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## Contributors and Correspondents

### NOTES FROM THE MARITIME PROVINCES.

Seeing that the negotiations for union between the various branches of the Presbyterian family in the Dominion, have been brought to such a happy issue, it may not be quite out of place to give your readers a brief account of the meeting of the two Synods, held at New Glasgow, Nova Scotia. The traveller, who takes the railway from St. John to New Glasgow, passes for some half-dozen miles through a lully and picturesque country, until the road strikes the Kennebecasis, the scenery of which, for a few miles at least, is equal to that of the St. Lawrence between Montreal and Kingston. After leaving the beautiful river, famous for being the scene of the unfortunate boat race at which poor Renforth lost his life, the railway proceeds through the Sussex Valley, bounded on each side by ranges of hills which give beauty and variety to the landscape. This valley is one of the finest agricultural districts in the Province. The farmers' homesteads bear every appearance of prosperity, and thriving towns and villages are springing up along the line of road. Moncton, Amherst, and Sackville appear to be growing rapidly. Sackville is placed in the midst of a beautiful country, and is the seat of a Methodist College, where a respectable training is given and degrees are granted. Moncton is an important railway centre, being the junction of the main line of the Intercolonial with the St. John and Halifax branch of the same road.

Rounding the end of the range known as the Cobequid Mountains, there are to be seen some perfect gems of mountain scenery. One especially was a long and beautiful valley dotted here and there with the homesteads of thrifty farmers, and fenced in on the further side with a forest of old battle-ment of picturesque hills, flaming with red and purple, orange and brown, varied with the deep green of the spruce or pine, and making such a picture as nature paints only during the stately procession of our northern autumn days.

Journeying on, we gradually pick up a number of the brethren, both ministers and elders, who are proceeding to the meetings of their respective Synods. It was pleasant to note the brotherly greetings of old friends. As we glance at each new accession, there is no trouble in recognizing the kind of men that Presbyterianism trains up for its ministry—manly, vigorous, warm-hearted, hard-headed, and quite ready to give or take hard blows in an ecclesiastical encounter.

At Truro, a thriving well built town, once the seat of the Theological Hall, we take the train for New Glasgow, and passing through an excellent agricultural country, rich with the products of the field, but richer still with its coal mines, we reach the end of our journey and are soon safely housed in hospitable homes.

Next day the Rev. P. G. McGregor, after preaching one of the best Synod sermons I have ever heard, constituted the Synod, and we proceeded to business. The reports from Presbyteries were all in favor of union. After very little discussion the preamble, basis, and accompanying resolutions were unanimously adopted. A committee was then appointed to convey our fraternal greeting to our brethren of the Kirk Synod, and also to inform them regarding the decision which had been reached. Among them matters did not move quite so harmoniously. There was a vigorous minority who fought the ground inch by inch; but, notwithstanding all opposition, the basis was adopted by a large majority. It is said that a few ministers, chiefly residents of the county of Pictou, will not enter the union. I trust better counsels will prevail, and that none in these provinces will be found swelling the numbers of the malcontents.

The Synod of the Church of the Lower Provinces, after disposing of the union question, was occupied for some time with an appeal case from Sydney, Cape Breton. A decision was reached which has resulted in reconciling all parties, and putting matters on a satisfactory basis.

Before parting with the Synod, it may not be without interest should we take a glance at the assembled elders. Here are men who would do honor to any assembly—men of marked individuality and power. Look at the Moderator, the Rev. P. G. McGregor, who bears an historic and honored name in the Churches of the provinces by the sea. He is a pleasant spoken, clear-headed, calm, courteous gentleman. He is well acquainted with the rules of church order and presides over the deliberations of the Synod with ease and dignity. Formerly, he was the respected pastor of Poplar Grove Church, Halifax, but is now the general agent of the Church and Clerk of the Synod. The duties of these offices he discharges with credit to himself, and entire satisfaction to the Church.

There again is evidently a man of mark on his feet, straight as an arrow, sharp well-cut features, clean shaven, no superfluous flesh, bright piercing eyes, clear, distinct, ready speech, incisive argument, which he delivers in a slightly combative fashion, occasionally by a flash of humor followed by a general laugh, and Dr. McCulloch of Truro takes his seat. The Doctor, although somewhat past his prime, carries his years as lightly and jauntily as a school boy does his skates.

Here is another of the fathers. Strong, broad-chested, deep voice, with a decided

toric ring in it, marked comely features, quick decided movements, and giving earnest attention to every speaker. Watch him closely. Soon he hears something with which he cannot agree and instantly he is on his feet; hesitating a little at first, but finally giving utterance to his own opinions in words as forcible as if they had been shot from a gun. In his time he has been a man of power, and although advancing years may have shorn the "old man eloquent" of some of his strength, Father Sedgwick of Musquodoboit is a noble man every inch of him still.

The appeal case from Sydney is up, and Dr. McLeod, the pastor of the congregation, rises to speak. Thus he does vigorously and with some degree of feeling, for he is deeply interested. After referring to the length of time he has labored in that field, and the blessing which has attended his labors, he closes with a vigorous castigation of those who have dared to question the acts of the Presbytery, and appeal to the Synod for protection, at the same time giving some hard blows to those members of Synod who seem to be taking the part of the appellants. Dr. McLeod is a fine specimen of the Highland minister, with a large dash of the chief in his composition. Manifestly a little king in his own circle and not much in the habit of brooking opposition from those by whom he may be surrounded. I trust he may be long spared to do his Master's work, and meet with his brethren in Synod.

Again another of the men of mark in this court is about to address the moderator. Watch him as he slowly rises in one of the front pews. He is a man of more than average height, with strongly marked thoughtful looking face, large head, and broad high forehead. As he speaks, his sentences are slowly formed and carefully built up, making more the style of the careful writer than that of the ecclesiastical gladiator. He speaks briefly, clearly, forcibly, and to the point. You have been looking at the Rev. James Bennet, the pastor of St. John's Church, St. John N.B., a man of fine culture, author of the "Wisdom of the King," and, until about a year ago editor and proprietor of the *Maritime Monthly*, to which he still continues to contribute.

Since the foregoing was written, Mr. Bennet has preached a sermon on "civilization in heaven," in which some rather startling statements were made regarding the doctrine of the resurrection. The sermon was based upon Philip. iii. 20-21. After speaking, first, of the locality of heaven, and second, of citizenship in heaven, he proceeded to speak of the change necessary to the full enjoyment of heaven as given in the following extract, being part of the report of the sermon as published in the *Daily Telegraph*, St. John, last Monday morning:

"The change necessary to the full enjoyment of heaven. He looks for the Saviour from heaven. The preacher did not know but that the Apostles looked for an imminent and literal manifestation of Jesus from the clouds of heaven. In this they were deceived. Yet in a truly spiritual sense, that is always occurring which they seem to have supposed would physically occur, and he thought it was the intention of the Spirit of God that the hope should remain to buoy up the Church throughout all ages. In the promises which appear to have this meaning is a spiritual thought far more precious. Jesus is always coming in the clouds of heaven. In the midst of the mists and vapors of sin His divine form, glorified and grand, is ever more appearing to the spiritual vision of those who look for him. The preacher went on to speak of the character which Paul gives of the body, as at present constituted, which he calls vile, and of the transformation which is promised. He shall change these vile bodies like unto Christ's glorious body. Some persons say that Christ's body is *sui generis*, that is, of a class by itself; but this is not so. Whatever Christ's body was that shall ours be. The belief of the Apostle regarding the resurrection was not that the body of flesh and blood shall rise, but that the person—the being, thinking person—shall rise and be endowed with a spiritual body. He looked upon the Apostle in his doctrine of the resurrection as far in advance of the doctrine of the church since his time, and held that he (Paul) had anticipated the objections of science.

"The grosser conceptions of heaven, as presented by the bards of Greece and Rome, and the Scalds of Scandinavia, should not be continued in the Christian church. A spiritual body, a house not made with hands eternal in the heavens, are the key-note of the true conception of the resurrection. The language employed by the Apostle leads us to affirm that a tor death the believer shall and himself in a form called a spiritual body, fashioned after Christ's glorious body. All this is to take place at death, for it we put away the appearance of Christ to the end of the world, we should be under the necessity of admitting that the souls of believers will sleep till that far off period. In this case, he could see no force in the reasoning of Paul in 2nd Cor. vi. 14, or understand why he had such a desire to depart and be with Christ. If the resurrection of the soul of the believer takes place immediately after death, in each individual case, and if this clothing and home of the soul be eternal in the heaven, where was the necessity or propriety of raising up at some distant time the body from the dust in which it had long smouldered? The preacher could see no such necessity in Scripture. We cannot tell in what form of life Abraham, Isaac and Jacob, certainly not non-existent, lived prior to Christ's resurrection; but they had already, in the time of Christ, been raised from the dead, as will be seen by referring to the argument used by Jesus against the Sadducees as recorded in Matthew xlii, 28rd to 30th v. Apart from

the subtle questions which arose out of this, those interested in Christ, having citizenship in heaven, may rest assured that when He shall appear they shall appear with Him in glory. The preacher went on to speak at some length on this topic, and to combat the idea of bodily resurrection, stating that in this view he was affirming no antagonism of Paul against himself, but only a progressive illumination of Paul's mind to declare the great truths of God."

I make no remarks on the above extract, but leave your readers to draw their own conclusions. I presume that the report of the sermon is correct. There is no better reporter on the press of the Maritime Provinces than the gentleman who reported this discourse, and I have not seen any attempt made by Mr. Bennet to correct any statement which appeared in the printed report.

I must in the meantime close this communication, but may again give your readers a few more glimpses of the members of Synod, and of ecclesiastical matters in these Provinces.

Acadia, Jan. 21st, 1875.

HARLAND.

### NEW YORK MATTERS.

By a Canadian student.

The Intercollegiate contest has been the all engrossing theme lately, not only among students, but among a very large number of the most influential section in the community.

The lively interest in collegiate matters, evinced by all classes, and especially the ladies, indicates in no uncertain way their taste and culture.

The contest in oratory took place in the Academy of Music, which is one of the largest and most gorgeously finished halls in the city or the United States. The audience was, perhaps, as intelligent and select as ever met in New York. The literature, not only of the city, but from all the Colleges represented, were present in large numbers. Though tickets of admission were sold above usual rates, and the night inclement, still the platform, boxes, parquet, and galleries were crowded at an early hour. Excitement ran high, everybody was on tip-toe of expectancy to witness the novel contest. Six Colleges sent Oratorical gladiators—two from each. The judges were, Wm. Cullen Bryant, the cotemporary poet and editor of the *Poet*; G. W. Curtis, editor of *Harper's Magazine*; Whitelaw Reid, editor of the *Tribune*. These are themselves considered star speakers, especially Curtis. Reid is a lawyer, but is chiefly noted as a writer of strong editorials. Bryant's poems have long ago introduced him to Canadian readers. Prominent among the professors of the various Colleges were Drs. McCosh and Aitwater, of Princeton. Rev. Dr. Hall, of this city president, introducing the speakers, &c. Ten minutes were allotted to each, yet 12 to 15 were occupied by several. The judges adopted this standard to gauge the oratory:—1. Original thought. 2. Elegance of Diction. 3. Elocution. The competitors selected their own topics.

All were silent when the first speaker, a Rutgers' man, was announced. He spoke in a clear, ringing voice, apparently undisturbed by the sea of prying eyes, or the battery of opera glasses levelled at his boyish countenance. The judges sat in the audience about the middle of the parquet. After hearing all the speakers, they withdrew a few minutes for consultation, and returned to announce their award.

As each person had formed his own decision as to the merits of the speakers, the interest reached white heat at this point. J. C. Touliason, of New York University, subject "The Cal," received the first prize, \$175. W. D. Elements, of Williams College, subject, "The St. Simon Stylites of to-day," the second prize, \$125. This decision sent a thrill of dissatisfaction—avenue oblique—through many parts of the audience, as these were not the speakers most applauded or admired by the great majority of those present. The chief favorite was the Princeton man, whose speech on "M. Angelo," was a masterpiece in every way. Next in popularity was the Rutgers' man.

A hint to Canadian ladies, inbowed, but overlooked in our last, may be permitted here. The Princeton Seminary has many of the students' rooms furnished elegantly—some superbly, rivaling the apartments of the Governor's House in Toronto. This has all been done by the ladies. In some cases by one, in others by the ladies of congregations, all over the country. The congregation furnishing a room, is designated in golden letters over the door. One lady has given the money—upwards of \$100,000—to erect two of the Seminary buildings. Now is the time for the ladies of Toronto to go and do likewise. If their names will not be emblazoned on the portals of new Kew College, their noble generosity will embalm their memory in the hearts of the students, and all friends of that Institution, *verum est sapientia*. In this connection we are happy to notice the unusual amount of good news in the late numbers of your paper, viz., the great variety and number of donations, chiefly by the ladies, to ministers and their co-workers, in all parts of the country.

Times seem to be lively over there, especially in politics. So here also. Louisiana Grant, indignation meetings, are the order of the day. Business being dull, the masses are in the mood to "indignate." To describe one of these meetings would be too ludicrous for your columns. Strange to say, high above the never ceasing din of business, or the Babel-voices of many tongued rumor, the all-absorbing topic is

the Beecher trial in every cholo, from a boy of fashionable belles on Fifth Avenue, to a coterie of news boys or boot blacks on Broadway. The excessive curiosity of the people of all grades and sexes is rather amusing. As illustrations: 3000 persons went away the other day after the Brooklyn court had been so packed that the lawyers complained for want of room to move. As high as \$5 was offered in vain for tickets of admission to it. When the late mayor's funeral cortege was expected, Broadway was blocked up for miles with several hundred thousand persons of all ages and sexes, who stood, a bitterly cold day, for more than three hours, simply to see the procession. The fact that 70,000 are said to be out of work now may have had something to do with the vast numbers out. Recently Gotham has been all agog over Kala Kana. There was a continual rush hither and thither to see the long "of a forty acre island," as the papers quaintly put it, or "Mr. King," as a western official addressed His Majesty. So in the Beecher trial, there too are sharply defined parties both hoping, though not equally sure, for a verdict according to their native.

New York, Jan. 23, 1875.

### Appeal in Favor of Rev. J. Carruthers.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The sad case of the Rev. J. Carruthers is now once more before the church; and surely the appeal made by Mr. Dewar cannot fail to call forth as much sympathy and liberality, as shall accomplish at once, the object proposed, viz., the funding of two thousand dollars for the benefit of Mr. Carruthers while he lives, and to be added to the fund for aged and infirm ministers, after his death. I fear that the proposal of H. to obtain a subscription of one dollar from every minister in the church, paid annually during Mr. Carruthers' life, will only divert attention from the plan proposed by Mr. Dewar, and neither of them be prosecuted successfully. Annual subscriptions of one dollar might be forthcoming for a few years; but should Mr. Carruthers live many years the subscriptions diminishing yearly, would soon leave him as he is now, an object of charity, and then an appeal for the third time would be made for him.

It is not creditable to the church that one of her ministers should be an object of public charity. It is the duty of the church to support its own poor, and surely it is the special duty of the ministers of the church to sympathize with and support any minister or preacher of the Gospel, whom God has providentially disabled, and commanded to bear rather than to do his will. Feeling this, when the appeal was first made upwards of five years ago, I transmitted upwards of one per cent. of my salary, which was under the minimum. I then suggested that every minister should transmit one per cent. of his salary, and the two thousand dollars would be attained at once. Ministers receiving the minimum or less might give one-half of one per cent., and those paid upwards of the minimum, should transmit the one per cent., for the sacrifice would be greater for the minister receiving \$600, to give three dollars, than for the minister receiving \$700 to pay seven dollars, or for one receiving \$2000 to pay \$20. Let the thing be done at once. Let every minister of the church feel that he is especially called upon to exemplify the love of the brethren which the Master inculcated on his disciples, and which was the distinguishing badge of the primitive church. Let there pity poor, stricken Carruthers, and so send to the Lord the sum required, assured that what he hath given shall be paid him again. Prov. xix. 17. In as much as ye did it to one of the least of these, ye did it unto Me.

Feb. 1, 1875.

### Mr. Burns in Canada

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In addition to the reminiscences of Mr. Burns, which I sent you some time ago, I would with your leave add the following: When he preached in the log school-house in Tuckersmith, he read part of the evn. Psalm, part of which saith, as we have it in the metrical version,

"Such as shut up in darkness deep,  
And in death's shade abide,  
Whom strongly hath affliction bound,  
And from fast have they'd."

