#### Technical and Bibliographic Notes / Notes techniques et bibliographiques

alor La r dist  Blar with beer It services mai	nt binding ma ng interior ma reliure serrée orsion le long nk leaves adde nin the text. n omitted fro e peut que cel d'une restau s, lorsque cel été filmées.	orgin/ peut causer peut causer ped during re Whenever p m filming/ rtaines page ration appa	r de l'omb ge intérieu estoration possible, t es blanche raissent d	re ou de re may ap hese hav s ajouté ans le te	la pear e es xte,			C	Compr Fitle o Le titro Fitle p Page do Captio Fitre d	es index(ei end un (di n header t e de l'en-té age of issue e titre de l n of issue/ e départ d ead/ que (pério	aken fr ete pro ee/ a livrai	rom:/ ivient: ison raison		
Bou Reli Tigh alor La r	ind with othe ié avec d'autr nt binding ma ig interior ma reliure serrée	r material/ es documer ny cause sha ngin/ peut causer	nts adows or c	distortio re ou de				F	agina nclude Compr Litle o	end un (d n header t	nue s)/ es) indi aken fr	ex rom:/		
Cole	oured maps/ tes géographic oured ink (i.e re de couleur oured plates a oches et/ou ill	. other than (i.e. autre and/or illus	n blue or l que bleue trations/	ou noir	e)				Pages of Showth Transp Quality	detached/ détachées hrough/ parence y of print é inégale d				
Cov Le t	verture restar er title missin itre de couve	ng/							/ Pages c	restaurées discoloure décolorées	d, stain	ned or fox	ed/	
Cou Cou	oured covers/ verture de co ers damaged/ verture endo ers restored a	uleur mmagée ind/or lami							Pages of Pag	red pages/ de couleur damaged/ endommag restored ar	jées nd/or la			
The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.						L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.								

#### Contributors and Correspondents

Questionableness of Employing Modern Lvangelists.

Editor British American Priesbyterian

DEAR Sik,-At a time when we hear so much of revival preachers who are not very closely connected with any religious denomination, and who prefer to have a kind of general work to which all denominations should countenance and respect, even to the prejudice of their own peculiar views and church organizations, it may be woll, especially in a new country like this, and in a church which has not had much experience of the results of employing such an agency, to take the mature judgment and experience, in reference to this pout, of older chuches. It will readily be admitted that the experience of the New England Churches, in which a kind of revival system has long existed, may be of great value to us. The following quotations will briefly present their views and

Baird, in his work on religion in Ameri-

ca, page 216, when discussing "alleged abuses of revivals in religion," says, "What was thought worse of all was the proposal, for it hardly wont farther, of having an order of "revival preachers," who should go through the churches, spending a few weeks here and a few there, for the sole object of promoting revivals. This was justly opposed as subversive of the regular ministry, for it is easy to see that such men, going about with a few well-prepared discourses on exciting topics, and recommended, pethaps, by a popular delivery, would throw the pasters in the back ground, give the people "iteling ears," and m a few weeks do more harm than gool, No one would deny that "evaluatists' might be very useful in the new settlements, where a regular clergy cannot be at once established, and even in building up churches in the older parts of the country, or preaching to churches without pastors. Few, likewise, would deny that some zealous, able. and judicious ministers might render im portant services in going from church to shurch at the special request of the pastors for their assistance. Such men should have an eminently humble, kind, and prudent spirit, and an overruling desire to seek the interests of their brothren, rather than to promote their own, and some such we have had who were widely useful. But should it be thought that the churches require such mon, they ought to be placed under the special control of the ecclesiastical bodies to which they belong, and without a more express and continued approbation, they ought not to undertake or continue such engagements. Nothing could be more dangerous to the peace of the churches than that every man who may fancy himself a "revivalist," or "revival preacher," would be allowed to go whereever people desire to have him, with or without the consent of the pastors. Accord ingly, the institution of any such order was epposed, and the preschers who had been thus employed were urged each to settle at some one point, which they did; and thus · the churches hear no more of "revival preachers," or "revival walkers," a. some deserve to be called:"

The foregoing extract refors simply to supplying preachors belonging to the them for their conduct and doctrine. The idea of countenancing and encouraging it increat and irresponsible preactions, be longing to other churches or to no church, nover seems to have occurred to their minds.

Dr. Pond, in his Pastoral Theology-a text book in New England Theological Colleges—discusses, at great length, "Evangelism as a system." The following quotations bear on this particular point:

After giving an account of the gramitive evangelists who "were missionaries of

these, i. c. Apostolic times, who penetrated into regions near and remote, and were chiefly instrumental in spreading the Gos pol through the vast Roman world," he says, "but there is another sense in which two term "ovangolist" has been frequent by used; and it is of the class of men which the term so used designates that we are now to enquire. These are not mis-sionaries to the heathen, or to the desti-tute within our own borders, but revivalists by profession, whose calling it is to labour among the churches and pastors, to stir them up to a consideration of their duties and definquencies, and to take the lead in promoting revivals of religion.

These may be called modern evangelist, in distinction from those of the primitive stamp. By some they are regarded as a great importance in the church, an instrumentality which can hardly be disponsed with. By others they are regarded as in-traders upon the work of pasters, and disfurbors of the churches, whose assistance is not to be desired or sought. . . .

is said we have as much authority in the pastors, and have as much need of them They are needed to move round among pastors, to look after them, and air lief up to diligance and fidelity. Ample provision alumble to make for their surrout. be introduced, but to such a procedure there are strong objections. In the first place there is no foundation for it in the New Testament, but it is contrary to that system of church organization and government which the apostles established. . . I thret publishing the Cospel, and organiz ing churches, and watching over them in their infant state, and thus preparing the way for a more settled order of things, there was need of the labours of the primitive evangelist, or, in other words, the mis-

sionary. But after this primary work was accomplished, and the way was prepared for an established ministry, God's method seems to have been to employ such a min-istry, and by means of it to accomplish, in the general, all those purposes which the ministry in any form was intended to affect. Acts, xiv. 28; Titus, i. 5. In Paul's enumeration of our Saviour's asconsion, gifts to his churches, the apostles, prophets, and evangelists are first men-tioned, and so they should be; as their office was to go before the pasters and or dinary teachers, and prepare the way for them. The mention of pastors and teach-ors naturally followed. But no class of church officers was appointed to follow them. When they had been introduced and established, on them restal the responsibility of caring for the flick, and labouring for the editying of the body of Cirist. If God's method of procedure is such as is clearly indicated in the passages here referred to, then the question of evannter that it is exercised and the statleg of the sear cr. beldes ed of messale show and sond forth a class of ministers, to itinorate in the midst of churches and pastors for the purpose of stirring them up to a consideration of their duties, and promoting revivals among them, is to break in on the settled order of the gospel, and undertake to alter and improve what God has

My second remark on the question before us is, that when pasters are what they should be, and what the Scripture requires them to be, the labors of the evangelist, in sense of the term, are not needed. Let any one take into consideration the qualifications of ministers, as laid down by our Saviour in His instructions to down by our Saviour in his instructions to Ens disciples, and by Paul in his Epistle to Timothy and Titus, "Biameless, vignant, of good behaver, given to hospitality, apt to teach;" "sobot, just, h ly, temper-ate, helding fast the faithful word, that they may be able by sound doctrine, both toexhort and convince the gausayers," and what need can such pastors have of the labours of evangelists to rouse them up to diligence and fidelity, and promote revivals in their congregations?

established.

