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TORONTO, CANADA, FRIDAY APRIL 24, 1874

Whole No. 115

Contributors and Correspondents. the Headship in we distinct a terances than

NOTES FROM THE MARITIME PROVINCES.

In accordance with a promise made some time ago, I shall endeavour to give a fer notes which may be of interest to the readors of the British Aberican Presbuterian.

UNION IN THE CAST.

The Presbytery of St. John in connection with the Church of Scotland held its regular meeting last week. Among other business of importance transacted by the court was the unanimous approval of the Basis of Union.

Whether it is that we manage to keep more cool in consequence of our proximity to the sea, there is little or none of the strong feeling in regard to Union, which seems to be stirring up the flery spirits in the West to rush into print with the old battle cities of disruption times. In fact there is very little excitement, and just as little enthusiasm either one way or the other. In a few cases there is some opposition, although it is not of such a nature as to imperil the Union should the negotiating thurches in Ontario and Quebec prove to de favourable to the present Basis. So far s I can gather, the slight opposition is nore of a sentimental nature than aught lse. It prevails chiefly in Nova Scotia, and finds its greatest strongth in the neighborhood of Picton. Those in connection with the "Kirk" who dislike or oppose the Union, do so, mainly on the ground that it would be the means of severing their connection, such as it is, with the Church in Scotland. While the Church in these Provinces has no legal connection with the Church there, the colonial committee of the parent Church grants, overy year, a certain sum in support of weak congregations which may require such help. It is thought that this help would be withdrawn should the Union be consummated.

The slight opposition on the part of a few to the Church of the Lower Provinces is, I apprehend, more the result of old political feeling engendered during the auti-confedoration controversy than any real opposition to Union itself at There may be a very few who still retain a feeling of hostility to On taio and Quebec, and consequently feel bound to oppose any measure which contemplates ecclesiastical incorporation with the Presbyterian Churches of these Provinces. That feeling is, howevever, dying out, and will soon entirely disappear. Politically, anti-confederation is the deadest of all dead issues.

UNION IN THE W' IT.

On turning to the West it seems to be very plain from the way in which the elections for the General Assembly are going m the Presbyteries of Ontacio and Quebec that the scent of coming battle is in the air. Can it be possible that there is any attempt to pack the General Assembly with partizans in view of the "coming struggic"? Does it not look a little like that when one Presbytery leaves at home one of the very best business men in the Church, and if I am not mistaken, the Convener of one of its most important Committees?

Would it be any stretch of the imagination to suppose that the brilliant intellects l planned such a victory should be filled with joy at the thought that one of the best debaters in the Church had been kept out of the Assembly when the most important of all Church questions was coming up for decision. Or, perhaps, the ballot system of voting was merely used to administer a lesson and toach humility. I have heard that such an experience has not been unknown in the Presbyteries of the C. P. Church in former years. Humility is ne of the grandest of the Christian virtues, ut those who attempt to administer the esson to others are not unlike these who

> "Humility to serve their pride, and seem Humble upon their way, to be prouder At their wished journey's end.'

ther Presbyteries soom to have been aking their choice of commissioners with special view to a vote on the Union when somes up. Well, of one thing you may essured -if the Union fails now, it is infinitely postpoued and the Canada Preserian Church is honceforth under the l of a minority. The Church has given concertain sound in regard to the quesn of Union, and if the next Assembly uns the work of last and previous Assems, it can only be, because it has handed r the guidance of its most important rest to a very few good men who have been able to forget the old battle cries of east generation. There is a little differ-e in my humble opinion between 44 and

frankly confess that I could have de-gregation; within the bounds of the Canada A both sponths College question and Presbyterian Church receive from their peo-

the Basis and Resolutions give us. The , time for procuring any alteration of the Basis has passed. It must now no accopted | Dominion. or rejected, and that means Union or not Union. It is unfair to ask that the broth-Low of the Church of Scotland should be treated as honest men and not rogues. When they solemnly declare that the documents which they present, faithfully embody their views, the question for the Churches interested in the matter is not. What object the framers of these documents had originally in view, nor yet whether they present the document at issue, in the best possible way, nor yet whether the Union Committee did their work as well as it might be done, but whether the Basis and accompanying documents present that doctrine at all. As I understand the matter, that is two course, either to accept them as an houest expression of opinion, or else to reject them, and in so doing declare that they do not believe the statements which the brethren who present them have made to In the latter case Union is of course uttirly hopeless. There is no use in the with men whom by our acts we declare to be unworthy of behef.

STATISTICS OF THE CHURCH OF SCOTLAND.

At the time of the meeting of Synod last year the Church of Scotland in all the mari time Provinces, included only 32 settled pastors. There were 8 vacancies, while to supply these there were only one ordained missionary and two Catechists. The Committee on Statistics gave in a report last year which was received and the Committee discharged. The Report was not printed and consequently there is no information available from it. However, the report of the Home Mission Comittees, the Convener of which was the Rev. J. M. Grant, of Halifax, gave some interesting if not encouraging particulars, From that Report it appears that there were on the Roll of Synod in 1863 just 31 ministers, while last year the number was 82-a gain of one in five years. The total amount raised for Home Missions, both by Synod and Prosbyterios was \$2,269.88, while \$1,020.00 was received from the Colonial Committee of the parent Church. It appears, from the statements of the Convener, that 17 congregations contributed nothing to the Synod's Home Mission Fund. The Report is an able document and strongly urges the necessity of increased liberality in the support of the Home Mission Fund.

It is stated, and I believe correctly, that the ministers of this Church receive a larger average stipend than those of any other Church in these Provinces. In consequence of the absence of statistics I am unable to ratify the correctness of the statements.

This Church has no Theological Hall, but sands its candidates for the ministry to the Theological Schools of the Old World. There is a Bursary Fund from which liberal aid is granted to Student's of Theology.

STATISTICS OF THE CHURCH OF THE LOWER PROVINCES.

Turning to the Presbyterian Church of the Lower Provinces. I find that there were on the Roll of Synod last year, 121 ordaino I ministers of whom two are Professors of Theology. There are, in addition to those on the Roll of Synod, two ministers of the Church Professors in Dalhousie College at Halifax, three in the New Hebrides and two in Trinidad, being fire Foreign Mission aries in the employment of the Church, while there were only nine employed in the Home Mission work of the Church at the same period. In consequence of settle monts a slight increase has taken place in the members on the Roll of Synoil.

On referring to the Report of the Committee on Statistics I find that the total number of communicants was 18094, while the net increase of the year was 333. This result is reached by deducting the removals from the increases. I have no other means of reaching a comparison with provious years. The number of families is returned at 14,693, and adherents including

77,694. On referring to financial matters, the tables show that the total amount raised by the Church for all purposes was \$145,148. 03, being at the rate of \$10.31 per family, while the average contribution per commanicant is at the rate of \$8.02. The average stipend paid by many of the con gregations in the smaller towns and rural districts, will compare favourably with the salaries which are similarly situated in Ontario or Quebec, while as a general rule the charges pay very much smaller salaries to their pastors than the pastors of city congregations within the bounds of the Canada

quered.

There is no good reason why this terference on the part of the Dominion ple. is as groat in Halifex as many city in the

COLLEGES.

The Church of the Lower Provinces maintains, in addition to its staff of Theological Professors, two Professors in Dalhouse College-the national University of Nova Scotia. At least, it is all that there is to represent such an institution. There me two Governors or members of Senate appointed by the Church. The Church of Scotland appoints one Professor and the Governor in the same institution. The salaries paid by the Church of the Lower Provinces are not at all magnificent-very much the reverse. All the Professors whether in the College or the Divinity Hall doctrine of the Headship is there, then the the meeting of Synod last year it was negotiating Chur hes are shut up to one of agreed "to remit the entire subject to the it to lose the ground which has been committee with a distinct understanding gained. that Professors salaries ought to be raised to at least \$2,000.00.' From all I can learn this is not likely to be done. Many of the congregations have not contributed to the College Fund and not a few of those that have obeyed the Synod have given world, in talking about future negotiations | very madequate contributions. Several causes have combined to produce this result. Into these I shall not enter at pres-

> There are several denomination Colleges in the Maritime Provinces, partially supported by the Government, and in the possession of University powers. This, of course, tends very materially to weaken what ought to be strong national institutions. It seems to me a misfortune that the Church of the Lower Province is at all involved in the Support of Dalhousie College. It would have been much more to the purpose if the Church had given its strength to the support of a powerful and thoroughly equipped Theological College and used its influence in the country to induce the Government to maintain a truly national and non-sectarian University. Just as long as the Presbyterian Churches have any share in the appointment and support of Professors in Dalhousie College, so Jong will the other demoniuations have a strong claim upon the Government for the support of their Colleges. That claim is always vigorously pressed. I mention these mattors because I know that a very great amount of ignorance exists in the West regarding educational matters in connection with the Church here. Of course, if we are to go into comfortable ecclesiastical house-keeping together it is only right that we should know as much about each other as possible.

> > SCHOOL QUESTION.

The Local Legislature of New Brunswick closed its last session a few days ago. Its proceedings were generally not of much interest to a Western reader. There was however, one subject of very great importance which elected a vigorous debate. I refer to the School question, which is by far the most important in local politics of New Brunswick. Upon this question the Government will take their stand and go to the country. They are determined to maintain the great system of free unsectarian Schools, which, during the short time the Act has been in operation, has been eminently successful. As you are aware, the Roman Catholic Priesthood is bitterly opposed to the whole system. Every effort has been made in order, in some way, to saddle the Province with Roman Catholic Separate Schools ruled and governed by the priests. Their demands are not lacking in boldness. They claim that Christian Biothers and Sisters of Charity shall be allowed to teach in publie separate schools, clothed in the vestments of their orders, on the authority of a certificate from their ecclesiastical superiors and not from any Board of Examiners. In fact, if all their domands were granted the Roman Catholic Schools whould be on precisely the same footing as are the schools of the same body in the Province of Quebec. This, the people of New Brunswick are determined they shall not get. The battle will be fought out at the polls, but the issue will in all probability be prosented to the people in an indirect formeither to continue or repeal the Free School Act. Heroin lies the danger. There are not a few who would be utterly opposed to the Roman Catholic demands, who may be quite ready to repeal an act, the principle of which has not gradually grown in the Chalmers was not inspired. "Cease yo minds of the people as with you in Ontario. There is in a good many places an unwillinguess to be taxed for School purposes, especially among those who have some property and no child en to educate. It is here where the enemy must be met and con-

should not be the case. The cost of living | Government. There is, no doubt, a strong temptation to make the attempt at least, to conciliate and to win the support of a powerful organization like the Roman Catholic Church. Should any attempt be made by the Dominion Government to interfere with the Local Educational affairs of one thing I am certain that there would be a permanent aleniation from, and distrust of the present Dominion Government on the part of a great number of its most loyal supporters in the Maritime Provinces. About that there is in any mind no doubt whatever, and I have some means of knowing something of the feeling of a large section of the Protestant popu'a tion in the Sea Board Provinces, present Government has now the support of a large section of the population, and I really the question to be decided. If the received at the rate of \$1,200 a year. At do most sincerely hope that the School Question will not be the means of causing

> O. H Acadia, April 14th, 1874

DR. CHALMERS ON THE MODE OF BAPTISM. ROM VI. 3, 4.

BY REV. JAMES A. THOMSON, ERIN, ONT.

"The original meaning of the word bapism," says the Doctor, " is immersion, and though we regard it as a point of indifferency, whether the ordinance so named be performed in this way or by sprinklingyet we doubt not that the prevalent style of the administration in the Apostle's days was by an actual submerging of the whole body under water. We advert to this, for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of baptism—oven immersion under the surface of the ground, whence He soon emerged again by His resurrection. We being baptised into His death, are conceived to have made a sumilar translation. In the act of descending under the baptism to have resigned an old life, and in the act of descending, to emerge into a second or a new lifealong the course of which it is our part to maintain a stronuous avoidance of sin, which as good as expunged the being wo had formerly; and a strenuous prosecution of that holmess which should begin with the first moment that we were ushered into our present being, and be perpetuated and make progress toward the perfection of full and ripened immortality.

Baptists are never done parading this passage, with some others of similar import, from various authors, before the minds of their people, and before the minds of others as well, with a view to proselytism. Let us look at it for a little, and see what amount of substantial support it yields them.

1. Pr. Chalmers says, "We doubt not that the prevalent style of the administration in the Apestle's days was by an actual submerging of the body under water." Now (1) the expression "doubt not" seems to indicate that he was not decidedly certain as to the amount and strength of his authority for what he was about to advance. | ever published. The title is, "Bible Bap-It is weaker than expressions we are in the | tism, or the Immerser instructed, from habit of using in connection with a statement of only , ar own private opinion, and points rather to a mere feeling or impression on our mends, which may, after all, have no real foundation to rest upon. (2) It was his impression then, or opinion, that immersion "was the prevalent style of the administration of baptism in the Apostle's days.' It was not the only style, according to him, but only the prevaient style. On this ground, it would appear that (3) he regardeth "it as a point of indifferency, whether the ordinance so named be performed in this way, or by sprinking. ' And well he might, according to his view; for it both styles had been practiced in the Apostle's days, and one of them had been wrong: Paul was not the man to leave the Church in the dark, or even with any room for doubt, on a point which controversy has raised to such importance. If the Apostle, as is held, alludes to immersion, in this passage, for the purpose of illustration, it no more proves that that particular mode met with his special approbation than his frequent allusions to the Grecian games proves that he would have approved of their introduction into some part of the worship of God, or to the moulding of any part of that worship of their model. And (4) Dr. from man.' "To the law and to the testimony.

2. But does the Apostle allude to any particular mode of outward baptism here? What is meant by these three expressions, "baptized unto Jesus Christ," baptized into His death," and " butled with Him by I hope there is no danger from any in- haptism into death?" There would seem

to have been in the Apostle's mind the ideas of baptism into the life of Christ. baptism into His death, and baptism into His burial. Has ever any branch of the Christian Church invented a complex mode of baptism intended to represent these three idea ? Could it be done? Are there any Christians in the world so stupid and foolish as to think the attempt necessary, especially in the entire absence of any scriptural authority and direction, in the matter? Isolating the idea of baptism into Christ's death,-the pronunent thing in that death was His being "bited up." Infants are held up for baptism. But how could antipaedo Baptists adopt any such mode, without the election of a derrick with pulleys and all other necessary apparatus in their churches, instead of a water-tank, or betaking themselves to a pond or river? In that case too, immersion would have to be abandoned, unless practised as a separate and distinct part of the whole ceremony. The fact is, the Apostle seems to be wholly occupied, in this passage, with spiritual baptism, or the effects of baptism "with the Holy Ghost," and to have no reference whatever to any mode of outward baptism. The idea of immersion seems to have originated in the illogical, groundless impression, that because John the Baptist baptised in Jordan, therefore he must have done it by immersion; and the Bible has been ransacked for stakes to prop up the immersion and set it in the position of a famly established and clearly promulgated scriptural doctrino, and "command." But it won't do. Immersion cannot be proved from Scripture to have been the only mode, or indeed a mode of baptism practised either by John the Baptist, or by the Apostles, or by any in the Apostles' days.

It is strange that Dr. Chahners should have allowed such an impression to run away with his better judgment, and give birth to such a fanciful interpretation as that quoted above. He was, do doubt, a great and good mou, and in many respects a star of the first magnitude; but that is a different thing from saying that he was in every respect, a great, a cautious and thorough theologian. Baptist views are scarcely seen or heard of in theological or philosophical Scotland. They are not a felt power in the country. It is ovident Dr. Chalmers, in all his experience, never came into collision with it, or probably his verdict would have been somewhat different. He would have opened his eyes a little wider, and given the question the benefit of a second, and perhaps, of a third thought, before he penned his interpretation. And, at all events, let it be remembered that the authority of Dr. Chalmers is not that of inspiration. Whatever weight his name may carry, is more than counterbalanced in this matter by such names as those of Drs. Wilson, of Benast, Withrew, of Londonderry; Miller, of Princeton, and Messrs. P. Edwards, of Aberdeen, and James E. Quaw, of Bedford (Michigan.)

Let me here recommend, as I venture to do, the work of the last named author, as one of the most original and interesting, and at the same time, complete and satisfactory discussionss of this whole question various sources. By James E. Quaw, A.M., V.D.M." Detroit: Benjamin Wood, Pub-

Globe v. Christianity.

Editor BRITISH AMERICAN PRESENTERIAL

DEAR SIR. -Allow me to tell a Presbyterian Minister, whose letter appeared in your issue of April 10th, under the heading "The Globe vs. Christanity, that his determination to exclude the Globe from his house after the term of his present subscription, because of its "Cheago Correspondence" and matters of a vile and infamous character, reminds one very strongly of a toper drinking a very big glass of whisky for the purpose of getting the worth of his money.

Yours. A READER OF THE GLOBE.

Sir.-The Globe vs. Christanity is the heading of an article of grave complaint by a Presbyterian Minister in tho BRITISH AMERICAN PRESBYTERIAN of 10th

On first reading it I confess to have been somewhat seriously impresse, but on a more close review, I discovered that the chief cause of complaint was of a pelitical rather than a religious character, the object of his complaint (in disguise) is evidently to get a side thrust at the political influouce of George Brown and the Globe. "On account of the Chicago correspondence after my present form of subscription I, will not allow the Globe to enter my house."

