunction, "Judge not;" and if rash in coming to his conclusions or ready to accept the unfavourable judgments of other men, he should put a guard over himself and verify what he hears before he gives it currency.

A gloomy, sour, discourteous Christian is Satan's unconscious ally in preventing the disobedient from turning to "wisdom of the just," and makes that seem disagreeable and unlovely to them which is the perfection of beauty. A Christian should at all times be patient, gentle, affable, and tender of the feelings of others. He cannot be hasty in speech, or forbidding in manner, or intemperate in judgment, without wounding the cause of the Saviour. Like Him, while hating sin, he should love sinners, and should seek to win them to holiness of life by the exercise of those gentle but irresistible graces and virtues which adorned the walk and conversation of Him "who did no sin, neither was guile found in His mouth: who when He was reviled, reviled not again; when He was galled, threatened not; but committed Himself to Him that judgeth righteously."—Christian Intelligencer.

Sabbath School Teacher.

LESSON XII.

DEFEAT OF AMALEK. Exodus xlvii. 1-10.

COMMIT TO MEMORY, v. 15, 16. PARALLEL PASSAGES.—Deut. xxv. 17-19; 1 Sam. xxx. 1, 17.

With v. 8, read 1 Sam. xv. 2; with v. 9, Heb. ii. 10; with v. 10, 11, Jas. v. 13; with v. 12, Heb. vii. 25; with v. 13, 14, Prov. x. 7, and Rev. xvii. 14; with v. 15, Ps. lx. 4, and with v. 16, Numb. xxiv. 20.

CENTRAL TRUTH.—We conquer through him that loved us.

LEADING TEXT.—When I cry unto thee, then shall mine enemies turn back; for I know; for God is for me.—Ps. lv. 9.

CONNECTION.—This portion of the book shows us how Israel was led (ch. xvi., and xvii. 1-7), defended (ch. xviii.) and governed (ch. xviii.). Our lesson falls under the second head, and records the first war in which Israel was engaged. The passage furnishes an easy and beautiful order, which we shall follow—the battle below; the plea on the hill; the power in heaven; and the monuments of the victory.

I. THE COMBATANTS ON THE PLAIN.—Israel and Amalek. Trace the history of Amalek—a wandering tribe from the shores of the Persian gulf, that came at length to Arabia, mentioned in Gen. xiv. 7. This people was probably at first distinct from Amalek, a "duke" of Edom (Gen. xxxvi. 12, 16), but became one with Esau's descendants, the strong incorporating the weak (Gen. xxxvi. 16). The Amalekites lived by flocks and herds, with which they wandered over the plains. At this time of the year they found the plains hot and the grass withered, and sought the mountain ranges, but the Israelites were in their way, and they attacked them, not only as wandering tribes still fight about pasture, but possibly remembering and fearing that Jacob (Israel) should rule over Esau (Gen. xiv. 23). Hence God's anger (x. 16). The Amalekites had their leading place among the tribes of this region. (See Numb. xiv. 25 and illustration.) This made their punishment severe; their conduct being all the more blameworthy if they were even in part descendants of Esau; and so kinsmen of Israel, and fighting against Israel as God's favoured people.

Moses here calls Joshua to the front, and we meet him for the first time. Moses, his original name, is dropped here, and that name given in the history which was given in fact nearly forty years afterwards by Moses (Numb. xiii. 16). He was probably writing or revising the history, near the end of his life. No longer would leave his work open to such an obvious objection. Joshua was a man of courage, decision and purity. He well deserved the confidence Moses placed in him. (See Deut. xxxiv. 9, and Josh. xxiv. 18.)

Yet Moses does not expect human valor to win the battle; nor will he let Joshua or the people forget the power that God employed in their behalf. "To-morrow I will stand on the top of the hill with the rod of God in mine hand." He who fought for them in Egypt is still to be trusted. "And Joshua did," &c. (v. 10).

II. THE PLEA ON THE HILL. "Moses, Aaron, and Hur" (see ch. xlv. 14), grandfather of Bezalel the artist (see ch. xxxi. 2-5), and of the tribe of Judah (alleged by Josephus to be the brother-in-law of Moses), these three went to the top of the hill (not identified) overlooking the plain. It is not said that prayer was the object, nor is the rod further mentioned. So it has been said—Moses was simply directing the battle; but the account of Aaron and Hur "holding up his hands" a phrase that has become proverbial, showing how much our Bibles have formed our speech, does not give this impression. It would harmonize with the idea of his stretching forth or lifting up the wonder-working rod. But no reasonable doubt exists that it was the attitude of prayer he took, that the value of Moses to the people was thus being shown as a living, powerful intercessor for them, and that the Hebrews and the Church were to see in him (1) the efficacy of intercessory prayer—not of dead but of living saints; and (2) the type of the mediator who ever liveth to make intercession. It went well with the troops on the field as the plea went up from the hill, just as the church is strong in the measure in which the hearer of prayer is relied on. For.

III. THE POWER THAT DISCOMFITED AMALEK (v. 18) was through Moses and by Joshua indeed, but from the Lord (v. 15) And here we have an illustration of truth for all time. When Pharaoh would not let the people go, God fought for Israel till Israel was let go. Israel did not fight. "Stand still. The Lord shall fight for you" (xiv. 14). So in the question of delivering men from Satan and from guilt, men do nothing. It is all of God. Jesus fights the battle alone and unaided, and sets his people free, brings them out, so to speak.

But now that they are out, and that Satan and the flesh (like the Amalekites, kinsmen of Israel), attack them, as they are sure to do, they have to fight. "Resist the devil" (Jas. iv. 7, and 1 Pet. v. 9). Yet it is God that wins the victory. Moses still holds the rod, only now the Lord fights in and through them, and they conquer in the strength of that Saviour who is on high pleading for them. (See in proof, Rom. vii. 97; and in illustration, Acts iv. 20.) Satan and the flesh attack pardoned men on their way to heaven, but through the Holy Ghost sent down, and dwelling in them, they overcome. And they ascribe their victory to the Lamb" (1 Cor. xv. 57). As the Hebrews did not vanquish Pharaoh, nor bring down bread, nor draw water from the rock, so believers did not obey law, nor make atonement, nor bring in righteousness, nor in any way or sense save themselves. God did all that for them through Christ; and they stood still and received the benefits. But now having received the benefits, when assailed they must go down to the battle field and fight all day "until the going down of the sun" (v. 12), but they are not to fight and victory through their own strength. "The Lord shall fight for you" (Jas. iv. 7), and making them conquer in his victory. (See Job

xvi. 20.) What right have we to reason thus? See 1 Cor. x. 11.

But mark how much greater Christ is than Moses, whose hands hang down. Jesus never wearies. (Read Rev. i. 18, and Watts hymn, "Jesus, my great high priest.")

"His powerful blood did once atone, And now it pleases before the throne."

IV. THE MEMORIALS OF THE VICTORY, which, as this was the first assault from "the nations," was important. Three in number, each with a use of its own. First there is a record (v. 14), "Write in a book." Has this book perished? It should be "the book." Then God ordered an account of these events, and it was a known history. Then it is the very book we are reading. Then writing (first mentioned here, though implied in "book," Gen. v. 1) was understood among the Hebrews, as we know it to have been among the Egyptians. This kind of help the people might count upon, and Joshua should remember when he becomes leader.

Second, there is an altar, the first since Jacob's time, expressive of dependence on God, unworthiness, and acceptance through a sacrifice. It commemorates the victory, "Jehovah-nissi," which the margin renders correctly, "The Lord my banner." (See meaning of it, Ps. xx. 5-7.)

The third is a prediction—in part a threat. It has been ingeniously rendered, "because the head (i. e. of Moses), in prayer, is under the throne of God, therefore," &c. But the Hebrew is against this. The marginal reading is accepted by the best authorities. It is most solemn "Because the hand of Amalek is against the throne of the Lord, therefore the Lord will have, &c. No longer could have inserted this, and v. 14, while Amalek remained. But Amalek did remain, by the book itself, until David. (See the history in Deut. xxv. 19, 1 Sam. xv. 32; 2 Sam. i. 1, and viii. 12.)

SUGGESTIVE TOPICS.

The condition of Israel—how fed—how provided with water—by whom attacked—who were the Amalekites—their mode of life—motives for attack—the Hebrews' commander—by whom slain—Moses' part—his companions—his attitude—meaning of the rod—of hands held up—the result—the victory—severity of the battle—the memory of it—how preserved—what book—why rehearse to Joshua—meaning of "altar"—of name—war with Amalek—why—difference between this deliverance and that from Egypt—illustration of what in Christian life, and how God makes saints conquerors.

A Well-Organized School.

The Christian Union gives, with comments, the following example of what a Sunday-school should be:

A school that is not well organized, nor making itself felt as a power after twenty-five years' experience, has certainly failed to recognize its mission. Such schools, burdened with a stagnant life, are to be found almost everywhere, and they need a more than human hand to wake them out of their lethargy. The most we can do is to set examples before them to follow. Here is a school in Philadelphia celebrating its twenty-seventh anniversary, and justly taking pride in what it is doing and how it does it. In the first place, the superintendent is a man of the "wide-awake" order, and every Sunday morning, at nine a.m., he and his assistant hold a teachers' class, where they all talk over, and exchange ideas on the lessons of the day. Their scholars thus get the benefit of a wider range of thought from their teachers. The infants are collected in a department by themselves where their buzzing won't disturb the rest, and where their attention is kept by a superintendent who has the rare gift of knowing just how to manage and interest them. In the main school, besides the usual classes, there is one for "mothers" and one for "fathers," both conducted by competent teachers. The pastor's wife has a Bible-class, and the "ruling elder," who is generally supposed to concern himself with only the weightier matters of the church, also appoints among the instructors. Under this organization the school prospers; it is a unit of influence in its sphere; it contributes to benevolent and missionary objects, and aims to develop its inward life. Every slow-going school, do likewise, and become something more than you are.

Saying and Doing.

Two brothers used to go to school together. One evening they thought they should like to have a holiday the next day; so they asked their father to give them one. He said, "I cannot, because it will put you back in your studies; so mind you go to school." One of the brothers said, "Yes, I will," but the other said he would not, and his father was very angry with him. The next day the one that said "Yes" played truant, but the one that had refused went to school. Then the father said to them in the evening, "Both of you are in the wrong; but you that promised to go and broke your promise are the worst of the two."

Our Father in heaven speaks to us every day, and says, "Do my will;" and when ever we kneel down and say "Thy will be done," we answer God and say, "Yes, I will." Now if we say we will do God's will, and yet do not try to do it, are we not like the boy that first made a promise and then broke it?

Some people never pray to God at all, and never promise to do His will. Perhaps you are inclined to say, "They are very bad people." But if you promise and do not try to keep your promise, are you not worse than they?—Parables for Children.

Our Young Folks.

How to Make Yourself Unhappy.

BY MISS W. O. CONANT.

"It's a real shame I can't go. Aunt Jane won't let me do anything. I wish my mother had left me somewhere else," said Alice Benton as she flung herself into the sitting-room and slammed the door violently behind her.

