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Contributors and Correspondents THE HORTH-WEST.

Drien

(1904 OCR CORRESPONDENC)
We all pend to think that the Chinegoeans know everything, especially that the minute geography of the earth; narrace was the hobby of that ofty which claims to be the We can hab. What was my astonwas the hobby of that city which claims to be the We are hob. What was my aton-ishment lately, to find in the Interior, a notice of the Branfort Pulpit, a fe-verable neite, and at the class a series, sion of ignorance as to what part of the world Brantford was to be found, I said to spyril, is it possible that such ignorance san such, and still more, admitting its ag-tience, which after \$H_1\$. In our averaging, ean exist, and still more, admitting its existence, which after \$!, i. on to were extraordinary, is it possible has it is will be one feast by a meaning of the press of Chicago? But then, it was put forth with the air of a man who rays, "What I don't know is not worth knowing?" or "I mu loo beay with either and more important matters, to find home to look up such an obscure and out-of the-way place," or to use a figure with which I used to be familiar, a place at the back of God-speed. What a great thing it so know that a usan is not only great, but also that he birse in c great place. Did I not here ouce that the confore editor of the Interior studied for a time at Know College. Toronto? I was tempted at flary College. Toronto? I was tempted at first to write a note giving the information de siderated, but when I considered that once before information tendered to the same quarter was contemptonaly ent without so much as an asknowledgement, I reachald

not to run the risk of a second go by.
Your correspondent reposes to see that
the obstruction which "he Sanate of Quebes
threatened for a moment to raise in the way of consummating the Union next June, failed at the last moment to take shape. It falled at the last moment to take shape. It was a queer thing that the Private Bills Committee proposed te dr. Their raffled dignity too, because anylory either in Montreal or Teronto about pressure to criticise the action of the grave seigniers, was to say the loast of it, amusing. The idea that what they do should be subject to public opinion! Absured! Of the men who are moving heaven add earth to hind-or the consummation of Union, the less and at present the better, area though if

ar the consummation of the continue as and at present the better, even though it be a tempting topic to et man ot uppen. The topic to which several of your correspondent are calling attention, is one of living interest on both sides of the border. I ing interest on both sides of the border I mean the growing tendescy to frequent shanges in the pastorate. It is well known that the wril is far more prevalent in Yankee Land than in Cancils. I have heard it affirmed that when examined into, the pastorates in the Presbyterian and Con-gregational churches, are on the average aborter in the State of Michigan, than those of the Methodist church where the length is regulated by canon. It is also affirmed, and here the phonomena needs very little investigation to make the conclusions ovi-dent, that there is not one sating paster in the bounded time freshyrary in which the writer now realder, with one steephen, that was in it three years ago. I am not isclined to lear-a, the fault that lies in the realter shrit that has grown un amonet the the nasterates in the Presbyterian and Conrealises spirit that his grown up among the poople in connection with this matter, any rei it has impressed itself on me very strongly for some time past, that a pre'ty harge share of the guilt rests with the past of expression, and less trucking to the set iveme democratical spirit that has grown up to a least expanded in the present year exition; in a word if the pastors had representation; in a word if the pastors had represented the self-set in every case, it., reveals have been more respect past to them. There are some who do not want to be pastors, preferring the loose relation of sixted supply. Why they prefer if I mure habe to conceave. When it is reported, and I have seen escoph to convicte me that he report is founded on fact, that when we have the report of the reactney are unterly heuristical by the immediation of applications that pour is on them. Then can any one desty that ministers are received as a second that the secondary considers of the growth of the responsibility of the reactney which it increases not to seem to the must be the secondary of the pastors, prefer in judgment of the judges in too striking it has analogy which it increases not to seem to the must be the secondary the responsibility of the pastors in the shared when the secondary that it is a comfort that each state is a present of the secondary of the pastors in the shared when the past the property of the pastors in the shared when the secondary that it is a comfort that each state is the property of the pastors in the shared when the past the past of the secondary of the pastors in the shared when the past the past of the secondary of the pastors in the shared when the past the past of the secondary of the pastors in the shared when the past the past of the shared of the shared of the past rections spirit that has grown up among the people in connection with this matter, and yet it has improzed itself on me very

LETTER PROM CHINA

american

LETTER FROM CRINA
The bollowing extract; from a letter of
ileo. H. L. Macconnic, of Swatow, Chi. a.
addressed to his unclo, Roy. D. Mackennic,
so wall known roza his long and honous
minister in Zeroa, will be read with inter
ect by all the friends or income. They II
L. Mackennic as a meanmany at the Prebyternan Church of England, and is, along
with his brothere, delay a whole work in
China. It is matter of sail faction that the
desire be expressed to see our missionnity.
Rev. O. L. Mackey, reinforced by another
labourer, has by this time been gratified.
Dr. Fraser must, ere this, have joined him
in Formosa.

in Formers.

Mr Drarkyr Urgin,—I did not think when your letter, dated 10th March, came to hand in Amoy en Alsy sith, that I would have allowed so long a time to pass without answering it. My first thought was I with your letter, and so full was my heart in turnking of you. But procreatination—tust "third of time —ease in, and stole a set of the procreation of the set of

and our leved ones are in Hm, then the day at coming when they and we shall be day at coming when they and we shall be supported together. Unto Him.

When your last letter arrived my wife and I were concluding a five week's stay in Amory, whither we had gone on account of her health. During the early part of the year she was quare an invalid, and a change was recommonded. We stayed with an old friend and coolege compount of mino, Rev. Amory stay of the stay

dmong the heather, whereof we are glad.

Here is Swatow and the suprounding region progress is also being made. During the person of the state of th

or the Oberch has essabled us to take it.

I may have withen to you hast year of
or the Girld Boarding Solood. There are
shoen boarders this year, shidren or greatshiddren of ashive converts, and we cannot
but hose that, threngh the Master's bleesing, mesh good will result from the training
given to thurn. The of the three missionaried wires give, in turn, daily attention to
the school.

Addres Bartine Americas Passevirance.

Sin,—That Dr. Kenoedy of Dingwall
may be, on the whole, cound in the fatth, I
shall not dispute, but I four he is quite as
much one sided in his theology as those
whom he assails. Some of his objections
to the teachings of Mr. Moody savour of the ascetic dostrines which also crop out in his Rosshire Fathers."

"Rosalire Fathers."

Nosalire Fathers."

Nosalire Fathers.

Present the claracter and claims of God as a Law-giver and a Juley, and no indiscince ground a desire to bring souls, in self-condemnation, "to accept the punuliment of their indiquety. "Lev. ziv." 41.

That God is a Lawgiver and a Judge is truth indeed, but is that "the gaped" which his manuster is sont to preach to sumers? I know not. We "precol Chirat curefied"—"the oud of the Law for righteeusares to every one that believelt. "We are not test to domand that sincess accept the punishment of their inquiry, but to bessesh them to accept the Popressares.

mant of their iniquity, but to beseech thom to accept the forgreeness of it through a crucified and risen Redoemer. This is the most glossous way 'to present the character of God as a Lawyerer and n Judgo.

Some ministers appear to think that nothing will do, but to drag guilly mon to face an angry God in the mide! of smoke and famo,—bischness and darkness,—with trumpests lovel, and lightnung safate; as if they could be frightened into loving God and haling ain. Paulie as more excellent way, "Ve are now come unto the though and nating sin. Factor is more excession way, "Ye are not come unto the mount that might be touched, and that burned with fire, and to blockness, and darkness, which are and to bloomers, and taranges, and tempest," &c., "But ye are come to blount Zion."

A sight of the only begotten Son of God

A sight of the only begotten Son of God bearing our sins in his own body on the tree, will strike deeper into the heart a con-violion of sig, and a sense of its inflaite will, then can be effected by a view of the free of everleating punishment. "They shall look upon me whom they have pierced, shall look upon me whom they have pierced, and they shall mears for him as one mourn-eth for his only son. "The goodness of God leadeth thee to repentance." It was by looking at the brases serpent—not his wounds—the bitten and dying Israelite was

by Mr. Moody are, of course, torn from their connection—perhaps necessarily not designedly,—and are looked at through the bias of his critic. The scope and design of their author are not seen, and hence grave injustice may be done to him. To me it is clear than when Mr. Moody used an excloor than when Mr. Moody used an ex-pression complained of, he was striving lo remove from his hearers a common barrier between the soul and Christ. Some who inve enjoyed such teaching as Dr. Ken-nedy's think they cannot embrace Obriel at intre enjoyed such teaching as Dr. Reinody's think they cannot swirnes Obrist at once. Lucy most first pass through a practice process of agonizing distress over their sun, rolling in the dust, confessing their transgressions, and, in that errossess cames, "accepting the pusishment of their interpretations," They surped assekeloth and sales and laid down the head like a bulrunh. They imprise the Lord will receive thorn, only when they come with ropes shout their week, lawing been already more than their weeks will be a sometime to the their control of the sales of the sa

the continuity of the besthest know where the Go-qu't has long from have where the Go-qu't has long from have where the Go-qu't has long from have a west and the home of China.

And bow, niter a word about Mr. U. L. Mackay, in l'ornoea, I must cl-as. We currespond with each other accessionally, and in lornoea and mouth or two for the seems to be hard at work, and the form him a mouth or two for the seems to be hard at work, and long and from him a mouth or two for the seems to the seems the out to levar him closes to long. To begin and curry on mississ like the seems than out to levar him closes to long. To begin and curry on mississ like the seems than out to levar him closes to long. To begin and curry on mississ like the seems than out to levar him closes to long. To begin and curry on mississ like the seems than out to levar him closes to long. To begin and curry on mississ like the seems than out to levar him closes to long. To begin and curry on mississ like the seems than out to levar him closes to long. To begin and curry on mississ like the seems than out to levar him closes to long. To begin and curry on mississ like the seems than out to levar him closes to long. To begin and curry on mississ like the seems than out to levar him closes to long. To begin and curry on mississ like the seems than out to levar him closes to long. To begin and curry on mississ like the seems than out to levar him close the close the seems than out to levar him close the close the seems than out to levar him close the close the seems than out to levar him close the close the seems than out to levar him close the close that he will be constant and the seems than out to levar him close the close the seems than out to levar him close the close that he will be constant and the seems than out to levar him close the close that he will be constant and the seems than out to levar him close the close that he will be constant and

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sening seen to essaye and thus be regenrestled. The apositie John pats it in every
writed. The apositie John pats it in every
assentiated the apositie John be an unbelievar?
If not, these a person becomes regenerated
when in becomes negenerated in the series of the content of the content

March 1st, 1875.

Modern Evangelists.

Editor BRIDER AMARICAN PARSALLER

Editor Sairer American Particularies.

Siz.—The nameless assailant of "modern
Evangelists" in your columns wishes to
know why I do not regard his scriptural
objection to them as trustworthy. My re

know why I do not regard his scriptural objection to them as trustworthy. My reply is, briefly for three reasons.

1. The passages he quotes don't apply to the Apostles he the first dost, ziii, 1-4) to the Apostles Paul and Barnabas, the other to Timothy and Titus who, when Paul addressed them, were settled pasters or bindeps, the former in Ephesus, the latter in Cretz.

2. Breamse Timothy as directed in addition to his other daties to "to the work of an Evangelist," he seems to jump at the conclusion that all the instructive signature to him, and not only to him but to Titus, apply to a cleas to which orbitally meither of them belonged.

8. The only person distinctly stated to have belonged to this class of workers, Philip, seems to have given himself very much to-seems of the things to which objection is made, viz., what is called "revival in the first mentioned place, such functions as pertained to another cleas were required doubties this organization of churches, ordination of peaters, stem, the Apoetles Peter and John were seat down the Selder. ordination of pasters, etc., the Apoetles Poids and John were sent down fro a Jerusalem for the purpose. Yeurs, etc.,

Walter M. Boors. March 9th, 1875.

DR. PRASERT PAPE ARRIVAL IN

Editor Button AM. BROAN PRESENTAN

My Die us sin.—I have only time to write a for. We en. My last letter to you was closed before we reached Japan. We arrived in Lucolanna saley or the haight of Doc. Suth. The first news we heard was Doe 2011. The first news we heard was that the Steamer "Japan"—the one on which our passage had been falsen—was burned shound in the steamer burned should be great and the standing we were, that by one encountaince and snother, we had been detained so that we did not go in him. Man proposed but God disposes. has over documen to that which not go had not go had proposed but ford disposes."

True all her passengers were raved, but how would it have fared with me and our little ones had we been there. We were not there, and that we are here safe and well, we own to the infinite goodness and merey of our Heavenly Pather. Thanks be to

Him. We resched here this foreneet having had a very please at pussage of seven days from tokohoma. We had extraordinarly from tokohoma. We had extraordinarly face weather for the season of the year, and exployed this latter part of our voyage extraordinarly. We have homes rate as

from lokohama. We had extraordantly from the wealter for the season of the year, and asjoyed this latter part of our voyage axcordingly. We have however only one day here, and there are many things to be attended to in that time. We go right on to Anuy, anxions to reach our field and work as soon as possible.

Our plans are somewhat changed by two letters from Mr. McKey, whoch I found waiting for me here. He says he has "a first year to see the says he has "a first year to be a first of the says has to the says he has "a first year to see a house of the says has a say to the says has to see the says has to see the says has to see the says has a says has to see the says has to see the says has a say to see the says has to see that the says has to see the sa

Our SabbathSchools and Missions.

Editor Berriss Ambergan Pressyreman.

Data Sir.—Will you kindly allow me space to inform your readers of the result of an effort which two foo or Sababath most kindly allow me most kindly of the Formone Mission? The schools had neplected making Sabbath cellestions during the ski mouths they were open such that of readers of the skindly of the

CANADA PRESNYTERIAN CRURCH, CRINA MISSION. CHINA MISSION.
Musiconaries | Rev. G. L. MacKay, | Rev. Dr. Fraser.
Contributions Bolicited.

lieve, take more linever in lave ever de tion this year than they have ever de if what has been soomplished by the two small Sabbath-selvest—slowed dur six months of the year—be my indicat of what cerid be done throughost whole dentity, why me head over Yoriga Missions to the shiftens, or not them to a large share in energing out varieds chircle the children, and is this in lawest the children, and is this in the chircle to their years to down, in 1 sloots, it to successing that it conditions like the property laws to the conditions like the property laws.

Lastor and Leople.

Father Obiniquy's Lecture on "Ohrist, the Gate of Heaven."

DELIVERED IN COTE STREET CHURCH, ON CUISOAY, 16TH PERMUARY.

After prayer and reading of the 10th ebepter of John's Gospel, Eather Chiniquy made a few introductory remarks concerning the Shopherd and his sheep, illustrating the subject by scenes that he had witnessed in France of the care of shepherds for their flooks, and the intelligent affection exhibited by the sheep towards their shepherd.

Christ came to make known a great yet simple mystery, that God loves the sinner, and that He, the Good Shepherd, was to lay down His life for the sheep that had gone astray in the world's wickedness. David, long before, had had some intimation of this, when he was able to say, "The Lord is my Shepherd!"

As a priest, he had believed that Jesus was hard to find and dangerous to approach Jesus, as your priests tell you, is angry with you. But as the mother has a more sympathetic nature and greater love than the father, so the Virgin will receive you, while God would cast you out. Hence, in the words of the litany, you have cried, " Mary, gate of heaven, pray for me !" As a priest he had prayed thus to the Virgin; but now in John's Gospel he had learned that Christ only is the door.

Those who say that Mary is the door of heaven are what the scriptures call them-"thieves and robbers." Can you hope to please the Virgin by blaspheming Christ, who is the only door. This is a serious matter. As for the Virgin, I say nothing against her. God forbid. She is the mother of Jesus after the ficsh. Woo to him that contouns her who was blessed among women; the loving heart that bled for her Son; the last at the Cross, when all the disciples forsook the dying Saviour !

Teil your priests to read to you the 10th chapter of John, or come to me and I will read it to you. There, in that Divine Word you will find that Christ is the only door. (Here a young man tried to interrupt the speaker, but was summarily ejected from the church and handed over to the police by part of the efficient guard that occupied the more important posts in the building, meeting with little sympathy even from his fellow countrymen.) Father Chiniquy said that he was himself a man of years and learning, and that his time was too important for discussions with children. Let them bring a priest or an educated man, and he would gladly meet and dispute with him. He spoke of all he had lest m leaving Rome, and what he had suffered, and thus won the entire sympathy of the vast assemblage.
Who are we to believe—the Pope or the

Bible in regard to the gate of heaven? If I were to present myself before your wife, and to say, "Madam, you are the Queen of England, or the Empress of France," would you not turn me out of doors as an impudent follow or a lunatic? Yet we read in the books of Rome that all the graces of heavon come to us through the Blessed Virgin. Again, they say God gave to Christ the office of judgment, but to Mary that of morey. Go and say this to the Virgin, and if she could reply to you she would answer, "I have saved none, and never can. It is my Son Jesus Christ who has done all.