He continued the exercises till there was need of artificial light, but did not, I think, wish the candles to be lighted, and solemn was the observation that men might get out of darkness into light in the world, but could not do so in the place of the lost.

One of the officials in the Edmondville congregation, who was then quite young, has a lively impression of this scene down to the present day when the above psalm is referred to at any time.

At that time I was preaching alternately between Tuckersmith and Stanley Townships. Mr. Burns left some dollars to help us in church building, which were handed over and divided between Brucefield and Edmondville. He did the same to Bytown, now the city of Ottawa. His purse was ever ready to assist in domestic affairs or in church building, or in helping students for the ministry. "When the ear heard him then it blessed him, and when the eye saw him it gave witness to him, because he delivered the poor that cried and the fatherless, and him that had none to help him." One of our members Tuckersmith observed that she never saw a more solemn season than the one on which he visited us.

When preaching in Stanley, as he saw a person passing by carrying something, he remarked that the man had a heavier load on his conscience than the burden on his back. To a respected office-bearer, who was in the habit of using tobacco, he suggested that it would be better

to give the money expended to missions. When conducting services in the Narpur locality, he appeared to have very little freedom for a time, but before leaving he received great enlargements as he prosed upon them the claims of the great salvation. It was affecting to hear him read, in the old church in Stratford, in his solemn measured tone the Apostolic words, "But thou, O man of God, do these things and follow after righteousness, godliness, faith, love, patience, meekness," while one could not but feel that he was emphatically a man of God himself. He presented some of us in the London Presbytery with copies of Mr. McChoyne's memoirs, and touching it is to look on his hand writing on the volume in which, as in other ways, though dead, he yet speaketh. A grand uncle of his, it would appear, was so impressed under Mr. Whitefield that he accompanied him to America, and after a time returned to Britain. In the vicinity of the place where the log school house once stood, when Mr. Burns preached in 1846, it is interesting to know that a prayer-meeting started then, which has been continued ever since, and as I learned from one of Mr. Ross's elders last season, a spirit of increasing earnestness appears to characterize it. A number who enjoyed his visit have since gone the way of all the earth, let us trust, to meet him in the better land; but others remain to this present time, and may such of us pray:

"Revive work O Lord  
Create soul-thirst for Thee  
And hungering for the Bread of Life  
Ox may our spirits be.

Revive Thy work O Lord,  
Exalt the Saviour's name,  
And may the Holy Ghost, our love  
For Thee and Thine indwells."

W. G.

### Psalms vs. Hymns.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Your correspondent, "R. W." from "St. Stephen, N. B., in his communication on psalms and hymns, asks "can anything be more out of place than for an individual, whose influence is confined, it may be, within the narrowest limits, to stand up and say, as expressive of his own determination:

"God's mercies I shall ever sing,  
And with my mouth I shall  
Thy faithfulness make to be known,  
To generations all."

Now, Mr. Editor, I must confess that I have been guilty of that very out-of-place, less a greater number of times than I can tell you, and I know a great many others who have a strong inclination to the same impropriety. Indeed some people have a peculiar pleasure in speaking of the mercies of God, and like best to sing them in the old fashioned words of Ethan the Berrahite, Asaph, Heman, and David, but when they do so, their conduct is clearly "out of place." Of course they do not think so, neither did I until your correspondent pointed out the mistake. An old man, whose perceptions of the "in place," and "out of place," were equally keen with those of "R. W.," promptly and indignantly replied to his minister's enquiry, whether he had been delivered from the land of Egypt, and the house of bondage, "that he had never been in Egypt." You may depend upon it that the same enlightened (?) old hero, if you had proposed to him to sing the first verse of the eighty-ninth psalm, would say, with "R. W.," that nothing could "be more out of place."

Further on "R. W." informs us that the state of the Scottish version of the psalms is desperate, being "upon the whole, as good as we can expect to get," though it is "full of the most miserable doggerel," as for example, the sixth verse of the fifty-ninth psalm:

"At evening they go too and fro,  
They make great noise and sound;  
Like to a dog, and often walk  
About the city round."

I confess that I used to consider that very stanza to be full of poetry, seeing it contains a graphic description of a city inhabited and ruled by wicked and bloody men. I must, however, give up its poetry, for it is "most miserable doggerel," as any one may see by reading the third line, where the vulgar word "dog," is used.

I fancy that, according to your correspondent's principles of practical criticism, we should classify the thirtieth verse of the one hundred and fifth psalm under the head "doggerel," and the following verse under a head or heads equally philosophical. Of course all people of refinement and taste (?) deny that the verses referred to are poetry.

Without occupying more of your valuable space, I conclude by respectfully asking "R. W." to be kind enough to inform us what are the distinguishing characteristics of poetry, that we can discriminate between itself and doggerel in the Scottish version of the psalms.

I am truly yours.—D.

In speaking of Missions, the *Christian Union* says:—"All the principle heathen countries of the world are now penetrated by missionaries of Christ. Outside the bounds of Christendom there are now 4000 centres of Christian teaching, 2600 Christian congregations, 278,000 Christian church members, 81,000 Christian laborers, and schools in which 600,000 children are being educated in Christian truths. There have been a greater number of conversions in the missionary fields in proportion to the labourers than in the home churches.

Easter and People.

Ritualism and Romanism.

Dr. Liddon in a letter to the Times in reply to Monsignor Capel defends himself thus:— "It is impossible to admit that we are 'unintentionally but not the less assuredly disseminating several doctrines of the Romish Church.' If in anything I have written or said publicly I have ever done this I shall be glad to be set right, but I do not concede that doctrines which are common to the Churches of Rome and England are in Monsignor Capel's sense Roman doctrines. The old rite, 'If you believe in the Trinity you ought to believe in the Pope,' is a trick of controversy which has been sufficiently exposed, and ought to be abandoned. Certainly I plead guilty to believing the Athanasian Creed, in its integrity, and all of those precious words in the sacramental and occasional services of the Church of England which are now denounced as 'sacerdotalism'; but at any rate this belief, however unpopular just at present, is morally respectable in a clergyman, nor can I allow that it has a 'real tendency' to make converts to the Church of Rome. The Church of Rome finds its most efficient ally not in the 'extreme High Church School,' not even in its own highly-disciplined corps of proselytisers, but in the restless, faithless, fatal policy which at one moment would rid us of our creeds, at another would ignore our orders, at a third would invite a Parliament, consisting of any or no religious belief, to regulate our worship of Almighty God. Too many, alas! have been my opportunities of knowing how things tell upon the most earnest and devoted members of the Church of England, but I must not enter on a subject which would carry me beyond the purpose of this letter. After the liberty that has been taken with my name, I shall trust, sir, to your wonted justice for an opportunity of explaining myself thus far.—I am, Sir, your most obedient, H. P. LIDDON. "3 Amen Court, St. Paul's, Dec. 24."

Wide of the Mark.

The Christian Union thinks that many preachers misunderstand the actual wants of their people, and thus fail of any practical good, though their sermons may be very truthful. The shrewd jury lawyer never contents himself with ever so good logic on general topics, but puts himself fully into the case before him. He means, if he can, to get out of the twelve men in the jury box a verdict for his client. Ministers are not always as wise in their generation. A great many preachers in Christian communities seem always to have before their mind's eye a company of heathens. Sunday after Sunday they go on expounding the most elementary truths of the Gospel. They tell their hearers that they are sinners, that Christ died to save them, and appeal to them to accept him. They praise the Bible as the best of books, and extol Christianity as a divine system. Perhaps nothing could be better if it were addressed to people ignorant of these things. But the preacher's congregation rank them in almost with their mother's milk. They no more question the excellence of the Christian religion than the necessity of food and drink. They have no doubt that in a general way they are sinners, though they may have very vague ideas as to what their particular sins are, and still dimmer notions as to how really to get rid of them. Other ministers deal much with an imaginary congregation of infidels. They argue and declaim against the errors of Strauss, Renan and Colenso. They have constantly present to their imagination a host of sceptics who must be convinced. So they turn their pulpit into a battery. The great guns boom away against materialism and rationalism. And the good folks who sit quietly listening, and who hardly ever hear of infidelity except on Sunday—mothers of families, and hard-working business-men, and mechanics, and people absorbed in the practical cares of life—get a sense that the devil is being handsomely pommelled by their eloquent minister, and rejoice in his discomfiture. But for their own individual contents with the adversary they get little assistance. No greater mistake is possible to a minister than to misunderstand the wants of those with whom he has to deal. That he preaches the truth will not save him from utter failure, unless he preaches that truth which his hearers need. It is a doctor misunderstands his patient's symptoms and gives the wrong medicine, it does not mend the matter at all that the medicine is good of its kind. The requirements of men's spiritual natures are as various and individual as those of their bodies.

Arrangement of Rooms.

Concerning the arrangement of rooms the Art Review gives the following advice:—"Give your apartments expression—character. Rooms which mean nothing are cheerless indeed. Study light and shade, and the combination and arrangement of drapery, furniture and pictures; allow nothing to look isolated, but let everything present an air of sociability. Observe a room immediately after a number have left it, and then as you arrange the furniture, disturb as little as possible the relative position of chairs, ottomans, and sofas. Place two or three chairs in a conversational attitude in some cheery corner, an ottoman within easy distance of a sofa, a chair near your stand of stereoscopic views or engravings, and one where a good light will fall on the books which you may reach from the table near. Make little studies of effect which shall repay the more than usual observer, and do not leave it possible for one to make the criticism which applies to so many homes, even of wealth and elegance—fine carpets, handsome furniture, a few pictures, and elegant nothings—but how dreary? The chilling atmosphere is felt at once, and we cannot divest ourselves of the idea that we must maintain a stiff and severe demeanor, to accord with the place. Make your homes, then, so cheerful that if we visit you we may be joyous and unconstrained, and not feel ourselves out of harmony with our surroundings."

The Established Church in the Highlands.

A Highland correspondent of the Glasgow Mail thus describes the state of the Established Church in the parish of Uig, in the island of Lewis:—"A fallacious return of the number of communicants in Uig has been made in June last by some irresponsible party. I find, likewise, Dr. Cameron, M.P., in his opening address in the Glasgow City Hall, quoting from that misleading return, giving seven as the number of members in that extensive parish. The truth is, that there has been neither member nor adherent in that parish since the disruption. The present minister—the third since 1848—is under sentence of suspension for drunkenness for the last two years, and lives about two miles away from the church. The manse has been let to sportsmen for the last seven years. The parish school has been occupied for a similar period by a gamekeeper and his dogs, and the school held in a hut, on whose floor the waters from above, and the waters from below (tides) often met. There is, of course, no session clerk to make any returns. Marriages are registered in the books which once belonged to the parish church by a Free Churchman. The walls of an empty church and the shooting lodge—once a manse—are the only traces of anything in connection with the Established Church. I challenge anyone to gain-say the above facts."

Dr. Begg on the New Disestablishment Movement.

Under the title of "Voluntaryism Indefensible," Dr. Begg has just issued a pamphlet of eight pages, in which he puts the arguments against Voluntaryism in the most emphatic form. "The calculation is," he says, "that if the friends of national religion are only passive, and if a considerable interest can be awakened, especially in connection with a large expenditure, a new ministry may soon arise, making disestablishment and disendowment part of its political programme;" and he urges all wise men to face this possibility and "to be alive to its possible consequences." Voluntaryism, is but a thing of yesterday, he argues, and had its rise in the French Revolution. It is one of the most dangerous forms of national infidelity, a flat denial of the religious and moral obligations of nations and their rulers, and if adopted by the State it would overthrow "the whole existing constitution of Great Britain, interwoven as it is with Christianity, from the throne downwards." There can be no thorough manifestation of national religion, in Dr. Begg's opinion, but by the maintenance of a Church Establishment and the territorial system. There is no other arrangement by which the same all-important object has ever been effectually accomplished. But the argument on this line does not exhaust the question. The question of property is an important one, or at least it is made so by the Voluntaries. He says:—"If a serious question of disestablishment and disendowment were raised in Great Britain, therefore, apart from all other questions of a moral and social kind involved—and these would be numerous and great—a very momentous financial question would arise. The disendowment, if conducted fairly, would extend far beyond the limits of the Church Establishments. The same right which may be assumed on the part of the State to reclaim the property held by the Church would be at least equally good as against all the property of the nobility and others, which at one time belonged to the Church, and even against the accumulation of Dis-senters." He concludes his pamphlet by a strong appeal to "resist these dangerous novelties and stand firmly in the good old way."

Invigorating Power of Faith.

Then let us take this great word with us as we enter on the New Year. Deeply settled in our hearts, let there be a reverent faith in God, which no scientific theories can shake, no sceptical philosophy destroy. Let us believe that He sits upon the throne of the Universe, and governs it with infinite wisdom and boundless goodness. Let this idea be more to us than an article of our creed, a dogma of faith. Let it be a settled principle in our hearts; let us take it with us every day we live; everywhere we go; whatever we do, whatever we bear. God lives; God reigns; God cares for me, God will make all things work together for my good; and we shall find it to be a principle of strength, and courage, and hope. There is no such invigorating principle as faith. Men who believe most are the strongest men. Doubters never accomplished anything. Doubters never discovered a new world; a doubter never invented a printing press, or a steam engine, or a power loom, or a wing machine. Doubters never constructed a Pacific railroad, or an ocean telegraph. A doubter never wrote an epic, or built a Cathedral, or painted a Madonna, or chased a Venus de Medicis. A doubter never won a battle, or founded an empire, or inaugurated a successful revolution, or added a statue to the temple of Fame. The world's best and bravest work has been done by believers, not by doubters; and if you want the best work done for the coming year, the word that will help you to climb some mountain of sacrifice, or struggle through some Slough of Despond, to conquer some Valley of Humiliation, and be one of the over-comers of the earth, here it is, "Believe." The word will provide. —From Dr. F. P. Kovars' New Year's Discourse.

Variety of Light.

Sick people often crave for change; they often sigh to have a new view. If you can manage for the patient to look out of the window, do. Place in his sight a new picture, a plant in bloom, or a few cut flowers. These will give some considerable pleasure. Always endeavor to make the surroundings of the sick chamber pleasant. Unless told by the doctor to keep the patient in the dark, never do so. Light is essential to health, and therefore the patient should be so placed that he may be able to see the sun and the sky; and if a choice can be made, choose the window at which the sun comes in the morning.

Missions.

The greatest surprise in connection with the Indian census of 1872 was the discovery of a population in Bengal far exceeding what was previously regarded as the most exaggerated estimates. Within the limits of this one presidency was found more than the fourth part of the dwellers in British India—a population of nearly sixty-seven millions, giving about 530 souls to the square mile, or twice the average number to the same space in Great Britain. In language, about twenty millions in the north-western part of the presidency (Bihar etc.) are Hindustanis; the Bengalis number about thirty-eight millions, or nearly the population of the whole United States; and the remaining nine millions are divided up among a variety of tongues. The discovery that upward of twenty millions of these people were Mohammedans created both surprise and alarm, and led the London Times to declare that the Mohammedans were converting multitudes of Hindus to their faith. The Mohammedans are not equally distributed throughout the Province. In the north-west, in Patna and Behar, they are comparatively weak, forming only 12 per cent. of the population; in Bengal proper they constitute one-half; and in Eastern Bengal, on the Banks of the lower Brahmaputra, they form the population (ten millions out of thirteen). More careful investigation has shown that, while their natural increase is far greater than that of the Hindus, they are making scarcely any converts. Very little is being done or apparently can be done for their Christianization. While Hinduism is being weakened by the English school system, and numbers of educated Hindus are identified with the government, the Mohammedans are sinking into a more sullen isolation than formerly, holding themselves aloof from government schools and government offices, and are stirred up to a fiercer spirit by Wahabee fanatics. Their ignorance of what real Mohammedan doctrine is binds them still more tightly under their fatalistic notions, etc., and the wish has been expressed that the Koran might be circulated among them at cost price, as a basis for subsequent Christian argument. The census counts up 93,000 Christians, of whom one-half are Europeans and Eurasians; and, therefore Calcutta and the districts make the strongest showing (about 37,000). 25,000 of the sum total must be given to the Roman Catholics. The districts in which native converts are most numerous are the Chota Nagpore, where they are 16,000 Christians, mostly converted Kols; and Dacca, in the extreme east, where there are nearly 9,000. Bengal is the hardest soil which the Gospel has found in India. With the most considerable preparatory effort expended, it shows the least encouraging result. We have been going over the annual reports of the oldest and one of the strongest missionary societies engaged in the Bengal field, the English Baptist, and these reports are a fair sample of what the other societies are doing in Bengal. The work is mainly a village work, as there are remarkable few large cities in the presidency. The chief centres of Baptist labor are the district of the 24 Pergunnahs and that of the Backergunj—the former on the Hoogly River, the latter on the Ganges proper. Both are low, alluvial plains, where rice and other cultivated lands alternate with jungle, pierced through by many watercourses, which sometimes lie in flood and at other times are nearly dry. The heat is intense, and fevers prevail among natives as well as foreigners. The people are tenant farmers (ryots), often sorely oppressed by the land-owners (zemindars). The evangelistic work is mainly done by native agents, and the converts are slowly rising to ideas of self support, though the late famine will have greatly interfered with their contributions. The only districts which report a material increase of members during 1874 are Sauthalistan, with 120 baptisms (accounts vary considerably here), and the Backergunj, with 70. The reports have generally a disheartening tone. Many Hindus seem to be persuaded of the truth of Christianity, but lack the zeal and courage desired to profess it. Others look for temporal advantages, which the missionaries now no longer offer; while the spiritual and even more deadness of the mass of European and Eurasian Christians is the great stumbling-block to the idolaters. The recent revival at Calcutta among these nominal Christians may work a happy change in all Bengal. The Baptists display considerable activity in their schools, the most prominent among which is the college and high school at Serampore, with 869 scholars. The most notable labor, however, of the English Baptists in India during the half century has been Dr. Wongor's translation of the Bible. For thirty-four years this great scholar has been engaged in this work. The first edition of his Bengali Bible, issued in co-operation with Dr. Yates, was published in 1845. Since that time he has been employed on four new editions of the whole Bible in Bengali, has revised the whole Sanscrit Bible, has published six editions of the Bengali New Testament, besides numerous reprints of portions of Scriptures. As he judges his life to be the last on which he shall be engaged, he says: "I resolved with the help of God, to make this fifth edition as satisfactory as I could." The Calcutta Auxiliary Bible Society has adopted his version, with the single exception of the rendering of the word "baptize." The English Baptist Missionary Society has in Northern India (mostly in Bengal) 46 missions, 131 native preachers and pastors, 125 stations and substations, 271 baptisms during 1873, 2,488 native members, 107 schools, and 2,624 scholars.

