



# British American Presbyterian.

Vol. 4—No. 1.]

TORONTO, CANADA, FRIDAY, FEBRUARY 12, 1875.

[Whole No. 157]

## Contributors and Correspondents

### RECOLLECTIONS OF STUDENT LIFE IN GERMANY.

#### X. "FEST UND TREU."

"Staunch and true," was the motto of the Nordalbingen, and the farwell "commemors" of each session was intended to keep us in mind of our obligations. I am describing it, is true, merely the outside appearance of a Verbinburg. The ceremonies in which what were once living realities, are now fossilized the songs in which sentiments, fortunately, no longer peculiar to students are so embalmed; and the fun and frolic which are so congenial to youthful spirits everywhere, but beneath the ceremonies of the farwell evening, there was felt to lie a profound sentiment, and around the festive board the shades of departed heroes seemed to gather, which the clash of freedom's sword had summoned to join in the song of Fatherland. All the nomenclatures which accompanied the initiation of new members have been abandoned by societies now, and few retain the "Fest-ride," in which the young "Fest-ers" came in riding on chairs, back to the front, or the beer-fines, which involved either fearful gazing, or unpleasant personal consequences, but all retain and observe most scrupulously the solemn ceremonies, with its beautiful and impressive ritual.

With difficulty I tore myself away from the performance of the "Meistersinger" was but half over, and hastened to our Kloipe, to take part in the "Abschieds-Commers." Magnificent and weird as Wagner's music is, I felt sure that the glorious songs that I would soon hear were worth exchanging it for. I do not know whether it was imagination or not, but it did seem as if the greetings were heartier than evening, as each one shook out his special friend with whom to "make" the ceremony of the evening. The table was arranged in a T form, so that all might be accommodated, and at each of the three ends and in the centre of a cross-table sat a "president." The dress of these officials carried one back to the days of yore—while leather breeches, high boots, and "out-away" coats, spoke of the days of their great grandfathers. Across their left shoulders hung the broad blue, gold, and black sash, and by their side the sword of office. When the hour had arrived, the presidents rose, and commanding "silence," uncovered their heads, drew their swords, and struck them three times in concert on the tables. Then the opening song was sung, and the glasses clashed while the first pledge was drunk in silence. All the songs of this evening were sung to freedom and fatherland; no baser theme was allowed to intrude.

On this evening the friends and patrons of the Verbinburg are expected to be present, and we were honored with the presence of Prof. Luthardt, who won the colors of the Uttenreuthia, at Erlangen, our parent Verbinburg, and one which he was a principal mover in establishing. A junior professor who had lately been initiated, and a wealthy merchant of Leipsic, completed the number of guests. The evening was spent in the usual way, but more quietly, for, as one of them said to me "we have earnest work in hand." Promptly at eleven o'clock "Shlorum" announced that the beefsteak was ready, and the special work of the evening commenced in a truly fraternal manner, by a brotherly meal together. The glasses, however, were left in the kneipe room, for no one will drink out of any glass but his own that evening. After due justice had been done to mine host's savoury viands, the signal is given, and the pairs already assorted form in line, and arm in arm march back to the kneipe room, singing the Verbindung march. Two presidents stand at the door and two at the opposite end of the room, and at each beat of the music the swords clash over our heads. When our respective places are reached the song ends, and at the "ad loco" of the presiding officer all take their seats.

After a slight pause the first president arose, and addressed the "Erudor." He spoke of the pleasant gatherings of the past session, and exhorted to a steadfast adherence to the principles which they had found so ennobling, not merely for the sake of the pleasure it afforded during the few years of student life, but because of its influences upon their character, which was being now moulded for better or for worse, and above all, because these principles could alone make a free, united, and glorious Fatherland. At the name of "Fatherland," every man sprang to his feet, and with three-thundering "Hoche," clashed their glasses and drank to its well. Now began the singing of the "Landesvater." In the extracts that I give from it, I shall fol-

low the translation of Bayard Taylor, as it retains the metre, as well as five of the original.

For a moment there is silence, and then the "praesides" standing two and two at each end of the long table, commence the lofty song. Each verse is sung first by the four presidents, and then by all in chorus.

Silent bonding, each one leading  
To the solemn tones his ear.  
Mark! the song of songs is sounding  
Back from joyful choir resounding,  
Hear it, German brothers, hear!

German proudly raise it loudly  
Singing of your fatherland—  
Fatherland! thou land of story.  
To the altars of thy glory  
Consecrate us sword in hand.

Take the beaker, pleasure seeker,  
With thy country's drink brimmed o'er  
In thy left the sword is blinking,  
Pierce it through the cap while drinking,  
To thy Fatherland once more!

At the first words of the last stanza, each president takes one of the huge bonkers in his right hand, and at the third line the sword in his left, and at the conclusion of the stanza, they strike their glasses together and drink. Then all sing while the swords are clashed in unison:

In the left hand thou art bounding  
Sword from all dishonour free,  
Pierce ye through the cap while swearing,  
Thou, a valiant Burocho wilt be.

And while the last words are sung each one takes off his cap, and piercing it through the crown with the sword, draws it down to the hilt and leaves it there. Taking the same swords and bonkers, the presidents stand behind each pair of students and the ceremony is repeated with each. This is going on simultaneously at each end of the table, so that the presidents are advancing gradually towards the middle of the company. As each couple have pierced their caps, and the presidents move on to the next, they lift their own glasses and pledge each other clashing hands, and then return to the end of the room, where all stand with their arms around each other's shoulders, and the ceremony is completed with every one.

All next resume seats at the table, and after a short pause the swords are passed around, while the music changes to a more solemn air.

Come thou bright sword, now lead a holy  
Of free men the weapon free,  
Bring it solemnly and slowly,  
Hoary with pierced caps to me!  
From its burden now divest it.  
Brothers be ye covered all,  
And till our next festival,  
Hallowed and unspotted rest it.

Up, ye fast-companions ever,  
Honor ye our holy band,  
And with heart and soul endeavor  
Hersoe high-sou-ed men to stand!  
Up so fast ye men united!  
Worthy be your father's fame,  
And the sword I may no one claim,  
Who to honour is not pledged.

The sword opposite each one is now the one that has his cap on it, and the presidents resuming their position behind, remove a cap to the point of each sword, and resting the blades on the heads replace the caps while the whole sing to sprightly music.

So take it back, thy hand I low will cover,  
And stretch the light sword o'er,  
Live also thou this Burscho, hoch  
Wherever we may meet him,  
Will we, as brothers, greet him  
Live also this, our brother, hoch

When all are again covered, the noble words of the concluding stanza are sung to a noble music.

Rest thee from the Burscho feast rites,  
Now, thou dedicated brand,  
And be each one's high endeavor,  
Freedom for his Fatherland,  
Hail to him who glory haunts,  
Follows still his fathers' host,  
And the sword may no one hold  
But the noble and undaunted

"Brothers the commors is ended," and I left the room, while those who remained struck up the grand old song.

Gaudemus tictur,  
Invemus dum sumus

feeling that I had a slight glimpse of the spirit which inspired Germany to throw off the yoke of France, and compelled a Prussian despot to summon a free parliament of the empire.

#### The Hymn Book.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—Are the Psalm-singers, East and West, all killed by your editorial and fatmination of the Rev. Robert Wilson, on Psalms vs. Hymns? If so, there is one in this locality not so much as wounded, who, with your permission, would like to say a few things on this important subject, promising only that, I am not the author of those questions which first appeared, and which now have the appearance of having been put forth to afford an opportunity for an onslaught on the Psalms of the "Sweet Psalmist of Israel," and on those who exclusively use them.

1. The design of the Book of Psalms, was it designed to be a manual of praise in public worship? You say, "it is more

than doubtful whether that collection was made for the purposes of public worship. Though I have read a good deal on this question, it is the first time I have met with such a statement. On what is your doubt based? This you do not make known. I may just affirm the very opposite, and then the question would be to which statement, unsupported by any proof, is the greater weight to be given—to that of him who has devoted his life to the study of the Scriptures, or to that of the editor of a newspaper? Then we might let this point rest. But as we hear now-a-days of some newspapers being the Bible to some, and as it is to be feared, too many read them more than they do the Bible, it may be well to state the grounds on which it is believed that the Book of Psalms was designed to be a manual of praise in public worship. (1) The title of the book? It was not written as a book, but in detached pieces, which were afterwards compiled as is generally believed, by Divine authority, into one book, and entitled the Book of Psalms, or Book of Praises, or as it may be freely rendered, the Hymn Book. By this title it is referred to repeatedly by Christ, and his apostles (Luké xx. 42; Acta i. 26). The word Psalm, is of Greek derivation, and comes from a word which signifies to sing. Psalms, then are songs which are to be sung. And by giving this collection of sacred songs, the title of "The Book of Psalms," the Holy Spirit recognizes them as songs of praise, to be sung in the worship of God. This is further confirmed by the title of very many of the Psalms themselves. Many of them are addressed to the Chief Musician—that is the person who had charge of conducting the praise of God in the Temple. They are called also, "the songs of Zion," and the "songs of the Lord." (2) The matter of these divine hymns. Then matters is peculiar, and indicates the particular end for which they were intended, "there, the glory of Jehovah is celebrated in the sublimest strains of eastern poetry, as displayed in the works of creation and redemption, and the church is furnished with suitable matter for praising God, for his goodness, wisdom, power, love, and mercy, manifested in the salvation of man, the preservation of the church, and the government of the world. As then, the peculiar character of the contents of any composition, manifests the end for which it was intended; as from its matter we know that any composition is a political essay, another is a philosophical speculation; and a third is a biographical sketch of some distinguished individual. So from the matter of the Book of Psalms, we learn that its peculiar design is the celebration of God's praise, and that it was given to the church to be employed peculiarly for that purpose. "Praise ye the Lord, for it is good to sing praises to our God, for it is pleasant, and praise is comely." These divine songs abound with ascriptions of praise to God, and with urgent calls addressed not only to the church in her collected capacity, but to all classes of men, to engage in this delightful exercise. "Praise the Lord, O Jerusalem! Praise thy God, O Zion! Let everything that hath breath praise the Lord."

(3) The historical fact that they were used for the purpose, and so used with the approbation of God. This is as much a matter of record as that David was raised up high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, by whom the spirit of the Lord spake. At the dedication of the temple, among others the 136th Psalm was sung. The Levites praised the Lord, saying, "For He is good, for His mercy endureth for ever." And in testimony of the divine approbation, "the house was filled with a cloud, even the house of the Lord, so that the priest could not minister by reason of the cloud; for the glory of the Lord had filled the house of God." (2 Chron. xv. 18, 14). And in the history of the great revival which took place in the reign of Hezekiah, "who did that which was right in the sight of the Lord, according to all that David his father had done," it is recorded that "Hezekiah, the king, and the princes commanded the Levites to sing praise unto the Lord, with the words of David and Asaph the seer." (2 Chron. xxix. 30). They continued to be sung—were sung by Christ and his apostles—have been sung in the church, either less or more ever since, and I believe will be sung "through all generations."

Since then, the Book of Psalms is a collection of songs given the church by her great head and king, through the ministration of his Holy Spirit. Since their matter indicates that their peculiar design is to set forth the praise of God, since the Holy Spirit has been pleased to designate this collection "The Book of Psalms," or "Book of Praises," or the "Hymn Book," and the "Songs of Zion," and the "Songs of the Lord." And since we learn from the sacred Scriptures, that these songs were used by the church with divine approbation, therefore, I conclude, that they were given to the church to be employed in singing God's praise.

You see then, on what grounds it is affirmed that the Book of Psalms was designed to be a manual of praise in public worship. Do you not think they are quite satisfactory? If not, give the reasons of your "more than doubtful," and they may be duly considered. Hoping to be able to look at another point or two in your editorial on this subject, yours, respectfully,

Jan. 27, 1875.

PSALMS.

Look at Jehovah in his infinite love, omnipotent power, unsearchable riches, universal dominion, ungenial holiness, eternal veracity and unspasable glory; and then you may say, "This is my God for ever and ever, and all that he has in mine; why then am I cast down?"

This longer and more truly a Christian serves G—, the more spiritual wisdom he obtains.—Starks.

## Church and State.

Editor BRITISH AMERICAN PRESBYTERIAN

As a reader of the PRESBYTERIAN may I ask if the substance of a letter under the above heading in your last issue is shared in and endorsed by Presbyterians gone in Canada. I mean, of course, of the sect known as the Kirk? As it is with a full knowledge of the "as slaves struggling to be free" from the hands of their neck, heretics of the Kirk in Canada with their brother Presbyterian

As a lay Presbyterian, claiming some knowledge of the history of the Kirk, yet conscientiously concurring every sentence of the clear, plain, and logical paragraph so bitterly complained your correspondent; I should deem it extreme stretch of generosity to allow assertions and comments as those expressed in your correspondent's letter, to go without remark. In the interest of your readers who might be misled by freedom of application and assent indulged in by your correspondent, and in opposition to his self-acquired knowledge the effect that "the union of Church and State has invariably proved destructive to liberty," I beg most respectfully, to say that there is a Presbyterianism known as the Church of Scotland, and if I mistake not, of Presbyterians, acknowledging its connection with a history—I think I might say a glorious history—having names on her banners honored and throughout Christendom; having pursued goodly paths, I think even your correspondent will admit, with to-day's proportion of the people of Scotland, and shipping within her courts, listening to the teachings of ministers who are no unworthy followers of those who have gone before, ministers, I may say, who have no, no, no superiors in any ecclesiastical body, who enjoy full liberty of conscience, and manifest that liberty by teaching and preaching the doctrines of the Church clearly and fearlessly, requiring no cloak of inconsistency or Pharisaism with which to cover themselves. Furthermore, it is the earnest prayer of the Christian and patriotic sons and daughters of the Church as sending to-day from many lands, that her adherents may be ready now as in the past, to rally round her standard; to maintain their position and connection, realizing their responsibility to the future of Scotland and the world, that they shall zealously guard their privileges and be prepared to hand them down all unmarred, strong, and true as they were at the hands of holy men bequeathed to them.

Having published "the bane and the antidote" whatever they may convey in your correspondent's outpouring, I request you will give a place to the opening question and statements following in this. I am, yours respectfully,

A SCOTCH PRESBYTERIAN.

Feb. 6th, 1875.

#### The Inadequate Supply of Students.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—In looking over past numbers of the "Record," for the purpose of refreshing my memory in reference to the schemes and progress of our Church, I find in the number for February, 1874, that in the annual statement of Knox College, Prof. Prudden regrets the inadequate supply of students to meet the growing wants of our Church in the fields already occupied, as well as to carry the "glad sound" into newly settled districts.

Having but little time to spare from pressing business, I may betray my ignorance in bringing a matter before you which may already have been discussed and settled. It appears strange, Mr. Editor, that seeing and feeling the urgent necessity for additional labors, our Church in its wisdom has not yet matured and put into practice a plan by which this state of things might at least be mitigated. I am thoroughly in accord with the principle that ministers of Christ should be men of learning as well as of piety; men acquainted with the languages in which the Scriptures were originally written; men who can show the harmony existing between science and religion, and thus rob the gasayers of science, falsely so-called; men who are able to direct their honors from nature to nature's God, and who, both by reason and revelation, can uphold the integrity and prove the divinity of the Bible. By all means let the ambassador of Christ be "thoroughly furnished." But, in view of the felt want of a sufficient number of such to go forth with the "lamp of life," the question arises, what is to be done? Is the Canada Presbyterian Church to remain in this unprogressive and lifeless condition? "Speak unto the children of Israel, that they go forward." Other Churches have realized this want and acted accordingly, and shall we as a church, ignore the Master's command, "occupy till I come?" We are required not only to call our friends and neighbors to the Gospel feast, but to go out into the highways and hedges—the backwoods—and compel them to come in, that the Lord's house may be filled.

Allow me, Sir, through your columns, to ask our Professors, our Presbyteries, and our Home Mission Committees, if a scheme could not be devised whereby earnest members of our Church could not be induced and encouraged to give themselves heartily to evangelistic work, and act as pioneers in sparsely settled districts. It surely cannot be urged that there is less talent or self-denial amongst our laymen than that of other denominations. Shall our mission stations languish and suffer by allowing this talent to lie dormant? This is a matter vitally affecting the interests of our Zion, and loudly calls for serious consideration.

I can see little or no difficulty in the way of many such men being found within the bounds of each of our Presbyteries. Had they the advantage of attending the Divinity classes of Knox College for two or three sessions, (without the literary courses) or of studying theology under the care of their respective Presbyteries, for such time as the exigencies of the case might demand, I believe a class of men could be raised up, who, under God, would be productive of much good in gathering congregations and preparing them for a settled minister. It would also be the means of keeping vacant congregations together in the absence of Sabbath supply. Silent Sabbaths are no rarity (at least as far as the Presbytery of Bruce is concerned.) Like the honoree in the desert, "they are very many and very dry."

Yours truly,  
Feb. 1st, 1875. RIVERSDALE.

#### Questionableness of Employing Modern Evangelists.

Editor BRITISH AMERICAN PRESBYTERIAN

SIR,—I notice a communication in your issue of Jan. 30th, under the above heading.

It is not my intention to reply to all that "elder" has said on the subject, but to throw out a few thoughts on the other side. Let us first take an illustration. We have, say a town of six thousand inhabitants, eight hundred of whom are members of some Evangelical Church, (thus I think is the above the average, including men, women and children,) and say, about two thousand who regularly attend church. Now, let me ask, how are the other four thousand to be reached, how are they to be brought into the fold of Christ. The Bible will not do it, for they never read it; tracts will not do it, as they are generally thrown aside with scorn. Regular pastors will not do it, for they and this class of people are seldom brought together. How then is it to be done, unless some earnest, golly layman or minister, who says "I come out to preach Presbyterianism, but Christ, I am not come as an upholder of Methodism, but to lift up him who says 'I will be lifted up, I will draw all nations unto me.' One who comes to tell poor lost sinners the way of salvation, leaving denominations to squabble about man's matters.

"Elder" has two principal reasons why these evangelists should not be employed, the first of which is that the duty of the evangelist is to form a church, the pastor or teacher, in those unoccupied areas, the responsibility of caring for the flock, and laboring for the edifying of the body of Christ rests. Very well. The evangelist has come, a church of 800 has been formed, the pastor established, and now what are we to do with the other five thousand two hundred souls, for whom the pastor is in no way "responsible," as they do not belong to the flock; are they to be deprived of the privilege of hearing the gospel, of being saved, simply because a church has been formed?

His second remark, or reason for not employing them, i.e., that they are not needed, is simply—I had almost said nonsense. Do not let us talk about the inefficiency of our ministers. How I grieve under the present system, do you suppose it would take to evangelize the world? If after thirty years ministry only eight hundred out of six thousand stand united with the church, and half of these eight hundred hope, but don't know whether they are going to heaven or not, how long will it be until the millennium, to which many look forward so hopefully?

There is a great work to do for the Master, and let us not grumble about its being done in an undignified spirit; let us not "cry down" these modern evangelists, who are only modern because they live in modern times, and who do as the primitive evangelists did, preach to the unconverted, though of the great plan of salvation, and of how they may be saved.

I do not wish to make any further remarks on the subject at present, but subscribe myself,  
Yours &c.,  
Dundas, Feb. 4th. A. M. P.