Rather animusing to think that such a tender conscience, should continue to eat so much mental poison because it was paid for.

A CANADA PROPERTIAN.

The Paster and People. The Best in Store.

I thank Thee, Lord, that thou hast kept The best in store: We have enough, yet not too much To long fer more, -A yearning for a desper pewer, Not known before.

I thank Thee, Lord, that have our souls,
Though amply blest,
Can never find, although they sock,
A perfect rest,
Nor ever shall, until they lean On Jeans' breast. .. Mis Pro. tot.

Beecher's Yale Lectures on Freaching.

CONSCIOUSNESS OF SIN.

Young Gentlemen, I am this afternoon to speak to you of the best way to proceed in the ministry to inspire men with a sense of their personal sintulness. Such a sense is necessary in order that men feel the need of redemption or attempt to reform. That men may be led away from their sins is the object of preaching the doctrine of sinfulness. It were worse than cruel to preach to men their lost condition, their guilt and corruption, if this were all. Men must be induced to correct the faults of which they have knowledge. The test of right preaching is its agreement with the fundamental sympathies and laws of the human soul. It is a consciousness of the correctableness of man's condition that gives us the whole reason for preaching about sin.

The mere recital of texts of Scripture will neither produce a sense of sinfulness nor inspire to a reformation of life. It is com-paratively useless, and sometime worse than useless, to preach simulness by a re-tinue of texts and statements of authority from the Word of God. In some way you must transmit into men's consciousness an an experience of God's authority before you can make them feel guilt for violating the law. The Bible is an auxiliary; the work must be developed in men's own reaching, though there be an array of texts as long as a sinuor's funeral procession, will not convict men of sin or correct their lives. It will teach men what God place; says, but will not make them feel the force of it. This end is reached only by preaching of personal sins.

ing some magnificent strains but he seemed to have such a sense of the such the ser fe to and of the Divine authority as atmost t to'n species of inhumanity to the Table is not the Scriptural method. The broke way is a paternal one, full of compassion, consideration and gentleness, and abounding in variations of approach. The preaching of sinfulness which was given to men by the Saviour is the most efficient. The preacher should be to his people like a father to his son. He should carry in his heart the feeling of the atoning Christ, and such sorrow for sin as will make him unitarity in his late. willing, like Paul, to take upon himselt the penalty rather than that another should bear it. It is his business to present to man a manifestation of God as the physician of

Ministers live outside of their profession too little. A boy at ten or twelve years of age discovers that he is designed for the ministry, and starts out to fulfill the hopes of anxious parents. He reads only good books and associates only with good boys. He is the model boy in school. At the academy he is remarkably exemplary and begins by that time to find it out. When the enters college he goes right into the academy he is remarkably exemplary and begins by that time to find it out. When he enters college he goes right into the prayer-meetings, and is soon chosen deacon of the college church. All through his college course he lives within himself and knows nothing of the temptations of his passionate and high-spirited fellows. When he foradulates he goes invasiblely to the preaching. My father told me that when he graduates he goes immediately to the theological seminary, and is put to bed with Emmons, Edwards and other New England saints. Thus he enters the ministry with no idea how one-half of the world lives nor what temptations they meet with in their business, at home, by unfortunate alliances, by faults of temper, and by a thousand other circumstances of daily occurence. He has little sympathy with men, for he cannot put himself in anybody's place. Christ humbled himself and walked with all kinds of men. He knew how to make allowances for them. You must be able to put yourself in Christ's place and suffer for the sufferers. You must keep clearly defined in your mind the ideal. Ministers to their eyes.

Ministers at the interpret of the biases of wrong education, of the strength of unrestrained passion, of the power of temptation to some natures, that the sight of men will bring tears to their eyes.

Ministers need to study in order to undestand and entitle respect the money.

Ministers need to study in order to un derstand and suitably respect the moral sense of men. Men are seldom found who have been trained with a universal conscience. Many have a kind of coventional conscience. If such an one happen to be absent-minded on a Sunday, and walk half-way up the church aisle with his hat on, or whistle on his return home, he would be thunder-struck with the enormity would be thunder-struck with the enormity of his sin. He says to his wife, "My dear, I committed a great sin to day: I walked up the church asle with my hat on. I feel has a horse which somebody wants to buy. The horse is lame—has a contracted hoof, may be in store for the little one, will be but does not show it except when he is worked hard. He sells the horse, and says nothing about the defect. Does he go home and say to his wife, "I am a torrible singular to you have a species of sanctimentous conscience. With them the church and the Sabbath have a sanctity child before it for the little ohld to bed happy Whatever cares press, give it a warm good with the memory of this, in the stormy years which may be in store for the little one, will be like Bethlohem's star to the bewildered she heart-balm. Laps parched with the world's fever will become dewy sgain at the thrill of youthful memories. Kies your little the church and the sells the horse is a supplied to have a species of the little ohld to bed happy Whatever cares press, give it a warm good with the sells with the sells the horse is lame—has a contracted hoof, in the stormy years which may be in store for the little one, will be like Bethlohem's star to the bewildered should be a supplied to be a supplied to be a supplied to be a lappy when the contract of the little ohld to bed happy what says a supplied to be a supplied to

that is at once rigid and unwholesome. The meeting-house is next to God in sacreduces. The children must go to meeting all day. No work must be done in their houses on Sunday; perhaps none after sundown on Saturday. Plone but Sunday books must be read on that day. Yet these persons will discuss their neighbors' faults on Sunday, and don't knew they are striking a thousand fathems deeper in sim. I admire the New England Subbath. I look back on the old bill in Litchfield, and see the birds and the No work must be done in their houses on hill in Litchfield, and see the birds and the shimmering landscape, and Mount Tom in the hezy distance, never so beautiful as on a summer Sabbath morning. But the absolute uncharitableness, avarie, deliberate seidshness, and petty revenge of come New England people are qualities which strike at the very root of moral character and eat it like rust on steel. There are towns in New England in which are men who have nourished and pruned and carefully pro-served a religious quarrel for twenty years, served a rengious quarret for twenty year, and then handed it down an inheritance to their children. Out West, when men quarrel, they knock each other down, roll over in the dust, get up, take a drink, and are friends again. Here in the East, where men do not dare to take the law into their own hands, they chorish the most similar own hands, they cherish the most sinful thoughts in their hearts, and then come to the Lord's table in perfect self-complacency, not knowing that all Mount Sinai is thundering at their sins.

You will find few men so rounded and Il-sided in their development that every doing Men are divided into classes or groups, in each of which the conscience can bo approached by some single faculty. Ideas control some. In touching all the rest of your congregation, you will not reach them. Let a stranger occupy your pulpit. The majority of the people may say he is dry, but the man of ideas will say, "That minister made me tremble" Another man's conscience can be reached only on the side of benevolence. He is known as a kind-hearted man. In his family he interferes with its government by saying, "Oh! don't whip the poor fellow this time; he'll do better next time." This man's nature shrinks from anything cruel. I you preach to such a man about sinfulness, you must take him at his weak point. If you tell him sin is a defiance of God's law, he will wink; if you tell him it is an insult to the wink; if you tell him it is an insult to the Almighty, he will unfeelingly acknowledge it; tell him it will send men to hell, and he will reply, "Maybe so, if there is such a place;" but tell him sin is cruel, and you've got him. He will say to himself, "If that's so, then an is sin," and he will rouse himself up to hear what you have to say. So, ing of personal sins.

In preaching the sinfulness of men, you must follow the Scriptural as distinguished from the theological method. I do not wish to speak evil of dignitaries, but wee to that generation that has no power to differ from any preceding it, or that worships as idols the men who have been great in the ages past. I think it would be not much better than cruelty to preach to the present generation as Jonathan Edwards did to his. True, there were in his preaching some magnificent strains but he seemed each has a peculiar avenue to his conscience

faste a the average to a min mer a coes de la Armana e art, les elle Legis mid. La Elwasa de Collegis de Will bereignes. to to the can be made to understand that he is a discord in the universe. Some say they can't worship in churches, but must be in communion with nature. To everything of this kind my dear old venerable father used to say, "Pooh! pooh! All moonshine!" I could only say, "Sunshine too, father." The first regiment of pictures I cours was in the I workers a College. ever saw was in the Luxembourg Gallery. Never before had God seemed so near to mo, or my nothingness in the universe appeared so clear. Everything fied back to my brain. My head was a globe of fire. Now, I could not possibly bring up any such feelings by sitting at Calvin's chair at Geneva, as I did not long after, for not a study of the decrees but my taste is auxliary to myconscience.

Addresses to the consciences of men should be made so as not to excite combativeness, but hope and inspiration. Don't make your people feel like Kentucky slaves, who always flinch when you draw near them because they expect to be kicked. preaching. My father told me that when he went to Easthampton he found the church in a lethargic condition. He said: "I took the decrees, forcordination, election, and reprobation, and let 'em off, both barrels. Pretty soon I found they were getting mad, and soon the whole church was around my ears. But they waked up, and then I began to put in the Gospel."

Men should be caused to feel a sense of God's power and goodness, but also that they are remedial and restorative. You can't preach sintulness too much, provided the resultant feeling is not despair, but inspiration and hope. When your congregation have a deep sense of sin, you are to carefully measure it, and treat them with tenderness. An exclusive ministration of fear belongs to men on the brink of animalism. Your preaching should not descourage men, making them self-willed and ob-stinate, but make them more tender and gentle, consciously needful of hope. If such shall be your mode of preaching a common sinfulness, your churches will speedily fill up and the work of grace will go on, like the ripening of the crops in summer when autumn is near at hand and the sun is in its full solar blaze.

The Good-night Kiss.

What is a Healthy Church?

BY RLV. THEODORE L. CUYLER.

Two things characterize every church that is in the highest condition of spiritual health. That one is that they all worship, and the other is that they all work. The the tappertains more directly to the heart; the second appertains as well to the head, the hands, and the purse. The fullest combination of the two would almost realize the ideal of church life in its highest

In the Old Testament we find a brace of passages that present a picture worth studying. On a certain time we are told that the ark of the Lord was brought back to Jerusalem, and David appointed a day of thanksgiving. There was rather more in-strumental music on the occasion than our Scotch brethren would fancy in these days, for the choir of singers was accompanied with a full band of cymbals, harps, and trampets. But it was congregational wortrampets. But it was congregational worship, nevertheless; for when the Levites and the choir had poured forth the jubilant psalm of praise "all the people card, Amen I" The popular heart rang out in the popular voice; it was as if each wave litted up its voice until the sea reared and the follows thereof the fullness thereof.

The other passage occurs in Nohemiah's account of the rebuilding of Jerusalem after the return from captivity. The walls of the sacred city went up rapidly. Way? Simply because "the people had a mind to work." Every man did something. The merchants wrought at their allotted share of the wall, the mechanics at theirs: or of the wall, the mechanics at theirs; an apothecary superintended the job at one point and the priests piled stones at another. There was a place for every one, and every one in his place.

These two pictures reveal the secret of a successful church. That secret does not lie in any denominational rule or ritual; it is found in these two things: the whole people worship and the whole people work. In our view, there can be no genuine worship in a Christian assembly unless the hearts of that assembly are enlisted in it. There can be no spiritual growth unless the people reach that state of self-denying zeal that they are willing to labour "with a will" for their Divino Master. The popular heart must be devoit; the popular hand must be busy; the people must all say,

Paul himself could not build up a church with Apollos for his assistant, unless the members worshipped and the members

What is worship? It is the assemblage of several scores or hundreds of persons into of several scores or hundreds of persons into a sanctuary, to be preached at, to be sing to, and to be prayed for? This is a theory that is extensively practiced. The audience are mere passive recipients of whatever is furnished to them. They are spectators or auditors, and some of them sleepers. The minister is expected (and paid) to furnish a discourse. Even if the discourse has been prepared under both dyspepsia and spiritual discouragement, it is demanded that it is demanded the sequence. up to the basis . Should the sermon

or y go le un wasampon_ icrons, the people go to steep and go home scolding. When the service of prayer is reached, the immistor is expected to do the praying. The people listen, and vent ther opinion to themselves or others: "That was a sweet prayer," or "What a tedious prayer," or "I wish our minister would not pray ten minutes every time. When the paster is not engaged in addressing the people, a choir are expected to fill in the intervals with a musical entertainment. The performances are in the pulpit and music gallery; the immortal beings in the pows listen and pass judgment upon the per ormers. This is no caricature of what scores of congregations present before the All-seeing Eye on every Sabbath.

Now, instead of all this wretched passivity in hearing and activity only in critieising, suppose that the people came to God's temple only to wait upon him and do him heart homage. Suppose that each one felt: "God is here. I am here to meet with him, and to seek his face, and to adore him in confession and petition and praise." When the invocation is offered, then each heart would join in it, and at its close each tongue would respond, "Amen." It is a pitful degeneracy in our modern churches that keeps the whole Assembly from an articulate amen to the prayer that is supposed to be their prayer for blessings on their own heads. A hearty "amen" would be like the united "yea" of a popular vote at a public meeting. Then comes the read-ing of God's Word, which in a dovoit congregation should be done by every one's opening his or her Bible and keeping up with the minister instead of gazing at "new bonnets" or new-comers. After receiving the manna of the Word the souls of the assembly would be better prepared for the service of holy song. Is this to be rendered by the proxy of a hired quartette? Yes, if Jehovah's temple is only a concert-room. But if it be the people's service of praise, then the precenter or the trained voices of a choir should simply lead the voices of the assembly, when "everything that hith breath praises the Lord." After such prayer and such singing the people would be prepared to hear God's message of truth from the malest. They would be true. the pulpit. They would listen as to an ambassador of Jesus Christ, and not to a popular lecturer, furnishing just so much "preachment for just so much pay. Such a service would be worship—not of a fellow-creature in pulfit or organ-loft, but of the majestic, loving, adorable Lord God of

The great controlling idea of the Sabbath service should rule all the religious meetings of the week. The prayer meeting should never depend, to the weight of a single ounce, on the paster. However gifted or elequent or fertile a pastor is, he has no business to be the foremost figure in both the Sabbath and the week-day service. The church prayer meeting is the people's gathering, for the people's profit, in the exercise of their own gifts, and in their united supplications for heavenly blessings. To crowd a "prayer-meeting" simply to hear an eloquent pre-seller talk is a perversion of the fundamental idea of a Glussian, househeld a weekly family

enough to pray, to speak, to sing. All the minister needs to do in just to "keep stroke with the other ears. And a genuine "revival," be it remembered, is nothing more than the normal condition of what every Christ-penetrated church should be all through the year.

Now the principle that underlies true wor ship also underlies true church work. It belongs to the people as completely as to their installed leader. He does his share in the pulpit and the pastorate; they do theirs in the prayer-meeting, the Sunday-school, the temperance reform, labors for the poor, and all inconer of spiritual activities. sin and the shame of two many churches is that they become mere berges, to be towed along by the steam tug who is paid so many thousands a year to tow them. As long as his steam holds out, the barge goes swim-mingly. When the cylinder explodes from over-pressure, the poor tag issent to Europe for repairs, or goes to the resting place of all broken machineries of body and mind, in the cemetery.

A living church koops its pastor alive. The dead drag of a dead church kills many a minister of Christ before his time. a minister of Christ before his time. We offer no apologies for lary, inefficient, unspiritual ministers. They never deserve to have a pulpit to desecrate. But a pastor who has a ten-men power in himself cannot move a church that has no heart to worship and no "mind to work." Such a church must repent and do its first works. Reconversion or death! He that hath an ear, let him hear what the Spirit now saith unto the churches.

How Church Debts are Paid.