A Strong Church.

"Is it a strong congregation?" asked a man respecting a large body of worshippers. "Yes," was the reply. "How many members are there?" "Seventy-six." "Seventy-six! Are they very wealthy?" "No, they are poor." "How then do you say it is a strong church?" "Because," said the gentleman, "they are earnest, devoted, at peace, loving each other, and striving together to do the Master's work. Such a congregation is strong, whether composed of a dozen or five hundred members." And so spoke the truth.

Evangelistic Work in Calcutta.

We learn from our private correspondence that the Rev. A. N. Somerville, of the Anglo-Indian Winter Mission, arrived at Calcutta on the 30th November, and was welcomed by the ministers and missionaries of the Calcutta Missionary Conference of all the Protestant sects. They had arranged to hold meetings for him during three days in the Free Church, which is the most central and the best adapted for that purpose in the city. It was filled, and some remained behind to talk with Mr. Somerville. A daily prayer meeting has also been begun in the city part of Calcutta; and on the subsequent Sabbath, the first of this month, Mr. Somerville was to address the young men of Calcutta in the Dalhousie Institute, and the English speaking Bengalees in the General Assembly's Institution. The organ of the native Christians, the Bengal Christian Herald, edited by the native Professor of the Free Church College, contains detailed accounts of the earlier meetings, portions of which we extract:

A Christian Conference was held at half-past seven in the morning of the 30th November. At the first evangelical meeting in the evening the Rev. Mr. Ross (late of Stirling Congregational Church) engaged in prayer, and the Rev. Mr. Richards (Wesleyan Methodist) bade welcome to the Rev. A. N. Somerville, of Glasgow, who was to conduct the service. Mr. Somerville, having thanked the congregation for the kind wishes they had expressed, stated in few words the object of his visit to Calcutta. He had come out, he said, to labour for the outpouring of a blessing on this city, similar to that which had already been poured out on Scotland and on Ireland, and which was fully expected to prove the portion of England also. He had not come out to inspect missions, or even to visit the churches, but to evangelize. He was indeed a minister of the Free Church, and had just entered on the thirty-eighth year of his ministry; but he had not come out as a representative of that Church or of any other Church. His mission was purely un denominational, and he would thankfully be associated in his work with the brethren of all denominations. It was also a mission of love: he received no salary from any society nor expected any from the people here, for his labours. He then spoke to the meeting from the text, "Fear not thou worm Jacob, &c." Isaiah xli, 14-16. The venerable countenance of the old servant of God, verging to threescore years and ten, beamed with unearthly brightness, as he electrified the congregation with his inspiring portraiture of the promises of God in Christ, breaking down every barrier in the way of the frail gospel-preacher, and of the everlasting arms of Jesus, outstretched to uphold all that realized their native happiness. Dr. Thoburn (American Methodist) exhorted the congregation jointly and severally to pray that the city may be prepared by the Spirit, for the work to which the Lord had called his honored servant from a distant land. The meeting was closed after an hour, with prayer by the Rev. Mr. Macdonald (Free Church).

Mr. Somerville presided at a second meeting on the 1st inst. A number of requests for prayer on behalf of certain individuals were read, and the Rev. Mr. Clifford led a concurrent congregation in presenting them before the throne of grace. The Rev. Mr. Weland (Church of England) spoke from the text, "And I, if I be lifted up from the earth, will draw all men unto Me," explaining how the uplifted Christ, by a three-fold cord, the rhetoric of the brain, the rhetoric of the conscience, and the rhetoric of the heart, draws all men unto Him. The Rev. Mr. Somerville preached from the text, "Who is this that cometh from Edom with dyed garments from Bozrah?" and as he delineated the terrors of unforgiveness, and expounded the saving preciousness of the Word of the Gospel as spoken by the voice of Christ, who is mighty to save, albeit it is not in His might, but in His weakness, that He saves, the fiery breathings of his evangelistic enthusiasm sent, we dare say, a thrill through the congregation, of potency enough to convert them into Christ intoxicated men and women. On the 2d the evangelistic meeting in the evening, at which Mr. Somerville, who has come out with his father to conduct the service of praise, played the harmonium, was numerously attended. A number of requests for prayer were read, and the intercessory prayer was offered by the Rev. Mr. Kerry (Baptist). The Rev. Mr. Thomson (Church of Scotland) addressed the congregation on the deepest and yet the commonest sin of which the Comforter sent by Christ reproves the world, even the sin of not believing on Jesus, or not acknowledging the love of God in Christ. The Rev. Mr. Somerville, who was in the chair, preached from the text, "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath you covered," and in his own soul piercing, soul-subduing way, described and illustrated the danger of the spiritual slumber which is characteristic of the unconverted state, a thing that nothing but a touch of the hand of Jesus, can rouse the sinner out of his fatal insensibility.

Brilliant but Useless.

Sir Astley Cooper, on visiting Paris, was asked by the surgeon-in-chief of the empire how many times he had performed a certain wonderful feat of surgery. He replied that he had performed the operation thirteen times. "Ah, but, monsieur, I have done him one hundred and sixty times. How many times did you save his life?" continued the curious Frenchman, after he had looked into the blank amazement of Sir Astley's face. "I," said the Englishman, "saved eleven out of thirteen. How many did you save out of one hundred and sixty?" "Ah, monsieur, I lost them all, but the operation was very brilliant." Of how many popular ministers might the same verdict be given! Some are not saved, but the preaching is very brilliant. Thousands are attracted and operated upon by the rhetorician's art, but what if he should have to say "his admirers, 'I lost them all, but the sermons were very brilliant!'" —The Guardian.

Random Readings.

Mr. FINNEY was preaching years ago in one of the central cities of New York, to a large audience in a time of revival. He had been explaining that men, under conviction of sin, would sometimes show their conviction in singular ways. Sometimes it would make them cross and fastidious. They would scold their wives and make all about them uneasy. Then he added, "If I knew you as well as your pastor does, I could point to you where you sit. You are in this condition;—You know you are a sinner, and need now to repent; and will not. You have been scolding that good wife who has been praying for you these years. I could call you out now by name!" At this point he was interrupted by a voice from a further part of the room saying, "Call me." The man afterwards explained that he verily expected to hear his name announced, and only spoke to be beforehand. He could not at first be persuaded that Mr. Finney did not know his case, or had not been told it by some one. He said:—"This very morning I scolded my wife, and everything else besides, all the while knowing I was a miserable sinner; then I harassed my horse and came into the city with her to church. I supposed, somehow, that you must know my name," O, for such preaching as makes men feel "I am the man." —Congregationalist.

SACRED places for pure thoughts and holy meditations are the little graves in the churchyard. They are the repositories of the mother's sweetest joy, half unfolded buds of innocence, humanity nipped by the first frost of time, ere yet a canker worm of corruption has nestled among its embryonic petals. Callous, indeed must be the heart of him who can stand by a little grave-side and not have the holiest emotions of the soul awakened to thoughts of purity and joy which belong alone to God and heaven, for the mute preacher at his feet tells of lives begun and ended without stain; and surely if this be vouchsafed to mortality, how much purer and holier must be the spiritual land, enlightened by the sun of infinite goodness, whence emanated the soul of that brief sojourner among us? How swells the heart of the parent with mournful joy while standing by the earth-bed of lost little ones! Mournful, because a sweet treasure has been taken away—joyful, because that precious jewel glitters in the diadem of the Redeemer.

HONESTY, frankness, generosity, virtue—blessed traits! Be these yours, my boys, and we shall not tear. You will claim the love and respect of all. You are watched by your elders. Men who are looking for clerks and apprentices have their eyes on you. If you are profane, vulgar, theatrical, they will not choose you. If you are upright, steady, and industrious, before long you will find good places, kind masters, and the prospect of a useful life before you.

TAKE HEART, all who toil; all youths in humble situations, all in adverse circumstances, and those who labor unappreciated. If it be but to drive the plough, strive to do it well, it be but to wax thread, wax it well, it may be to cut boots, make good ones, or to blow the bellows, keep the iron hot. It is attention to business that lifts us feet higher up on the ladder.

THE mind of Christ is the mind of the Father and of the Holy Ghost, and it is revealed in the Scriptures. Whoever then wishes to know the mind of Christ need not climb on high and seek it from far, but let him hold fast to the revealed Word. There he will learn what God means, and what he intends to do with us.—Ibid.

PROFANITY is a mark of low breeding. Show us a man that commands respect; an oath trembles not on his tongue. Read the catalogue of crime. Inquire the character of those who depart from virtue. Without a single exception you will find them to be profane. Think of this, and don't let a vile word disgrace you.

To become a believer is not the result of a fit of enthusiasm, as if the wind were to blow upon a person and he straightway become perfect; but we must hear, learn, pray, read, inquire, until we are transformed from one degree of conviction to another.—Ibid.

SINCE the knowledge imparted by the Spirit, respecting what is in God, is as eternal and unchanging as the Spirit of God himself, the conviction thus obtained that "God is love," becomes also the deepest and most reliable truth of our existence.—Schleier.

It is reported in Glasgow that Mr. Baird, the donor of half a million sterling to the Church of Scotland, is to be made a baronet, and that his principal partner, Mr. Whitehead, one of the members for the city, is to second the address to the Queen in the Commons.

TRUTH is one of the rarest gems. Many a youth has been lost in society by allowing a falsehood to tarnish his character, and foolishly throwing it away. If this gem still shines in your bosom, suffer nothing to displace or diminish its lustre.

"THAT is a good rough job," said a foreman in our hearing recently; and he meant that it was a piece of work not elegant in itself, but strongly made and well put together.

No one need hope to rise above his present situation who suffers small things to pass by unimproved, or who neglects, metaphorically speaking, to pick up a farthing because it is not a shilling.

CHRIST, and everything in Him and with Him, is an incomprehensible mystery; fail but to explore it, and thou art a fool; but believe what is revealed to thee of it, and it is enough for thy salvation.—Starke.

BEST of all is it to preserve everything in a pure, still heart, and let there be for every pulse a thanksgiving, and for every breath a song.—Gosner.

WHATEVER you do, do it well. A job slighted, because it is apparently unimportant, leads to habitual neglect, so that men degenerate insensibly into bad workmen.

TRAINING the hand and eye to do work well leads individuals to form correct habits in other respects; and a good workman is, in most cases a good citizen.

Our Young Folks.

Beautiful Grandmamma.

Grandmamma sits in her quaint arm-chair; Never was I dy more sweet and fair;

Little girl Mary sits rocking away In her own low seat, like some winsome fay;

"Say, grandmamma," says the pretty elf, "Tell me a story, about your self."

"Did you have a mamma to hug and kiss? And a dolly like this, and this, and this?"

Grandmamma smiled at the little maid, And laying aside her knitting, she said:

"Oh, who is it?" cried winsome May, "If I wish who was here to-day?"

May looked long at the dimpled grace, And then at the saint-like fair old face.

"How I wish," she cried, with a smile and a kiss, "To have such a dear little grandma as this!"

So May climbed on the silken knee, And grandma told her history;

"What a clean apron did," said the lady, "Mother has gone out to work, 't was the reply."

"I should like to help mother somehow," The lady more pleased than ever with the tidy looks of the girl, called to her mother;

He never, we're an honest and industrious family, and there's nothing about us to be ashamed of.

Then you've never seen my combs; you can't—they're so small. I have one on each foot, and I use them to keep myself free from dust as well as my web.

Perhaps the most interesting thing about us is the variety of our houses. I build my house in your garden, on bushes, and if it wasn't for the impudence of your gardener, and a destructive instrument called a broom, you would see them often than you do.

Some of my family live in a sort of tent, made of a leaf lined with silk, which makes pretty, though rather airy, house.

One branch of the family builds a house—or rather a cradle-shaped like a tiny bell, and hung to a leaf or twig, where it rocks with every breeze.

Others build hanging houses. Some are green or four inches long, stout and made of white silk; others are made of empty seed-pods fastened together and lined with silk; or wherever one of the Arachnida family lives, she must have silk curtains to her house.

One of my relatives who lived in the West Indies—a splendid fellow, with a body an inch and a half long, and bushes of fair on its legs—fastens its house to a plant, and it looks like an oval silk ball. It is very aristocratic and nice.

I know somebody who always appears miserable; and this the way she contrives to be so—thinking always about herself; constantly worrying for what she has not; being her time; fretting and grumbling.

I know somebody who is much happier; and this the way she contrives to be so—thinking of others; satisfied with what her heavenly Father has judged best for her; working and thinking how she can do for others happy.

My little "somebody," which kind of a somebody are you?

Two Somebodies.

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My little "somebody," which kind of a somebody are you?

"Push."

WHEN Cousin Will was at home for vacation the boys always expected plenty of fun. The last frolic before he went back to his studies was a long tramp after hazelnuts.

"Obbliged to you," said the man; "you just wait a minute," and he hurried into the house, where two or three pink aproned children peeped out of the door.

"Now boys," said cousin Will, "this is a small thing, but I wish we could all take a motto out of it, and keep it for life. 'Push!' it is just the word for a grand, clear morning."

"If anybody is in trouble and you see it, don't stand back; push!"

"Whenever there's a kind of thing, a Christian thing, a happy thing, a pleasant thing, whether it is your own or not, whether it is at home or in town, at church or at school, just help with all your might; push!"

At that moment the farmer came out with a fish of his wife's best doughnuts, and a dish of his own best apples; and that was the end of the little sermon.

What a Clean Apron Did.

Tidy neatness in girls is an attraction quite equal to a pretty face; and it is a better recommendation, because a safer evidence of good qualities of character.

A lady wanted a trusty little maid to help her to take charge of a baby. Nobody could recommend one, and she hardly knew where to look for the right kind of a girl.

"That is the maid for me," said the lady. She stopped, and asked the girl for her mother.

"Mother has gone out to work, 't was the reply. 'Father is dead, and now mother has to do everything."

"I should like to help mother somehow," The lady more pleased than ever with the tidy looks of the girl, called to her mother; and the end of it was, she took the maid to live with her, and found—

she had no careless habits, she was no friend to dirt, but everything she had to do with was folded up and put away, and kept carefully. The lady finds great comfort in her, and helps her mother, whose lot is not now so hard as it was. She smiles when she says, "Sally's recommendation was her clean apron."

My Way.

"It is my way," said a boy who never remembers anything that he is told, who leaves open gates, who forgets errands, and mislays every tool and every book with which he is trusted; and for all the trouble he causes, he thinks it excuse enough to say, "It is my way."