#### The Jesuit's Oath.

Editor BRITISH AMERICAN PRESBYTERIAN

SIR,—I notice an article in your last issue, touching an oath said to be taken by Jesuits on their admission to the society. Allow me to state that in admitting the above article, your exchange editor has been grossly imposed upon. In the first place, such an oath was never given, never taken by any Jesuit, as such; secondly, such an oath if taken, would not bind on conscience. Resistance to lawfully constituted authority, so strongly set forward in the article referred to, has never formed any part of a Jesuit's duty or occupation. Many at present seem to think, however, that in the opinion of the Catholic Church, heresy annuls all right to civil allegiance. Hence, an heretical sovereign may, in the eye of the church, be lawfully resisted. This is not the case, unless it were the will of the people, expressed as a condition to the sovereign's receiving the crown, that he should always keep and defend the Catholic faith. If then he fall away from the church, he breaks his contract with his subjects, and ceases to be king. But if the crown were conferred without any such religious restriction, the change of faith will not alter his relations to his subjects; he remains King, and his rights are and have been respected and enforced by the church, just as those of any Catholic prince. Hence such an oath as the one given in your last issue would merely have the effect of placing him who took it, under the weightiest censures of the church. Allow me to say that Jesuits, as Jesuits, take no oath of any kind.

Your kind insertion of the above will expose the imposition practiced on your confidence by I suppose, one of your exchanges. Yours truly,  
ECCLÉSIASTICUS.

Pastor and People.

Sabbaths Abroad—The Scottish Church.

During the past season the British Parliament have abolished lay patronage in the Scottish Church. In 1712 an act known as Queen Anne's Act was passed, restoring lay patronage, which had been abolished before the Treaty of Union between England and Scotland.

Lay patronage frequently placed the appointment of a minister for a vacant parish in the hands of a patron who had no interest in the parish whatever, and still more frequently in the hands of one who was not in any way connected with the Scottish Church.

In the course of the agitation of the question before the disruption, the church courts were brought into collision with the civil courts in reference to certain cases of disputed settlement, and this has given rise to the claim of spiritual independence which the Free Churchmen of to day declare to be of much greater importance than the existence of patronage.

There still however remains the difficulty that the Established church is supported by certain national funds. Here probably many of our readers are not aware of another peculiarity in reference to the Established Church of Scotland, and that is that the endowment of the Church of Scotland does not consist of a tithe or church rate levied upon willing churchmen and indignant dissenters, but of what are called Tithes, which are in fact a part of the ancient church property preserved for religious uses.

in order to enrich them would be as unjust as it would be to give the property of Trinity church or the Reformed Dutch church of this city to the parties who now hold the leases. There may still exist some remnant of injustice in what is called the annuity tax, but if so it can easily be done away, and then the application of the Scottish tithes for the purpose of maintaining and extending the church would be simply equivalent to our use of the old endowments bequeathed by individuals to the church of New York, or the share which all the Presbyterian churches of Scotland now enjoy in the Ferguson bequest.

Dr. Newman on Mr. Gladstone's Expostulation.

Dr. John Henry Newman has at length issued his long-expected reply to Mr. Gladstone's now celebrated pamphlet. His observations fill 130 pages, and the small work containing these is, in point of size, the most important contribution to the literature yet printed in reference to the discussion raised by Mr. Gladstone.

Dr. Newman then says—"you consented with something of the reluctance which I had felt myself when called upon to write, for it was hard to be summoned at my age, early or late, from a peaceful course of life, and the duties of one's station, to a scene of war. Still you consented, and for myself it is the compensation for a very unpleasant task that I, who belong to a generation that is fast sitting away, am thus enabled, in what is likely to be my last publication (this expression is used by the writer more than once in these pages), to associate myself with one on many accounts so dear to me, so full of young promise, whose career is before him."

Dr. Newman is deeply grieved that Mr. Gladstone has felt it his duty to speak with such extraordinary severity "of our religion and ourselves." So much may be said of the decrees which have lately been promulgated, and of the faithful who have received them, that Mr. Gladstone's account of both of them and of us is neither trustworthy nor charitable. Dr. Newman is, however, of opinion that not a little may be said in explanation of a step which so many of his (Mr. Gladstone's) admirers and well-wishers deplore.

In an introductory chapter the writer intimates that he puts aside, unless it comes directly in his way, Mr. Gladstone's accusation against Catholics that they repudiate ancient history, reject modern thought, and renounce their mental freedom. He will confine himself, he says, for the most part to what Mr. Gladstone principally insists upon, that Catholics, if they act consistently with their principles, cannot be loyal subjects. Speaking for himself he observes that in accepting as dogma what he has ever held as truth he could not be doing violence to any theological view or conclusion of his own, nor has the acceptance of it any logical or practical effect whatever, as he considers in weakling his allegiance to Queen Victoria. He, however, makes here the following admission:—"There are few Catholics, I think, who will not deeply regret—though no one be in fault—that the English and Irish princes of 1826 did not foresee the possibility of the Synodal determination of 1870, nor will they wonder that statesmen should feel themselves aggrieved that that stipulation which they considered necessary for Catholic emancipation should have been, as they may think, rudely cast to the winds."

The answer which Dr. Newman makes to the ex Premier is ranged under the following headings:—The Ancient Catholic Church—The Papal Church—Divided Allegiance. In writing on this subject, Dr. Newman asks, "Could the case ever occur in which I should act with the civil power, and not with the Pope? I know the instances cannot occur. I know the Pope never can do what I am going to suppose, but, then, since it cannot possibly happen in fact, there is no harm in just saying what I should hypothetically do if it did happen. I say, then, that in certain (impossible) cases, I should side not with the Pope but

with the civil power." The other headings are "Conscience," "The Encyclopaedia of 1864," "The Syllabus," "The Vatican Council," and "The Vatican Definition." "The main point," Dr. Newman says in his conclusion, "of Mr. Gladstone's charge against us, is that in 1870, after a series of preparatory acts, a great and irrevocable change was effected in the political attitude of the Church by the third and fourth chapters of the Vatican Pastor Aeternus, a change which no state or statesman can afford to pass over. Of this cardinal assertion I consider he has given no proof at all, and my object throughout the foregoing pages has been to make this clear. The Pope's infallibility indeed, and his supreme authority have in the Vatican Capta been declared matters of faith, but his prerogative of infallibility lies in matters speculative, and his prerogative of authority is no infallibility in laws, commands, or monitions. His infallibility bears upon the domain of thought, not directly of action; and while it may fairly exercise the theologian, the philosopher, or man of science, it scarcely concerns a politician. Of course, Prince Bismarck and other statesmen, such as Mr. Gladstone, rest their opposition to Pope Pius on the political ground, but the Old Catholic movement is based not upon politics but upon theology, and Dr. Dollinger has more than once, I believe, declared his disapprobation of the Prussian acts against the Pope, while Father Hyacinthe has quarrelled with the anti-Catholics of Geneva."

Father Newman, it would seem, is placed in difficulties by the indiscretion of too zealous Catholics who have taken the field in this great controversy. He remarks "It will be said that there are very considerable differences in argument and opinion between me and others who have replied to Mr. Gladstone, and I shall be taunted with evident breakdown thereby made manifest of the topic of glorification so commonly in the mouths of Catholics that they are all of one way of thinking, while Protestants are all at variance with each other, and by that very variation of opinion can have no ground of certainty severally in their own. This is a showy and servicable retort in controversy, but it is nothing more. If the differences which I have supposed are only in theological opinion, they do but show that, after all, private judgment is not so utterly unknown among Catholics and in Catholic schools as Protestants are desirous to establish."

The entire question he sums up as follows:—"I draw from these remarks two conclusions. First, as regards Protestants, Mr. Gladstone should not on the one hand, declaim against us as having no mental freedom, if the periodical press, on the other hand, is to wock us as admitting a liberty of private judgment purely Protestant. Secondly, for the benefit of some Catholics, I would observe that, while I acknowledge one Pope Pere Divino, I acknowledge no other, and that, I think, is a usurpation too wicked to be comfortably dwelt upon when individuals use their own private judgment in the discussion of religious questions not simply abundare in suo sensu, but for the purpose of anathematizing the private judgment of others. I say there is only one oracle of God, the Holy Catholic Church, and the Pope as her head. To her judgment I submit what I have now written.—Glasgow Daily Mail.

Messrs. Moody and Sankey's visit to Sheffield.

Messrs. Moody and Sankey have now commenced their meetings in Sheffield, and a few words regarding the sphere of their ensuing labours, which we shall from time to time briefly notice, may not be out of place. Sheffield, a great dingy-looking town in the south or Yorkshire, within the Parliamentary limits covers 19,651 statute acres. The population may be roundly estimated at a quarter of a million. The manufactures are all kinds of iron and steel goods, and also electro plated goods. The workmen in the heavier branches of the iron and steel trade earn high wages. These are constantly recruited from the rural districts. The lighter manufactures are more in the hands of the original inhabitants, and it is amongst these latter that ignorance and vice seem most rampant. Betting, profane swearing, Sabbath desecration, drinking, fighting, and wife-beating prevail among a large residuum or seen within a church or chapel door. There is, however, a large and steadily increasing number of highly intelligent, sober, industrious, and respectable workpeople such as would be creditable to any community. It is from this latter class that Messrs. Moody and Sankey will draw the majority of their auditors, but it is to be hoped that whatever is profitable in their preaching and teaching will permeate to the "lapsed masses" also. In the Denary of Sheffield there are thirty-three Churches of England or places of worship connected therewith. These are ministered to 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), Independent (11), Jewish (1), Methodist, New Connection (29), Primitive Methodist (11), Roman Catholics (5), Society of Friends (1), Unitarians (2), United Methodist Free Churches (19), Wesleyan Methodists (15), Wesleyan Returned Methodists (9). 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 clergyman would retire from Messrs. Moody and Sankey's executive committee, in consequence of an ecclesiastical law which restricts the spiritual work of a clergyman to his own parish, but the difficulty has happily been got over, and clergyman of the Church of England and dissenting ministers are now working harmoniously together to promote the success of the movement.

Only one meeting was held on Saturday, namely, a service for the children, at noon, in the Temperance Hall. About one-third of the audience consisted of adult males; the others were women and children. Mr.

Moody and his committee were accompanied by the Vicar of Sheffield, the Vicar of St. Mark's, the Vicar of St. James', and other Church of England clergymen, who, though they have drawn from the Executive in consequence of an ecclesiastical difficulty, evidently wish to give their countenance and support to the movement. Mr. Sankey was absent on a visit to Manchester. Prayer, especially for the children, was offered up by Mr. Trotter, of the Parish Church; and Mr. Moody, in the course of his address, delected from the children many prompt and pertinent answers to questions on Scriptural teachings and truths. A call upon any one who felt inclined to address the meeting was responded to by a prayer and two brief addresses from the platform, and an address and two prayers from the body of the hall.

There was a service for Christian workers on Saturday in the Albert Hall at eight a.m. It was attended by about 800 persons. Mr. Moody addressed them very effectually upon the words, "To every man his work." One of his anecdotes moved nearly all to tears. A public service at 2:30 was crowded, and many hundreds failed to obtain admission. The stairs and passages were wedged full to the end of the service, and numbers had to force their way out because of the heat. Mr. Moody spoke for an hour from the words, "Therefore by the deeds of the law there shall no flesh be justified." The evening meeting was announced to take place at eight o'clock, and by a quarter to seven four thousand persons were in front of the hall, so that when the doors were opened the crush for places was dreadful, and meetings had to be held in two other halls. Mr. Moody's address was very stirring, and Mr. Sankey's singing formed an immense attraction.

Three meetings were held in the Albert Hall on Monday—one at noon, one at three o'clock, and another at half past seven in the evening. Ministers of all denominations took part in the proceedings. The noon prayer meeting was briefly addressed by Mr. Moody. A long list of requests for prayer was read at the commencement. Much consolation was caused by a telegram handed in towards the close of the proceedings. It was to the following effect:—"Three men were executed this morning at eight o'clock at Liverpool. They all attributed the crimes for which they suffered to the evil influences of drink. Pray for the poor drunkards of Liverpool." Mr. Moody gave a "Bible lecture," at three o'clock on "Christ the Saviour, Deliverer, Redeemer, Teacher, and Shepherd." The hall was filled in every part. Many ladies and gentlemen of the wealthy classes were present, and a long line of private carriages and cabs was drawn up in front of the hall. The evening meeting was crowded, many from great distances being present. Mr. Moody spoke for an hour on "Christ the Remedy for Sin." Private meetings for inquirers were held after the public meetings.

Messrs. Moody and Sankey held three public meetings on Tuesday in Sheffield. The services were similar to those on Monday. There was no falling off in respect to the numbers attending, and at the afternoon and evening meetings the Albert Hall was packed. The public works are resuming operations after the Christmas holidays, and consequently fewer of the artisan class can be present at the meetings, but their places are filled up by the wealthy classes, old persons, and children, whom the weather, now beautifully mild, entice to come out. The Vicar of Sheffield, and many clergymen and dissenting ministers, attended in course of the day. Twenty requests for prayer were handed in at the noon meeting. Mr. Sankey was ably assisted by a choir of ladies on the platform. The numbers seeking interviews at the inquiry meetings after the public services, are on the increase. An additional mass meeting for men is to be held to-night, and if the anticipations of the managers be realized, the Albert Hall will not contain nearly all seeking admittance to this meeting. In connection with the movement the Young Men's Christian Association have announced early prayer meetings for those in business.

Messrs. Moody and Sankey have arranged to spend the whole of the month of February in Liverpool, and great preparations are already in progress for their reception. A temporary building, capable of accommodating 8000 persons, is being specially erected as a central hall for the occasion. It will be situated in Victoria Street, at the back of the new public offices of the Corporation, on a piece of ground recently purchased by the Government as a site for a new post office; and though only of a temporary character—it is entirely demolished within two months—it is to cost £3300, and the committee calculate that at least £4500 will be required to cover the whole expense of the visit. The invitation to Messrs. Moody and Sankey was forwarded to those gentlemen in September last, and was signed by nearly 100 clergymen and ministers of all denominations in the town. Mr. Moody was present, and the whole of the arrangements were completed. It is intended to have a service in the Central Hall every night during the month of February, with extra services on Sunday, both morning and evening, at such hours as will not interfere with the ordinary services at the numerous other places of worship in the town.

Sheffield is being greatly stirred by the revival services of Messrs. Moody and Sankey. They are at present the subject of conversation in families, offices, work-shops, and factories. The merits and demerits of the American evangelists are keenly discussed by excited groups at the corners of streets, and the opponents of the movement attribute its success to vulgar curiosity, sensational advertising, and press exaggeration. Meanwhile the meetings in connection with the movement are on the increase. The numbers seeking admission to them are beyond all precedent in Sheffield. The admission to the mass meeting last night was by ticket, and it was found necessary to engage an additional hall capable of accommodating 2000 persons. The average attendance at each of the four meetings held in the Albert Hall on Wednesday may be stated at 2500—total, 10,000. Thirty requests for prayers of the noon meeting were read. They were from persons in all stages of life and grades of society. Mr. Moody stated that many more had been received too late for arrangement, which would

have to be deferred till next day. The Vicar of Sheffield made a touching appeal on behalf of a dying man from whose bedside he had just come. This man, he said, had never heard of Jesus till the previous day. Deeply impressive prayers were offered by Mr. Moody, Mr. Sankey, and others. Such a crowd of earnest listeners as attended Mr. Moody's Bible lecture on "Salvation by Blood," was perhaps never before witnessed in any assembly hall in Sheffield. Mr. Moody proposed, at the mass meeting for men, that similar meetings should be instituted, to be held every night in the temperance halls. He asked all approving the proposal to stand up, and nearly the whole assembly responded.

Surprise, Thursday—Three meetings have been held in the Albert Hall to-day. The demands for admission are so numerous that the committee are restricting the admission by ticket, and having the hall doors closed as soon as the hall is filled. A long list of requests for the prayers of the noon meeting was read previous to the commencement of the service, and it was again intimated that it had been found impossible to arrange nearly all sent in. A new feature was that many persons desired to return thanks for their conversion through these meetings. Mr. Moody, in a brief address from the words "Declare his doing among the people," referred to recent accounts of their work in Dublin, Glasgow, and Manchester. These were remarkable for their mention of so great a number of young men as had become converts and devoted themselves to Christian work. He affirmed that none of their public services had been followed by more gratifying assurances than last night's mass meeting for men. Half an hour before the Bible lecture the hall was filled, the doors shut, and many hundreds left standing round the entrances. It was reported that many of those at the noon meeting had remained in their seats. Mr. Moody illustrated the Bible lecture by some of his most thrilling anecdotes and appeals, but happily he has repressed the most distracting exclamations so frequent among his early audiences here. When he requested a few minutes' silent prayer, a stillness as of death fell on the vast assembly. Many hundreds had to be denied admission to the evening meeting, at which Mr. Moody gave a very impressive address from the words, "Sun, renumber." Two other meetings—one for men, another for women—were held elsewhere. The total attendance at the meetings to day was about 12,000.

Random Readings.

COUNT yourself no Christian because you like thoughts and discourses about God. Be jealous of any gospel that merely pleases you, and puts your natural sentiments aglow. See God in the flowers, if you will; but ask no gospel made up of flowers. Look after a sinner's gospel, one that brings you God himself. Doubtless you are hungry; therefore you want bread, and not any more fooling after it. Understand the tragic perils of your sin, and think nothing strong enough for you but a tragic salvation. Require a transforming religion, not a pleasurable. Be enticed by no flattering sentimentalities, which the children of nature are everywhere taking for religion. Refuse to sail in the shallows of the seas; strike out into deep waters, where the surges roll heavily, as in God's majesty, and the gales of the Spirit blow. Man your piety as a great expedition against God's enemies and yours, and hope for no delicate salvation, not to be won by sacrifices and perils.—Bushnell.

God knows what keys in the human soul to touch, in order to draw out its sweetest and most perfect harmonies. They may be in the minor strains of sadness and sorrow; they may be in the loftier notes of joy and gladness. God knows where the melodies of nature are, and what discipline will call them forth. Some with plaintive songs must walk in lowly vales of life's weary way; others in loftier hymns shall sing of nothing but joy as they tread the mountain tops of life; but they all unite without a discord or a jar, as the ascending anthem of loving and believing hearts finds its way into the chorus of the redeemed in Heaven.

The happiness of our lives depends, in great part, on the character of our surroundings. We have friends, money, good position, prospering circumstances, and there is literally nothing to trouble us. The friends may be fickle and turn into enemies, the riches make themselves wings and fly away, and all that was fortunate may be driven off. What then shall we do? Where shall we find repose? Jesus tells the weary and heavy laden that in him they can find rest. This we know, if we reach it, must be superior to all the joys of life, and hence far more than a compensation for all its losses.

Dr. Hawes used to give Dr. Emmons the credit of having moulded his style of preaching by a single criticism. He had read him a composition which was exuberant with rhetoric. Dr. Emmons's comment was: "Joel, I kept school once. When I whipped the boys, I always stripped the leaves off the rod." And he drew an imaginary rod through his fingers by way of illustration. This hint is good for all sorts of writers. The rod of speech should be stripped of all redundant words to be effective.

The minister should preach as if he felt that, although the congregation own the church, and have bought the pews, they have not bought him. His soul is worth no more than any other man's, but it is all his, and he can not afford to sell it for a salary. The terms are by no means equal. If a parishioner does not like the preaching he can go elsewhere, and get another pew; but the preacher can not get another soul.—Chapin.

One may live as a conqueror, or a king, or a magistrate; but he must die a man. The bed of death brings every human being to his own in individuality, to the intense contemplation of that deepest and most solemn of all relations, the relation between the creature and his creator.—Webster.

Our Young Folks.

A Child's Evening Prayer.

Jesus, Saviour, bow thine ear, Listen to my evening prayer, Be thou present, be thou near, Make thy little one thy care.

All the sins I've done this day - And to sin I know I'm prone - Wash them in thy blood away, Make me, keep me, all thine own.

I thy little lamb would be, In thine own blood footsteps tread; Oh, my Saviour, look on me - Me for whom thy blood was shed.

Do thou bless my parents dear, My brothers, sisters, all I love; Every blessing that can cheer, Pour upon them from above.

Sleep will shortly close thy eyes, Do thou watch around my bed, In the morning when I rise, By the hand may I be led.

Led by thee thus every day, Whatever comes I'll all be well, And when thou call'st my soul away, With happy angels let me dwell.

-S. M. C. in Child's Companion.