Her pouting face harmonized well with the dismal storm that was going on outside, although, it is sad to confess, there was more evidence of tempest within than in the elements without. The rain was coming down with a deliberation and perseverance that was irritating enough to one who usually found her pleasure out of doors.

"I might go just as well as not," said Alice, as she stood by the window and nursed her grievance. "As if such a rain could hurt any one who had a water-proof and rubber! It's only a mile, too; but Aunt Jane won't let you do anything."

At this moment Aunt Jane passed through the room. She seemed very much occupied, but there was a kind, helpful expression on her absorbed face that did not agree with her niece's opinion of her. Like other people, Alice's judgment was apt to be angry when anger was on the throne.

The rain held forth no sign of departure, and as the last command to Alice had been to go in all things obey Aunt Jane, there was nothing for it but to give up her desire to walk to the village to spend the forenoon with Mrs. Gilbert.

"Well there is one thing I will do, I'll crack some nuts, anyhow, she said to herself with very unnecessary emphasis, for no one had any objection to her doing that whenever she liked.

While she is getting ready I will tell you that Alice had a sister who was an invalid, and her mother and father had gone to France with her to see if her life could be saved in a warmer climate, and Alice had been left with her mother's sister in their absence.

It was very pleasant to be at Aunt Jane's country home, a mile from the village, in summer or the bright autumn days, as Alice had often found by experience; but a rainy day was a trial, and not without reason. Of books and papers there was no great supply and those that suited Alice's young taste were quickly devoured. Aunt Jane was kind but very busy, and Uncle John and his one hired man usually took themselves off on such days to put things to rights at the upper farm, a mile or two away on the hillside, and so removed from the house and its surroundings nearly all the life it ever had.

But Alice had one fault which shut the door to a great deal of happiness, and on this occasion she lost very heavily by it. Aunt Jane, in the kindness of her heart, and feeling that life at her house was rather monotonous for her young niece, had, early in the week, invited several little girls from the village to come on this particular day and spend the afternoon and take tea with Alice. Knowing her niece's impatience under disappointment, she had not dared to mention this prospective pleasure lest something might interfere with the execution of her plan.

Cracking her nuts on the broad stone hearth of the kitchen, she had partly recovered her better spirits, when a very hard shell, which required more and harder blows than usual to break it, slipped from her grasp and the hammer fell with great force upon her finger.

Alice cried aloud with pain in which there was a large admixture of anger. Aunt Jane dropped the pastry she was preparing to roll and brought arnica and linon for the wound.

"I am so sorry you hurt yourself, let me put this on it," she said kindly as she bent over the little girl who still sat on the hearth.

Alice replied by crying harder and shaking her whole body in an angry "no."

"Yes, let me put this on it," said her aunt; but Alice only responded with an angrier shake.

Aunt Jane turned unwillingly to her work, while Alice continued, long after the pain had ceased, to squeeze out small tears and faint sobs.

Too angry with her aunt and the hammer she would not enjoy the fruit of her labor, but went sulkily to an adjoining room to watch the pitiless rain and to accuse her aunt as the author of all her misfortunes. Finally her thoughts wandered off to other subjects, and making quite a leap, settled upon a box in the attic which Aunt Jane had said she might have. In her mind she saw what a nice trunk could be made of it for her play-house, to hold her doll's wardrobe; but how could she get it? for it was one of her aunt's most express commands that she should never go to the attic alone, the stairway of which was dangerous, being straight, narrow and unprotected. The more she thought of the box and the occupation it would afford, the more she felt she must have it; but her unkind feelings would not let her enquire of her aunt by what lawful means it could be obtained. Poor Alice! if she could have made a stand right at this point against the evil spirit that was mastering her, how much trouble she would have been spared.

her across the narrow opening, and unable to recover an upright position, she fell heavily down the passage and upon the floor below.

So sudden was the change she could not for a moment imagine what had happened to her. She lay silent at the foot of the ladder, wondering if she were in the body or out of the body. Soon a terrible pain and confusion in her head, an aching and soreness of her whole body and limbs, and an overwhelming feeling of helplessness and inability to move made her cry aloud for help. None appearing, she slowly gathered up what seemed the scattered fragments of her former self, and with much difficulty made her way down the next flight of stairs. With no feigned sobs and tears this time, and calls for help, she made her way to the sitting room, where her Aunt Jane, overhearing her, came in haste to see what new calamity had befallen.

"I'm almost killed, Aunt Jane. Oh, I'm afraid I'm killed," cried Alice, catching sight of her aunt.

"Why, what have you done? What has happened to you?" said her aunt hurrying forward to help her.

"Oh, I fell down stairs," said Alice, crying loudly.

"Fall down stairs," exclaimed Aunt Jane, "what stairs?"

"The attic stairs," sobbed Alice, her fear and pain forcing the truth from her lips before she had time to think about the expediency of such a confession.

Aunt Jane led her to the lounge and hastened for pillows and arnica, to which no objection was made now, and proceeded with utmost kindness to heal the bruises and learn the extent of the damage. The bruises were legion, but worst of all was a broken arm.

Alice was old enough and intelligent enough to understand cause and effect in this calamity, and she was in too much pain and fear to be otherwise than honest with herself as she lay alone on the lounge. Her fears and her anguish were very severe and in real bitterness of spirit she prayed to God to spare her life, and promised to never be so angry and disobedient again. No one would have seen the Alice Benton of the morning in the pale, swollen, submissive girl in Aunt Jane's room.

After some hours the doctor came, set the broken bone, prescribed quiet and very light and simple food.

"Aunt Jane," said Alice, "who was it knocked at the door so many times when the doctor was here?"

"Some little girls came to see you," said her aunt.

"What little girls?" said Alice.

"Maggie Ford and Susie Smith, and the last one was Sarah Adams."

After thinking a while Alice said, "How did it all happen that they all came to-day, I wonder?"

"I invited them to come and visit you to-day and take tea," said Aunt Jane.

Alice lay very still for a long time. Finally, she said, "Was that what you was making cakes and tarts and all those nice things for this morning?"

"Yes," replied her aunt.

Alice could not speak. She forgot her injuries and bruises in thinking over this loss.

That night before she went to sleep she put her one whole arm round her aunt's neck and begged to be forgiven for all her wrong conduct that day. Her submission was perfect, and her patience and obedience in the weary days that followed evidenced the thoroughness of her repentance.

It was weeks before Alice was sound and well again. Little girls came occasionally, and materially shortened several long and lonely days. Alice often referred to that lost tea-party.

One day her aunt said, "Supposing we go back and have that lost day over again."

"I wish we could, but we can't," said Alice, sadly.

"Well, we will come as near as we can to it, then, my dear."

So the same little girls were invited again, and when the day came it rained just the same. Alice did not fret, but helped her aunt all she could, and said, cheerfully, "If it rains all day they can come to-morrow, can't they?"

But it did not rain all day—the afternoon was bright. The little girls all came, and a delightful visit they had, for Alice was a kind and self-denying hostess.

Two Hundred Pounds a-year.

"It will be asked, if ministers with £200 a year are somewhat straitened, what becomes of those who have only £150, or less? This is a question the United Presbyterian Church will need to face very speedily, as they cannot long expect students with so many attractions round them, voluntarily to embrace poverty in a Church that is fast becoming wealthy. A poor minister in a rich church is an evil that ought not to be endured. We do not choose to answer what becomes of such ministers and their families. That, unless they have private means, they are unable to keep a servant; that the minister sees the inside of a new book; that the clothes of the family have been turned and mended till they will stand no further manipulation, are the least of the evils. We dare not put on paper what we know on this subject; but anyone who knows the expense of living at the present moment, and what the demands are on one occupying the position of a minister, can find it out for himself by a little arithmetic. We have not put down anything from imagination. We believe that want of consideration, and of a high sense of honour have much to do with the denial of a sufficient income from prosperous congregations; and we are not without hope that the matter having been brought forward in the definite way, some congregations will imitate the example of their brethren who are adding £50 and £100 at their own means to the charge of their minister's stipend.—United Presbyterian Magazine.

The Old-Catechism.

A good man, solicitous for the good of others, one day asked a careless sailor—a sinner reckless and defiant—to go with him to the place where a number of children were to be catechized. "No," was the blunt answer. "No, if it were not for that Catechism, I might do as I please."

The sailor was well advanced in years, and hardened by long intemperance and many sins. From his youth he had been accustomed to face perils, and most quaking disasters, but repeated and wonderful deliverances had led him to God. Many a storm had blown upon him with sudden violence—many a dark day had passed over him uncertain whether he would see his close or the narrow's sunshine—many a yawning grave had opened before him, and closed over shipmates and companions, but through all he lived on, reached the turn of life and began its dotage, and was still an impenitent and godless man. He was of Scottish birth, and this fact explains the answer which he gave to the good man who would have led him right. It was the Westminster Catechism of which he spoke so scornfully and so indignantly. He was doubtless trained by godly parents after the fashion of their Presbyterian land. The Catechism was, after the Bible, their guide to truth, and in affectionate wisdom they sought to place its contents in the minds of their child, hoping that what was in the mud might pass into the heart, and thus control the life. They may have had few earthly possessions to send him forth with into life, but they could at least endeavor to lodge within him, associated with all the thoughts of his early youth and the memories of his home, a system of doctrine which might, in after years be as a guide to Christ, and through him, to a happy heaven.

It was manifest from the man's words that they had in part succeeded. They had placed the words of the venerable Catechism securely in his memory. They had fixed solemn and holy truths in the mind of their child so deeply and abiding that they could not be dislodged. The wanderer did not heed them—perhaps hated them—but he could not forget them. He had been a terrible sinner for many years, he had seen great vicissitudes, he had looked upon strange faces and places; he had gone down into dens of wicked men, and stained his soul by many transgressions, but neither change, nor wanderings, nor guilty crime could banish from his remembrance the lessons of the Sabbath evenings in his father's house. He would have banished these remembrances if he could. He would have torn the solemn truths thus taught him from his mind, and cast them out. He longed to escape from them, that he might make himself as wicked as he wished to be. But they restrained him, checked him, led him away, it is possible, at times from out-breaking wickedness. He longed to do as he pleased: "that Catechism" held him back.

We never heard of the man again, but we have been ready to believe, at least to hope, that in some hour of his after life the old truths which had lain so dormant in his mind, or which sprung into activity only to arouse his anger, came upon his heart with a living, divine power, and wrought in the sinner soul that new life which only the Spirit of God, working with and through the truth, can begin and perpetuate. The Day will declare it.

But do Christian parents comprehend the influence of a system of Christian doctrine over a mind early and thoroughly imbued with it? Do they know how tenacious it is; how permanent is its hold upon the intellect, if it fits, as it may for a time, to affect the heart? Let them consider its power in the case of this wanderer from God, striving to forget, but finding himself incapable of forgetting—heedfully wrestling, in his blindness, to escape from truths which would not yield their hold, and confessing that the last restraint upon him was the Catechism which he had learned at his mother's knee, or heard expounded by a venerable pastor in the days of his early youth.—Philadelphia Presbyterian.