Have no such "ways," children.

Christ All in All.

Remember it is no thy hold of Christ that saves thee; it is not thy joy in Christ that saves thee; it is not thy faith in Christ, thou hast it; the instrument; it is Christ's blood and merit.

Remember it is no thy hold of Christ that saves thee; it is not thy joy in Christ that saves thee; it is not thy faith in Christ, thou hast it; the instrument; it is Christ's blood and merit.

Home after Business Hours.

The road along which the man of business travels in pursuit of competence or wealth is not a macadamized one, nor does it ordinarily lead through pleasant scenes and by well springs of delight.

Others build hanging houses. Some are green or four inches long, stout and made of white silk; others are made of empty seed-pods fastened together and lined with silk; or wherever one of the Arachnida family lives, she must have silk curtains to her house.

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My little "somebody," which kind of a somebody are you?

Sabbatic School Teacher.

LESSON VII.

February 14, 1875. EBAL AND GERIZIM. Joshua VIII 33-35

COMMIT TO MEMORY, v. 31, 35.

PARALLEL PASSAGES.—Deut. xxvii. 3-8; also v. 12.

GOLDEN TEXT.—I have set before you life and death, blessing and cursing.—Deut. xxx. 19.

CENTRAL TRUTH.—Righteousness exalts, and sin degrades a people. According to the directions of Moses, in Deut. xxvii. 1-11, the following steps were to be solemnly taken:

1. "Great stones," covered with such substance as would retain letters, were to be set up, inscribed with the law, or portions of it, so soon as the people had possession of the land. This would make the land and people as belonging to the Lord, as well as familiarize the people with the divine will. Deut. xxvii. 2, 3. Mount Ebal is named as a place for this arrangement (v. 4).

2. An altar for burnt offerings is to be set up, of unburnt stones. Peace offerings were also to be offered on it, and the people were to rejoice before the Lord. They owed the land to the divine mercy; and they were to be, as a covenant people, "glad in the Lord" (v. 5-7).

3. They were to be divided into two portions, one on mount Ebal, the other on Gerizim; the blessings of obedience and the curses on disobedience, were to be rehearsed, and all the people were, by loud acclaim, to accept these solemn sanctions of the law. It was a public, popular covenanting with God (v. 12-14).

Now, "according to all that God commanded by Moses doth Joshua. Let us see his course and its meaning.

Assuming that this so often not was done after the fall of Ai, when Israel was once more full of courage, and the Canaanites proportionately depressed, when, though the Canaanites had not all been conquered, yet the Jordan had been crossed, and the subjugation begun (Deut. xxvii. 2-3), the people are in the right temper for once more, pledging themselves to the Lord, and placing themselves and the land in covenant with him.

Ebal and Gerizim, divided by a valley seven or eight hundred yards wide, rise about eight hundred feet each. The tribes crowd the hills, in equal divisions, and the ark and the priests are between, in the valley. What a congregation! and how admirably placed for seeing, hearing, feeling, and being impressed!

JOSHUA BUILT AN ALTAR (v. 30) as directed, as to place and manner "so that 'readings' the rule against 'how to do,' being, possibly a check on the tendency to images. It was (v. 32), an altar of whole stones.

THEY OFFERED BURNT OFFERINGS (v. 31), which usually preceded all other forms of offering, for reconciliation by stone-men were to be had in order to communion, then peace offerings (see the order in Lev. chap. i-vi.). These declared dependence on God, following with him, gratitude to him.

HE WROTE ON THE STONES, not of the altar, but the others, as directed by Moses, the copy of the law, not the Decalogue, but the abstract in the middle of Deuteronomy. Such a method was in use at that time; as at many town gates in Europe, town laws are painted on boards. The form and manner are not given in detail, because the people, at the writing of the book, were familiar with these details.

ALL ISRAEL, AND THE STRANGER (v. 35) stood on the hills, the ark between, and did as directed; and for the mode of arrangement and procedure, we have to look back to the instruction, (Deut. xxvii. 12, 13. The tribes were not thus placed by chance. God keeps up the idea of the twelve patriarchs, sons of Jacob. On Gerizim to bless, all the tribes that stood are sons of Leah and Rachel. The youngest of these sons, and the oldest (who had sinned, Gen. xlix. 4), and the sons of the handmaids—the weaker half of the nation always—on Ebal. The tribe of Levi had its place here, as a tribe, though the priests, the Levites surrounded the ark in the middle, and Joseph stands for Ephraim and Manasseh.

As the Levites read the curses, the people said "Amen." The blessings are not given. The Hebrews say they ran in correspondence with the curses, thus, "Blessed is the man that doeth not," &c.

THE BLESSINGS AND CURSINGS were read (v. 34), or caused to be read. There was no fear of the vulgar or uneducated abusing the word. It was not kept from the lady, for the women, the little ones and the strangers, all heard the word of the Lord, (v. 34, 35).

So the nation again entered into covenant with God in a most solemn and impressive way.

Among many lessons for us, note these: (a) Our covenant with God, once made, can be often renewed, in ways, of course, of God's appointment. So the Lord's supper gives opportunity. Communion of age, quitting school, entering college, going into a new position, home, or condition, are fit occasions for solemnly giving ourselves again to the Lord (Ps. cxvi. 7-9).

(b) He is the Gracious but Almighty Lord who leads us to this and prescribes the terms. We make no terms with him. We submit and accept (Rom. x. 4). As long as men are trying to be saved on their own terms and in their own way, they think of what they will give up, or do for God, as equivalent for the heaven he is to give them. When the Holy Spirit is teaching us, this is all forgotten, and we think of what he is giving us. "Nothing in my hand I bring."

(c) We must go in the order of Joshua's course: (1) the altar and the sacrifice, for the sake of which we are received (Job. x. 22); and, (2) the giving ourselves to him to keep his law, which we owe to be just and right; and, (3) getting instruction evermore from his law (Ps. cxix. 9, 33).

(d) All that God gives us we should consecrate, with ourselves, to him, openly, publicly, and in concert. (See Ps. cxvi. 18, 19). Thus is the safe way to enter on the work of education, or of business. A man's farm should be to him, as Canaan to Israel, all the Lord's gift, and all for the Lord.

(e) We may, and ought to learn from this passage, that true religion is always the same in its nature and practical effect on men, however its form may vary. God comes in grace. He takes men into union with him. He acts in mercy. He forgives their sin, but there is no warrant to them to continue in sin, or to think lightly of it. Any religion that makes sin a light thing, or encourages men to live in it, is unscriptural. The Lord writes his law on the heart (Ezek. xxxvi. 26, 27). His grace is given us that we may be holy unto him (Eph. i. 4).

And if we wish to strive with success against sin, let us be in covenant with God. Pardon first through God's mercy, then purity through the same mercy. We do not labor by ourselves to become pure, to "grow good," and then go for pardon. All such labor is lost. We are to go "just as we are to Jesus Christ," in whom God is giving pardon, for forgiveness by the blood, and having received it, we are to "run with patience the race set before us."

And if we wish to prove ourselves of the true Israel, let us walk in God's law. "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Titus ii. 11, 12).

SUGGESTIVE TOPICS.

The instruction of Moses—where contained—when to be obeyed—the place—the peculiarity of the law—the use of the plastered stones—the two mountains—their height—the valley between—the tribes on one or on the other—what plan of selection—probable design—how Joshua obeyed—what first—principle of next—the curses responded to—meaning of the act—how much it expressed—the lesson to us—how we can renew our covenant to be the Lord's—when it should be done—in what spirit we should do it—to what we bind ourselves—and all we have consecrated, with ourselves, to him.

It is a great deal easier to find fault with the Sunday school library as it is than to improve its character or to find a good substitute for it. There is sound good sense in these comments of The Christian Union on the frequent suggestion that a weekly paper would be, as a matter of course, an improvement on books for children in the Sunday-school: "After all the talk about returning the Sunday-school library, burning up its trash, its love stories, its heavy disquisitions, and having none but just the right books on its shelves, here comes a Vermont invention with the advice that the schools should do away with the libraries altogether. It was a teachers gathering, otherwise a most emphatic shout of 'No!' would have gone up from the boys and girls, especially as it was proposed to substitute a weekly periodical in the place of the books. Would the 'weeklies' be any improvement—such as would most likely find their way into the schools? It would not be long before they too would come in for a tremendous protest from one quarter and another. We believe in the libraries, and we believe, further, that they are not as bad as they are sometimes painted. Of course, improve them at every opportunity."

Review exercises are growing in favor in Great Britain, if we may judge by the prominence given to them in the Sunday school periodicals of that country. The Scottish Sabbath School Teachers' Magazine has recently exhibited their importance in an extended article on "Sabbath school Reviews." The London Sunday School Times presses thus earnestly greater attention to the quarterly "Review Lesson." "The importance of this can scarcely be estimated, and is almost certainly not realized by many. And yet all teachers know that if nothing be done in the way of recapitulation, much of their teaching is necessarily lost; or, if not lost, it certainly fails to accomplish all that it might. It is to be regretted that much of our work seems to go for nothing, and as surely does go for very little. Many a good lesson that has been prepared with great care, and given with more than average ability, is soon forgotten, not from any defect in the lesson itself, or even in the minds of the children, but simply because it is crowded out of the memory by another lesson of equal merit and interest. But this need not be. There is room in the mind and memory for more than we imagine; and all that is needed to make impressions lasting is that they should be carefully, patiently, and wisely repeated."

The "talking superintendent is getting it on all sides. The editor of The Earnest Worker thinks that "as a general rule, if the teachers are competent, the less speaking from the superintendent's desk the better." As to his personal experience while in charge of a school, the editor adds: "We never said anything we could avoid saying; nothing but the necessary explanatory remarks in making announcements. Moreover, we considered a class of men who went around to harangue Sabbath schools a perfect nuisance; nor have we yet changed our mind."

A WEEKLY teachers' meeting for the preparation of the lesson should be kept up in connection with every Sunday school, even if only one-tenth of the teachers can be secured to its attendance. Five teachers who attend the teachers' meeting are likely to prove more efficient in the Sunday school than twenty teachers who absent themselves from that preparatory meeting.

MEMORIZING without understanding is of little value in the Sunday school. But memorizing with an understanding is of great importance. Children can both understand and memorize more of the words of the Bible than they commonly do. Both the words and their meaning of the Bible lessons should be stored in the minds of children in the Sunday school.

The suggestive statement of a writer in the Church Sunday School Magazine of England as to the true method of dealing with "the bad-boy difficulty" in Sunday schools is: "Nothing in the world, be sure of it, can overcome the irresistible strength of sweet temper. Nothing can overcome the teacher who has first of all overcome his own impatience—not even the 'bad boy.'"

Sympathetic Preaching.

Whether it be doctrinal or practical, didactic or hortatory, abstract or experimental, this object of preaching is "to save souls." Its function is to convert sinners and edify believers. Yet of late it has been said touching the diversities of style and method adopted by preachers of the Word, nothing will be effected unless hearers can be interested. Not only must there be attentive ears, but the hearers must be awakened to receive and hold the truths imparted from the sacred desk. It is the duty of the preacher to be interesting. "How although it is true that in one sense religion does not take so quick a hold upon the passions of men as the eloquence of the bar or in the political arena, yet in another it does, when rightly presented, take a deeper and stronger hold upon the constituent elements of human character. Such a hold, however, it never gets save through the real and earnest sympathy of the preacher with those whom he addresses. Dry intellectual formulations of abstract thoughts are but as dried leaves for those whose tempers cry for a refuge beneath the cooling shade. Recurrent discussions of obscure points in theology have no attractions for such as need to be encouraged in the fight with the evil they know to be in them. Nor do the majesty of learned talks much pleasure in listening to harsh polemical discourses, directed towards the overthrow of some ancient heresy, whose ghost may now and then appear under new and startling forms. Positive truth must of course be presented. But it will never be so welcome as when suited to those who hear, and made vital through the sympathy of the preacher's heart. The history of the pulpit all through the Christian centuries proves that success in the ministrations of the Word is usually proportioned to the amount of sympathetic force which accompanies the efforts of the evangelical minister to communicate to others a saving knowledge of the gospel.

Don Carlos Interviewed.

On Saturday week the special correspondent of the Sheffield Daily Telegraph had an interview with Don Carlos at Durango, the "Carlist capital." "The King"—as seven-tenths of the Biscayan population style him—had that day arrived from Vergara (or Bergara), a city in Guipuzcoa, about a day's journey distant, and was staying at a private residence which had been set apart for his use. He was accompanied by General Elia, the commander-in-chief of the Carlist forces; General Bonavillo, "Governor General of Biscay," and a "brilliant staff." Don Carlos and his suite seemed to be in high spirits, alleged that they had completely beaten the Republican forces in the affair near Tolosa, and stated that their army would soon take aggressive action there and at other points. Being complimented on the appearance of the Battalion de Surostrato; "the King" replied that in Guipuzcoa, Catalonia, and Navarra, he had fought thousands of men equally good with these, and expressed confidence in the success of his cause. Don Carlos also stated in regard to a remark about the mining industry of Biscay—that he was anxious to protect the interests of Englishmen in Spain, and to develop the resources of the country. His utmost enthusiasm prevailed at Durango, and the announcement that "the King" would walk to church and attend service on Sunday accompanied with his staff, had given much pleasure to the priests and the people. The talk to the Madrid and foreign papers about Marshal Serrano's secret intention to make a *convenio*, or arrangement with the "Carlist chief," had roused Don Carlos and his staff, but was scouted as merely a sign of the weakness of the Republican party.

Origin of Typhoid Fever.

An English professor claims to have discovered a new cause of typhoid fever. A family in his neighborhood was attacked with a severe type of the disease, and, on a careful search of the premises, a spout in the pump was found to be covered with a sort of gelatinous matter. Submitting this to microscopic investigation, it was seen to be a fungoid growth, from which spores were constantly washed away by the flowing water. Following up this discovery by a minute examination of the outlet of the sewer through which the drainage of the town flowed, there were found fungoid growths of a similar nature to those in the pump spout. In the vicinity of this outlet the fever had also prevailed. Having cases of the fever in his own family, the professor followed up his inquiry by a chemical analysis of the water drunk, and found in it minute spores of the same fungus. His conclusion is, therefore, that the fever had its origin in the fungus matter taken into the system, where it fermented, as yeast in beer, and poisons the blood.

"Strikes" in New York.

The New York Tribune says:—"The strikes in this city are all virtual failures. For every man who quits work there are ten idle ones eager to take his place at any sort of wages. We have a hard winter before us, with less to encourage employers than in any season for the past ten or twelve years. Every trade is full of unemployed workmen. The estimates of the actual number out of work in New York are various, some placing it as high as 90,000. Besides those who are absolutely without work, thousands now engaged upon jobs are working upon short time, or will soon be left without anything to do." It is not to be wondered at in these circumstances that there are more people emigrating from New York to Liverpool than from Liverpool to New York. Recently, in a single day, there arrived at that port, from New York, three large steamers crowded with stowage passengers, one bringing 800, the second 335, and the third 825. An indication of the pressure on the Atlantic steamers, consequent on the flood of emigration to the mother country, is to be found in the fact that the principal companies have, within the last three weeks, raised the rate of steering passage from New York to Liverpool by 25 per cent.

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FAITH AND PRIVATE JUDGMENT

The Roman Catholic religion requires Faith, and denies the right of Private Judgment; the Protestant demands the exercise of both. Rightly to see the irreconcilable difference between the systems we must understand what is meant by the terms as employed by each party.

The Roman Catholic by Faith Explicit, means a belief in the church as the only channel of grace and a general reception of church doctrine; and by Faith Implicit, the belief and reception of every particular doctrine taught by the church, or hereafter to be taught whether known to the believer or not.

This manifestly requires the surrender of private judgment, regarding all doctrines, by anyone who has adopted the Roman Catholic faith. For such it is enough to say the Infallible Head of the church has so declared, and it must be true.

It is an act of private judgment when a man surrenders himself to the Papacy, saying 'by my private judgment I am convinced that the Pope is God's Infallible Vicar, and must be obeyed.'

But that act is the suicide of private judgment. Henceforth he must believe as he is told; no matter where it may lead him—into absurdities such as Transubstantiation; or crimes, as the extermination of Heretics—he is a bad Catholic if he hesitates to perform what is commanded by the church in the name of God.

Faith in the protestant sense of the word is something quite different, and not only is compatible with private judgment, but implies its exercise. Here let us note that we are speaking of Evangelical Protestantism, not of that negative system that is too prevalent in Germany and France, and obtains to some extent both in Britain and America, which is little better than a protest against all authority and the assertion of the supremacy of reason.