Here is the reason why the priests will here is the reason why the priests will not let you read the Bible. You would learn that the Bible and the Rometh Church, Christ and the Pope, are opposed to each other. "Who is my mother and my brothron?" asks Christ; and Himself So here I be, sir."

So here I be, sir." answers, "He that doeth the will of my Father in heaven." Christ, as the first Protestant, protests against the worship of the Virgin. He will have no other being worshipped but Hunself. Has He not a suffered and done for us. It is Christ and not the Protestants who tells you that it you love Him He regards you equally with His mother.

The priesthood refuses to allow you to read the Bible, not because it is too obscure -but too clear. So once England waunder similar bondage; but bishops and priests, and almost all the people, get the Bible, left the Roman Catholic Church, and turned to the truth God grant that Canada, my beloved country, may do the same

Read with me the story of the marriage of Cana in Galilee. See how Jesus almost repels His mother: "Woman, what have I to do with thee." But, on the other hand, read Liguori's "Glories of Mary." There is a vision of two ladders, on one is Jesus. on the other Mary. After having varely tried to ascend that on which Jesus wathe worshipper hears a voice which says "If you will enter heaven, you must get on the ladder of Mary;" and thereupon her hand was extended to lift him up. At. this is not Christ at all! He says, "Come to me all yo that are weary and heavy laden, and I will give you rest."

Again Father Chiniquy spoke in terms of the utmost admiration of Mary's character, and affection for her. She never abandon ed her Son; . yet, on the cross, that Son sommitted her to the care of John. There were two thieves crucified with Jesus, and one repented. He wished to get to heaven. Did he turn to Mary and say, "Your Son is hard and pitiless; pray intercede with Him for me." Would she not have repelled him with words like these, "Ignorant and ungrateful one! Can you behold my S b dying for sinners, and doubt His love? No; he turned to Jesus, and that day was with Him in Paralise. That was 1800 years ago. But what are 1800 years to God? It is the same Saviour yeaterday, to day and forever, that is crucified for you and salls you to Himself. Oh, friend, come to Jean-! He will receive you. He never cast my out.

Jesus loves sinners, though he hates sin Then Father Chiraguy very teachingly and naturally related the story of the woman who was a sinuor, and the parable of the lost sheep. It is Christ alone who saves you, and who is so willing to save all that come to Him. It is to insult His dying love, to insult the Virgin beneal, to have recounse to her rather than to Him. Do not go to Mary or the Saints, but straight to Christ. Then there will be joy in heaven among the angels and saints of God, and the Virgin horself will rejoice over the soul saved by Josus. Oh, to see Canada, my beloved country, corning to the feet of that adorable Redeemer !

At the close of the mooting, more than a thousand friends of father Chiniquy escort ed him to his lodgings, and thus effectually checked any ovil intentions on the part of his chemies.

Brother Harkliss, or Changing Places.

A LESSON FOR PUI PIT OR PEW.

An aged negro, most of whose life had been spont in bondage, but who was now rejoicing in liberty, appeared one day at the study of an ominent minister and introduced himself as "Brother Harkliss Jones, from Sou' Caliny."

The good minister shirered at the thought of another clorical boggar for church money, to be spent, as so much of it usually is, in the travelling expenses of the applicant. "Well, Brother Harkliss," he asked with patient kindness, "what can I do for you?"

"You can listen to me, brudder," replied Harkliss, with a princely air.
"I'll do that if you'll be short; but my

time is very precious, brother," answered he pastor.

"So is mine, brudder!" exclaimed the visitor with a dignity which startled the minister. "You and Is both sarvants of de King, an His business always quires

"Yes; and your church wants a little help. I suppose, after the war. Well I'm glad they sent a sensible man for it."

"No. sir. My church is the do Church Universal, and dat has got de Mighty One of Jacob for her help, and needn't go beg-qin' of nobody! I come to give and not to

ax, sir."
"Then you've got some money for my church, I suppose," said the minister, smiling.
"No, sir; what I've got to give will than to your

come closer home to you than to your church.

Well, what have you to give me then ?" "A little advice and a heap of comfort. I come up from my old home cause my chiln and gran chiln was bound for to come. I was as near de Lord on de banks of the Great I'edoe as I over 'spects to be up here; and dere was as many souls for to save down dere, as dere is up here. But young folks, you know, is songunary in dere views, and mighty 'strob'leus in carryin' on 'em out. Dey got a notion—poor things—that every foot o' land up North was sarctified by Mr. Lincoln's sporit, and that the arth yielded like it did afore the cass full on it—widout labour or sweat! Dey thought de North was a little heaven whar no man had to say to his neighbour, 'Love yo do Lord,' kase doy all loved Him a'ready. I told 'em dere was work and poverty and sin up here, like dere was down home; for I've seen Northern fotks plenty in my young days, and mighty hard ones dey was too! But my chil'u day 'phoo'd' at me, and said 'mong demsel's, 'Daddy, he's 'hind do times If we goes he'll soon foller.' Now do was right dore. for nex' to do Lord. I loves my chil'n and gran chil'n. When I see day was comin', I packed up my bundle and came too. It peared like I saw a great shuin' finger in

"And you want me to set you to work? "Not a bit of it, sir; on do contr'y, I wants to set you to work! Dat's what I'm cor red here for dis mornin'.

the col composure of the sable guest fairly actonished the gentleman used to se much deference and respect; and he asked n a tone of surprise, "What do you mean, prother ?

" Well, I've been to hear you preach two Sun lays, and I ve made up my mind dat you're off the track! You talk like it was a chance anyhow, whether we saints gets to heaven after all. Dere was too many 'if' in you. sermons. De Master hadn't Lo 'ifs' in His preachin'. His Gospel is 'Him dat believes shall be saved.' 'Him lat comes I will in no wise cast out. Come unto Me, you dat is tired and heavy laden, and I will give your reat. Dere is no condemnation to dem dat are in Christ as My Father give Me, and none shall plack dem out of My hands. Isn't dat good gospel, sir?" 'Whar I am, dere shall My peo-

Yes, and I believe every word of it, replied the minister.

'Is dere any chance, think you, for Satan to slip in by a trick and upset de great work of redemption?'

" Den why don't you tell people so? Oue sarmon o' your'n was tellin and 'bout de loubts Satan pushes into de hearts of the Le ri's people. Why dat sarmen was mor'n half 'dovil' all through I and another was t. Hin' de saints dat doy must do die and lat and tother, to get peace and comfort here and heaven beyon. If you believes dat Christ died and rose again, and dat 'kase He lives we shall live also, why don t you comfort God's people wid dese words? Let de devil alone for "while in your preachin' (you'll get 'nuff o him widout makin' so much on him), and just preach Christ, Christ l'Pears like I don't wan't to hear nothin' else but just only dat dear name, while I stays here in de flesh. I rises every mornin' i Ohrist, and I walks wid Him all day Whon night comes I lies down and aleeps wid Him, like it was my last aleep, and I mought weke next morning wid Him in glory!

of de world; but I'm fair and rich and frosh in Mis sight, kase I'm in Him. All dat Ho has got is mine, and dere sin't a king on arth dat old Harkliss would change wid.

No, no, no i"
"But whils you never doubt God's power to save, you sometimes have doubts of your acceptance with Ilim, haven't you?' asked the minister, who was, by this time, sected mockly taking his lesson. "No, never; why thould I? Dore was

was 'ceeding sorrowful, like do Master's when Ho was in do garden. I felt like I was helple's for dis life, and I had no light on de world beyont. I hated my ha. I massa, and I most hated God too, for not was no better let. giving moa better lot. I was out in de cane-brake all alone, a mile away from any hvin' eretur'. I felt like I wanted to kill myself kase my massa he done gone and sold my wife and beby! Dat ar night I got a hint in my soul what hell was; and as I sat dere a thought came into me and I spoke it out. 'Dara isn't no God. says I. And dem words sheart me so't I sprang right off de ground whar I was lyin'! I was bewildered, I rockens; for all of a sud dont I see a great white hand sweep back the dark night, and a light shined all roun bout me I didn't see nobody, but I folt strong arms about me, and an a minute my poor, aching head was leanin' on some body's breast and oh, what a place dat was to rest on! Den a voice said, Come unto Mo, poor, tired and heavy-laden soul, and I will give you rest.' Den I knowed dere was a God, and dat it was de voice of His Son in my soul. I've been a new man since that night; but half de time I been only a common sort of a Christian, like you risin' and fallin', hopin' and doubtin'; such Christain as puzzles de world to know whether dere is any good in ligion or not l

"I was a writer in dem days, and was good deal wid do white tolks, and it was fash'nable 'mong dem for to doubt, and moure, and white, when dey talked 'ligion; and used to forget dat night in do cane-brake; and fell into de fashion of de gran folks. But it didn't work with me, and I got into darkness. Den I'd try to fight my own way out of de awamp; but the more I tried do faster I stuck. Don I would try to hiro de Lord to lift me out of de horrible from mo, Ho generally brought do peace when I was asleep and doin' no good soul, and I would run on mighty peart for a spell. I didn't know what Christ was don. He was in me; but dere was plenty else in me besides Him.

"Come here and sit in this large chair, brother: it is more comfortable than that one," said the minister in a subdued voice as if addressing a superior. "I want to hear how you got clear of the tempter, and

filled with Christ at last."
"Oh well, it isn't no great story, but here it is.—Dere was an old col'd sister doy used to call Gimsy, a sort of a preacher like mong de field hands. Well, when she come down to her death bed, she done call all massa s people and de neighbourin' black lolks round her, kase she said she'd been in heaven a whole hour, and come back to give us a word of comfort. We gathered bout her, and she lift up her two hands You bring me into de light fifty years ago. Don't lot Bruder Harkliss cast contempt no longer ou dy blessed name by doubtin' of dy word which is truth! Hamble proud Jenny, and in massy (mercy) punish drunk Dose, and comfort lone Polly, and cure sick Abe, and bring a I the rest to dy feet here, and not take away the only guide and leave me to dy house up dere by an' by !' Den she stone blind. open her eyes and begun for to preach, and she give each one a separate little sarmon all to herself. She den call me. 'Come going, and she leaned upon an unseen arm here, Bruder Harkliss, and take my cold herset of a mather. I know that was not as a little goes to sleep upon the hand in youru'. I went, and she said, 'Oh, sarvant! You's half de time barin' false

dat . I rust Him wid all my heart.'

" Mobby you do right here on do varge o' heaven; but quick's you gets out you'll "Dere's no tellin' whether I'll ever reach heaven or not." Harkliss, says she on the palms of His hans, and His name

on your forehead?'
"I bowed down my head in shame, for 1 see my sin. And don de truth of God shone out like a great sun, as I never see it afore. My soul was full of glory, such like as de world never sees, and I says, 'Yes, auntic, He has teld me time and again dat Ho is mine and dat I am His Do you believe He speak de truth, Hack fire. 'Den you quit a doubtin' afore de world, says she. 'Harkliss, if you'd been as disrespectful to your owner as you've been to de great Master, and if you'd gone round a y ur, he's promised me such and such, but I doubt he'll not keep his wordhe'd sold you into do rice swamps a hun dred times in desc yours! B.t.er cut off yer right hand and pluck out yer right eyo dan so doubt do truth of His Word. You is His, for Ho bought you wid His own recious blood; and as sure as Ho's in heaven you shall go dere too! I'm tired, chiln, and must go to sleep. Good night."

"Dere, sir, dem was old Gimsey's last words on earth; de next one she spoke was

Glory ' fore de trone. "Well, dero was a great light all through my soul den, aut has never gave out sence. Pears like de Lord is in de midst of it, where I can feel His presence, and when do its and may be comes round trying to break my peace, I shouts out, no matter who hears me, 'De Lord rays dat I am Mis, and dat what Ho am, dar shall I bo also; and His Word endureth for ever,

sin I sees ; and dat will be cleared off some day. Do Lord's chil'n got a good right to glory; and nobody—no, not do devil, dat you make such count on—can't take it way from 'em! Now my errant's done here. You stok to do gospel-Christ, Christ—and you'll see do glory come down on yer people, and soon see them a tramplin, on de world. Good-byo, sir."

The minister rose and took the hand of his guest, kindly saying, "Let me write your name down brother; for I want to see you again and to know you better. How

do you spell Harkliss?

"Hor-g-less-I don't guesa I can 'meruber it, for its nigh unto forty years since I larnt how to spell it from my young master. Ho said I was named after one of dem heathen's goddishos dat dey use to make believe dey had in old times. He s'mong dat nonsence dey teaches in college. He's de fellow dat killed lious and mensters and such like wid his club. You's been to college, so you must know 'bout him, de strongest goddish of all-Harkliss,"

"I know him." replied the minister. "Well, brother Hercules, come and see me again very soon. Good bye."

When the old negro had closed the door behind him, the minister read over the few pages he had already written of his next Sunday's sermon. It was cold and lifeless -there was no Christ in it. He tore the sheets into atoms, and sat down before the fire to mediate on the words of his poor visitor. He nover thought so little of him-self before. Taking up his hat, he went out to visit so no of the poor hidden ones of his flock whom he know to be great in the kingdom of heaven.

Popery.

"Popery is playing for a great stake-for Britain's wealth, for Britian's power, for Britata's resources, that with these it may win the world for the Pope. That is what Popery is aiming at. To accomplish its ends it will speak smooth things as it suits; it will be meek an humble as the lamb, or fierce as the tiger, and rearing as the lien. But Popery, however it speaks, is Popery still—black, dark, cruel as hell itself—the Popery of the Inquisition, the Popery of St. Bartholomow, the Popery that hunted to death the Waldenses, the Popery that to hire de Lord to lift me out of de horrible | St. Bartholomew, the Popery that hunted pit and de miry clay, by good works, help-to death the Waldenses, the Popery that hunted in death the Waldenses, the Popery that has made Italy, Spain, and other countries pocket money. But we nover made a bar has made Italy, Spain, and other countries will make us believe that this is me low tid I was glad to get peace free; ought else. Let no sue be deceived by the fine words that a poper should be peace. Popery always the s.me-more violent, more cuuning, more udacious than over when I was asseep and dold no good more cuming, dole addedons that over, works. Don I would wake wid glory in my but the same old Popery, new crowned with soul, and I would run on mighty peart for infallibility. We would have believed that it was not the same Popery that persecuted in days of old had it put on sackcloth and ashes, and reported of its former doings, when it proclaimed its famous Decrees in 1870. Our answer to the appeal that Popery is now making to us is that we will have none of thee-we will not have thy infallibility, thy immaculate conception. thy Mariolatry—we will not have thy pen-ances, thy indulgences, thy masses, thy crucifixes, thy sacramental grace, none of thy cowled priests, ner ghostly fathers."-Reformed Presbyterian Magazine.

Take the Gospel Away, and What?

Take the gospel away, and what a mockery is human philosophy! I once met a thoughtful scholar who told me that for and pray dis way: 'Lor' Jesus, answer thoughtful scholar who told me that for dis one pra'er of mine, for dy own name sake, It is old Gimsey's last pra'er od the religion of Jesus Christ. He said Bring dese your chil'n into de ligh like that he should have become an infidel if it

had not been for three things:
"First, I am a man. I am going somewhere. I am to night a day nearer the grave than last night. I have read all that they can fell me. There is not one solitary ray of light upon the darkness. They shall

breast of a mother. I know that was not a

sarvant! You's half do time barin' falso witness again de Lord dat borght you, and tellin' de world dat His Word ain't for to be trusted,—dat He don't always speak truth!

dream,

"Thirdly," he said, with tears in his eyes, "I have three motherless daughters.

They have no protector but myself. I would rather kill them than leave them in could blot out from it all the teachings of the gospel."-Bishop Whipple.

Mediaval Story of the True Cross.

"When Adam lay in his death sickness he sent Soth to Paradise to beg for some of the oil of the tree of morey. The archangel Michael replied that the oil of the tree of mer y could not be given to men for the space of six thousand years; but instead, he gave to Seth a wand which he was to plant upon the grave of Adam after his death; or, as some say, a seed which he was to lay under his tongue. And presently Adam died, and Seth fulfilled the comliss? says she. 'Yes. auntio,' says I, 'I | ly Adam died, and Secti fulfilled the Vision of the angel. From the wand plant-know now He does. I sees His word like ed upon the grave of Adam, or, as some say, the seed set under his tongue, there grew a goodly tree. And by and-by King Solomon, seeing its goodliness, bade them cut it down and fashion it for a summer house they were building for him. But the builders could not fit nor fashion it; first it was too targe for its place, then too small; so they throw it aside, and cast it for a bridge across a stream in Solomon's garden. The Queen of Sheba coming to visit Solomon, was aware of the spirit of the miraculous virtue of this tree, and would not trend upon it, but fell down and wor shipped it. And aft r sho was gone she sent messengers to Solon on, bidding him beware of that tree, for on it should be hang ed one with whose death the kingdom of the Jews should pass away. So Solomon caused the tree to be buried deep in the ground. And later, the Jew unawares dug a well in the same place; this was the pool of Bethseda, and not only from the descent of the angel, but from the tree which was at the bottom of the well, the water dro r bealing virtues. About the time when Christ's munistry drow to an end, the tree Den do 'ifs' all fly off like they were un-clean birds, and leaves me in de light! Why, sir, I's got the world so under my test dat nothin in it can worry me, only de feet dat nothin in it can worry me, only de

Quench Not the Spirit.