\* \* \* If the paster is what he should be, and has health and strength sufficient for his work, the evangelist is not needed. Hence, if he is needed, or if any considerable portion of s congregation think that he is needed, this is as much as to say that the paster is deficient. Our minister is ignorant and needs to be culightened, or, he is dull and stupid and needs to be awakened. At best, he does not understand the subject of revivals, and needs some one to go before him in this me t important part of ministerial work. \* \*

\* \* It needs no great acquaintance with men and things to anderstand that a pastor cannot long live, and retain his standing and reputation in such circumstances. He must inevitably suck, at least for a time. Ho may recover himself after come sensible of their mistake, and better counsole shall prevail. But the probability is, that division and slienation will be excited, the church will be rent asunder, and a dissolution of the pastoral tie will ensue.

It may be further remarked that a fre quent resort to evangelists must necessariy tend to break up the quiet, soitled habits or the people, and induce what the Apostlo calls "itching cars." They think little of stradfast, hely living, but much of impulses and impressions; and he who succeeds best in awakening these is to them the best ministor. An unovou, fitful state of religious feeling is thus produced, lacking consistoncy and uniformity. When a revival of religion is felt to be needed, instead of humbling theinselves before God, and seeking blessings at His nand, the first thought is to sond for an evangelist; nothing can be done to any purpose without him. While he is present all hands engage in the work ; but when he retires exertion is relaxed, and the excitement is followed by a season

In every view which I can take of the subject, therefore, a systematic evangelism is of disastrous juffuence both upon pastors and people. It is a breaking in, as I have shown, upon the established order of the Gosnel, and would result if generally followed, in the dissolution of that order. From the nature of the case, modern evangolists and settled pastors cannot long exist together. Hence, if the former are to be generally pratrouszed, the latter must soon disappear from the Church, and then our congregations must either do without ministers, or must depend for supply upon itincrants and evangelists. The ministerial character in a little time would lose all respeet, and were it not that we rely on the sure promise of God, we should fear that the Church of Christ might be rooted from

There is yet another view to be taken of the system of evangelism. I recer to its bearing on evangelists themselves. It is obvious that they cannot be mon of much reading and writing, of laborious study and solid a taluments, their course of life en tirely forbids it. Nor will they be likely to be stable men, who form their plans with far reaching wisdom, and with a view to remote as well as immediate results. They will be naturally excitable, impulsive; and this infirmity of character, which the very nature of their calling seem to require, provision should be made for their support, the exercise of it is calculated to testor. Her the man), was wont to refer continually scorely in the inspiration of the sorgs re

Living in the midst of evoltement, they come at length to live upon it, they "eal as if they could hardly live without it, and as they go from place to place with the responsibility of creating an excitement resting upon them, they have strong inducements to have recourse to questionable means for this purpose; they must say and do exciting, startling things. Aware that their services will be estimated accord-ing to the measure of their success, they are tempted to magnify their successes: to represent conversion as an easy thing to swell the number of the converted; and with slight examination to hasten them into the Church. The persons of whom I thus speak are not worse by nature than other men. I do not call in question their sincerity or their piety, or suppose them to be actuated necessarily by bad intentions. But their employment is without warrant in the Scriptures, and is one of daugerous influence, not only upon the Church generally, but upon their own characters. If these persons think themselves called upon to do the work of evangelists, then let them follow the primitive evangelists and do as they did. Let them press out into the great missionary fields of the world, which are all white and ready to the harvest. Here let them Jabor and organize Churches instead of pressing on pastors already set'led and proparing the way for their dismission."

I would gladly add to these extracts did your space and the patience of your renders points. They were purposely taken from the writings of eminent men who were advocates of a revival system, but who did not believe in a peculiar and unscriptural agency for the pu pose of working it. Their views are worthy of special consider-

ation at this particular time.

It may be said that we have now evangelists or revivalists who are truly humble men, who ballers in the pistoral office and treat it with much respect. But how is humility compatible with aspiring to an office in the church, which is above that of p stor and which is not another in he Word of God? And how can pastors of different charches be treated with respect when they are taught that it is their duty-overlooking differences of opinion among them selves, in reference to doctrine and church order, which are the basis and only apology for their separate denominational existence, to unite in exciting and inflaming the minds of their people for weeks to prepare them to be influenced by the evangelist. and to unito in waiting on him when he and to unite in waiting on him when he comes? It may be said that our revivalists now humbly ascribe all the glery of converting sinners and edifying Christians to the Holy Guest. True dut is there not room for presumption in acting as if they were especially qualified and privileged to onfer the Holy Guest? This is what no in spired apostle (ver preferred to do. The apostles conferred the miraculous gifts of the Holy Ghost; but they mover preferred to con-Holy Ghost; but they never preferred to confer His ordinary and gracious influences, which they taught the olurches to expect for God in his sovereign good pleasure, and in connection with the ministry and ordin-

ances which he has appointed. Bosides, to whom are these mode n evangelists responsible for the doctrines which they preach? Who are to try these spirits whether they are of God? It will generally be found that they are too closely connected with any clurch to be amonable to its laws; and they gl ry in the fact. Will they submit to be trul by the pastors of the various churches who follow them? Nay, verily, with an excited multitude behind them, they will treat such pastors with well carned contempt. Indeed such dectrine is not much thought of, provided an excitement can no got up. Sound dectrino is a secondary consideration; with the apostles it was primary and paramount. The apostles contended in dead carnest, and suffered in the faith once de livered to the saints. They did not believe th t men could be truly converted, sanctifind, and comforted by any thing but the truth. It is an unhealthy symptom when men manifest in we zeal for the conversion of sinners than for the publication and defence of the truth, and for the glory of God. I believe that if revivalists or modern ovangelists are to be generally encouraged and placed above a divinely appointed ministry, a time of great spiritual decleu sion will surely and soon come-a time in which, if divine grace prevent not, the gosrel wil be corrupted and made of more effect, the ministry will be enfeobled if no destroyed, and the church will be indanger

of being "rected from the earth."

So much for this peculiar agency. With your permission I may present several other aspects of the revival question in a subsequent paper. With many thanks,

I am, Yoars, ELDER.

Psalms vs. Hymns. Editor BRITISH AMERICAN PRESETTERIAN.