Between the Books.

The Canon of the Old Testament close with the prophecies of Malachi. A period, therefore, of about four hundred years separates the last book of the Old from the first of the New Testament Scriptures. This period is one of Supreme importance in the history of the Jewish nation. During it the Jews were brought under the most varied influences. (1) First they were subject to the dominion of Persia; (2) for nearly a century and a half they were under Greek rulers; (3) for a century they enjoyed independence under their native Asmonæan princes; (4) and for more than half a century, while nominally ruled by the family of Herod, they were in reality subject to the power of the great Roman Empire. In the course of this period a remarkable change was wrought in the condition of the Elect Nation.—Bible Education.

A Baby Missionary.

Baby is only six or seven months old; but she does real missionary work. Would the children in America like to know how she does it? She goes up the Drophorus with her mother on a steamer which stops at various places for passengers. A through passenger like our baby missionary can do no good in her way. Her way is to open her large blue eyes, and look with interest and smiles on those around her; and her fair skin, her sweet face, her neat dress, and her loving ways, are sure to attract attention. People soon begin to talk to the mother, who improves this introduction to tell them about Him who was born a baby in Bethlehem. When these friends that the baby finds leave the steamer, their looks of awakened interest call for a prayer from the mother's heart that may be recorded in heaven, and may some time bring a blessed reward to the little innocent worker. —The Good Shepherd for Women.

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year in advance. Postage by mail, 40 cents per year, payable at the office of delivery.

Job Rates and List of Promotions furnished on application. All who are desirous to aid in extending the circulation of the PAPER should send for the List of Promotions at once, as now is the time to secure new names.

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HAMILTON AGENCY.

MR. JOHN GREIG, Bookseller and News Agent, No. 2 York Street, Hamilton, has consented to act as Agent for the

BRITISH AMERICAN PRESBYTERIAN.

Our friends in Hamilton may find it more convenient to pay Mr. G. than to remit their subscriptions to this office.

Toronto, 12th March, 1874.

British American Presbyterian.

FRIDAY, MARCH 13, 1874.

TOPICS OF THE WEEK.

The Local House of Parliament has been going on in its usual undignified fashion. It is, however, doing some useful legislative work.

The Ashantee expedition has been crowned with complete success. It is to be hoped that matters will henceforth move on more quietly and peacefully in that barbarous and, and that Britain will henceforth keep out of such quarrels.

The only thing that has during the week broken in upon the general monotony in Ontario has been the occurrence of many cases of daring burglary attended in some cases with violence. Evidently we have at present among us a more than usually large number of the "dangerous class."

The famine in India grows every day more formidable. It is to be feared that in spite of all the efforts put forth by the Imperial authorities very many will die of starvation. Such wide spread calamities can only be prevented by an extensive and complete system of irrigation.

On the other side of the line, the crusade of the ladies against the saloons and general liquor stores proceeds with ever increasing vigor and success. In many of the smaller towns and villages throughout several states, they have closed up almost every place where intoxicating liquors were sold. Their mode of procedure is quite characteristic. They gather round the whiskey seller's door and continue in prayer for, and in remonstrance with him till he gives in, and promise to give up his accursed business.

The Marriage Bill at present before our Local Legislature provides for the Banns being proclaimed on only one Sabbath, either before, during, or immediately after public worship. One of the parties must have previously resided at least fifteen days within the Municipality as at home, and the proclamation must be made in the Church where the minister who is to preside at the marriage usually preaches. Licenses are to be abolished, and instead certificates are to be issued by persons duly authorized by the Lieut.-Governor, stating that there is no legal or other reason why the marriage should not be celebrated.

The united congregations of Guthrie Church, Longwood, and Cook's Church, Caradoc, have called the Rev. Alex. Sutherland, Presbytery of Omaha, U.S. These are new charges; but the people have already purchased a glebe of 15 acres upon which there are a manse, stable and barn, for their future pastor. The property is centrally situated.

PRAYER MEETINGS.

Many complain of the difficulty of keeping up congregational and other prayer meetings. After everything that can be thought of has been done to make them interesting and profitable, the people don't attend by any great numbers and even those who are found at them don't appear to take any deep interest in the services.

REVIVALS.

While there is so much talk about the great work of grace at present going in Scotland, a good many in Canada are anxiously praying for a similar time of refreshing for our Dominion from the presence of the Lord. There are no doubt ever and anon taking place 'revivals' in different parts of Canada, but there has for a long time past been no such extensive and marked a work of Grace, as are taking place in other lands.

DR. JENNINGS.

We are sorry to see from the report of the last meeting of the Toronto Presbytery that the Rev. Dr. Jennings has been obliged to resign his charge of the congregation with which he has been so long connected. We trust that the rest which the Dr. will now be able to take from continuous labour may, under the blessing of God, tend to the restoration of a good amount of vigour, and that he may be able to do still considerable work for the advancement of that cause with which he has been so long identified, and for which he has laboured so long and so assiduously. Dr. Jennings came to this country in 1838, when Toronto was little more than an insignificant village.

THE SALARIES OF MINISTERS.

We have taken no part in the discussions going on in our columns in reference to the frequent changes of ministers and the causes of so many vacancies. Of the fact there can be no doubt, whatever may be the cause, numbers of our ministers are leaving our Province, and numbers more are anxious for a change. The inadequate remuneration may not be the only reason, but it certainly is one of them and a very influential one.

Questions on the State of Religion.

- 1.—What is the number of Communicants in your congregation? Number received during the past year? How many by certificate? How many on profession of faith?
2.—On what grounds are applicants for admission to communion received, and how are they dealt with in order to their admission?
3.—Is the discipline of the Church faithfully maintained by the Session?
4.—Is family worship generally observed by the members of the Church?
5.—Are there any prayer meetings connected with the congregation? If so, how conducted? How attended? Any district meetings conducted by the Elders?
6.—Have you a Sabbath School, or Schools? Do the Elders show much interest in Sabbath School work? Are the teachers sustained, in any good degree, by the sympathy and co-operation of the members of the Church? Is the Shorter Catechism used?
7.—Is there any evidence of increasing liberality, in the congregation, in the support of Gospel ordinances among themselves and in contributions to the Schemes of the Church?
8.—How is the Sabbath observed in your community?
9.—Is intemperance on the decrease, or otherwise? Any special means used in order to its suppression?
10.—Can you specify any particular hindrances to the advancement of Christ's cause among you?
11.—Can you specify any hopeful indications of spiritual life among the young, or in the congregation generally?

In the beginning of January, copies of these questions were addressed to all the Kirk Sessions of the Canada Presbyterian Church. Additional copies have since been forwarded to the Clerks of the various Presbyteries for the use of those who may not otherwise have received them. The Committee on the State of Religion would earnestly appeal to all the Sessions, to aid them with material for a full report to be laid before the Assembly in June. Besides such answers as Sessions may be able to give to the foregoing questions, the Committee would gladly receive any information or suggestions that may enable them more efficiently to prosecute their work.

In the circular first sent out, Sessions were requested to forward answers to the Clerks of their respective Presbyteries on or before the first of March. Those who may find themselves unable to do so, are now required to forward answers to their Presbytery Clerks on or before the 1st of April.

THOMAS WARDROPE,

Convener of the Assembly's Committee on the State of Religion.

Guelph, Feb. 18, 1874.

The annual meeting of the congregation of St. Andrew's Church, Ottawa, was held in the basement of the new church, Monday evening, E. McGillivray, Esq., President of the Temporal Committee in the chair. The Annual Report of the Temporal Committee, together with the Treasurer's financial statement, and the Report of the Building Committee, were presented, approved, and found to be satisfactory. The new election was then proceeded with for the ensuing year, and resulted as follows:—E. McGillivray, President; C. S. McNutt, Treasurer; Robert Cassels, jr., Secretary; and the Hon. James Skend, H. F. Bronson, A. Drummond, G. E. Elliott, members of Committee. The following gentlemen were appointed to be associated with the Temporal Committee in all matters relating to the erection of the new Church:—J. M. Carrier, M.P., Thomas Patterson, John R. Booth, Robert Skend, James L. Orrie, Allan Gilmour, E. C. Mellock, M.D., George P. Drummond, Andrew Mann, McLeod Stewart, T. S. Scott. The congregation very properly raised the salary of their much esteemed Pastor, to \$4,600. This is not any too much, when the high cost of living at the Capital is taken into account.

Book Notices.

BRITISH AND FOREIGN EVANGELICAL REVIEW. January 1874.

This is a periodical which needs none of our commendation. Its character has been long established for both vigorous and even elegant writing, and it is not falling off under its present management. Dr. Dykes is in himself a host, and is well supported by a band of able coadjutors. We are accordingly, not surprised that when a periodical of such excellence is placed at the low figure for which it is to be had, a very large number of our ministers and the more intelligent among the members of our churches should have become subscribers to the B. & F. E. Review. This January number contains seven very readable articles,—one by the Rev. Dr. Fraser, of London, on the "Anglo-Catholic Movement" particularly so. We have no room for anything like an abstract of Dr. Fraser's paper. Very many, however, will strongly sympathize with the sentiments expressed in the following passage, for which alone we find room:—

"But while all this damage has been done to the character and tone of the English Church, what have the Evangelical men been doing? If not so numerous as those of the High Church School still the Evangelical clergy have far outnumbered the Tractarians and Ritualists: and with the support of the laity, should have made very stout resistance to the anti-Protestant movement. Alas! they have had enough to do to vindicate their own right to continue as a party within the Church, without assuming to be the representatives of the whole Church. They have signed protests and manifestoes against the new movement, have encouraged inept suits at law to restrain certain practices, have called on the bishops, and shouted to the people to do something vigorous; but they have lost ground year by year, and present the aspect of a baffled and discredited party. Mr. Matthew Arnold has complimented them on what must be, to conscientious men, anything but a source of satisfaction that they are 'of the same confraternity with men who hold that their Scriptural Protestantism is all wrong.' But he proceeds to say: 'This party is losing the future, and feels that it is losing it. The best part of their own younger generation, the soldiers of their own training are slipping away from them, and he who now looks for the source whence popular Puritan theology derives power and popularity, will not fix his eyes on the Evangelical clergy of the Church of England.' Such language is heard on every side: It cannot be denied that the Evangelical clergy are still four or five thousand in number, and that among them, and the laity of this School are to be found the sweetest illustrations of individual Christian piety: nevertheless, as a party, they have little political influence, no literary prestige, no rising men, and no inspiring hope of victory. Any why is this? Because they have never learned combination, have no competent leaders, have no facility in their Church Constitution for forming opinion, uniting supporters, and carrying measures; but are now appealing to the bishops, now rushing to the courts of law, now agitating through societies, each of which has its own pet policy, and obstructs the others. But the deepest reason of the weakness of the party is, in our judgment, that they have no clear, sound, and well defined platform on which to combine. They have good historical ground as the successors in the theology of the reforming bishops of the sixteenth century and of the Horveys, Romaines and Cecils of more recent times. But, even so they can only claim to be a party in the Church, and cannot allege that the Church of England should be in their sense, and exclusively, Evangelical. They cannot even make out that Evangelicism is the most proper and legitimate outgrowth of their Church system. Reviewing the tone and course, and literature of that Church, from the days of Queen Elizabeth till now, we feel compelled to say that the Evangelical clergy have not so clear a title as the High Church party, to be considered its faithful exponents. They are Low Church men, not fully exhibiting the spirit with which the Church is fraught. But their rivals are High Churchmen, strong and unembarrassed, because they are in full accord with the teaching and tendency of a prelate, half-reformed Church."