Quench not the Spirit! You quench Him in many ways—you quench bim with your unbelief—you quouch Him with the your unbetof—you quouen 11m with the world—you quench Him with your folly—you quench Him with your lusts—you quench Him with your idle company. How awful I You quench your only light I You strive to put it out, and in doing so, to make your destruction sure. For without the green you find come your to be present of grace." Boware of dishelioving His testimony to the Saviour; beware of dony. ing His love; beware of resisting His

Quench not the Sperit! For if you quench Him, then wint romains for you here but darkness; and what remains for you hereaft; out the blackness of darkness forever?-Ohristian Treasury.

A Comment of the State of the S

Immersion and Baptism.

The pithy and striking comment made by Dr. A. A. Hodge, in his "Commentary on the Confession of Faith," on the text 1 Cor. z. 1, 2, where the Israelites are said to have been haptized unto Moses in the cloud and in the son, we have before quoted, out it is worth repeating. "The Egyptians who were immersed were not haptized, and the Israelites who were haptized were not immersed." The same point is put in a conditional way in an anadate told of good-humored way in an anecdote told of Dr. S. II. Cox, who was conversing on the same subject when a Baptist friend suggest. ed "that Paul, in writing to the Corinthians, had said that the Israelites were all baptized unto Moses in the cloud and in the sea; if this did not mean immersion, it would be hard to say what could." Dr. Cox. promptly, and with a smile, replied that "he thought it possible that the Israelites, in passing through the sea might have got a sprinkling from the waters, but he always supposed that immersion was a privilegereserved for Pharoah and his hosts."

A Plan for Raising Salaries.

The plan we propose has the advantage of having been tested, and with success. One of our most eminent pastors in a south-western city tried it, and these are, as near as we can remember his worls:-"My church kept getting behind in paying my salary. This was not the worst of it; they got behind in everything else. And as they did not pay up my salary, this was excuse enough not to help anybody or anything. I determined, after prayer and perplexity, to attack them at another point. So I said to them, 'You shall not wrong me and the church of God. You must give for the church work.' I presented that year, with all the power I had, every cause that I sould find in the church, urging them to give, and to several objects outside. I sent every body needing money, after them. It gave me a grand opportunity to touch them up indirectly in their account with me, which delicacy would not permit, and at the end of the year I found, to my amazement, that my church had given twentyfive per cent more to every church object, besides giving considerable sums for outside objects. My salary was all paid up, and at the beginning of the incoming year they increased the amount \$500."

One Sermon.

Jonah was but one man, and he preach ed but one sermon, and it was but a short serm in as touching the number of words, and yet he turned the whole city, great and small, rich and poor, king and all. We be many preachers here in England, and we preach many long sermons, and yet the people will not repent and convert. This was the first fruit, the effect and the good that his sermon did, that the whole city, at his preaching, converted, and mended their living, and did penance in sackeloth. And yet here, in this sermon of Jonah, is no great curiousness, no great clerkliness, great affectation of words, nor of painted eloquence; it was none other but "Yet forty days and Ninevelishall be destroyed!" It was no more. This was no great curious sermon, a nipping sermon, a pinching sermon, a biting sermon; it had a full bite; it was a rough sermon, and a sharp, biting Do you not here marvel these Ninevites cast not Jonah into prison? that they did not revile and rebuke him? They did not revile him nor rebuke him; but God gave them grace to hear him, and to convert and amend at his proaching. A strange matter, so noble a city to give place to one man's sermon?-Bishop Latimer,

The New Testament.

"If you analyse the New Testament, you will find that it accords throughout with its title. First comes a history of the events on which this covenant is founded. four Gospels contain an account of the life and death of Jesus Christ, through whom the offer of eternal life is made to the world. The book of Acts contains an account of the advent of the Holy Spirit, whom Christ promised to send after flisascension, and of the results in the early church of the work of the Spirit, through whom the promise of eternal life is secured to them that accept Him. These books are fundamental to those that follow; for the new covenant, of which Paul writes, and of the final fulfillment of which John gives a glimpse, is all based upon the life and death of Jesus Christ and the advent of the Holy Spirit. Next to this history of the 1 romse follow the ?pistles, most of them by Paul, mainly dediatic and philosophical; that is mainly devoted to explaining the necessity for such a covenant as the New Testament, the nature of it or the conditions on which we can avail ourselves of it, or to urging the reader to accept it and comply with its conditions. Finally, the volumois appropriately closed with a prophetic pleture, in the Book of Povelations, of the final fulfilment of the new covenant of excement of God with His people in the second coming of Jesus Christ, the complete and final overthrow of ain and suffering. and the manifest and perfect triumph of God and godliness throughout the wai-Vores."-- Evangelical Magazine.

Our Foung Solks.

The Little Boy's Watch

Dest little Dick, carled up by the fice. Sat watching the shadows came end go, As the discing flames leaped higher and higher, Flooding the room with a mellow glow,

His chubby hand on his side was pressed, And he terned for a neutent a listening our. "Moiner?" he caled, "I've yot a watch! I can feel it ticking right under hove!"

· Yos, Dick; 'tis a watch that God has made, To mark your hours at they dy away; He holds the key in His mighty hand, And keeps it in order night and Tay

"Should He put solds the mystic key, Or lay his head on the tiny spring, The wheels would stop, and your watch run down And He in your bosom a lifeless thing,"

Hacrept to my side and whispered soft,
While his baby voice had an awestruck sound—
I wish you would ask Had, mother dear,
To be sure and remember to keep it wound!"
—Apples of Gold,

The Leaf and the Wind.

Once on a time a little leaf was heard to sigh and cry as leaves often do when a gentle wind is about. And the twig said: "What is the matter, little leaf?"

"What is the matter, little leaf?"
"The wind,' said the leaf, "just told me that one day it would pull me off and throw me down to the ground to die."
The twig told it to the branch on which

it grew, and the branch told it to the tree. When the tree heard it, it rustled all over, and sent back word to the leaf, "Do not be afraid; hold on tightly, and you shall not go till you want to."

not go till you want to."

So the leaf stopped sighing, and went on nestling and singing, and so it grew all summer long, till October. When the bright days of autumn came, the little leaf saw the leaves around becoming very beautiful. Some were scarlet, some yellow, and some were striped with both colours. Then it asked the tree what it meant. And the tree said: "All these leaves are getting ready to fly away, and they have put on these beautiful colours because of joy."

Then the little leaf began to want to go,

Then the little leaf began to want to go, and grow very beautiful in thinking of it; and when it was very gay in colours, it saw that the branches of the tree had no colour in them; so the leaf said. "O branch, why are you lead coloured, and we golden?"

are you lead coloured, and we golden?"
"We must keep on our work clothes,"
said the tree, "for our life is not done yet;
but your clothes are for a holiday, because
your task is over."

Just then a little puff of wind came, and the leaf let go without thinking of it; and the wind took it up, and turned it over and over, and then whirled it like a spark of fire in the air, and let it fall gently down under the edge of the fonce, among hundreds of leaves; and it fell into a dream, and never waked up to tell what it dreamed about.—Selected.

To the Girls.

Little girls, God loves you; father and mother love you; and the boys love you. What will you do to merit all this love? Will you spend your time in work that does not profit? Putting on jowels and costly clothing that aching eyes and weary fingers have prepared for you, and hence are often abominations in the sight of the poor sufferers who thus toll for a mera nit. poor sufferers who thus toil for a mere pittance, and are deprived of comfortable clothing and necessary food? Let the girls arise and teach their mothers a lesson in all needless things and accopting only that which is really good and useful. "Six days shalt thou labour and do all thy work." If all would do that, being careful to do only that which is good, we should not be pained by seeing loved ones droop and fade from our sight when most needed, in consequence of doing more than their own work. Have nothing to do with fashion. She is an arbitrary mistress, and will never bo pleased, though you spend all your days bowing at her shrino. She is forever look-ing for something out of place. She never clothes the naked, feeds the hungry, gives sight to the blind, or hearing to the deaf.
All her words are vanity. There is no place prepared for her in heaven, and all who follow her are going away from that blessed place. Once she called economy to her aid, and decreed that dresses should have gored skirts. And what was the results? I will tell you. Instead of a drage I will tell you. Instead of a dress containing eight or nine yards, we have one in which all the way from twelve to thirty yards of material are spoiled in ruftles, and frills, and flounces. Ha! ha! Then was the time economy out her own fingers. Go, and do thou not likewise.

The Snow Prayer.

A little girl went out to play one day in the fresh, new snow, and when she came in she said, "Mamma, I couldn't help praying when I was out at play." "What did you pray for, my dear?" "I prayed the snow-prayer, manma, that I learned once in the Sabbath school." "The snow-prayer? What do you mean, little one?" "Why," was the reply, "I mean that beautiful snow-prayer in the Bible, mamma. You know it: 'Wash me, and I shall be whiter than anow."

What a beautiful prayer! And here is a very sweet promise to go with it: "Though your sine be as searlet, they shall be as white as snow." And what can wash them white—clean from every stain of sin? The Bible answers: "They have washed their robes and made them white in the blood of the Lamb."—Selected.

Saving the Fragments.

I remember a busy man who had very little time for reading or study, int whose mind was a perfect storehouse of information on almost every subject.

"How does it happen that you know so

"How does it happen that you know so much more than the rest of us?" I asked him one day.

him one day.

"Oh!" said he, "I never had time to lay in a regular stock of learning, so I seve all the bils that come in my way, and they count up a good deal in the course of a

Sabhath School Teacher.

LESSON XII.

March 2), JOSHUA'S WARNING Cosh True.

COMMIT TO MEMORY, vs. 14, 15.

PARALLEL PARSOES,—Gen. clix. 1,
Deut. i. 1-2; 2 Pet. i. 18.

With v. 11 (love of God) read Jude v. 21; with v. 12 (marriages), read Ex. xxxiv. 12-16; with v. 13 (traps), read Ex. xxiit. 33, with v. 14, compare Josh. xx. 43-45; with v. 15, compare Deut. xxvii. 1, 2; and with v. 16, read Deut. xi. 6. (The whole of Deut. xxviii. should be read in this connection.)

GOLDEN TEXT.—It any man draw back, my soul shall have no pleasure in him. Heb : 88.

Heb. x. 88.

Central Truth.—They that observe living vanities forsake their own mercy.

The argument of our Lessons may be concisely summed up as follows: "love God (v. 18); the temptation to apostacy, will be in joining yourselves to the remaining heathen in the land (v. 12). If ye fall into it, they will be snares to you. Now you see God has fulfilled all the promises of good to you (v. 18) I have hived through it (v. 14), and can testify that. Just as surely if ye apostatize, he will "send the ovil, and root you out of the land" (v. 15, 16.)

Now let us trace the parallel between the nation and the professed follower of God, examining the argument, verse by verse.

Take good heed that ye love the Lord, your God. "God," worthy of all trust and love; "your God" in covenant with you. See Het. viii. 18. "Love," for that is the source of all obedience (Deut. vi. 5; John xiv. 15). "Take heed, for the heart wanders and needs to be watched. There is responsibility on God's servan's, as free agents. Love lost, all is lost. So the believer is under obligation. As we can keep ourselves grateful by recalling favours received; humble by recalling our faults; revengeful by recalling our wrongs; so we can keep ourselves loving by recalling the love of God towards us, and the highest proof of it is in Christ (Rom. v. 8). Yet we do not love Christ as if he had stood up for us, against the Father, but as, representing and expressing to us the Father, whose "image" he is.

All our practical obedience is of value according to the amount of love (see 1 Cor. xiii. where "charity means love). Lit vis is the fulfilling of the law. When God ceases to be loved, all evil follows.

"Else if ye....cleave.....make marriages, &c...(v. 12). There was the danger. It would be "going back." There is no true progress but in cleaving to the Lord. Internarriage with them would lead to giving up their own worship; Sabbath keeping; their own rites, as circumcision: their own ways; and to positive idolatry. Solomon, an example.

Just so professing Christians have their near and easy temptations, "besetting sins," "weak sides." A good preacher will waru and a wise disciple will watch against them (see Rom. xii. 2, and Heb. xii. 1). The danger may be in our position, our temperment, or the temper of the place. "Even in Sardis" (Rev. iii. 4).

Fow things affect life more than marriage. A godless partner cares nothing for prayer, the Sabbath, the Bible, the church; so they are either kept to with a struggle, or given up. Such a partner loves light society, the theatre, the show, the Sunday banquet; so these are gradually accepted; and the next generation is godless (see 2 Cor. vi. 14-18).

"Know. the Lord will no more drive," dc., (v. 18). The remaining heathen, instead of being ruied, would vex, harass, and oppress them. The figures are very foreible. Illustrations abound in Samson's life, and the book of Judges throughout. See Numb. xxxiii. 55; Deut. vii. 16. The punishment is in the way of sin. The like evil consequences follow to professing Christians who conform to the world, and tolerate wrong in their habits, pursuits, or lives. The evils, having gained a little, always claim more. Each concession is the basis for a new demand; "You came to—, you may as well come to this." So the professor is gradually brought under the sway of the world. Peace is destroyed. All usefulness is lost. The poor backshider loses confidence in his own, then in others', sincerity; then in religion; till there comes a fearful awakening in this life, in God's mercy, or in the next, in God's judgment. See and study 1 John ii. 15, and the curse of Judas, Annaias, Simon the sorcerer, and Demas.

"And behold this day I am going," &c. (y. 14). The good testimony of an "old disciple," calm, confident, wise. See Ps. xeii. 14. 15. He appeals to their own observation. All that was promised had been done. "trod is faithful '(Heb. x. 28). But this is mentioned as the ground of an argument. "If the good has been done as promised, so will the evil as threatened." This is an oft-forgotten truth. We dwell on what is agreeable. God's professing people are not exempt from punishment. On the contrary, because they are his, the judgments of this life come on them soonest and sorest. God is not weakly indulgent, but supremely hold. See I Pet. iv. 17. "Begin at my sanctuary." "As many as I loye," &c. (Rev. iii. 19). And the lesson to all cold, formal, worldly, easy going professors is as in the above verse, "Be seatous, therefore, and repent!"

to an coin, formal, workey, onsy going professors is as in the above verso, "Be seatout, therefore, and repent!"

"As all good things ... so shall
the Lord, "ke, (v. 15). The extent to
which the sin would be likely to run is in
v. 16, "gone and served other gods." The
searer of Israel sadly bore out this apprehension. The heathen wore let alone.
They were made companions. Then they
were liked. Then they were married. Then their gods were tolerated. Then their worship was allowed alongside that of Jehovah.
Then it displaced Jehovah's, for when two
things, a divine and a human, are put in
competition, the human always pleases the
c rrupt human heat the most (see John iii.
13). "The history of the judges, of Solomon,
of Israel, of the worship of Baai in Ahab's
t-me, of the captivity, and of the final des-

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muction of the temple and senttoring of the mewspapers .- Gentleman's Magazine.

nation, may be given in illustration of this warning. The Hebroas crowded a long succession of revolts and restorations with the rejecting of Christ; and they have "periched from off the good land" given them. Three tones then rum; is announced. Modern civilizations has relieved their lot; but for fifteen centuries they were down-trodden and cruelly oppressed. And so it must needs be with professing Christians. A profession is a duty, but it does not save. It enhances the guilt of ill-doing. See the awful words of our golden text. See also Heb. vi. 4-3. Study the "many strippes," Luke xii. 47, and 2 Pet. ii. 21, 22, Prov. xxix. 1.

The same remark applies to churches that grow cold, and, as churches, useless. See the seven churches of Asia, Rev. ii., iii. See I Cor. x. c, 11.

The 'horoughly practical character of this lesson should suggest to teachers the need of teaching it faithfully, and in a tender, loving, persuasive spirit. for who can tell what friend, or no ghbor, or scholar's doom we are re-echoing when saying, "Ye shall perish quickly!" £ 2 Cor. v. 11.

And, above all, let every pupil be urged to put his or her soul into the hand of the Saviour, that he or she may be "kept by the power of God through faith unto salvation" (1 Peter i. 5). He means that we should believe his word, keep alive our trust in him, and walk closely with him.

Saviour, like a shopherd lead us, Much we need thy tenderest care."

SUGGESTIVE TOPICS.

The speaker—when—to whom—elders who—why called—similar charges—the grace enjoined—why love—the danger of Israel—corresponding danger now—meaning of besetting sin—perils of Israel's position—fallen into—how—instance—fanger of intermarrying—consequences—how the heathen in the land acted—flustrations—remoter consequences—God's faithfulness—testimeny to it—argument founded on—apostacy—progress of it—illustrations—consequences—spiritual analogies—lessons to us.

The Pay of Magazine and Newspaper Writers.