A Mother's Words.

A youth of some eighteen or nineteen years of age sat at an open window, a look of painful perplexity on his face, caused apparently by a letter he held in his hand. After sitting thus for some minutes, he muttered to himself, "Yes; I must go. If I don't, Brown and Smith will be laughing at me, and calling me righteous overmuch; and, after all, there is no great harm in it; for I'll go to church in the morning, and it's only to be a sail down the river, and spend a day in the country." Still he pressed his hand on his forehead for an instant; then, rising hastily, he said, "There is no use hithering about it; I must go."

As he rose, his eye lighted on the setting sun; and as he did so, his whole expression changed; a sweet yet half-sad look played on his face; his thoughts were elsewhere; another scene was before his eyes. The dark street had disappeared, and in its stead a neat country cottage had risen. In thought, he was there; once more he saw the hills that rose near that cottage home, once more the blue waters of the distant lake glistened before him; once more he sat in the cottage garden with his widowed mother and watched the setting sun; once more that mother's words sounded in his ears: "John, don't forget God. Remember His Sabbath day. Though sinners entice thee to break it, consent thou not. May the God of the fatherless guide you, may the Lord Jesus be your Saviour!"

Yes; six months had passed since he heard these and other words, and yet they seemed to sound in his ears. Tears filled his eyes; and, rising, he folded his hands and knelt in prayer; then taking up his pen, he wrote thus:-

"Thanks, Brown, for your invitation, but I cannot accept it. My duty to God is to obey his commands; and he has said, 'Remember the Sabbath-day, to keep it holy.' Spending the day in idle pleasure is not doing this; and I wish you would think of the subject, and not go yourself."

How great is the influence of a godly mother's words! How wonderful the answers to her earnest prayer! -Episcopalian.

Table Manners.

The table is the place at which the family meet, and where there should be the freest and most unrestrained social intercourse. We eat to live; but the more animal necessity is lifted up and glorified when the charms of pleasant conversation and of natural courtesy surround the custom. So far as the sustaining of life is concerned, that object might be reached if each took his bread and meat and retired to a closet to eat it alone. But there is a spiritual life that is to be fed and sustained, and it is starved where there is no grace, not only before, but during, a meal.

The great trouble with our American life is, that it is too gloomy. We take no time to entertain and amuse each other. Not seldom does it happen in some houses that a meal progresses in dead silence, except when it is necessary to speak about the dishes, or to help some one to potatoes or pie. This is almost as bad as rudeness or quarrelling. There ought to be bright, genial, sparkling talk, in which the children should be allowed to join. There is no sense whatever in compelling an intelligent child to sit like a deaf mule at the table; though, on the other hand, children should not monopolize the conversation, nor be allowed to ask strings of irrelevant questions. Every one should prepare for the table, by some simple process of dressing. The hair should be smooth, the hands washed, the general appearance of each individual inviting, and each should try to be agreeable as possible to every other. It is quite wonderful how a little freshening of the toilet freshens up the soul as well as the face. So far, we ought all to be luxurious. If the mother sees it that her school-boy sons always come to dinner with clean hands and nails, and that her daughters never dawdle into the room in tawdry gowns or soiled wrappers, she will do more than she dreams of in the work of making them grow into real gentlemen and ladies.

The table itself ought to have a festive look. Flowers have a special grace on the breakfast board. A dish of fruit nicely arranged, pleases the eye as well as the palate at dinner. Clean linen, even though coarse, and whole plates and cups, with bright glass and silver, help appetite along. A few well-cooked dishes, however plain, nicely served, will promote health and happiness better than a great variety dinned in the preparation. -Exchange.

Hand as it is to undertake the difficult parts of the Bible, it is a great deal harder to practice the simple parts.

Farrin to-morrow, instead of Christ, Satau's nurse for a man's perdition.

Sabbath School Teacher.

LESSON VIII.

February 9th. CALEB'S INHERITANCE (Joshua xiv. 6-15)

COMMIT TO MEMORY, verses 9 and 10.

PARALLEL PASSAGES.—Num. xiii. 80, xiv. 24; with v. 6, read Num. xiv. 6; with v. 7, Prov. xv. 25; with v. 9, Deut. i. 36; with vs. 10 and 11, Ps. xvi. 12-15; with v. 12, Ps. lvi. 11; with v. 13, Josh. xv. 13; with vs. 14 and 15, Gen. xxiii. 2.

GOLDEN TEXT.—If any man serve me, hisa will my Father honor.—John xii. 26.

CENTRAL TRUTH.—He is faithful who hath promised.

We must go far back to have this record in a clear and orderly way in our minds. As early as the time of Abraham, Kirjath-arba (seven hours south of Jerusalem), was a place of consequence. Manure was probably near it, the name, perhaps, of its sacred grove, and sometimes used for it. Its name is either from Arba, a leading man of the Anakims, or from its being a leading place (father-city, like "mother Church"). The Anakims in three divisions (Numb. xiii. 22) had taken possession of it. Abimam, Sheshai, and Talmi, are, likely, familiar names, not individuals (see Josh. xv. 14). The place was extremely ancient (see Numb. xiii. 25), "built seven years before Zoan of Egypt," possibly by the same people and apparently with great strength. The place was called Kirjath-arba in the 14th century, and had then also a separate Jewish name. It is still a considerable country town. This place had been visited by the spies sent by Moses (Numb. x. 13); and its strength and the seeming force of the Anakims dismayed the majority of them (vs. 19, 20). Hence they reported most unfavorably on their return (vs. 32, 33), and a moan arose, with the most disastrous results, detailed in Numb. xiv. Two men only saw with the eyes of saints and courageous followers of the Lord, Caleb and Joshua. Caleb seems to have taken a firm, positive stand (Numb. xiii. 30). This the Lord noticed (xiv. 24), and communicated by Moses, his firm purpose ("I will give him an inheritance in the land. Our Lesson is the continuation of this history, and would be unintelligible without it.

We have Caleb's friends moving in his behalf (v. 6). He was of Judah; hence "the children of Judah" support his claim. He may have been adopted in the tribe, as his father is called the Kenezite; but this is not certain. If he was an Edomite, in part, all the more noble was his fidelity. Joshua is judging or ruling at Gibeon, seven years after the land has been entered. Caleb is the spokesman, and makes his claim with simple, earnest directness, all the more confidently because he could say to Joshua, "Thou knowest." The two men are placed together in Numb. xiv. 38. He gives all the circumstances; two speakers, Moses, his character, man of God; the place, Kadesh-barnea; the occasion, when sent "to spy out the land" (v. 7).

The course of his "brethren" is mentioned no more than is needful (v. 8), in making "the heart of the people melt," and his own is simply stated (v. 8). "I wholly followed the Lord my God," or as it is in the verso before: "I brought him word again as it was in my heart," i. e., a true and sincere report.

He calls Moses' solemn promise of "the land whereon thy feet have trodden," for an inheritance in his family, on the ground of his fidelity.

He recalls God's goodness (v. 12). It was in the second year after the exodus he had been sent out. Thirty-eight years had passed in the wilderness, and seven in the "wars" (of v. 15). (See "long time" of Josh. xi. 18.) The promise of possessing the land implied continued life, "as he said." He was now "four-score and five years old."

His being "strong" (v. 11), and as fit "for war" as forty years before, is mentioned with gratitude, and as is natural with the old. We have adopted the phrase "to go out and come in," to describe the regular discharge of duties. Moses had employed it (Deut. xxxi. 2).

His faith appears now as before. He does not doubt his ability to drive out the Anakims (v. 12), "if so be the Lord shall be with me." He does not fear danger, or court ease, any more than when he was a spy.

His claim was cordially granted. Joshua "blessed him," and gave him that mountain, which continued to belong to his family (see v. 14), which became a city of refuge, see 1 Chron. vi. 57 in the time of David (1 Sam. xxv. 3, and xxx. 14).

Now let us see the points to be remembered in this lesson.

I. Learn the value of truth-telling. Caleb was sincere and truthful. He was in a minority—two to ten, but he held to the truth. And he did this in the face of danger, for slaying was proposed (Numb. xiv. 10).

Men lie in politics, trade, in religion, even in courtesy. They go with the crowd; are insincere, running down, or exalting men, as it is the humor of the time to do. The ninth commandment forbids lying, either for or against our neighbor. A lie is an insult to God, a denial of his knowing all. Society is built on truth between man and man, and it falls to pieces as truth falls. "Lie not one to another" (Col. iii. 9).

II. The ground on which to stand up for truth: "Following the Lord fully." It is the same principle as in Joseph's case (Gen. xxxix. 9). See Psalm xvi. 8. He directs in the word. He is to be followed even through discomfort, danger and death. To think of the honor that cometh from men, hinders not only the doing, but the believing of the truth. (See John v. 44.) Following the Lord was the sign of discipleship in the New Testament. (See Hebrews vi. 3.) The way to learn is to follow (Eph. v. 1), "followers of God, as dear children," and Rev. xiv. 4.

III. GOD NOTICES AND APPROPRIATELY REWARDS TRUE FOLLOWERS. So Caleb was spread, and received this inheritance. It was a reward in the way of his duty, as punishment came on the murderers in the way of their sin. (See Numb. xiv. 22,

23.) "The eyes of the Lord are on the righteous." Obey God in common things, and natural rewards come; in spiritual, and spiritual rewards are given.

IV THE REWARD MAY BE LONG DEFERRED. So faith is exercised (Heb. xi. 37) for patience is displayed (Heb. vi. 16). So God would have us "wait patiently for him" (Ps. xxxvii. 7). See also James i. 8. Faith rests on the word of God. Caleb pleads the promise of God. So do true supplicants to Him (Ps. cxi. 49). This faith does not prevent our using fitting means. Caleb claimed his right at Joshua's hands.

V. THE REWARD IS SURE. God cannot lie. So Caleb found it. So do all the faithful (1 Pet. i. 8-5). "God is not unrighteous" (Heb. vi. 10). Yet is it a reward not of debt, but of grace, for the Lord helps his people to serve, promises the reward, and gives it abundantly. See David, 1 Chron. xxix. 12-14, and John x. 10.

VI. "But," you think, "I can have no chance to be faithful like Caleb, there is no land to be reported upon now." There you mistake. Every Christian says in effect: "I have seen the Lord, I have become his, I am of his family;" and all men watch us to see what "report" we bring of it. If we are mean, selfish, intently anxious to get a portion in this life, caring little about God, his worship, house, service, if we be morose, gloomy, fractious, peevish, discontented grumblers, they will think meanly of our position, and treatment, and prospects, and so unworthy of our Lord. Let us not bring "an evil report." Let us have a hopeful, happy, bright, genial Christian life. Let us think little of what we give up for Christ, and a great deal of what he gives us; we shall not lose our reward. For aught we know it may be such fidelity that will make "one star differ from another" for the future glory.

SUGGESTIVE TOPICS.

The purpose of the spies—number—report—minority—the tribes Caleb and Joshua represented—the promise concerning Caleb—how certified (v. 9)—by what authority Moses swore (v. 6)—the supporters of Caleb's claim (v. 6)—on what ground—Caleb's age when sent as spy—when making this claim—how long in Canaan—the place claimed—ground of it (v. 12) compared with Numb. xiv. 24)—the history of Hebron before this—after it—other name—its antiquity—Caleb's gratitude—his confidence (v. 12)—his reception by Joshua—the grant—the former occupants of the place—the lessons we may learn—value of truth—the virtues Caleb displayed—nature of following the Lord—certainty of the reward, and ground of this certainty.

The Lord's Jewels.

We see in a jeweller's shop that as there are pearls and diamonds, and other precious stones, there are files, cutting instruments, and many sharp tools for their polishing; and while they are in the workshop, they are continual neighbors to them, and often come under them. The Church is God's jewel; His workhouse where His jewels are polishing for His palace and house; and those He especially esteems, and means to make most resplendent, He hath ordered His tools upon. -Leighton

The Use of Enemies.

When a man complains of his enemies, it not only shows that his heart is filled with bitterness, and that he would not hesitate to retaliate if opportunity should offer, but also that he lacks wisdom as well as charity, in not considering how useful an enemy could be to him. A wise and faithful friend once spoke to his acquaintance upon this subject, as follows:

"You are ever complaining of the wrong and annoyance you suffer from your enemy, but you forget that more than half your trouble and fears come from your own heart. Guard more against yourself, and you will have less reason to fear other enemies; for open enemies are far less dangerous than secret ones. The man is an enemy to himself who indulges in hatred to his fellow-man, and meditates revenge against those of whose hostility he complains; for by cherishing such a temper of mind he makes himself an enemy of the God who condemns all implacability and malevolence of disposition. Now consider the matter calmly, and you will soon see how much good you may derive from an enemy, and thank God that so much good can come of evil."

Prayer-Meeting Hints.

Sit near the front. Hold sacred the evenings of your prayer-meetings.

"Boil it down." A great deal can be said in three minutes.

Welcome strangers who drop into the meetings; a kind word to such has often done great good.

Did you ever hear any one complain that the prayers were "too short" in a prayer-meeting?—Sowing and Reaping.

At a Sunday-school service the rector was illustrating the necessity of Christian profession in order properly to enjoy the blessings of Providence in this world; and, to make it apparent to the youthful mind, the rector said:—"For instance, I want to introduce water into my house; I have it pumped. The pipes and every convenience are in good order, but I get no water. Can any of you tell me why I do not get water? He expected the children to see that it was because he had not made a connection with the main in the street. The boys looked perplexed. They could not see why the water should refuse to run into his premises after all this. "Can no one tell me what I have neglected?" reiterated the good rector, looking over the flock of wondering faces, bowed down by the weight of the problem. "I know," squeaked out a little five-year-old. "You haven't paid the rate!"

Missionary Intelligence.

Mr. Bruen, of the Church Missionary Society, writes that he has fifty times as many opportunities for teaching the Gospel to Mohammedans in Persia as he had in India.

The new school of the Church Missionary Society at Akka, at the mouth of the River Kishon, in Palestine, has been closed by the Turkish authorities. This one of the many indications of reviving Mohammedan fanaticism, and of the prevalence of reactionary counsels at Constantinople.

AFTER a somewhat perilous voyage of upwards of five months, the little steamer of the London Society, the "Ellengowan," intended for the New Guinea Mission, has arrived at Cape York, Australia, where the mission has its headquarters. The "Ellengowan" is the seventh missionary vessel, and the first steamer connected with the London Missionary Society.

Sad news comes from the Karen missions around Toung, Burmah. Vast armies of rats have swept the fields of the standing rain. The government has only recently begun to assist the people, when their migration from the jungles into the plain forced the matter upon the attention of the officials. The whole northern country of the Karens is on the move for food. Many parish on the way, unable to reach Toung, where relief works have been established. Schools and churches have been broken up by the famine.

One of the most beautiful spots in India is Mongnapuram, in Tinnevely. Fifty years ago it was a sandy jungle. Now the mission promises, on which the fine Gothic church, the schools, and the parsonage stand, are fragrant with roses, rich with fruits, and shaded with noble trees. Mongnapuram is an entirely Christian village, and out of it and neighbouring villages a congregation of 1,000 persons is gathered on the Sabbath. The Missionary through whom God wrought all this rests beside the wall of his Church, and his widow and daughters still reside in the bungalow near by.

The news of the revolution which has placed young Alfonso on the Spanish throne has awakened fresh interest in the Gospel work now carried on in that country. Since the beginning of the year we have only had the meagre information conveyed through cable dispatches. Two Protestant newspapers suppressed at Madrid gave an unfavorable impression of the new reign at the very outset. These papers must be La Luz, a semi-monthly, founded by Carrasco, and El Cristiano, a weekly, owned by the London Tract Society. Then it was reported that a Protestant church had been closed at Cadiz; and, lastly, we have the information that King Alfonso is favourable to religious liberty as it prevails in other countries. The most recent letters from Evangelical laborers in Spain date from the beginning of November. Then the Protestants of Madrid were in excellent spirits. A deeper unity had been evoked among the members of the various societies than heretofore, and a hand-bill pleading for the use of the Scriptures, signed by all the Evangelical pastors and ex-precis in Madrid, had been circulated before the churches and at the cemetery gates on All Souls' Day, to the amount of 20,000 copies. The event of the month, however, was the first appearance of the well-known Padre Tomas as an Evangelical preacher. His first sermon on the reading of the Scriptures was delivered in the enlarged United Presbyterian church, before an audience of 1,000 people, composed largely of the higher classes.

The Chinese Recorder gives an account of an interesting experiment which is being made at Hang-Chau, in the establishment of an Opium Refuge, under the general charge of the Church Missionary Society. Fifteen years ago an Indian civilian was constrained by conscience to give up his position as a collector of the opium tax and to devote the savings of his official income, amounting to upward of \$15,000, to the relief of Chinese opium smokers. The Church Missionary Society, which had been made the custodian of this fund, endeavored on several occasions to carry out the purpose of the donor; but with only partial success. At last the services of Dr. Galt, of the Edinburgh Medical Missionary Society, were obtained, and towards the close of 1873 the hospital was established at Hang-Chau. About 160 opium patients have been received. After the Refuge became known opium smokers showed great eagerness to enter upon the course of cure. A fee of two dollars was required upon entrance, partly to pay the expense of board and partly to prevent the patient from running away before the course of treatment was finished. No patients are so unruly as the opium smokers. At first they are anxious to be cured; but when, after some days, the gradual diminution of opium becomes felt in nausea and lassitude they are apt to grow mutinous, often throwing their meals out of the windows and attacking the porter who prevents their escape. There have been exceptions, however, to this unruly behaviour, and in several instances it is hoped that an impression has been made for Christ. The course of cure occupies fifteen days, and is conducted by Dr. Galt with admirable patience. Recent advices from China bear testimony to the growing evil of the opium traffic. It is now legalized, and the opium dens are unblushingly opened in the largest streets. The use of this drug is promoting the consumption of spirituous liquors, so that drunkenness, which was formerly rare in China, is now common. The Chinese have determined to cultivate opium for themselves, and thus drive out the foreign traffic in this drug. It is therefore, probable that ere long England's policy in regard to the opium trade will become as unprofitable as it is wicked.

Mr. Gladstone is said to have made £1,500 by his pamphlet on the Vatican Decrees, and it is stated he wrote it in two days. The sale continues immense; one house, that of Messrs. W. H. Smith & Son, of London, alone disposes of 1,000 copies a day. He has resigned the leadership of the Liberal party.

Miscellaneous.

The New York Christian Intelligencer says:—It is John Henry Newman, the well known English parrot to Romanism, has elastic ideas of law. If parliament should pass a law which offended his conscience, and the Pope forbade him to obey it, he would obey the Pope and not the law. If on the other hand he held a lawful office under the government of his country, necessary for its defence and protection, and the Pope forbade him to hold it, he would temporarily disobey him. His precise language is, "I. Parliament should pass an act compelling Catholics to attend Protestant services once a week, and the Pope should forbid them, I would obey the Pope, not the law. If I were a soldier or sailor, and the Pope bid all Catholics leave the army or navy, I would disobey him in time of war. It will be observed that Mr. Newman does not found his proposed disobedience to the law upon the fact of its illegality or unconstitutionality, but upon the will of the Pope; and in like manner he does not found his contingent disobedience to the Pope upon the fact that the Pope had no right to command his obedience, but upon the stress of a particular and passing exigency—"in time of war."

Proxis to whom Indiana divorce laws are too rigid had better go to Switzerland. The new regulations recently adopted by the Swiss National Council provide that divorce may be pronounced either for certain stated reasons or as the result of mutual consent. The council, however, rejected a proposal to permit the judge to issue a decree of divorce "as the result of his own opinion that facts proved in evidence showed it to be expedient for the happiness of the parties concerned." So that husbands and wives who live happily together, and don't want to be separated, are not to be parted against their will. Nevertheless, the laws would seem to be sufficiently liberal to suit the most advanced of our American free lovers, and we strongly hope that a large emigration of persons of this class to Switzerland will immediately set in.