Every one feels that this is literally true of all branches of the Church of England, whether endowed or the reverse. Many will also sympathize with Dr. Fraser when he adds:—

"The Evangelical clergy claim our sympathy, and it is easy to give it to them, but not so easy to treat their ecclesiastical position and policy with respect. They do not seem to be aware how much they are produced in the eyes of the most friendly on-lookers, by denying baptismal regeneration, and yet affirming it as often as they read the baptismal office: denying clerical priesthood, and yet accepting the name of priests; denying confession to a priest, and yet using and even lauding a prayer book that provides for both. Worse still, the majority of them dread and deprecate agitation for the amendment, in those very particulars, of the Liturgy and Catechism, and prefer to trust to interpretations of the Prayer Book quite as evasive as the Tractarian interpretation, of the articles. It is on this account that they receive less consideration than their character and their fidelity to Divine truth would otherwise command. They are in an equal position: and as illogical and provisional as Englishmen are in regard to old institutions and parties nothing can prevent an equivalent position from involving essential weakness and serious disadvantage."

Recently the Rev. John Thomson, of Ayr, was made the recipient of a valuable set of books from the members of his Bible class.

Ministers and Churches.

Dr. Begg has returned to Scotland, from New Zealand, in excellent health.

The Rev. David Mitchell, Canal-street, New York, has been called by the congregation of Calvia Church, St. Johns N. B.

We propose to give occasionally a sermon by some distinguished preacher, many are familiar with the one we give in this issue but many others are not.

It is said the congregation of Erskine Church Montreal, propose, in the event of Rev. Mr. Gibson declining the call to Chicago, to raise his stipend to \$4,000 per annum.

At the Toronto Presbytery meeting, last Tuesday, the Rev. Thomas McPherson, M.A., of Stratford, was unanimously nominated as Moderator of next General Assembly.

The Rev. Dr. Taylor of the Tabernacle, Broadway, New York, has been in Canada for the past week. He lectured last evening in Gould-street Church, on "Books and Reading."

The members of the C. P. congregation Charles-street Toronto, are about to call the Rev. James Robertson, of Paris, to be their pastor. They are very united and cordial in this movement and have great hopes of being successful.

The Student's Missionary Society, connected with Knox College proposes to send two of the third year Students to labour in Manitoba during the summer, with the understanding that if things should go as anticipated, their brethren will take license and finally settle in the Prairie Province.

On Wednesday, 23th ult., the members and adherents of the Presbyterian congregation, Port Dalhousie, presented a valuable gold watch and chain to Mr. John Denton, for many years elder of the Church, President, and Sabbath School Superintendent.

A few evenings ago—the students of the Canada Presbyterian College, in this city, presented an address to the Rev. J. M. Gibson, Professor of Exegesis in that institution, and pastor of Erskine Church, in this city, expressing their high appreciation of his services and regret at his probable removal from Montreal.—Witness.

The Montreal Witness says:—Rev. Mr. McDonald, C. P. Church, Alexandria, Ontario, preached in Cote street Church last Sabbath afternoon in Gaelic, and in the evening in English. He also addressed the Sunday-school Bible class, giving an account of the reasons which induced him to leave the Roman Catholic Church, in which he was brought up, and become a Protestant. He has evidently attained to the very creditable position which he now occupies in the church by means of extraordinary energy and self denial.

The following statement of facts and figures was given by the committee of management the other evening at the social in the Canada Presbyterian Church, Seaforth. The committee announced that for the period of Mr. Goldsmith's pastorate no subscription had been taken for any purpose till this winter; that all the money raised by the church has been contributed by plate collections and pew rents, and that the committee by such voluntary contributions have been able to pay all current expenses, (\$2,000 per annum,) and to apply \$5,000 on the capital account of the church in the space of three years and a half. They have now, by a subscription circulated through the congregation, raised an additional sum of \$2,000, for the church debt, making in all \$7,000 on capital account, besides current expenses. So much for the voluntary principle.

The induction of the Rev. Alex. Burr as pastor of the Presbyterian congregation at Point Edward, took place on Tuesday, the 24th ult, under most favourable auspices. A very successful social meeting was held in the evening, Rev. John Thompson, of Sarnia, ably filled the chair; after suitable speeches were delivered by Rev. Messrs. Cutbertson, of St. Thomas, McKinnon, of Dulmont, Ross, of Point Edward, and the newly ordained minister, Mr. Burr. Quite a novel feature of the entertainment was an address from Mr. McKinnon in the Gaelic language, which was the cause of the greatest merriment. He quite won the hearts of the Gaelic people, and though quite unintelligible, except at intervals when he spoke in English, to the majority of the audience, yet he received most profound attention. Mr. Burr, being introduced to the audience, then came forward as the spokesman of the congregation, and presented Mr. Thompson with an address, thanking him for the interest which he had always manifested in their spiritual welfare, and praying that the blessing of God might follow him through all his future career. Mr. Thompson replied in suitable terms, thanking them for the expression of appreciation which had been tendered him, and expressing his hope that the union which was about to be formed between pastor and people might result to the glory of God.

Church Independence.

Editor BRITISH AMERICAN PRESBYTERIAN.

MY DEAR SIR.—I would probably not have troubled you further on the subject of Church Independence, had I not been led to entertain the design of publishing, in another form, the letters which I have written for your paper. In view of this I would add another, having especial reference to the unworthy attempt to subject to groundless reproach certain brethren of the Canada Presbyterian Church.

The additional remarks that I now ask your insertion would not be necessary, were it not that there are so many who lend a ready ear to the misrepresentations of disingenuousness or want of discernment, and so many others who are apt to be perplexed by them. For the sake of the latter, especially, I am willing to be at any pains in exhibiting our sound Presbyterian doctrine in relation to the proper supremacy of the Church and the civil power—a doctrine of the utmost importance both in its assertion of the independence of the Church in opposition to the Erastian claims of the civil power, and in assertion of the supremacy of the civil power in opposition, both to the teachings of Rome, and to the statements of parties who cannot or will not understand the doctrine of their own Church, or see that, like so many important and essential truths, it is the *juste milieu* between two most dangerous extremes.

A Church, holding, as our's is understood to do, the doctrine of its own supremacy, subject only to Christ, in all matters spiritual, is supposed to contemplate a certain decision, which will, in the judgment of a minority, involve a departure from the principles of the Church, in which they may not be able conscientiously to concur. Whether the decision has respect to doctrine relating to the prophetic, the priestly or the kingly office of Christ, does not affect the present argument. In view of this contemplated decision, the majority, in the name of the Church, apply to the legislature asking a modification of the law relating to their property or real estate, and the minority present a counter application. In reference to these applications, it may be held. First, That both imply an acknowledgment of the supremacy of the civil powers in matters spiritual; or, Second, That neither implies such an acknowledgment; or, Third, That the application of the minority does, while that of the majority does not. I have no reason to think that the first position will be maintained by any minister or member of the Canada Presbyterian Church, whatever may be the views of those outside of it. The present discussion is between those who maintain, as I do, that neither application implies anything inconsistent with the fullest persuasion of the Church's proper supremacy; and those who insist, as some of your correspondents do, that it is only the application of the minority that implies an acknowledgment of the right of the civil power in spiritual matters. It is evident that the mere fact of application implies the very same acknowledgment of the supremacy of the civil power by both parties. Both acknowledge the supremacy of the legislative branch of the civil power, in the making and modifying of all laws relating to the tenure of church property; and the supremacy of the judicial branch of it, in the interpretation and application of these laws. And both parties being not "Presbyterian Ultramontanists," but simply intelligent Presbyterians, this supremacy is recognized by them both as being not only an actual but a rightful supremacy. If the mere fact of the application implies anything more than this on the part of the minority, it must do so also on the part of the majority. But your correspondents do not see this. One of them while "standing aghast" at the inconsistency of the minority, ridicules the incompetency of the legislature, not perceiving that the minority only recognize the competency which the majority acknowledge—an official competency,—and that they may believe as firmly as he does, and with a much more pungent sorrow, that the legislature is wanting in the intellectual and moral competency which its members ought to possess to qualify them for the exercise of an acknowledged office-power and right. The same writer speaks of the minority's application as a submitting of certain documents to be judged by the legislature, not perceiving that the application of the majority involves the very same thing, the only difference being that the one party says, "look into the documents and you will see they are the same," and the other says, "look into them and you will see they are different." Unless the legislature is to consider itself the mere tool of the majority, they must require good reasons for legislating, and act according to their own judgment on the reasons assigned.

And here let me say that, if I had any object in view other than the exhibition of the right and the wrong in relation to a subject of growing interest throughout all Christendom, I might be disposed to remind "Presbyterian" that, according to his own admission, the application to the legislature by the majority as an attempt to secure for themselves a legal right to more than they have a moral claim to—an attempt to induce the legislature to give sanction to an immoral claim. But I let that pass.

The same want of discernment appears in the statement that the minority, in presenting their counter-application, are seeking to make the power of the legislature in relation to property to bear upon the majority so as to prevent union. For this application recognizes and seeks the exercise of no power but that which the majority recognize and seek the exercise of. In their application they are seeking to make the power of the legislature in relation to property to bear upon the minority for the furtherance of union. The success of the application of either party may operate as a temptation to keep the other party from following what they may conceive to be the line of duty—in the one case union, in the other separation. But that is a very different matter from the exercise of power claimed and put forth by the civil authorities with the express design of controlling the action of the Church in her administration of the law of her only head. The acknowledgment of no such supremacy is involved in the application of either party.

Again, to speak of the application of the minority as an appeal against an ecclesiastical decision is to utter pure and undiluted nonsense. There is no decision to appeal against. The Church has decided nothing. The minority are simply counter-positions to the majority, in relation to a matter in which the Church's acknowledgment in place is that of subjection to another authority than her own. If it be said that the application of the minority implies their intention to appeal to the judicial branch of the civil power against an ecclesiastical decision, I answer, it implies no such thing. The minority have no such intention. When the time comes (and I hope we shall all pray and labour incessantly that it may never come) for the minority to appeal against an ecclesiastical decision, their appeal will not be made to the civil power; and when the time comes for them to apply to the civil power, their application will not be an appeal against an ecclesiastical decision. When the Church, by her minority, has pronounced the decision which the minority cannot, with a good conscience, concur in or submit to, then the majority knowing that the Church is responsible only to Christ for the decision it has pronounced, knowing that He has committed to church rulers the keys of the kingdom of heaven, and that they are subject only to Him in their use of them; but knowing, at the same time, that they may err, and greatly err, in their use of the keys, and believing that this particular decision has been pronounced *clavæ errantæ*, and is contrary to the mind of Christ, they will appeal to Him and to Him alone. In other words, they will separate, believing that the majority have, contrary to their solemn engagements, departed from the principles of the Church. I presume it will be admitted that this appeal involves the fullest acknowledgment of the Church's peculiar supremacy,—namely, that it is the strongest expression and proof they can give of their recognition of the supremacy of the Church and the due supremacy of the majority, while they cannot allow the infallibility of either (see confession of Faith, chap. xxxi. 1.) I presume even our *sham* ultramontanists will not require argument on this point.