We don't know how the following description of the art of raising money to pay off church debts will strike our readers, but it makes us sad, suggesting that the auctioneer, the stock broker, and the show-man, all rolled up in one man, has taken posses-sion of the sanctuary. The narrative is given by the New York correspondent of the Boston Journal: It took four hours and a half to dedicate

Talmages new Tabernacle. It was really the sensation of the day. The prominent pastors looked in and said a kind word. The cheering was lusty when Beccher, Duryea, and other familiar faces appeared on the platform. At the lowest calculation at least 10,000 people tried to get in during the day. Two hours and a half of the service were given up to exercises not usual in a Presbyterian Church. The Methodists have been the most successful of all the sects among us in raising money. This is done by a system of financeoring very preu-liar. Men who are employed in this busi-ness as Revivalists are employed to a season of religious interest. The great w ggar of the continent, as he is called, is Pav. L. F. Ives, of Auburn, N. Y. He has attended the dedication of 800 churches, most of which he has freed from debt. He usually takes several days in the preparation. Meetings are held, plans are drawn, leading men consulted, and the sum agreed upon placed on a list. The audience see the sumpth operation of the work. The out of sight. The time divoted to the col lection is given up exclusively to Mr. Ives. He clears the deck like a Commodore preparing for action. During the two hours and a half of his work he makes things lively. He is full of racy anecdote, hu-mourous story, illustration and incident. As if in doubt how to proceed, he suggests that they begin with \$1,000 subscriptions or \$500. The men who have agreed to subscribe that sum are in different parts of the house and ring out the amount soner ously. The good work goes on until the smaller sums are reached. All the while the getting of money is interspersed with story and song, and the mirthfulness of the audience is kept up to a fervid range. All this machinery was introduced into the Tabernacle on Sunday, to lift a subscription of \$85,000. The thing was admerably carried out. Mr. Ives was in his glory. His ried out. Air. Ives was in his glory. It is callies brought peals of laughter from the mouth as well as money from the pocket. He gets well paid for his work. He receives from \$250 to \$1,000 a Sunday, according to the amount raised. In his sphere he is in constant demand, his popularity among the wether less than the peak of the restriction. the methodists having run over into other denominations where he seems quite at

Instrumental Music in Church-

" We should like to see fall the pipes of the organs in our Nonconformist places of worship either ripped open or compactly filled with concrete. The human voice is so transce idently superior to all that wind or strings can accomplish, that it is a shame to degrade its harmonics by association with blowing and scraping. It is not better music which we get from organs and viols, but inferior sounds, which unsophisticated ears judge to be harsh and meaningless when compared with a melodious human voice. That the great Lord cares to be praised by bellows we very gravely question; we cannot see any connection between the glory of God and sounds produced by machinery. One broken note from a grate ful heart must have more real acceptable praise in it than all the wind which ever swept through whistling pipes. Instrumental music, with its flute, harp, sackbuck, pealtery, dulcimer, and all kinds of noisemakers, was no doubt well suited to the worship of the golden image which Nobuchadnezzar the king had set up, and harps and trimpets served well the infant estate of the Church under the law, but in the Gospel's spiritual domain these may well be let go with all the other beggarly elements.'—Spurgeon.

The New York Times says that no form of social entertainment is so decreptive in its promises, more illusory in its pleasures, more totally unsatisfactory in its results, than a grand ball.

The wind in Brooklin, N. .., showed its intelligent sympathy with the crusaders by tearing a sign from an undertaker's store and setting it up in front of a gin mill, where the klirty enstomers were truly inoffa: Christian, househeld at maching family lessed that satisfactory propagation worlding. During a revival there are always

Frincess Charlotto Whon a Gizl.

Compassion is an emotion which we ought never to be ashamed. Graceful parought never to be ashamed. Graceful particularly on youth, is the tear of sympathy, and the heart that melts at the tale of wee, this disposition was strikingly exemplified by the late Princess Charlotte, who, one morning, seeing a boy ragged and sitting under a hedge, crying from the pain of a wound in one of his heads, hastened to his relief. Without hesitation, she took a hand-kerchief, and was proceeding to hind the wound, when she was checked by her attendant, from a fear that some injunious wound, "I'm she was checked by her attendart, from a fear that some injurious consequences might ensue. "No harm can happen to me," said the lovely child. "Have I not read in my Bible, that He who was greater than any earthly king healed the wounds of the leper; and shall I then no follow His example, and bind the wounds of this poor boy!"

Repent To-Day.

What hast thou now to say, O my soul, why this judgment, seconded with divine proofs, backed with the harmony of holy men, should not proceed against thee? Daily no longer with thy own salvation, nor flatter thy own corruption. Remember, the vages of flesh are sin, and the wages of sin death. God hath threatened it, whose judgments are terrible; God hath witnessed it, whose words are truth. Consider then, my soul, and let not momentary pleasures How many that have trod thy steps are rearing in the stames of hell 1 and yet thou thilest away the time of thy repentance. O my poor deluded soul, presume no longer; repent to-day, lest to-morrow come too late. Or couldst thou travel out thy days beyond Mothuselah, tell me, alas! what will eternity be the shorter for the deduction of a thousand years? Be wisely provident, therefore, O my soul, and bid vanity, the common sorceress of the world, fare-well. Life and death are before thee; choose life, and the God of life will sealthy choice.—Francis Quarles.

A Clean Apron.

A lady wanted a trusty little maid to come and help her take charge of a baby. Nobedy could recommend one, and she liardly know where to look for the right kind of a girl. One day she was passing through a by-lane, and saw a little girl with through a by-lane, and saw a little girl with a clean apron, holding a baby in the doorway of a small house. "That is the maid for me," said the lady. She stopped and asked for her mother. "Mother has gone out to work," answered the girl; "father is dead, and now mother has to do overything" "Should you not like to come and live with me?" asked the lady. "I should like to help mother somehow," said the little maid. The lady, more pleased than ever with the tidy looks of the girl, went to see her mother after after she came home; and the end of it was, the lady took the maid to have with her, and she found—what indeed live with her, and she found-what indeed see expected to 1 mill that the neat appearance I have person showed the neat and oil fly bent of her mind. She had no caroless habits, she was no friend to dirt; but everything she had to do with was folded up and put away, and kept carefully. The lady finds great comfort in her, and helps

A Cannon Ball in the Hat.

her mother, whose lot is not now as hard as it was. Sue smiles when she says, "Sally's

recommendation was her clean apron;" and who will say it way not a good one?--N.

An anonymous writer, generally supposed to be Rev. Henry Ward Beecher, after describing how, when a boy, he stole a caunon-ball from the Navy yard at Charles town, Mass., and with much tropidation, and more headache, carried it away in that universal pocket of your—his hat—winds up with the following reflections, reflections which, though philosophically trite, are in this manner conveyed with much force and

"When I reached home I had nothing to do with my shot. I did not dare to show it in the house, nor tell where I got it; after one or two solitary rolls, I gave it away on ie same day to a rme recter.

"But, after all, that six-pounder rolled a good deal of sense into my skull. I think it was the last thing that I over stole (excepting a little matter of a heart, now and then), and it gave me a notion of the folly of coveting more than you can enjoy, which has made my whole life handler. It was has made my whole life happier. It was rather a severe mode of catechising, but othics rubbed in with a six-pounder shot are better than none at all.

"But I see men doing the same thing going into underground and dirty vaults, and gathering up wealth, which will, when got, roll around their heads like a ball, and be not a whit softer because it is gold, instead of iron, though there is not a man in Wall Street who will believe that.

"I have seen a man put himself to every humiliation to win a proud woman who had been born above him, and when he got her, he walked all the rest of his life with a cannon-ball in his hat..

"I have seen young men enrich them-selves by pleasure in the same wise way, sparing no pains, and scrupling at no sacrifice of principle, for the sake at last of carying a burdon which no man can bear.

"All the world are busy in striving for things that give little pleasure and bring much care. I am accustomed in all my walks among men, noticing their ways and their folly, to think, 'There is a man stealing a caunon-ball; or, 'There is a man with a ball on his head; I know it by his

"The money which a clerk purloins for his pocket, at last gets into his just like a cannon-ball. Pride, bad temper, selfishness, evil passions, will roll a man as if he had a ball on his head! And ton thousand men in New York will die this year, and is each one falls, his hat will come off, and out will roll aman iron ball, which for years he has worn, out his strangth carifolistions

Our Joung Loths.

A Welcome.

Crocus, expens.
Hos do you do Mary is lay for waited for you, Non you are here, The rest are coming: Roses and budg. And bees asbuming.

-- Congregationalist.

Little Kitty.

David almost lost his way. He came from school through the woods. It was a new home, and David had not learned all the turns and openings yet. There was a little path through the woods; but it hadbeen snowing all day, and the path was covered with snow. The sun was setting covered with snow. The sun was setting and the moon was rising. David got be wildered "He get turned," he said, and could not find his way nome. He called, but nobody answered. He shouted as loud as he could, but was only answered by the echo. He called again. "Father, father!" Presently he heard a feeble voice near him crying, "Mow, mow, mow." He turned round end there was his liftle kitty.

She heard her young master's voice in

She heard her young master's voice in the woods, and remembering his kindness, are k meaning of over again or against, as ran a long way through the snow to find its exemplified in the words analogusts, and him. Day d took up pretty pussy, and fold chromstn, analysis, etc. When used as a lowing its feotmarks, soon saw a brigk light chiming through the kitchen window. If David had amused himself by terminting and feightening the kitty, you may be sure it would have run the other may.—

Dictionary Puzzle.

I once met a jowter with a hookah flung over his shoulder. He was followed by a gillio, who was also a great lobby, and carried in a basket a few gd'e and a part of a gigot, ready to grill for dinner. A beautiful macaw sat on his shoulded, and he held a leam in his hand, tied to the neck of a coning friend of leaming a part of a grillion of the held a leam in his hand, tied to the neck of a coning friend of leaming a part of the held. canine friend, of lconine appearance. As it was the time of the May Ides, the inflorescence of n any plants made the air sweet; but the jewter cared not; 'te wished to go home, and so carried but a few johndory's nome, and so carried but a few joinnery's and marine lampreys which were environed in a glazed box. The quadruped he tode had a lunctto over one eye, and was a sort of nondescript of the equine race. It was lame in the freg of its foot also, so the jowter and gillie stopped in the shade of a ledge of geneiss and applied a sort of lebock to the wound. Here the gillie grilled the gigot and gilse, while he chewed dried lovage. But he was such a miserable losel as well as lebby that the dinner was scant for them both, so they added a bottle of posseted milk, and I left them in the ombrace of Morpheus, under a tree.—Advance.

The Condor.

"Vernousin" error of saw results to the condor of the condo thought he was the victor, and left the con-der dead, as he imagined, on the field. Some of the feathers he carried off in traumph to show his companions, and told them he had never fought so fierce a battle. The other miners went to look at the condor, when to their surprise, he was standing erect, flapping his wings, in order to fly away. A bird with such powers of life continues to exist years and years. Indeed, the condor is said to live for a century. The Indian tries to catch the condor by stratagem. He employs him to fight in a ring, at those cruel buil fights which are the favorite amusements in that part of the world. He does not attempt to attack the condor openly, for he knews how strong he is, and he wishes, besides, to takehim alive Ho procures the skin of a cow, and hides himself beneath it. Some pieces of flesh to fasten his legs to the skin. is done he comes out of his concealment, and the bird sees him for the first time. He flaps his wings, and would fly but that his feat are entangled; and, more than this, a number of other Indians come up and throw their mantles over him.—Stories about Birds.

The Linen Thread.

"Charity thinketh no ovil." Eva. a farmer's daughter, was a most skilful spinner, and had some very fine thread spread out to bleach in her father's garden. the daughter of a neighbor, often entered the garden, expressed great pleasure in looking at the beautiful thread, and kindly assisted her friend in the care of it. One unfortunate day Eva observed that several skeins were missing. She at once suspected her friend, ran to her and cried:-"Barbara, you have stolen my throad! No stranger, except you, ever onters our garstranger, except you, ever enters our gar-den. Return the thread, or I will accuse you of the theft." Barbara wept and as serted her innocence, but in vain. Eva ac-cused her, as the threatened, and the Jus-tice investigated the case. Nothing, how-over, was proved, except that the thread was gone, and that Barbara was considered a thief in the whole vil. ge

The succeeding year the old stork nest on their church tower was repaired; and lo! the lost thread was found in the stork nest; for the stork had taken it to make a soft bed for her young without knowing that was called stealing.

Deriviation (Some Words.

Our English and orena derives its meaning from the and (Lat. arena) that was strewn over ie ellipital spaces in the centre of the sman amphithentees, in which the comits of the gladiators and the conflict, lewcen men and animals took place, the bien in view being to give took place, the bleet in view being to give a firmer footig to the comba ints and to dry up the bed. In this way, the sand strowed upo the space in which a spectacular exhibition took place, has come to designate to space itself, and in a larger sense and fill or the area of action—as the areas of its world, or of life, or of debate, etc.

The plass frung mach has its origin The plans form a mach has its origin in the J-panes word amouth, to kill. The Malays hay a custom of unning amuck, resulting som intoxication by opuum. From its log-continued use they become ferocicusly mad, and armed with the creese or like rush from their houses, often naked, and leaping along this ensured streets it ab and bits every one they meet, creating as much to creat would the cryote maddeg "in our thoroughteres. Sometime few my persons will be killed by one of the madding before his career can be chicked by his deeth. of the madmen before chaked by his death.

The word and has a very contradictory youngs. When us das a prefix it has the cates the gossip or memorabilia of distinguished persons of the literature of certain vocations. Thus we say the "ana of the court," "Ciceroniana, "Walpohana, "Fistiana," "Boxiana," etc.

. Anathema originally had a tenso quite opposite to its pre-ent one, and signified anything dedicated or set apart as a votive git of the gols. By change of usage it afterward was applied to anything devoted to the infernal gods, gradually assumining the idea of something executed or execuble. Finally it came to mean accounsed.

The derivation of our familiar word epple is very carious. It is one of the few names of our common fruits which is not of French or Latin origin, and comes from the Anglo-Saxon applied or appl, which in turn is thought by och brated scholars to be common origin with the Send and Sanskirt ab or ap, water, and p'hala fruit. The Latin pomum, from the root po, to drink, would, also signify a " watery fruit."

Artesian wells dorive their name from the province of Artois, in France, the Latin name for which is Artenum. In that province these wells were first largely introduced, and by some writers it is alleged that they first origina ed there. Be this as it may, they have been in use there from an early day and are very common.

Our familiar and beautiful flower the China Aster, derives it name partly from things terrestrial and partly from things celestial. It is called the China aster of home was a live a grading and purse of flid provide a sea possing yind purely it. Cipna public that last prime a sea 1 the Atlance Ocean in ancient times was

known simply as "The Ocean, but was afterwards named the "Atlantic," from Mount Atlas, in Africa, which rises near

The word auction originally meant an increase, or an increasing, as applied to time or things, and hal no reference to a sale. The use of the term in the sense of n sale originated, it is believed, with the Romans, who called the sale of military spoils among the soldiers ouctio sub hasta (under the spear) from the circumstance that it was first held behind a spear stuck in the ground. Subsequently it became the custom to put up the signal of a spear at all sorts of auctions. Sometimes these spears had a banneret fluttering from one on l, and I ence the modern practice of using a staff or pole with a colored flag at the and, as an indication of the place where the anction rale is taking place.

August, the name of one of the mouths, nmeter beneath it. Some pieces of mean of the frame in the mounts, are left hanging to the skin, and are such to attract the condor. He comes pouncing to attract the condor, and while he is feeding with his usual greadness the Indian contrives the thirty days in length, and Aug stus Clesar made it thirty days in length, and Aug stus Clesar it to thirty-one the month in which the emperor last named entered upon his first consulship, in which he celebrated three triumphs, which he received the allegiance of the soldiers who occupied the Janiculum, and in which he subdued Egypt and put an end to the civil war, the Roman Senate flattered him by changing the name of the month from Sextilis to Augustus—whouse our modern name August.

Plain Talk to Girls.

Your overy day toilet is a part of your character. A girl who looks like a "fury" or a sloven in the morning is not to be trustad, however finely she may look in the evening. No matter how humble your room may be, there are eight things it should contain, viz: a mirror, wash-stand, sonp, towel, come, hair, natl and toothbrushes. Those are just as essential as your breakfast, before which you should make good and free use of them. Parents who fail to provide their children with such who fail to provide their children with such appliances, not only make a great mistake, but commit a sin of omission. Look tidy in the morning, and after the dinner work is eyer, improve your toilet. Make it a rule of your daily life to "dress up" for the afternoon. Your dress may, or need not be, anything better than callice; but with a sill, in the province of the province of the such as the foreign of the such as a such no I the lost thread was sound in the stork nest; for the stork had taken it to make a soft bod for her young without knowing that was called stealing.

Then Eva repented that through her Barbara had lost her good name. With tearful eyes she besought he young girl and her parents to parded her for the ornally unjust accusation. But Barbaras father refilled only; "Why didst thou cherish such suspicion in the heart?"

an air of self-respect and satisfaction, that invariably comes with heing well dressed. A girl with Ane sensibilities cannot help feeling embarrassed and awkward in a ragged, dirty dress, with her hair unkampt, it a stranger or neighbor comes in. Moreover, your self-respect and satisfaction, that invariably comes with heing well dressed. A girl with Ane sensibilities cannot help feeling embarrassed and awkward in a ragged, dirty dress, with her hair unkampt, it a stranger or neighbor comes in. Moreover, your self-respect and satisfaction, that invariably comes with heing well dressed. A girl with Ane sensibilities cannot help feeling embarrassed and awkward in a ragged, dirty dress, with her hair unkampt, it a stranger or neighbor comes in. Moreover, your self-respect and satisfaction, that invariably comes with heing well dressed. A girl with Ane sensibilities cannot help feeling embarrassed and awkward in a ragged, dirty dress, with her hair unkampt, it a stranger or neighbor comes in. Moreover, your self-respect and satisfaction, that

Episcopal Recognition.

(From the Pro-byt with.)

Bishop Curnains has been "recognized' in an orderly way. His orders are doubtless good enough for Episcopalizns, for he has that mysterious grace which flows through the imposed hands of a diocesan his p; but to the Presbyterians this is just as good, and to better than his original Methodist ordination. But on Sabl wh before last, sudden sickness having setzed Bishop Cummins, Dr. Howard Cro. by was invited to preach by the prominent members of the church, and did so. Dr. Cro. by, being the Moderator of the Coneval Assembly bly of the Presbyterian Chm h, is to a co tun degree, an official representative of the church, and we think it quite a happy no eident by which the youngest of seen, thus obtained the "imprimatin" of the church which is both Primative and Apostolic.