Sin. - In your issue of the 8th there was an article cutified "Psaims vs. Hymns," which I regretted to see, because, like the frequent attempts at discussion of the question of instrumental music in worship, it is really at present not properly an open question in the Canada Presbyterian Charch. Hence, botted as we are, to "study the things which make for peace,"

top es should be avoided, by discussion of which no good, practical end can be gained. And I should deprecate controversy on the question of psalins vs. hymns; but the article allowed to is so far apart from the point, and is professedly sustained by passages of Scripture so utterly irrelevant, that it seems to me important to advert to it, especially as I have a thorough conviction that it is not only lawful out dutiful to use hymne in the Bible worsnip of God. I would remind the writer of the article too, that as he (for the article identi-

in the discussions on union, to the former basis on which the Free and United Picaby. terms charelies united, that the right to use hymns, was guaranteed by it as fully as in the basis for the union now contemplated, In regard to the seven queries which the writer of the article puts, the first form in volving things most surely believed among

22, 46, and 47 2 Sam. v. 6 and 7, and Rev xxii. 18 and 19. What right has any one, thus first to assume without any proof that he alone is right in the case referred to, and then to indicate their expos-ure to heaven's just indignation for their transgressions who differ from him? When he was so hard pressed to get sucred sane. tion to his views in a legitimate way, he might, with equal rovolancy, have added whole chapters. But enough, I should not have said thus much, did I not feel that the writer referred to is indeed to be blamed for using the sacred oracles in a way which is painful to all who would hear God speak-ing thoreby, and filled to exorte greater hostility in the mind of the unbelieving, who may be at pains to examine the application by him. In adverting to the matter of praise in the worship of God, it is important to notice how much of the churches' psalmody grew out of her circum stances. Accordingly, a competent julge says in regard to much of the psaiter, that the personal and national career of David, and of Israel." And referring to the song of Moses (Ps. xc.) the same writer says, that in "point of actual date, it is the earliest of the psalms, and faithfully reflects the long, weary wa lering, the multiplied provocations, and the consequent punishment of the wilderness. mark the way by which God leads his church, is not only becoming on her part, but expressly onjoined, and, as we trace his doulings with his ancient people, we find inspired writers calling to praise for those special deliverances he so often wrought for them, and often using language fitted to carry forward their thoughts to the great deliverance by Christ J.su., of which those temporal redemptions were proludes. But as these deliverances had often some marked pecumerates, they could not be auc-quately celebrated in songs previously extant. Theuce from time to time the inspired bards were directed to call upon the church to sing a new song, adapted to the special occasion. Regardless of these facts some tell us that now when the church has to record with gratitude a deliverance so often typified by temporal ones, which were colourated in suitable songs of praise, she must not take up any new song, she must not look for matter of praise growing out of her more blessed condition, but be contented to celebrate the past in language and figure of the displaced dispensation, and sing of it, as when it was foreshadowed in centucies gone by. While far, very far from setting the psalms aside, orundervaluing thom in their place, it is in accordance with the facts of the case to say that when exclusively used, they of necessity, cramp the feeling of many Christian worshippers, and fail to afford that matter adapted best to the "finished work of Curist," nor to be exalted and improved; while too many reared in this country, and unfamiliar with the figurative nature and prophetic scope of a large number of them, they constitute to such a serious hindrance to singing with the understanding and heart. Now I hold, that from the very announcement of the actual coming of the Saviour, the spirit of inspiration guides several to take, so to speak, the instructive in supplying a vehicle of manksgiving adapted to the altered con on of the church. Accordingly, a nau ng is put into the mouth of many, that she might suitably magnity the Lord. She is guided to look gratelut over the past, and to make the divine mercy and faithfulness from generation to generation, and now about to crown all by a full and glorious accomplishment of the promise. Their Zic lineras, filled in like manner, with the Holy Ghost, gave attorance to a song of praise, now that God, in the way promised, had actually "visited his people." And yet again the aged Simon and Anna catch the in-piration, and in similar terms had the "civid set for the fall and using again of many a Israel." These metances of in-spired additions to the maker of praise, used in the order time, are especially significant as occurring at the period of the churches transition state, soon to enter upon a new dispensation, and they indicate very plainly, that as in all past times, her psaumody smould be saitable to, and ariso out of her cirnum tauces. But the is not the case, or it is at least imperfectly ac complished, when praise is rendered only inclines some whose whole drift and actual words from only tend to guide the worshipper to think of his day as yet afar off. Now that "the great redemption is complete," and the conqueror is ascended, why should not the redeemed from among men on earth, take up the thome of praise in a way similar to that done by the redeemed in heav n? Thes must, under a new dispensation, parallers of a wright out salvation, and called to the colored privileges of the family, who are one in Christ, whether composed of those who are sill in the miliant state, or of those to "glory gone?" That they should adapt their proise to their cusual stances, is intimated by no monus ou

ferred to at the opening of the Christian era. The practice of the early Christian corroborates this now, I shall not dwell upon the "Psalms, Hymns, and S iritual souga," referred to in Eph. v. 19; and Col. iii. 10; since some moist (but it is in the way of special pleading), that they refer merely to three different kinds of Psalms, thus, making the apostles guilty of a taut-ology atterly at variance with his wonted us, could not receive from any sound mind any other than an affirmative reply. The matters involved in the fifth shall here-after be dealt with, while the sixth and clearness of conception, and entirely unlike the dictation of the spirit in inspiration. An able critical writer in Smith's Bible Distionary, says, "It is remarkable that the noun, hymn, is only used in reference to sevanth supply a most offensive impulawho, it may be affirmed, are as pure in their the services of the Greeks," and in these (the above) passages, is clearly distinguished from the psalm. Take a passage in which the writer is speaking expressly of spiritual gifts by which the Christians in Counth were distinguished, and the use of which, in a way not exhert in their public. motives as your correspondent. A large number of the texts addressed in proof of his position have not the slightest bearing his position have not the signiest orange on the point, and their application, there-fore, is a "greating of the Sorintines, to be resisted and rebuked, c. g., 9 D. ut. xxxi, which, in a way not orderly in their public assemblies called for notice, " Every one of you hath a psalm, hath a doctrine, you nath a psaim, hath a doctrine," and we as Hedge remarks, "one hath this and another that." And query what was that psaim? Halge goes on and says, "this can hardly mean one of the Psaims of the Old Testament, but something prepared or suggested for the occasion." Fausot says, "a asalm inspired by the origin as that see "a psalm inspired by the spirit as that of Mary, Zachariah, and Simeon, and Sune." Surely the sauction of divine authority here is undeniable, and all authontic accounts which have come down to us, of the practice of the early Christians, also show un-deniably, that they felt the need of, and regularly used hymns in their worship. "THE AFOSTOLICAL AND PRIMITIVE CHURCH," a work endorsed by Neunder, contains most satisfactory evidence on this point, and from it a few sentences may now be given.
"All analogy the writer says, "drawn from other forms of religious wership, Pagan and Jewish, requires us to ascribe to the primitive Christians the use of spiritual songs in their public devotion. The same is clearly indicated in the writings of the New Testament. Without doubt, in the opinion of mini ters, the gift of the Holy Spirit on the day of Pontecost was accompanied with poetic inspiration, to which the disciplos gave uttera co in spiritual songs. The use of Psalms, Hyuns, &c., is moreover expressly enjoined upon the churches by the upostle." And alluding to Colos. iii. 16, and Eph. v. 19, the same writer says, that the latter was "a circular letter to the Gonfile churches of Asia, and therefore in connection with that of the church at Colosse, is explicit authority for the use of Christian Psalmody in the religious worship. of the apostolical churches \* \* \* \* \*
The phraseology indicates that they were not restricted to the nea of the Peal-David merely, as in the Jewish worship, but were at liberty to employ others of appropriate religious character in their devoprimitive church very early employed in their devotions, not merely the psalms ar-propriately so called, but hymns and spiritual songs indited for the worship of the Christian church." This communication is atready too long, clso I should proceed to furnish evidence from actual history.