There are now then two separate and distinct churches, each let us suppose, claiming identity with the Church that has been broken up, and denying the other's identity with it. These two Churches are as distinct as any other two ecclesiastical organizations of the land. The one is not subject to the other and owes it no allegiance. As the majority are responsible only to Christ for the decision to which the minority cannot submit, so the minority are responsible only to Christ for their action in not submitting. The minority may be right, and must not be charged with inconsistency for acting on the presumption that they are. And further, they are equal, perfectly equal, in the eye of the law of the land, which cannot justly discriminate in favour of Churches according to their numerical strength.

But there is property to be disposed of, and the civil power alone can dispose of it. It is allowed that it has the exclusive right to dispose of it, and that the exercise of this right is in full consistency with the proper supremacy of the Church. But it is affirmed that, if the minority shall assert, or sanction the assertion of a legal right to the property or any portion of it, they will be acting inconsistently with their doctrine respecting the supremacy of the Church. That is to say, a Church, possessing all ecclesiastical powers, not subject to any other Church, having, it is admitted, a moral right to a portion of the property in question, and whose very action in separating from the majority implies its persuasion that it has a legal right to the whole, must, on the sole ground that it is numerically weaker than another Church which it believes, has no legal right to the property, refrain from asserting its right and forbid all its congregations to do so; else it acts inconsistently with the spiritual independence of the Church. If this is not the *nécessaire* *altra* of absurdity, I do not know what is. The man who maintains it is not to be reasoned with, your correspondents of course do not maintain it; but, like all false accusers of the brethren, they do their best to deceive themselves and mislead others by their fallacious representations of the state of the case. I have challenged them to say, whether, in the case before us, the civil courts, in determining according to their own independent judgment, invading the jurisdiction of the Church, or doing anything inconsistent with its spiritual independence. That challenge they decline accepting. They know doubtless that they cannot answer the question otherwise than in the negative. That, it seems, they are unwilling to do because they are unwilling to depart from a charge which is manifestly groundless, if the minority are asking the civil power to do nothing inconsistent with the proper supremacy of the Church. And accordingly they will, with too many others of the same spirit, persevere in their delinquency to include the prohibited and the inconsiderate. I was not surprised when I saw, in your issue of the 6th inst., how the minority are represented as appealing to the civil power against an ecclesiastical decision, charging and stating people will see that

there is no decision to appeal against, and that their application to the civil power has respect to a matter in which the majority have no right, and claim no right to decide, and in relation to which their proper place is that of subjection equally with the minority; and that when their promise of due subjection to ecclesiastical authority is appealed to us barring them from the assertion of a moral and legal right, all such readers will see that the minority are not bound to subjection to a church, against whose decision they have appealed to Christ, on the ground that that decision is, in their judgment, to the prejudice and subversion of principles which they solemnly engaged to maintain whatever trouble or persecution might arise.

It is said that the attempt of the minority to sustain a legal right, in the only way in which it can be sustained, implies the right of civil judges to examine ecclesiastical documents and to decide in accordance with their own views of them, which may be contrary to the views of the Church. If there is anything wrong in this, I trust your readers will see that it is not the minority alone that are responsible for it. The majority are equally responsible for having their trusts so framed as to necessitate such examination on the part of the judges. All references to the incompetency of the judges are aside from the question. They alone have the right and the power of deciding in the matter; and not only have they the right, but they are bound to use all available means that are necessary to enable them to form an intelligent and independent judgment. And when they decide accordingly, they no more interfere with the spiritual independence of the Church, in deciding against the majority than they do in deciding against the minority, whose Church possesses the same independence as the other. The decision simply involves the expense and inconvenience to the one party that the opposite decision would do to the other. If it be said, may not the dread of an adverse decision operate as a temptation to keep the majority from doing what they believe to be their duty? the reply is the same thing is true of the minority. But to represent an action of the magistrature acting in his own sphere, which operates incidentally as a temptation, as being identical with the forth-putting of his power to control and oppress Church Courts, is an instance of confusion of thought which, I trust, not many besides your correspondents will be capable of.

"Presbyterian" having begun with ascribing to the civil power a right to invade the jurisdiction of the Church, to control the administration of the law of Christ's kingdom, now insists on civil judges making themselves the tools of the Church or of its majority. They alone can decide in questions of Church property; but they ought to decide as the majority requires them to decide. They are to ignore the law of the land in relation to Church property; they must not look at the first deeds; but when two Churches dispute about property they must give it to the bigger one. It is the American way. It may have been so from the days of Walter Van Twiller, of whom the authentic Knickerbocker records that, having decided according to the number of the leaves and the weight of the books of the parties in a suit, he thereby established his reputation as a magistrate, saved himself a world of trouble, and put an end to litigation all the rest of his days.

However unable "Presbyterian" may be to see the truth that lies between his alternative of the civil power being either the invader of the Church's province or her tool, he may be sure the fault is entirely his own, that it can be seen, and that many others see it. There are many who can conceive of civil judges seeing it clearly, and saying to a majority against whom they decide, "we are satisfied that you have departed materially from the principles referred to in this trust, as of course you have a perfect right to do to any extent. It appears also that you have deposited and excommunicated your brethren, who profess that they cannot consent to the change you have made. This too you have an unquestionable power to do. It belongs to you to make and modify terms of Church office and membership under a responsibility to Christ alone. These are matters with which we have nothing to do. Had your brethren applied to us to exercise our power in any way, with the view of influencing you in the slightest degree in your decisions in these matters, we would have dismissed their application, without investigation, the instant we understood what they wished us to do. But they ask us to decide in a matter that belongs to us, and not to you any more than it does to them. It is true you plead that you have not departed from the principles referred to in the Trust, you are at perfect liberty to think so, but we differ from you; and you must be aware that in a matter in which it belongs to us to decide, we must follow our own judgment and not yours." And we can even conceive they might add, "we are personally of the opinion that your principles are now more in accordance with Scripture than they were before, and we are glad you have resisted the temptation arising from the apprehension of our adverse decision. But unfortunately we differ from you in believing, after careful consideration of the Trust and other documents submitted by you and others, that you have departed from the principles referred to in the Trust, and that the other party in the suit adheres to them, so that we are obliged to decide against you," and if the majority were so foolish as to tell these judges that their decision was an interference with the spiritual independence of the Church, they would simply reply, "it is no more so, than our decision against the minority would be. We recognize the spiritual independence of you both, and of theirs equally with yours; but, at the same time, we shall maintain our own, and not determine our solemn judgments by counting the heads of the parties before us."

I shall, with your leave, analyse the contents of "Presbyterian's" *notebook* in your next issue.

I am, yours truly,

James Middleton,

Edin., March 7, 1874.

byterian" on Union.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR.—As the time approaches when the Assembly of our Church will meet, and the all engrossing matter of Union must be taken up and disposed off in one way or another, we (I use the term knowing that I speak the minds of a large majority of our people in both sections of the Church) think it desirable that our ministers should better understand the minds of our people in this important matter. With us the Headship of Christ has been the corner stone upon which we have built the whole structure of our faith. That "He is head over all things to his Church" is a well understood and recognized principle, acknowledged and recorded in the Confession of Faith, which is fully received as the standard of faith by both sections of the negotiating Churches, having been taught this glorious truth on our Mother's knee, and found it recorded in His own word, we cannot see any well-grounded reason for all this wrangling and disputation about a matter so well understood, acknowledged, and acted on by all parties concerned. We have been waiting, hoping and praying that the church of our Fathers, that has lain so long in a divided state, shorn of her influence and usefulness, should again be united and take her proper place amongst all other denominations of Christian people. Shall we again be disappointed. The little cloud, (at one time no bigger than a man's hand) has now expanded to large dimensions and assumes a black and lowering appearance, we would therefore beseech all parties to put on charity. There is nothing to fear from the basis of union being defective; He will take care of "His own Church" it is His by purchase, and He is not only Head but King. Yes, He is King, and will reign over His own to the exclusion of all the powers on earth or hell. We have not one word to say against those worthy men, who have come out openly and honourably in support of what they sincerely believe; although we cannot agree with their views, we can sympathize with them in (what we believe) is their zeal for truth. But there are other men with whom we have less sympathy, and who are equally to be feared. In how many places do we find two men labouring where there should be only one. In all such circumstances, were a Union to take place, one of those men must be removed, and possibly both, this is not a pleasant thing to contemplate and may tend to swell the number of opponents when the vote is taken. That we may all obtain and diligently exercise the spirit of our Lord and Master whose prayer was while on earth, that all may be one in Him, and that when all our battles are fought and our warfare over, we may all meet in the house of many mansions, resting from our troubles, and rejoicing in the glory of King Jesus, is the earnest prayer of a

TRUE PRESBYTERIAN.

An Ex-Moderator in Scotland.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—It appears to me that there is too great a hurry in urging on this Union. The Church of Scotland party have not yet wakened up to the fact that there is such a body as the Canada Presbyterian Church and how can they unite with a Church whose very existence they ignore. To show that I am not going beyond bounds, I refer to the following extract from the Edinburgh Courant of January 1st, 1874. The speaker is Rev. Duncan Morrison, of Owen Sound, late Moderator of the Synod of the Presbyterian Church in Canada, in connection with the Church of Scotland. The speech was addressed to the Presbytery of Edinburgh, and the purpose for which it was spoken was to raise money to build a church in Owen Sound. I copy from the Edinburgh Courant of 1st Jan. 1874:—"The Moderator then welcomed Mr. Morrison and invited him to address the Presbytery. Mr. Morrison stated that he was settled in the midst of a large and growing population, chiefly of our own countrymen, who were destitute of religious ordinances till he went amongst them. The single Presbytery which he represented, that of Snuggeon, was as large as Scotland; and they had only six or seven ministers, and seven or eight churches. They might have an idea of the isolated position which he held when he stated that his nearest ministerial neighbors were 85 miles away in one direction and 40 in another. He had gathered in about 300 families, chiefly of their own countrymen. For these they had to build two churches—one being seven or eight miles from the place where he lived, free of debt, and filled with pious worshippers, ready to call a minister, but as they had about twenty vacancies in the Canadian Church, it was with very little hope that he was looking for a minister for the district he spoke of. They had to build another church where he was living in the town of Owen Sound."