Domestic Happiness.

The great end of problems is to give cheerfulness to those hours which a horder cannot gild and acclamation cannot schilarate,-those soft intervals of unbonded anutschient, in which a man limbs to his natural dimensions, and throws aside the ornaments and disguises which he feels in privacy not to be useless incuminances and to lose all effect when they become camiliar. To be happy at home, is the ultimate result of all ambition, the end of which every enterprise and labor tents and of which every desire prompts the execution. It is, indeed, at home that every man must be known by those who would have a just esti-mate of his virtue or felicity; for smiles and embroidery are alike occasional, and the mind often dressed for show in painted honor and fictations benevolence.

The Memory of Dr. Livingstone.

At the last mentally meeting of the Russian Imperial Geographical Society—the Grand Duke Constantine (brother of the Emperor) in the chair—M. Venicultoff, the secretary, before proceeding with the business of the avenue, said the society away. ness of the evening, said the society owed a duty which must first be fulfilled, and that supported him in his labours, learn that approcated." The whole assembly, which was very large, then rose in order to pay a last tribute of respect to the memory of Dr. Lavingstone.—Echo.

nover be left without pure water, and being unable to find in any book a description of a really desirable fountain, we determined to study out one that should be at once cheap, efficient, and of real utility. We give below an explanation of the water fountain which we finally adopted.

Procure a nail keg, which may be had for the asking at most or the stores. In the side of the keg and near the bottom make an auger-hole, into which is to be inserted a wooden faucet, such as is used in a cider barrel, and which any one may make in a fow minutes. Water con thus be made to pass drop by drop very slowly into a shallow pan placed under the fer 2, so that fowls may drink when outside as well as

If care is used and no waste allowed, a pailful in the morning, another at noon, will keep up a supply through the day, and

We have found such a fountain to be a cheeper and more desirable one than any of those described in books.—Mass. Plough-

The Most Nourishing Food.

Liebig and other scientists asserts that the greatest mistake committed with nature s food gifts is in grinding and bolting fine flour from wheat. This plant seems specially formed and intended by nature to be, with fruits and vegetables, our princi-pal food, as the coarsor grains and grass are for animals. It is but little wonder that the average duration of human life is so short, when we consider the widespread ignorance or disregards that exists of nature laws in our eating. That much health and money are sacrificed, merely to gratify the tasto and please the eye, is beyond ques-tion. The united testimony of many scientists proves this, and in nothing is it more true than in the universal consump-tion of fine white flour, containing but little tion of fine white flour, containing but little the Presbytery. As a Christian of the real nourishment, being almost wholly highest type, uniting zeal and devotion for starch, while the real health and strength the cause of Christ, with a singular unobgiving elements, he in the exterior received. giving elements he in the exterior persion of the berry of the wheat, and are but little used for human food. One principal reason of such perversion is that millers do not give their attention properly to manufacribbon, or some bit of ornament, you have give their attention properly to manufacturing whole wheat preputations. Chiomical an air of self-respect and satisfaction, that analysis proves them to be far richer in the possession and proper distribution of the best life and licalthegiving elements them any other single article in toods

It is economical, because it can be used alone with the best sanifary results, and costs about one quarter as much as beef or other meats, which can not be used blone, being nearly-two-thirds waters-Manufacturer and Builder.

Permaneuco of Pottery.

Pottory ower nothing of its beauty or it serviceableness of its material, for that is but the dust ben ath our feet, and coaythe mint that directs the hand; so is it that it comes to have so purely moran an interest: it is a bit of man's work with no adventitious aid whatever. If the form is beautiful, or quaint, or ugly, or common-place, it is that the plastic day has followed and exactly reproduced the conception in the maker's mind; it is fermices, without coherence, and all but colorless, it takes the form, and the consistency, and the Mutterer, Runciman and Kerr appeared on Color that are ideal with the man who transforms the gray earth into a piece of pottery, and, when he has do se this, has Wright into acted his mability to decide at the color of the control of the c handiwork lasts forver.

Coins rust with time, statues of marble and brouze crumble or are corrolled, inscriptions are obliterated, sione walls fell to the earth, and the pyramids themselves me slowly disappearing; every monument that maskind have thought most lasting yields to time except the work of the potter. The most frail of man's production is yet the most permanent. The glorious thats on the Majolic. wave are still as bright as when they were drawn strom the kiln, while the pictures of Raphael and Leonardo, painted we have perfect specimens of Greek parties which cannot be of later date than a thousand years before the Griestian era, Glazed mural tiles have been discovered among the runs of Babyloman places, still bright enough to decorate a king schember and in the content of the conte bright enough to decorate a king's chamber; and in the cantacombs of Egypt are found glazed fingers of Ra, the sun god, of Anubis and of the sacred Scarabeus, as pure and brilliant in color as the latest productions of Dock or Minton.—New Quarterly Review.

Paesbytery of Paris.

Tais Preabytery met on Tuesday, th 14th day of April, in Dumíries street Church, Paris. There was a full attendance of ministers and elders. The following are the chief items of business transacted by the Court: Commissions in favor of Mr. William Turnbull, from Wellington street Presbyterian Church, Brandford, and Mr. Thomas Charlton, from St. George, as was to render homage to the memory of In-Livingstone, the importance of whose dis-coveries and the persoverance of whose labours had placed mm in the rank of the most remarkable travellers of all time and of all nations. We however the home of the court of the strategies of all nations. We however the home of the court of the court of the court of the court. It was agreed unanimously Cert intimated that since last meeting of the court of the General Assembly. Mesars, Easing and McKay, most remarkable travellers of an time and of all nations. His biography belonged to the namely of geographical science. My Venioukoff then teal a memoir of Living stone, which concluded as follows.—Let England, which may be proud of having and one from the Presbytery of Montreal, in favor of the Rev. Peter Wright, of and one from the Presbytery of Montreal, in favor of the Rev. Peter Wright, of Erskine Church, Ingersoll, and that he had, according to the usual rule, cited these continue to the usual rule, established these continues with their kirk sessions, to according to the usual rule, cited these congregations, with their kirk sessions, to appear for their interests at the present meeting of Presbytery. The conduct of the Olerk was approved. Mr. McQuarra research ported that, in obedience to instructions of directly for a minister for recommendation, and laid, on the table and congregation, and laid, on the table and congregation. appears that fowls are compelled to go and read, and Messrs. Konnedy and Virtue, ideal water for several hours.

Being convinced that poultry should Quarries conduct was approved, and the over be left without pure water on I being call sustained as a regular Gospel call. The Clork was instructed to take the usual stops to have the cari issued by the Presby-tery of Hamilton. Mr. MrQuarrie and Mr. Cochrane were appointed to presecute the call before the said Presbytery. The Presbytery then proceeded to consider the call from Charles street church, Toronto, to the Rev. James Robertson, of Paris. Parties were called, when there appeared for the Presbytery of Toronto and Charles street the Rev. Www. Peak M. A. congregation, the Rev. Wm. Reid, M. A., moderator of the General Assembly, Rev. Professor Young, Rov. J. M. King, M. A., and Mr. James Brown; and for the congregation of River street, Paris, Dr. Wm. Clarke, Dr. John Lawrence, Mr. Peter Wilson, Mr. Reiths and others. The documents having been read, with the reasons for and against the translation, the several commissioners addressed the Court. Mr. will keep up a supply through the day, and as a drop falls into the pan a drop passes out, so that dust is carried off and fresh pure water is always at hand.

commissioners addressed the Court. Arr.

Robertson was then called upon for his decision, if he saw fit to give it at that meeting. After stating the strong attachment that ex sted between him and I is present congregation and the great diffi-culty he felt in coming to a decision, he left the case in the hands of the Presbytory, feeling at the same time that the indications of Providence seemed to point to his acceptance of the cail. Mr. McTavish, at the request of the moderator, having enat the request of the monotator mixing angaged in prayer, the Presbytery proceeded to deliberate and give judgment. It was then moved by Mr. Cochrane, seconded by Mr. McTavish and unanimously agreed "That Mr. Robertson be loosed from his present charge with a view to his induction into the church and congregation of Charles street Church Toronto, and that he hold hunself in readiness to obey the instructions of the Toronto Prosbytery; the dissolution of the Pastoral tie between him and his present charge to take effect on and after the first Sabbath of May. And after the first Sabbath of May.' And further, that the following ministers be engressed in the records of Presbytery:—
"The Fresbytery, while reluctantly parting with their beloved brother "Ir. Robertson, desire to record the high est nate in which he has ever been held by his brethren in

trusiveness of manner underbeence of all display; as a scholar of high and varied attainments and the choicest taste; as a pracher and paster faithful in his ministry nlike in the pulpit and the family, and as a momber of Presuytery, constant in attendance, over ready to take part in the business of the court and give his assistance to his brothern on special occasions—his re-moval leaves a clank not easily filled. The Presbytery, while deeply sympathesing with new and imperiant sphere of labour with make the brooms."

cornect pray as that the blessing of God may ever attend him in winning couls for the Master." Parties having be necalled the indement of the court was intimated, in which all negulesced! Mr. Codmono was appointed moderator of the Kirk Session of thiser street church during the sacaney and Mr. Thotason, of Ayr, appointed to preach in said church on the second Sabbath of in said church on the second Sabbath of May and declare the pulpit vaccet. The Presbytery next took up the cell from Chalmers Church, Quebec, to the Rev. Peter Wright, of Ingresoil. The Rev. R. M. Thornton appeared for the Presbytery of Montreal, and M., P. Peeble for the congregation in Quebec. Measts, Hyslop, Mutterer, Ranciman and Kerr appeared on behalt of Er kine Church, Ingersoil. The common materia, having been keard, Mr. the present meeting, and meeting of the case at the present meeting, and meeting of Presbytery in May to give his decision, to which the Presbytery agreed. Mr. Robertson, of Pavis, gave in the report of Committee on the state of religion, which on motion was recoived and adopted, and the Clerk instructed to forward the same to the Convener of the Assembly's Committee. The thanks of the Pressylvey were also tendered to the Committee for their diligence, and especially to the Conve-ner. The Rev. Mr. Howie had upon the table extract minutes of the United Prosby-Presbyterien Church, to be laid before next ascembly—the uld it still be his wish to be so received. Mr. Farries of Paris, was appoints i Presbytery Transurer in room of Mr. Reberts n. The Fresbytery then adjourned to meet in Knox Church, Woodsweek, on the second Tucsday of July, at one o'clock p.m.

Freshylery of Cobourg.

This presbytery met at Port Hope on Monday, March filst. The Rev. Mr. Dennet and Dr Montgemery were appointed Commissioners to the General Assembly a place of Mr. Memilian and Mr. George Kennedy, who had sign fed their inability Assembly Messrs. Easing and McKay, ministers, and Mr. Mann, claer was appointed the Presbytery's representatives on the Synod's committee of Bills and over-times, Mr Bennet and Mr, Gavil. Craig were appointed members of the concesator in a call at Perrytown and Oakhills, when requested by the people to do so. It was also agreed to apply to the H. M. for a grant at Perrytown and Oakhill, of \$150.00 per annum conditional upon sottlement. A communicated was the distributed of Febron 186 coordinated of Febron 186 coordinated of Febron 186 coordinated of Febron 186 coordinated from suplemental congregations. It was the upon agreed to apply to the Home Mission Committee for a Grant to Fencion Falls and Somerville, of \$175, 00 per annum, from the first of April. Reports ancert union were given in from fifteen concerting the state of the source of the confidence of th ent union were given in from fifteen congregations and sessions, cloven expressed approval of the basis, in two instances it was reported that the congregation by, was reported that the congregation by, considerable majorities accepted the basis, but that the Sessions disaproved. In one instance it was reported that the Sessions accepted, but that the congregation rejected the Basis. In one instance, the Basis was disapproved, both by the Session, and but the congregation. A draft of the proby the congregation. A draft of the proposed overture to the General Assembly on the rules and regulations of the Home Mission Committee, was submitted. The overture was at a subsequent meeting adopted and ordered to be transmited. The object contemplated in the overture is the appointment of a committee of Assembly to consider and rovise the rules sembly to consider and revise the rules and regulations of the Home Mission committee, so as to make them in their working more satisfactory to all concerned Messis Ewing and Bennott were appointed to explain and support the overture on the floor of the General Assembly. The next meeting of Presbytery was appointed to be held at Cobourg, on the first Tuesday of July at 11 a. m. W DONALD Pres. Clerk.

Miscellaneous.

Some one who speaks with the air of a man who has discovered a new fact by experience, says that the best way to I revent bleeding at the nose is to keep your nose out of other people's business.

The Christian Chinese in San Francisco recently began to hold a prayer-meeting of their own which is well sustained; as many as eighty having sometimes been

A New York clergyman, Dr. Armitage, kindly delenas St. Paul from the espersions of lemalo lecturers by saying that the aportio's injunction upon feminine speaking in church was only intended for the Corinth women who were very impulsive, and spoke early and often.

To the cuestion. Is it wicked to dones? the Chris in Union replier: "It is wicked when it is wicked, and not wicked when it is a twicked." To which the Congregationalist adds:—Let us all be thankful that that point is settled?"

A German, Dr. Helle, who had slandered the Old Catholic Birliop Remkens, lins been sentenced to three months imprisonment. He appealed to a higher court but this confirmed the sentence of the lower.

The Moderator of a certain Presbytery in Sectional once said to a candidate for the ininistry, who had sele broom-making!-River street congregation in the removal of "My young freed the Presbytery below s such a pastor, gratefully record the success with a pastor, gratefully record the success that in men should glorify Cod in some which has attended his laboure since his way—some by preaching, some by making settlement in Paris, hid follow him to his brooms in the brooms.

British Imerican Breobyterian.

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Toronto, 12th March, 1874.

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FRIDAY, APRIL 24, 1874.

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

TOPICS OF THE WEEK.

The great occurrence of the past week has been the expulsion of Riel from the House of Commons. The vote was a very decided one, and as both the leader of the Liberals and the Conservatives voted for this expulsion, we can scarcely see how the securrence at the expense of his op-านักและ เมลาการแบบการ

The controversy between the Evangelicals and Ritualists in the Church of England, Diocese of Toronto, goes on with unabated vigour. It is not pleasant to see members of the same Christian Church using such language toward . h other as some are doing. The Romanizing tendencies of not a few of the clergy is boyond all doubt, while the way in which they loose their tempers and scold, is far from edifying. Mr. Darling, of Holy Trinity, in his excitement, poor gentleman, says that if he could believe that Calvinism was taught in the Bible, he would forthwith reject that book, for he could not believe that such a docurine could come from heaven. In other words, Mr. Darling is a revolution to himsolf, and whatever he has judged to be inconsistent with his notion of God, he has prepared to reject as not coming from Meaven. On the same principle, Rationalists have rejected the Word of God altogother. They have found what they could not reconcile with their motives of morality. and therefore, in the face of the strongest evidence, they have rejected any external revelation, when their own "inner consciousness" gave the word. Even Mr. Darling will surely acknowledge that it is possible that what he calls Calvinism may be, taught in the Bable. Multitudes have rejected it on that very account, because they could not help seeing all the distinguished points of Calvinism taught continually and persistently from the beginning of that book to its close. If it is possible then that Mr. Darling may be mistaken, he must hold that the Bible may possibly contain no revelation of God's will, but is an imposition from beginning to end. We thought always that the becoming attitude of poor ignorant men in the presence of a professed revelation from Heaven, was to examine whether or not there was sufficient evidence of its really being divine in its origin, and when that question had been settled in the affirmative, to believe any thing and every thing contained in it, not because it fully tallied with preconceived notions, but simply because it was then part of a revelation from the Most High.

LEGALITY OF MARRIAGE

In answer to a correspondent in reference to the lega y of marriage, we believe that a minister living in the States cannot marry legally in Ontario, unless he have associated with him one who does belong to the Province, and can formally and. egally register the marriage.

NOTES FROM THE MARITIME PRO VINCES.

We call particular attention to the letter of a correspondent in the Maritime Provinces. It will cepay perusal. We hope the writer will do us the pleasure and our readers the profit of letting us hear from him again at no distant day.

LIBERALISM AND THE CHURCH OF ROME.