T. O.

> The Appeal in Regard to Mr. Carruthers.

Editor British American Prespiterian. DEAR SIR, -The case of Mr. Carrathers seems one deserving immediate attention: and yet it may be questioned whether the plan urged by Mr. Dewar, in his appeal, is the best possible. It is desirable, surely, to have some more satisfactory arrangeneut regarding the support of aged and infirm ministers, than that which at present exists. If so let us set about it, fairly and squarely. It seems Mr. Carruthers has no claim upon the fund; if he has, surely the appeal on his bohan is not in order. If he has not, let his case be kept clear of that altogether. By holding out, as an inducement, that the money inised for him will, at his death, come to the fund, there may seem to be a show of wisdem; I am satisfied there is not its reality.

Mr. Carruthers is known to very few in the church, still after Mr. Dewar's appeal. no one can plead ignorance of the case. I am a minister of the church, having to support a family, and keep a horse on six hundred dollars a year, where the most of the necessaries of life are just as dear as they are either in Toronto or Montreal. I make this offer: I will give, as long as it is needed for Mr. Carruthers' support, ona dollar a year, and if all the settled ministers of the Church will do the same, he will have over three hundred dollars a year, and will be, financially, in a better posi-tion than the most of us. Or if it does not tion than the most of us. Or if it does not seem fair that the whole burden should be borne by ministers, let the elders be included; and as there are about two thousand muisters and olders, let each give ten cents a year, which will make two hundwill got if the plan proposed by the Owen Sound Presbytery is carried out.

Any of those plans is easy enough of accomplishment, provided there be a little Christian principle exercised. The plan proposed can hardly help failing, ut has failed so far as it has been attempted), and the reason is obvious, it is attempted in connection with it to aid a fund which it seems he has no claim. Let his case not be mixed up with any general scheme. Let it stand on its own And is to the fund itself, let us cease to tolle tagnot one okam su tol ; malquies

to par it on a just and substantial Lasis. January 17, 1876.

### Zastor and Zeople.

One and In-

ET THEODORE L. CUYLER, D.D.

There is a most fruitful passage in the There is a most fruitful passage in the sixth chapter of Duteronomy, that is not very often discussed in the pulpit. The whole shapter is a wagen of gold. The especial verse that we now speak of is the 20d. "He brought us out from thence, that he might bring us in." Of course, it refers to the wonderful exodus from Egypt, when Ishowih marginal hafore his meanle when Jehovih marched before his people in an illuminated pillar of cloud. But it illustrates beautifully the out-bringing and the in-bringing of every Christian soul.

I.—First, there is a deliverance from

bondage, that the soul may come into lib-erty of the Sons of God. Conversion is emancipation. Christ is the liberator. How constantly that refrain occurs in the Ponta-touch—"out of the land of Egypt, out of the house of bondage." Every sinner is a slave. He works hard for the most cruel of masters; for the wages of sin is death. Evory sinner is under sentence, for he is "condemned already." But Jesus Christ liberates the soul that trusts him, and in the justant of conversion the fetters are stricken off. There is thenceforth no condomnation to all them who are in Christ

The eighth chapter of the Romans is the boliover's magnificent carol of victory. No man can sing this "new song" unless Christ has accepted him, forgiven him, and made him free from the law of sin and death. John Wesley says that his first joyful sense of assurance came when he realized the full and perfect security of every soul that is sheltered in Christ's arms. Does this in-bringing of the soul produce perfect sinlessness? No. The man who dreams this delusive dream "deceives himself, and the truth is not in him." The "old man" and the "new man," still exist side by side, in constant conflict, to the dying hour. Israel did not reach Canana as soon as the Red Sea was crossed. There was a hard march and a long discipline before them ere the first man entered the land of milk and honey. So every believer must go in battle harness, fighting his way to the gates of glory; and the first perfect hour he will over experience will be the one he spends when Heaven's gate shuts him in. Perfect assurance den't mean perfect immunity from sin. But it does meen that Jesus has brought us out of Egypt, and has pledged his word to bring us that where he is we may be there also. This is glory enough for this world.

II.—God'sgrace brings out of old practices into new ones. Conversion, if it is gonuino, makes a radical change of conduct. The makes a radical change of conduct. The profane lips stops swearing and the tippling lips stop linking. The Sabbathbreaker socks the house of God, and the lover of pleasure finds a higher pleasure in trying to please Jesus. Old habits are sloughed off; there is a new hand at the later the stopping the life into new hand. helm, steering the life into new channels. -a religion that purges, cleaners, sweetons and regulates the whole life. When stingy A begins to send loads of coal to the poor, and churlish B—— begins to take his children on his lap and treat his poor relations kindly, when slippery C-– begins to practice honest dealings, and godless D sets up a family altar, there is a p city good evidence that God's grace is at work. They have come out of the old paths. They have

taken a new departure.

III .- There is another coming out that 11.—There is another coming out that is essential to all healthy and impressive piety. It is a coming out from the world into Christ's fold. The friendship of the world is emaity to God. No man can serve two masters. No man can remain in Egypt and yet enter Coman. "Up, get thee out of this place!" said the Lord to Lot. And Jesus says: "Come out and be ye separate. Be ye not conformed to this world."

Nover was there a time when a distinct clear, and decided emancipation from worldly-mindedness and sinful conformities was more demanded than now. The Bible draws sharp lines. On one side walks Christ. On the other side goes "the world," on its thoughtless way toward Hell. No man can bestride the line and walk with both. And, if we draw the friv-olous and selfish and unconverted over to our side of the lin by conscience and by Christ It is not by yielding to the world that we can ever convort thom. We must come out and stand separate, and then endeaver in loving earnestness to draw them over to Christ's side Compromises are the Devil's baits. The moment we quit the position of staunch conformity to Christ's commandments and begin to walk "one mile," with the world, it vill soon compe! us to "go with them twain." If we yield the "coat," the y will soon rob us of our "cloak also." When Moses tried to get Hobab toward Canaan, he did not offer to say with them. He said; "Come, go with us, and we will do thoo good." We, too, must come out from the territory of an if we would bring any souls in to the kingdom of Jesus

IV. What a new and delightful aspect this idea gives to dying. It is a going out and it is a brin ing in. An escape out of the cold and the suffering, and the sin of this mortal life. A coming into the warmth of joy and parity of our Father's house. And God the loving Father brings us out in order that he may bring us in. " I would not live always,' for to depart by and by and be with Christ is far better.