Now, Sir, I ask you can the Presbyterian Church unite with a body whose late Moderator seems unconscious of her existence, and bases his application for help upon the fact of her non-existence. I need not point out that there is really a Presbytery of Owen Sound,—that the Church of Scotland with her accustomed dexterity took advantage of a quarrel in a congregation in Owen Sound to enter on the labours of others, and that Mr. Morrison, with his "much fair speech" and promises, secured a call from the minority of that congregation. What I wish to point out is, that when it serves the purpose of the late Moderator of that Synod, he can ignore the existence of that Church with which his own proposes to unite. He may not be alone in this; and may not be and many of his brethren do the same with the doctrine of the Headship of Christ, if it should be as apparently advantageous for them to ignore it? Let us then have a declaration of that doctrine so full that there can be no possibility of quibbling out of it if there must be a Union. As to the necessity for Union, we may speak, notwithstanding Rev. Doctors and Ministers.

Yours respectfully,

Edin.

The Revival in Scotland.

From many parts of Scotland reports reach us that the work of revival continues and spreads, not only in isolated churches, but in entire villages and towns, and that in many cases without any special means or agency being employed beyond that of prayer.

The visit paid by Messrs. Moody and Sankey to Dundee has been blessed in a remarkable way—indeed, little short of what has been enjoyed in Edinburgh. Ministers feel the reviving work in their own souls, and have felt a hitherto unlost power in preaching to their hearers. Many of the churches are open every evening for prayer and exhortation. Mr. Moody has been addressing different classes of the community—now 2000 Christian workers, then 1500 members of the Young Men's Christian Association. As an illustration of the hearty practical mode in which Mr. Moody enters upon what he conceives the Lord's work it may be mentioned that in addressing the Young Men's Christian Association he urged upon them the necessity of raising £5000 to clear off the debt and to improve the Association Rooms, and stated that he had himself made a beginning to help them, having collected in course of an hour or two £2000 towards that end. A correspondent of the Christian thus writes of Dundee:—"The tide of blessing has risen rapidly, and is still rising. The spirit of grace and supplication is being poured out on us. Many hearts are melted. Christians are praying, and weeping, and rejoicing. It is given us to look on glad and holy scenes such as we have not witnessed since the great revival fourteen years ago. Even if none were added to the Lord at this time, the fresh baptism of the Holy Ghost which believers are now receiving will prove to be a blessing of incalculable value. Thousands of souls are stirred. The fire that burned low on the altar of God is rising to heaven in a bright and holy flame. Many hearts are breaking, and the perfume of love, sweeter than the fragrance of the alabaster box, is filling our assemblies and our homes. Jesus of Nazareth is indeed passing by."

We are cheered and sustained by the prayers of thousands in every part of Scotland. Doubtless many of our brethren in England also lovingly bear us in mind. From remote towns and glens, from little prayer-meetings in obscure places, from sick chambers where bed-ridden saints have lain for years, come the heart-touching news that Dundee is being laid, in a myriad prayers, at the feet of Jesus. Last Friday night, when our workers were engaged in prayer, preparatory to the solemn and important work of conversing with the inquirers, a telegram was received from Edinburgh telling us that thousands of revived Christians in the metropolis were praying for us. This communication sent a thrill of gladness into every heart. We seemed to be borne on angels' wings. We thought the Lord was saying to us, Stand still, and see the salvation of the Lord."

At the close of the meeting, and even the usual services in the churches, anxious inquirers are found waiting to converse with the ministers. It is no exaggeration to say that every day there are hundreds of inquirers in all ranks of life seeking consolation and guidance. Everywhere there appears a solemn devotional feeling.

Notwithstanding the elections last week in Berwick, the attendance at meetings has been as great as in any previous weeks since the work began. The interest, we are informed, is extending amongst the villagers in the neighbourhood.

Messrs. Moody and Sankey are at present in Glasgow. They commenced their work on Sabbath last by having a meeting in the City Hall at 9 a.m. for Sabbath-school teachers, at which early hour every seat and every inch of standing room in the building were occupied, while many had to go away for want of accommodation. The service was brief and practically useful. Mr. Moody spoke to the large congregation of Christian workers words of kindness and encouragement, urging them also to extend zeal in the important operations which they had undertaken. He showed that to be successful in their duties they must be sympathetic, for by evincing a true sympathy with their young charges they would win their confidence. In concluding an eloquent oration, he commented on the importance of Sunday-school teaching, and prayed that the 3000 teachers before him might be more successful in the future than they had been in the past. Mr. Sankey, to the accompaniment of a harmonium, sang Gospel hymns, the congregation occasionally joining. The "service of songs" seemed to be much enjoyed by the worshippers. In the evening a public meeting for worship was held in the City Hall; and similar services were conducted in the churches. The hall was uncomfortably crowded an hour before the time fixed for the commencement of the proceedings, and during the interval before the arrival of Messrs. Moody and Sankey, the congregation sang several psalms and hymns. The proceedings were opened with prayer by Dr. Lang, and afterwards Mr. Moody gave a stirring address. The audience in several churches were also very numerous, and the devotions were conducted by ministers of different denominations. The meetings continue to be held—a noonday prayer-meeting, and many of the churches throughout the city are open every evening, and are generally well filled. Ministers of all the denominations are taking part in the meetings, irrespective of what church they are held in—it is true Union.

The report from other parts of Scotland show that there is a shaking among the dry bones. There are daily prayer-meetings, praying for a share of the blessing, in many places. This is also the case in different towns in England and Ireland, and God's people are feeling everywhere that "Jesus of Nazareth is passing by." The result of this feeling of wanting is a greater spirit of devotion and earnestness, seen in larger congregations on the Lord's-day, and a larger attendance on the weekly prayer-meetings—many crying as they never cried before—"Why tarry the wheels of Thy chariot?"—Even so, come, Lord Jesus!

The congregation of Knox Church, Edinburgh, have reported the Death of Union.

John Stuart Mills Failure.

If all wisdom were the result of hard reasoning, only to be reached by the vigorous use of that wonderful analytical apparatus with which John Stuart Mill equipped his son, the world might then be ruled by philosophers. The use of this autobiography is, that it shows not merely the dissolving influence of such an equipment upon a man's moral and spiritual being, but also the enormous loss of power which it involves. Mill's training helped to make him a man of science, but it unfitted him for life, and rendered him a child in the hands of men and women of far inferior talent, but with a little of that penetration and shrewdness which had been sacrificed in him. It excluded the instinctive knowledge of his fellows, and all sense of the providence of God. The gap which his philosophy makes in all that human nature requires to feed upon, resembles the rent which such training makes in a man's capacity. It demolishes the home, it desecrates religion, it destroys society. As for intellect and learning, it contracts the intelligence and confines the sympathies. The sum of human knowledge and wisdom is derived from the growing experience of what the human spirit has felt, and suffered, and endured, as well as from the productions of human reason. The power which an inveterate habit of analysis gives is not to be despised, but it cannot displace the powers of practical experience, of intuitive insight into character, of a well-balanced mind in a well-ordered body, of firm faith, and of the habitual strengthening of judgment and conscience by the light of the best which others have said and thought. The infant prodigy which came forth fully armed from his father's arsenal contributed in his latter years his share to the knowledge and advancement of mankind. But when we are asked to revere in him a new leader of thought, a man whose views are to be accepted as a new religion, we say that they are the product of a man who dealt with ideas, words, and images which he had no means of verifying except at second hand; between whom and the world a great gulf was fixed; whose mind and life were out of harmony, from its earliest infancy, with any condition of life ever yet heard of or experienced. Sincerity is stamped upon every page of this autobiography. The motive for writing it is undeniably public-spirited. It conciliates more of kindly feeling and sympathy than its author in his life time ever inspired, except from a devoted band of almost fanatical worshippers, who probably imbibed from him in the earliest ideas which they ever possessed, before the critical faculty had been duly formed within them by the light of increasing knowledge. But the book proves, beyond all doubt, that the life of the philosopher was an anomaly; that his intellectual, and even his moral, being was a thing of unnatural growth, and that though a master of logic and the possessor of powerful and highly-trained reasoning faculties, he was bred and remained in such thorough isolation from the world and the society which he was intended to regenerate, that he was hopelessly dependent upon others for a correct view of the facts of life. The audacity with which his startling theories were propounded was equalled by the contempt with which he overrode the most obvious and fatal objections. He demonstrated that in order to limit population, legal restrictions should be placed upon marriage; but he forgot the possibility of illegitimate children. The philosophy, as usual, went no further than the institution. And in his social theories, men and women are angels of slaves, according as he is demonstrating their fitness for "liberty," or the effect of slavery which he says they have so long endured. In other words, he too often made his facts square with his theory, instead of reserving the operation.

Such is the man whom free-thinkers and youthful radicals delight to honour as the regenerator of the world. He was neither in advance nor in the rear of his age, but simply never belonged to it. The few people and institutions which he knew, he clung to with superstitious veneration; the rest belonged to a world which he viewed through the haze of his own conceptions. His life had no playful childhood, no ripening manhood, and no experienced old age. At fourteen he was turned out of his father's workshop, finished and complete. The father had fulfilled the purpose which he had pursued with unrelenting rigor. The son lived on to accomplish the father's purposes in the world of science and abstract thought, and to demonstrate by his life and all the painful deficiencies of his character and capacities that, although by forced development an athlete may be made in mental as well as muscular power, insulted nature will adjust the balance by the losses which it inflicts.—Blackwood's Magazine.

Religion on the Rail.

The steamboat train from Boston reaches Stonington between nine and ten o'clock in the evening, where passengers take the boat for New York. About two o'clock at night the boat from New York arrives, and the train leaves with the passengers for Boston. During the four hours the train men were thus detained, for more than two years a midnight prayer meeting was sustained by them. So largely blessed was this meeting, that it is said three churches grew out of its influence, along the line of the road. "Take a cigar?" said a passenger one evening to a pious brakeman. "Thank you," said the brakeman. "I never smoke." "Take a chew, then?" "I don't chew." "Well, then, take a drink?" "Never drink," was the reply. "What I never smoke, nor chew, nor drink?" replied the man, quite astonished. "What do you do?" "I frequently pray," replied the brakeman. "Well I-I," said the stranger, "this is the queerest railroad ever I saw."—Witchman and Reflector.

Busy not thyself in searching into other men's lives; the errors of those own are more than thou canst suffer for. It more concerns thee to see how thou thyself, than to find out a thousand in others.—Bacon's Essays.

Directory for Prayer Meetings.

One grand feature of the Edinburgh Revival must not be forgotten. Prayer was at the beginning of it; prayer was increasing every day and hour. Mr. Moody at one of the gatherings spoke as follows of the Prayer Meeting:

He began by saying that there was probably more talent in Scotland than in any other place of the same size, but it was in a great measure buried talent. He did not refer to the ministers so much as to the people, who did not draw out their talents for the good of the Church. This was an important matter. If he drew out the energies of ten men, and got them to work, it was much better than doing ten men's work himself. Hence the importance of some of the rules he was about to give them.