The scale on most of the magazines a

The scale on most of the magazines a few years ago was a guinea a page. That was Thackeray's scale on the "Cornhill." But the rate has been reduced upon most of the magazines in the course of the past three or four years. It is now seldom more than 10s. 6d. a page where the pages equal those of the "Gentleman's." "All the Year Round" pays 10s. 6d. a column. The page of "Chambar's" is 7s. 6d. a column. pay of "Chamber's" is 7s. 6d. a column, 15s. a page. A man like Sala, however, of course seldom writes by scale. His minimum is £1 1s. a page. Hopworth Dixon can double even upon Sala, and demand 25 guineas for a dozen pages. The highest sums that have been paid for magazine contributions in our time were those paid by the "Edinburgh Review" to Macaulay. He often drew £200 and £250 for his contributions, and perhaps still more for papers like those on Bacon and Clive. The tradi tion runs that Brougham once asked Jeff rey for £1,000 upon a promise to work off the debt in a year, and did it, writing the whole of one number of the "Edinburgh Review." That may, of course, be fable; for this story of Brougham writing the whole of an "Edinburgh Review" is told of several writers. Shirley Brooks, it is said, wrote the whole of one week's "Punch," Christopher North wrote the whole of one "Blackwood," Gilbert a Becwhole of one "Blackwood," Gibert a Becket wrote all the articies in one day's "Times." But Brougham's capacity for work was equal to an "Edinburgh Review," and the anecdote is at all events characteristic. The rule of pay for contributions to the "Edinburgh" and "Quarterly Reviews" is no longer what it was in the days of Brougham and Macaulay. Even Mr. Freeman has, I suppose, never received a cheque of 100 guineas for one of his artieles. But a man of special note in litera ture may have almost anything he likes to ask. Thackeray's salary as editor of the "Cornlall" was £2,000 a year, and Charles Reade recently refused to take a magazine in hand for less than £8,000. Yet when Jeffrey was retiring from the chair of the old buff and blue, Mossrs. Longman hesita ted to fall in with Moore's terms of £1.000 a year, although for £1,000 a year Moore was willing to give up the greater part of his time to the conduct of the magazine. Jeffrey's salary had been £700 a year, and the editorship of the "Edinburgh Review" was then the blue ribbon of literature. The editor of the "Echo," I presume, has not less than £700 a year to-day. The newspaper press, however, in the time of Jeffrey nardly had an existence. The "Times" was little more than a sheet of advertise ments, market reports, police news, and scraps of scandals. Its articles were simply paragraphs like the Notes of the "Pall Mall Gazette" of to-day. The Duke of Somor-Gazette" of to-day. The Duke of Somor-set would, no doubt, have consigned all the original articles in the newspapers of that day to the slop hasin. Tom Barnes, the editor of the "Times," was the only man with any pretensions to scholarship upon the London press, and even Barnes did not relish the idea of being known as the editor of the "Times" out of Printing-house Square. His salary was £1,000 a year. But when Mr. Barnes retired from his post in 1830, the proprietor tried to tempt Southey from his books and the lakes by an offer of £4,000 a year and a share in the profits of the "Times." And those were the terms upon which the appointment was offered to Moore. The editorship of the "Courier," an evening newspaper like the "Globe," was £1,000 a year, and that was Douglas Jerrold's salary as editor of "Lloyd's Newspaper." It was looked upon then as a fancy salary. It is now the standard upon most of the London morning newspapers, the evening papers, with the exception of the "Pall Mall Gazette," paying only about two thirds of that amount The salary of the editor of the "Globe" five years ago was £600 a year, and that is the salary of the editors apparement of the

Provincial morning papers, although in three or four cases, at Edirburgh, Glasgow, Birmingham, Mynohester and Loeds, the

rate is equal to that of the London morning

Missionary Notes.

Six obsionation of the American Board have suffered as martyls during the 64 years of its history. Lymen and Munkon were killed in Sunatra, Dr. Whitman among the Indians in Oregon, Merrina 'n European Turkey, Coffing in Central Turkey, and during the last year Stephens at Ahualulco, Mexico.

Amono the members whom the Madura church has recently lost, through the prevalence of a very fatal disease in that district, was Yesuthaeon (seevant of Jesus). Though at the bottom of the Hindu social scale, his integrity, knowledge of the Scriptures, and zeal for the spread of the Gospel caused him to be respected by the heathen and prized by the church—deserving his name "a servant of Jesus."

THE North China Mission of the American Board has opened two new chapels. The one is in a rented building at Pao-ting-fee, and the mandarin of the town is trying to drive the missionaries out by intimidating the landlord, as he has previously done in the case of the Methodists. The other chapel, capable of seating 250 people, has been exected at Tientsin, on the site of the chapel destroyed at the time of the massaore.

THE young Japanese churches are distinguished above those in almost every other mission field for their spirit of self-support. Dr. Berry writes in regard to the congregation about to be formed at Sanda, where eight persons are awaiting baptism, that the intention has been already expressed: "As soon as we have a church here the church will take care of the hospital, and through it do much charity work."

The Chinamen in San Francisco are in the habit of scraping together what money they can, and they then devote it to the purchase of a wife. The correspondent to the New York Times states that his office boy, Ah Sam by name, has recently imported a wife through the agency of his mother. When Sam brough the for inspection his master was shocked at her ugliness. He remarked:—"Sam, not handsome, ch!" Sam says, "No, no handsome much; handsome gal cost heap money, and all time kick up—bobbery."

some gal cost heap money, and all time kick up—bobbery."

The Greek Church of Russia distinguishes itself favourably from the Reman Catholic by the cordiality which it shows towards efforts for the spread of the Scriptures. During the past three years 750,000 portions of Scripture, chiefly of the New Testament, have been circulated. Monks are frequently ongaged in this work, and Bible book-shops are connected with many of the monasteries. During the last few years great impetus has being given to missions in the Russian Church. The Cava is president of the Missionary Society. Its chief fields of labor are Kamtschatka, Siberia, the Caucasus, and China. Urgent application has also recently been made for more laborers in Japan.

A Country Minister and His Wife.

They were a happily united couple. Their faith in each other was unbounded. Mr. Halford believed in his wife as the cleverest housewife and the best woman in St. Bede's; and in spite of a little quickness of temper, which now and then manifested itself, perhaps he was not very far wrong. They had never quarreled; they might have claimed the flitch every year of their lives; and there was a story which served at least to amuse the congregation, that told how Mr. Halford accounted for this. He had married a young couple, and when the ceremony was over, proceeded to address them with a few words of exhortation: "I should like to give you a little advice," said he, "that may be useful to you in your after life. Young people get on very well together at first, but sometimes it does happen, that matters don't so quite it does happen, that matters don't go quite so pleasantly with them as one could wish. One cross word brings up another, and when wrangling begins, one never knows where it will end. Now, I don't know that I can lo better than tell you the bargain that my wife and I made when we first married. it was this: that if ever we wanted to quarrel we should take it in turns to commence. If I began one day, my wife should have the right to do so to-morrow; only we were each to give the other fair warning, by observing in such case, 'It's my turn now, and I'm going to begin.' I can't tell how that may do with you; but it has answered very well with us, for neither has yet said to the other, though we have been married thirty years, 'It's my turn now,' and I hope it'll never be the turn of either And no one who knew the minister an. Ins wife believed that their turn ever had come.-Episcopalian.

Reproduction of Old Thoughts.

Nothing is more strange than the incessant reproduction of old thoughts under the guise of new and advanced opinions. It would seem as if the human mind, with all its restless activity, were destined to revolve in an endless circle. Its progress is marked by many changes and discoveries; it sees and understands far more clearly the facts that lie along the line of its route, and the modes or laws under which there facts occur; but this route in its higher levels liways returns upon itself. Nature and all its secrets become better known; and the powers of nature are brought more under human control. But the sources of nature, and life, and thought-all the ultimate problems of being—never become more clearly intelligible. Not only so, but the last efforts of human reasoning on these subjects are even as the first. Differing in form, and even sometimes not greatly in form, they are in substance the same. Bold as the course of scientific adventure has seemed for a time, it ends very much as it began; and men of the nineteenth century look over the same abyeses of speculation as did their forefathers thousands of years before. No philosophy of theism can be said to have advanced beyond the Book of Job; and Professor Tyndall, ad-dressing the world from the throne of modern science—which the chair of the British Association sught to be repeats the thoughts of Democritus and Epicurus, as the best quesses of the modern scientific mind.—Bischweed.

Nandom Bendings.

The movement of the soul along the path of duty, under the influence of hely love to God, constitutes what we call good works.

—Erranne.

Christ crucified, the preachers Alpha and Omega. Away with finery and feathers! Let the Spirit of God speak to three. He knows how to lut the heart.—Hedinger.

The coin which we cast into the Lord's treasury is weighed in scales not adjusted to our standard. In the balances of the sanctuery spirit has weight, and a grain of grace is heavier than pounds of gold.

It is a good and set with to seight in

It is a good and safe rule to sejourn in every place as if you meant to spend your life there, never omitting en opportunity of doing a kindness or speaking a true word, or making a friend. Seeds thus sown by the wayelde often bring forth abundant harvest.

Dr. Spring once rose in his pulpit and said to his people, "I have preached and preached for rought. This morning I cannot preach. I have not even a text." And then, with many tears, he told the agony of his desire, and the revival came.

Afficient is an excellent qualification in conversation, for as knowledge teaches as what to say, and prudence when to say it, so affability teaches how to speak in an agreeable manner.

God's ways scem very slow, sometimes what we would see done waits long for the doing, and we grow impationt. But if we believe in God we should possess our souls in patience. In His own good time every thing will come right.

I convess, said a faithful servant of God, that I seldom hear the bell toll for one that is dead, but conscience asks me: What hast thou done for the saving of that soul before it left the body? There is one more gone into eternity, what didst thou do to prepare him for? and what testimony must be give to the Judge concerning thee?

A CHRISTIAN minister said: "I was never of any use until I found out that God did not make me for a great man. As soon as I found out I was not intended for a great man, I found souls coming into the kingdom.' It is not great men we want in the Church of God to-day—it is earnest, warm-hearted men.

The tempted and sin-plagued heart always cries out for a Saviour. The fundamental truths of religion, repentance, trust, a new birth, and a holy life, if presented clearly according to the revolation of the Word of God, illustrated by the experience and life of the minister himself, and uttered as if a positive conviction and comfort in the heart of the speaker, will always command attention and secure the happiest results. Let the faithful minister then say, "Why should-the work-cease while I leave it and come down to you?" and go on with his ministry of rightcousness. There is no antidote like the uncorrupted and unadorned Gospel itself to infidelity, worldliness, and sin.

THERE is too much snarling, and too little sympathising, Christianity amongst us. The Christianity that is wanted is the Christianity of the heartier heart and the hander hand. The Christianity that we do not want is the Christianity of the snarling speech and the speechless snarl.

The saint can say to memory, "Come, ye blessed;" for it will bring the joys of heaven in its bosom. Those have made the highest attainments who have so loved that recollection has nothing in it painful. Half of heaven is in remembrance. The song of the redeemed has half its pathos and power from its retrospection. For "these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Eternity cannot make a Christian forget the hour when, in fears and tears, he felt the joy of pardon; nor the place, hour, or power of his new birth. Never can the redeemed soul forget this uplifting from the horrible pit and miry clay. These are felt in the first impulse of new life, and in the first pulsations of the new heart.

FEAR not, thou that longest to be at home. A few steps more, and thou art there. Death to God's people is but a ferry-boat. Every day and every hour the boat pushes off with some of the saints, and returns for more. Soon, O believer! it will be said of thee, as it was to ber in the Gespel, "The Master is come and calleth for thee!" When you have got to the boundary of your race below, and stand on the verge of heaven and the confines of immortality, there will be nothing but the short valley of death between you and the promised land; the labours of your pilgrimage over, you will have nothing to do but to entreat God as Moses did—"I pray Thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon."

A Few Leaves Turned Down.

Let me turn down, with their knowledge, however, a few leaves of, and mark a few passages in, God's Word, for those readers who need comfort and support.

For the weak Christian let me turn down the leaf and mark Matthew xii. 20. A bruised reed shall He not break, and smoking flax shall He not quench.

ing flax shall He not queuch.
For the heavy burdened, Matthew xi. 28.
Come unto me all ye that labor and are heavy laden, and I will give you rest.
For the despondent, John vit. 37; John

iii. 16.
For the thirsty and hungry, John vii. 27;
John vi. 85.

Here is a passage for the afficied one, Isaiah liv. 7. For a small moment have I forsaken thee; but with great mercies will I gather thee.

Here is good news for the backslider, Hosea riv. 4. I will heal their brokeliding, I will love them freely; for mine auger is turned away.

is turned away.

I have marked a few passages for the faithless. Acts xvi. SI; I John i. 7; Bomans

Here is comfort for those who morre on the poor results of their work. This is what Christ said, John weil, 12. Those that blood gavest me I have held, and med of them is lest.—Christian Banner.

Actish American Arcsbyterion.

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C. BLACKET' ROBINSON.

Tao P.O. Orawer 2094 Publisher and Proprieto

British American Presbyterian. FRIDAY, MAROII 12, 1875.

TO CORRESPONDENTS.

"Rayre" will 20st 12this remarks about 120 name of the United Church has been anticipated by Barrister" in last issuc.

A number of letters, reports, and contributions

Oun correspondent, "W. K.," writes :-"In the article headed 'Semper Eadem,' the printer has made three small mistakes. The Latin should read, 'o face plebis, but] e primoribus.' The English word 'but' has been left out, which, in a measure, destroys the sense. 'Facc' (the drogs) is spelled "faces,' instead of the dipthong '&.' There was no Cardinal 'Barovious,' dwell together in unity. it should be Baronius,

Presbyterian Church, Montreal, by the Rev. | saivation. Our correspondent speaks of learn that the work is steadily increasing. | found in the Gospels and Epistles. If by "The crowds continue to listen, and many give in their names as leaving the Church gests, in connection with this work, that in every congregation of the Presbyterian for Mr. Chiniquy and his work overy Sabbath day."

THE CHURCH OF ENGLAND.

We have received from a clorgyman of the Church of England a letter of friendly remonstrance in reference to what we have said in former articles regarding that Church. We are happy so far to have commended our views to a class of readers not of our own communion, and hope while faithful to Presbyterian principles, always to be able to avoid hurting the feelings of Christian men who cannot adopt these. Gladly would we publish the whole letter, but as our correspondent expressly says that he does "not write for publication," we shall endeavour to meet the points indicated by his strictures without any reference to what may be of a less general character.

Our attention has been directed to the remarks which have appeared in our editorial articles (1) ou Rationalisms as represented by Colenso in the church of England; (2) on the Romanising tendency of a band of the clergy; (3) on Ritualism; (4) on Private judgment.

As to Rationalian, we wish to believe that " the great control mass of Augheaus. al and lay, are faithful in heart to the fundmentals of the truth as it is in Jesus." as unfaithful to the grand Protestant prin-We are well aware that Colenso has been ciple. They are too indefent to make the able to hold his position in the church "in defiance of the church, regarded as a spiri too lazy to do the necessary thinking. tual body." and disestablishment might They are glad to leave the priest, the accomplish something towards purifying minister, the church, to settle questions of the church of the broad somi-infidel school. doctrine, of forms of worship, and even of At the same time it must be remembered | morals. Against this we wish to raise our that the Episcopal church, disestablished, would no longer be the church of England, and in its altered position would find itself thority of man, as builting on consciouce, on the same level as churches of other denaminations, and like them would be liable to the spread of error. Presbytorians in it is however the work required of the England and Ireland, and even in Scotland, disestablished as well as established, have became Uniterian, yet the churches have been able to purge out the heresy, and to ent off by wholesome discipline those who orr. It romains yet to be proved whether such power of discipline is to be found in the Episcopal church. . cortainly cannot be exercised in the church of England, of which the sovereign is the supreme head, doubts upon the work carried on by Moody where trials for heresy must be held before eivil tribuunls, and decided in accordance with acts of parliament. We would rejoice greatly to see the Church of England free and able to exercise discipline in matters of doctrine under the solo guidence of the Spirit of God in comforming with the written word. This the church of God should be-free and supreme in its spiritual jurisdiction.

As to the Bonnanising tendency of some, we should engemany of the clergy, it is to be deplored. "Other forms of spiritual

gond against thom. The attitude of the Papacy is, however, the great religious and political question of the day, both in Europe and America, and when we see an importent branch of Christ's Church, forcour for its learning at 1 piety, possessed of toighty essial inflornes, and by some suthusia stie friends, (though we think erroneonely) regarded as the bulwark of the Reformation, being insidiously corrupted by the emissaries of the Papacy, we are right in drawing attention particularly and markedly to that apostacy. Looking from the outside we can see perhaps more clearly than those within, how the very foundasons of Protestant truth and liberty eve being sapped by the Jesuitical econing of the enemy; and we are fully justified in expressing, with every feeling of good-will, our great anxiety lest our common Evangolical Christianity may suffer a temporary colipso, and even be subjected to a modified porecoution through the ascendency of Popish principles in the Church of Eugland, by which her arm will be paralysed, and her power for good seriously impaired, as she buckles on her armour for freeing herself again from the hated denomination of superstition and priest-cratt.