Every man then must decide for himself (1) Whether God speaks in the Bible, and (2) What he says. If a man decides the former question in the negative he is a Deist, and no Christian. Having decided it in the affirmative, in trying to decide this

latter there is room for endless diversity of opinion, owing to which there will always be a diversity in unity in the Catholic Church of God. Still the Bible Protestant is a believer in the general sense, although in details he may differ widely from his fellow believer.

But besides this conviction of reason which may be properly called Faith, and which rests upon evidence proving to the believer that the Bible is the Word of God, and that it contains certain doctrines, there is another thing meant by Faith in the evangelical sense. Faith is the recognition of Jesus as the Saviour. This is not merely an act of reason; not merely a judgment, the effect of an intellectual logical process; not merely the assent of the understanding to a dogmatic statement, such as "I believe Christ died for my sins."

We thus see how Evangelical truth and Popish error cannot be reconciled. They exclude each other. The first act of Private Judgment in which he surrenders his intellectual liberty renders the Roman Catholic unable to exercise faith in Christ except as it is required by the church, and puts faith in men and angelic mediators in its place, as the church enjoins that the whole responsibility of salvation is removed from the individual and laid upon the church, which professes to save the obedient faithful one by virtue of rites and sacraments, while the individual need not concern himself further as to his interest in Jesus. The Protestant on the other hand has to do with God and with God only. To Him alone he is responsible for his belief and his acts.

Mr. Anderson's Letter.

DEAR SIR,—A pressure of engagements have left me no leisure for some weeks past, to resume the discussion in which I have been engaged in your columns in regard to I Peter iii. 18-20. I do not, however, at all regret the delay, as there is an article in the October number of the Princeton Review, to which my attention has been called, and on which I may also offer some remarks. But, before resuming the discussion at the point at which I left off, I may notice the last letter of "A Layman," as it appears in your paper of December 4. Let me just say to "A Layman," once for all: 1. That he need not apprehend that there is anything "savouring of impertinence in his obtruding any remarks of his in the discussion, now pending. So far from this, everyone who ventures into print in public discussion, renders himself amenable to just such structures as "A Layman" has offered. Statements thus made must stand or fall on their own merits; and no quarter need be expected, except for the truth; that will ever stand. 2. Notwithstanding "A Layman's" disclaimer, I still think he misapprehends the apostle's words, and the apostle's arguments, at least as far as I have yet gone in the examination of them. I still venture to think, that, if he carefully, and impartially examines the words "suffered for us in the flesh," he will see that the apostle very prominently and directly is alluding to our Lord's sacrificial death in the body. Of course, I do not mean to say—and I do not suppose any of your readers imagined I meant to affirm—that the sufferings of Christ were limited to his desertion on the cross, or even to his agonies in Gethsemane, but that they extended over the whole period of His earthly life; and that His death was but the culmination, and completion of the sufferings of that life, which was "obedient even unto death. It will be observed, however, that I did content that the words "suffered for us in the flesh," did mean prominently and emphatically, that the Lord Jesus died a real bodily death, and that that is presented for imitation to every believer in His name, as our apostle indeed says in 21st verse of 2nd chapter. For even here unto were you called, because Christ also suffered for us, as an example, that ye should follow His steps." If "A Layman" means to say, that the words "suffered for us in the flesh," are not to be limited to Christ's dying sufferings, but are comprehensive of all that He endured during His entire life, I have no objection, if only he will give that prominence and virtue to the death of Christ which the Scriptures do. Now, I am afraid he does not recognize that prominence, and that efficacy of the last sufferings of Christ,

which are everywhere attributed to them in the Word of God. I say, I am afraid of this, from the language he has employed in his last letter. I shall, however, be very glad indeed to be set right on this point, by his direct disclaimer of such intention. His language, to say the least, is very apt to convey the idea, however. This leads me, then, to notice—3. The language employed by "A Layman," and to which I object, is as follows: "In other words, he that is dead sins no longer, a truism entirely out of place in the apostle's argument, for if thus dead, he would cease not only from sin, but from everything else; whereas he represents him after thus suffering in the flesh, as living, no longer to the lusts of men, but to the will of God. And to say that Jesus only ceased from sin by dying a bodily death, seems to me very wide of the truth taught by the apostle. It would be as much a truism of our Lord as of any one else, and ascribes to him a very negative sort of virtue." There is something about these words, Mr. Editor, extremely painful, and suggests a suspicion of something wrong somewhere; the ring is not of pure gold. I trust our friend will be able effectively to remove my fears, not merely as to the state of the head, but of the heart. Well, but let us consider the words themselves, and the thoughts they suggest. A truism indeed! An historical fact, it is true, beyond effective contradiction, that Christ died! A truism indeed! It is gloriously true, because of all that has already been effected by it, of all that is involved and centred in it; and the mighty issues that are yet to flow from it! It is a blessed, glorious, singular, isolated truism! A truism sui generis, per se. It stands on its own lofty pedestal unsurpassed, as it is unapproachable, and can never be imitated, either in its nature or its results; or in its accompaniments and accessories! Christ died! Yes, and in thus dying, did as the apostle says, cease from sin, whatever these words may mean. He not only by his death ceased from sin, as a sin-bearer, as a sin-expiator, sin-atoner; but He "has ceased from sin," in that being "holy, harmless, undefiled, and separate from sinners." He did no sin, neither was guile ever found in His mouth, though He "endured the contradiction of sinners against Himself," and "was in all points tempted like as we are, yet without sin." A truism indeed! Yes; a truism beyond, above, all other truisms; in that, in its moral and spiritual results, it brings heaven very near to earth, and earth to assume some of the lineaments of heaven; and is yet to be the moral lever to lift up our entire corrupt and fallen world into an elevated place of blessedness, and glory, and honour; because arrayed in the beauty of Jehovah's own holiness. Our friend says—Our Lord in dying "would cease, not only from sin, but everything else." Now, without taking undue advantage of our friend's language, let me ask, does he really believe this? Does he hold the sleep of the soul, and its unconsciousness till the resurrection morning re-animates it? Or has he forgotten the shorter catechism, or, what is better, the direct teaching of Scripture? Has our friend forgotten the altogether peculiar nature of the glorious person, as well as the blessed and effective work of the Lord Jesus Christ? The Lord Jesus Christ died, and dying ceased from sin; a truism indeed! Yes; and that is just one of the pregnant motives, and the mighty forces brought to bear upon the spiritual nature of Christ's people—that as He died, and now ceases entirely from all personal conflict with sin, and temptation from sin and sinners; and, having thus far, ceased from His work as a sin-bearer, He now rests in glory with His Father, even as God now rests from His work of created power; so shall the believer in due time reap, if he fails not, and rest with Christ in His glory for evermore? Precious truth! blessed consolation! all-constraining motives! If they resist even unto blood and death, as He did, they will in due time be crowned as triumphant conquerors, even as He was! I hope our friend will see that there is thus a sense in which Christ's death, though true, thoroughly true, as a matter of fact, is not "as much a truism of our Lord as of anyone else!" and we ascribe to Him and His death, something very much more exceedingly than "a very negative sort of virtue!" On the contrary, we ascribe to Him always, and in every event and circumstance of His matchless life and death, an infinite, ever-active, and effective potency. And I therefore repeat, for as a matter of fact, it is beyond all rational dispute, and effective contradiction, "that Jesus only ceased from sin by dying a bodily death," in the only sense these words can bear, viz: that His death was the door of exit from all further personal contact, and conflict with sin, as He had experienced during the whole of His earthly life. And who can deny it? Can Layman? We will see. 4. But our friend further says—"whereas he (that is the apostle), represents him after thus suffering in the flesh, as living, no longer to the lusts of men, but to the will of God. Our friend can surely never for one moment suppose that these words apply to Christ? If so, when, and where, is Christ represented as thus "living in the flesh to the lusts of men?" To ask the question is to answer it. Your friend will reflect, he will see that the Apostle Peter uses the words "suffered for us in the flesh," in the first clause of the 1st verse of 4th chapter, in a different sense and manner from the words "he that hath suffered in the flesh" in the last clause of the same verse. In the first clause, the words apply to Christ, and to Christ alone, in the last clause, they apply to the believer, and the believer alone. The one has reference to the substitutionary, sacrificial death of Christ in room of, and for, the believer, and as the object of the believer's faith. The other has reference to the inward spiritual experience of the believer, in his conflict with sin in his nature, as well as in his members; and is intimately connected with, as indeed it virtually and effectively flows from, that death of Christ whereby He has become dear to all the altarment, and subtle enticements of sin in every form. For Christ's death he is dead, even as by Christ's crucifixion he is crucified. I trust, therefore, our friend will withdraw his assent to the following words which are thoroughly unscriptural, as they stand in his letter; at least, as I understand their import:—"His ceasing from sin, overcom-

ing temptation, subduing the tastes and lusts of the natural man, becoming insensible to every influence that would tend to interfere with the doing of the will of his Father, was surely suffering in the flesh, in a much higher sense than merely dying a bodily death." These words may only be unguarded, and may be understood in a certain truthful and appropriate sense; but meanwhile, I content myself with drawing attention to them as containing, if not modified and explained, a manifest untruth, against which all Scripture and the Redeemer's life protest. Our Lord never had need "to subdue the tastes and lusts of the natural man." He never had them; could not experience them; never therefore required to subdue them, at least in Himself. He might, and does do so, on behalf of His people, and in them. Certainly, "ceasing from sin, overcoming temptation, becoming insensible to every influence that would tend to interfere with doing the will of his Father, was surely suffering in the flesh in a much higher sense than merely dying a bodily death!" I had written certainly to this, but in the act of writing, it flashed across the mind that this would only be certainly true, on the supposition of the bodily death not being accompanied, and even brought about by those soul-agonies of the Saviour, to which so prominent attention is also drawn in God's Word. If the bodily death of the Redeemer were the bodily death of ordinary men, the case would be very different. But, as the Saviour's death, like His person, and His life, were so very different from anything before ever seen, or anything that ever can again be beheld, the words of "A Layman" cannot be admitted. That death, I repeat, was unsurpassed, and unapproachable, a thing by itself, and precious forever, both in its nature and in its results. It is therefore something very much more exceedingly than a mere truism. Again, 5. Our friend says—"Neither will any intelligent layman accept the statement in reference to the second verse, that 'to live the rest of his time in the flesh, simply means 'what remains of this mortal life in the body.'" The one expressing would be as great a tautology as the other. It is understood I apprehend, that in order to precision of definition, there may be a multiplication of words, so as to make sure of the thought to be expressed. And thus may surely be done, without incurring the charge of tautology. But, if I err in this, am I not in good company, when the apostle says, "that he no longer should live the rest of his time in the flesh to the lusts of men?" If "in the flesh," here means "the fallen, corrupt nature," then are not the words "to the lusts of men" superfluous? I do not say that they are tautological, but are meant to give precision and definiteness to the apostle's words. So, likewise, with the words I used. Finally, when "A Layman" says—"There may be reasons in the analogy of faith for the reception of his exposition, but I doubt if laymen who are intelligent readers of Scripture, will accept it. When I allude to the analogy of faith, if the contrast and comparison made between different parts of Scripture, in their mutual bearing upon, and elucidation of, great doctrinal truths, are fairly instituted, and conclusions legitimately drawn, then I expect the assent of intelligent laymen, but if my arguments fail to convince them, why there is the end of the matter. We are not lords over God's heritage," but simply "helpers of the faith and joy of God's people." As this letter is already long enough, I will not take up more of your space at this time.

Yours, very truly, DANIEL ANDERSON. Rothsay.

Messrs. Moody and Sankey at Sheffield.

Messrs. Moody and Sankey arrived in Sheffield on the evening of the 31st ult., in time for the first meeting at nine o'clock in the Temperance Hall. Mr. Sankey opened with a hymn, which had been written expressly for the meeting by Dr. Egan, and which he sang for the first time. It was entitled "Rejoice and be glad, the Redeemer has come." Mr. Moody read from Joshua, 1st chapter, and Isaiah, 6th chapter. Mr. Sankey prayed and then sang, "Hark the voice of Jesus crying." Mr. Moody then gave a short, stirring address. A midnight watch service was thereafter held in the great room of the Albert Hall. The Vicar of Sheffield presided, and ministers of all denominations were present, and about 4,000 people attended. After the audience had sung the hymn, "Praise me, O Thou Great Jehovah," Mr. Sankey sang "Jesus of Nazareth," and the utmost stillness. The hymn produced a remarkably effect, the singing being unexpressibly pathetic and touching. Many of the audience were deeply moved, especially when Mr. Sankey sang the well known lines, "Too late, too late." Mr. Moody then gave an address from the truth verse of the 24th chapter of Luke. Afterwards, at his request, the vast assemblage engaged in silent prayer. Every knee was bent and every face covered. It was an impressive scene. Mr. Moody broke silence by stating that if any person would like to be prayed for he should stand up. No response was made. Mr. Moody then asked, "Is there none?" whereupon a middle-aged man rose, and Mr. Moody said, "Yes, there is one." Others followed. Shortly after the bells rang in the new year, and prayers were offered by many ministers. Meetings were held on Friday, 1st ult. The hall (Cutlers' Hall), was crowded to excess in every part, and a very great devotional feeling was exhibited by the congregation. Several persons asked for the prayers of those present, and Mr. Moody afterwards saw some of the "anxious" ones in the inquiry room. The Vicar of Sheffield, the Rev. Rowley Hill, and several other clergy, as well as ministers of other denominations, were present. On Saturday afternoon the Evangelists held a service for parents and children, which was very largely attended; and early on Sabbath morning Mr. Moody addressed Christian workers in the Albert Hall. He made a most stirring appeal to them, pointing out that there was a work for every one of them to do as Christians. If they did not do it, they alone would be responsible to God. In the afternoon there

was another service in the same place, when the hall was crowded as it never was before, there being still large numbers of people in the street waiting for admission. A room underneath the large hall was also used at night. The churches and chapels closed earlier than usual, and the crush at the night service was greater than ever. Many hundreds of people, after waiting outside for a couple of hours, were unable to gain admission.

The population of Sheffield is about 250,000. The manufactures are all kinds of iron and steel, electro-plated goods, &c., the workmen earning high wages. Ignorance and vice are very prevalent. Betting, swearing, Sabbath desecration, drinking, fighting, and wife-beating prevail, and there are thousands who are never seen within a church or chapel door. In the Deanery of Sheffield there are thirty three churches of England or places of worship connected therewith. These are ministered in by 54 incumbents and curates. The Dissenting chapels of all sects are nearly as follows:—Catholic Apostolic, 1; Baptists, 4; Plymouth Brethren, 1; English Presbyterian, 1; Independents, 11; Jewish, 1; Methodist New Connexion, 20; Primitive Methodist, 14; Roman Catholics, 5; Society of Friends, 1; Unitarians, 2; United Methodist Free Churches, 19; Wesleyan Methodists, 15; Wesleyan Reformed Methodists, 8. It will be seen from these statistics that Dissent is strong in Sheffield, but the ministers of all the Protestant denominations are nearly unanimous in aiding the present movement. At one time it seemed probable that the Church of England clergymen would retire from Messrs. Moody and Sankey's executive committee, as referred to last week, but the difficulty has happily been got over, and clergymen of the Church of England and Dissenting ministers are now working harmoniously together to promote the success of the movement.

The Settlement of the Formosa Difficulty.