Here is a thought for the seas of are going out of the old year. God is load ing us into the new. This is the time for purer, honer, nooles, more consecrated life. Oh! more to Jesus, bring as all out from self and unbenef, and ind dence, and the house of bondage. With the opening year open to us thy loving arms and take ut in.

DEAN STANLEY, so R. ctog of St. Andrew's University, has appointed the Earl of Elgin as his assessed. The Proc. Lewis Campbell, Professor of Greek, author of several editions of Greek Classics, has resolv ed to spend the remain los of the wester of the Continent. Mr. Rhodes Warden, St. Androw's College Hall, will discharge his duties after the Christmas helidays.

Mr. Spurgeor on Preaching.

At the fifth quarterly Conference of Christian Workers, just held in London, Mr. Spurgeon gave an aldress on the subject prescribed for the occasion. "What to preach, and how?" The former part of the question he said, addressed itself more than the said. the question he said, addressed itself more particularly to older preachers, while "How to preach " was the question which perplexed beginners. Your preachers thought too much of "How to preach." Older preachers thought, perhaps, too little of that, and too much of the other. Now, it was possible to get too careless. There should not merely be the right food, but it should be rightly cooked. Truth was the main thing, but the preparation and delivery had far more to do with it than was generally supposed. If a man were uncertain what to preach, he had better not preach at all. The best thing would be for him to wait until he did know some elementary truth of which he was sure, for elementary truth of which he was sure, for it would be a pity for him to preach as soul saving truth that which might be error after all. The first answer he would give would be to preach Christ and Him eruci-fied—Christ as a substitutionary sacrifice. He regarded the crucifixion of Christ as the heart and bowels of the Gospel. God saved more by this than by all other truths put together. They were bound to preach Christ risen and Cluist yet to a me—to let one know that he lived to make intercession for them. They must also preach the gospel; and justification by faith they must preach in almost every sermon. If they had to preach as cyangelists, they must preach the simple word; if as pastors, then their range was as wide as the Word of God —then they must go down to those great rocks that underlie the truth. They must preach repentance, repentance being to many believer's almost as sweet as fath.
How to preach? If any one would tell
him how, he would go to school to him.
He did not think that any man who preachod with success had any notion that he had begun to preach yet. He would tell them when he thought he could preach well. It was on a Sunday night, after he had gone to bed, because then he thought of what he did not ray, but ought to have said, and of what he might have better said. When a man could preach no better than he had done, then he had finished, for there was nothing more beyond. If they wished to do any good, they must preach naturally. Some men had been heard to say that when they get into the pulpit they felt quite other men. He hoped there were, for when there they seemed all arms and legs. Many con-gregations, he believed, thought their ministors were not sincere, because they talked in such a whining way They would never get the working classes of London to them, unless they spike naturally—not copying from some successful brother. They must get out of technicalities and bring them down to words understandably by the poople. They must also get rid of "mechanism." They got down now to simple. ism." They got down now to sinners at the end of a sermon, and the sinners all knew it and bobbed their heads. A great thing in preaching was the "surprises." When a preacher was expected to say some thing, he should suddenly say something olse. But he ought to preach appropriate-ly. What would suit one class would not suit another. A man ought to use speech appropriate to those gathered around him. Clearness was a great thing to cultivate. He had heard sermons which resembled to his mind aluminous haze. They were remarkably brilliant, he had no doubt, but there was such a fog about them the ful-ness of their proportions could not be seen. Great thoughts might be given in simple language, though there was such a thing as being simple in a sense which should be avoided—such, for example, as telling childish stories. Sometimes, however, they could pull up a bit and address a few words to children and those of immature judgment. All went to show that those were most successful who were most carnest in their work. Sometimes he felt that he was loading a field-gun, and ramming the charge home, and firing it around, and then, when the ammunition was exhausted, he had put himself in and fired himself at his congregation. They must be "all there" when they preached. They must be in carnest. If not, they would ruin their own souls as well as the souls of the poople. In concluding, he related as an illustration, an anecdote of a street preacher, who told him that he often preached but did never e invertany one. Mr. Spurgeon replied, " Do you expect to convert a sinner every time you open your mouth? "No, sir, I do not expect tian, in awared. "Then that is why you do not

### Childish Faith.

There is in a fond child a holy careless ness of casting hunself, body, and soul, and business, and affairs, and all upon Grd; be careful for nothing. It is not to be careless Christians; but it is true in one sense, when in a Loy carelessness a man casts himself upon God. It is your weakness. much of your dispute, concerning grace, and salvation, and justification; a fond child of God smiles at it; he can come near lys father, and catch him, and say, I know whom I have trusted, on whom I have laid my soul. As a man that puts his estate in another's hands can say, I know whom I have trusted. A weak saint thinks little of, and cares little for the service of God, but he cares much for his own safety, and se-cuity, and salva ion, a strong, foul saint takes less care for his own silvation, but he cares much fr the service of Christ. For the keller let the Lord Jesus look to that, he shift taken on him to die for my soul, as I de heth promised to receive it, and he hath said he will not east away the "to use to him. I have east my soul on him, sink or swim, I will not trapple my hear with their let all my trouble my head with that, but all my thought and care shall be how I may please Josus Christ, and I we and glorify him. It is a blessed inic of grice when a spint can come to that carelessaces that a man is not thus distrustfully the ughtful for his soul, but when he hath by oight it to Christ, leave it tavre, and think not of it, but think of the work and will of Christ, and how to honor Him.—Watter Gradock.

Dean Stanley and Colouse.

We verily believe that the most lawless gentleman living is Dean Stanley. He has no more respect for prescriptive wrong or immemorial nonsense than if he were born under the baleful star of the Ninth Thorough midor. Scarce had he ceased to hear reverborating around him the abuses of High Churchmen for inviting Max Muller to discourse in Westminster Abbey a year ago, when he doubled the faut by inviting the Presbyterian Dr. Caird to his pulpit; and Dr. Caird has scarcely descended the steps, leaving High Churchmon shivering with worse horror, when the reckiess Dean angers the Low Churchmen quite as much angers the Low Churchmen quite as much by extending a similar invitation to Bushop Colenso. The bishops of Oxford, Luncoln, and London had inhibited him from preaching in their respective diocesse. But a dean is superior in his own cathedral or abbey to bishop or archbishop, and Dean Stanley exercised his right to invite the Bishop of Natal to occupy his pulpit. He accompanied it with a letter to the Bishop of London, in which he told of Boshop Colenso's championship of the natives against the abuse of the Cape Colony authorities, reminded his superior that the attempted deposition of Beshop Colonso was decided invalid by the highest courts, and that as Dean of Westminster Abbey he was independent of his diocesan. Bishop Colenso, from motives of delicacy, declined the invitation; but that does not diminish the significance of the fact that he was in-We quote a sentence or two from Dean Stanley's letter:

"It is now 38 years ago since an English bishop selected, for the office of preaching his consecration sermon, an eminent divine whom the primate of that day refused to admit into the pulpit of Lamboth Chapel on account of the offence which it would give to the clergy. That Bishop was Edward Stanley, Bishop of Norwich, and that Preacher was Thomas Arnold, Head Master of Rugby. . . . Like the Bishop of Natal, Dr. Arnold was regarded by the clerical, I might almost say the religious world of the time, of course, with rengious world of the time, of course, with many bright exceptions, as a dargerous horotic—was denied to be a Churchman or even a Christian. It is not too much to suppose that the change of feeling honorable alike to him and to them, which in a few years aftered the judgment of the clergy with regard to the Head Master of Rughy, might also in a few years affect a corremight also in a few years effect a corre sponding transformation of opinion withregard to the Bishop of Natal Any acts which may tend to hasten such trumphs of charity and reason, in which, when ac compushed, all mu-t acquiesce, are worth attempting, even at the cost of some tem-

porary disturbance." The Rev. Stopford A. Brooke, who invi-ted Bishop Colenso to preach in St. James's chapel, received a note from the Bishop of London expressing the hope that the matter would be dropped quietly, in order that he might not be compelled to issue his inhibition. For this reason the engagement with the Bishop of Natal was caucalled. It is said that the Riv. H. R. Haweis, who was willing to defy the Bishop's authority, invited the heretic to preach in his pulpit, but the invitation was declined. The result has been, of course, to make quite a hero of Bishop Colenzo, and to call the public attention to the really noble service he has rendered in his mission field to the cause of justice and the rights of man.—N.

Y. Independent.

### A Good Introduction.

A missionary in one of our western territories once lost his way when travelling through an extensive forest. Wearied with efforts to find a path through the almost trackless wilderness, tired and hungry, for he had been in the saddle long before daybreak, he became at last completely worn out and discouraged. In this situation he could only lift up his heart to God in earnest prayer, and asked to be delivered from the perils that surrounded him; for the shadows of night were already falling, and the country being newly settled, there was great danger of an attack, either from wandering tribes of Indians, or the hardly less savage beast of prey.

faithful horse to become his guide, so, throwing the reins on his neck, he left him to pick out his own way through the woods, The wearied animal began to prick up his ears, and quicken his pace into a trot After a few miles he neighed frequently, as if they were coming into the neighborhood of civilized life, and, to the gentleman's great j y, there soon appeared the forest broken by the clearing of a settler with by the clearing of a settler, with

its little log but and neat paling fence.

The traveller alighted and went into the ouse, intending to ask for shelter and food, both for himself and his tired animal. But he found the man and his wife, who were the owners of the cabin, rather unwilling to receive him as their guest for the night, al though it seemed impossible for him to continue his journey. The weman, espetable, looked at him with suspicion and distrust on her countenance.

The good man, who could not help seeing that he was an unwelcome visitor, felt not a little curbarrassed, and noticing two oright eyed hoys playing about the room, he began to talk to them in the winning way that c'al Iren love. Taking from his pock t a back with a loved pictures, which at once drew them to his side, he went on to tell them about Je us, and how he loved and blossed little children such as they.

The woman li-tened with much emotion. A tear et le down her cheek.
"O John," she exclamed, as the husband

came in from attending to the traveller's horse, "this is a good man, we need not fear bulging him to night. Now, sir, you will tell us so nething about the Saviour we

The good missionary complied, and when, in the course of years, the settlers give, and a clearch and Sunday School were formed, neither he nor his entertain ers had cause to regret that he had once lost his way in he wildernesz .-- Child's World.

John the Baptist and Christ,

To this preaching, to this baptism, in the thirteenth year of his age, came Jesus from Galilee. John was his kindsman by birth, but the circumstances of their life had entirely separated them. John as a child, in the house of the blameless priest, his father, had lived at Juttah, in the far south of the tribe of Judah, and not far from Hebran. Jesus had lived the deep seclusion of the carpenter shop in the valley of Galilee. When he first came to the banks of the Jordan, the great forerunner, according to his own emphatic and twice-repeated testimony, "knew him not." Though Jesus was not yet revealed as the Messiah to his great herald-prophet, there was something in his look, something in the sinless beauty of his ways, something in the solemn majesty of the aspect which at once overswed and captivated the soul of John. To there he was the uncompromising prophet; kings he could confront with rebuke; Pharisees he could unmask with indignation; but before this presence all his lofty bearing falls. As when some un-known dread checks the flight of the eagle. and makes him settle with hushed scream and drooping plumage on the ground, so before the purity of sinless life, the wild prophet of the desert becomes like a submissive and timid child. The battle-brunt which legionaries could not daunt—the lefty manhood before which h erarchs trembled and princes grow palo-resigns itself, submits, adores before moral force, which is weak in every external attribute, and armed only in an invisible mail.

John bowed to the simple, stainless manhood before he had been inspired to recognize the divine commission. He earnestly tried to forbid the purposes of Jesus. who had received the confessions of all others now reverently and humbly makes his own, "I have need to be baptized of thee, and comest thou to me?" The response contains the second recorded utterance of Jesus, and the first word of his public ministry, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness."-Farrar's Life of Christ.

#### Get Rid of the Bible.

Three Roman Catholic bishops gave this advise to the Pope on the day when consulted as o the mode of strengthening the Church of Rome:

"Lastly, of all the advice we can give your Beatitude, we have reserved to the end the most important, viz: That as lit tle as possible of the gospel (especially in the vulgar tongue) be read in all countries subject to your jurisdiction. The little which is usually read at mass is sufficient, and beyond that no one whatever must be permitted to read. While men were con-tented with that little, your interest prosperod; but when they read more, they be-gan to decay. To sum all: That Book is the one which more than any other, has raised against us those whirlwinds and temposts whereby we were almost swept away; and in fact, if any one examines it diligently and then confronts thorowith the practice of the Church, he will perceive the great discordance, and that our doctrine is utterly different from, and often contrary to it; which thing if the people understand they will not cease their clamor against us till all be disulged, and then we shall be-come an object of universal scorn and hatred. Wherefore even those few pages mut be put away, but with considerable wariness and caution, lest so doing should raise greater uprears and tumults."—Imp. Library at Paris, fol. B, No. 1,038, vol. II., pp. 641-642; also Brit. Mus. 7, c. 100, 11, Fasciculus Berum, Lond. 1690 fol.

The Pope was Julius III., and the document bears date—" Bologna, Oct. 23, 1553."

The genuineness of this extract has been verified by reference to the original in the library of the British Museum. N. Y. Ob server.