The third point is Ritualism. If the Church of England were freed to-morrow from "the civic relations which fetter it," its Ritualism would remain. Witness the Episcopal Protestant Church of the United States. It is Ritualism that makes the Reformed Episcopal Church a necessity of the ..go in America. The underlying principles between the Reformed Churches and the Church of England cannot be ignored. Ritualists and true Protestants cannot

The real question at the bottom is not ELSZWHERE We give another of the stir- "How shall man worship?" but "How ing lectures now being delivered in Cote St. / shall man be saved ?". Rifunlism imperils C. Chiniquy. From a private letter we | Sacramentalism in its principles being sacramentalism is meant salvation by virtue of the sacraments, then we are irreconof Rome." Another correspondent sug- cilably opposed to it. The doctrine which we ablior and reject is, that salvation dapends in any sense on the will or actions of Church "united prayer should be offered a set of mon called priests, who come between God and the sinner, that pardon and acceptance depend in any sense on the application of water, or the eating of bread and drinking of wine. We maintain that a man is saved by Josus Christ received in faith, that the man who is in Christ Josus is "accepted in the beloved, and forgiven for His sake, so that there is "no condemnation to him." And the sacraments became effectual only by the blessing "of Christ, and the working of his spirit in them that by faith receive them." The forms of worship are a secondary matter. though very important, and are to be condensed only where they are additions to what God has appointed in his word, or put there as indicating that a saving efficacy attaches to this observance.

> The other point remaining to be noticed is Private Judgment. This, our correspondent is "constrained to admit" as a principle, yet he adds, "it does seem to me that it is rarely acted upon," and he goes on to say, my own views of difficult passages are derived from commentators upon whose judgment I can rely, otherwise on many verses I should have no clear views at all." Now it is on the practical importance of the principle that we insist. The Pope will admit the principles, if man will only rely on his judgment in applying the principle. We legard most men in rengious matters search necessary for forming an opinion, voice; we wish to bring one face to face with God, and hence we repudiate all an and charge men to sook the truth for themselves. This we know is an arduous task; church in our day.

Reviva's.

R liter BRITISE AMBRICAN PRESERVIZBIAN.

DEAR SIR. - In a late number of the Pars BYTREIAN, extracts were given from a pamphlet by Dr. Kennedy of Dingwall, casting and Sankey, because of certain objectionable statements made by them, certain defects in their teachings, and certain measures they adopt. I hope Dr. Kennedy has plirases, but if not, these are taken out of represent their teaching, as we all know often occur in such cases.

But even if certain doubtful expressions have been used, they have occurred when pressing home some very important truth too much overlooked, such as the duty of | gelists of the day do not properly present apoetacy" there have been and are, and on immediate surnement to Christ. It is a them we shall not be allest, but will ended puty that there should be any defects about to about the Divine paraphrases are much more beautiful, Boverignty. This may justly apply to the to admire better adapted to sington to be believed in the claims of God's Son, or the Divine paraphrases are much more beautiful, Boverignty. This may justly apply to the to admire better adapted to sington the minds such a work, but the past experience of the Moody and Bankey. Ordainly it does what he alless the minds is the minds of putting the money of the moody and Bankey. Ordainly it does what he alless a mind he misses, and much better adapted to sing to Moody and Bankey. Ordainly it does what he alless a mind he misses, and mich better adapted to sing to Moody and Bankey. Ordainly it does what he misses, and mich better adapted to sing to Moody and Bankey. Ordainly it does what he misses, and mich better adapted to sing the cashings of the Plymouthiats—but hardly it does what he misses, and mich better adapted to sing to Moody and Bankey. Ordainly it does what he misses, and mich better adapted to sing the paraphrases are much more beautiful, Bovereignty. This may justly apply to the to Moody and Bankey. I will "Advance" had informed use to Moody and Bankey. Ordainly it does what he misses, and mich better adapted to sing the paraphrases are much more beautiful, Bovereignty. This may justly apply to the to Moody and Bankey. Ordainly it does what he misses are much more beautiful, Bovereignty. This may justly apply to the to Moody and Bankey. Ordainly it does what he misses are much more beautiful, Bovereignty.

some such, wherever mon are intensely in earnest, and ese many around them quite indifferent about the most vital of all the interests that concern the human family. It was so at the Reformation, and since that time in Scotland and Ireland, and on the continents of Europe and America, in connection with soveral of the great revivals which the Church of God rejoices to own as of the hands of pactors. Afr. MacKay de-having greatly advanced the cause of our clares distinctly, that the partor where he macions Polancer. Yet what Christian labours should take charge of the meeting. gracions Redectaer. Yet what Christian would say, give us good order without many conversions, rather than many conversions accompanied by something they do not like.

There were disorders in the Church under Apostolic rule, but the Apostles did not stay the hand of the workers because of this; they only sought to correct these taults. Better to have the hurricane that purifies the air, than the quiet atmosphere with its

deadly miasma, or death bearing vapours. Any one may find fault with disorders or errors, but don't let him speak of God's work as if it were responsible for these. As to the work as a whole being the work of God, the whole Church of God can judge as well as Dr. Kennedy. Happily in this matter we are not left to the prejudices of any man however able, for the history of the Churen shows that some of the ablest men have greatly erred as Luther in opposing Zwingle. The Great Teacher Hunself has given us the standred by which to try everything that professes to be work done for him, "By THEIR FRUITS VE SHALL KNOW THEM." And again, "If Satan be divided against hurself, how can his kingdom stand?" Now we have the testimony of hundreds of the ablest and best ministers, and other leading Christians in all the Churches of Britain and Ireland, that the fruits of the movement are seen in the general revival of Christians themselves, both ministers and people, and in the conver sion of many thousands in the three kingdoms. Mr. Moody well asked late y at Birmingham, "Did they think that the dovil would crowd Bingley Hall night after night, when the Gospel was to be preached in it?" This would be Satan fighting against himself.

When we hear of over 800 ministers of all the Evangelical Churches, meeting together as brethren, and consulting how best to promote the divine glory in the advancement of God's cause, and that the Spirit of God rested on them as they had nover before experienced, several of the oldest and most devoted ministers weeping for joy, at seeing in it the answers to their prayers, and the fulfilment of their hopes in the spirit of unity and brotherly kindness, which they then witnessed, and the solemn and carnest resolve to work more faithfully for Christ, can we doubt that this movement is the work of the Holy Spirit?

Another fruit of this movement is, that over 100 young men offered themselves to the churches to be sent forth as missionaries to the foreign fields of labour. Some of these are now abroad, and others are preparing to go torth to the help of the Lord against the mighty. When we consider that there has been a great complaint for years of the scarcity of candidates for the foreign mission field, as well as for the home ministry, is is not an evidence that there was need of this revival and that it is

the work of the Holy Spirit?
Again the ministers and others who have taken part in the movement, are far better able to judge of its merits, than those like Dr. Kennedy who have stood aloof, and been prejudiced against it. Such men ne Dr. Bonar, and Blaikie, and Rev. Mr. Wilson, of Eduburgh, have gone heartily into the movement, fully convinced that it was votter entitled to judge of the matter, than those who have seen it only ata distance, and through the glass of prejudice, and garbled extracts

When the very foundations of our faith are being assailed, itis no time to stand coldly aloof from carnest Christian workers, because of some differences of opinion as to the best mode of working; but taking each other by the Land we should go forward as a united plialan against the com-mon foe. The great need of the present time is mutual trust and ontire harmony among Christians in doing the Lord's work. in seeking the conversion of the world. Nothing tends more to prevent the conversion of Sceptic., Romanists, and Heathens, than the jealousies and unseemly contests among Christians themselves. It was a great handrance even in times of old, for because of the divisions of Reuben there were great searchings of heart." Nothing will tend more surely to disarm or weaken all the Lord's enemies than a united front shown by all the regiments of the sacramental host of the Lord's reducined. God forbid that while the world is perishing for lack of the saving knowledge of Christ, or through prejudice against Him, because of the moonsistencies of his professed friends. that they should quarrel among thomselves about whether certain methods of working have been approved by their fatners. Let us rather follow the leading of the Holy Spirit as to present duty, and where He bean misinformed as to the objectionable places his manifest seal upon any movement by his enriching blessing, let us not their connection, and may thus really mis- fear to follow, but heartily and cordulty unite with our brothren in those methods of saving sioners which the Holy Spirit has evidently blessed, and give ourselves with greater energy than ever before to the Lord's work, seeking only His glory and

the salvation of precious immortal souls. Dr. Kennedy complains that the Evan-

al ventura Evangolist in Scatland recognised by the Churcher, and now labouring in Canada. He bring out very prominently the Divine Savereignty and the guilt and responsibility of own. We may add that these toon have mainly one object in view the immediate concertion of sinners, and they contine their teachings to a key points bearing chiefly on this object. Another complaint is, evangelists take the work out and that he comes merely to assist him in the Lord's work.

Another writer complains that they go without being sent, and that they are there-fore, not like the Primitive Evangelists. cannot enter on the wide subject of Church order; but surely there are certain facts our brother has overlocked. Did not all the disciples that were scattered abroad by the first persecution go overywhere preaching the word? Were they all ordained or in any way formally commis-sioned by the Apastles? And does not the Holy Spirit commission every Christian to proclaim Christ when he says "Let him that heareth say co to?" This commission Moody has received, and it has been accredited by the sanction of the Church and the scal of the Holy Spirit on his labours. The regular ministry is a different matter. We consider the closing sentence of Dr. Kennedy's pamphlet, the most unwise of the whole: "If there continue to be progress in the direction in which the present religious activity is moving, a negative theology will soon supplant our Confession of Faith, etc." This implies that the confession is opposed to or inconsistent with revivals of religion, and carnest work for End. We know this is not the case, for Whitefield and Edwards, the Tennents, Me-Cheyne and Duncan Matheson, were Calvinists. But such an insinuation as this is taking the most effective method to raise doul's in the minds of young converts, and to projudice against that standard those who know that they have been greatly blessed by the labours of these evangelists, but do not understand the confession. No insinuation could be more injurious to the authority of the confession. It is like the silly attacks of weak-minded Christians upon science, because cortain persons try to use science against Christianity, by which they have seriously injured Christianity in the estimation of men of science. If the confession be in accordance with the truth of God, it must be on the side of every right effort for the salvation of souls, and has nothing to four from any Christian enterprise. Let ministers preach the whole truth, and thus guide their people in the

ALPHA

Psalms vs. Hymns.

Editor BRITISH AMBRICAN PRESBYTEBIAN.

Sir.—I have examined those passages in the Psaims of David in metre," referred to by your correspondent "Advance," and which he considers "funny or queer." Here are some of them:

Psalm vi. 6. First version. "I with my groaning weary am, I also all the night my bed Have caused for to swim; and I With tears my couch have watered." Second version.

"I with my grouning weary am. And all the night my bed I caused for to swim : with tears My couch have watered."

Prose version. "I am weary with my greating; all the night make I my bed to swim. I water my couch with my tears."

Between the two metrical versions and the prose there is not the slightest difference in sense, and scarcely any more in words than a slight transposition to secure a rhythm. To "Advance," the verse " appears . . . queer poetry." What does he mean by calling the Word of God "funny or queer?" What "appears queer" to "Advance," is to most people a deeply affecting experience of grief, and the same passage so much depreciated by him has adminis-tered encouragement and comfort to many believers when in affliction and distress. To me it is hardly credible that anyone whose sorrow was relieved by it, would speak of it as your correspondent does.

Do you know, Mr. Editor, that "Advance's' criticisms, by some strange asso cration of ideas, suggested to my mind Hymenacus and Alexander, whom Paul "delivered unto Satan, that they might learn not to blasplienie! Of course your correspondent does not blaspliene as these two heretics did, only his reproachful re-marks on the Psalms led my mind to think of blaspheray, and then of Hymenaous and Alexander.

The next specimen to which he refers is

Paalin vii. 16. "Upon his own head his mischlef Shall be returned home; His vilout douling also down On his own pate shall come," In the prose version it is-

"His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." Both versions express the very same sen-

timent. The man that calls either "funny nust be rather "queor." He also refers to Psalm xvii, 10, 11,

"In their own fat they are exclosed: Their month speaks leftily. Our steps they compased; and to ground Down bowing set their eye. Prose version-

They are enclosed in their own fat, with their mouths they speak proudly. They have now com-pareed us in our steps; they have set their eyes bowing down to the carth." Can "Advar ," or any one clse, express the meaning of these two verses more faith-

fully in metre than it is donain the Scottish version of the Psaims. To meert here the other passages to which your correspondent refers would occupy too much of your space. I will therefore copy no mere of them.

"Advance" is "sure, in all henesty, the

be better able to judge of the comparative beauty of peakers and pure, branes. As it is, there are a few paraphresses that many people cannot sing at all, b. cause the santiments expressed are unceriptural, or at least doubtful. For instance, Paraphrens

"When to the equied for \$ we cause, bid not the site products. That, weshed how shand all its cising, how we stare we receive?"

Many think that the Popish error of Baptistoal Regeneration" is taught by that strange, and to say the least of it-if the paraphasist did not intend to tooch that doctrine—he chose a very unfortunate expression. I can lancy others, when singing the thirty-fifth Paraphrase cuddenly arrest. ed when they come to the second line of the ed when they came to the second une of the third verse, where the words "for you, for all," may be supposed to teach a universal attenement. It is exceedingly unconfortable to sing in the worship of God expressions of the soundness of which you are in doubt. When singing the Psalms you have no such misgivings. In this point of view, notwiti-standing some roughness here and there, they are satisfactory and comfortable to all who desire to praise God in sound

words If the paraphrases contain doubtful sen. timents, much more do modern hymns, Some of the most popular of them contain strange absurdities and nonsense, without strange absurdities and nonsense, without speaking of grave errors to be met with occasionally in several of them. In the byran entitled "Homeward Bound," in Bataman's collection (by the way, one of the best Sabbath School Hymn Books yet published), we have these words: "Down the horizon the world disappears,' and "Into the hurbour of Heaven we glide." The first line is nonsense, and the second is simply not true; for there is no sea in heasimply not true; for there is no sea in heaven so that men may sail into its harbour. In the hymn, "I would be like an augel," there is an utter untruth in the first line of the fourth verse-

"Oh, there I'll be an angel. And with the augels stand."

There is no transmutation of species even in heaven. Men will never become angels. In the popular hymn "Rest for the weary,"

"In the Christian's home in glory. There remains a land of rest."

A land in a home appears somewhat in-ssible. I fancy your correspondent would possible. I fancy your correspondent would call it "funny or queer."

In the fine hymn "Rock of Ages," there

seems to be a confusion of ideas. It appears to join two historical incidents into one. The author had evidently in his mind the covering of Moses in the cleft of the rock while the glory of Jeliovah passed by, and also the flowing of the water from the rock of Meribah. These were two distinct events, and should not be so com bined, particularly in a song of praise to

Time and your space will not permit me to proceed further in the examination of I think, however, that I have done enough to convince sober-minded people that the old "Psalms of David in metre" are safer and more satisfactory than mod orn hymns, from the Wesleyan collection down to the "Sabbath School Bell,"

I apologize for the length of this communication; but I could not easily condense it more.

I remain yours truly,

Carruthers' Fund.

Editor British American Presbythrian. Sin .- We write publicly to ackowledge the receipt of a ten dollar bill, (\$10) sent us, in behalf of Mr. Carruthers, by Dr. Ormiston of New York, expressing an ardent wish that the sum proposed may be collected. It is gratifying to see a lively interest taken in the case of Mr. Carruthers. We hope the desired object will be attained to the honour of our Christianity. It may be stated that the plan, suggested in our "Appeal" to the church, is the one haid down by the supreme court, when the case first came before them in Hamilton, We do not feel inclined to take the respon-I sibility of deviating from the plan then adopted by the united wisdom of the body. We might, as has been done in other similar cases, have applied to the General Assembly for an annual grant to Mr. Carrathers, out of the Aged and Infirm Ministers, Fund; but we regard that as being open to serious objections, and we, therefore, choose to appeal to the Christian sympathy and liberality of the church. Now, that the collections or contributions for the var-ous schemes of the church must all ere now have been taken up, inasmuoli as the ecclesiastical year closes with the end of this month, a favourable opportunity is thus afforded, as no other demand comes in the way, to take up a collection in behalf of Mr. Carruthers. Congregations have, to our knowledge, done so already; let all do it, as early as possible, that it may, on the meeting of the supreme court in Montreal, in June, he dealared on accountibled for in June, be declared an accomplished fact. We feel much pleased with the interest

and spirit displayed by your correspondents "H." and "L." May others in like manner, exert themselves, in the press or with in the respective spheres of their labour, th advance the good cause. If every one does so, with heartiness and promptness the thing is sure to prove a success. We feel much pleased with the contribution and intention of our young friend, "A Lad of Eighteen." The Lord bless the lad! And may others be stirred up to follow his good example !