The perils of reporting is shown in the following incident:—Mr. Disraeli, having informed a Scottish witness that it was not his wont to "swagger or utter vulgar words in the streets," was reported in the local papers to have said that he did not "stagger or use big words in the street." Mr. Knatchbull-Hugessou's oratory has recently undergone a similar improvement in the hands of a journal in the West of England. He had referred to Mr. Disraeli as one who "towered above the rest of the Government as a giant among pigmies;" but he was made to say, "Mr. Disraeli, before whom the rest of the Government quailed like beaten hounds before their master!"

The Tablet (Roman paper) thus writes of acts of Parliament:—"The Queen will it, her Lords will it, her Commons will it. What does it want to complete the perfect fashion of the law? Nothing of solemnity, nothing of force, which the imperial sceptre of this kingdom ever give is wanting to it. But the Pope snuffs disdainfully at it; an Italian priest will have none of it; it trenches upon his rights, and therefore Commons, Lords, Queen, wax parchment, and all, avail it very little. You may call it law if you please, you may note it on your roll, but before long you will have to repeal or alter it in order to secure the sanction of a foreign potentate, without which it has not in the end the value of a penny-mail."

A SLAVANT girl of no strong intellect, who lived with a lady in Scotland, surprised her mistress by giving her warning. The lady inquired the cause, and found it was a sweet-heart. "And who is the lad?" inquired the mistress. "Oh he's a nice lad—a lad that sits in the kirk just fornaet me." "Are you sure he intends to marry you?" "I dare say he does, mem." "Have you had much of each other's company, yet?" "Not yet." "When did you last converse with him?" "Deed we hae nae conversed ony yet." "Then how should you suppose that he is going to marry you?" "Oh," replied the simple girl, "he's been lang lokin' at me, and I think he'll soon be speakin'."

As a result of the Shah's visit to Europe, many changes have taken place in the customs of the upper and middle classes of Persia. In dress they are imitating the Europeans to a limited extent. Missionaries are reported to be enjoying greater liberty. The Shah intends to have a postal service organized, and hopes for modern means of travel, although Baron Reuter's railway project is at present at a standstill. There is great corruption in the army of the country, it being styled "a real plague spot."

The Edinburgh Weekly Review says:—There is some talk of a reunion among the different Wesleyan sects. The Methodist newspapers especially urge that this should be accomplished, and asks what might hinder the "New Connection," the "United," the "Primitives," and the "Bible Christians," from coming together. T. Presbyterians all these differences are well known as completely unintelligible as the divisions of Presbyterians are beyond the comprehension of the Methodists.

LONDON capitalists and philanthropists have formed a stock company with a capital of about \$5,000,000, for the purpose of building a city to accommodate 16,000 working men on a plot of eighty acres they have purchased in the West End. It is to contain a park of four acres, streets and gardens tastefully laid out, and houses arranged for comfort, but with no beer or whiskey shops in the place.

A COPPER piece, affecting to be of ten centimes, has got into a certain circulation in France, which is worthy of note. It bears the head of Napoleon III. in a Prussian helmet. Around the neck is a dog's collar with a ring. Upon it is inscribed "Jedon." The circular is dated "N. Napoleon III. le Mistrable, 1,000 prisonniers." On the reverse, an owl perched on a cannon; around "Vampiro Francaise, 2 Dec., 1851. September, 1870."

THROUGHOUT Europe the price of corn is falling. Prus has a better crop than for ten year's past.

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$3 a year, in advance. Payment by mail, &c. out per year, payable at the office of delivery. Cheques and Post Office Orders should be drawn in favor of the Publisher.

Address: G. BLACKETT ROBINSON, The P.O. Drawer 2484, Publisher and Proprietor

British American Presbyterian.

FRIDAY, FEB. 12, 1875.

NOTES TO CORRESPONDENTS.

"ANSWERS" has considerable cause for complaint. We shall take care in it to allow our correspondent to expend himself quite so foolishly.

TO OUR READERS.

This is the first number of our fourth volume. For three years the PRESBYTERIAN has made its weekly visits to an ever increasing number of homes. It has been somewhat hard uphill work, but we have persevered, cheered by the sympathy and assistance, and approval of very many of the excellent of the earth.

MR. CARRUTHER'S CASE.

A Presbyterian Minister's wife sends us a dollar as the contribution of her son—a lad of about 18—who says he will be happy to send the same amount every year. We have handed the money over to the Rev. Mr. Reid, as we could scarcely engage to be the treasurer to such a fund.

A VERY GOOD REASON WHY.

It is often asked why religious Weeklies cannot be published at as low a rate as the weekly editions of the secular dailies. The New York Christian Advocate explains for the sake of some of its subscribers. We reproduce the explanation here because it may save us a great deal of trouble, and serve to remove a serious misapprehension under which a large number of our readers are at present labouring.

The Social Reunion held recently in the Daly Street Presbyterian Church was well attended, and was in all respects a great success. The pastor of the congregation, the Rev. Mr. Armstrong, presided, and the speakers were the Hon. Malcolm Cameron, Rev. Messrs. Stewart, Gordon, and Hall.

CONTROVERSY IN THE CHURCH OF ENGLAND.

Although not directly interested, we are not unsympathising witnesses in the struggle now going on in the Church of England. The last thirty years has seen many strange things in that community, and the present generation may not see the end of the revived energy that has shown itself by all parties.

While many have been so consistent as to go over to Rome, the Catholics who remain have been most energetic in re-introducing into the Church of England the impious, ritual, and half-heathen ceremonies and festivals of the Church of the middle ages. Thus, though nominally separate from the Romish communion, thousands in the Established Church approve of SACERDOTALISM, with its priests, its sacrifice, its altar, its robes, its absolution.

The controversy now raging in England is of absorbing interest. There can be little doubt that Monsignor Capel has proved that Romish doctrines are being taught by many in the Church of England, and it is significant that Jesuitical cunning judges the time to have arrived when, throwing off disguise, it may openly carry on its warfare both within and without the pale of the Established Church.

The exciting Broad Church controversy meanwhile experiences a lull. It has been decided that in the state Church a Broad Churchman of the essay and review or Colenso type, may deny every evangelical doctrine and yet be a clergyman, just as a Ritualist may practice almost every thing Popish, and yet evade episcopal inhibition.

In our own province the combat deepens. The complaint of the Churchwardens at Weston, Ont., have at length been so far regarded as to have secured official investigation. The incumbent shows the true Ritualistic spirit; he evades the inquiry, and by resorting to every subterfuge will try to prevent the real issue being arrived at.

For us these matters are fraught with deep interest. We cannot help sympathizing with the Protestant position and aspirations of the Church Association, and wish them success. The Anglican Church can accomplish much in our Dominion if it is true to evangelical religion. On the other hand, the consequences of High Church exclusiveness and assumption, and Ritualistic mummeries, must be to alienate from the Anglican Church all other denominations of Christians, and to prepare the way among our people for the superstitious ignorance and subservient spirit, if not the dominance of Roman Catholicism in our country.

PROTESTANTISM. WHAT IS IT?

"In answer to the question what I meant by telling English Churchmen that the Bishop's charge was 'a brave and clear protest against Protestantism,' I wished to convey this:—that the Bishop had spoken out boldly against modern false doctrines, heresies, and schismatical departures from the faith and practice of the primitive Church, down to the last new sect of the Communists.

We clip the above from a letter signed T. Bedford Jones, and dated Ottawa. We presume the writer is the Rev. Dr. Jones, Rector of St. Alban's Church, the advanced Ritualistic Church of the Metropolis. With the controversy to which it is a contribution we have nothing to do, but the view given of Protestantism is worthy of our consideration.

We cannot think that Dr. Jones has been led to adopt the above outrageous "definition through ignorance of history, but he betrays most lamentable ignorance of the sentiments of Christians other than those within the Church of England. We can understand however, how a mind that has shut itself out from all intercourse with dissenters of any type, and risen to the height of High Churchism from that lofty empyrean of ecclesiastical isolation can proudly look down and refuse even to think of or listen to men who dare to think for themselves without asking the church.

Dr. Jones position leads to Rome, all he says notwithstanding. The only true position is the Protestant one the right of private judgement in interpreting God's revealed will. Nor, we venture to say, would Dr. Jones object if the private judgment of any Protestant should lead him to accept the church's exposition of Scripture; it is only when private judgement is against the reverend gentleman that he is against the Protestant's right to exercise it.

On Friday evening the 5th February, a number of the Barton congregation visited the manse of their pastor at Ancaster. They provided for themselves and other guests a generous repast. After some time had been pleasantly spent by the party, Mr. Young read an address expressive of the esteem of the people of Barton for their pastor and his wife, and presented to the latter a very handsome sewing machine of the best description.

Ministers and Churches.

The 1st congregation of the C. P. Church in the Township of Chinguacousy, dedicated their new building to the service of God on Sabbath, the 24th ult. The Rev. W. T. McMullen, of Woodstock, officiated in the morning and in the evening. The Rev. J. M. King of Toronto, in the afternoon. The services were throughout in unison with the special occasion, and the sermons, in which prominence was given to the fundamental doctrines of our religion, and to the exhibition of Jesus Christ, as the Saviour of the fallen, and the head over all things to the Church, were alike from the subjects, and the freshness with which they were invested, calculated to rouse many to serious thought, and to comfort and cheer the Christian in his higher life.

PRESENTATION AT OAKVILLE.—One of those mutually pleasing little affairs which are not soon forgotten by any concerned, and which serve to encourage ministers in their work of faith and labor of love, transpired at the Presbyterian manse in this town last Wednesday evening, when Rev. Mr. Meikle and family, were unexpectedly visited by numerous self-invited guests from the congregation of the Presbyterian church, on the sixteenth. During the evening, which was very pleasantly spent, Mr. Meikle was presented with a purse containing a hundred dollars, as a token of love, esteem and gratitude, in recognition of the valuable services rendered their church in years past.

At a meeting of the members of the First Presbyterian Church, Brockville, held on Wednesday evening, the following gentlemen were elected Trustees for the year, 1875:—Messrs. J. A. Cameron, James Kyle, J. Lafayette, W. McCullough, and T. Tate. Mr. A. Stewart the retiring Treasurer, read the financial report for the year, which was extremely encouraging. The church is free from debt, and there being a surplus over, a bonus of \$100 was voted to the worthy pastor, Mr. Traver. During the year the congregation has also raised as much money as to pay off the mortgage on the manse, about \$1,000. It is in contemplation to provide better accommodation for the Sabbath School, which is much wanted, the present basement, where the School is held, being altogether unfit for the purpose. All this has been done by the members and adherents of the church, a fact which speaks well for their liberality.

The Sabbath School Anniversary of the Presbyterian Church, Barrie, was held last evening. The basement was excessively crowded, many persons not being able to find standing room. The various Reading Recitations, &c., were excellent. A striking feature in the evening's entertainment was the tender age of some of the children who recited, many of them being mere infants. Addresses were delivered by the Rev. John Beattie, J. McL. Stevenson, Rector of Bradford. The appearance of the Sunday School is very much improved by the new illuminated texts and mottoes which now adorn the walls.

The Orillia Packet says: The annual Missionary Meeting in Esson Church, Ont., on the 27th of January, was well attended. The Rev. R. Fraser, B.A., gave an excellent address on the subject of Missions—particularly the Home Missions. Rev. R. Fairbairn, Pastor, occupied the chair. The choir, under the leadership of Mr. Richard Anderson, added to the interest of the proceedings by singing a selection of suitable hymns.

The four leading religious denominations of Philadelphia report churches and communicants as follows: Baptists, 31 churches, 16,507 communicants; Episcopalians, 79 churches, 18,125 communicants; Methodists, 75 churches, 19,770 communicants; Presbyterians, (not including the "United" and "Reformed" branches which together number about 11,000 communicants,) 72 churches and 22,035 communicants.

The Church Herald, Toronto, says the Orillia Packet has been amalgamated with the Church Journal, a New York, an arrangement which seems undesirable, and likely to be of short duration. The Episcopalian in Canada are quite able, and we believe would be willing to support a Church paper, representing the body, as the Guardian does the Methodists, and the British American Presbyterian the Presbyterians.

The sum of \$9,000 has already been subscribed by the Rev. Mr. Middlemiss congregation, in Elora, to build a new church, for which a plan is now being selected. With this view, a deputation consisting of the Rev. Mr. Middlemiss, Messrs. J. M. Fraser, R. Cromer, A. Gordon, and Jas. Gladstone, arrived in Guelph to inspect the churches in that town.

The Woodstock Sentinel remarks: "The energy of the members of the C. P. Church, Ratho, is something wonderful. During last summer they almost wholly rebuilt their church, and during the last seven or eight years they have built their manse three times, it being destroyed by fire twice."

The Rev. J. McTaviah, of Woodstock, has been invited to hold a series of meetings under the auspices of the Orillia Young Men's Christian Association, and the Expositor is informed he has consented to do so. Particulars of the meetings will be given in due time.

An English rector, having a salary of \$10,000 a year, having failed for \$120,000, comprising with his sixty-four creditors at 25 per cent., has been requested by his bishop to resign. He has declined, and says that, having "great expectations," he will eventually pay up in full.

The congregation of St. Andrew's Church, Godorich, have paid off one half the debt on the manse—\$300. The remaining portion will soon be paid off, as a good portion is already subscribed.

Rev. Joshua Fraser, B.A., now of Whitby, preached in the "Kirk" on Sabbath evening last. His sermon was eloquent and effective, and was highly spoken of.

The Rev. J. P. Baikie, has declined the call from the congregations of Hanover and West Bentick.

Rev. Jas. Bryant was ordained minister of the Canada Presbyterian Church, Glen Allan, on the 26th January.

The ladies of St. John's Church, Almonte, intend holding a series of soirees during the remainder of the winter.

The old Knox Church, Paisley, is to be sold and removed.

A sacred concert in Knox Church, Montreal, last week, realized \$125.

The Presbyterians of Meaford have placed an organ in their church.

Presbytery of Montreal.

The Presbytery met again at three o'clock on Wednesday afternoon, 27th ult. The call from the congregation of Kenyon to the Rev. Adam McKay, of Middle River, N.S., signed by 93 members and 150 adherents, was received and directed to be transmitted to the Presbytery of Victoria and Richmond, for presentation to Mr. McKay. Dr. Hugh McLeod, of Sydney, was appointed to present the call in the interests of the congregation of Kenyon. The call from Fort Massey Church, Halifax, to Dr. Burns, of this city, was then considered. The call is signed by 133 members, and 63 adherents; the salary promised is \$2,000 per annum. Rev. Mr. Smith, who appeared on behalf of the Fort Massey Church, stated that it was a new church organized two years ago, and located in the most wealthy quarter of Halifax, the people composing the congregation being in general wealthy, and some of them among the leading active Christian men in the Lower Provinces. The amount contributed for all religious purposes, last year, was \$120 per family, and he doubted if there was another church in the Dominion that could show so large contributions. Mr. Smith dwelt on the great influence for good which the minister of Fort Massey church would exercise in the various questions of Home and Foreign Missions, also on common school education, as well as on Dalhousie College, and stated that owing to the peculiar circumstances of the people, it would be injurious to the church were they left for a long time without a pastor, and that a man from a distance would be more acceptable than from nearer home. Messrs. David Morrice, John Sterling, Archibald Ferguson, Mooney, Hugh Watson, and Dr. MacVicar, were heard on behalf of Cote street congregation against the removal of their pastor, Dr. Burns. It was stated that there are now four vacant congregations in the city, which has lately become a market where people from a distance come to get their pastors, and it was time this sort of thing was stopped. The amount contributed for religious purposes by Cote street congregation was increasing; in 1870 it amounted altogether to \$11,400; in 1873 it was \$19,600. The membership was about 500. The speaker expressed their high esteem of Dr. Burns, and expressed the hope that he would not be removed from them, as there was danger of division in the congregation should he leave, it being probable that the portion of the congregation that wish to remove westward, would separate and organize a new church. The call being placed in Dr. Burns' hands, he asked until Thursday to decide what answer to make, which was granted. The call from Nazareth street church to Rev. E. F. Torrance was declined by the latter, and ordered to be set aside. A petition was received from the people of Lancaster congregation, asking for half of the services of Rev. Kenneth McDonald, of Alexandria, and promising to pay half of his salary, or \$500 per annum. The petition was received and its consideration deferred until the call from Indian Lands congregation had been considered. The call from the congregation of Indian Lands to Rev. Kenneth McDonald, of Alexandria, signed by 127 members and 182 adherents of the congregation was then taken up. The salary promised is \$800 per annum, with free manse and glebe of 27 acres. The call being sustained, Mr. Charles McDonald was heard on behalf of the congregation of Indian Lands, and Messrs. Robert Wilson and John Simpson on behalf of the people of Alexandria. The Presbytery was highly delighted with the natural eloquence exhibited by these old Highland Scotchmen from Glengary. Mr. C. McDonald urged on behalf of the proposed removal of Mr. McDonald that he would have the same opportunity of carrying on his mission work among the Scotch Roman Catholics of Glengary who he is residing in Indian Lands, as if he continued in Alexandria, and as it was difficult to secure a Gaelic speaking pastor for Indian Lands, it would be a serious loss to that congregation if they had failed in securing the minister they wanted, as they had already been disappointed four times, this being the fifth call that had been given unsuccessfully since the congregation became vacant. Messrs. Wilson and Simpson urged strongly on behalf of the Alexandria congregation, the great injury which the Scotch Roman Catholics in Glengary would sustain were Mr. McDonald removed. Reference was also made to the successful temperance work performed by Rev. Mr. McDonald. The call was put into Mr. McDonald's hands, and that gentleman stated that as he was a missionary appointed by the Presbytery, he would leave the matter to the decision of that body. It being six o'clock the Presbytery adjourned.

THIRD SEDERUNT.

The Presbytery met again on Thursday at 10 a. m. Rev. Mr. J. McEwen, of Pembroke, being present, was asked to sit as a corresponding member. The clerk was ordered to instruct the different Kirk Sessions to have the answers to questions on the state of religion filled up and returned to him by the last of March. Rev. Mr. Scrimger was authorized, in case the Rev. Mr. Baxter, of Dundee, refused to entertain the call from Stanley street church, to moderate in a second call from that church to a pastor. Rev. Dr. Burns in a lengthy speech gave his reasons for accepting the call from Fort Massey Church, Halifax. It was then resolved that he be relieved from his present charge in Cote street. Dr. MacVicar was appointed to preach in Cote street church on the last Sabbath of February, and declare the church vacant; he was also appointed moderator of the Session of Knox Church, instead of Dr. Burns. Rev. Messrs. Black, N. Paterson, D. Paterson, J. Watson, J. Wolkwood, K. McDonald, and Dr. MacVicar expressed their high esteem of Dr. Burns, and their regret at his removal. Rev. Mr. Grant of Vankleok Hill wished to be relieved of the moderatorship of the Session of Kenyon, and Rev. Mr. Moss, of Lochiel, appointed in his stead.—Agreed. In reference to the call to Rev. K. McDonald, from the congregation of Indian Lands, Mr. R. Wilson moved, and Rev. Mr. McKenzie seconded, that Mr. K. McDonald be retained in his present mission. Rev. A. Young moved in amendment, seconded by Rev. J. Watson, that Mr. McDonald be removed

from his present charge to that of Indian Lands. Mr. McDonald having left the question to the decision of the Presbytery a lively discussion followed, till the Presbytery adjourned to meet again at 8 o'clock p.m.

FOURTH SEDERUNT.