China papers received by the French mail give the particulars of the settlement of the difficulty arising out of the Japanese expedition to Formosa. The North China Herald of the 12th of Nov. says: "A treaty embodying the terms of settlement was signed on the 31st of October by the Japanese Ambassador and the chiefs of the Tsung-li Yamen. So far as we have been able to ascertain, it admits, on the part of Japan, the sovereignty of China over the whole of Formosa; and on the part of China, that Japan was justified in despatching the expedition, under the circumstances of the massacre of her Loocheuan subjects and the action taken upon it at the time the treaty of friendship and commerce was negotiated between the two countries. It then provides for the payment of a sum of 500,000 taels, one-fifth of which is in the nature of compensation to the families of the murdered Loocheuan, and is to be paid at once; the remaining 400,000 taels as indemnity for the roads and buildings made and erected by the Japanese in Formosa, to be paid when they retire from the island, which it is stipulated they shall do by December 20. The indemnity is to be paid out of the revenues of the Foo-Chow and Tien-tsin customs. The Japanese High Commissioner having thus settled the matter, left Peking at once; and it is now his intention, we understand, to proceed very shortly to Amoy and Formosa, instead of returning direct to Japan, in order that the stipulations of the treaty may be carried out under his own eye. Immediately previous to the settlement arrived at, the course of the negotiations appears to have been extremely critical, and hence the contradictory reports that emanated from the capital. About the middle of October the difficulty was in a fair way to be adjusted, but a few days later, when the question of indemnity was broached, the understanding partially arrived at came to naught. Okubo is reported to have suggested an indemnity of five millions as the price at which the Japanese were willing to retire from Formosa, and acknowledge the sovereignty of China over the whole island; and, on the rejection of this proposal, to have next claimed a modified indemnity, and an acknowledgment that his Government was justified all through in the matter of the expedition. This also the Chinese refused to concede, but they offer to pay 100,000 taels as compensation for the massacre of the Loocheuan wrecked on their coast. The Japanese Commissioner refused to listen to such an offer, and from the unyielding attitude of both parties a rupture seemed inevitable. On Saturday, the 24th of October, both the Commissioner and the Minister announced their intention of leaving Peking on the morning of Monday following. General Le Gendre and a portion of the embassy started in advance of these voyagers, and on their arrival at Tien-tsin were not a little puzzled to account for the non-appearance of the latter at the expected time. On the 25th, however, Her Britannic Majesty's Minister, Mr. Wade, at the request of the Chinese, we believe, had induced Okubo to put off his departure and make another effort to arrange the matter amicably; and, after a week's further negotiations, the agreement which we stated at the outset was arrived at, with Mr. Wade's assistance."

Book Notices.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW. Toronto. Messrs. Jas. Bain & Son. The January number of this ably-conducted Quarterly, contains the following original articles: The Homeric Conception of Life and Immortality, by Rev. S. D. Salmon, M.A.; Ultramontanism and Civil Society, by Rev. Thomas Crokery, of Derry; Geological Evidences against Evolution, by Andrew Taylor, M.A.; The Penal Element in the Sufferings of Christ, by the Rev. John Laidlaw, M.A.; Ferdinand Christian Baar, by Rev. P. J. Clug, U.D. The Place of Man Theologically Regarded, by Rev. Prof. McGregor, D.D. Christian Perfection, translated from the German of Albrecht Ritschl, and full notices of current literature.

Ministries and Churches.

On the 28th ult., a very interesting event took place at Val-Cartier, a Scotch settlement about 17 miles from Quebec. On that day, a young French Canadian preacher, Rev. Mr. Brouillette, the unanimous choice of the people, was ordained over the congregation there of the Presbyterian Church of Canada, in connection with the Church of Scotland. The church is a handsome stone structure, beautifully situated on the top of an eminence, and surrounded by a churchyard, in which stands conspicuous a monument to the memory of John Nelson, one of the fathers of journalism in Canada. The church was filled by an attentive, intelligent looking audience. The Rev. Dr. Cook, of Quebec, preached and presided, and Mr. Clark, of the Canada Presbyterian Church, now labouring in Quebec, having been associated with the Presbytery, delivered the charge to the young minister. It is intended that Mr. Brouillette should supply a station at Stoneham, some 5 miles distant, and formerly in connection with Chalmers' Church, Quebec. This settlement affords a foretaste of the benefits which will result from the union of the two leading branches of the Presbyterian Church in Canada, which we hope to see consummated in June next. Mr. Brouillette is, we believe, a convert of Mr. Chiniquet, and was educated at the Presbyterian College, Montreal, to which he does great credit. Through means of that institution, with its French professor, we hope to see an increasing number of French Canadians trained for the Christian ministry, and placed in our frontier congregations, where it may reasonably be expected that they will exercise a powerful, and very salutary influence over their own countrymen.

The annual meeting of the members of Stanley street, C. P. Church, Montreal, was held in the lecture room, on Wednesday night of last week. The report of the Committee of Management detailed the various difficulties experienced by the congregation from the time of their organization until the present. Fifteen persons had joined the Church by certificate, and one by profession since it was organized. After the reading of the report a vote of thanks was unanimously passed to the Very Rev. Dean Bond and the Wardens of St. George's Church, for their kindness in granting them the use of their school room. A vote of thanks was also passed to the Provisional Committee, for the able services rendered by them since their appointment. The following officers and Committee of Management was unanimously elected:—President, J. W. Dawson, LL.D., F.R.S., F.G.S.; Vice-President, Mr. Alex. McDougall; Treasurer, Mr. John Watson; Recording Secretary, Mr. James Ross; Financial Secretary, Mr. Alex. Fowler; Committee—Messrs. Wm. Rutherford, John Morrison, Robt. Anderson, W. C. Harris, Allan Cameron, Alex. Clerk, James Russel, William Drysdale, William Knox, Thomas Shaw, Jas. A. Ogilvie, and Angus Cameron. The Chairman of the Missionary Association stated that they had on hand \$140, and moved that it be divided as follows:—Home Mission Fund of the C. P. Church \$70; Foreign Mission Fund of the C. P. Church, \$70.—Adopted. The Rev. Mr. Torrance closed the meeting with prayer. A plan of the pews in the church was submitted, when a number of the pews and single sittings were at once secured.

At the annual soiree of the congregation of St. Gabriel Presbyterian Church, Montreal, accounted the oldest Presbyterian Church in the Dominion of Canada, addresses were delivered by Rev. M. Campbell, the esteemed pastor, Mr. Coil, of St. Paul's Church, and Rev. Mr. Doudet, pastor of St. Matthew's Church, Point St. Charles. Rev. Mr. Campbell stated that the communicants at present numbered 240; increase during the past year, 55; and loss through removal, 22; leaving 84 as the net aggregate gain. The amount collected by Mission Society was about \$300, not quite so large as in former years, but the deficiency was repaid by collections during the present year. The funds of the Sunday-school showed a balance in hand of \$58.97; do. at the opening of the year, \$52.97; children's collections, \$44.17, with another small sum making a total of \$147.97. The Dorcas Society had made no application for assistance, but if demands were made upon the society, application would be made to their friends to support this fund for aid to the poor; amount on hand \$51.62. The Young men's Association had been active, and meetings for self-improvement and social intercourse had been regularly held. He urged punctuality in attendance upon the church services, and expressed his conviction that St. Gabriel Church, so long established, had a peculiar mission to accomplish.

On the evening of the 29th ult., a few of the Presbyterian congregation of Brighton went to Colborne and surprised their pastor, the Rev. Mr. P. Duncan, by presenting him with a purse containing eighty dollars and an address. Mr. Duncan made a suitable reply. A pleasant evening was spent.

A CORRESPONDENT of the *Guolph Mercury* writes:—"The Rev. Donald Fraser, of the Presbyterian Church, Pricessville, has received and accepted a call from the Presbyterian Church, Saugeen. Mr. Fraser was a man highly respected by all classes of people; as a preacher he was above the average, logical and animated; as a citizen, one who was foremost in any enterprise which was calculated to benefit the people among whom he lived, and a kind friend and neighbour. The people here deeply regret Mr. Fraser's leaving, and do not understand the policy or wisdom of the church courts, which would sanction the leaving of a congregation of nearly 200 families and about 150 communicants, to take up a congregation of not one third the size. However, Mr. Fraser carries with him the sympathy of the public, and with their best wishes for his future prosperity and usefulness. There is a large congregation here and a good manse, and I would say if any ambitious clergyman wanted a good opening, I don't know where a better could be found."

On the 22nd Dec. the Rev. Mr. Dauby of Varna, was happily surprised by the people of one of his stations called Berno. Several eloquent loads of them came to his residence at Varna on the afternoon of the above date, and presented to him and Mrs. Dauby various articles to the amount of \$50. In connection with the presentation, Mr. Carner, in behalf of the people, gave in a few words a suitable address, expressive of the friendly feelings of the people towards him and his family. Mr. Dauby then, in a feeling way responded, thanking them for the valuable presents, but more especially as these presents were so expressive in themselves of the esteem and Christian sympathy that the people entertain towards him and Mrs. Dauby. He hoped that the Lord would abundantly reward them, and make him more useful among them as their pastor.

The annual meeting of the congregation of Knox Church, Elora, for receiving the Financial Statement for 1874, and the Election of Officers for 1875, was held in the Basement of the Church on Monday 18th ult. Rev. A. D. McDonald in the Chair. The Treasurer read the Report which showed the total receipts for the year to amount to \$6,062. The Managers elected for 1875, were Messrs. James Dow, Alexander Smart, D. M. Potter, John McDonald, John Keith junr., George Keith and James Ross—James Henderson chairman. Building Committee elected—John Hunter, Robert Mitchell, David Black, Chas. Allan, Edward Marshall, Wm. Skort, Robert Knox, James McQueen, junr., and J. H. Kenning. J. W. Irwin, Secretary and Treasurer. A vote of thanks was tendered to the Building Committee. An addition of \$200 was made to the pastor's salary.

The annual meeting of the congregation of St. Andrew's Church, Peterboro' was held on the evening of Thursday, the 19th ult., Judge Dennistoun in the chair, and was attended by an unusually large number of the members of the congregation. The financial statement of the managers showed a revenue for the year as follows: Balance from last year \$190.08; General Collections \$654.21; Pew Rents \$778.75; Ground Rents \$195.50; Sabbath School Collections, \$57.24; Scheme Collections, \$57.24; making a total income for ordinary purposes of \$1748.71; also about \$500 for S. S. building purposes on hand, and provision for a debt of \$860 on the Church property.

The annual soiree of Duff's Church, East Puslinch, was held on Tuesday evening the 19th ult. Notwithstanding the bad state of the roads the attendance was very good, the spacious edifice being well filled. The Rev. Mr. McKay pastor, of the Church, took the chair, when addresses were delivered by the Rev. Mr. Wardrop of Guolph; Rev. Mr. McDiarmid, of West Puslinch; and Mr. Johnstone, Rector of the Model Farm. The speeches were excellent, and evidently gave great satisfaction.

A VERY successful entertainment was held in the Canada Presbyterian Church, Walkerton, on Wednesday, the 20th ult. Readings were given by Messrs. A. Miller, of the High School, J. Chambers, of the Public School, H. P. O'Connor, G. Bridges, J. Hamilton and J. Stevens. The Rev. R. C. Moffat gave an appreciative lecture upon the "Life of Sir Henry Havelock." The church was full and the proceeds are to go towards the building of the new church.

The recent soiree at St. Andrew's Church, Fergus, was well attended by representatives of every church in the village. The singing was rendered excellently by the united choirs of both Presbyterian Churches, and also the speaking by the Rev. Mr. McDonald, of Elora; Wardrop, of Guolph; Davidson of Alma; McLean and Smellie, of Fergus. The pastor announced the proceeds of the meeting to be \$110.

The united congregations of Cheltenham and Mount Pleasant, on the 26th ult., gave a unanimous call to the Rev. E. D. McLaren, of Morriockville, to be their pastor.

A LOCAL paper says: "The Presbyterians of Brassall are holding prayer meetings every night, and the Methodists meet on Tuesday and Thursday evenings."

LAST week a number of friends waited upon the Rev. Mr. McLean of Armprior, and Mr. Garnoch, on behalf of the ladies of the congregation, presented him with an elegant and costly fur coat and cap as a token of respect and esteem. Mr. Garnoch accompanied the presentation with a few appropriate remarks, to which Mr. McLean made a suitable reply.

The young people of the congregation of Burns' church (Presbyterian), Milvorton, to the number of seventy, met at the house of Mr. Joseph Brydon, on the 14th ult., to present his son, Mr. James Brydon, with a watch and chain, as a token of esteem for his kind and valuable services as preceptor for the past three years. Mr. Brydon made a very neat and feeling reply.

The Dumfries Street Congregation of Paris, have decided to erect sheds for the accommodation of the country portion of its members. They will be on the vacant lots immediately south of the church.

The congregation of St. Andrew's Church, Almonte, finding their present accommodation too limited, purpose making an extensive addition to the present edifice during the coming summer.

A FINE new church now occupies the site of the old Knox Church, Dundas, which fell during a heavy gale in December of 1873. It bears the name of its predecessor, and cost about \$11,000.

A TEA meeting will be given in the Presbyterian Church at Mount Pleasant, on Tuesday, 9th of February.

Bishop Doyle Against the Usurpations of the Popes—Archbishop Manning on the Right of the Popes to Depose Kings.

Nothing can be more instructive on the subject [The Gladstone Exposition] than the able letter of Dr. Doyle, Roman Catholic Bishop of Kildare and Leighlin, addressed to Lord Liverpool, and entitled, "An Essay on the Catholic Claims." It was written before the days of Ultramontane insolence. It was written at a time when it was necessary to represent the Roman Catholic Church as a more religious community, perfectly harmless in a political sense, and only anxious to have freedom of worship and ordinary civil rights. It was published in 1826, the same year in which the whole body of Irish Roman Catholic Archbishops and Bishops announced to the world "that it is not an article of Catholic faith, neither are they thereby required to believe that the Pope is infallible." At that period, therefore—namely in 1826—Dr. Doyle was free to expose the assumptions of Pope Gregory the Seventh and his successors. Those Popes were not infallible then, and a Roman Catholic Bishop might point out their errors, and even denounce the wickedness of their acts in very strong and indignant language. "This Pope," says Dr. Doyle, "conceived it necessary for his purpose to subject all the nations of the earth to his sway. He assembled his councils and delivered to them and to the holy Apostles, whom he frequently addressed, the most unpassioned harangues. He resisted the Emperor Henry IV. with violence. Not accustomed to meet with opposition he waxed angry; he took the Empire into his own hands as the successor of S. S. Peter and Paul, to whom he said all the kingdoms of the world were granted, and without more ceremony attempted to depose one Emperor and to place another on the vacant throne." Then he proceeds to give further instances of his "warfare against the independence of princes and States. He says that blood flowed in torrents in consequence of the decisions of the Pope and his successors; and he shows how Gregory brow beat a monk at Cluny, "persuaded himself that a right to universal dominion belonged to him as an appendage of his see. No one could speak in terms of greater scorn of these pretensions than Dr. Doyle; but then Dr. Doyle lived in days when he was not bound to believe that Pope Gregory VII. was infallible, and that in deposing and excommunicating Henry IV. he was doing something in which it was impossible that he could be wrong. "Is there any man on earth," he asks, "acquainted with his Majesty's subjects professing the Catholic religion who supposes that they could admit the conduct of Gregory VII. or his opinions as their rule of faith, and the standard by which they would regulate the duties which they owe the Government?" We shall find an answer to this question in the volume of "Essays" published in 1867 by Dr. Manning, the Roman Catholic Archbishop of Westminster. We give one sentence from the essay on "Church and State," which shows the difference between the Roman Catholic Church in these kingdoms now, and in the days before the Emancipation Act. "The only satisfactory explanation of the history of the Popes in the Middle Ages is the simple statement that the Popes were responsible to God for the well-being of Christendom; and, acting on such responsibility, they deposed by a right inherent in the Papacy, Kings who had forfeited their right to reign over a Christian people." Again; "When Kings renounce the name of God, and lead their people to destruction, the Vicar of Christ, by virtue of his supreme responsibility, and consequent sovereignty, deposes the Godless King, and absolves the people from their oath of allegiance. . . . To depose Kings and Emperors is as much a right as to excommunicate individuals, and to lay kingdoms under an interdict. These are no derived or delegated rights, but are of the essence of that Royal authority of Christ with which His viceregents on earth are vested." When we remember that the volume of essays of which this forms a part is edited by Dr. Manning, and that the tone of every page of it is Ultramontane, we need little proof that it is incompatible with civil allegiance to hold the doctrine of Papal Infallibility.—*Belfast News Letter.*

St. Andrew's Church, Toronto.

We clip the following interesting sketch of a well known church, and its estimable pastor from the *Liberal* of last Monday:

We "dropped in" at the morning service of the above-named church yesterday. It is one of the oldest in the city, having been opened for public worship in June, 1831. An "old style" structure, with high-backed pews in the four corners, a "Jack-in-the-box" pulpit, and antique orthodox sounding-board—its whole contour proclaims it Presbyterian "of the days of yore." This, however, only applies to the external and architectural. An organ in the gallery played with exquisite taste; the singing of modern hymns and tunes inclusive of a chant; the brevity of all the exercises, even to the sermon; and the vein of earnest spirituality running through the whole service, from invocation to benediction, proclaim that St. Andrew's is in the advance-guard of progressive Presbyterian Churches.