ROBERT DEWAS.

RECENTI & a Committee of the Managers of the First Presbyterian Church, Bramp ton, called upon the Rev. Mr. Pringle, and presented him with \$50, as an increase to last year's stipsod.

Tux stipend of the Roy. W. Burns, the esteered minister of Knox Church, Perth, has been increased by \$100.

Tin Rev. James Little, of Nassagaworth has been called by the St. John controls Hou, Mamilton,

The Pickell ...er's Schome.

Editor Depois Associated Participan

DEAR Six,-I know that any one touch ing upon this vexed question of our church, lays hereoff open at once to the charge that he has been long on the "list," has become coured by his many wenderings to and fro, and thus his requerks deserve no attention. But my cause is just, as I shall show, and I will speek.

I. The present scheme is unjust to the

We turn attention to the scheme for the present quarter, as published by the distribution committee. A glance at that leads the uninitiated to believe there are really Afty nine vacancies, and only twenty-six probationers to supply them. What are the facts? At least twenty of these so-calied vacancies are only mission stations, supplied for cix months in summer by students, and for convenience sake called vacancies during the winter.

Now, most of the probationers during their college course of six years, did mission work for the Church six months every year of that time. Is it fair of the church we ask, to make them still continue to do the whole of the mission work that is done in the church during the winter? My own case is perhaps peculiar, still, many have very much the same experience. My appointments during the first nine weeks of this quarter were, in one real vacancy and eight mission stations. At least seven of them are going to apply for students, as missionaries for the coming summer.

Further, in regard to our remuneration from such places. Most of such stations pay only four dollars per Sabbath, and some only three, so that with having to wait, perhaps six months for the Presby-tery to make up the deficiency, we have very often to use our own scanty store to pay bare travelling expenses.

II. There is great unfairness in the man-

When a minister is ordained he is asked whether he has used any undue means in obtaining this call; while perhaps the or cotaning this call; while perhaps the very minister who pu's the question—especially if he be distributor of probationers for the Presbytery—has been using his influence unduly during the whole quarter in behalf of friends. It would be highly interesting to know how many letters some of these mon write recommending men for "desirable vacancies." They act on the principle that the scheme is well enough for supplying inferior stations with ministers supplying interior stations with inflaters but important ones must be manipulated. Now for proof of my assertion. Last September two probationers of Presbytery were kept four weeks each in stations, and a desirable vacancy was supplied for four weeks by a personal friend of the distributor though unasked by the congregation, and though the distributor know he was neglecting regular work appointed by the church. Two probationers thus were hindered from preaching in that vacancy to, make room for a friend who had no right even to preach in a vacancy. Three other cases I could mention did space permit, of which I have personal knowledge. It is a notorious fact which many can testify to that appointments have been concelled to allow settled ministers to be heard, and other friends of the parties in power. Yet there are Presbyteries in which the distribution is fairly made, and appointments rigidly adhered to. And were it not for getting into such Presbyteries now and then, and having our hearts comforted, we would cortainly openly rebel against this crying evil. In working this scheme however, there are some men who verily believe that Providence cannot select a suitable minister for certain places, unless they help largely. Such are one or two of the evils of the scheme. Let us see what remedy can be proposed.

1. Strike off all mission stations from

the list of vacancies.

2. Let the appointments be for six Sabbaths instead of one or two as at tion of the intolerant spirit which those present. Congregations, before calling a familiar with the history of that body have minister, have three questions to settle in their own minds: what are his qualifications as a minister, as a pastor, and as a man? That congregation must be insane, that would seiemly call a man to take the oversight of their souls in the Lord, when all they know about him is that they heard him preach one or two sormons. By a six weeks appointment the probationer gets to know something of the spiritual condition of the people he is preaching to, and so can address them with some effect. Ho is able to keep up his studies. His time and means are all frittered away in travelling from Dan to Beersheba. The pastoral work of vacant congregations can be efficiently attended

3. Let it be a principle understood and acted upon that the intention of the scacine is really to supply the vacancies in the church with ministers, and not that it is a more figure head, behind which scheming men pull the wires in behalf of friends.

It is certainly high time the church was waking up to the importance of this subject. As directed now the honesty and morality of its management by somemen is fairly an open quention, and dissatisfaction is univer Yours sincerely.

ONE OF THE TWENTY-SIX.

Psalms V. Hymns.

Editor British American Phasettleian.

DEAR SIR. - In offering a few remarks on the above subject. I have no desire to unduly prolong the "iscussion, but I consider it to be a subject of such great importance co our Church, that I hope you will not close it until all sides are fully heard.

All the arguments of the opponents of Hymns are based upon the assumptions that

thosity as Holy Scripture; nay, to add there to the very Canon of Scripture itself; eurely a most unwarrantable assumption, and one for which there is not the head enpport in suything that I have over either read or heard on the subject. I would ask for what was Scripture given? Let the word answer on its own behalf. "All tuen who have left the paternal roof to Scripture is given by inspiration of God. and is profitable for doctrine, for reproof, for conviction, for instruction in rightcousness." This plainly note forth the purpose and design of the Scriptures, and who among the relvocates of Hymns wish to put them to any of the purposes indicated above by the apostle? I will venture to my not any; on the contrary, the wish to employ them for the purpose to which many of them are so well suited, namely, as the means of conveying the pious thoughts of the soul in its approach to its Great Creator, whether in prayer or praise, whether in joy or sorrow, whether in prosperity or adversity, whether in life or in

If we are shut up to the use of the inspired word of God for the purpose of singing his praise. I contend we are equally debarred from the use of uninspired language in rayer, and I think much more so, for have we not in the Lords Prayer a form of prayer give by our Lord himself in reply to he would teach them to pray "as John taught his disciples;" and yet I have nover heard that the opponents of hymns would confine us entirely to use of that prayer. I have often been led to wonder why that prayer is so little used in our Public worship as it is. I do not claim the merit of originality for the foregoing remarks, as they have already been sot forth in your editorial in reply to the first communica-tion in your paper on this subject; and I do not think that what is said there can be in any way improved, but as Mr. Ross, in his communication in your last issue, apparently overlooks the answer already given. I could not help thus bringing them forward

again.
The first question of Psalms vs. Hymns, BRITISH AMERICAN PRESIDENTARIAN, Jan. 8, was, did God give a revelation to his people and the world? And if so, is that revelation complete, or is man at liberty to take from or add to it.

You reply very properly that God did give such a revelation, and that no man may add to it; and you also assert that Aymn singing is no addition to revelation; and until the opponents of Hymns prove that it is so, all their arguments against them head, and their arguments against them based upon that assumption must fall to the ground.

There is just one more remark which I would make before closing, and that is we are all agreed, I am sure, in desiring to see revival of true religion in our midst; and there is one fact in connexion with revivals which cannot be disputed, viz., such rivivals have in every instance been characterized by a free use of Hymns by those who have been brought to a clear view of their Savi-Yours truly,

BOOK NOTICE.

FOPERY DISSECTED: being a series of letters to the Rev. C. Bishop, of Arichat, N.S., by Rev. Archibald C. Gillies, pastor of the Presbyterian Church, Shelbrooke, N.S. Sold by Willing & William. sou, Toronto. Price, post-paid, 25 cents.

This pamphlet, written in Mr. Gillies' usual slashing and vigorous style, is one fruit of the Antigonish riots. The shameful attempt of Nova Scotian Romanists to break up Mr. Chiniquy's meeting, in the Presbyterian Church, Antigonish, N.S., and the brutal manner in which he and Rev. Mr. Goodfellow were assailed with stones, when they left the Church, by the Rowish mob, acting under the eye of the priest and prominent public men of the sect, is not yot forgotten. It was only a new exhibi always known was its characteristic. Mr. Gillies' pamphlet contains a large amount of useful information. He presents the truth, if not always suaviter in modo, at least ever fortiler in re. No one is likely to fall asleep over it.

Ministers and Churches.

THE congregation of Cute street Canada Presbyterian Church, Montreal, are now without a pastor. Since the Church was built they have been fortunate enough to secure the services of men as their spiritual directors, who were not only distinguished for piety, earnestness and consistent religious enthusiasm, but also for their eminant literary attainments. The first Minister who occupied the pulpit of talk! church, we believe, was the Rev. Dr. Fraser, now in London, England, who is well known as the author of several ably written religious works, as well as an emi nent divine. His successor was the Rev. Dr. McVicar, who after a few years success tul ministry was appointed professor of theology in McGill College. The Rev. Dr. Burns then received a unanimous call from the congregation, and all connected with the Cote street Church, know how earnostly and faithfully he has laboured for their wolfare during the nast-four or five years. Ho has indentified himself with all the charitable institutions in the city, and worked energetically, both publicly and privately, on their behalf. He has been an artive office bearer of the

League, in 'addition to many other socielies organized for the furtherance of esteemed paster, but will at the same trace moral, temperance and religious principles, and for the amelioration of human surfering. Strangers visiting the city have always found him a true triend and counsellor; and many of his young countrypush their fortune in this country, and who have visited Montreal during Dr. Burn's stay, will always remember him with gratitude, and ever tool thankful for his encouragement and edvice. By his removal we lose one of our most able preach. ers, and the congregation of which he was paster feel, or, at least, ought to feel, that they lose the services of a conscientions and upright spiritual adviser. We wish Dr. Burns every success in his future sphere, and we are cortain whenever he visits our city he shall meet with a hearty reception .-- Montreal Witness.

On Friday evening, the Presbyterian congregation of Cannington surprised their minister, who lately returned from his marriago trip in the west, when the following address was presented, accompanied with \$75 from Connington, and \$25 from Manilla, making in all a handsome purse of \$100 :- " To the Rev. John CAMPBELL, B.A., pastor of the Presbyterian Church, Cannington :- Dear Sir,-The members and adherents of your congregation, in the village and vicinity, being desirous of congratulating you on the recent change in your social life, and also of expressing the interest they feel in your welfare as a minister of the Gospel, have on the present occasion called on you, to evince the pleasure they feel in the fact of your being comfortably settled, in a home of your own; and that you have solected a partner whom they believe will be an efficient helpmeet in your arduous duties-in your going out and coming in among the people of your charge. They are very much pleased at the increase in the membership and adherents under your pastorato; and their carnest prayer is, that you may be encouraged by the work already begun, and that greater numbers may be added to the Church. In conclusion, they desire to express the sincere pleasure they experience this evening in meeting together, to present you with this purso, as a token of the interest they take in your worldly comfort; and hope that you may be long spared to preside over this portion of Christ's vineyard, to the glory of God and the advancement of his kingdom. With every good wish for your and Mrs. Campbell's welfare, we are yours sincerely, signed on behalf of the congregation, E. Gillespie, Secretary.- Canning. ton, 26th February, 1875." MR. CAMPBELL acknowledged the address in suitable terms, and concluded by stating that the most direct way in which he could make a return to the congregation for their great kindness would be to increase his library by the amount of the presentation.

On Friday, Feb. 26th, about fifty of the members and adherents of the congregation of Mara, met at the Manse, Beaverton, and presented their pastor, Rev. J. Mc Nabb, with a set of very superior robes, etc. In connection with presentation, an address was read by Rev. E. H. Bauld, in behalf of the people, expressive of their affection and esteem for him as their pastor, as well as their high appreciation of him in his pulpit ministrations, as a preacher of the gospel. Their esteem for Mrs. McNabb, and their hope that Mr. McNabb and family might ever enjoy the blessing of our Lord, that blessing wh rich and addeth no sorrow. Mr. McNabb replied in a few appropriate words, expressing his gratitude for the valuable and substantial tokens of their Christian affection and sympathy presented to him, and his appreciation of the generous and thoughtful spirit which prompted to such action; he would fain regard their expression of their esteem to him as their pastor. as an indication of their deep interest in the work of the Lord. He thanked them for the kindly reference made to Mrs. McNabb, who heartily reciprocated their sentiments of Christian regard. He hoped the Lord would abundantly reward them for their kindness, and that the relation of paster and people might be a mutual blessing.

On entering Mitchell from the railway station the first thing that attracts the eve of the passing stranger is that elegant structure, the Presbyterian manse. It is situated on a bold bluff, overlooking the Whorl creek before its confluence with the Thaines, and the river at this spot, to our eye, is highly pisturesque; wonding its way through a deep valley, till lost to view, it hides itself amid the undulating and fertile slopes of Fullartop. A better site could not have been chosen, at once for its great beauty and commanding position, and we effect. But let us have faith in the future of Mitchell, and such may yet be achievad. That such faith is not lacking may be seen from the dimensions of the present building, it being without exception, the

short in this their generous efforts for their so augment his solary as to put hira in a position to not upon the edvice of the apostle-to nee hospitality without gradge ing .-- Con.

Tur annual meeting of the flowmenvilla Canada Presbyterian Church was held to-day, Saturday March 6th, when a finuncial statement of the affairs of the church showed that in the past year they had raised for all purposes the sum of \$3,689,15; this sum includes a subscription for a floating debt, and which has been applied towards that object. The managers also reported that when the balance of the enbeription list, about \$250,00 had been collected, and about \$200 due for rents, the church would be entirely free from dobt. Votes of thanks were tendered, the managers and officers; and Messra. M. Davis, J. McClallan, and M. Mayer were elected managers for the ensuing year, in addition to the Deacon's court. An addition of \$100 was added to the salary of Mr. Smith the pastor, makking it \$1,300,00; Mr. Peter Murdoch was appointed treasurer, and Mr. Thomas Yellowlees secretary.

On Sabbath last the Roy. Dr. Burns conducted the services in the Charles Street Church to crowded congregations. In the morning the reverend gentleman took for his text Jeremiah xii, and latter clause of the fifth verse-the subject doubtless sug gested by the sudden demise of the late lamented Mrs. McKay. In the evening the text was Revelations xxi. and xxii. Both discourses were delivered in the Doctor's eloquent and impressive style. At the conclusion of the services Dr. Burns congratulated the congregation on the near prospect of having Mr. Fraser as their pastor, and from personal knowledge, spoke of him in the highest terms; and regretted that it was not in his power to introduce him to his now charge.—Com.

A TEA MEKING was held, on the evening of Wednesday last, in the Presbyterian Church at the Boyne, Trafalgar. The attendance was good, notwithstanding the almost impassable state of the roads. After tea, speeches were delivered by the Rov. G. Brown, Methodis, minister, and by the Rev. J. Eadic, Presbyterian minister, of Milton. The Methodist choir, under the able leadership of Mr. Johnston Harrison, entertained the audience with several choice sclections of sacred music; and at the close a sum of money was presented to the Rev. J. Eadie, by the congregation, as a token of their appreciation of the monthly service given by him during the past year. An excellent iced pyramidal cake was also presented to Mrs. Eadie, by the ladies of the congregation.

Zion Church, Brantford, has contributed a scholarship of sixty dollars for the next Collegiate Year, to be competed for in the University of Toronto, by those students intending to study for the ministry in the theological classes at Knox College. The denomination with which Zion Church is connected realizes the benefits to be derived from a full University course being taken by those preparing for the ministry, and as an inducement to those who might find it difficult to devote seven years to study, before entering upon the profession several of the Presbyterian Churches in Canada have for some years been granting such scholarships to assist and encourage students desirous of a full course of preparation. The object is a worthy one, and recommends itself to those who appreciate a thoroughly educated ministry.

A NUMBER of the young people of Thames Road Congregation assembled at the manse, on Wednesday evening, March 3rd, quite unexpetedly; and after enjoying a few hours of pleasant social intercourse, they presented Mr. and Mrs. Gracey with an address, expressive of the most kindly feeling, and accompanied it with a purse of \$80. This was offered by the congregation as a token of good will, and as a mark of their appreciation of Mr. Gracey's labors as paster during the last ten years. As this is not the first time this congregation has in the same way shown their esteem for their pastor, the act was specially gratifying to him, as an evidence that the people value his efforts among them for their spiritual welfare.

Ox the evening of the 24th ult., the Rev. Mr. Ross Lochiel, had been presented by a few of his numerous friends, with a valuable for coat and an address, expressive of attachment and good will, to which he has returned a suitable reply. Mrs. Ross was also at the same time presented with a substantial token of estcom. This is only one of the many acts of kindness shown them by a kind and attached people.

The unual soires of the congregation of only regret that funds are so limited that Er kine Church, Montreal, was held last we cannot place a handsome Gothic church, week. There was a very large attendance. were delivered by Rev. Drs. Toylor and Jenkins, and Mr. Andrew Robertson, At the conclusion of the meeting, the company partook of refreshments in the basement, provided by the ladies of the congregation.

AT a meeting of the congregation of Nasareth Street Canada Prhesyterian Ohurch, Montreal, held on the evening of Tousday, 16th ult., presided over by Rev. James Wellwood, a manimous call was given to Rev James Elliott, late of Halifax, Nova Scotis.