There is not much more to be said on the

Riel subject. A correspondent with a good

deal of toolish excitement protests against

our hinting that that question is far more a religious than a political one, and that but for the interests of the Church of Rome not a single word would have been said in opposition to Riel being put through the ordinary course like any other criminal. It is the fact, however, all the same, there is not a man who has any accurate knowledge of the conditions of the North-West. who does not know that but for the priests. Riel could not have stood for a single day. Politicans of all parties, whether in Parhament, or out of Pailiament, newspaper writers of the duliest Conservative learnings as well as of the most rabid clear Gritism. acknowledge all this privately, but for pointical reasons they dare not avoid it. The Roman Catholic vote has to be cultivated, and because of that not a whisper is even to be heard about the wire pulling of Archbishon Tacho, or the unconcealed ferocity of Father Richot. Sir John McDonald as well as Alexander MacKenzie, has declared that Riel is a murderer. Yet with what bated breath, and whispered humbleness does the one as well as the other speak on the subject. The French Canadians have taken it up as a question of race and religion, and why? Simply because their priests have told them so, and the question has therefore become no longer one of honesty and straightforward justice, but of how its settlement will effect the political chess-board at Ottawa. We can assure our correspondents that we have no controversy with Mr. W. R. Scott, or with Mr. C. F. Fraser as politicans, but it is not exclusively as politicans that these gentlemen stand before the country. The latter with more minority, and as a defender of its rights, while it would be too absurd to say that the former has over been, or ever could be at the rate of \$17.22 per member. and try to make political capital out of of any political importance whatever, but for his ebellesifisticul' Contrebiton, and lite supposed gross influence as a fenalical College, Montreal, took place on Philay adherent of the Church of Rome. We have evening 18th March. The Sollowing offi-Catholics should not occupy places of trust and authority of their ability and general fitness, were such as to entitle them to the honour. But we do hold most strenuously that no Roman Catholic should hold office, simply because he is a Roman Catholic, any more than that a Presbyterian, or, a Mothodist, should as such be so entitled. In fact a man's creed should have nothing to do with his political preferment. But this is exactly the thing that Roman Catholies are continually repudiating. They must have co-religionists in office, though they be only third or fourth rate laweyrs, for no reasons whatever, but that of religion, and this whole Riel business has been conducted entirely on this principle. We are exceedingly pleased that Mr. McKenzie has done the right thing in voting for the expulsion of Riel, though his Minister of Justice went in the opposite direction, anything like trimming on the question would have done more to alienate the feelings of a fory large number of the most devoted and least exciteable of the supporters of the present ministry, than anything else that could be mentioned. It has been a very foolish movement of the French Canadians to make Reil in some measure a here, and representative man. If they had been wise they would have quietly allowed things to take their legal course. But for the murder of Scott we don't believe there is a single person in the whole Dominion who would have said a single word against an amnesty for all engaged in those troubles in the North-West. That deed however, changed the whole aspect of affairs, and whether the French believe it or not, was the fact that annesty to one whom Premier and Ex-Premier have denounced as a murderer, would now slinke it not atterly destroy the strongest ministry that could be formed in Canada. In short, Canadians are not yet gang to allow themselves to be dictated to by Roman Catholic Priests.

> The Rev. Robert Moodie was presented on Wednesday, the 16th inst., by the con. gregations of Stayner and Sunnidale with a handsome suite of drawing-room farniture. This is an expression of kindness the less to be looked for, as the members and r the building of a manse. Two and a half acres of ground have been prosured for a building site within the village, and when completed, will be commodious and tasteful. The plans were prepared by Mr. William Irving, Architect, Toronto.

OLERGY RESERVES

While we have very great respect for " A Canadian Presbyterian," we runst altogether put he a careat against the strong things said by our friend in favour of the original grant of the Clergy Reserves, and in con-demnation of their secularization. We hold total depravity - yearson stonement - remost strongly that that graut, however well intended, was one of the most short sighted , the neighbouring Churche temonstrated and injurious with which Canada was ever with Mr. Beecher's Church for violating nillicted; that it retarded the settlement of | the qisciplinary rules of the denomination the country, checked the religious activities in connection with Mr. Tilon, to tois of the people, introduced all the heart burn. ings and jealcusies of a dominant Church, greatly contributed to the rebellion of '37, and instead of being Canada's salvation. would, if persisted in, have been her ruin. Instead of being a sacrilegious proceeding. we hold most strongly that the secularization of the Reserves was simply an act of the merest justice and of sound policy. "A Canadian Presbyterian" surely does not dream that these Reserves could have been maintained in perpetuity. If so, he has less knowledge of the state of things before '54, and since then we have been inclined to give him credit for. We do not at all touch upon the question of the honesty of the commuting ministers in giving their incomes as averaging £150. To their own masters they stand or fall. But the idea of any one at this time of day mourning over the secularization of the Canadian Clergy Reserves as a deed of sacrilege, is exceedingly refreshing. The next thing will be regrets over the upbreak of the Family Compact and the introduction of responsible Government.

Ministers and Churches.

A few days age Messrs. Wm. Smith and Alexander Retchen, on behalf of the congregation of the Canada Presbyterian Church of Brooklin, Out., waited upon Mr. John Burns, leader of the choir, and presented him with a purse containing fifty dollars, as a slight recognition of his very genial and excellent services, in conducting the psalmody of the Church.

The Presbyteman Church of Amberstburg held its annual meeting on the 6th instant. The Treasurers report read to the meeting frankness and less discretion than might showed the sum of \$323.85 had been paid have been effected has avowed that he is for strictly congregational purposes, and for where he he is as the representative of a the Schemes of the Church the sum of \$28 75. Making a total payment of \$361.60 settlers of New England, who, as a modern bra congregation of 21 members. This is

The annual meeting of the Philosophical and Literary Society of the Presbyterian never for one moment held that Roman | cers were elected for the english year: President, Mr. W. J. Doy, B.A., re-elected Christian self-devotion, and sacrifice, of 1st Vice-President, Mr. D. McRae; 2nd Vice-President, Mr. W. M. MacKibbin; Recording Secretary, Mr. C. E. Amaron; Corresponding Socretary, M. H. Scott; Treasurer, Mr. John Allan. Committee-Messrs. J. R. MacLeod, John Matheson. James Andersen, M. Bondreau, and

The many friends of Rov. Mr. James will ejoice to learn his marked success in Albany as shown by the following extract from the Journal of that city:-State Street Presbyterian Church. At the communion service yesterday morning, fortynine persons were admitted to membership forty-three of whom were by profession, iwenty of these receiving baptism at the hands of the pastor, Rev. John James. This is the largest number over received at one time, during the history of the church, which was organized in 1862, with fortytwo members. The additions since April 1, 1873, have been 109, of which number seventy-seven were by profession. The present active membership of the church is

BEECHER AND INDEPENDENCY.

The celebrated "Beecher case" which has just been issued, presents to our views some aspects of protical congregationlism not to be met with every day, while the Congregationalists, as you are aware, boast that they have no distinctive creed, yet they have no excepted declaration to that effect, that an essential element of their doctrine is "that any community of christains have a right to the regulation of its own ecclesiastical discipline and form of worship independent of any community; but Mr. Beacher goes much farther and holds, that as far as he is concerned he is simply sugaged by a number of persons to preach for them, that individvuals may leave that number, of their own accord, when so inclined—that he has nothing to do with their character-and that, I suppose they have as little to do with his, acting on this principal originated the "case" which was this, some two feiends have responded liberally to demands years ago Theodore Tilton, a somewhat | noted member a Mr. Beecher's Church had been guilty of circulating scandal derogatory to him and his Church, and who thereupon coasing to attend upon the

the case, and withough boing subject to discipline for the orgeo. New while his brothren of the the denomination not only repudiate all such ideas of discipline, and many if a most of theor re- menced a gard him as unsettled, not unround on priva the gonerations and bibital infration, two of in the spirit of "n lepertents" Mr. Beecher and his Church replied that they did not consider themseles subject to the interference of others o. such matters. The other two Churches ben muted representatives from Mr. Beehers Church to a conference, but the invittion was declined. These two Churches then called had done, may be paidoned for regarding a general council to consider to matter, the "secularisation" as almost a secretege a general council to consider to matter, to this call about 140 delegates spouded, comprising the leading theologics doctors, college professors, clergymen ant editor belonging to the denomination. When this council mot Mr. Beecher was truted enacted that commutation should take to appear before it, but this invitatio he place with individual ministers, "at the also declined; Thus Mr. Beecher indepen. dently snapped his fingers in the face of dently snapped his fingers in the face of value of the said allowance received at the this mighty ecclesiastical conclave, in semi-time of commutation. This "actual value" respect the most imposing ever held by was "at the time of commutation £550 per the denomination in that country, and they acting independently of him come to the currously cautions and wondrously harmless conclusion, which in substance is this-Approve of what we ourselves have done, but as there is reason to believe that he will never do the like again, we will say no more about it. Then exeunt omnes.

Glenmorris.

The Home Mission Fund.

Editor British American Presbythrian. DEAR Str.,-As Mr. McTavish bas mor than once taken occasion to refer to the Commutation Fund, and to bring in con nexion thorowith a charge of dishonesty against the commuting ministers, I desire to give a distinct statement of the origin and history of this Fund, with which many of your readers may be very imperfectly acquainted.

In the early days of Canada, when it was under French rule, it was the boast of its French Colonists that they took far more pains to secure the conversion and salvation of the Indian aborigines, did the English and Dutch instorian tells us, were much more occupied with the profits they could make at of the policy trade than with the eternal welfare of the landers. Certainly, whatever we may think a the means adopted to convert those poor ignorant Indians, the French wordent dest, and trouble tropagagedists; and the records of the Jesuit Missions in Canada contain most heroic instances of suffering and martyrdom. The French Government, moreover, was exceedingly liberal in providing endowments and setting aside lands for the support of "the Holy Church." When, in 1783, the cessation of Canada to Great Britain took place, it was distinctly stipulated that these valuable en downen should remain untouched, giving the Catholics in Lower Canada an immense advantage is regarded to the liberal maintenance of religious privileges.

It was thought desirable, taking this cir cumstances into consideration, that Procestantism in Causada should be placed in as fevourable a position as Roman Catholicism, as to pecuniary resources, which, as we all know, are of considerable use to a Church in a new country, where the people must By the commutation, the sum of £127,448 generally for a long time be too poor to in all, was placed at the credit of sixty-eight give an adequate support to a Gospel ministry. For this reason, it was provided, by an Imperial act, that one seventh part being legally theirs. But, instead of doing of all the Crown lands in Canada should be this, they agreed to invest it in a common reserved for the benefit of a "Protestant | Time for the benefit of the Church in all Chrgy." It was a noble thought, and a noble provision, probably suggested by the I quote from Mr. Creals 'Report." "Bedivinely appointed provision for the Levites tween the passing of the Imperial Act of in Canada. Could it have been rightly and 1858, and the Canadian Act of 1854, there harmomously used for the extension of gospel privileges in Canada, there might have been a very different state of things to-day in many of the rremote townships, which, but for the exertions of Methodist pioneers, would have been sunk in almost heathen darkness and utter carnestness, and even as it is their condition is sad enough.

But the divisions of the Protestant Church, among other evils in which they have been fruitful, frustrated the good which this noble provision might have ac complished. In the first place, the repre-sentatives of the Church of England in Canada, claimed the monopoly of the provision, on the ground that theirs was the established Church of England. The Presbyterians of Canada, all of whom at that time, of course belonged to the Established Church of Scotland directly, for there was no Canadian Synod till cloven years later, were naturally indigment at these exclusive and unjustifiable pretentions, and with Scottish staunchness, stood out manually for their rights as a portion of the Scottish Establishment. Other denominations as naturally urged their claims, for the corm. "Protestant Clergy" included them all, Eventually this point too, was gained so that a share of the Fund was offered to other denominations and accepted by some. It was hoped that the matter would have rested here. The leaders of the disruption in Canada were no more opposed in princi-ple to the indowment than were Dr. Chalmers and his friends, who were, as is well-known, strongly opposed to "volvatary-ism." Dr. Burns is stated in the memoir by his son, to have visited the Governor in order to ascertain whother, in case of the Canadian Church seceding from her connexion with the Churc's of Scotland, she

proposed to retain the words "with," simply in order to see downwart. But times changed. Church, as a body, eventually ro sol to remenced a period of agitation in order to de-prive the their bodies, who had no con-scientisms dejection to resolving it, of the provision which had been so sacredly set apart for them. The agitalors seeined to consider it a privilege, of which they desired deprive their brothing, for they were wont to declare that they sired a fair field and no tayour." ing to the public pressure brought to bear upon them by the representations of the agitators, the Canadian Government at last applied to the British Parhament for power deal with the reserves, which was re-Inctantly granted, and this munificent provision set apart for the maintenance of Gospel privileges in a new poor country, was secularised, i.e., given to municipalifies to build roads and bridges. Those who did not view the matter as the agitators

But the Imperial Parliament, in granting the permission desired, expressly supulated, that all vested rights of individuals should be respected. In accordance with this stipulation, the Canadian Statute of 1874 rate of 6 per cent per annum upon the pre-bable life of each individual, at the actual lunnum. This was what the amount assigned to the Church by Government permuted each minister to receive, otherwise they could not have received it, and Government knew this quite well, or it would not have received this as the "actual value" of the said allowance.

But, two years before, ministers were receiving £112 per annum, and it is this circumstance of which Mr. McTavish takes advantage to give colour to his charge of "dishonesty," which he is apparently, so auxious to maintain that he mutilates and alters the meaning of a quoted sentence of Mr. Macdonnell's by cutting it short in the middle. The reason why ministers had previously been receiving a smaller annual allowance was thus. For a long time, owing to the irregularities of payments made by the Government, and to their delay to give the Commissioners a clear statement of the yearly amount at their command, the definite amount of the just annual allowance to ministers was not ascertained. Even after it had been ascertained to be £150 per annum, the ministers were content for a time, for reasons connected with the general good of the Church, to take a smaller allowance than was rightfully theirs. Fart of the money thus saved was applied to the bailding of mauses, throughout the country, a most desirable object. But when the ministers at last saw hi to receive,—and the Commissions assigned to them,—the full amount of annual allowance which had been their right all allowance which had been their right all days there was no more "dishencesty" in their doing so, than in a man's withdrawing a subscription which he may have given for some years to be public 'kind. 'And when this animin was not only the "actual value received at the commutation," but also, as Government knew the actual value of each ministers share of the fund, how could there be any dishonesty in making this amount the basis of Commutation? Would there have been any "honesty" in going back to the smaller amount received formerly and giving in that amount as the "actual value of the allowance received at the time of commutation? If the formerly received value had been larger instead of smaller, I do not think that Mr. McTavish could have discovered any "dishonesty, in the transaction. But the morality of it would have been the same in either case.

The conduct of the ministers was unselfish and magnanimous throughout, both before and after commutation, always placing the interest of the Church before their own in all, was placed at the credit of sixty-eight ministers. This money these ministers might have pocketed for their own use, it being legally theirs. But, instead of doing I quote from Mr. Creils 'Report.' had been added to the Roll of Synod cloven ministers; these were refused commutation by the Government, and it is evident that, had the commuting ministers insisted on receiving each £150 annually from the from these eleven could receive nothing from it. The Synod regarded their claim as valid for commutation, but as the Government did not, its members resolved to surrender £37 10s, per annum, accepting £119, 10s, as this perval allowers in £112 10s. as their annual allowance, in order that the others might participate in the Land to the extent of, at least, £100 per annum."

All this generous and unselfish conduct is, however, ignored by Mr. McTavish, who only takes advantage of a circumstance, the cause of which was, in itself, honourable to these ministers, to fix upon them the stigma of "dishonesty." Is this an example of the charity which. "hopeth all things and believeth all things," or which is set in the fore-front of all Christian graces?

This sum of £127,448, given to the Church by the commuting ministers, whose private property it was by the very terms of commutation, nucleus of the "Home Mission Fund" of our branch of the Church. Increased from time to time by the gifts of willing contributors, it has been, and still is, a great your to that Church, in sattling ministers deer poor congregations, as well as to the ministers themselves whose often could be for the ministers. sailly insufficient incomes have been so far augmented by it as greatly to lessen the privations they must otherwise have endured. In some places ministers could hardly have remained, consistently with their duty to t' oir families, but for the aid which this Fund has afforded them.

Now this Fund, the nucleus of which Church services, his name was struck from would still retain hor shares of the Clergy most faithful ministers of our Church, many the roll, without any investigation futo Reserves, and a resolution of Dr. Bayues of whom have since gond to the service of

of Union, believing this to be a greater good; but yet we think that it our brothren of the other Church generally understood the ease more fully, and gave it more consideration, they might withdraw some of the objections whose pressure would compel us to divert it. The money has been, we may say, twice set apart for the support of the Cospel in Canada, and for that alone; in the first place by royal intention, which surely was at least well-meant; and in the second place, by the gift of the ministers, to whom it belonged by statute, just as much as the income of a minister of the Estab-lished Church of Scotland belonging to him. Had a number of ministers of the Estab-lishment, in the old days, before the Disruption, thought fit to contribute from their incomes a certain sum for the maintenance of the Gospel in Canada, would it over have been thought necessary to divert it ? You the one is just as unobjectionable as the

The Free Church of Scotland has been wise in the matter of a Sustantation or Home Mission Fund. Every one knows how the late Dr. Candlish nourished and worked for the Sustentation Scheme, his own congregation contributing about £2,000 to it annually. I feel sure that, had he been in Canada, he would have seen in this "Home Mission Fund" the nucleus of a splendid Sustentation Fund for the United Church, and would have gladly turned it to account. And surely in Canada, with its poor and sparsely populated townships, in many of which, owing to their poverty, the Methodist local preacher is the only gospel messenger over seen, which are thus being lost to our church—we need such a fund far more than does closely settled and com paratiuely wealthy Scotland. And if the Church be reunited, we want to see it as strong and as well equipped as possible.