### "Bible First."

The Rev. Peter Stryker, D.D., tells the following little story in the Sunday School Times:

sat at his firesido in Philadelphia. Near by him, playing on the floor, was his only child, a beautiful little boy. It was early in the morning. The day's work had not and waiting for his breakfast, it may be, the father took up the daily paper to read. The bay at once clumbing up into his lap, snatched away the paper, exclaiming : 'No, no, papa! Bible first! Bible first, papa!' That lesson, taught by a little child, was probably a turning point in that man. Death soon came, and rudely tore away the sweet little preacher; but his morning sermon was never forgotten. The business man, in his loneliness and sorrow. went forth to do his work for Christ 'Bible first, papa,' was ever ringing in his ears. It became the motto of his life. He was exceedingly presperous in his business. Wealth accumulated. Business increased. Friends multiplied. But uppermost in that man's heart was the precious Word of God. He read and studied it. As a teacher and superintendent in the Sabbath School, he taught it. He did more than this—ac practiced its precepts." Would not the child's cry "Bible first!" be an excellent motto for every Sunday School teacher in the land?

### The Ideal Occupation.

There are doubtless many who will say that the ideal occupation for any person is the one which is most intimately connected with the objects of his sympathies and his aspirations. I have certainly known cases which seemed to prove this view correct. But, on the other hand, the congenial occupation almost invariably becomes ac old man of the monutain. It gets upon his back, twists its legs around his neck, and s motimes makes it hard for him to both love. We have not heard preaching over, with some religious people. No one for years." could be more unpleasant than certain persons who get into certain half business, half spiritual positions — Perhaps you have heard the agent of a Hory Land exploring society talk professionally, and from a basiness point of view, of some sacred place mentioned in the New Testament.—"The l'Old Cabinet;" Scribner's.

Bundom Bendings.

WHILST you cannot feel too keenly, do not wait for feeling. No sorroy for the past can be too polynant; but do not wait for that zorrow. If the prodigal had not arisen till howas zatisfied with his own researches he would have died in the feel. pentance, he would have died in the far country. The tears which do not flow from the gaunt eyes of famine will come unbidden at the feast of fat things; and the fountains of the great deep, which freeze in the winter of remoteness and extrangement, will break up and brim over in the sun-shine of Mercy. The word which you take, be it what it may-" Fether, I have sinned, and am no more worthy to be called thy son:" "Take away mine iniquity, and re ceive me graciously"-whatever the word may be, let it be a true one, and swifter than your roturn will be the footsteps of forthcoming pardon; and great as may be your own joy in rescuing and restoring grace, no less will be the joy in heaven over rour repentence." -Rev. James Hamilton D.D.

"Some of our educational doings seem very ridiculous," remarks the Friend of "We put into the hands of Hindos students such works as Prescott's 'Basays on Walter Scott,' and expect them to understand it. How can people wonder that one of these gentlemen writes to the editor of that excellent publication the Madras Journal of Education, asking him to explain such words as the Tolbooth lintels, plain such words as 'the Toboth infels, the blunderbuss, and pleuchan of Rol Roy?' Again, the student is puzzled, as well he may be, by 'If it is no weel bobbli, we'll bob it again.' Further on he asks what is a 'gangrel scrapegut?' By all means, if it is thought judicious, let us have burfered by the Special of Seatch in our universities. Professors of Scotch in our universities, and let prizes be given for proficiency in it. But, as matters stand, we must protest against the injudicious reading too often laid down for the guidance of men who are seeking only to understand modern English as it is spoken by the best scholars of the day.

A FORCIBLE but disheartening opinion upon the effect of drink, upon the prevalence of lunney in Ireland, is expressed by the inspectors of Irish lunatic asylums in their last report. They express their opin ion that includence in the use of ordent spirits, and unfortunately of the most deleterious quality, is becoming more prevalent from day to day in the country, instigating its victims to the wildest acts of violence and depravity—maddening, without actual delusions, and terrainating for the most part in epilepsy, or it ease of the brain, but not in genuine lanacy. Melancholy, however, as may be the immediate consequences of drunkenness to those unceasingly addicted to it, the results are soccasionally far more deplorable in regard to the offspring of in-chriate parents, who are born imbecile, idiotic, mutes or malformed, as the inspertors have known to be the case in two, or ven three, members of the same family.-Medical Press and Circular.

According to a correspondent of the Guardian, the present crisis in the Reformed Catholic Courch has been long fore seen by Lord Camoys, Lord Acton, and others of the s me views in England, who were fully prepared for the rupture which they felt to be inevitable between them selves and their spiritual guides. They knew that a crisis was imponding which must have led to an explosion sooner or later, and would have done so whother Mr. Gladtone's pamphlet had been written or not The dissentients have no intention of yield ing a single point. Archtishop Manning, on the other hand, has expressed h meelf s determined to have absolute submission, or he will drive out of his church those whe in any degree dispute its authority.

The pleasures of death by hanging an set torth by a correspondent of the Calcults Englishman, who has been collecting the experiences of persons who have been rescued from that generally supposed painful decease. One old woman who thought her self in a green meadow, a gentleman whe was brought to life by an attempt at di-section had been wandering in a boaulifal field, and a criminal saved by the breaking of a rope declared he had seen an avenue of splendid trees, and on being offered pardor refuse 1 t, considering it a most enjoyable thing to be hanged, and the easiest possible mode of death.

"I HAVE loved the habitation of thy house," said David; and, in making this declaration, he expressed the feelings of every true Christian. The sanctuary of God is loved by every real child of God He las a seat there—is found in it every Subbath-worships the Lord in the beauty of holiness, receives with meekness the enand sanctified by the truth and the Spirit of God, in having drawn upon him the lineaments of Christ, becoming meet for the heavenly Jerusalem, of which St. John tells us, that the "Lord God and the Lamb are the temple."

Tue Jewish Times, just issued, is the rean of what are known as the Reformed Jowa, for even the Israelites are not exemp from the religious diversions of the ASA There are the Orthodox Jews, who accept the Talinu lical books as well as the Pects teuch, while the Reformed Jaws reject the Talmudical books and keep to the fare books of Moses only. It is not a little strange that a good many Jows show an ir climation towards what may be called Typ-dallism, and hold opinions not unlike those of the ma'erialistic professor.

There is something in this. It is said that the Pope on hearing that the Westchester Catholic Protectory, New York had been burned, sent six necess to be raffed for, for the menefit of the institution. How is it possible that Infallibility was ignoran that infiling was a crime in the State of Now York? Had he known u, he would not have sent the goods. It he lid knowlk he was mistaken and not infallible.