Presbytery of Ontario.

The regular meeting of the above presbyery was held at Port Perry, on the 2ad met. On account of the state of the roads the meeting was entell. Oring to the ro-moval by death of the late elerk, Roy. Dr. Thornton, Rev. Mr. Thum was up-pointed to take manutes of the Tresbytory's proceeding. Par Mr. Mr. proceedings. Roy. Mr. Smith and the Moderator, the Rev. J. B. Edmonson were appointed to draft a munute aneut the death of the late Dr. Thornton. The minute wes as follows: "The death of the Roy. R. H. Thornton, D.D. of Oshawa, having taken place on the 11th of Feb., the Frendytery record their high estimation of his charactor, gifts and acquirements, decided piety, generous disposition, and of his singular activity and devotedness as a ministor of the Gospel. They desire to express their high esteem for their departed brother as a Christian and as a follow labourer in the work of the ministry, and their gratitude to the God of all grace for his wearied labours, fidelity and usefulness during the long period of forty two years in the Lord's Vineyard. They would embrace this opportunity to bear testimony to the amiability and sustant 1 worth of their deceased brother, to his single-mindedness and devetion to his single-mindedness and devetion to his Market made ness and devotion to his Master's work. While deeply regretting their own loss, they rejoice to feel assured that, though absent from them he is present with the Lord. The Presbytery instruct the slerk to transmit a copy of this minute to the mourning family, with the assurance of their sympathy, and fervent prayer to the God and Father of our Lord Jesus Christ, that Ho who was the God and Guile of their departed relative may guide them through life's chequered scenes, and give them to share at length in those heavenly joys on which they doubt not he has entered. Rov. Mr. Edmonson was appointed moderator of the session of the Church in Oshawa, with instructions to moderate in call whenever the session shall signify the Churches readiness for the step. Rev. Mr. Roger was appointed to preach the church vaccat on Sabbath 14th inst., and explain to the session the law of the church with respect to their being placed on the list of vacant congregations, and receiving sapply through the assembly's committee for the distribution of preachers and probationers. Roy. Mr. Thom readths report of the committee upon Sabbath School statistics and conventions. The report was received; and the thanks of the Presbytery given to the committee, and especially to the convener, Mr. Thom. At this stage of the proceedings a letter to the Presbytory from the Rev. Mr. Thom was read, stating that on account of a change in his views upon the doctrines taught in the confession of Faith, he could no longer consistently continue his connection with the C. P. Church; resigning his pastoral charge, and craving such certificate of presonal charges. such certificate of personal character and of conduct in the ministry as to the Yresby-tory it might appear just and right to give. After Mr. Thom had been heard in explanation, a committee consisting of the Rev. Messrs. Roger and McClung, was appointed to confer with him upon this matter. The committee subsequently reported that they found Mr. Thom's mind so fully made up on the points alluded to in his explanatory statement, that no course was left open, but with great regret and great esteem for their brother to accept his resignation, as it is not admissible to allow a position in the ministry of our church to one holding his views. It was accordingly moved and carried: "That whereas Mr. Thom has laid before the Presbytery his resignation of his pastoral charge, and intimated that he does not now adhere to the doctrines of our standards, the Presbytery declares him no longer a minister of the Canada Presbyterian Church, and that he be furnished with a sytificate of honourable dismissal from the ministry of this church." Mr. Edmonson was appointed to preach at Port Perry and Prince Albert, to make such explanation as he considered necessary, and declare the pulpits vacant. The Rev. Mr. McClung was appointed moderator of the session, with power to moderate in a call when so requested. The next regular meeting of Presbytery was appointed to be held at Uxbridge, on Tuesday, the 2ird inst., at 11 o clock a. m. The Rev. Mr. Ballantyne was appointed to act as clerk, until next meeting - W. B. BALLANTYNE, Presbytery Clerk, pro. tem.

Official Announcements.

BROCKVILLE .- At Prescort, on the SrdTuesday of

BROCKVILLE.— At Prescott, on the SrdTuesday of March, at 2.39 pt.

Sixcos.—Special meeting at Barrie, Thesday, 16th February, to dispose of eall from Charlos Street conregation, Toronto, to Mr. R. D. Frazer, M.A. Special meeting of Knex Church, Oro, on Wodnesday 17th February, to induct Mr. McLean into the charge of said Congregation. Regular meeting at Barrie, on Tucstay, 30th March, at 11 a.m.

KYNOSON.—At Kingston, in Brock Street Church on 2nd Tuesday of April, at 7 p.m.

LONDON.—An Adjourned Meeting at London, in St. Andrea & Church, on 12th Tuesday of February at 11 a.m. Next Regular Meeting will be held at London, in Frest Presid torian Church, on 3rd Tuesday of March.

1 PARE, D. Dumin ee Street Church, Tark.

day of March. PARIX. Di Dumir es Street Church, Paris, on the Zrd of March.

TARRY IN JOHNST CONTROL OF THE STATE OF THE

ADDRESSES OF TREASURERS OF CHURCH FUNDS OF THE PRES. BYTERIAN CHURCH OF CANADA IN CONNEXION WITH CHURCH OF SCOTLAND.

Temporalities Beard and Sustantation Fund James Croil, Montreal.

Ministers', Widows' and Orphans' Fund-Antel Forgueon, Montreal.

French Mission-James Croil, Montreal Juvenile Mitskey-Miss Machar, Kinget Maniboba Masion-George H. Wilson,

those who desire to use Hynne, in public Young Men's Christian Association, the largest and handsomest mansion in town. THE Roy, R. F. Barns, D.D., will (D.V.) Vership, wish to give to them the same au- Quebre Teroperance and Prohibitory We trust the congregation will not stop leave for H diffex in about two weeks. Fo tolarship, and Durgary Fund-Fre Man Contract of the Contract o

In Momentain.

Secret bountiful but Dead ! Lear reposition acres. I Lisa thy atth, cold brow.

Thy clear bright eye is sealed, Thy by . maid's nogeraclese Frances that love revealed. In Duch extremes doop repose

Vot 1 will look be biere On the cold lifely a frame, But on the .. se of yore -A lister love - the same.

Thou art not Dead? not Dead!
Thou hast but left the clay, Away to life hust fled-To everlasting day

Thea take this gentle frame, Bury it from my sight-The soul, the heavenly flame. New dwells in God's own light.

Yes! then shalt rive to me In faith, and hope, and love; And I shall live with thee. Until we meet above

Yet stay! the dust is dear! That body once was thine. But still the time draws near When Death must this resign

To Christ I yield it now, Once more I kiss the brow, Then lay the dust in dust.

Progress.

How beautifully has the Quaker poet, Whittor, expressed the mighty mare, of events—the lightning-like progress of the

Behind the squaw's light birch cance, The steamer rocks and raves. And city lots are staked for sale Aboye old Indian graves. I hear the tread of pioncors Of nations yet to be, The first low wash of wayes where soon Shall ream a human sea The rudiments of empire here Are plastic yet and warm; The chaos of a mighty world Is rounding into form.

Truths for Wives.

In domestic happiness, the wife's influ ence is much greater than her husbands's for the one, the first cause—mutual love and confidence—being granted, the whole comfort of the household depends upon trifles more immediately under her juris-diction. By her management of small sums her husband's respectability and credit are ersated or destroyed. No fortune can stand he constant leakages of extravagance and mismanagement; and more is spent in trifles than women would easily believe trifies than women would easily believe. The one great expense, whatever it may be, is turned over and carefully reflected on, ero incurred; the income is propared to meet it. But it is pennies imperceptibly gliding away which do mischiel; and this the wife alone can step, for it does not come within a man's money. within a man's province. There is often an unsuspected trifle to be saved in every kousehold. It is not in economy alone that the wife's attention is so necessary, but in those matters which make a well regulated house. An unfurnished cruet-stand, a missing key, a buttonless shirt, a soiled table cloth, a mustard-pot with its old contents sticking hard and brown about it, are really nothings; but each can raise it, are really nothings; but each can raise an angry word or cause discomfort. Depend upon it there is a great deal of domestic happiness in a well dressed mutton-chop, or a tidy breakfast table. Mer grow sated of beauty, tired of music, are often too wearied for conversation (however intellectual), but they can always appreciate well-sweps hearth and smiting comfort. A woman may love her husband devotedly, may sacrifice fortune, friends, family, counmay sacrifice fortune, friends, family, country, for him; she may have the genius of a Sappho, the euchanted beauties of an Armida, but—melancholy-fact—if with these ske fails to make his home comfortable, his heart will inevitably escape her. And wo-men live so entirely in the affections, that without love sheir existence is void. Better submit, then, to household tasks, however repugnant t doom yourself to a loveless home. Women of a higher order of mind will not run this risk; they know that their feminine, their domestic, are their first duties.

Dr. Cumming on Mr. Gladstone and the Syllabus.

The Rev. Dr. Cumming delivered a lee ture on "Mr. Gladstone and the Syllabua" recently, to a large auditory Referring to Mr. Gladstone's volume, he said that he never would have supposed that that states-man, who had to him always appeared to have a leaning towards 1. unlism, would have opened such a tremendous battery upon the Cltramontanes. He himself would not be egotistic, but he would say that he had translated the Sylkous shortly after its appearance, and had given copies of the translation to a missionary society, which would, he hoped, circulate them Mr. Gladeione's clume did not sufficiently dwell upon the general bearings of the religious portions of the Syllabus, but he had to cen gratulate Mr. Gladstone upon the general character of his production. There was a part upon which he would venture to differ There was a with Mr. Gladstone - viz., as to the proper sion of recent converts to Romanism, in the United Kingdom being women rather than men. He was astonished that such men as the Marquis of Bute, who had been accustomed for years to attend his church in Crown Court previously to his conversion, and the Marquis of Ripon, whose recent act had been to give £5000 towards the erection of the promised cathedral of Arch-bishop Mauning in Westminster, should have so far permitted thomse yes to be led away by the attractions of Romanism as to enter into that gross system of superstitiou, mid he could only express his astonishment at the strides which that system was mak ag in all parts of the United Kin dem After commenting on various portions of Mr. G.adstone's volume, he concluded by advising his hearers to continue steadfact

in the Protestant faille.

George the Fourth.

The Gravillo Memoirs gives us some klimpses of the life and character of this contemptibly mean and deplorably base monarch, which place him in a troot unen-viable light. We make a few extracts: "The kings indelence is so great that it

is next to impossible to get him to do avon the most ordinacy business, and Knighton is still the only man who can prevait on hira to eigh papers, etc. His greatest de-light is to make those who have business to transact with him, or to lay papers before him, wait in his autoreom while he is him, wait in the another white his lounging with Mount Charles or anybody, talking of horses or any trivial matter; and when he is told, 'Sir, there is Wetson waiting,' etc., he replies, 'Damn Watson; let him wait.' He does it on purpose, and

"This account corresponds with all I have beforeheard, and confirms the opinion I have long had that a more contemptible, cowardly, selfish, unfeeling dog does not exist than this king, on whom such flattery is constantly lavished. He has a sort of capricions good nature, arising however out capricions good nature, string nowever out of no good principle or good feeling, but which is of no use to him, as it cancels in a moment and at small cost a long score of miconduct. Princes have only to behave with common decency and prudence, and they are sure to be popular, for there is a great and general disposition to pay court to them. I do not know anybody who is proof against their seductions when they think fit to use them in the shape of civility and condescension. The greatest consolation in all this is the proof that, so far from deriving happiness from their grandeur, they are the most mise: able of all mankind The contrast between their apparent au thority and the contradictions which they practically meet with must be peculiarly galling, more especially to men whose minds are seldom regulated, as other men's are, by the beneficial discipline of education and early collision with their equals. There have been good and wise kings, but not many of them. Take them one with not many of them. Toke them one with another they are of an inferior character, and this I believe to be one of the worst of the kind. The littleness of his character prevents his displaying the dangerous faults that belong to great minds, but with vices and weaknesses of the lowest and most contemptible order it would be difficult to find a disposition more abundant'y furnish

ed. . . .
"The king complains that he is tired to
death of all the people about him. He
leads a most extraordinary life - never gets up till six in the afternoon. They come to him and open the window curtains at six or seven o'clock in the morning; he breakfasts in bed, does whatever business he can be brought to transact in bed too, he roads every newspaper quite through, dozes three or four hours, gets up in time for din nor, and goes to bed between ten and cleven. He sleeps very ill, and rings his bell forty times in the night; if he wants to know the hour, though a watch hangs close to him, he will have his valet de chambre down rather than turn his head to look at it. The same thing if he wants a glass of water, he won't stretch out his hard to get

His valots are nearly destroyed, and at last Lady Conyngham prevailed on him to agree to an arrangement by which they wait on him on alternate days. The ser vice is s'ill most severe, as on the days they are in waiting their labors are incessant, and they cannot take off their clothes at night, and hardly lie down. . . .

"The king has nearly lost his eyesight, and is to be couched as soon as his eyes are in a proper state for the operation. He is in a great fright with his father's fate be fore him, and nothing is more probable than that he will become blind and mad too; he is alroady a little of both. . . .

Yesterday I met the Chanceller at din ner at the Master of the Rolls', when he told me about the king and Denman. The king would not have the Recorder's report last week, because the Recorder was too ill to attend, and he was resolved not to see Denman. The Duke went to him, when he threw himself into a terrible tantrum, and was so violent and irritable that they were obliged to let him have his own way for fear he should be ill, which they thought he would otherwise certainly be. He is rather the more furious with D minan from being force the silk gown, and he said at that time that he should never set his foot in any house of his, so that business is at a standstill, and the unfortunate wretches under the sentence of death are suffered to linger on, because he does not choose to do his duty and admit to his presence an officer to whom he has taken an aversion. As the Chanceller said to me, 'the fact is, he is mad.' The fact is that he is a spoiled, selfish, odious beast, and has no idea of doing anything but what is agreeable to himself, or of their being any duties attached to the office he holds. expenses of the civil list exceed the allowance in every branch, every quarter; but nobody can guess how the money is spent, for the king makes no show and never has anybody thore."

Humble Him.

A story is told of a High Church Episco pal Bishop in Hughand, who was very much opposed to any one praying without a book As he was riding out on a certain day his horse took fright, ran away, broke the sulky and broke the Bishop's log. The Bishop was in great pain and in fear of dying, and oalled for some one to pray with him.

There was an hones Christian man, one

John Rodgers, who lived near by, who was sent for, and as he saw the situation of the prelate, he was deeply affected. The burden of his prayer was as follows: "Seeing you have taken the Bishop in hand, to humble him, O Lord, make thorough work. If breaking one leg won't answer, O Lord, break t'other, too!"

Tux English Baptist Missionary Society makes a very thorough canvass of the home field, keeping the churches well it formed in regard to the progress and the needs of the work. The Missionary Herald for Decem ber mentions twenty three districts which had been conversed during the previous month by scoretarios, returned missionaries and other clergymen competent to ageak for the missions.

The Olurch of England Olivey and the Dissentera-

The interest excited by the sanouncement that the Dean of Westminister and the Rev. the Kon. W. H. Freewallo, with other Church of England clorgymen, would take part in the asual Thursday midday service at the City Temple, as noon on Thursday, drew together an enormous congregation in the great building on the Holborn Viaduet of which Dr. Parker is the minister. Every place in the body, as well as in the galleries, was filled; and in well as in the galleries, was filled; and in the aisles, comp-stools and chairs were brought, while a large number of persons were standing in every available corner. Among those present were Mr. Fremantle, Dr. Allon, of Union Chapel, Islington, Dr. Stoughton, and Dr. Parker, all of whom oc-cupied places in the pulpit. Shortly after noon Dr. Allon came forward and gave out the well known hymn, "All hail the vower the well known hymn, "All hail the power of Jesus' name," which was sung with im mense fervour by the whole congregation to its familiar tune, "Miles Lane." The Rev. Dr. Stoughton having taken Dr. Allon's place in the front of the pulpit, effered up an extension prayer, a prominent feature in which was a thanksgiving for the unity even now existing, and the expression of a belief that it would ere long be more openly manifested. The Dr. also prayed for Prince Leopold, and for the reformation of English society. Fawcett's hymn, "Blest is the tie that binds," having been sung, Mr. Fremantle addressed the congregation in the following terms:—"I have come here, I regret to say, not to preach, but to explain the reason which has prevented me from preaching. I come also to say how greatly I hope that the act which was to have been done to day is only postpound for a short time. Just three days ago I was for the first time made aware that a legal impediment was believed to exist, and the Bishop of London informed me that, having been advised that the act was illegal, he would feel obliged to enforce by legal pro-ceedings the ecclesiastical law which was thought to forbid it. In the uncertainty of that matter it might have been desired by some that I should fulfill my engagement notwithstanding this intimation. But I was unwilling that so sacred an act should be done under even the imputation of lawlessness. I thought, however, that it was equally important that this opportunity should not be lost of clearing up the law, and of ascertaining whether the clergy of the church which is under national control were really bound by their profession to abstain from these acts of intercommunion which we feel to be in themselves so salutary. therefore proposed, and the proposal has been readily accepted by the Bishop of Lou-don, that the question should be at once referred for the best legal opinion which can be obtained, and that we should thus accerthan as nearly as we may the actual state of the law. I earnestly hope that the decision thus obtained may be such as may permit us to join together in these brotherly acts of worship and mutual edification. Should it be so, and should the minister of this church again invite me, I shall be ready and eager, under those happier conditions, (3d) that they preferred quarterly commun-to accomplish the act which has been frus. lons, with the old form of fencing the tables, to accomplish the act which has been frustrated to-day. I have two petitions to make of this assembly. First, I beg them not to harbor any feelings of personal resentment at the disappointment which we all feel, and particularly to remember that the rulers of a great system, and the administrators of a complex and antiquated law, have c vast responsility, in the dis-charge of which they must not be lightly judged. Secondly, I beg them to lay hold and to keep hold of this question of freedom of intercommunion as one of capital importance in the interest, not of the deno-mination, but of the whole Christian community, and by all proper means to in-fluence opinion and to strive to pray, in God's good time, it be brought about. May I also beg that the collection for the building fun l of this church may not be allowed to suffer through my failure, and that this assembly will support with their gen-crosity the cause of a minister whose kindness, far-seeing liberality, and admirable forbearance under the present emergency give him fresh claims on all who long for

as a proof that he wished to be perfectly open, stated that he had sent a card of invitation to the Bishop of London. Mr. Minton, he said, had preached for him, and he therefore never imagined that any diffienity would have been raised in this case. His allusion to the possible arrangement of the difficulties now interposed brought forth a general "Hear. hear" throughout the building. After the hymn, "Head of the churca triumphant" had been sung. Dr. Parker concluded the service with a short prayer.