Or, if a regular Sustentation Scheme for the supplementing of all ministerial incomes, inadequate through the poverty of the people, should be considered to great an under-taking for the United Church; then why not at least reserve this money as literally a Home Mission Fund, for supplying Gospel ministrations to places which, but for such external aid must be left absolutely dostitute, the people being neither able, nor as yet, perhaps, willing to support them? There are the waste places, left without Gospel ordinances; and there is a Fund sacredly set apart for the maintenance of those ordinances. Why should the one be diverted from the purpose to which it was dedicated by its donors—and the others, in consequence, left unsettled?

A CANADIAN PRESBYTERIAN.

A Final Reply.

Editor BRITISH AMERICAN PRESETTRRIAN.

DEAR SIR,-I do not feel called upon to contend further in defence of a view, which in alluding to it as I did, I did not imagine that any one would call in question. Otherwise, I might have hesitated to open a discussion in regard to a matter of speculative, them, it will not have been altogether in rather than of practical interest, and one which by its nature is so far boyond the province of human reasoning. If some of your correspondents differ from me in regard to it, I must be content to leave the matter there, rather than make it the subject of further controversy. Mr. Anderson will therefore, kindly excuse me if I do not give the "exegesis" he suggests, which, to be satisfactory, would require to be longer than would be acceptable to you or your readers generally, most of whom must be tried of the discussion. I will only remark that Rom. 2-12, is to be read in connexion with its context, in both the first and second chapters; and such a reading will, I think, clearly show its meaning in regard to both Jews and Gentiles. Your correspondent will remember St. Paul's principle of Scripture interpretation, "comparing spiritual things with spiritual." Many errors, notably certain Roman Catholic ones, have been supported on isolated passages of Scripture, taken out of their context and viewed without reference to the general teaching of Scripture on the subject.

But in regard to Prov. 28-18, I do not think it hears upon this question at all. I will quote the verse in full:-" Where there is no vision, the people porish,"— a wider significance, and seek an earlier thereally translated—"is made naked, date for its foundation, therefore in ordestitute," "but he that keepeth the law, der that we may accretain, whether there happy is he." The word "vision" evidently has ever existed in the Church at any time refers, as in Ezckiel 7-26, Lamentations 2-9, anything that would tend to excite even Micah 3-6, to the special manifestation of the remotest suspicion of the acknowledge-God to his people through the prophets, ment of any other Headships, save and which, in times of national declension, was withdrawn as a judgment for Israe. s sin-If your correspondent will read the prophecy of Amos, particularly the eighth chapter, he will see that it fully illustrates the meaning of this verse, and the contrast is not between the presence and the absence of light, generally, but between the consequences of a judicial deprivation and the right use of a privilege. But, even had the passage possessed my bearing on the present question, my plea supposed that the Father of our Spirits may have means which we can not take into account, of imparting light to the heart, even in the absence of definite theoretical knowledge, of which I think there have been not a few remarkable instances.

It is most true, as Mr. Anderson remarks, that the first question in regard to marks, that the first question in regard to pacy. They maintained and asserted their any point is not what man says about it, right to worship God according to the disbut what the Word of God says, and he tates of their own conscience and then anon will bear in mind that the opinions of others quoted, were given as I said, "not as arguments, for they are merely human opinions," but simply to show what some honored writers and students of God's Word have believed that Word to teach. But the question is not of Divine against human atterances, but between differing interpretations of divine utterance, differing conclusious from statements whose full bearing we cannot at present fathors. Your correspondents infer the view they hold from certain passages, from which others do not think it is to be inferred. The unsatisfactory nature of reasoning from

equal y to both.

It should always be borne in mind that Scriptural condemnations of those who to those who have it not. "This is the condemnation, that light is come into the world, and that men love darkness rather than light." But "this condemnation" cannot apply to these to whom that revealed light is not given, who may have faithfully used such light as they had, and would gladly have received more, had at been vouchsafed. Certainly, until I sag-much stronger reason for believing the contrary, I cannot think that Scripture justifies the assertion that these must inevitably all perish on account of that involuntary ignorance; and am content to believe, with Richard Baxter, "that God's dealing with such is much unknown to us." But I do not find that this belief in the least lessens the desire to bring the blessings of the Gospel to those who have them not. Some, holding this view, have yet proved their zeal by leaving home and friends in order to preach that Gospel in the "dark places of the earth." We know what these dark places are, and what Christianity can make them; and this, with our Lord's command, is surely stimulus enough.

And here I must let the matter rest only reminding your correspondents of the many passages of Scripture which doclare that God will judge all men on the eternal principles of perfect righteousness. There are some points of non-essential importance, on which, owing to differently constituted minds and different ways of looking at truth, we must be content to differ in the meantime, so long as we "see through a glass darkly" But we may respect each But we may respect each others honest convictions, feeling that each of us can only see a little way, and waiting for the time when, in the sunshine of the for the time when, in the sunsing of the Master's presence, we shall see face to face, and be admitted to a fuller knowledge of to the Church in any way, it could only be admitted to a fuller knowledge of as members, and nothing more. the wise, wonderful and loving councels of His will. In the meantime, which ever viow we may 'sel constrained to take, we can at least be seeking in unison, to the utmost of our power, to fulfil our Lord's command that "repentance and remission of sins should be preached to all nations." Cannot our people, for instance, do more for India, for which both our Presbyterian Churches are doing a little, though not yet onough, and I was Islad to see in your last a see a letter advocating its felaims on us for temporal and. Let us not inget the spiritual necessities which are more urgent still! If this discussion shall be the moins of bringing the claims of Christian missions more vividly before the minds of any who have been content practically to ignore vain.

April 18th, 1874.

Union.

Editor, BRITISH AMERICAN PRESETTERIAN.

DEAU SIR,—I regret to see that the Union which was expected to be fully consummated by the General Assemblies at their next sitting, is in danger of being delayed to an indefinite period. Our former Union was threatened in a like manner by the introduction of the "Civil Magistrate" clause; when as a matter of fact, the Civil Magistrate had never attempted any interference in our Church matters. The same may now be said of the "Headship" clause in our present arrangement. The Soverign, through her DEAR SIR,—I regret to see that the the "Headship" clause in our present arrangement. The Soverign, through her Government in Canada, has virtually cut her-self loose from all connection with any of the Churches, hence there is no need to infer that the Soverign can or will exerciso Headship in the Church so far as we

I suspect the question is raised to imply excepting Christ.

Our enquiries may commence at th lime when John knox and his contoneraires with their trumpet blasts of Gospol truth dispelled the darkness of Papacy nd banished it from the land. My reading of her history leads me to conclude, first that the Standard then raised was Christ is the true and only head of the Church in his three-fold capacity of Prophet, Priest, and King. Second, that her Ministers are all equal, none being allowed to exercise authorsty or superiority over each other, and so with the Members of the Church.

Subsequently, when the King attempted to introduce Prelacy into our Church, the people resented his authority in such matters, for they looked on Prelace as having only a paper partition between it and pa-pacy. They maintained and asserted their they raised the standard, declaring Christ as the head of the Church and would, not nor did not, acknowledge any other Head-ship, the persistency of the King in attempting to inforce his scheme, led ultimately the bloodiest and most prolonged persecu-tion ever recorded in the annals of History it lasted during a period white young men had grown groy, and middle aged had gone to rest. The Rookes were driven from their nests, that the Kings Ravens might take their place. The Ministers and peo-ple were forced to take refuge in the glens and mountains, their property was config-cated and despoiled, their homes were

the upper sanctuary,—it is feared, will, in the avent of Union, have to be diverted to a different purpose. Thus, to many of us, who hold it as a sacred trust given for a certain purpose would be a great sacrifice of feeling. It is one which we are prepared to make rather than let it stand in the way of Union, believing this to be a greater good; but yet we think that it our brethren of the other Church generally understood we do behave that infants removed in in- ded, the Ravens were withdrawn, and the fancy, are saved through His sacrifice, people returned to their homes. The though never knowing Him on earth, I do Church of Scotland was fully established not mean so assert that mants and the and has ance remained. I would here re-heathen stand on the same footing in regard, mark that it was not Secoders, neither disto their eternal salvation, but only that senters but the Church of Scotland herself your correspondences argument applies that endured the flory trial of persecution, for the sake of Christ the Headship.

At a later period of her history viz, the disruption of the Church, it was the bane-"believe not the Son," apply only to those who have the Revelations and reject it, not in other matters belonging to the Church, to those who have it not. "This is the and not the infidelity of the Church to those who have it not. "This is the Headship of Christ, that caused that noble band of four hundred of the Ministers and elders to leave the Church, many of them from comfortable and happy homes, and trust in God, and the steadfastness, and and generosity of the people, the position of the Church, new shows that their confidence has not been misplaced.

I would ask did the people who left the Auld Kirk then, as well as those who do so even now, ever dream that they were absorbing themselves from one Headthip and acknowledging another. I think not, for myself I will say that until such a ques-tion was morbid and desired to be inserted as an article in the present Basis of Union; I did not even think such a question could or would be raised; such ques-tions are likely to give rise to erreneous impressions both in the present and future, I was seriously asked by a Canadian born member of the Church, if it was so that the Auld Kirk did acknowledge the Soverign, as the head of the Church, I answered that he might travel through Scotland, England and Iroland, and I did not believe that he would find a well informed member of any of the Presbyterian Churches, who did not acknowledge others, than Christ as the Head! would also ask what does the Head-ship imply, when invested in man? In the Peman Catholic and Greek Churches, the Headship receives a desfied adoration, from the members of those Churches; akin to that of God himself, but by no species of reasoning however far fetched, or hair splitting could such an idea be entertained as respects the members of the Church of Scotland, even admitting the Soverign as the acknowledged head; if he or she betrayed

The idea of Union has been promoted by the fact that many districts in Canada, two ministers are now doing the work, which could be as well done by one; that there is ample field for all, "the harvest truly is plenteous" and ever increasing. I would ask the Members of the Assembly; to pause and consider before they respect the terms of Union, let them not turn a deaf ear to the cries for help, from parents in the Church, who have no means of attending the Sanctuary where souls are yearning for a preached Gospel for themselves and their children, let them also consider that the Government is inviting emigration, that the new railway system is rapidly opening new fields of labour, which will cause demands on both Churches greater than they can hope to supply.

Yours truly, A MEMBER.

Presbytery of Montreal.

This Presbytery held a quarterly meeting at Montreal, on the first and second days of April, 1874; the Reverend Dr. Burns presided as Moderator, and there were present with him nineteen ministers and seven Elders. It appears that the Reverend Malcolm McKenzio had been inducted into the Pastoral charge of the Congregation of Inverness on the two fth day of March last. Mr. Thornton and on the table a call from Chalmers' Church, Quebee, to the Rev. Peter Wright of Ingersoll, which was sus-tained and transmitted. The salary promised by Chalmers Church, Quobec, is \$2,000 per annum. Mr. John Mckay reported that he had on the twelfth day of February last erested a Congregation at Lake Megantic. The Rev. John McLeod, a minister of the Presbyterian Church in Autralia, applied to be admitted into the Canada Prosbytorian Church, and the Prosbytory agreed to ask leave from the General Assembly to receive him. The Presbytery agreed to translate the Rev. A. F. McQueen from Vengon, on the eleventh day of May next, for induction by the Presbytery of Bruce, into the Congregation of Huron, and appointed the Rev Wan. Rays, to preach at Vengon, on the seventeenth day of said month, and declare the Church vacant. month, and declare the Church vacant.
The Rov. Professor Murray, Mr. McNish,
Mr. Robert Cammbell, Mr. Wills, Mr.
Pitcher, and Mr. Jane E. Ludie of Berlin
being present, were asked to sit as correspondents. The Presbytpry made the following amountments, viz :—That the Pay lowing appointments, viz: That the Rev. Kenneth MacDonald, Wm. A. Johnston, Professor John Campbell, A.M., William Grant, Robert M. Thornton, M A., John McFarlanc, John McAlester, B.A., Wm. Taylor, D.D., Robert F. Burns, D.D., Jas. McConcelly, John Serimger, A.M., Alexan der Young and Principal D. H. Macvicar L.L.D., Ministers, and Messrs James Court, John Brodie, Christopher MacRae, Philip Poebles, George Rogers, John McLeed, Alexander C. Clark, James R. McKenzie, James Brodie, John Stirling, Warden King, Peter McLeod, and Adam Stevenson, Elders,—be Commissioners to the General Assembly, that the Rev. Thos. MacPhorson, of Stratford, should be next Moderator of the General Assembly; that Pro-fossor Campbell and Warden King sit in the General Assembly's Committee on Bills and Overtures; That the Rev. James Whyte, of Osgoode should be next Moderator of the Synod of Montreal, and that the Rev. John Scrimger and John Campbell, Elders, sit in the said Synode Committee on Bills and Overtures. Pres bytery examined and attested the Session Records of Lancaster and Vengon; agreed to apply to the General Assembly for leave

to tak. Ave students upon public probations

ary trials for Licensa; and adopted an Overture to the General Assembly respect ing remuneration to students in Divinity when employed as Missionaries. The Pres bytery took into consideration a call from the second Presbyterian Church, in the olty of Chicago, accompanied with a prom ise of \$6,080 per annum for salary, sustained by the Presbytory of Chicago, of the Presbyt run Church in the United States of America, prosecuted by Mr. John S. Goald, and addressed to the Roy. John M. Goald, and addressed to the Rev. John M. Gibson, A.M., Janior minister of Erskine Church, Mon'real. The Rev. Dr. Taylor, Mr.T. C. Becket, Mr. David Brown, Pr. Dawson of McGill University, and Mr. Andrew Robertson represented the congregation of Erskine Church, Montreal. Papers were read and parties heard, whereupon the Psesbytery agreed to translate Mr. Gibson on the sixth of April current, and appointed Principal MacVicar to preach in Erskine Church, Montreal, on Sabbath the twelfth April current, and declare vacant the office of junior minister in the vacant the office of junior minister in the collegiate charge. Suitable testimonials were granted both to Mr. Gibson and to Mr. McQueen. The quarterly Home Mission Report was disposed of A report of sion Report was disposed of. A report on the state of religion was adopted, and a committee consisisting of Messrs, John Me-Kay, Alexander Young, and John Serimger was appointed to mature a motion respectand appointed to hatches a motion respecting payment of stipends. Some pecuniary difficulties in Lingwick congregation were reported as effectually settled. Steps were taken to loose Mr. John McLean from part of his charge. Assessors were granted to Mr. McKandrie of Lincorne and the Pres Mr. McKendrie of Inverness, and the Presbytery resolved to meet again at Montreal m Presbyterian College on the second Wednesday of July next at ten o'clock forenoon.—James Watson, Clerk.

The Presbytery of Hamilton

This Presbytory met in Central Church Hamilton on the 14th and 15th of April last. There were twenty Ministers and twelve elders present. Rev. John G Murray, Moderator, pro tem, but at last sederunt Mr. Thomas Wilson, who had been by previous appointment at the Guelph Presby-tery, took the chair as Moderator, six committees were appointed to examine as many Seasion records, which subsequently word reported to have been correctly kept, and were attested accordingly.

The Presbytery, by request of the Home Mission Committee made arrangements to ordain Mr. Caswell whom they had appointed as a Missionary to Silver Islet, Lake Superior. The ordination is to take place in Central Church on the evening of May 7th. Mr. Rennelson to preach, Mr. Hortcons to address the Minister and Mr. Laing the congregation.

Mr. Laing reported that parties in the congregation of Saltilect and Binbrook have respectively subscribed \$28 50 and \$4400 to be continued annually, as returning allowance to Mr. Cheyne their late Pastor. The Presbytery in connection with this case, adopted a resolution of which the following is the substance. They record their satisfaction with the disposition of the Saltfleet congregation, and with that portion of the Binbrook congregation, who desire to secure for their Pastor a fair allowance from the congregation, and their regret that the rest of the congregation decline, what seems to the Presbytery, the dictates of kindly feeling and justice; at the same time except the terms proposed, and inform the subscribers that they will expect annuallly that at least the sum mentioned above will be paid on the 1st January in each year also that the resignation of Mr. Cheyne be accepted, and that the aged and infirm Ministers fund Committe be informed of the action of this Presbytory, and after the 1st of Maynext they will expect Mr. Cheyno will receive the allowance granted from their resources.

The following changes were made in that portion of the field. The congregation of Salifleet and Dintrook to form one pastoial charge, and the nearly erected congregaof Eastern Seneca and Caister, to form another charge. The following are the commissioners to the coming Assembly, namely by rotation, Messra Fraser Chrystal, and Fenton, by ballot, Messrs Fleicher McKean LicColl and McLeod. The elders elected are Mosses Hugh Young, W.L. Henderson, J. Soett, Robt Lanne, W.m. Brown, Wm. Muir and Dr. Comfort. The Presbytery having sustained as highly satisfactory the trials of ordination of W. H. Rennelson, proceeded by his c. lination in the evening in Knox Church, Mr. Murray presided, Mr. Dawson, preached, Mr. Black address ed the Ministerand Mr. McLeod the congregation. The services were deeply impressive, the Church was filled with an attentive audience, and Mr. Rennelson may isterial life as paster of Knox. Church Hamilton under the most favourable auspiecs.