The Presbytery met again at 8 o'clock, p. m. The report of the Home Mission Committee was considered, and the present appointments continued. The Committee was further instructed to make arrangements for sending an ordained missionary who can speak the French language to the New Glasgow congregation. The Convener of the Committee submitted to the Presbytery the claim set up by Rev. Mr. Leishman for payment for services which he neglected to perform. It was moved, seconded, and carried, "that inasmuch as the Rev. Mr. Leishman has refused to do the work assigned to him, he has no claim to receive any payment from the Mission Fund." Rev. Mr. McLeod, of Hampton, was received as a minister of this church. Rev. John McKay gave an account of the visit of the deputation appointed to visit Leeds. The salary of the pastor, Rev. James McConcealy, has been increased by the addition of \$100 per annum. Rev. J. S. Black gave in the report of the committee appointed to draft a resolution regarding the removal of Dr. Burns. It read as follows:—"Resolved that in releasing the Rev. Dr. Burns, D.D., from the pastorate of Cote street church, this Presbytery expresses its deep sense of the loss which it sustains, and desires to put upon record that nothing except Dr. Burns' expressed desire and intention could have moved it to consent to this translation. That during his five years' residence in Montreal, our brother has won the affection and esteem of his own people and of the general public, and also of this Court, by his social qualities, eminent abilities, and Christian graces. He has been the servant of God and the friend of man in much self-sacrificing and willingness. He carries with him the prayers and good wishes of every member of the Presbytery, and we heartily commend him to the God of all grace, wishing him length of days and increased usefulness."—"Resolved—Also that the foregoing be entered on the record of the Presbytery and the clerk be instructed to furnish Dr. Burns with a copy." The call from Indian Lands in favor of Rev. K. McDonald was ordered to be set aside. The petition from Lancaster for half of the services of Rev. K. McDonald, of Alexandria, was referred to a committee of Rev. Messrs. Black, Scrimger, Watson, and N. Paterson, who are to visit the localities and report to next meeting of Presbytery. The next meeting of Presbytery was ordered to be held in the College building on the first Wednesday in April, at 10 o'clock, forenoon. The Presbytery then adjourned.

Presbytery of Chatham.

This Presbytery met in Wellington Street Church, Chatham, on the 5th of January. Among other items of business were the following:—A report was received from Mr. C. Chumquy, who had been appointed to preach the Chicago pulpit vacant, to the effect that he was denied admission to the Church, and had preached in a public hall in the vicinity, where he read the edict of the Presbytery. Further action in the matter was postponed till next regular meeting. The committee appointed to audit the Treasurer's books presented a report which was adopted, and the thanks of the Presbytery were tendered to Mr. K. U. Gubart, the Treasurer, for the accurate manner in which the books were kept, and for his kindness in gratuitously discharging the duties of the office. Messrs. Decket and Stainforth were appointed a committee to secure the immediate payment of arrears due the Presbytery Fund, to report at next meeting. The Presbytery Fund for 1875 was allocated among the congregations within the bounds. Wallaceburg was separated from Dresden and united to the Sydneyham station of the Sombra group; this change, however, not to take effect till April next. Mr. D. McKerracher declined the call to Florence, and a new moderation was granted to this congregation. A moderation in call was also granted to Bothwell if required before next meeting of Presbytery. Missionary meetings were appointed to be held within the bounds, as follows:—

SECTION NO. I.

Table with 4 columns: Deputation (Messrs. King, Forrest and Smith), Location, Day, and Date. Locations include Buxton, Tilbury East, Tilbury West, Mersa, Amberburg, Maidstone, and Raleigh.

SECTION NO. II.

Table with 4 columns: Deputation (Messrs. Gray, Milligan, McColl and Walker), Location, Day, and Date. Locations include Windsor, Detroit, Chatham, Scotch Settlement, Dover, and Chatham, Wst.

SECTION NO. III.

Table with 4 columns: Deputation (Messrs. Waddell and Currie), Location, Day, and Date. Locations include Blenheim, Inggar's, Ridge Road, Ridgetown, and Duart.

SECTION NO. IV.

Table with 4 columns: Deputation (Messrs. Bechet, Waddell and Savers), Location, Day, and Date. Locations include Thamesville, Florence, Dawn, South, Cerners, Bothwell, Reservoirs, and Botany.

Each meeting to begin at 7 p.m., except Dover, which commences at 11 a.m. The first name on each Deputation is the Convener thereof. Messrs. King and Forrest were appointed a committee to organize a congregation in Raleigh, to be worked along with Buxton. It was agreed to hold

the next regular meeting of Presbytery in Adelaide Street Church, Chatham, on Tuesday, 30th March next, at 11 a. m. It was also agreed to hold a Conference on the State of Religion on the evening of that day, and Messrs. McColl, Walker, K. U. Gubart and J. McKerrall were appointed a committee to make arrangements therefor. The Missionary deputation to Tilbury West were instructed to arrange as to the payment of the Missionary there and to Morsea, &c. Messrs. Gray and Bartlett were appointed a committee to stimulate the managers of the St. Anne's Mission to support ordinances there.—R. H. WARDEN, Pres. Clerk.

Presbytery of Simcoe.

This Presbytery met at Barrie, on Tuesday, 2nd inst. Present twelve ministers and four elders. Among other transactions of the meeting were the following:—Various reports of the Mission and its meetings recently held were presented, and led to discussion. A committee, consisting of Messrs. Rogers, Gray and Cameron, was appointed to prepare a plan for the Missionary meetings to be held next winter. The committee was directed to present its report at a regular meeting not later than the end of September. An application was made by the stations of Tay and Medonte for regular services during the summer, and six dollars per Sabbath, promised for supply. The application was granted. A communication was read from Mr. Murples, Missionary in Muskoka, intimating his intention to leave the field on the expiration of his engagement, and setting forth a "scheme of church finance," to which he requested the attention of the Presbytery. The communication was laid on the table till next regular meeting, which Mr. Murples is invited to attend. Mr. Hugh Gray, licensed by the Presbytery of Belfast, of the Presbyterian Church in Ireland, on Aug. 6th, 1850, appeared, and put himself in the hands of the court for such duty as it might assign to him. He was empowered to conduct public worship within the bounds, whenever his services may be required. Arrangements were made for the induction of Mr. John McLean, late of the Presbytery of Montreal, into the pastoral charge of Knox Church, Oro, on Wednesday, 17th ult. Mr. Gray to preside and address the minister, Mr. Cameron to preach and address the people, in Gaelic, and Mr. Fairbairn to address the people in English. Intimation was made by a telegram that the Presbytery of Toronto had sustained a call from Charles street congregation to Mr. R. D. Fraser, M.A. Accordingly it was agreed that the Presbytery meet at Barrie, on Tuesday, 16th inst., at 11 a. m., to deal with the matter, and that the usual steps be taken to notify the congregations of Cookstown, Townline Essa and Joy to appear for their interest. The committee formed about two years ago for putting bibles with psalms and paraphrases at low prices, within easy reach of our people, was directed to close its operations as soon as possible, with a view to its being discharged. At the same time another committee was formed to consider whether the object aimed at, in the appointment of the former, may not be secured by means which will not involve the Presbytery in the work. It was unanimously agreed to transmit to F. W. Cumberland, Esq., General Manager of the Northern Railway, the thanks of the Presbytery for his kindness, and that of the Company, in issuing clergymen's certificates for the present year, and thus continuing a privilege which the members of Presbytery have enjoyed for some time past. Sessions were directed to send in replies to the Assembly's questions on State of Religion, at the next ordinary meeting, to be held on Monday, 5th of March, at Barrie. The proposed modification of the Constitution of the General Assembly was approved. It was remitted to Messrs. Rogers, Fairbairn, and Mr. Fraser to make arrangements for holding a Convention on Sabbath schools, as recommended by the Assembly. On motion of Mr. W. Fraser, it was unanimously agreed that Principal Cavan, of Knox College, Toronto, be nominated Moderator of next General Assembly.—ROBERT MOPNER, Pres. Clerk.

The Late Mrs. Boyd, of Aberdeen.

Our obituary of to-day contains a notice of the death of an old lady, well known in the Free Church of Scotland, and also to many ministers of our own Church. Mrs. Boyd, daughter of Dr. James Tower, of Logie, of H. M. S., and sister-in-law of the late Rev. Dr. Duncan, of the Free College, Edinburgh, on her return from Ceylon, where she buried her husband within the Garrison Chapel at Point de Galle, took up her residence in Aberdeen, and her home was well known to all these friends of her Saviour. She took a deep interest in the Free Church at the disruption, and while spending the summer months at Ballater, one of the persecuted parishes at that time, might often have been seen sitting beneath a shepherd's plaid stretched on four poles, on the open moorland, defending the minister's head with her umbrella while he preached. Her chief work for the Master was as treasurer of Sheriff Watson's Industrial School; but to this she added treasurerships of missions to the Jews, to the remote highlands and islands, and several other schemes. Seated in the front gallery of the Free East Church, her every Sabbath pleasure was to watch and speak of the presence of members of poor families she had visited during the week. She was a true Deaconess of the Church, and a true deaconess, as many articles and bales of clothing, issuing from committees of ladies meeting in her house could testify. Two of her sons were also well known, George Hay, who intended to be a medical missionary to India, and the Rev. Robt. A. Boyd, both of whom, however, died in early life. Her latter end was peace. She rests from her labours, and her works certainly do follow her.

A ROMAN telegram says that a very important discovery has been made on the Esquiline Hill, consisting of seven statues in fine preservation. There is a remarkable bust of Commodus, several heads, and many fragments. All these have been found in one room not yet entirely excavated. There are indications of the presence of other objects.

Temperance Meeting.

The annual meeting of the Temperance Reformation Society was held last week in the Division Room, Temperance Hall. Mr. Luke Sharp, the President, occupied the chair. There was a good attendance, and quite a number of new names added to the roll of membership. The Secretary submitted the nineteenth annual report, which gave just cause for rejoicing in looking at the effects of the persistent efforts put forth to diminish the number of licensed houses for the sale of intoxicating liquors in this city. The conflict that has been going on during the past year has brought this question prominently before the public, and many have been convinced that temperance is the cause of right, liberty, and humanity. The report contained an outline of the year's work, embracing the many appeals made to the licensing authorities. It is a noteworthy fact that the late candidate for the mayoralty in the interests of the Temperance cause polled a larger vote than any previously elected mayor ever received. Extensive improvements have been made in the building. The following were elected office-bearers for the ensuing year:

For President—Mr. L. Sharp was elected by acclamation.

Mr. Thompson, 1st Vice-President by acclamation.

Rev. Mr. Cameron, 2nd Vice President.

Mr. Nasmith, Secretary, by acclamation.

Mr. Beckett, as Treasurer, by acclamation.

Mr. Innis, Corresponding Secretary.

Board of Managers:—D. Miller, W. H. Riddon, James Forster, W. S. Finch, J. B. Marshall, Geo. Flint, C. W. Watch, J. S. Spence, Geo. Strathern, E. M. Morphy, L. Wood, and Jas. Colville.

It was moved and seconded that the Secretary be authorized to send a letter of condolence to the family of the late Rev. Mr. Trask, Pittsburg, Massachusetts. Mr. Thompson addressed the meeting, urging the members to united action, and giving suggestions, and instancing many measures of examples in other cities, showing the necessity of following in their footsteps. A unanimous vote of thanks was passed to the retiring officers, and the meeting came to a close.—The Liberal.

St. Paul's Church Hamilton.

On Friday evening last Rev. W. H. Remondson, M.A., Knox Church, conducted the usual service in this church preparatory to the holy communion, preaching on the occasion an admirable and suggestive discourse on the "Secret of Christian Steadfastness." At the close of the service the pastor, the Rev. J. C. Smith, M.A., requested the congregation to remain a few minutes, when a handsome and costly communion service was uncovered and presented to the congregation, the gift of the Ladies' Association. The service consisted of eight pieces neatly encaused in a polished mahogany chest, for safe keeping, and was, we understand, imported direct from England, costing \$237. The pastor invited those present to come up to the platform and examine the service.

In making the presentation Matthew Leggat, Esq., spoke on behalf of the Association as follows:

I have been requested by the Ladies' Association of this church to perform a very agreeable office this evening. Most of you are aware that on former occasions when the Sacrament of the Lord's Supper has been dispensed to us, we have been under the necessity of borrowing the Communion Plate from a sister church—and I embrace this opportunity to express to the Rev. Mr. McColl and his Session our grateful sense of their Christian courtesy and kindness in having accommodated us with the use of theirs whenever it has been asked. Now, through the liberality of the ladies, we have been placed in the possession of a service of Communion Plates of our own, and an inspection of the sacred vessels before me will satisfy you that they have dispensed their liberality with a most generous hand. The duty which has been assigned to me this evening is to present to you, sir, and to the Kirk Session and congregation of St. Paul's Church, in the name of the ladies, this elegant and beautiful service of Communion Plates, for the use of this congregation, accompanied with the prayer that when we

"Oft the sacred rite renew  
Which brights His wondrous love to view."

He whose dying love I hope we shall often be privileged to commemorate, may so sanctify this solemn ordinance to all of us, that in our pilgrimage through life we may ever strive to imitate His example, and to practice the precepts which He has taught. I have now great pleasure in committing this treasure into your hands.

THE PASTORS REPLY.

In accepting this elegant gift, permit me as the spokesman of your fellow-worshippers to assure you, sir, and those whom you represent, that they most heartily appreciate this kindly act. The want of a Communion Service has been increasingly felt on each successive sacramental occasion, and would have been more severely felt but for the Christian courtesy and friendliness of our Canadian Presbyterian brethren, who generously came to our aid. Upon the gift now presented, which is at once chaste and valuable, the congregation, I am sure, will ever look with feelings of the liveliest gratitude, and will deem themselves indebted to the characteristic thoughtfulness and liberality of the Ladies' Association. I cannot allow this opportunity to pass without expressing the very high value which I personally attach to the beneficial influence of a band of Christian women, associated with the pastor of a congregation in works of charity and labors of love. Suffer me, therefore, to bespeak a continuance of this helpful agency, and to urge a large increase in the enrolment of names from among the wives, mothers, and daughters of my flock, until each family shall have at least one representative in the active membership of the Association. May the Lord quicken us all to a deeper sense of the claims which pertain to our respective spheres, and endow us graciously to meet them to the honor of our common Redeemer. The members of the association will please to accept through me the thanks of

the congregation, and I beg both donors and recipients to join with me in earnest prayer that each season when the vessels now presented shall be used in the dispensation of the supper, may mark among us a higher tide of consecrated life, and characterize a brighter testimony for Jesus "till He come."—Hamilton Evg. Times, Jan. 18th, 1875.

Tribute to a Mother.

Children, look in those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that gentle hand! Make much of it while yet you have that most precious of all good gifts, a loving mother. Read the unfathomable love in those eyes; the kind anxiety of that tone and look, however slight your pain. In after life you may have friends, fond, dear, kind friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggles with the hard, uncaring world, for the sweet, deep security I felt when, of an evening, nestling in her bosom, I listened to some quite tale, suitable to my age, read in her untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night! Years have passed away since we laid her beside my father in the old church yard; yet still her voice whispers from the grave, and her eye watches over me, as I visit spots long since hallowed to the memory of my mother.—Lord Macaulay.

Stick to Foundation.

Our lot is fallen in times when on the one hand the very foundations of the faith are shaken by those who ought to be its chief defenders; and, on the other, a superstructure of wood, hay, and stubble is raised upon that foundation, almost equally perilous to the safety of those who trust themselves upon it. And men are asking where is there any resting-place amidst this deluge of unbelief and false doctrine with which the earth is overspread? But why such a question? Is not the ark of God's Word floating high above it, offering a secure, a permanent resting place to every weary and heavy laden soul that seeks a refuge in it? Is not the ark of God's testimony spread open before you? Keep close to God's own Word. Let no man call himself what he will, move you from the foundation. And amidst all the varied interpretations of that Word, keep at that which a prayerful, earnest, and diligent perusal of it carries home to your conscience. When you stand before the bar of God hereafter, no dependence on human teaching will be your vindication of not having acted upon God's Word as He gave it to you. He who allows man to come between him and God's message to him, must take the consequence of preferring man's word to God's.—Dean Goode.

Miscellaneous.

It is perhaps not very widely known that the National Library of St. Petersburg, founded in 1714, is one of the three greatest of Europe. In 1849, however, it contained as yet no more than 600,000 volumes; this number had increased in 1859 to 840,853 (not including duplicates), 29,045 manuscripts, and over 66,000 maps, illustrations, &c.; in 1867 there were registered 1,044,465 printed books and 34,000 manuscripts. To-day the library contains 1,100,000 volumes at least; it has a "work-room" to sit 4,000 readers, and is open from 10 a. m. till 9 p. m. daily, with, of course the necessary days of closing.

MENRELY & KEMBERTY of Troy, N. Y., whose orders for church bells are not at all significant of stagnation in trade, are now sending large bells for several of the magnificent public buildings which the Canadian government is erecting in different parts of the Dominion. These orders are creditable to Troy manufacturers.

THOUGHTFULNESS for others, generosity, modesty and self-respect are the qualities which make a real gentleman or lady, as distinguished from the veneered article which commonly goes by that name.—Prof. Huxley.

"ORDER is the first law of heaven." Let there be good order in the Sabbath-school. This can usually be secured by judicious management. Don't scold nor "look daggers" at the children.

THE Sabbath-school is the work-shop of the church. The superintendent and teacher may well say, I am working for Jesus in the Sabbath-school.

WOMAN'S hopes are woven of sunbeams; shadow annihilates them.—George Eliot.

FLOWERS are the sweetest things God ever made and forgot to put a soul with.—H. W. Beecher.

"I CANNOT be poor," said Bernard, "so long as God is rich, for all his riches are mine."

SOME mourn more the shame which sin brings, than the sin which brings the shame.

TAKE care to be an economist in prosperity; there is no fear of your being one in adversity.

MANY who have escaped the rocks of gross sin have perished in sands of self-righteousness.

HE that preaches gratitude pleads the cause both of God and men, for without it we can neither be sociable nor religious.

WE owe the greatest gratitude to those who tell us the truth.

A JOYLESS life is worse to bear than one of active sorrow.—Faber.

WE are always looking into the future but we see only the past.

FRIENDSHIP, like iron, is fragile, if hammered to thin.—Stauff.

HE who boasts a multitude of friends has none.—Aristotle.

Poetry.

Mount Tabor.

BY JOHN HAY.

On Tabor's height a glory came,
Aid, shined in clouds of lambent flame,
The awe-struck, pushed disciples saw
Christ and the prophets of the law;

The Treatment of the Sick People.

Success in the treatment of sick people
requires of a practitioner, as a first and
pre-eminent qualification, no matter what his
educational attainments are, that he shall
recognize this first grand principle, viz.,
that all healing, as well as all preservative
or constructive power, resides in the organ-

ism of the afflicted one, and in nothing that
can be administered to him. Neither
medicines, water, food, exercise, or any-
thing else external to the organism, has
any curative power in it whatever. It is
nature alone that cures, no matter who
takes the fees. The same power that
brought a man into health keeps him in
health, if anything will; and that power
resides in the man, and nowhere else in
nature.

Walking.

How few men or women of our country
seem to find any pleasure in walking!
Look at our cars and omnibuses daily filled
with those who prefer riding instead.

Shall a Newspaper be Prayed For?

The church which does not habitually
pray for its minister, cannot expect any de-
cided blessings upon his labors. It is true
that such blessing may sometimes descend
in answer to his own prayers and in spite of
his church, but that church has no business
to expect it, and ought to ungle its rejoic-

ings for the blessings with repentance for
its own indifference. It is a settled point
that the ministry cannot perform its work
unsustained by the prayers of God's people.
Ought it then to be expected that the
religious newspaper shall perform its work
without the same support? That work is
in many respects, of the same kind with
that of the ministers of Jesus Christ, while
its influence is immensely wider. The
minister can only speak to a few hundreds;
often less than a single hundred. The
newspaper audience is with the thousands.

Spiritual Independence in New York.