First, they should get, he said, the people to sit close together, for if they were scattered, the meeting would be cold and disjointed, and they would not get people to speak. Second, they would see that the hall or room was well ventilated, heated, and lighted. When it got close the people became languid or went to sleep. Third, they should have good singing. He did not object to our psalms, or to the old hymns, always keeping them as their staple material of praise; but he thought they should not confine themselves to them, or to any thing old, however good. The introduction of a new hymn sometimes gave new life to a meeting. They should always be adding to their collection. Fourth, when a meeting was special, like prayers and remarks ought to be special, bearing on the one subject. It spoiled such a meeting to have general prayers for the conversion of the Jews, for instance, and wandering all over the world. Let them pray for these objects, but not there and then. They should do as business men did—keep to the business in hand. An insurance company's board would not discuss temperance and missions; and so when they had special sacred business they should keep to it. The business of next week—the week of prayer—was, he said, to pray for revival, for the working of the Holy Spirit. They ought to give all their energies to that special work. Fifth, let them have requests and thanksgivings brought before the meeting. This added greatly to its interest and value. For example, a father gave thanks for the answer to prayer in the conversion of his son. If he had got the blessing he thought the least he could do was to give thanks for it. And by doing so, he encouraged others to put in similar requests, expecting an answer. And why should not the son stand up and give his experience, and show how he was brought to Christ? The Scotch were terribly afraid of giving their experience. Why should this object? Experience was scriptural, the Bible being full of it. It might, no doubt, be carried too far; and there were some things in Methodism which he did not approve of; but they would be much the better of taking a lesson from the Methodists in some things. Sixth, let the leader take no further part in the meeting than to give the key-note. Sometimes the leader encroached the meeting and exhausted the subject, or at least the patience of the hearers, before any other voice had been heard. This was the way to empty a meeting. Seventh, they should give out the subject beforehand, that the people's thoughts might be directed to it. This helped greatly to keep up the interest. Eighth, they ought not to scold the people who had come because others had kept away. Let the leader rather take blame to himself for having failed to draw them, and try to make his meetings more attractive. If he only made the meetings attractive, the people would find that they could not stay away. Ninth, if they felt discouraged they should not let the people see it, or they would be discouraged also. They ought not to make the meeting blue because they were blue. Tenth, they should give variety to the meetings. There should not be more than two prayers in succession, and the exercises should be varied by singing and reading. One of the buried talents of Scotland was the musical talent. They ought to sing for Christ, as well as work and speak for Him. Eleventh, let them have no formal address beginning in some such way as this—"I am glad to address you," for such an announcement was enough to chill any meeting. Twelfth, the meeting should be short, and the people sent away hungry but not weary, else they should not come back. In order to this they must be short. Those who spoke were interested, and would go on; but those who listened were less interested, and might have stood for an hour. They ought not to try their patience too far. Thirteenth, they should avoid discussions, and put down discussion among the audience. If any one persisted, they should not correct him in public, but have their praise or prayer, and then go to him in private and explain. Fourteenth, if a man were backward to speak at the meeting, they should call upon him, point out the duty and simplify it, getting him to break the ice by merely reading out a verse that had struck him, and thus lead him on. It was not great talent that was wanted, but grace in the heart. The coloured man who had spoken the previous day had thrilled his very heart more than any one he had heard there. Fifteenth, they should throw the meeting open for one half of the time. There was no freedom otherwise. He had been burdened with a message he believed to be from God, but had no chance to deliver it, because the meeting was not open. They had no right to take the work out of the hands of the Spirit in this way. Sixteenth, let the meeting commence and close at the hour appointed. To be unpunctual, either in opening or closing, was to break faith with the meeting. Seventeenth, they ought to see before going that they were in the Spirit, and pray that the Spirit might lead the meeting.

It is not merely the multiplicity of tints, the gladness of tone, or the blissfulness of the air which delight in the spring; it is the still concentrated spirit of hope, the prospect of happy days yet to come, the endless variety of nature, with presentations of eternal flowers which shall never fade, sympathy with blessedness of the ever-developing world.—Newell.

Sketches from Early Church History.

"The conduct of the victims in the persecutions just described, unshakable in faith, their hope, constant in prayer and praise to their latest breath, fairly represents the unconquerable energy, the unextinguishable vitality of the Church at large in the times of her trials; persecuted, but not forsaken; cast down, but not destroyed; 'out of weakness made strong'; 'the devices of the heathen were made to be of none effect'; they imagined a vain thing; the Christian blood which they scattered to the winds became the faithful seed of the faith which they intended to crush. One more rapid sketch and, Christianity has won its way to the throne of the Empire; the dangers of Church arise no longer from the hostility, but from the favour of the world; not from outward persecution, but from inward dissension and intrigue.—Sunday Magazine.

Right Beginnings.

We all know how hard it is to go on pleasantly if we have made a bad beginning. When we rise in the morning, as we sometimes do, with aching head, and throbbing nerves, our bodies devitalized and all the life forces at low tide, it is not easy to speak gently, and be good-tempered, and meet everybody with a smile of love. Our Christian grace needs to be in full exercise, and we must draw largely upon heavenly help if we are not to make others unhappy and overshadow our homes with gloom by our looks and words. Breakfast-time gives the turn to the whole day. If father is stern, and mother is cross, if the big brother gives a short answer, or the young lady sister frowns over her coffee, the little children catch the feeling and catch the infection. One discordant note sets the whole household choir jarring. One cross face repeats itself in very many variations. One angry word challenges another.

Let us be very careful to begin right in the morning. Are we careful to pray? Do we open the gates of the day with a petition to the Mighty One, who guards us in life and in death? A little child once said, "I always pray to God at night, because, in the dark I want him to take care of me, but in daylight I don't pray for I can take care of myself well enough then." In very much this spirit, some grown people act. They are hurried and worried in the morning, they have overslept; business presses them with manifold vexations and perplexities; many are the excuses they make to themselves for the omissions and abbreviations; but secret prayer and household worship are neglected and the day goes wrong.

Sunny faces at the breakfast-table and a cheerful "good-morning" from each to the other are blessed missionaries. They start everything right, and all householders know the value of that. Others who are not householders know it too, and benedictions follow the man or woman who gets down the street in the morning with a bright look and a word of cheer for every one he meets on the way.

John Calvin.

Calvin was not of large stature; his complexion was pale, and rather brown; even to his last moments his eyes were peculiarly bright and indicative of his penetrating genius. He knew nothing of luxury in his outward life, but was fond of the greatest neatness, as became him through simplicity; his manner of living was so arranged that he showed himself equally aversed to extravagance and parsimony; he took little nourishment, such being the weakness of his stomach that for many years he contented himself with one meal a day. Of sleep he had almost none; his memory was incredible; he immediately recognized after many years those whom he had once seen; and when he had been interrupted for several hours, in some work about which he was employed, he could immediately resume and continue it, without reading again what he had before written. Of the numerous details connected with the business of his office, he never forgot even the most trifling, and this notwithstanding the incredible multitude of his affairs. His judgment was so acute and correct in regard to the most opposite concerns about which his advice was asked, that he often seemed to possess the gift of looking into the future. I never remembered to have heard that any one who followed his counsel went wrong. He despised fine speaking, and was rather abrupt in his language; but he wrote admirably, and no theologian of his time expressed himself so impressively and accurately as he, and yet he labored as much probably as any one of his contemporaries, or of the fathers. For his fluency he was indebted to the several studies of his youth, and to the natural aptness of his genius, which had been still further increased by the practice of dictation, so that proper and dignified expressions never failed him, whether he was writing or speaking. He never in anywise altered the doctrine which he first adopted, but remained true to the last—a thing which can be said of few theologians of his period.

Although nature has endowed Calvin with a dignified seriousness, both in manner and character, no one was more agreeable than he in ordinary conversation. He could bear in a wonderful manner, with the failings of others, when they sprung from mere weakness; thus he never rebuked anyone by ill-timed reproaches, or discouraged a weak brother; while, on the other hand, he never spared or overlooked wilful sin. An enemy to all flattery, he hated dissimulation, especially every dishonest sentiment in reference to religion; he was, therefore, as powerful and stormy an enemy to vices of this kind as he was a devoted friend to truth, simplicity, and uprightness. His temperament was naturally choleric, and his active public life had tended greatly to increase this failing; but the Spirit of God had taught him so to moderate his anger that no word ever escaped him unworthy of a righteous man. Still less did he ever commit unjust toward others. It was then only, indeed, when the question concerned religion, and when he had to contend against hardened sinners, that he allowed himself to be moved and excited beyond the bounds of moderation.—Henry's Life and Times of Calvin.

Keeping Friends Waiting.

We know it cannot always be avoided. If a friend happens to call at the very moment that you have begun to arrange your hair, a work of time in these days of elaborate braids and puffs, or while you are having a dress fitted, or when you are in the very middle of the morning's necessary work, you must keep her waiting. But it ought to be a principle with you, to have the delay as short as possible. Always go to the parlour as soon as you can, for your friend has probably other calls to make, and her time is of value.

Meanwhile, don't have the parlour quite a desert of Sahara for friends, who are obliged to stay in it a few moments alone. You know how grim and forbidding a place a hotel parlour is, with its tea-pitcher and globets on the table, its great business album or dictionary, and its staring pictures at intervals upon the walls. Some home parlours are little better. Have in yours dear lady a few pleasant books, or magazines, the morning paper, a stereoscope and views, or some inviting or pretty thing, curious or interesting to while away the moments before you appear to welcome your visitor with smile and hand-clasp.

A Young Lady and Mormonism.

I was waited on some time ago by a young lady who professed the doctrines of Mormonism. She said she came "to convert me." She had evidently mistaken her man. However, I listened to her argument, and when she had finished, I said:—"Yes! ah! very well! Now you have told me your way to heaven, I will tell you mine."

When I began to tell her, she was tremendously surprised.

"Do you believe," said she, "that your sins are all forgiven?"

"I do, I know they are."

"But," says she, "do you believe you can't be lost?"

"Yes."

"Are you sure you shall stand before the throne of God at last—despite everything you may do? Then you ought to be a happy man."

"So I am," I replied, "a very happy man indeed."

And certainly there is that in Christ, no other religionists could offer. They could not offer anything so good as this. Full, free pardon; acceptance with Christ; adoption into the family of God; preservation to the last, and this crown of everlasting life. And all—not for good works—but for the merits of Christ; given to the undeserving and worthless, and all gratis by every soul that seeks them in Christ Jesus.

Here is a challenge! I throw down the gauntlet to every religion under the sun: I say none of them, or all of them put together, can offer half so much!

Go, ye who like the gaudy trapping of Babylon—who love the millinery of religion, and the frillery of a dispensation! There is nothing there fit to feed a hungry soul! Such sewerages of religion were never fit for a child of God to feed on; 'tis but the show, the outside. The substance of religion is the substitution of Christ for the sinner. Christ, carrying our sins on His shoulders, and burying them in the depths of the sea—blotting out every sin; the complete adoption of the soul; the setting the feet on a rock—keeping the spirit safe—despite hell and Satan, till the day Christ shall come in the clouds of heaven, to take to Himself all for whom His blood was shed, and who on His name believe, and put their trust in Him.—Spurgeon.