Mr. McGuire late of Glenallan and Ro-Mr. McGuire late of Giennaian and Rollin in the Presbytery of Guelph having accepted a call to Jarvis and Walpole, the Presbytery appointed his introduction to take place in Jarvis on the 12th of May at 11. 80-a. m. Mr. Wilson to preside, Mr. Remedson to preach. Mr. Fletcher to address the Minister, and Mr. McColl the congregation.

Mr. Chrystal of Silverhill and Lynedoch having received a call from the congrega-tion of east Oxford in the Presbytery of Paris, his congregations were to be cited to appear for their interests at the Jarvis meeting -Cox.

Says the Churchman . - "If the fashion of female preachers ever gets fairly estab lished in any denomination, the others will have to yield to it. Some leading man will take it up for the sake of popularity, and the rest will have to fall in."

A public controversy was recently no in Coylon between a Buddlust and a Chris tian missionary. Over four thousand per sons were present. The Buddhist priests have also taken the field as lecturers.

Smoking is greatly on the increase, as appears from an official paper recently izsucd. In the last seven months the declared value of unmanufactured tobacco imported was £1,008,201, against £628,588 in the corresponding period of the previous Jear.

Prosbytery of Kingston.

This Prochytory met at Belloville on the 14th and 15th Jays of April. Professor Gregg being present was associated. Mr. R. W. Leitch made application to be taken it. W. Leitch made application to be taken on tilds for licenses and his request was complied with. The Committee appointed to visit Melbrose &c., in relation to supplement reported that they had attended to the duty intrusted to them, and as the result had scared conformity to the regulation of these area. tions there anent. The committee that were to visit Amberst Island for a singular purpose reported that owing to special circumstances they had been unable to carry their instructions into effect. They were continued, and requested to attend to the matter as soon as convenient. Mr. D'Argart, a member of the Belleville conservation role and a second gregation, who had made application pre-viously to be received as a Student comeared, and tabled certificates from the Professors of Albert College, Belleville. After examination be was taken under the superintendence of the Presbytory, and recommended to prosecule his studies with a view to the ministry. The Treasurer's accounts were examined by Auditors, and certified to be correct. Mr. Gallaher intimated that for certain reasons he had ceased to officiate at Wilton. There was read a religious provision in the city. read a petition from parties in that village, asking to be joined with Mill Haven for the purposes of supply. It was agreed to receive the petition, and comply with the request as far as practicable. The following were appointed commissioners to the General Assembly, namely of Ministers, Messrs. Turnbull and Burton by rotation, and Messrs. Chambers, West, and Wilson. and Messrs. Chambers Watt, and Wilson by election, and of Elders; Dr. Holden, Dr. Dickson, Messrs. Shibley, McAlister and Fraser. Messrs. Watt and McAlister were appointed members of the Assembly's Committee on Bills &c., and Messrs. Gray and Gaw members of a similar committee for the Montreal Synod. The Ray. Thomas McPherson was nominated Moderator of the General Assembly, and the Rev. David Wishart Moderator of the Montreal Synod. A number of so-called circular letters on postal cards from the Presbyteries of Montreal and Chatham were read. The Presbytery decided to express disapproval of the practice of sending official correpostal cards. There was presented a call from the congregation of St. Columba, and St. Paul, Madoc, in favour of the Rov. David Beattie. The call was sustained, and the clerk was instructed to forward it to him. him. There were read returns anent the matter of Union from a number of the sessions and congregations, verbal statements were also made respecting the decisions come to by others, that had failed to forward their reports. From these sources of information it appeared that with one slight exception all were desirous of having the Union consummated on the terms pro-posed. The Presbytery expressed cordial approval of the remit on Union. Returns on the state of religion, as furnished by a few of the Sessions, were read. An inter-esting conference on this matter was thereafter held. It was decided to make a conference on the state of religion a part of the business at each future meeting. Mr. Alexander Thomson, who had at his own request become disconnected from the Presbytery was received again as a catechist. Sessions were instructed to produce their records at the next meeting for examination. The next meeting was appointed to be held at Picton on thosecond Tuesday of July ensuing at ten o'clock, a.m.-Thomas S. Chambers, Presbytery Clerk.

BIRTH.

On the 13th inst., at West Winchester, the wifecf Rev. A. Rowat, of a sen. Both doing well. At Beaverton, on the 19th inst, the wife of Gco. F. Bruce of a son.

Official Announcements.

MEETINGS OF SYNODS.

MONTREAL. - Within Knox Church, Montreal on first Tuesday of May, at 7:30 p.in.

LONDON - At London, on first Tuesday of May, at 7.30 p.m.

Synon of Hammon meets in First Presbyterian Church, Gulph, on the first Tuesday of May, at 7.30 p.m. MEETINGS OF PRESBYTERIES.

Sincest - A special meeting of the Presbytery of more will be held at Burrie on Tuesday, May 5th,

at II adil.

MONTHUAL -At Montreal, in Prosbyterian College on the 5th day of July next.

Loxpon.—At London, by adjournment, in 1st Presbyterian church, on 1st Tuesday in May, at 1 1 a.m. Next ordinary mooting in Sarnia, on 2nd Tuesday in July, at 7:30 p.m.

Brooker, a.s. At Precett, (when Synodassembles) on the 4th Monday of May, at 230 p.m.

Tononto. -At Toronto, on 1st Tuesday of May, at 11 a.m.

ONEARIO, -At Port Perry, on 18th of May, at 11 a.m.

Henon.—At acdes, ch, on the 1st Tuesday of July at 11 a m. Genera-Next ordinary meeting at Guelph, in Chalmers' Church, on 2nd Tuesday of April, 2412 a.m

Manifold - At Kildonan, on 13th of May, at 10

STRATFORD -At Stratford, on 1st Tuesday in July, at 11 a.m.

OWEN SOUND.—At Owen Sound, on Monday after 2nd Sabbath in Moy, at 10 a.m., by adjournment; next ordinary meeting at same place, on 2nd Tues-day of July, at 10a.m.

But ca.—A. Kincardine, the last Tuesday of June, at 2 p m

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

Sixcon.—At Barrie, on Tuesday 7th of July, at 11 am

PARIS.—in Dumfries street Church, Paris, on Monday 14 h April at 11 a.tu.

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

Hamilton. The next meeting in ordinary of the Hamilton Central Church, Hamilton, on the 2nd Tuesday of July, at 11 a.m. The meeting to ordain. Mr. Cowell, in Crutesi Church, Hamilton, on the 7th of Mny, at 7.30 p.m. The enceting to Induct Mr. Meetitine into the pastoral charge of Jarvis and Walpole, in Jarvis, on the 12th of May, at 11:30 a.m.

The Three Watchwords.

To watch, to wait, to work; Ab, suo, the Berg san, Abot at the field -I would the Work was doned

5 o natch, to work, to nait. Air ma' the testous ron Of marchestream oceans roof of with combra

I would the Watch was o'er'

no west, to work, to watch: An mat Though in Friend,
Comest Thoughtly? So Then 1944, I would The Miningh & an end.

My sould a still on to though Sucht follows after faith, the start and con-Hannersh es Hesuth.

My soul be still and stron ?; Here on thy Lord's estace No days is used as, no exp hence your Work ou, Watch on; and Watt.

The Late Rev. Thomas Binney.

BY WILLIAM M. TAYLOR, LU.D.

By the death of the venerable ex-paster of the King's Weigh-house Chapel, London, English Nonconformity has been deprived of one of its brightest ornaments, and the pulpit of the British metropoles has lost one of its best known and most cloquent representatives. For more than forty years Mr.
Binney has stood in the front rank of Liglish preachers, and divines; while his living interest in all political movements, and his able advocacy of every cause which had for its object the welfare of the people and the advancement of civil and religious liberty, rendered him for long the most popular and most influential minister of his denomina tion. He was the Nester of the English Congregational Union; the archbishop by character and ability, though not in name, of the British Nonconformists; and by his removal one of the last links which connected the men of the present generation with the great and good men who initiated the missionary and benevolent enterprises, whose rise and progress marked the first quarter of the present century, has been broken.

Mr. Binney was born in Newcastle-on-Type, in 1798, and had, therefore, reached the ripe age of 76. He belonged by birth to the humbler classes, and was in early life apprenticed to a bookseller, with whom he served the full term of seven years. While thus employed daily, he laid in his leisure hours the foundations of that greatness which he afterwards reached. In an address delivered five years ago to the the young men of his church he gave some interesting reminescences at selfculture in these years of struggle, and it may be serviceable to some of our young readers to reproduce a few sentences here :-

"You are young men engaged in business, but have to improve your minds as best you can in your leisure hours Well, I was once in the same position. I was seven years in a bookseller's concern, and during that time my hours were for two years from seven till eight, and for five years from seven to seven. Under great pressure, I have sometimes been engaged from six to ten. But, somehow, all that time-and especially from my fourteenth to my twentioth year—I found opportunities for much reading and a great deal of composition. I did not shirk, however, my Latin or Greek; for I went for some time two evenings in the week to an old Presbyterian clergyman to learn the elements of the two languages, and could read Cicero and St. John-but my great work was English. I read many of the best authors, and I wrote largely both pootry and prose; and I did so with much painstaking. I labored to acquire a good style of expression, as well as merely to express my thoughts. Some of the plans I pursued were a little odd, and produced 'Rambler,' put down all the new words I met with (and they were a good many, with their proper meanings, and then I wrote essays in imitation of Johnson, and use his words, and also to acquire something of music and rhythm. And so I went on, sometimes writing long poems in heroic verse. I wrote essays on the immortality ions, a tragedy in three acts, and other things, very wonderful in their way, you may be sure. I think I can say I never fancied myself a poet or a phil osopher; but I wrote on and to acquire the power to write with readiness, and I say to you, with full conviction of the truth of what I say, that, having lived to gain some little reputation as a writer, I attribute all my success to what I did for myself, and to the habits I formed during these years to which I have thus referred. When he left Newcastle, Mr. Binney en-

tored Wymondely College, Herts, one of the colleges which were afterward united to form New College, London; and at the conclusion of his preparatory curriculum, he was ordained, in 1834, paster of the Congregational Church at Newport, Isle of Wright. Here he wrote for a time sale by side with Samuel Wilborforce, afterwards Bishop of Oxford, and more recently of Winehester, then but a curate who had just taken orders. In their later lives they took very pronounced positions on different sides on ecclesiastical subjects; but three or four years ago they met at a banquet in Fishmonger's Hall, and pleasantry referred to their early acquaintance, when the spoke together as young men on the platform of the Bible Society.

In 1839, just when the country was agitated from one end to the other on the Catholic Lina. icpation question, Mr. Binney was called to the pastorate of the King's Weigh-house Chapel, London, to succeed the dev. John Clayton. He stepped at once into the front rank of preachers, and gathered around hun large numbers of young men, many of whom, stimulated by his words and educated by his influence, have since become eminent, both in the pulpit and in the House of Commons. His

There was half of the fancial or poetic. still less, perhaps, of the pathetic; but, whatever else he was, he was always clear logical, and scriptural. His elequence was that which convinced the judgment and satisfied the intellect, rather than that thich ellectures in the convinced to the form that the convinced the satisfied the satis which fills the imagination or fires the hears. It was pro entinently true of him that "he reasoned with men out out of the Scriptures.' His sermons were for the most part admirable specimens of what might be called biblical induction. Whatever might be the subject in hand, he gathered round it everything which the Word of God contained upon it, made every passage contribute its own instalment to the full clueldation of it, and then die white our full chiefdation of it, and then show his coal a way as must have sorely taxed the gravity clusions from this marshalled array of or his hearers. We have been told, though quotations. They were, besides, intensely we cannot vouch for the perfect accuracy of practical, for he brought the truths of the story, that on one occasion when he had the daily lives of his hearers. He was not ther afraid nor ashamed to deal with common things, and his sermon on burner, house to home among his people, and then and selling "is, in its own way, as excellent, on the Saobath morning, after the devoas is, in its own peculiar department, that other on "salvation by fire and salvation in fulness." He was the slave of no special system of theology; and, though his views on most points were those of the Calvinistic system, he was large hearted enough to reoleo in the efforts and success of brethren the could not formulate their creed after his fashion. In the "Rivulet" controversy, which sprang out of the accuration of heresy made against Mr. Lynch to some of his hymns, Mr. Binney was one of the fifteen who stood by that giftel man, and said, in vindication of him-elf for so doing, "Linterpreted the book by the man, and not the man ty the book." Still, with all seated in one of the pews, he brought them his telerance, his own uttraness were both positive and decided, and no on the pulpit and asked them to address the congregation. Meeting a distinguished brother minister in London, one day, whose

on the various points in dispute between Churchmen and Discenters. An utterance of his at the laying of the foundation stone of the Independent Chapel, to the effect that the Church of England had destroyed more souls than it had saved, was greatly misunderstood, at the time, and was often quoted as an evidence of his extreme views on this subject. In reality, however, the Church of England had no opponent who more really admired the good points in her ritual, or who was more strongly drawn to them on the asthetic side of his nature than he was. This was made abundantly evident in his "Conscientious Clerical Nonevident in his "Consentious Certear var-conformity," and in the correspondence with the Bishop of Adelaide, Australia, which arose out of his visit to that colony, in 1857. His "Dissent not Schism" is also an able vindication of the position which he held on this matter; while his little tractates on the "Christian Ministry, not a Priesthood," and "Micah the Priestmaker make it evident that his nonconformity was the result, not merely of a conviction of the unscripturciness of a State Church per se but also of the errors which he saw in the Church of England as presently existing He had a great admiration for the learning and ability of many Chur him a, and was more ready than most of his beethren, to give them credit for sincerity; but, while the formularies of the Church of England continued unchanged, he felt that he could not conscientiously give to it either his adhesion or support.

As we have already said, Mr. Binney's ministry was peculiarly attractive to young men, many of whom lived in the large warehouses of their employers within the limits ! course of time these young men either became themselves heads of houses in London or removed to other cires and to other lands, carrying with them the impulse they had received from him. Hence, when Young Men's Christian Associations were formed over the country, he was everywhere in de-mand, and to the members of these seen this he delivered many valuable fectures, which were afterwards expanded into volumes. This was the history of his "Lite of Foweri Buxton," and his valuable book, "Is it Possible to Make "e Be-t of both Worlds?" His discourses on such occasions were not used them up. I did the same with Thom- His discourses on such occasions were not sons 'Seasons,' and wrote blank verse to constructed, like so many modern productions called lectures, on the principle of "giggling and making giggle," but he set himself in earnest to reason with his hearers, effaced.

In yet another department Mr. Linney was honoured to do a work the trust whereof ; remains. When he took charge of the Weigh house Chapel the service of song was misorably neglected by the people, and city early in his partonate he began to reform that evil with such success that very soon the chanting and hymn singing at his church became famous over the whole country. He published a valuable discourse upon the subject, and if we remember rightly, had a music-book prepared for the churches, thereby giving an impetus to the movement for psalmody revival which it retains up till the present time. If smantle in this department has fallen on the choulders of the Rev. Dr. Henry Allon, of Islangton, whose church, for the taste, abilcongregational character of its psalmody is, perhaps, usurpassed through-out Christendom.

As an author, Mr. Dinney was volumenous. Besides these works which we have meidentally referred to, he published early in his ministry a volume of discourses on "The Fractical Power of Faith," foundal on the 11th chapter of the Hobrews; and p few years ago he gave to the world a volume of sermons, which are pre-eminently worthy of the study of all ministers of the Gospel A few months before our leaving Liverpool for this country we had the privilege of hearing him preach, and of spending a few lours in social intercourse with him after his discourse. He was at that time suffering an exposition of Titus n. 11-14, and was

he held the attention of his audience re closely that they did not realize how rapidly the time had gone, and iraquined he had been brief.

In private he was ogreeable and fraternal though he was occasionally abrupt, and sometimes even testy. But any efferves conce of petulence was only on the surface. The great heart of the man was sound, and so soon as he had relieved himself of his bile he was as agreeable as before. He never cherished makes, or allowed "the cun to go down upon his wraft," and in his best moods there was a genial humor about him which was very delightful. Sometimes it would come out over in the pulpit, in such house to hours among his people, and then tional part of the service was over, and when it was expected he would give out his text and proceed with his sermon, he stood up and pronounced the benediction, prefacing the act by alleging that, as he had been in all their homes during the preceding days, he had no discourse togive them. At another time, on the morning of the Lord's Day, after the usual devotions had been concluded, he said: "My friends, you will not come to a missionary meeting on a week day, so I have stolen a march upon you toder, and we are going to have a missionary meeting now. Then, calling upon two brother minister in London, one day, whose without knowing that he was distinctly evangelical.

Aside from his labors in the pulpit, Mr. Binney took a prominent and important part in the controversies which spring up on the various points in distinct latenage. and have the moral courage sometimes to preach a poor sermon, you would stand it bravely.

For the last few years Mr. Binney had virtually retired from the Weigh-house pulpit; but up till the beginning of his illness which has ended in his death, he was busy with his pen, and sometimes he occupied his old pulpit throne, where he wielded his sceptre with almost all his former power. But now-"abit ad majores"-he has gone over to the majority, and in Heaven he has already resumed those hallowed free dships with beloved brethren which hall only been interrupted for " a little while. -New York Independent.