A case of some interest to the Presbyter-
ian Church has been before the Church
courts, and is threatened to be carried to a
civil court. Dr. Talmage's session found
it necessary to excommunicate one of the
members of the Church, which was con-
firmed by the Presbytery and Synod. The
question involved has now assumed the
form—Can the discipline of the Church be
reviewed by the civil courts? The Su-
preme Court has decided a similar case,
upon which Dr. Talmage and his session
rely as a sufficient defence. The ruling
was as follows:—The law knows no
heresy, and is committed to the support of
no dogma, establishment of no sect. The
right to organize voluntary religious associ-
ations, to assist in the extension and dis-
semination of any religious doctrine, and to
create tribunals for the decision of contro-
verted questions of faith within the associa-
tion, and for the ecclesiastical government
of all the individual members, congrega-
tions, and officers within the general as-
sociation, is unquestioned. All who unite
themselves to such a body do so with an
implied consent to this Government, and
are bound to submit to it. But it would
be a vain consent, and would lead to the
total subversion of such religious bodies,
if any one, aggrieved by one of their decisions
could appeal to the secular courts and
have them reversed. It is of the essence
of these religious unions, and of their
right to establish tribunals for the decision
of questions arising among themselves,
that those decisions should be binding in
all cases of ecclesiastical cognizance, sub-
ject only to such appeals as the organism
itself provides for.

Lost Property on Railways.

"The variety of goods that go astray on
the railways through carelessness or mis-
direction was curiously illustrated in the
last annual sale of the Midland Railway
Company. The announcement of the sale
was made in the following terms: 'Annual
sale of damaged and unclaimed property
and salvage. A valuable assortment of
miscellaneous goods, including about 150
tons of pig iron, several tons of steel and
bar iron, a large quantity of leather, paper,
drapery, unclaimed passengers' luggage,
purses, etc.' But this advertisement
would scarcely prepare the reader for the
contents of the catalogues. The sale ex-
tended over nine days. There were in all
about 1400 lots of truly miscellaneous
goods. One of the first items which at-
tracted our attention on glancing at the
catalogue was lot 119—a lalloon and ear-
rings down the list was Lot 523, 131
magnets; Lot 578, 1400 fish-bones, 12
smal-glasses, and a parcel of locks. Ex-
amining the list a little more carefully, we
found, among merchandise of almost every
description, 6 sewing machines, 12 coal
vases, 15 perambulators, 84 dozen galvan-
ized buckets, 15 dozen paraffin lamps, 24
roasting-jacks, a large number of iron be-
strads, crabs of oil, vinegar, beer, cider,
paint, trawls, etc. In the passengers' lost
luggage department there were 68 muffs, 11
bundles of coats and trousers, 6 dozen
baskets, 11 children's hats, 124 hats, and
bonnets. Lot 71 included 104 articles of
undone clothing, Umbrellas, which are apt
to be lost, were represented by 456 made of
alpaca, and a similar number made of silk,
sold in lots of 1 dozen each. Of walking-
sticks there were 13 dozen; 71 purses, 55
pairs of spectacles, 89 pipes, and 24 tobacco
pouches. In the parcels department there
were, among a number of articles too
numerous to mention, two brass inlaid
crucifixes and an iron safe. In the
drapery department an assortment of ready-
made and otherwise, sufficiently numerous
and valuable to provide a dozen shops with a
good stock-in-trade. Not the least re-
markable feature of the sale was the number
of boots and shoes to be disposed of;
there were in all 413 pairs. Having arrived
at the fifth day, the business concluded
with the sale, among other things, of a case
of still back, 1 case of mountain wine,
several lots of whisky, brandy, gin, and 16
boxes of cigars. That one railway com-
pany should have accumulated in twelve
months such a vast quantity of property
naturally suggests a variety of considera-
tions as to the cause of such a state of
things. It is difficult to come to any other
conclusion than that there are weak points
somewhere in connection with the convey-
ance of goods by railway. In the case of
passengers' luggage the loss of so many
articles, is to some extent, no doubt, at-
tributable to want of care on the part of
passengers themselves."—Lecture Hour.

I Counsel Thee.

Who counsels me? I want to know who
gives me advice before I take it. Christ
says, "I counsel thee." Ah! I know he is
infinitely wise and good. What dost thou
advise me to do? I counsel thee to buy of
me gold. Buy gold of Christ? Dost He
sell gold? Yes. He advises me to buy
gold of Him and I shall be rich. Ah, Lord
how can I buy gold? What have I to buy
with? Listen, soul of mine, to the spirit
voice telling thee what to bring to buy this
gold with,—thy poverty! The reason
many do not buy this gold is, they are not
poor enough. O, let us make haste to be
poor, that we may buy, for this gold will
pass current in another world. This is
gold for eternity! And raiment is spoken
of. Can I buy raiment of Christ? Yes.
White robes are waiting for me to wear
now, and the terms are the same, poverty,
miserableness, blindness, nakedness; truly
He might well say, "Not as the world giv-
eth, give I unto thee!" The world never
gives on these terms. How often have we
had occasion to say, "I would buy but I
cannot afford it!" Spiritually, there is no
reason why anyone should be poor. We
may be rich; the shame of our nakedness
needs not appear, for raiment is provided.
We may have good spiritual eyesight, for
eye-salve is offered us. Now who will be
rich? Who will be clothed? Who will be
anointed?

"We walk not with the jewelled great,
Where love's dear name is sold;
Yet have we wealth we would not give
For all their world of gold!
We revel not in corn and wine,
Yet have we from above
Manna divine, and will not pine,
While we may live and love"
—Times of Refreshing.

Smith's Assyrian Discoveries.

Biblical students will remember with the
liveliest interest the excitement caused a
year or two ago by the publication of the
translation of some inscriptions de-
ciphered by Mr. George Smith of the
British Museum, from Assyrian tab-
lets in that institution. The tablets in
question were found to bear inscriptions
giving the Chaldean account of the Non-
chan deluge. Such singular and unexpected
confirmation of the accuracy of this part of
the Biblical narrative at once attracted
wide attention, and with the permission of
the authorities in charge of the British
Museum, Mr. George Smith was at once
commissioned by the London Daily Tele-
graph to go to the East to make further
researches, in the hope that the remark-
able record might be completed. Mr.
Smith, during 1873 and 1874, accordingly
made two journeys to Assyria, and his ex-
plorations on the eight of Ninevah were
rewarded with notable success. Missing
tablets bearing the record of the deluge
were found, so that the account was re-
produced as the Chaldeans had it, almost in-
tact; and, besides this, numerous other ex-
tremely interesting inscriptions were
brought to light, and for the first time
translated in his remarkable volume en-
titled "Assyrian Discoveries," just published
by Scribner, Armstrong & Co. Wood-cuts
exhibit the character of some of the relics
which Mr. Smith unearthed, and maps
show the route he travelled and the places
he visited, and the most important tablets
are reproduced by the infallible aid of pho-
tography. To scholars the volume is in-
valuable; to the student it is of deep inter-
est; and the general reader will find much
in it extremely curious and instructive.

A Handy Volume Bible.

The English publishers, Bradbury, Ag-
new & Company, have just done a public
service to the people of England by the
issue of the holy Scriptures in a beautiful
and convenient "Handy Volume" form;
and we trust the idea may be acted upon in
this country also. Our excellent contem-
porary, the London Nonconformist, re-
marking upon the publication of the Bible
in this form, says "it is astonishing we
had so long to wait for it," and describes it
as it is represented to the public by the
above named firm in this wise:
"Here we have in a box a set of little
volumes in limp cloth covers, and with red
edges, extremely neat, clear in type, and
beautiful. They are ten in number, seven
containing the Old Testament and three the
New. The principle has been to allow
to each volume a proportionate number of
books, each complete according to the
space occupied. To each book there is an
introduction, discussing shortly, but sensibly
and moderately, its authorship, chronol-
ogy, &c.; notes have been selected from
the various accepted Bibles with great care
and consideration; and on the whole we
have here a complete Bible. Disputable
matters are indicated, and a fair result
given rather than discussed at any length,
which, of course, was not possible or desir-
able; but the editor is fully alive to the
tendencies of modern criticism, and shows
that he has thought much on the points
raised. It is a valuable work, which we
are sure will be useful."

Importance of Pastoral Work.

Good preaching will all go for nothing if
there is not good parochial care. And
while a minister—in some cases more than
in others—is required to assist in this de-
partment of Church life, yet it depends
much and legitimately on the people. Let
the financial management be poor and
preaching is vain. But let the care of col-
lections, subscriptions, pew-rents, and
other necessary business matters be con-
scientious and prompt, and there is no hu-
man defect short of crime that can prevent
success. God will be sure to come with
his blessing. And this is the reason why
building a churen or taking hold of some
enterprise requiring financial skill and con-
tributions of money often produces a revival
of religion. It is a means of grace. Be
strict in making collections, in paying
debts, in paying the pastor, sexton, and
all expenses fully, regularly and promptly,
and you invite the blessing of heaven. Do
otherwise, and your crazy accounts will in-
terpose between you and the divine mercy.
—United Presbyterian.

The Great Problem: Can It be Solved.

"The objections to miracles may be
summarised thus: First, universal experi-
ence is against them; next they contradict
the well-known and established laws of
nature. With respect to the former of
these objections, we may observe that its
force is rather imaginary than real, for in
truth there is no such thing as universal
experience. Each man's experience is his
own exclusively; he cannot share it with
another. The results of your experience,
when offered to me, are testimony, and
nothing more, and I accept them as such
if I had confidence, not in your integrity
only, but in your fitness to deal with the
subject under consideration. Moreover, if
your statements happen to agree with my
own experience, I attach additional im-
portance to them; but we may both of us
be in error. The Indian Prince who pro-
nounced the European traveller to be a liar
because he said that water became at cer-
tain seasons solid in his own country, was
justified by reference to his own experi-
ence. My father died before the electric
telegraph came into play, my grandfather
before steam was applied to purposes of lo-
comotion. Had the one been told that it
was possible to communicate with America
in forty seconds, the other that they were
between London and Edinburgh might be
accomplished in twelve hours, would not
both of them have pronounced their infor-
mant to be a mendacious idiot! And am I
much more reasonable if I affirm dogmat-
ically that because no real miracle has ever
been performed within my experience, or
the experience of any person with whom I
am acquainted, therefore no real miracle
has ever been performed since the world
began?"—Blackwood's Magazine.

Presbytery of Cobourg.

This Presbytery met at Peterboro' on the
12th of January. The attendance was
large. In accordance with notice of motion
previously given, Mr. Bennett submitted a
series of resolutions on the Presbyterial vi-
sitation of congregations, which were con-
sidered *seriatim* and unanimously adopted
as follows:—1. That this Presbytery shall
visit periodically, all the congregations and
mission stations within the bounds, with
the view of promoting their spiritual and
material prosperity, or of removing impedi-
ments thereto. 2. That these meetings
shall be held in each congregation and mis-
sion-station not less frequently than once
in three years. 3. That the Presbytery
shall appoint a minister to exchange with
the minister of the congregation to be
visited, at least ten days before the day of
visitation, who shall require the congrega-
tion, the session, and the managers to
choose two of their number respectively, to
represent them before the Presbytery. 4.
That the minister making the exchange
shall affectionately invite the members and
adherents of the congregation to be visited
to meet with the Presbytery on the day ap-
pointed. 5. That the list of questions to
be used at times of visitation, shall be sup-
plied to each congregation at the time of,
and by the minister making the exchange,
and that a distinct record of the answers
given thereto be preserved to be submitted
to Presbytery at its next meeting, and to be
used at subsequent visitations in noting
progress, or otherwise, of the congregation.
It was further resolved in connection with
this matter, to appoint a committee consist-
ing of Messrs. Bennett, Douglas, McKay,
Donald, ministers, and Messrs. James
Crack and Walter Riddell, elders, to pre-
pare a series of questions to be used at the
Presbyterial visitations—the committee to
report at next regular meeting. The Rev.
Principal Cayen was unanimously nomi-
nated Moderator of the next General As-
sembly. Arrangements were made for sup-
ply once a month being given to each of
the mission stations during the winter.
Mr. MacWilliam reported that he had
moderated in a call at Norwood on the 7th
inst. The call, which was laid on the
table, was in favor of the Rev. R. Mc-
Kenzie of Morristown, in the State of New
York, and was found to be signed by
forty-one communicants and thirteen ad-
herents. The conduct of Mr. MacWilliam
in moderating in the call was approved of.
Commissioners appeared from the congrega-
tions of Norwood and Hastings, and ad-
dressed the court. It was thereupon unan-
imously resolved, that in view of the very
small number of signatures attached to the
call, and in view of the explanations given
by the commissioners from the congrega-
tions, the call be not sustained. The call
was accordingly set aside. It was unani-
mously agreed, in view of the great diffi-
culty of getting supply during the winter
months for our mission stations, that the
Presbytery take steps to secure the services
of an ordained missionary at as early a
period as possible, and that the matter be
committed to the Presbytery's Home Mis-
sion Committee. Mr. Roger brought under
the notice of the Presbytery the necessity,
in consequence of impaired health, of se-
curing some assistance in the pastoral and
other work in his congregation. He stated
that the office-bearers of the congregation
concurred with himself in the opinion that
the service should be done—an assistant and
successor—should be procured. Mr. Wm.
Hall was also heard, making a statement to
the same effect. A resolution was then
adopted unanimously, expressing the Pres-
bytery's deep sympathy with Mr. Roger in
his state of impaired health, and their great
esteem and affection for himself personally
as a minister of the Gospel and a co-
presbyter; also expressing approbation of
the arrangements contemplated, and invit-
ing the congregation to appear for their in-
terests in the matter at an early meeting of
Presbytery. The next regular meeting of
Presbytery was appointed to be held at
Port Hope, on Tuesday, the 30th of March,
at 2 p.m. A conference on the state of re-
ligion was held in the evening. Addresses
were delivered by Messrs. Douglas, McKay,
and Donald. Messrs. Roger, Bennett,
Sutherland, and McLennan of Peterboro'
took part in the exercises.—W. DONALD,
Pres. Clerk.

ANOTHER Ritualist "priest," the Rev.
Alfred Newdegate, of all names, vicar of Kir-
kallam, Derbyshire, has been honest
enough to go over to Rome.

Scientific and Useful.

A GOOD TOOTH-WASH.

The "Medical and Surgical Reporter"
says: "Dr. D. H. L. Hogg of Texas, writes
us that he has found liquor calcis (water of
lime) very useful as a mouth-wash. It im-
proves the gums and prevents tooth-ache.
He has used it in private practice and per-
sonally.

LEMONS.

A contemporary says that in most cases
of fevers we have no doubt that an attack
might have been prevented, and the patient
well in a few days, without a particle of
medicine, by rest, partial fasting, and free
use of lemons and lemonade. The virtue
of this article in bilious attacks and inap-
petent fevers has been tested with the best re-
sults, and we commend its use as a preven-
tative of these diseases.

BRONCHITIS.

Dr. H. C. Wood, Jun., in speaking of it
says: "In obstinate, acute bronchitis, after
the first intense stage, in catarrhal pneu-
monia, both of children and adults, in bron-
chorrhoea and in ordinary chronic bron-
chitis, I have obtained more apparent good
from the use of muciate of ammonia than
any other remedy; of course other second-
ary means are to be vigorously used;
counter-irritants, poultices, support or dimi-
nution of food supply, etc., as the case may
call for." He gives a formula for its ad-
ministration: ten grain doses for an adult,
and five to a child, every three hours.

CURE FOR DIPHTHERIA.

The ravages of diphtheria in Australia
have been so extensive within the last few
years that the Government offered a large
reward for any certain method of cure; and
among other responses to this was one by
Mr. Greathead, who at first kept his method
a secret, and afterward communicated it
freely to the public. It is simply the use of
sulphuric acid, of which four drops are di-
luted in three-fourths of a tumbler of water
to be administered to a grown person and a
smaller dose to children, at intervals not
specified. The result is said to be a coagu-
lation of the diphtheritic membrane and its
removal by coughing. It is asserted that
where the case thus treated has not advan-
ced to a nearly fatal termination, the
patient recovered in almost every instance.

LEATHER PAPER.

Professor Dawidowski, an Austrian, has
succeeded in producing a paper that looks
exactly like leather, and may in many in-
stances be used as a substitute. Dawidowski
uses for his purpose the so-called parchment
paper, which by his process, he renders so
pliable and supple, and so similar to leather
in color and gloss, that it would even be
capable of deceiving the most skillful in the
trade. This leather paper may be used as
a substitute in bookbinders' box, case, and
etui work, and samples exhibited at Vienna
prove that it can be well gilt, pressed,
gummed, and rolled, like natural leather.
For bookbinding it is especially appropriate,
as its surface withstands with great resist-
ance the effects of wear and tear, does not
get dirty, and is even impervious to wet.

IRISH OATMEAL CRISPS.

Make a gruel of any good oatmeal,
taking about one half pint of meal to two
quarts of water. Stir it until it sets, and
then let it cook a long time—two or three
hours, if convenient. Then take one quart
of the coarsest oatmeal that comes into mar-
ket, add two spoonful of sugar, and wet it
with the gruel, using just as little of the
latter as will be needed to make it stick to-
gether slightly. Then dip out, off hand and
rough, level spoonful upon a pan slightly
oiled. If flattened down, or too thick, they
will be less brittle and harder. Bake in a
moderate oven until dry and slightly brown.
Put away into a dry place, and serve as
crackers, for lunch with sweet fruits.

INDIAN FRITTERS.

Put three teaspoonfuls of corn flour and
one of wheat into a basin, and pour over it
sufficient boiling water to make it into a
stiff paste, taking care that it is perfectly
smooth. Leave it a little time to cool and
then break into it (without first beating
them) the yolk of four eggs and the whites
of two; stir and beat all together. Having
ready some boiling lard, drop into it a
dessert-spoonful of batter at a time, and fry
a light brown. They should rise so well as
to look almost like balls. Serve with pre-
serve or marmalade.

JULY CAKE.

Break two eggs in a tea-cup; then fill it
with sweet cream; add one teaspoonful of
cream of tartar, and half a one of soda;
one tea-cup of sugar; one cup and a half
of flour.

ARRANGEMENT OF FLOWERS.

To arrange cut flowers artistically re-
quires both taste and skill. Of all the var-
ious mistakes made by persons in their
arrangement, the commonest is that of
putting too many in a vase, and next to that,
is the mistake of putting to great a variety
of colors into one bouquet. Every flower in a
group should be clearly distinguishable and
determinable without pulling the nosegay to
pieces. The calyx of a clove pink should
never be hid by being plunged into the
head of a white phlox, however well the
colors may look. Sweet peas never look so
well in the hands as they do in the boughs
over which they climb, because they can-
not be carried without crowding them; but
put them lightly into a vase with the same
number of magnonette, or rather ornament
a vase half full of magnonette with a few
blossoms of sweet peas, and you get a
charming effect, because you follow the
natural arrangement of avoiding crowding
blossoms, and putting them with the green
foliage which they want to set them off.
Few people are aware, until they try it,
how easy it is to spoil such a pleasing com-
bination as this; a piece of calceolaria,
scarlet geranium, or blue salvia would ruin
it effectually. Such decided colors as these
require to be grouped in another vase, and
should not even be placed on the same table
with sweet peas. They also require a much
larger preponderance of foliage than is
wanted by flowers of a more delicate color.
—Floral Cabinet.

FROM the report of the Inspector-General of Prisons in Ireland in 1873, we learn that every ten thousand Presbyterians gave thirty-three criminals, every ten thousand Episcopalians gave fifty-three, and every ten thousand Roman Catholics gave sixty-nine, or considerably more than twice as many as the Presbyterians.

THE Free Church Presbyteries are very unanimous in nominating the Rev. Robert Buchanan, Glasgow, for the vacant office of Principal, and the Rev. Dr. Marcus Dods for the vacant office of Professor in the Free Church College, Glasgow. Several have named the Rev. Mr. Bruce, Broughty Ferry for the Professorship.