Tun N. Y. Christian at Work says :-"Nes Sima, the Japanese youth who was converted to Christianity while in this country, has just returned to Japan, and paper gods which she once ignorantly worshipped. Other idols of brazs, wood, and cartin, accompanied them. As the news spread of the wanderer's return, old acquaintances flooked around him to hear his story. He told it, and as he told it preached Christ unto them. Even the priests of the neighborhood gave him large audience in a Buildhist temple; and on another co easion, in a large school house, all the magistrates of a considerable city hard by. "I find here everthing ready for the Gos-per," writes the young apostle. "The field per," writes the young apostle. is white for the harvest." The thousands of American Christians who have been in terested in the story of Nee Simi will now more than ever see in it the hand of God.

Innovations in Dunes Parish Church.

It appears that the Anglican Establishment can no longer lay claim to a menoply in littudiem, at the following extract from the Glasgow Herald of 22ad January clously shows :--

The present vacancy in the uninisterial charge of Dunse Parish Church, caused by the translation of the Rev. John Macleod to Govan, has been deemed a fitting oppor tunity by a section of the congregation to petition the kirk session, and, if need be, the Presbytery, to discontinue "certain changes in the mode and conduct of public worship in the Parish Church, and in the seasons for dispensations of the Loca's Supper, the observance of certain feasts of the English Church, and the introduction of symbols foreign to a Presbyterian Church, which have taken place of hito years, but which -in a petition which is being carried round for aignature amongst the congregation for presentation to the the congregation and, if need be, the Presby-tery—through respect for their late minis-ter," the petitioners state, "they have hitherto forborne publicly to complain." The innovations objected to are—the cross and letters I. H. S. on the cloth covering the table which has been placed in front of the pulpit, and the symbol on the baptismal font in the session-house; the observance of Christmas day, Good Friday, Ascension-day, Pentecost, sto.; the monthly communion and printed communion service (for which is recommended a recurrence to quarterly communions, with the old form of fencing the tables, as also a recurrence of the half-yearly Fast-days); the use of so-called "Appendix to the Hymnal;" the posture of kneeling at the benediction, for which they desire a return to the standing posture, as equally reverential, and more consonant to the Presbyterian belief that the blessing is pronounced by a C'iristian minister and not by a priest.

On the same subject the Herald of Feb.

11th romarks:

The Dunse Presbytery of the Established Church has expressed its disapproval of the changes in the mode and conduct of public worship in Dunse Church, which the Rev. Mr. Maeleod, now of Govan, introduced when he was minister of the parish. The subject was brought before the Presbytery yesterday by a petition from a number of the members of the congregation, who say they had always disapproved of the innova-tions, but, on account of the respect in which they hold their late pastor, they for-bore making any public complaint. Now, however, that their relations with Mr. Macleod have been sovered by his transfer-ence to Govan, they wished the Presbytery to understand (1st) that they regarded the "symbol and letters on the cloth covering the table in front of the pulpit, and the symbol on the cover of the baptismal font in the session-house, as unnecessary and needlessly offensive to Presbytorian feelings;" (2d) that they thought the observauce of Christmas Day, Good Friday, Ascension Day, Pentecost Day, etc., was not sanctioned by the standards of the Church; to monthly communions without that form (4th) that they considered certain hymns contained in the "so-called appendix to the Hymnal, repugnant to true devotional feelings; and (5th), that when the boundietion was pronounced they wished to stand and not to kneel. From all these ovils the Presbytery declared its willingness to deliver the unhappy parishioners; but as soon as the decision was announced intimation of an appeal was given, and it was agreed that the objectionable symbols should meanwhile be allowed to remain in the church, in order that the Synod, when it met to consider the appeal, might have an opportunity of judgin. from personal inspection of their appropriateness in a Presbyterian

General Von Moltke.

church.

A correspondent of the Monde has been visiting M. Moltko's estate at Creseau, nea. Schweidnitz, in Silesia, and gives us an Christian unity?"

At the mention of the Bishop of Loudon's Marshal is always the first stirring in his interposition there were found insses all over his building, but Mr. Fremanties expression of hope that he might not be interposed at once restored silence. At the sul of a sprittlement. rupted at once restored silence. At the the aid of a spirit-lamp, online up some close of Mr. Fremanties address, Dr. coffee which has been left ready for him Parker related the circumstances which had overnight, and goes out for a long walk. led to the invitation of Mr. Fremantle, and At ten o'clock the Marshal goes up into his as a proof that he wished to be perfectly library, and, whilst discussing his frugal breakfast of a plate of buoilion, or a glass of wine and a slice of broad and butter, he reads his nowspapers and his letters. This finished, he gets to work on military matters, and draws out plons, &c., until noon, when he sleeps till dinner-tim (two o'clock). The afternoon is spent in writing letters and walking, and at ten o'clock Von Moitke goes to bed. The Marshal keeps Sunday most rigidly: not a stroke of work is done, but he goes to church at the head of his household, and occupies the rest of the day in religious reading. Von Moltke has a sincere reverence and affection for his wife, who died on the Christmas day of 1868. He himself designed the plan of her tomb, which is situated on an eminence at the the fears with which his rourn home were | end of the park, embowered in cypresses, anticipated have proved groundless. The and consists of a marble monument, with aged father bowed himself and wept with a figure of Christ, and the inscription, joy. At a word from the transformed son "Love is the fulfilment of the law. He the reverent mother threw into the fire the lalways carries the key about with him, and on his arrival in the country his first visit is to this mausoloum, while rarely an evening passes without his spending a few moments at the tomb.

Need for Workers.

There is room in the church, and need for all manner of workers. The poorest and least recognized are as much needed as any. Open your watch; your eye falls on jewels there. But the sparkling jewels cannot say to the modest coil of stenl beside them, "We have no need of thee,' for that is the mainspring. And the mainspring cannot say to the timest ong whoel, "We have no need of thee," for without it the works stand still. Greek Mission, he publishing a translation of Dr. Hodge's Outlines of Theology, by the help of Griends in England.

It is just so in the Church of Christ. One little worker can mer the whole by failing to fulfil be office. There is a place for each.

Control Presbytaries.

Scientific and Afrefut

CORE FOR A FULON.

Take a tablespoonful of fine sell, a table spoonful of vinegar, a tablespoonful of black pepper and the yell of an egg simmer together and hind on. Renew twice a day. Said to be a never-tailing remedy,

GINGER BUTS.

One pound of flour, three quarters pound of lard and butter mixed, three quarters pound of suger, one quarter pound of suger, two cunces of allepiee, one cance of curaway seed, and one plat of molusses.

YELVET CREAM.

A little mere than one pint of orsam, one ball cup of wine, one cup of sugar, one third cup of golatine, one half cup of milk. Put the golatine in the milk. Set it by the fire to dissolve the golatine. Best the eggs. Whip the oream with the wine and augar, then add eggs, golatine and milk. Strain and pour into a mold which has Strain and pour into a mold which has been rinsed in cold water. Set on ice.

VINEGAR.

Edward Smith, in his new work on "Foods," gives the following simple for raula for making vinegar: One gation of water, one and a quarter pound of raw augar and a quarter of a joint of yeast. At a temperature of eighty degrees it will be sufficiently acid in three or four days to be drawn off, when an ounce of cut raisins and the same weight of cream of tartar should be added, and after a few weeks the awest taste will entirely disappear, when it may be bottled.

PROZEN EGGS.

It often happens eggs will get frezen so as to crack the shells in severe cold weather, and are of course unfit to sell, but if they are kept frozen until needed for use and then brought i to a warm room and boiling water poured over them, then left till cool, the egg will be uninjured, and will beat a nicely as if it had not been chilled and is just as good for any use. After being once thawed it must be used immediately, if allowed to stand a day or two it will not be fresh or nice.—Farmer's Wife.

CURE FOR CHILDLAINS,

On retiring at night rub the parts of the foot affected with sperm-oil and hold the foot near a good hot stove or grate until the heat seems to burn; then remove it to cool a little. Then heat it again, and do so three or four times every night four or five nights and I will insure a perfect cure. I cured myself in that way ton years ago, and I have not been troubled since. - Cor. Cincinnati Times.

EFFECTS OF CLIMATE ON HUMAN HAIR.

Climate exercises great influence on the curliness of the hair, as may be illustrated in the difference in this respect between he natives of the North and of the South, the long, lanky hair of the former, as compared with the frizzly hair of the nacompared with the iriziny hair of the ha-tives of Africa. Even Europeans, whose beards were soft and silky at home, or reaching Africa found them to grow tex-porarily crisp, strong, and coarse, resemb-ing horse-hair. This effect, which sould only be ascribed to the extreme dryness of the climate, ceased on travelers return ing to their own country. No doubt this is the cause which, operating through thousands of years, has changed the negro's hair into a coarse wool. - Dublin University Magazine.

NEGLECTED CRLLARS.

It is not probable that the amount of sickness bred in cellars can even be accuratively estimated; but there is no doubt that many mysterious cases of typhoid and scarlet fevers, rheumatism, or ague, may be correctly traced to the malarious offluvia emanating from those neglected corners. Old boxes, bins, and barrels which have contained vegetable matter, meat, fish, etc., need thorough overhauling, because when standing in a dark corner they look empty, and there may be enough poison left sticking on the sides and bottom to affect the health of the household. The work of cleanang is often left to the women and boys of the family.

A man had much better leave his work a
day to make a thorough examination and purification of the collar than to be unduly anzious about gotting in his crops seasons. After all garbage is carried out, lot the ceilings and walls be faithfully brushed with an old broom, and if this is done once a mouth the atmosphere will ne all the sweeter. Use plenty of lime, and in dry weather keep the doors and windows open a part of every day. Old ha and wooden ware should not be allowed to stand years upon the cellar shelves; if it is not fis to be used throw it away .- Manu facturer and Busider.

USEFUL KNOWLEDGE.

A man walks 3 miles in an hour ; a horse A man walks 3 miles in an hour; a norse trota 7, steamboats run 18, sailing vessels 10, slow rivers flow 4; rapid rivers, 7; moderate wind blows 7; storm moves 20; hurricane, 80; a rifle ball, 1,000; sound, 743; light, 190,000; electricity, 280,000. A barrel of flour weights 196 pounds, a barrel of nork, 200; barrel of the control of pork, 200; barrel of nice, 600; barrel of powder, 25, firkin of butter 56; tub of butter, 84. Wheat, beans and clover seed, 68 pounds to the bushel; corn, rye and flar seed, 56; buck-wheat, 25; barley, 48; oats, 83; bran, 20; timothy seed, 45; coarse sall, 86. Sixty drops make a drachin, 8 drachins an outcome of course sall, 65 an ounce, 4 conces a gui, 16 guis a pint, 6 drops a teaspoonful, 4 teaspooufuls a table spoonful or heter. spoonful or half an ounce, 2 tablespoonfuls raouses, 8 tablespoofuls a gill, 2 gills a coffee and or tablespoofuls a gill, 2 gills a coffee cup or tambler, 6 fluid ounces a tea-cup full. Four thousand eight hundred and forty square yards, an acro; a square mile, 640 acros. To measure an acre: 909 mile, 040 acros. To measure an acro: 329 feet on each side, making a square acro within an inch. There are 2,760 languages. Two persons die every second. A generation is 15 years; average of life, 13 years. The standing army in Prinana, war times. 1,200,000; France, 1 860,000; Rushis, I. 2000,000; Austria, 2000,000; 000,000; Austria, 825,000; Italy, 200,000; Spain, 100,000; Bolgum, 95,000, England, 75,000; University of the control of the c 75,000; United States, 24,000. Homan Cathelies in United States, 5,000,000. Mails in New York city are 100 tous per day.

Kew York consumes 600 beaves daily, 705
calvee, 20,006 sheep, 20,000 awne, in winter. -American Journal of Health.

Hopest Tradosman

The fact that there are so many tricky traders over ready to delude, ta-one that is in favour of the really bonest man, if only he can have putience, and "bide his time." Integrity and aprigidaces, if they are not always at a premium, see some of recogniniways at a premium, see sate of recogni-tion and appreciation scotter or inter; and if their progress is slow it is ture. Further, of all methods of doing business, the honest method is the confortable method, as being the simplest and the most free from anxiety, not to speck of the higher motives which will always affect the busine selife of a true man. "Plain dealing," says one, " is safe sailing;" and plain dealing is what the public want. If we want a free breakfast table, we want still more an honest one-honest bread, honest butter, tea, coffee, milk, sugar, eggs, &c.—instead of the substitutes, adulterated and stale, with which we are too often treated. We want genuine beer, wine, and spirits, if we want them at all; and we want fair weight and measure, in the place of light weight and fraudulent bottles, and lying envelopes in which too many of our liquors and viands are contained. Again, we want cutlery that will cut; plate that is really cuttery that will cut; plate that is really silvered, and not superficially filmed over by the electrotype process; watches that will go correctly, and tools that will do their work. We want books correctly printed, and not cut down and eviscerated that they may fill fewer pages, and we want them honestly bound; and among other things, we want cloth that will wear and coals that will burn. In a word, we want to have what we pay for, and not a good-for-nothing semothing else in its place. Whoever will satisfy those wants at a just price will be doing business in the right way, and he shall prosper in spite of all the reguery and chicancery that blows its brazon trumpet in public, and gots it-self periodically waitewashed according to the latest improved system in private.— Leisure Hour.

The Letter "Y."

There is no letter more often cheated out clits rights and put into its wrong place than the letter "y." There is no greater offenders in this respect than the people who are always finding occasion to talk the "spliynx," instead of the splinx, and the novelists and story-tellers who will write "Sybil" instead of Sibyl. But if the unfortunate letter often appears as "an abomination, standing where it ought not," it may also fairly complain of being left out where it has a clear claim to be used. There used to be a rule that in such words as "pony," "amnesty," "injury," "sky," otc., where the final "y" follows a consonant, the plural termination should be "ies;" but that when the singular ended with "ey," as in the word "key," the plural should end with "eys." And yet, even in Parliament, the Queen's English is so abused that the Queen horself has signed Acts in which her legislators have talked of monies," and nothing is commoner than the words "attornies," "flunkies," and chimnies." One has even seen such monstrosities as "turkies," "monkies, and donkies," but these are more rare.

Call not a wrong a wrong now a days, call it "a weakness." Yet little think the crowd of self-excusants how subtle their new term is. It is a definition in itself.
Wrong is weakness, for it weakens. Right only is might, for it gives might.

Special Aptices.

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The circulation of our eight-page weekly, now over 13,000 copies, will present to the business men of Toronto, London and Ontario generally, the most wilely-spread medium of communication—with cnowception—in the Province, and it is believed that within a limited period from this date the circulation of the paper will be at least 20,000 copies. It will be the aim of the publishers to pake it the best weekly in Canada. They have pleasure in amounting, as one of its features for 1873, a first-cleas Acticulatian and Horticultural Department, specially edited for This Weights and Person.

Lineral And Weights and Medium of the Canada. Person.

COUNTY, for some years editer of the Canada Parmer.

Positically the publishers have no new departure to amounce. While maintaining their attitude as ontspoken and independent journalist, they will, in the future as in the past, to atauachty and pregressively Liberal in their views and atterance, and continue to attenda zontial support to the Administration's respectively of Mr. Meckenzie and Mr. Mewat.

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