There was a full congregation, though the morning was rather stormy, and a more orderly, attentive, devout assembly we have seldom, if ever, seen. The old-fashioned sleepers even were missing. We were fortunate in finding the pastor, Rev. D. J. Macdonnell, B.D., in the pulpit. A tall, grave, thoughtful man, with full, rich voice, arrayed in gown and bands, he "looks the minister" every inch of him. His oration strikes you at first as a matter of effort and even difficulty, but this wears off as the preacher warms to his work. Mr. Macdonnell conducts the devotional services very effectively, is a good reader of the psalms, hymns and Scriptures, prays with much devout and simple unctious, is deliberate without slowness, and prompt without nervous haste. As a preacher he is animated, simple, direct, and forcible; indulging in but few gestures, and sticking closely to the subject in hand. The text was John xiv. 15-31, and the theme, the work of the Holy Spirit, treated, as may be inferred from the number of verses composing the text, in an expository way. The salient points of Christ's farewell discourse to His disciples on the mission of the Holy Spirit were well brought out.

Mr. Macdonnell is the fourth minister in the pastorate of St. Andrew's. The Rev. W. Rintoul was the first who preached within its walls. In July, 1835, he was succeeded by Rev. W. T. Leach from Edinburgh, who in 1842 joined the Church of England. He is identical with "Canon Leach" and "Professor Leach" of McGill University, Montreal. The Rev. John Barclay, of Ayrshire, was inducted to the charge of St. Andrew's in December, 1842. The writer of this sketch had the pleasure of hearing his first sermon, and has yet a vivid recollection of its grace and eloquence. Mr. Barclay was deoctorated by his Alma Mater, Glasgow University, in 1855, and continued minister of St. Andrew's until the summer of 1870, when owing to ill-health, he resigned. He sat conspicuous among the worshippers at church yesterday, and is gratified, no doubt, at the indication of prosperity shown by the congregation to which he ministered so long. Mr. Macdonnell was inducted to the charge of St. Andrew's in Dec., 1870, and under his presidency the Church has made steady and even rapid progress. The present membership is 390, but the congregation must average 800 or 900. The Church finances are in a healthy state, the revenue for 1874 amounting to \$4,736.66, exclusive of unpaid pew-rents amounting to a considerable sum. Obeying the onward impulse, the congregation have girded themselves to carry out the behest, "Arise and build." Already a nice manse has been erected at a cost of \$9,500, and a spacious church edifice in the Norman-Scottish style of architecture is about to be built on the corner of King and Suncoot streets, opposite the Lieutenant-Governor's residence. The structure is to be of Georgetown stone, with Ohio and Queenston stone dressings. The front of gallery and ends of pews are to be of iron. Comfortable sitting accommodation is to be provided for upwards of 1,200, with draw seats for 300 or 400 more. A large amount of building materials is on the ground, the foundations are already in, and completion of the contract is due in December of the present year. Cost of construction, \$61,383. A mission church, which occupied the lot about to be built on, has been removed to the south-western part of the city. It is named St. Mark's, and is under the charge of the Rev. W. Barnhill, B.D.

Mr. Macdonnell is a graduate of Queen's College, whether he went at the early age of thirteen. He maintained a foremost place in his classes, taking a number of prizes. He completed his theological studies at Glasgow and Edinburgh, a session at each, taking honours there also. He afterwards spent some time at Heidelberg University. His first charge was Peterborough, Ontario whence he removed to Toronto. He is a man of high culture, a diligent student, and an active and faithful pastor—one of the leading spirits in his Church, and a rising star in the ministerial firmament of the city. Inspired with a broad and genial catholicity, he has laboured hard for Presbyterian Union, and is understood to be in favour of greater outward unity among all branches of the Christian Church. In his own domestic relations, union between the Kirk and C. P. Church was effected some time ago, Mr. Macdonnell having married a daughter of Rev. G. Smellie, of Fergus, in whom he finds a substantial helpmeet, and who efficiently heads the ladies of a large and active congregation in every good work. We may add in conclusion that the elders of St. Andrew's are Messrs. George H. Wilson, W. Mitchell, A. McMurely, T. A. McLean, and J. Bethune. A Board of Managers, a Board of Trustees, a Building Committee, two Sunday schools, a Young Men's Association presided over by the minister, a Ladies' Association presided over by the minister's wife; and last but not least, a choir of twenty members, with Miss Novorro as organist, make up the full complement of organizations in connection with this church.

Toronto Presbytery.

The Toronto Presbytery of the C. P. Church met yesterday morning, in Knox Church, for the transaction of business.—Calls. A call from the congregation of Cheltenham to the Rev. W. McLaren, came up for consideration. The call was sustained, and the Rev. Mr. Pringle appointed to present it before the Belleville Presbytery. A call from Charles street Church in this city to the Rev. R. D. Frazier, of Cookstown, was, on motion of Rev. Mr. King, seconded by the Rev. Dr. Topp, sustained. Rev. Mr. Reid and Mr. James Brown, on behalf of the congregation of Charles street Church, and Rev. Mr. King on behalf of the Presbytery, were appointed to prosecute the call. Mr. Frazier's present charge lies within the bounds of the Toronto Presbytery. A call from Charles street Church, Montreal, to the Rev. Geo. Burnfield, of Scarborough, was declined.—Application for organisation. An application came from the Station of Shelburne to be erected into a congregation. Doubts having arisen as to whether it lay entirely within the Presbytery's jurisdiction, it was ordered that a committee be appointed to ascertain the facts, and that ministerial supply be granted in the interim. The station at Woodbridge also applied for organisation as a congregation. The Rev. Messrs. Pettigrew and Nicol have for some time been keeping up pulpit services.—Sabbath-school conferences. The Presbytery having resolved itself into a convention for the purpose of holding a conference on Sabbath-school work, in accordance with the programme, the first topic for discussion was introduced by the Rev. Mr. Robb. It was, "The Relation of the Sabbath school to the Church," and was ably handled by the speaker. His view was that the work of the Sabbath-school was not intended to be a substitute for the work either of the family or the Church, but to be supplementary to both; that the Church ought to assume all the responsibility of Sabbath-school organisation and provide the necessary accommodation and conveniences; that the superintendent ought to be a member of the Kirk session, and that the teachers should all be members of the Church. He alluded, in closing, to the relation of the Sunday-school to the Church in heaven. Some of these points were dwelt upon and emphasized by subsequent speakers. The difficulty of getting suitable teachers was pointed out by Mr. Kirkland, who thought the Church should take upon herself the training of those engaged in the work. Mr. D. Forthingham argued that restricting the choice of superintendent to the members of sessions would often necessitate the selection of one without the necessary qualifications. Great stress was also laid upon the necessity of parents preparing their children for profiting by the Sunday-school exercises. The second topic for discussion was "The qualifications of a good teacher," introduced by the Rev. Mr. Carrick. After pointing out at some length and very impressively the dangers arising from the employment of careless and incompetent teachers, the speaker went on to point out as qualifications necessary for the teacher to possess:—(1) Intense love for Christ, producing (2) love for the children, desire for their salvation, and a hopeful, believing, and persevering spirit; (3) prayer, and (4) a clear understanding of Divine truth. The discussion of this topic brought the afternoon session to a close. Evening session. The third subject for discussion, "The preparation of the lesson," was introduced by Mr. T. Kirkland, and the discussion summed up by Mr. D. Forthingham, who made use of a very ingenious diagram on the blackboard to illustrate his remarks. A somewhat lively discussion was beginning to spring up on the fourth topic: "The place of the Psalms and Catechism in Sabbath school teaching," when it was stopped by a point of order being raised by Professor Cavan. The use of psalms, exclusive of hymns, was strongly urged by the Rev. Mr. Robb, and the use of hymns, in part, at least, as strongly advocated by the Rev. Mr. Meikle. After the discussion of the fifth topic, "The importance of sustaining a high religious tone in the Sabbath school, and of aiming at high spiritual results," introduced by the Rev. Principal Cavan, and summed up by Rev. James Dick, the meeting was closed by singing and the benediction.

Presbytery of Huron.

This Presbytery held a meeting at Clinton, on the 12th and 13th inst. Mr. McCuaig was elected moderator for the ensuing six months. Mr. Brown introduced Mr. Andrew Wilson, formerly a school teacher, who is desirous of studying for the ministry. Mr. Wilson's case was referred to a committee, who afterwards brought in a report recommending that he should be taken under the care of the Presbytery; that in the meantime he should attend a grammar school, and suggesting that he be occasionally employed as a catechist, as the committee expressed themselves well satisfied with his qualifications for such work. A reference from the session of Edmondville, anent the election of elders, was considered and disposed of. Application being made by Mr. Scott, of Edmondville, for an assessor to the session of his congregation, when Mr. Julius Duncan, of Seafurth, was appointed as said assessor. It was agreed to apply to the Assembly's Home Mission Committee for aid to the congregation of Fichel. A long time was spent over a case of discipline from the congregation of Seafurth. On motion duly made and agreed to, the clerk's salary was raised to \$75. A report on the statistical and financial returns was read and recommended to the committee, to further mature it and report at next meeting. Mr. Leask gave notice of a motion, anent the time and place of holding the regular meetings of Presbytery. Next meeting at Clinton, on 2nd Tuesday of March. The Rev. Dr. Clark has found the effort to pay off the \$100,000 debt, owing by the Tompkins Avenue Presbyterian Church, Brooklyn, too much for him. He has resigned, and gone South to recuperate. Moral: Don't undertake to build too expensive churches.

Don't Crowd.

Don't crowd, the world is large enough
For you as well as me;
The doors of all are open wide-

Scripture Giants.

Various estimates have been made of the
probable height of Goliath and Og. The
uncertain element is the cubit used.

A Legend of St. Arnulph.

Arnulph was the son of a physician. He
was preparing himself for the calling of his
father. One day he came to his father,

Sailors' Language.

I am always in my pulpit, but not al-
ways preaching. I spend the most of my
time in listening to all sorts of strange and
wonderful things, in order to tell them to
my children.

Then the other sailor began to talk. He
said that he too had just returned from a
voyage. The sea had been as "smooth as
blubber" most of the time, but one night

Now what do you suppose any sober-
minded Jack could make of all that? I
can't describe to you how it bothered me
to carry all these queer expressions in my
head till my traveled bird-friends should
come along.

Well, the end of it all is: I know now
that the "roaring forties" means the dis-
tance on the Atlantic Ocean between the
fortieth and fiftieth parallels of latitude;

When I heard that a "dog-watch"
means a watch that is two hours long, I
couldn't imagine what sort of a watch it
could be; but it appears that when a ship is
at sea there must always be some one to
watch night and day, in order to avoid ac-
cidents.

Upon hearing this, I was going to re-
mark that this was a very queer name,
but remembering that all the other names
and terms were queer too, I said nothing
about it.

As for hitting "amidships," that only
means that the vessel struck the other in
the centre. "Yaw" and "dory," and
many of the other words are plain enough,
now that I understand them; but we have
had sailor-talk long enough for this time.

What Courtesy Did.

There was a very plainly dressed, elderly
lady, who was a frequent customer at
the then leading dry-goods store in Boston.
No one in the store knew her, even by
name. All the clerks but one avoided her,
and gave their attentions to those who
were better dressed and more pretentious.

"Yes, ma'am," he responded; "but I
have neither money, credit, nor friends,
nor will any one trust me."

"Well," continued the lady, "you go
and select a good location, ask what the
rent is, and report to me"—handing the
young man her address.

"Well," she replied; "you go and tell
M.—that I will be responsible."

He went, and the landlord, or agent, was
surprised, but the bargain was closed. The
next day the lady called to ascertain the
result. The young man told her, but added,
"What am I to do for goods? No
one will trust me."

"You may go to see Mr.—, and Mr.—,
and Mr.—, and tell them to call
on me."

He did, and his store was soon stocked
with the best goods in the market. There
are many in this city who remember the
circumstances and the man, says a Boston
paper. He died many years since, and
left a fortune of \$300,000. So much for
politeness, and so much for civility, and so
much for treating one's elders with the de-
ference due to their age, in whatever garb
they are clothed.—Anon.

Argue not with a man whom you know
to be of an obstinate temper; for when he
is once contradicted, his mind is barred up
against all light and information; argu-
ments, though never so well grounded, do
but provoke him, and make him afraid to
be convinced of his truth.

One item of counsel from the Pastors'
and Superintendents' Association of Plain-
field, N.J., to Sunday school teachers is:
"Let us be punctual, remembering that in
the Sunday school vocabulary, punctuality
means 'five minutes before 5 o'clock' for
Sunday school to begin."

Reading a Chapter.

In a large proportion of Christian house-
holds the custom prevails of daily "reading
a chapter" of the Bible. Yet this exor-
cise is apt to become a mere habit,
against the wishes of those who cher-
ish it, for want of a more practical applica-
tion of the portions read to the daily life
of the hearers. The Bible is, like a chart,
given as a guide on the voyage of life. And
if merely read as a record of events of long
past ages, may exercise little more influence
upon our lives than any other history, as of
ancient Greece, or Rome. This reflection
at once presented itself to the writer after re-
cently perusing the fifth chapter of
Mark, which treats of the Gaderene demon-
iac, the cure of the diseased woman, and
the raising of Jarius's daughter. The
thought occurred—"What have these won-
derous miracles of a bygone age to do with
our actual life and trials to-day? Wherein
are these things, for example, a guide or a
warning to us?" Then, on looking over the
chapter with a reference to nineteenth cen-
tury life, the following suggestions and
others were presented, as a few out of
many such, which each part of the Bible
can render up to the meditative mind:—

Although Christ is no longer bodily
amongst us, yet He is still present by His
Spirit to work visibly wondrous changes in
the condition of violent and passion-tossed
men, afflicted women, and poor weak youth,
whether daughters or sons. But in all
cases there must generally be a personal
application to Him for aid, either by the
prayers of those afflicted, or by others on
their behalf. The doctrine "ran and wor-
shipped" Jesus; Jarius "besought Him
greatly" for his child; the afflicted woman
followed after Him, "pressing through the
crowd." God will still, as ever of old "be
inquired" of to do for us that which we
desire. And mighty indeed is the power of
prayer, even beyond the limits of human
thought or outward laws and probabilities.
Not even death bars God's power. The
messengers said to Jarius when his daugh-
ter was dead, "Why troublest thou the
Master any further?" As if He had not
"the keys of death and hell." The parent
still prayed on, even for his dead child, and
the Lord of Life restored her. Further,
even the legion of devils prayed, and their
prayer, such as it was, was granted to the
wretched beings. So also was the awful
prayer of those who asked Jesus to depart
out of their coasts complied with. What a
lesson is all this of the force of prayer in
our daily constant needs! But lest we
should deem that prayer, essential as it is,
may dispense with means, this wonderful
prayer illustrating chapter closes with the
significant statement, that when Jesus had
done what man could not do in restoring
the child, He did nothing that those around
Him could do themselves, but "commanded
that something should be given her to eat."

How much more helpful are the Scrip-
tures to us when we thus search and me-
ditate upon them, and seek to apply them
to our actual circumstances, than when we
merely "read a chapter" straight off as
a bare historic narrative!

The Baptism.

(NOT ALTOGETHER A FANCY SKETCH.)

"I had a dream which was not all a dream."—
Byron.

SCENE.—Interior of a minister's house.
All the inmates asleep. TIM.—Say two
or three in the morning.

LAP RAP, BANG BANG, BATTER BATTER.
Minister hears the noise in his sleep.
Dreams that a fearful thunderstorm is rag-
ing, or a fierce cannonading is going on,
or that he is delivering a speech which,
from time to time, calls forth tremendous
applause.

Knock, knock, rattle, rattle.
Minister (awakening) "Hallo!" is some-
one wanting to knock the house down?

Thump, thump, thump.
Minister springs out of bed, and gropes
his way towards the front door (at which
the knocking is) in bedroom costume. On
his way he first strikes a shin against a
chair, and then his forehead against the
bedroom door. At length he reaches the
front door. Without opening it, he says
"what's wanted?"

Voice from without. "Mr. Bank's child
is dying, and you're wanted to christen it.
Be quick."

Minister. "I'll be with you in a minute
or two." Gropes his way back to the bed-
room, saying to himself, "Blank and his
wife never go to Church, besides, they are
worthless characters, but the poor child
must not suffer for their sins." Reaches
the bedroom, fumbles for the matches, gets
them, and leaps into the conveyance.

Driver to horse. "Get up, get up, get up,"
(whack, whack, whack.) To minister, "What
an awful thing it will be if you cannot
christen the child before it dies."

At last they reach Blank's house.
Blank and his wife are delighted to see the
minister. The latter very hurriedly bap-
tizes the child, which dies fifteen minutes
after.