FATHER CHINIQUI, the French convert from Romanism, has been preaching in Putnam, Conn., and twenty families have left the Catholic church. They have written to their priest that they have found Christ, the Great High Priest, and will, therefore, need his services no longer.

Special Notices.

ELECTRICITY! THOMAS' ELECTRIC OIL!—WORTH TEN TIMES ITS WEIGHT IN GOLD.—Pain cannot stay where it is used. It is the cheapest medicine ever made. One dose cures common sore throat. One bottle has cured bronchitis, fifty cent's worth has cured an old standing cough. It positively cures catarrh, asthma, and croup. Fifty cent's worth has cured crick in the back, and the same quantity lame back of eight years' standing. The following are extracts from a few of the many letters that have been received from different parts of Canada, which, we think, should be sufficient to satisfy the most skeptical: J. Collard of Sparta, Ontario, writes, "Send me 6 doz. Dr. Thomas' Electric Oil, have sold all I had from you and want more now; its cures are truly wonderful." Wm. Maguire, of Franklin, writes, "I have sold all the agent left, it acts like a charm—it was slow at first, but takes splendidly now." H. Cole, of Iona, writes, "Please forward 6 doz. Thomas' Electric Oil, I am nearly out, 1 thing equals it. It is highly recommended by those who have used it." J. Bedford, Thamesville, writes—"Send at once a further supply of Electric Oil, I have only 1 bottle left. I never saw anything sell so well and give such general satisfaction." J. Thompson, Woodward, writes—"Send me some more Electric Oil. I have sold entirely out. Nothing takes like it." Miller & Reed, Ulverton, P. Q., writes—"The Electric Oil is getting a great reputation here, and is daily called for. Send us a further supply without delay." Lemoyne, Gibb & Co., Buckingham, P. Q., writes—"Send us one gross Electric Oil. We find it to take well."

Sold by all medicine dealers. Price 25 cents. S. N. THOMAS, Phelps, N. Y. And NORTHROP & LYMAN, Toronto, Ont., Sole Agents for the Dominion. Note—Electric—Selected and Electrized.

Toronto Markets.

PRODUCE. The market has been quiet but, on the whole, steady, since our last; with everybody very cautious. FLOUR.—The movement has been small but at fairly steady prices. Superior extra sold on Tuesday, at \$5 and \$5.10 f.o.b. Extra sold last week at \$4.30 and \$4.35, and the latter price was repeated on Tuesday. Spring extra has been quiet, it sold last week at \$3.90. Superfine brought \$3.75 f.o.b. on Tuesday. The market yesterday closed steady with sales of extra at equal to \$4.35 here, and of spring extra at \$3.90 f.o.c. OATMEAL.—Is scarce and firm; car-lots held at equal to \$5.15. Small lots are unchanged at \$5.25 to \$5.50. BRAN.—Is still scarce; a car of bagged sold at \$18 on the track, which price would probably be repeated. WHEAT.—Has been weak and declining. Cars of No. 2 fall and No. 1 treadwell sold at 95 and 96c on the track. Car-lots of No. 1 spring sold at 92c in store; a lot half No. 1 and half No. 2, at 90c f.o.c. all round, and round lots of No. 1 at 91 1/2c in store. The market yesterday was weak; nine cars of No. 2 spring sold at 90c f.o.c. Street prices 97c for fall; 95c for treadwell, and 91c for spring. OATS.—Have continued scarce and firm. Car-lots have sold readily at 44 to 45c on the track which prices were paid yesterday and would be repeated. Street price 46c. BARLEY.—Has been weak and declining. On Friday a car of No. 2 sold at \$1.08 on the track, and a lot of \$,000 of unselected at \$1.09 f.o.c. Since then nothing has been done; the market yesterday closed very flat at \$1.07 to \$1.09 for No. 1, and \$1.05 to \$1.06 for No. 2 f.o.c. Street prices have declined to \$1.04 to \$1.05. PRAS.—Have been quiet and easy. On Friday a car of No. 1 sold at 75c in store and some cars of unselected at equal to 75c f.o.c. here. On Tuesday No. 2 sold at 73c in store. The market yesterday closed weak with no buyers over 74 to 76c f.o.c. Street prices 75 to 76c. RYE.—A small lot sold at 72c f.o.c. Street price 70c. SEEDS.—Clover is moving more freely at \$9.00 to \$9.25. Other sorts are unchanged. There are buyers of timothy at about \$6.50; of tares at \$3.75 to \$4.00; and of alkali at \$12.00 to \$12.50 per cental, and sellers at 50c. more—save for alkali, which is held at \$15 to \$17. PROVISIONS. BUTTER.—Is weak and declining; some small lots of good quality for shipment sold at 21 to 22c. Buyers are now holding off. Box-butter usually sells at 19 to 21c. CHEESE.—Has risen to 14 1/2 to 15c. EGGS.—Are abundant and weak at 18 to 19c. PORK.—Is quiet; small lots sell at \$21.25 to \$21.50. Cars are offered at \$20.50. BACON.—Job lots are active at 10c for tons, and 10 1/2c for smaller lots. Rolls are up to 13 1/2 to 14c. Hams are firm with sales of lots of 100 at 12 1/2 to 13c. LARD.—Is quiet and easier at quotations. HOGS.—Have been quiet and easy all week. Cars have sold at \$7.75 to \$7.95c, and in two lots at \$8.

MAP PA ESTINE, DR. OSBORN & COLEMAN have re-edited their large wall-map of Palestine and part of Syria. It will record all important sites over to January, 1875. They have availed themselves of the aid of some most accurate German and British soldiers, and American Geographers and Travellers, including corrected, as well as certified, notices of all that MacGregor, Drake, Tristram have done, and important matter of the new Lebanon recurrence of Burton and of the Expedition of Rumb. The map is of length nearly 10 feet, and for beautiful clearness, fullness, and accuracy, is unequalled, while the price will be reduced one-third. At present, address for copies Prof. H. S. OSBORN, State Univ., Oxford, O., U.S.

"EVERY SATURDAY" MERGED INTO 'Littell's Living Age.'

THE LIVING AGE has been published for more than thirty years, with the warmest support of the best men of the country. It has admitted, continued to stand "at the head of its class," and its success is now greater than ever before. It is absorbed into the younger competitor, "EVERY SATURDAY," and is without a rival in its special field. A weekly magazine, of sixty-four pages, THE LIVING AGE gives more than

THREE AND A QUARTER THOUSAND double column octavo pages of reading-matter yearly, forming four large volumes. It presents in an inexpensive form, considering its great amount of matter, with freshness, owing to its weekly issue, and with a satisfactory completeness attempted by no other publication. The Editor, Charles Briggs, Criticism, Tales, Poetry, Scientific, Biographical, Historical and Political Information, from the entire body of Foreign Periodical Literature.

LEADING FOREIGN AUTHORS will be given, together with an amount unapproached by any other periodical in the world, of the best literary and scientific matter of the day, from the pens of the above named, and many other foremost living Essayists, Scientists, Critics, Discoverers and Editors, representing in every department of knowledge and progress. The importance of THE LIVING AGE to every American reader, as the only satisfactory source of COMPLETE and reliable information, and COMPLETE compilation of an indispensable current of literature, is indispensable because it embraces the productions of

THE ABLEST LIVING WRITERS in all branches of Literature, Science, Art and Politics, is sufficiently indicated by the following recent

OPINIONS. "Reproduces the best thoughts of the best minds of the civilized world, upon all topics of living interest."—Philadelphia Inquirer "In no other single publication can there be found so much of sterling literary excellence."—N.Y. Herald "The best of all our eclectic publications."—The Nation, New York. "And the cheapest. A monthly that comes every week."—The Advance, Chicago. "The ablest essays, the most entertaining stories the finest poetry of the English language, are here gathered together."—Ill. State Journal. "With it alone a reader may fairly keep up with all that is important in the literature, history, politics, and science of the day."—The Methodist, N. Y. "The best periodical in America."—Rev. Dr. Cuyler. "The best periodical in the world."—Ald. B. Street. "It has no equal in any country."—Philadelphia Press. PUBLISHED WEEKLY at \$3.00 a year, free of postage. Volume begins January 1. New subscribers remitting now will receive the intervening numbers gratis. ADDRESS—LITTELL & GAY, Boston.

CLUB PRICES FOR THE Best Home and Foreign Literature.

1875. POSTAGE FREE! Now is the time to subscribe to Harper's Periodicals.

HARPER'S MAGAZINE. The Magazine has done good, and not evil, all the days of its life.—Brooklyn Eagle.

HARPER'S WEEKLY. The ablest and most powerful illustrated periodical in this country.—Louisville Courier Journal.

HARPER'S BAZAAR. The Organ of the great world of fashion.—Boston Traveller.

TERMS FOR 1875. HARPER'S MAGAZINE, One year \$4 00 HARPER'S WEEKLY, One year 4 00 HARPER'S BAZAAR, One year 4 00 One copy of either will be sent for one year, Postage Prepaid by the Publishers, to any Subscriber in the United States, on Receipt of Four Dollars. HARPER'S MAGAZINE, HARPER'S WEEKLY, and HARPER'S BAZAAR, for one year, \$10 00, or any two for \$7, postage prepaid by the Publishers. An extra copy of either the MAGAZINE, WEEKLY, or BAZAAR will be sent gratis for every Club of Five Subscribers, at \$4 each, in one remittance; or Six copies for \$20 without extra copy; postage prepaid by the Publishers.

PRESBYTERIAN Year Book & Almanac (FOR THE YEAR 1875). And to be continued Yearly. Edited by REV. JAMES CAMERON, CHEATSWORTH, ONT. NOW READY.

The YEAR BOOK is intended to be a handy book of reference on all important matters connected with the Presbyterian Churches of British North America; a message further of spreading information among the Presbyterian people, as to the history, present and prospects of Presbyterianism in this land and in other lands; as a beginning also in the work of collecting statistical, ecclesiastical and historical materials, that may be useful in after times as a contribution to the history of the Presbyterian Church in this section of North America; and as an offering, lastly, from Canada to her sister Presbyterian Churches throughout the world, for their use, already begun, of ascertaining the strength of interest, such as Presbyterian Literature in the Dominion, Pastoral Stationing Fund, Mission Work, and Ecclesiastical Council of Presbyterian Churches. Correspondence has been opened up with leading men in various countries for obtaining official documents and personal information, and our files have been promptly and cordially. Neatly Bound in Stiff Paper Wrapper, 35 cents. In Limp Cloth, 40 cents. JAMES CAMPBELL & SON, Toronto. And all Booksellers and Newsdealers

REPRINTS OF THE British Periodicals. The polletical ferment among the European nations, the life between Church and State, the discussion of Science in its relation to Theology, and the constant publication of new works on these and kindred topics, will give unusual interest to the leading foreign Reviews. During 1875, therefore also the inquiring reader find in a convenient form, the facts and arguments necessary to guide him to a correct conclusion.

THE Leonard Scott Publishing Co'y. 41 BRITLAY ST., New York, continue the reprint of the four leading Reviews viz:—

EDINBURGH REVIEW, (Whig.) LONDON QUARTERLY REVIEW, (Conservative.) WESTMINSTER REVIEW, (Liberal.) BRITISH QUARTERLY REVIEW, (Evangelical.)

AND BLACKWOOD'S EDINBURGH MAGAZINE.

TERMS:—Payable strictly in advance. For any one Review \$1 00 per annum For any two Reviews 1 50 " " For any three Reviews 2 00 " " For all four Reviews 2 50 " " For a Blackwood's Magazine 3 00 " " For Blackwood and one Review 7 00 " " For Blackwood and two Reviews 10 00 " " For Blackwood and three Reviews 13 00 " " For Blackwood and the four Reviews 15 00 " "

A discount of twenty per cent will be allowed to clubs of ten or more persons. Thus ten copies of Blackwood's Magazine will be sent to one address for \$12.50, four copies of the four Reviews and Blackwood for \$48, and so on. To clubs of ten or more, in addition to the above discount, a copy gratis will be allowed to the getter up of the club.

PREMIUMS. New subscribers (applying singly) for the year 1875 may have two of the above periodicals, or one of the last quarter of 1874 of such periodicals as they may subscribe for. Or instead, new subscribers to any two, three, or four of the above periodicals, may have one of the Blackwood's Magazine for 1874. Neither premiums to subscribers nor discount to clubs can be allowed unless the money is remitted direct to the publishers. No premiums given to circulation with further particulars may be had on application.

The Leonard Scott Publishing Co., 41 BRITLAY ST., New York. A REPRESENTATIVE & CHAMPION OF AMERICAN ART TASTE! Prospectus for 1875—Eighth Year.

THE ALDINE. The ART JOURNAL of America. ISSUED MONTHLY.

"A Magnificent Conception Wonderfully carried out."

The necessity of a popular medium for the representation of the productions of our great artists has always been recognized, and many attempts have been made, but the temporary or flimsy interest failures which so invariably followed each attempt in this country to establish an art journal, did not prove the indifference of the people of America to the claims of high art. So soon as a proper appreciation of the value of the work of our artists, and the public at once rallied with enthusiasm to its support, and the result was a great artistic and commercial triumph. THE ALDINE.

THE ALDINE, which issued with all the regularity and interest of any other monthly, is an elegant miscellany of pure, light and graceful literature; and a collection of pictures, the rarest specimens of artistic skill, in black and white. Although each succeeding number affords a fresh pleasure to its friends, the real value and beauty of THE ALDINE will be most appreciated after it is found up at the close of the year. While other publications may claim superior cheapness, as compared with rival art journals, THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in price or character. The possessor of a complete volume can not duplicate the quantity of fine paper and engravings in any other single number. It is a treasure for the artist's eye, and then, there is the chromo, besides!

The national feature of THE ALDINE must be taken in no narrow sense. True art is cosmopolitan. While THE ALDINE is strictly American in its institutions, it does not confine itself entirely to the reproduction of native art. Its mission is to cultivate a broad and appreciative art taste, one that will discriminate only on grounds of intrinsic merit. Thus, while placing before the patrons of THE ALDINE a large and interesting list of the productions of the most noted American artists, attention will always be given to specimens from foreign masters, giving subscribers all the pleasure and instruction obtainable from home or foreign sources. The artistic illustration of American scenery, original with THE ALDINE, is an important feature, and its magnificent plates are of a size more appropriate to the satisfactory treatment of details than can be afforded by any inferior publication. The judicious selection of landscape, animal, figure, and animal subjects, sustain an unabated interest, impossible where the scope of the work confines the artist too closely to a single style of subject. The literature of THE ALDINE is a light and graceful, but not a trifling, one. Its features, with only such technical discussions as do not interfere with the popular interest of the work.

PREMIUM FOR 1875. Every subscriber for 1875 will receive a beautiful portrait, in oil colors, of the same noble dog whose picture in a former issue attracted so much attention.

WOMAN'S USEFUL FRIEND will be welcome in every home. Everybody loves such a dog, and the portrait is executed so true to the life, that it seems the veritable presence of the animal itself. The Dog of the Future tells that his own Newfoundland dog (the best in Brooklyn) barks at it! Although so natural, no one who sees this premium chromo will have the slightest fear of being bitten.

THE ALDINE for 1875 is constituted a member, and entitled to all the privileges of

THE ALDINE ART UNION. The Union owns the originals of all THE ALDINE pictures, which, with other paintings and engravings, are to be distributed among the members. To every series of 5,000 subscribers, 100 different pieces, valued at over \$2,500 are distributed, as soon as the series is full, and the awards of next series are made, are to be published in the annual list of THE ALDINE. This feature only applies to subscribers who pay for one year in advance. Full particulars in circular sent on application enclosing a stamp.

TERMS. One Subscription, entitling to THE ALDINE one year, the Chromo and the Art Union, \$6.00 PER ANNUM IN ADVANCE. (No charge for postage.) Specimen Copies of THE ALDINE, 50 Cents

THE ALDINE will, hereafter, be obtainable only by subscription. There will be no reduced or club rates, cash for subscriptions must be sent to the publishers direct, or handed to the local canvasser, without responsibility to the publishers, except in cases where the date is given, bearing the fac-simile signature of JAMES BURTON, President.

CANVASSERS WANTED. An one wishing to act permanently as a local canvasser will receive full and prompt information by applying to

THE ALDINE COMPANY, 26 MALDEN LANE, NEW YORK

JAMES SHIELDS & CO., IMPORTERS OF GROCERIES, And Manufacturers of BISCUITS AND CONFECTIONERY.

Corner of Yonge and Temperance Sts., TORONTO.

Ayer's Cathartic Pills, For all the purposes of a Laxative Medicine. Perhaps no one medicine is so universally required by everybody as a cathartic, nor was ever any before so universally adopted into use, in every country and among all classes, as this mild but efficient purgative. The obvious reason is, that it is a more reliable and far more effective remedy than any other. Those who have tried it, know that it cured them; those who have not, know that it cures their neighbors and friends, and all know that what it does once it does always. It is a most valuable and safe remedy for all ailments of the bowels, and for all other ailments of the system. It is a most valuable and safe remedy for all ailments of the bowels, and for all other ailments of the system. It is a most valuable and safe remedy for all ailments of the bowels, and for all other ailments of the system.

For all the purposes of a Laxative Medicine. Perhaps no one medicine is so universally required by everybody as a cathartic, nor was ever any before so universally adopted into use, in every country and among all classes, as this mild but efficient purgative. The obvious reason is, that it is a more reliable and far more effective remedy than any other. Those who have tried it, know that it cured them; those who have not, know that it cures their neighbors and friends, and all know that what it does once it does always. It is a most valuable and safe remedy for all ailments of the bowels, and for all other ailments of the system. It is a most valuable and safe remedy for all ailments of the bowels, and for all other ailments of the system.

For all the purposes of a Laxative Medicine. Perhaps no one medicine is so universally required by everybody as a cathartic, nor was ever any before so universally adopted into use, in every country and among all classes, as this mild but efficient purgative. The obvious reason is, that it is a more reliable and far more effective remedy than any other. Those who have tried it, know that it cured them; those who have not, know that it cures their neighbors and friends, and all know that what it does once it does always. It is a most valuable and safe remedy for all ailments of the bowels, and for all other ailments of the system. It is a most valuable and safe remedy for all ailments of the bowels, and for all other ailments of the system.

For all the purposes of a Laxative Medicine. Perhaps no one medicine is so universally required by everybody as a cathartic, nor was ever any before so universally adopted into use, in every country and among all classes, as this mild but efficient purgative. The obvious reason is, that it is a more reliable and far more effective remedy than any other. Those who have tried it, know that it cured them; those who have not, know that it cures their neighbors and friends, and all know that what it does once it does always. It is a most valuable and safe remedy for all ailments of the bowels, and for all other ailments of the system. It is a most valuable and safe remedy for all ailments of the bowels, and for all other ailments of the system.

Ayey's Hair Vigor, For restoring Gray Hair to its natural Vitality and Color. A dressing which is at once agreeable, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color with the gloss and freshness of youth. This hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. It wanted merely for a



HAIR DRESSING, nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich glossy lustre and a grateful perfume. Prepared by Dr. J. C. Ayer & Co., LOWELL, MASS. PRICE \$1.00. NORTHROP & LYMAN, Toronto, Solo Agents

THE ALDINE ART UNION. The Union owns the originals of all THE ALDINE pictures, which, with other paintings and engravings, are to be distributed among the members. To every series of 5,000 subscribers, 100 different pieces, valued at over \$2,500 are distributed, as soon as the series is full, and the awards of next series are made, are to be published in the annual list of THE ALDINE. This feature only applies to subscribers who pay for one year in advance. Full particulars in circular sent on application enclosing a stamp.

TERMS. One Subscription, entitling to THE ALDINE one year, the Chromo and the Art Union, \$6.00 PER ANNUM IN ADVANCE. (No charge for postage.) Specimen Copies of THE ALDINE, 50 Cents

THE ALDINE will, hereafter, be obtainable only by subscription. There will be no reduced or club rates, cash for subscriptions must be sent to the publishers direct, or handed to the local canvasser, without responsibility to the publishers, except in cases where the date is given, bearing the fac-simile signature of JAMES BURTON, President.