Maxims of Cardinal De Retz.

Some of the most celebrated aphorisms ever given to the world are those of Cardinal De Retz. As a writer the fame of De Retz rests upon the "Memoirs," a "most striking and brilliant work." But his maxims have their value, as the reflections which a great and able man formed from long experience and practice in great business. This was Lord Chesterfield's opinion, and he adds, "They are true conclusions, drawn from facts, not from speculation." We subjoin a few of them:—

"Weak men never yield at the proper time."

"There are no small steps in great affairs."

"I am persuaded that greater qualities are required to form a good party leader than to form an emperor of the universe; and that in the order of the qualities which compose him, resolution should walk hand in hand with judgment—I mean heroic judgment, the principle use of which is to distinguish the extraordinary from the impossible."

"Upon men of small understanding nothing makes so deep an impression as what they do not understand."

"When fear rises to a certain height, it produces the same effect as temerity. Fear never applies the proper remedy."

"We should never play with favor; we cannot too closely embrace it when it is real, nor fly too far from it when it is false."

"A man who distrusts himself never truly confides in any one."

"Men never believe others can do what they cannot do themselves."

"The effects of weakness are inconceivable, and I maintain that they are far vaster than those of the most violent passions."

"I have remarked that ill-founded enmities are ever the most obstinate. The reason of this is clear. As offences of that kind exist only in the imaginations, they never fail to grow and swell in that receptacle, for fruitful soil, as well as in the hearts of those who are the objects of them."

Equality.

"You say, 'I am talking as if men were always to be selfish, and that good Christian men ought to deny themselves for others.' Really, George, you amuse me by that sentence. Christian men, indeed! why the equalizing school you talk about have given up Christianity. To them it is superstitious and old-worldish. Let us avoid the ugly word 'infidels,' but they are Stouarlists—time-present men. And certainly they can't alter humanity; they can't revere the instincts within us; they can't make water run up hill, nor can they prevent the growth and exercise of the desires for progress, possession, ambition, enterprise, and personal success. Why, the very merchandise and commerce of England have their root in that! For Proudhon and Fourier to arrange socialist systems with mathematical precision is a very different thing from making men fall into their places in such intricate systems. The answer is, 'Men won't,' and when it is so difficult to prevent mismanagement, craft, disorder, in simplicity of system, how impossible it would be in a vast, subtle, intricate organization. Why, disorder, in one part would be disorder in the whole. Look here, George, you may as well try to keep wind out of a keyhole as to keep self-love and family-love out of the heart of man. All you can do is to subordinate them to love to God and to regulate them by self-denial and unselfish care for others.—The Quiver.

Common Sense in Economy.

To be economical is considered almost a cardinal virtue these hard times, and the art of making an old garment look as well as new is an accomplishment highly commendable in house-wives and mothers. But is not this sort of economy sometimes carried to extravagance? Suppose a mother has a dress that has passed redemption for herself; the skirt may with advantage be metamorphosed into a similar dress for her daughter; made up plainly, it will look nicely and do good service; but when you take the same garment, and piece out the remains of the old sleeves and waist, to compile into ruffles and flounces, and buy yards of velvet ribbon to trim with, it is no economy, but downright extravagance, not only of time, but also of work and material. "No man put off his old cloth until he is under the millstone," says a sensible woman who is not without wisdom. Fashion is an arbitrary ruler, and much more despotic than common sense. Time, work, health and comfort are all sacrificed on her shrine, and even economy is pressed into service.

Far is it from my mind to condemn an economical renovation of clothing, for very many dollars can be added to the treasury of every household by a judicious metamorphosis of garments, and many a little urchin is made glad by a "nice" suit of cloths made from father's old pants; and even the paterfamilias himself can be made comfortable, by the footing down of his old socks, or the new tumbling and handling of the double mittens that served their time the year before; but to take a half-worn garment and spend more time and work, or as much as one would on new cloth, is no means of thrift or comfort. They can be worked over and made neat and comfortable, with but little time and few stitches, and it is all well when they are laid aside for the rug or carpet, it can be done without a sigh, that they lasted no longer, or did not pay for making up. There is no department of housekeeping in which a judicious economy is not beneficial, and in almost every family is indispensable. But common sense and judgment must be used, in order to render even economy a blessing. Many a pale-faced wife and mother can bear witness to the truth of this.—Farmer's Wife, in Country Gentleman.

Open your mouth and you purse capiti-ously; and your stock of wealth and reputation shall, at least in repute, be great.

Solitude.—Those beings are only fit for solitude, who like nobody, are like nobody, and are liked by nobody.—Zimmerman.

Grace is a quality different from beauty, though nearly allied to it, which is stiver observed without affecting us with emotions of peculiar delight, and which it is, perhaps, the first object of the arts of sculpture and painting to study and to present.—Allison.

The intelligence of affection is carried not by the eye only; good-breeding has made the tongue falsify the heart, and act a part of continual restraint, while Nature has preserved the ear to herself, that she may not be disguised or misrepresented.—Adison.

For the average of men the room must always be work, and though a man is distinctly the happier for knowledge of any art, or for any knowledge and any employment outside his daily labor, we doubt if the entrance of ambition into that pursuit does not take away half its charin, in destroying all its restfulness.—London Spectator.

Our respected confrere, the Presbyterian of Montreal, says:—"We are delighted to hear that the minister of St. Andrew's Church, Toronto, has taken possession of the beautiful manse which a liberal and a wise congregation has provided at a cost of \$7,500. The ladies, as we learn, have carpeted all the rooms on the ground floor, and therefore the whole thing is handsomely done. We hope it will not be long before we shall hear of the laying the foundation of a new church in that City."

That is a spiritous goodness which is good for the sake of reward. The child that speaks the truth for the sake of the praise of truth is not truthful. The man who is honest because honesty is the best policy, does not integrity in his heart. He who endeavors to be humble and holy, and perfect, in order to win heaven, has only a counterfeit religion. God for his own sake, goodness because it is good, truth because it is lovely, this is the Christian's aim. The price is only and lawfully to be paid from success, but not the aim of heaven.—The Quiver.

Scientific and Useful.

TO TAN SKINS.

The following method is recommended by a correspondent: Take equal parts salt, alum, and Glauber's salt, and half a part saltpeter; pulverize and mix. Wash the skins and rub the mixture in well three or four times a day, the oftener the better. If there is not moisture enough in the skin to dissolve the salts, put a little water into the jar. We are assured that no moth will attack skins, the fells of which have been thus prepared.

AUSTRALIAN STUPIDITY.

Nothing, however propitious, if pronounced as a specific for disease, is too absurd for people to believe in. A member of the Victoria Legislative Assembly recently seriously asked the Colonial Government to appropriate \$25,000 to buy a diphtheria remedy from a man named Greathead. The latter remarkable person asserted that diphtheria is caused by "insects which breed in millions in a few days under a film which they make, which swells up in the throat and completely stops respiration," and he prescribes some drops of sulphuric acid in water. And this is the remedy for which the appropriation of \$25,000 is asked.

ORIGIN OF THE WORD ACADEMY.

"Academy" was originally the name of a public pleasure-ground, situated in the Ceramicus, or the field, a suburb of Athens, on the Cephissus. In the fifth century, B. C., this land belonged to Cimon, the son of Miltiades, who beautified the grounds, gave free admission to the public, and at his death bequeathed them to his fellow-citizens. They became a favorite resort, and Socrates was wont to hold forth in this delightful place. Plato also taught his philosophy in its groves, and his school was hence named the Academy. As the Platonists were also called academists, so whenever an academist started a school he called it an academy. And in this manner the term came into general use as a place of higher instruction.

HOW TO MAKE THE DAY LONGER.

The London Builder recommends a plan for lighting a dark room in which the darkness is caused by its being situated on a narrow street or lane. The Builder says, if the glass of a window in such a room is placed several inches within the outer face of the wall, as is the general custom in building houses, will admit very little light, that which it gets being only the reflection from the walls of the opposite houses. If, however, for the window be substituted another in which all the panes of glass are roughly ground on the outside, and are flush with the outer wall, the light from the whole of the visible sky, and from the remotest parts of the opposite wall will be introduced into the apartment, reflected from the innumerable faces or facets which the rough grinding of glass has produced. The whole window will appear as if the sky was beyond it, and from every point of this luminous surface light will radiate into all parts of the room.

A GOOD IDEA.

A very efficient and serviceable arrangement for removing organic and other impurities from drinking water is that devised by Prof. G. Bischof of Glasgow, which consists essentially in filtering the water through spongy iron and powdered limestone. The iron is placed in the upper chamber of an earthenware filter, and powdered limestone is arranged in a separate layer below. The iron is procured in a powdery, spongy state by the reduction of an ore without fusion, after the extraction of sulphur and copper by heat. It removes all albuminoid and nitrogenous compounds, and also all bad contaminations from the water; and a trace of iron taken up by the water is separated by its subsequent passage through the limestone. It is stated that one charge of the material, costing one shilling, is sufficient for the filtering of ten gallons per day for a period of two hundred days.

TRADES OF ANIMALS.

It has been well remarked by a clever author that bees are geometricians. The cells are so constructed as, with the least quantity of matter, to have the largest-sized spaces and the least possible interstices. The mole is a meteorologist. The torpedo, the ray and the electric eel are electricians. Whole tribes of birds are musicians. The beaver is an architect, builder and woodcutter. He cuts down trees and erects houses and dams. The marmot is a civil engineer. He builds houses, and constructs aqueducts and drains to keep them dry. The ant is a soldier, and maintains a regular standing army. Wasps are paper manufacturers. Caterpillars are silk-spinners. The squirrel is a ferryman. With a chip or a piece of bark for a boat, and his tail for a sail, he crosses a stream. Dogs, wolves, jackals and many others are hunters. Black bears and herons are fishermen. Monkeys are jugglers.

HEALTH HINTS.

Dr. Dio Lewis occupied most of the time of a recent session of the Boston Preachers' Meeting on Monday, with an address on various topics connected with health. He spoke of the injurious effects of the use of tobacco on the human constitution. He said, "Narcotics lower the tone of the nervous system. Americans, with a large endowment of the humorous faculty, are not a social, happy people. I echo the voice of many wise men when I say that the smoke which is constantly rising from the pipe and cigar contributes not a little to the cloud which shades the national temper." He recommended the use of baths, but spoke decidedly against the "zinc coffins" now in vogue, and recommended the hand-bath, in which the skin should be merely moistened, to be followed with a rough towel, and that such moistening would take scarcely more than four spoonfuls of water. His remarks were listened to with great interest, and many questions were asked him, for full information. He recommended to professional men but two meals a day—break at 8 a.m. and dinner at 1 p.m. Supporters were injurious.

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Official Announcements.

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Synod of Toronto, Canada Presbyterian Church, in Guild street Presbyterian Church, on Tuesday, 31st March, 1874, at 11 o'clock P.M.

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