Mrs. Blank to minister after the death
of the child. "We're so glad you christened
the child. We wouldn't for anything it had
died without being christened."

Mr. Blank. "That's so."

A Queer Sermon.

While shaking hands with an old man
the other day, we noticed that some
of his fingers were quite bent inward, and
he had not the power of straightening them.
Alluding to this fact, he said:

"In those crooked fingers there is a good
text for a talk to children. For over fifty
years I used to drive a stage, and these
bent fingers show the effects of holding the
reins for so many years."

This is the text. Is it not a suggestive
one? Does it not teach us how oft re-
peated acts become a habit, and once ac-
quired it remains generally through life.
The old man's crooked fingers, dear chil-
dren, are but an emblem of the crooked
tempers, words and actions of men and wo-
men.

The Positivists and Mr. Gladstone.

Follow in the example of Mr. Frederick
Harrison, Professor Beesly has addressed a
letter to the New York World on the sub-
ject of Mr. Gladstone's pamphlet on the
Vaucan decrees. Mr. Beesly writes:—"I
suppose you will be surprised when I tell
you that I have not read Mr. Gladstone's
pamphlet. He is a good speaker, but he
never yet wrote anything which was not
dull and worthless. Like the vast majority
of Englishmen, I take no interest whatever
in the Vatican decrees, and feel a certain
humiliation in the spectacle of a late Prime
Minister, the acknowledged leader of the
Liberals, arguing about this and other ec-
clesiastical questions with genuine earnest-
ness and anxiety. I am ashamed that
Frenchmen should see the Times filled
with letters that in France would not be
seen outside of the Univers. Although we
Positivists regret that the consciences of
any Englishman should be influenced by
the Pope, we do not join in any outcry
against what is called 'a divided allegiance.'
The existence of an independent spiritual
power side by side with the temporal is, in
our view, essential to human progress.
We look forward to a time when there will
be a new universal Church, the teachings
of which in particular points may vary
possibly, from time to time run counter
to the Governmental actions or the national
feeling of this or that country. We hold
it to be most desirable that national nar-
rowness and selfishness should be corrected
by the spiritual influence of the whole
west concentrated in a hierarchical organi-
zation. No doubt such a power will be re-
garded with jealousy by some statesmen,
and will have its battles to fight. Still no
objection generally—and in my opinion un-
reasonably—urged against the authority
exercised by the Catholic Church would
not apply to that of the Positivist priest-
hood, because in so far as it ruled con-
sciences it would rule not by supernatural
terrors, but simply by reason, persuasion,
or the pressure of public opinion within the
body. I dare say you have noticed that
the Pall Mall Gazette, which in its hatred
of a spiritual power used to applaud Bis-
marck's ecclesiastical legislation, has
found out at last that such a policy aims a
fatal blow at free speech everywhere. All
that a church is entitled to demand from
the state is freedom of speech, freedom to
blame, comment, and advise. Of course
priests who accept government pay or any
privileges or exemption have forfeited their
right to complain. The more they are
trampled on the better pleased I am. But
Bismarck does not base his harsh measures
on that ground; and a German priest who
should resign his stipend, &c., would find
himself none the freer in the exercise of
his sacerdotal functions. What a set of
slaves those Germans are! They would
deserve the pity of all the rest of Europe
if they had not deliberately chosen servitude
in order to enjoy the coarse satisfac-
tion of bullying their neighbors. To return
to Gladstone. The Liberals cannot do
without him, because he is incomparably
the first debater and financier in the
country; but they feel him to be an in-
cubus all the same with his contemptible au-
spicious, for which at bottom he cares
more than for politics. An old heathen
like Palmerston is much more to the taste
of Englishmen. Disraeli's occasional pious
flourishes are so transparently histrionic
that they do him no harm."

Curiosities of Wooring.

In olden times it was the fashion for a
suitor to go down on his knees to a lady
when he asked her to become his wife,
which, with very stout gentlemen, was an
uncomfortable proceeding. The way in
which Daniel Webster proposed to Miss
Fletcher was more modern, being at the
same time neat and poetic. Like many
other lovers, he was caught holding a skein
of thread or wool which the lady had been
unwittingly knitting. Let us see if we can
find one which will not untie in a life time.
With a piece of tape he fashioned half a
true lover's knot, Miss Fletcher perfected
it, and a kiss put the seal to the symbolical
bargain. Most men when they "pop" by
writing are more straightforward and mat-
ter of fact, Richard Steele wrote to the lady
of his heart: "Dear Mrs. Scurlock, (there
were no misses in those days), I am tired of
calling you by that name, therefore say a
day when you will take that of madam.
Your most devoted humble servant, Richard
Steele." She fixed the day, accordingly,
and Steele her name instead of her heart to
the suitor. The celebrated preacher,
Whitefield, proposed marriage to a young
lady in a very cool manner—as though
Whitefield meant a field of ice. He ad-
dressed a letter to her parents without con-
sulting the maiden, in which he said that
they need not be at all afraid of offending
him by a refusal, as he thanked God he
was free from that passion called love. Of
course the lady did not conclude that this
field, however white, was the field for her.
The well-known brothers, Jacob and William
Grimm, were exceedingly attached to each
other, and had no desire to be married.
But it was thought proper by their friends
that one of them should become a husband,
and Jacob being the elder, it was agreed
that he should be the one to enter the
lands of matrimony. A suitable lady was
found, but Jacob declined to do the court-
ing, requesting William to act as his agent.
William consented, but soon found that he
was in love, and wanted the lady for him-
self. He could not think, however, of de-
priving his brother of such a treasure, and
knew not how to act. An aunt kindly re-
lieved him in his difficulty by telling Jacob,
who willingly resigned the cause to his
brother, and went out of the way till she
had been made Mrs. William Grimm. A
Scotch beadle was the one who popped the
question in the grimace manner. He
took his sweetheart into the graveyard, and
showing her a dark corner, said, "Mary,
my folks lie there. Would you like to lie
there, Mary?" Mary was a sensible lassie,
and expressed her willingness to obtain the
right to be buried near the beadle's relations,
by uniting herself to him in wedlock. A
similar unromantic view of the subject was
taken by another Scotch maiden. Upon
her lover remarking, "I think I'll marry
these, Jean," she replied, "Mr. Jack, I
would be much obliged to you if you would."

HOW TO FIGHT DIPHTHERIA.

The sanitary committee presented a re-
port on diphtheria, the substance of which
was as follows: Diphtheria is a conta-
gious disease, caused by the inoculation of
the mucous passages with the diphtheric poison.
It may be diffused by the exhalation of the
sick and the air surrounding them, or di-
rectly by the exhalation, as in the act of
coughing, sneezing, or by the use of
infected articles used, as towels, handker-
chiefs, &c. It attacks by preference chil-
dren from one to ten years of age, and may
be recognized by the following symptoms:
The patient complains of dry throat, expe-
riencing pain in swallowing, and general weak-
ness; the throat becomes red, patches of
white exudation appear, accompanied by
swelling of the glands of the neck; a false
membrane forms in the throat, and unless
the disease subsides, the patient dies. The
sick should be rigidly isolated in well aired
(the air being entirely changed at least
hourly), unlighted rooms, the outflow of air
being as far as possible through the external
windows by depressing the upper and ele-
vating the lower sash, or chimney heated
by a fire in an open fire-place; all dis-
charges from the mouth and nose should be
received into vessels containing disinfect-
ants, as solutions of carbolic acid or sul-
phate of zinc, or open coils which are im-
mediately burned, or placed under a dis-
infecting fluid. When diphtheria is in the
house or in the family, the well children
should be scrupulously kept apart from the
sick, in dry, well-aired rooms, and every
possible source of infection through the air,
by personal contact with the sick, and by
articles used by them, or in their rooms
should be rigidly guarded against. Every
attack of sore throat, croup, and catarrh
should be at once attended to. The food
should have invigorating food and treat-
ment.

OCEAN WAVES.

At the annual conversation of the Royal
Society of Victoria, held at Melbourne on
the 27th of August, the president, Mr.
Ellery, in delivering the annual address,
noticed the papers which had been read
during the year. He referred at some
length to Mr. R. S. Deverell's papers on
ocean-wave power machinery, and said
that some months ago Mr. Deverell devised
apparatus by which the movements of a
ship at sea could be registered; and obser-
vations were made with it by his brother
who went to England in the "Norfolk."
The duration of the voyage was 2,026
hours, and in that time the ship made 1,
784,688 beam oscillations or rolls, and 1,
041,187 fore and aft oscillations or pitches.
The average number of oscillations in
both directions per minute was 14. The
average number of pendulum registering
beam movements was over 15 million de-
grees, while that of the fore-and-aft move-
ments was nearly five million degrees.
Mr. Deverell considered that he had es-
tablished—1. That between ocean limits
the swell of the ocean is unceasing. 2.
That the oscillation of a vessel in an ocean
fetch is unceasing. 3. That the motion of
an independent body within a ship on the
ocean is unceasing. Here, then, is an im-
mense amount of conservable energy.
Can it be conserved for use on board ship?
Mr. Deverell said he thought it could be
made useful in auxiliary propulsion, and
that he hoped to be able soon to bring be-
fore the Royal Society of Victoria a meth-
od of putting his proposition into prac-
tice. Mr. Ellery stated that Mr. Bessemer
had purchased from Mr. Deverell the in-
strument used in the "Norfolk" voyage ob-
servations.

FREEZING CELLARS.

A farm prevents frost in his cellar by
pasting the walls and the ceiling over with
four or five thicknesses of old newspapers,
a curtain of the same material being also
pasted over the small, low windows at the
cellar. The papers were pasted to the bare
joists overhead, leaving an air space be-
tween them and the floor. He reports
that the papers carried roots through last
winter though the cellar was left unbanked,
and he is confident they have made the
cellar frost-proof. Whatever paper is em-
ployed, it will be necessary to sweep down
the walls thoroughly, and use a very strong
size to hold the paper to the stones. It is
not necessary to thrust the paper down into
all the depressions of the wall; every air
space beneath is an additional defence
against the cold. No doubt the cellar may
be kept warm in the manner proposed, but
it is at the risk of burning the house down.
Cellars are often visited after night with
lamps or lighted candles. No inflammable
material should ever be allowed in a cellar,
for owners, as well as servants, are some-
times careless.

RYE AND INDIAN LOAF.

Scald three quarts of very coarse corn
meal (as coarse as that ground for horse
feed) with three pints of boiling water. Add
one gill of molasses, and three pints of rye
meal, (rye Graham); mix all together very
thoroughly, and make into loaves three or
four inches thick. Set on the stove where
it will simmer up and not burn, and let it
stand until it rises enough to crack all over
the surface. Then put into a moderate oven,
and bake three hours, or bake two hours or
steam two hours, or put into a pretty good
oven, with a declining fire, at night, and
have it ready for breakfast next morning.
Serve warm or cold—better warm.—Science
of Health.

CABBAGE SALAD.

Raw cabbage composes a part of our
dinner every day; and I have various
methods of preparing it, but I think the
following the best: Shave a hard, white
cabbage into small strips, take the yolks of
three well-beaten eggs, a cup and a half of
good cider vinegar, two teaspoonfuls of
white sugar, three tablespoonfuls of thick
cream, one teaspoonful of mustard mixed
in a little boiling water; salt and pepper to
suit taste. Mix all but the eggs together,
and let it boil; then stir in the eggs, rapid-
ly; turn the cabbage into the mixture, and
stir well. I always make enough for two
days at once, and it keeps perfectly, and is
an excellent relish to all kinds of meat.—
Am. Rural Home.

Toronto Markets.

Flour.—The demand was active in the latter part of last week, and on Monday extra sold at 30 and 35 on the track, and at \$4.40 on today. Fancy brought \$4.20, Spring was sold at \$3.95, and brought \$4.00 on Monday, perine sold at \$3.70 on the track. The market yesterday was quiet; spring extra sold at 95 f.o.c.

Provisions.—Is very dull; no sales reported as buying orders have been cancelled. Box-butter very slow sale at 19c. to 21c. Eggs.—Are abundant and slow of sale at 18c. to 20c.

Special Notices.

Electricity! THOMAS' EXCELSIOR ELECTRIC OIL.—WORTH TEN TIMES ITS WEIGHT IN GOLD.—Pain cannot stay where used. It is the cheapest medicine ever sold. One dose cures common sore throat. One bottle has cured bronchitis. My cent's worth has cured an old stand-cough. It positively cures catarrh, croup, and cough. Fifty cents' worth cures a crick in the back, and the same money lame back of eight years' standing. The following are extracts from a few of many letters that have been received in different parts of Canada, which, we think, should be sufficient to satisfy the most skeptical: J. Collard of Sparta, Onto, writes, "Send me 6 doz. Dr. Thomas' Electric Oil, have sold all I had in you and want more now; its cures truly wonderful." Wm. Maguire, of Milton, writes, "I have sold all the oil, it acts like a charm—it was slow first, but takes splendidly now." H. E. of Iowa, writes, "Please forward 6 doz. Thomas' Electric Oil, I am nearly cured, nothing equals it. It is highly recommended by those who have used it." Beattie, of Thamesville, writes, "Send me a further supply of Electric Oil, I have sold my last bottle. I never saw any other oil so well and give such general satisfaction." J. Thompson, Woodward, writes, "Send me some more Electric Oil, I have sold entirely out. Nothing takes it." Miller & Reed, Ulverton, P. Q., writes, "The Electric Oil is getting a reputation here, and is daily called for as a further supply without delay." Lemoyne, Gibb & Co., Buckingham, Q., writes, "Send us one gross Electric Oil. We find it to take well."

S. N. THOMAS, Phelps, N. Y. And NORTHROP & LYMAN, Toronto, Sole Agents for the Dominion.

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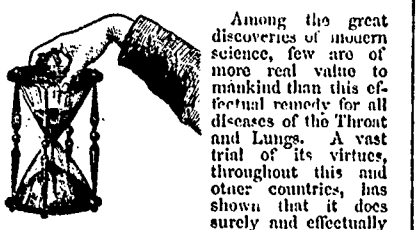
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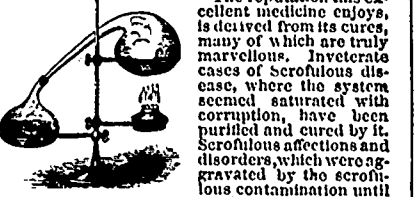
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Official Announcements.

BROOKVILLE.—At Prescott, on the 2nd Tuesday of March, at 2.30 p.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporaries Board and Sustentation Fund—James Croil, Montreal.

Births, Marriages, and Deaths.

BIRTH. In Ramsay, on the 27th inst., Mrs. David Fergio, of a son.

MARRIAGES. At Scott Farm, Luther, on Tuesday, 19th ult. by the Rev. D. D. McLennan, James McUlloch of Chingachony, to Mary Ann Scott, eldest daughter of Jacob Scott, of Luther.

On the 27th ult., at the residence of the bride's father, Samuel Yale, Esq., Toronto, by the Rev. J. Gardner Robb, B.A., pastor of Cooke's Church, W. H. McClelland, of Toronto, formerly of Greenan, County Down, to Miss Amelia Millory, youngest daughter of the late Benjamin Hornor, of Her Majesty's Customs, Kingston, Ont., and grand daughter of the late Col. Thos. Hornor, J. P., M. P., Oxford. No cards.

By the Rev. Wm. McKenzie, at the residence of the bride's mother, Beaulieu's Corners, on the 13th ult., Henry Shaw Fergio, to Jessie Philp.

On Tuesday evening, 24th ult., at the residence of the bride's brother, by the Rev. Wm. Grant, Wm. McAdam, Esq., to Mattie, eldest sister of M. McAdam, merchant, all of Vankleok Hill.

At Mr. Wm. McLeod's, Kirk Hill, P.O., on the 22nd Jan., by the Rev. Neil Brodie, Mr. John McMillan, of the 6th con. of Lechlair, to Miss Isabella, daughter of the late Donald McMillan, of the same con. of Lechlair.

PROSPECTUS OF "THE LIBERAL," TORONTO.

MESSRS JOHN CAMERON & CO. PUBLISHERS OF THE "LONDON ADVERTISER," having determined to extend their publications to Toronto, the capital and centre of the Province, arrangements are now nearly completed for carrying out the project.

THE LIBERAL, published daily at Toronto. THE DAILY ADVERTISER, published at London. THE WEEKLY LIBERAL and WESTERN ADVERTISER, published at Toronto and London.

Miscellaneous.

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