The Religious Struggle in Austria and Germany.

The New York In legendent in its last issue says .- Bisnop Liberhard, of Treves, has followed to prison Archbishop Ledochowski, of Posen; and in Brazil the Bishop of Peruma! 200 has been sentenced to four years imprisonment. Thus the conflict between the Ultramontanes and the governments. In Gormany still more stringent church laws have been put on their passage. Ecclesiaties who have been convicted of offences against the laws are to lose their nationality. Clergymen who do not comply with the decisions of the courts removing them from their cures may be "interned" (which probably means confined within cortain local limits; and, if thought necessary, banished from German territory by a decision of the City of London, and hard by the of the central authorities of the states to Weigh-house Chapel in Easteheap. In which they belong. It is in Austria, howover, that the battle is raging just now with the greatest flerconess. For many years the Liberals in that empire have been seeking the abrogation of the Concordat, in order that evul marriage might be legalized and that education might be taken out of the hands of the priests. It is well known that the Pope holds himself at perfect liberty to disregard his agreemen: the govern-ments whenever he che to do so: but he seems to desire the continuance of the compact with Austria. So strong, however, has the liberal party we one that the Concordat has been repealed by a large majority, against the protest of His Holiness, and ecclesiastical laws similar to those of Germany, though somewhat less severe, have been passed by the Austrian Reichand had the enduring satisfaction of leaving stath. The Pope wrote a letter of protest impressions which were never afterwards to the Emperor Francis Joseph, who did not, I ke Kaiser Wilhelm, answer it, but handed it over to his minister of foreign Caus. The Emperor has been openly on the sale of the Liberals in this struggle; and he premar, the Prince sucreporg, talks in the Rosensrath with a good deal of the Bismark an tone. Some one has said that the ministry were pursuing a prescribed line of march. This was quite true, the

Prince said : "But the line is that of healthy human progress, which will lead Austria on to be a great and mighty state—strong v thin and perfectly independent without. There are words, indeed, fallen from the other side of the house which threaten resolution, and that close at hand. I pledge you my word that as long as I stand at the head of the government the authority of the law shall be maintained. But as to this threat of not accepting the law. Before I entered on a career of politics I had looked on them closely as a spectator, and my experience has taught me that this sort of threat need not be taken too seriously. If, however the cancluded amid a storm of applause, in which the galleries, in spite of the presi-dent's remonstrance, join I loudiyi, the strugglo be actually forced on us, it is a much more our duty to accept it, and I trust in God that it will conduct us to the triumph of the authority of the state."

The spectacle of the reigning prince of the Hapsburg live engaged in a determined resistance to the Papal pretensions is one that may well give pause to the historians from lameness, caused by a fall from a mule. It has long been supposed that Austria was while travelling in Switzerland; and so he the immovable ally of the Pope; but the sat while he delivered his sermon. It was Protestant Emperor of Germany is not now nore strenuously opposed to the Curia than characterized by all the clearn as, fulness, the Catholic Emperor of Austria. All this and force of his best days. The subject is the result of that admirable (Ecumonical the Catholic Emperor of Austria. All this discourses were characterized by solid grew upon him as he proceeded, and though Council, which was not only infallable it-thought liness and massive strength. he preached for an hour and fifteen minutes, pools, but which made the Pope infallable.

Mosers. Moody and Sankey in Glasgow.

The meetings held by these erangelists, es well as all the other meetings, continue to be well attended, and there is no perceptible difference of interest in the great work of ravival with which this city has been blested for so many weeks. Every day ministers and others from all parts of the kingdora are found in the meetingans depaties sent to ascertain the reality of the provenient. One day a clergyman from a town in the centre of Yorkshire infinited at the monday meeting that he was about to raturn to his hold of labour-having fulfilled the mesion given him by his brothern and soen with his own even shall was going ; on there—and that glashy would be bear ; withe is to the good work doing in Glasgow. This noxfollowed by prayers for Southauapton, and some other towns which had sent ton, and some other towns which had sent in requests. On another day at the same meeting a monster from Fife stated that a series of prayer-meetings had been held in ductive for set should be cleared up as soon ton, and some other towns which had sent in requests. On another day at the same Tayport, and another scies had been asranged for in Newburghathe result of reports of the work in Glasgow, and so from day to day.

The Roy, A. N. Somerville has addressed a encular letter to the young men of the feel and timber, then any surplus beyond British Isles on the subject of the "great 1" lifet and timber, iron any suppose asyonate figures awakening at present occurring in Scotland. The Rev. C. H. Spurgeon has feedband. The Rev. C. H. Spurgeon has down; why canabereth it the ground?" which is now printing, and of which some friends in Gasgow have purchased 25,000 should be spared, and one is their control to Mr. Moody on this subject Mr. Spurgeon any region. The researches of modern than the first subject Mr. Spurgeon any region. The researches of modern than the first subject Mr. Spurgeon accounts and areafold above. says, "We pray for you and your work; science, accorate and careful observation, and when your name was mentioned Amen as well as the history of the past, show amen, burst nom every part of the courch. The attendance of young men at all the meetings, and especially at those specially set apart for them, is very encouraging.

It was proposed at one of the meeting that a similar effort as that which have been put forth for young men should be begun for young women. This will be commenced shortly.

The requests for prayer continue to be very numerous and varied, especially at the noonday prayer-meeting in Wellington Street. We give a specimen of those given in on one day. On behalf of 6 fathers, 1 mothers, 20 sons, 4 daughters, 19 brothers, S sistors, 4 nephews, 2 nices; for 11 mulviduals in anxiety about their souls' salvation, for I man who has been 20 years a drunkard, for I families, 4 widows, I wife 3 husbands, 3 ministers in the country and their congregations, and for 17 places where the Spirit was working. On another day the following places were named as desiring an out-pouring of the Spirit :- Oban, a min ing village in Ayreline; the village of Hazelbank, Eckdolemur, Blackburn, Larkhall, Wick, and a village in Lanarkshire; a young men's meetings in Centre Street, in Dandee, and Poliokshield in Lamingman, toffer terrioly from periodical dioughts, on a special moeting of young mon held in a metimes no rain falling for three years at Glasgow, on meetings in Saltcoats, Tillicoultry, and Pollokshaws, on town mission in North Wales, on young chen in the village of Aberford, on evangelistic meetings in Polmont, in East Dercham, in Aithenhond, and a village in Yorkshire.

It is stated that at least 700 cases of conversion are known to have occurred; but in a large city like Giasgow it will require a considerable time to gather up accounts from city missionaries as well as ministers. Every day the number increases. The are Bible readings in the afternoons in Silas's Episcopal Church, but all the churches now take part in the work. The evening meetings, in which Mr. Moody and Mr. Saukey take part, are chiefly at the East-end of the city. The attendance at these is always large, hundreds every night being unable to find admission. The num ber of anxious inquirers is greater even than ber of anxious inquirers is greater even than it is in other parts of the city. At Govan on one even 159 went into the inquiry room; and there are prayer-meetings in two ship-building yards. Prayer meetings are also held in many work shops and places of business throughout the city.

A pleasing feature of this movement, if it had accon plished nothing more, is that it has brought ministers of all denominations throughout the city and the country to-gether, and generated a spirit of love and oneness. The Rev. Dr. Wallace has several times referred to this as a tok n that was lost.
God's Spirit was signally with them in the Solin God's Spirit was signally with them in the work, and as a cause of the blessing which same.

8. Two pounds of sulphate of iron in God's lested two days.

don) Review.

many pleasing incidents are related, more especially amongst the sick in the hospital, whore ladies especially visit and sing hymns to the patients. This is now the seath week of the incetings in Stirling, and there the interest seems to be deepening. The nightly attendence in the Union Hall is very great. The moon day meeting and the meetings for young men continue to be also well attended. In Aberdoen, in anticipation of a visit from Mosers. Moody and Sankey, it is proposed to creet a large wooden building to second to elect a targe wooded mul-ding to second modate 5020 people. In Porth Dunden, Parsley, and other towns in Scot-land, meetings are being held daily, and there is a general feeling of corns die sain all the churches. The Rev. R. Latch (Newcastic-on-Tyne), giving his impressions of the effects of the revival in Newcastle and the north of England, says .- "The effect of the movement upon the various congregations into which it has spread has been very boneficial. Bible-classes are much more numerously attended, and the interest that is felt in them has greatly increased. In many cases the momborship has been considerably augmented. Prayer-meetings are more numerously attended than formerly, and many more persons take part in them than used to do. As regards Sabbath schools the number of porsons that are offering them selves for work in those is in some cases so large that it is very difficult, if not impossible, to find classes for them. I am glad also to be able to state that in some churches intelligent and sious young mon are turning their attention to the work of the Christian ministry at home and abroad." We give this as no isolated opinion, but as an instance of the experionce which many others have arrived at in regard to the results of the movement wherever it has been felt.—Weekly Lin

Eucouraging

Robert Morrison went to In 1807. th 1807. Robert aforrison went to China. What has been wrought there since? The Protestant Chinches this number nearly 12,000 communicants, and notes was the prospect of converting the notion to Chartes hopeful as to-day.

In Stam, the work is progressing gloci onely. Dr. Dean, of the B prist mission, gives cheering news from that field.

Never w there so cheering an outlook in the great mission field. Everywhers wonders as Wrought for Christ, and the whole heathen world are tooking toward the Son of God. Rally for the context. This well must be taken or Christ.

Forests as a Protection Against Drought.

Some rany ask, why are forests necesas the owner concernand the means, and the whole country be used productive? These are important questions, and should receive answers. It trees are of no service in the contony of a turn except to much

that a country abounding inforests is more moist, has a more copious and equalic rain fall, abounds more in springs and streams, and, as a consequence of all there, a more exempt from great and sudden fluctuations in temperature, from late frosts in spring and early frosts in the fall.

Thus Egypt, from the earliest periods of history, has been spoken of as a rainless region; but since Mahomet Ali has made his imments plantations of trees, showers have been frequent. The controlling in fluence of forests, over rain falls, is also shown by the fact that countries once supplied with forests, and having abundant rains and immunity from frost, their forests having been destroyed, have been scourged by drought and frost till the forests were restored, when they once more became fruitful; or, if the inhabitants would not restore their protecting forests, the stern hand of famine threatened to wipe out a race that would not reverence the order of nature.

Thus the Cape do Verdo Islands, so named from their greeness, have been tripped of their forests by their improvident inhabitant-, since which time they a time, and 80,000 inhabitants, or onethird of the population, have perished. Thus lamine cuts down the inhabitants as pitilessly as they cut down the protecting trees. It has been proposed to replant the forests, yet such is the ignorance and indelence of the inhabitants, that little has been done towards restoration, and it is probable that the entire race may be cut off, to be replaced by those who have learned that the "tree of the field is man's life." Prof. Kedzie.

An Available Disinfectant.

Owing to it cheapness the inspure sul phate of iron, ordinarily known as copperas. the most available substance known as a disinfectant for sowage, outhouses, etc. The common mistake is in not using it is sufficient quantity.

The value of sulphate of iron does not rest, it must be remembered, upon theory only, but also upon experiment. In Febraary, 1843, Albert Eckstein published an ac-count of his attempts to disinfect an out-house which was used daily by one hundred persons, and the results are so interesting that they are here transcribed.

- 1. Two pounds of sulphate of iron in solution. After from two to three hour all bad smell had disappeared, but in twelve hours all the influence of the disinfectant
- crystals; their effects lasted two days.

A. Sulphate of copper, the same.

5. Sulphurous acid in solution rapidly lost its effects, and was exceedingly mitating to the respiratory organs.

6. Two pounds of impure earholic acid filled the house for two days with such a disagreeable smell that it was impossible to tell whether the original odor was destroyed or covered up. 7. Two pounds of sulphate of iron in \$

parchment sack exorted a disinfecting influence for three full days, and when the pareliment sack was drawn up it contained only some dirty, odorless fluid.

8. Two pounds of the best chloride of ealeium in the parchment sack disinfected the outhouse for a least nine days.

In conclucion, to sum up the points:

1. It is useless to attempt to disinfect the atmosphere, and therefore great care should be exercised to destroy, as far as possible, the poison-germs as soon as they leave the body.

2. Copperas is the most available disinfectant for ordinary purposes; in certain cases (chiefly for water-closets) chloride of calcium is very good.

8. Carbolic acid is not disinfectant, but antisoptio; and, on account of its odor, it is very disagreeable; further, it is not so efficient as some other substances for the purpose of killing disease gorms, and for the purifying of cholera discharges either a mixture of corresive sublimate and Labar raquo's solution, or copporas in solution or powdor, is to be preferred.

The Church Herald says that there are now one hundred pad twenty "religious houses" counceled with the Church of Engl land.

Scientific and Liseful.

PRISERVING OUT PLOWERS.

In a letter to the French Society of Horticulture a chemist, M. Fremont, mentiona that a good way of preserving cut flowers in a state of freelmest is to dissolve sal-ammoniae, or cylorohydrate of ammonia with the water in which the stems are put, in the proportion of five grammes per litre of water. They will thus often be kept fresh for p fortnight. The experiment is one which can be carily made.

BET AFING UP A SETTING HEN.

A friend of ours told us, the other day, how his wife cures hens of setting; and as it is a very novel way, we will repeat it for the benefit of others who are bothered with inveterate old setters. This lady had a hen that was bound to set; the lady was bound she should not. She would shut up the old hen one day, and when released back she would go to her setting. Patience finally gave out. Picking up some splin-ters from the chip-yard (some four or five inches long) she bound them firmly to the hen's legs, leaving only the hip joints in working order. Biddie was outwittied: like the Dutchman's hen she would have to set standing up.

SPONGE ROLL.

Two eggs—whites and yolks beaten separately—two cups of flour, one of sugar, finely powdered; one half teacup sour cream, mix; then add one small half teaspoonful of soda dissolved in warm water. Bake in square iron or tin pans (the smaller bake pans belonging to a stove are more suitable), with the heat applied principally to the bottom. When done, loosen the cake, but do not remove it from the pan. cake, but do not remove it from the pan. Then spread on jam, marmalade, jelly, or anything of the kind. Begin at one end and roll the whole cake as tightiy as possible, and transfer it to the plate. Eaten cold with hot sauce it makes a rich and excellent desert.

THE FOOT OF A HORSE.

The human hand has often been taken to illustriate Divine wisdom and very well. But have you ever examined your horse's foot? It is hardly less curious in its way foot? It is hardly less currous in its way. Its parts are somewhat more complicated, yet their design is simple and obvious. The hoof is not, as it appears to the careless eye, a mere lump of insensible bone, fastened to the leg by a joint. It is made up of a series of thin layors, or leaves of horn, about five hundred in number, and nicely fitted to each other, and forming a lining to the foot itself. Then there are as many more layers, belonging to what is many more layers, belonging to what is called the "coffin bone," and fitted into this. These are clustic. Take a quire of paper and insert the leaves one by one into those of another quire, and you will get some idea of the arrangement of the several layers. Fow the weight of of the horse rests on as many clastic springs as there are layers in his four feet, about four thousand, and all this is contrived, not only for the convenience of his own body, but or whatever burdens may be laid on him.

VIPERS SWALLOWING THEIR YOUNG.

That alligators swallow their young, I have an ocular demonstration in a single rase, and have the universal tradition of negroes and whites in this region of Louisinegroes and winter in this region of Louisiana, Mississippi, and Texas, that such is their habit. In the Winter of 1843—4, I was engaged making a survey on the Homochuto. Lake, thear the Mississippi river, South-west front of that State. The day was warm and sunny, and as I halted was the margin of a pand world dried with the margin of a pand world dried we mear the margin of a poud nearly dried up, to pick up some shells, I started a litter of young aligators, that scampered off yelping ike puppies, and retreating some twenty rards to the bank of the Lake Homochitto, rards to the dank of the Lake Homeentto, I saw them reach their refuge in the mouth of a five-foot aligator. She evidently held fopen her mouth to receive them, as, in single file, they passed in beyond my observation. The dam then turned slowly round and slid down beneath the water, forceing in the heart ound and ange opening in the bank, sensenth the root of an ash-tree. The water was rendered turbid here and nowhere else, nabling me to find the mouth of what was enabing me to find the mouth of what was, probably, the place of hybernation. I build a communication of these facts to Sir Charles Lyell, who visited me shortly afterwards. Some inctice was made of it, and I think the statement will be found in the volume of his Second Visit to the United States. Doubtless this refuse is tenescond. States. Doubtless, this refuge is temporary and the young are released at their own or the mother's pleasure; the descent being but partial, in no way reaching or interferbut partial, in no way reaching or interering with the process of digestion. I have found the stomach of an aligator, killed during winter, when nearly torpid, almost empty and clean, excepting the two or three pieces of wood—cypress, if I correctly remember—rounded on, as if by attrition or lateral friction, of three, six, and ten cubic inches. These are common, and taken in doubtless, for slow digestion during cubic inches. These are common, and taken in, doubtless, for slow digestion during hybernation.—Science Gossip.

Regent's Park Baptist church, London, a consistent loosa communion church, has smong its seven hundred member about a hundred, and among nine deacons three, who have not been baptized.

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