CANVASSERS WANTED. An one wishing to act permanently as a local canvasser will receive full and prompt information by applying to

THE ALDINE COMPANY, 26 MALDEN LANE, NEW YORK

DR. C. M'LANE'S CELEBRATED LIVER PILLS, FOR THE CURE OF Biliousness or Liver Complaint, IN INFANTS AND SENES PLACABLE

Symptoms of a Diseased Liver. PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of being left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER. DR. C. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

Address all orders to FLEMING BROS., PITTSBURGH, PA. P. S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take note that Dr. C. M'Lane's Pills, prepared by Fleming Bros., Pittsburgh, Pa. To those wishing to give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one via of Vermeil for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra. Sold by all respectable Druggists and Country Store-keepers generally.

Dr. C. M'Lane's Vermifuge Should be kept in every nursery. If you would have your children grow up to be HEALTHY, STRONG, and VIGOROUS MEN and WOMEN, give them a few doses of M'LANE'S VERMIFUGE. TO EXPEL THE WORMS. BEWARE OF IMITATIONS.

PARENTS! Teach your Sons that which they may practice when they become men! Send them to a First-class School!

THE British American Com. College Offers superior facilities for acquiring a thorough business education. Book-keeping, Penmanship, Arithmetic, Business Correspondence, Commercial Law, Banking, Commission, Exchange, Steamboating, Spelling, &c., taught by the Principal and Staff of experienced teachers. Students may enter at any time ODELL & TROUT, Toronto.

\$5 to \$20 PER DAY.—Agents Wanted! All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Postcard to States costs but 1 cent. Address, G. SPINSON & CO., Portland, Maine.

\$2,500 A YEAR MADE WITH OUR GRAND COMBINATION PROSPECTUS. Represents 50 different books. Agents say this is the BEST THING EVER TRIED.

The books sell themselves in every family, and good men can make a business for life in one county. Agents Wanted on these and our magnificent Editions of Family Bibles. Full particulars free on Application. Address JOHN E. POTTER & CO., Publishers, Philadelphia.



MARCY'S SCLOPTICON. A large and well selected, and offered at our popular prices—BLACK, GREEN, JAPAN, & MIXED, From 40c. to 50c. per lb. Twenty Pounds or over sent to any Railroad Station in Ontario, free of charge, on receipt of the Cash or C. O. D. Orders are filled in the city, and Goods delivered promptly.

Remember the Address—WM. ADAMSON & Co., 186 YONGE STREET, Dear 5th North of Queen Street.



Official Announcements.

Brookville. - At Prescott, on the 3rd Tuesday of March, at 2 30 p.m.
Buck. - Special meeting at Harris, Tuesday, 10th February, to discuss a bill from C. Harris Street...

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalties Board and Sustentation Fund - James Croll, Montreal.
Ministers, Widows and Orphans Fund - Archibald Ferguson, Montreal.
French Mission - James Croll, Montreal.

Births, Marriages, and Deaths.

MARRIAGES.
At Toronto, on the 22nd ult., at the Manso, by the Rev. J. M. King, George Mackie, late of Aberdeen, Scotland, to Jennie, third daughter of Mr. D. McKinnel, of the township of Oro.
At the Manso, Orillia, on the 20th of January, by the Rev. John Gray, B.A., Hector MacLean, of Mara, to Catherine MacPherson, of the same place.

DEATHS.
On Monday, Feb. 9th, at the residence of the bride's father, by the Rev. Wm. Burns, Knox Church, Port Hope, Ontario, of Mrs. Mary Ann McLaughlin, aged 72 years, daughter of Wm. McLaren, Esq., of North Elmsley.
At the residence of the bride's brother, Bonavon, by the Rev. John MacNabb, assisted by Rev. E. H. Hault, on the 9th ult., Mr. D. Grant, of Thorold, to Nancy Hamilton, second daughter of the late Wm. Burns, of East Whitby.

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 being completed for the entering out of the project. It was at first their intention to carry the name which had served them so well in London to Toronto, issuing a Daily under the name of the 'Morning Advertiser,' and a preliminary prospectus was issued to that effect. Legal difficulties, however, have arisen in the way of their using the name, (by the publisher of a journal, issued in this City, bearing a somewhat similar title), Messrs JOHN CAMERON & CO. have decided rather than enter into litigation over a disputed point of law, to adopt the name of 'THE LIBERAL, TORONTO.'

Their publications will then consist of the following:
THE LIBERAL, published daily at Toronto.
THE DAILY ADVERTISER, published at London.
THE WEEKLY LIBERAL and WESTERN ADVERTISER, issued at Toronto and London.
THE LIBERAL will commence its career as a 22 column journal, well printed on good paper, and will be enlarged as rapidly as advertising patronage makes additional demands on our space. The Parliamentary Reports will be well condensed and thoroughly inserted, so that the services of a able and experienced stenographer have been secured. The publishers believe the public will appreciate a journal edited in a witty and readable style, and which will aim at quality rather than quantity. The editorial corps includes several of the ablest journalists in Canada, and the public may expect THE LIBERAL to take an independent position in the front rank of Canadian journals. The first issue of THE LIBERAL will make its appearance about the 20th of January.

It is the expectation of the publishers of the 'LONDON DAILY ADVERTISER' with the additional news facilities which will be at their disposal, to make that paper one of the best informed journals in the Province, outside of Toronto.
The circulation of our eight-page weekly, now over 14,000 copies, will present to the business men of Toronto, London and Ontario generally, the most widely-spread medium of communication, with one exception - in the Province, and it is believed that within a limited period from this date the circulation of the paper will be at least 20,000 copies. It will be the aim of the publishers to make it the best weekly in Canada. They have pleasure in announcing, as one of its features for 1875, a first-class Agricultural and Horticultural Department, especially edited for THE WEEKLY LIBERAL and WESTERN ADVERTISER, by Mr. W. H. GIBBS, for some years editor of the Canada Farmer.

Politically the publishers have no new departure to announce. While maintaining their attitude as independent and independent journalists, they will, in the future as in the past, be strictly and progressively Liberal in their views and utterances, and continue to extend a cordial support to the Advertiser's respective of Mr. Mackenzie and Mr. Telfer.

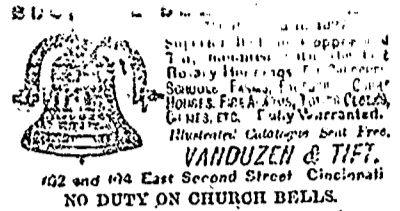
The Liberal will be issued daily from the office, 67 Yonge street, east side, second door south of King street. Subscription price 10 cents per week, or 25 00 per year prepaid. Single copies 2 cents. The subscription price of THE WEEKLY LIBERAL and WESTERN ADVERTISER is \$1 50 per annum, payable strictly in advance.
JOHN CAMERON & CO.
Toronto, December 23, 1874.

Miscellaneous.

CONSTANT EMPLOYMENT - At home, male or female, \$30 a week warranted. No capital required. Particulars and valuable sample sent free. Address with 15 cent return stamp, C. ROSS, Williamsburg, N.Y.

HOSEIERY!!

CRAWFORD & SMITH
Invite special attention to their New Stock of MERINO AND COTTON HOSEIERY
Children's and Ladies' Scotch Merino Hose, Children's and Ladies' English Merino Hose, Children's Coloured and White Cotton Hose, Ladies' Coloured and White Cotton Hose, Children's and Ladies' Balbriggan Hose, Children's and Ladies' Lisle Thread Hose, Ladies' Scotch and English Merino Underclothing, Cent's Scotch and English Merino Underclothing,
91 KING STREET EAST.



Groceries.

IF YOU WANT THE BEST AND CHEAPEST GREEN AND BLACK TEAS,

Sold in Canada, call on or send your orders to the

VICTORIA TEA WAREHOUSE

The oldest and most reliable Tea Store in the Dominion,
93 King Street East, (SIGN OF THE QUEEN),
And 253 Yonge Street Corner of Trinity Square

Where you can select from a Stock of over 3,000 packages, comprising over 50 varieties, grades and mixtures, ranging from 15 to 25 lbs. Cansisters and Cutters, at the prices given in II 16, and also in original packages of 20, 40 and 60 lbs., at the

LOWEST WHOLESALE PRICES.

Table with columns: No., per lb., and list of tea varieties like Hyson Twankay, Fine Noyoung Young Hyson, Superior, etc.

BLACK AND MIXED TEAS.

Table with columns: No., per lb., and list of tea varieties like Fine Breakfast Congou, Superior, Extra Kulsow, etc.

SOLUBLE COFFEES

Made in one minute without boiling, put up in 2, 10 and 20 lb. tins, at 25 and 50c. per lb. Guaranteed superior to all others.

EDWARD LAWSON,
At home, male or female: \$35 per week, day or evening. No capital required. Send valuable packages of goods for all by mail free. Address with ten cent return stamp, N. Young, 113 Greenwell St. N. Y.

WILLIAM GORDON, 134 YONGE STREET, TORONTO

CANADA STAINED GLASS WORKS, 2, TADLISHED 1856.
FIRST PRIZE: PROVINCIAL EXHIBITION 1871-72 Eccelesiastical and Domestic Stained Glass Windows executed in the best style.

Renovator and Dyer, of Gentlemen's Wearing Apparel, No. 24 Albert Street, Cor. of James, TORONTO

POUSSETTE & ROGER, Successors to Boulton, Fairbairn & Poussette BARRISTERS, ATTORNEYS, SOLICITORS, &c. PETERBOROUGH, ONT. A. P. POUSSETTE, B.A. G. M. ROGER

MISSIONARY WANTED. A Missionary is wanted by the PRESBYTERY OF SIMCOE, TO LABOUR IN PENETANGUISHINE AND VICINITY. The Salary offered is \$600. Applications to be made to the undersigned, till first of April. ROBT. RODGERS, Convener of H. Mts. Com.

Music.

THE MATHUSEK
is the most Powerful, Musical and Durable Piano made. Its Grand Quality of Tone is unequalled, and is pronounced by renowned Artists, to be the best in the World.
For a modern priced Piano of Warranted Quality, Durability, Sweet, Sonorous and Pleasing Tone, the product of the combining skill and experience of the oldest Manufacturer in New York,
Get the Fischer Piano!
PRINCE ORGANS
Are the Oldest and Best, and, comparing quality and price, are
The Cheapest.
See Agents for the above Instruments, Catalogues sent on application. Wholesale and Retail.

NORRIS & SOPER, 8 ADELAIDE-ST., TORONTO.

For fattening and bringing into condition Horses, Cows, Calves, Sheep and Pigs - used and recommended by first-class Breeders. Milk Cattle produce more milk and butter. It fattens in one fourth the usual time, and saves food. A DOLLAR BOX CONTAINS TWO HUNDRED FEEDS. HUGH MILLER & CO., Agriculturists, 167 King St. East, Toronto. For sale by Druggists everywhere.

TICKS ON SHEEP
Miller's Tick Destroyer promotes the growth of the wool, destroys the Ticks, and improves the condition of the animal. A 3c. box will clean 20 sheep or 30 lambs. Sold by Druggists and Storekeepers. HUGH MILLER & CO., Proprietors, Toronto.

ALEX. GEMMELL, BOOTMAKER, Sign of the "Goose Foot." 97 KING STREET, WEST, Has in Stock a very large assortment of Gentlemen Sewed Boots, Home Made First-class English Boots at reasonable prices.

RODGERS' Ivory handled Table and Dessert Knives, RODGERS' Sot's Carvers and Steels

ELECTRO-PLATE, Table, Dessert, and Tea Spoons. Table Mats, Tea Bells, &c., &c., &c.

RICE LEWIS & SON, HARDWARE MERCHANTS, TORONTO.

JUST ARRIVED. A LARGE QUANTITY OF GROSSLEY'S TAPESTRY CARPETS, The Very Newest Patterns, AND CHOICEST DESIGNS. A Call is Solicited before Purchasing elsewhere.

WILLIAM GORDON, 134 YONGE STREET, TORONTO

CANADA STAINED GLASS WORKS, 2, TADLISHED 1856.
FIRST PRIZE: PROVINCIAL EXHIBITION 1871-72 Eccelesiastical and Domestic Stained Glass Windows executed in the best style.

BANNERS AND FLAGS PAINTED TO ORDER. JOSEPH MCCAUSLAND, PROPRIETOR.

ANNUAL VOLUMES JUST ARRIVED. LEISURE HOUR, SUNDAY AT HOME, GOOD WORDS, SUNDAY MAGAZINE, LIVER, -ALSO THE- British Workman, Band of Hope Review, Family Friend, &c., &c. AT USUAL PRICES. JOHN YOUNG, U. C. Tract Society, Dec. 21st, 1874. 102 YONGE STREET.

GREAT CLEARING SALE. Extraordinary Bargains. Books, Stationery, and Fancy Goods. Greatly Reduced Prices at the QUEEN CITY P. M. BOOK STORE, 107 YONGE ST., commencing immediately, and continuing until the whole stock is cleared out. Remember the place - 107 YONGE STREET, Second door South of Adelaide Street.

MESSRS. MILLER & HUGHES, (LATE COX & CO.)
Are Clearing Our Stock of MENS' AND BOYS' CLOTHING, Millinery, Mantles, Dress Goods, &c., &c., AT PRICES DEFYING COMPETITION. See them before Purchasing elsewhere. The place Nos. 715, 717, 719, 121 KING STREET EAST, TORONTO, OPPOSITE JAMES' CATHEDRAL.

CANADA PERMANENT LOAN AND SAVINGS COMPANY. INCORPORATED 1855. LAID UP CAPITAL \$1,000,000 RESERVE FUND \$300,000 TOTAL ASSETS \$1,300,000 OFFICE: - MASONIC HALL, TORONTO STREET.

SAVING BANK BRANCH. Money received on deposit, and interest allowed at 5 and 6 per cent per annum payable half yearly. Being guaranteed by the capital and assets of the Company, amply secured by mortgage on approved real estate, depositors are at all times assured of perfect safety. J. HERBERT MASON, Manager, Toronto, 1st November, 1874.

R. A. REEVE, B.A., M.D., OCUList & AURIST, 23 Shuter Street, corner of Victoria, TORONTO.

ALL Persons troubled with Coughs, Colds, Loss of Voice, Irritation of the Throat and Lungs, &c., should, without delay, use DAVIDS' COUGH BALSAM, Price 25c. per Bottle. J. DAVIDS & CO., 171 KING STREET EAST, TORONTO.

STOCK'S EXTRA MACHINE OIL. Office of the Joseph Hall Manufacturing Co., Oshawa, Ont., July 17, 1871. GEORGE STOCK, Esq., Toronto. DEAR SIR - We have been using your oil on our machinery for some years, and have no hesitation in saying it is the only good oil of the kind we have ever had, and it is the very best machine oil we have ever used. We recommend it to all our farmer customers as the best oil they can possibly buy. We suggest that you put it up in 2 gallon cans for their use, and we feel sure it will sell freely. Any one who gives it a trial will continue to use it. Yours truly, F. W. GLEN, President. As foreman of the above works, I beg to say I would rather have Stock's Extra Oil than Lard, Olive or any other oil I have ever used. Address: A. HENDERSON STOCK & WEBSTER, 65 Colborne St., Toronto.

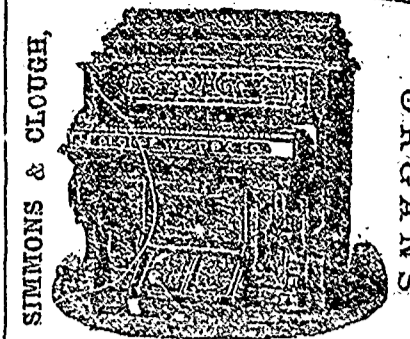
VICK'S FLORAL GU DE For 1875. Published QUARTERLY. - January Number just issued, and contains over 100 Pages, 500 Engravings, descriptions of more than 800 different Flowers and Vegetables, with Directions for Culture, Colored Plates, &c. The most useful and elegant work of the kind in the world. - Only 25 Cents for the year. - Published in English and German. Address: JAMES VICK, Rochester, N. Y.

Business Cards. MENEELY'S BELLS. The genuine Troy Church Bells known to the public since 1826 which have acquired a reputation unequalled by any and a sale exceeding that of all other Bells. Catalogues free. P. O. Address, either Troy or West Troy, N. Y. MENEELY & CO.

MENEELY & KIMBERLY. BELL FOUNDERS, TROY, N.Y. Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. 25. Illustrated Catalogues sent free. No duty on Church Bells.

BLAIE & ALEXANDER, WILLIAM ALEXANDER JOHN STARK, 10 KING ST. EAST, TORONTO. Members of the Stock Exchange, STOCK BROKERS & ESTATE AGENTS. Stocks, Bonds, Debentures, Houses, Lands, &c., bought and sold. MONEY loaned on Mortgages. Mortgages negotiated. Investments made. Agents for the Scottish Amicable Life Assurance Society, and The Canadian Guarantee Company. Orders by letter or Telegraph will receive prompt attention.

R. MERRYFIELD Boot and Shoe Maker, 190 YONGE STREET. A large and well assorted Stock always on hand.



PARLOR ORGAN. One of the most Musical Instruments in the shape of a PARLOR ORGAN that we have ever seen on this continent. For power and beauty of Tone we think it far exceeds the Mason & Hamlin, Burlett, or any other instrument of a like character with which we have ever met. Write for Illustrated Price List. Dealers! - This is the Organ you want - you can put conscience behind it.

LESLIE, SKERROW, & SMITH, WHOLESALE AGENTS FOR CANADA, 93 YONGE STREET, Toronto. ALSO, FOR GEO. WOOD & Co.'s ORGANS, AND THE CANADA ORGAN CO., TORONTO.

The Knabe, Stodart, Marshall & Wendell, Haintzman, &c., PIANOS. SEND FOR PRICE LISTS.

CHINA HALL, 71 King Street East, Toronto. NOTICE. The undersigned will sell out the remainder of his stock of Banded Breakfast, Dinner and Tea sets, also Banded Toilet Sets at very much reduced prices, to make room for new Designs coming in next Spring. Try our prices and see our large stock before purchasing elsewhere. 417 Irish Bullock China.

GLOVER HARRISON IMPORTER. D. S. KEITH & CO., PLUMBERS, GAS & STEAM FITTERS BRASS FOUNDERS AND FINISHERS. Manufacturers of PETROLEUM GAS WORKS, Engineers and Plumbers' Brass Work, &c., Conservatory and Green House Heating. Importers and Wholesale Dealers in Iron and Lead Pipes and Plumbers' Materials. 109 KING STREET WEST, TORONTO.

LAWLOR'S SEWING MACHINES! ESTABLISHED IN CANADA 1861. TORONTO BRANCH 77 KING STREET WEST, E. C. EVANS, Manager. All kinds of Sewing Machines, and Foot and Shoe Machinery REPAIRED. On the premises, by first-class workmen, on reasonable terms. Thorough Satisfaction Guaranteed in all cases.

THE MACLEAN HOUSE, 51 King St. West, NOTED FOR CHEAP HATS, SHIRTS, TIES, &c.

W. WHARIN, 23 KING STREET WEST, TORONTO. THE COMPLETE GUARANTEE WITH EACH WATCH.

Medical and Dental. R. G. TROTTER, DENTIST, 63 King Street East, Opposite Toronto Street Toronto, Ont.

J. W. ELLIOT, DENTIST, Uses his own new PATENT FILLS, EXTRACTORS, and MOULDING-FLASKS. 43 and 45 King-st. West, over E. Hooper & Co. Druggists.

Undertaking. J. YOUNG, Late from G. Armstrong's undertaking Establishment, Montreal. UNDERTAKER, 351 YONGE STREET. Funerals furnished with every requisite. Agent for Fish's Patent Metallic Burial Cases.