What you can offect depends on what you are. You put your whole self into all you are. If timt self be small, and mean and lean your entire hie-work is pality your words have no force, your influent has no weight. If that solf be true and high, pure and kind, vigorous and forostal yourstro' sare blows, your notes taccalos, your work massive, your influence cognityou can do what you will.—A. P. Pesson,

### Gur Noung Folks.

#### Barrett Gray's Bank.

"Now, Barrett, my son," said Mr. Gray to his little boy one Saturday afternoon, s he placed a new three-pouny piece in his hand, "by th's time you ought to know, I think, the two characters in the world for whom I have most pity; I do not like to tay for whom I have most contempt, al though, I must contess, a little of that en fors into my feelings respecting them

"I ought to know, father," replied Bar-rett, with a smile, and, indeed, he could accreely have forgotten, seeing that it was an invariable rule with Mr. Gray never to give his son even a penny without " haying lewn the law," as he called it; and he had

done so in the present instance.
"What is the law, my son? asked his father, with a smile; "becau e, bear in mind, a thing forgotten is the same as a thing noknown.

Never spend it in waste, but don't keep "Quite right, Barrett; in other words,

nover be a spendthrift, and nover be a miser,—two of the mort detestable creatures in the world."

Certainly Barrett, with his bright and beaming young ace, gave no promise, how-layer dim, of being a mise. That "de-testable creature," to use Mr. Gay's ex-pression, was as objectionable to the son as to the father. He was a liberal, open hearted, and open handed boy, and always roady to spoud his money free y and generouely. But there was a little danger of his parting with his money too quickly, and not using it to the best advantage. This Saturday afternoon, however, witnes sed the forming of a great resolution on his part; that he would never be without money in his purse. It might not be a great deal, perhaps; but still, if it were only a penny, he would at least have that, so as not to feel "quite stumped," a state of affairs so dismai and depressing that it can be more readily imaginad than de-

scribed. Good resolutions are easier made than kopt, as Barrett very well knew; but the lad was not without a certain "will of his own" when he chose to exercise it; and, in the present instance, he called past experience to his aid.

"Now you bright little threepenuy," he said, holding it up admiringly, "you shall go into my pursa to keep company with the twopence already there; and when I have saved a shilling, I know what I will That nice riding whip has stared me in the face from the shop window long enough; but by and by it shall be mine."

pass by Mr. Smith's tempting display of cakes and swoots was not the easiest task in life to Barrett this afternoon, and he felt a strong inclination just to change one of his pennies. He would not, of course, he said, touch the threepenny; but might he not change a penny? If he had lingered much longer in front of the shop it is unpossible to say what might have been the fate of all that his purse contained. But he dul a very wise thing. He fairly ran away, and met his father a the door of his own home.

"Why, Barrett, my boy, he said, "you are running as if there was an enemy at

your heels. 'And so there is, father,' said Barrett, laughing; "a ver, big enousy, indeed."

"He does not seem to have frightened you very much, alth ugh yeu have run so "It was the only way to get rid of the

monster," said Barrett; and child though he was, he gave utterance in this, to one of the greatest of truths. There are some temptations that it is no use to stand parleying with. The best and bravest thing to do is to run clean away from them. In matters of this kind, the old adage is bravely true:—

> Ho who fights and runs away, Will live to fight another day,"

Barrett's father was not long in discover ing the nature of the enemy from whom his boy had fled as the only means of safety; and great was his delight when he became aware of the victory he had ob-

tained.
"It's not only that you are richer, Barrett," he said to him, the next day; von are stronger. Il you had spont ponny of what you had determined to save, rou would never have been able to have had confidence in yourself, supporing you had a larger sum at your disposal. Now, I do not at all believe in paying people for doing what is right; but I cannot to day dony myself the pleasure of adding a very bright shilling indeed to your savings bank; and if I were you, I would not spend it in buying the riding whip; you shall still cave up for that, and let this go for something else."

Barratt's pleasure, as you may imagine was great indeed, when he found his little bank thus "magnificently swelled," as he somewhat gradually expressed himself, and it became for the moment quite a serious consideration with him in leed. He was homeward bound next day, when, not far from his door, he saw en aged and poor friend of his with whom he

often exchanged a kind word.
" Mrs. West?" he creed, in a voice of sympathy, "you look serrowful to-day. You have had no had news, I hope?"

"I have lad no cood news, my boy, I am sorry to say. I have been down again to make inquery; but they cannot tell me anything more than that I shall know when the ship comes in." Mrs West had boen long expecting her only son home from Australia, and it was to the delay of the vessel that she reterred when she said sho had no good news.
"I lope all will come right, soon," said

the boy, feelingly. "Mrs. West," he said suddenly, and blushing deeply, "will you bo very much offended with me, if I offer you a very bright shilling, indeed?" Ho took the coin out of his little purse, and placed it in her hand.

"You are such a thoughtful good boy," said the old lady, gently "I do not like taking your money, my child." "I do not like

"I am snything but a thoughtful, and seed boy, Mrs. West, if you did but know I sury contributes four shillings a week each.

me," was the lad's honest reply; "but it would really make me happy to think that I had helped you ever so little."

There are some persons who say that to find any one who will refuse a shilling whon it is offered, would be a difficulty in dead. Mrs. West, however, was an exception to the general rule, if general it be, and it was not without some pressing on of Barrett that she took the coin-"I shall never forget your kindness, my dear, and I believe the good Lord never

Barrott resolved that he would say noth ing about what he had done at home, and to this resolution he stead ly adhered, al though he was more than once questio ed about what he meant to do with his d ling. He had not spent it in waste, and he was not keeping it unused, he could have truly said if he had been "strictly brought to book" for the use he had made of it. And this thought gave him considerable satisfaction. Two or three evenings after this, when Burett was thinking of retiring to rest, there came a loud rat tat at the door.

"Who can that be?" cried Mrs. Gray, in surprise; "that is not your father's knock," although she thought she had heard his voice the moment before.

"I will scon see," said Barrett; and opening the door he see a gentlemanly dressed man on the step.

"Pray, does a young banker, named Barrott Gray, hvo here?" he asked in a cheerful tono.

"My name is Barrett, sir," said the boy, "but the bank—"

"Is your pocket," said the stranger, with a smile, and shaking the lad warmly by the hand. "I am Mrs. West's son, Barrett, and I could not go to bed without coming around to thack you.

Barrett overwhelmned with delight,

could only find words to say, " I wish father was here-

"Father is not far off, my son," said the voice of Mr Gray, who now came forward; "but I wanted to witness this fittle scene without your seeing me, and I have witnessed it with more pleasure than I can tell you. You made the very best use of your bright shilling indeed that you could

make of it, my boy."

"And certainly, our young banker,"
went on Mr. West, in a merry tone, "descrees the very highest interest that I can
give him, for his great kinduess to my dear mother. I have come home with plenty of money in my pocket, and have some fine curiosities of travel in the shape of sticks, and canes, and I do not know

"Is there a riding whip among all those treasures, I wonder?" said Burrett, musingly, and not thinking that he was speaking in a tone loud enough to be

"Certainly, if there is not a very fine riling whip amongst them, we will soon

It was a happy, happy ending to a simple deed of kin lness; and Barret Gray, you may be sure, was abundantly repaid for what he had done, "hoping for nothing again."—British Javenile

Polly Dumps.

### A STORY FOR LITTLE PEOPLE.

Going into town one morning, I saw t httle girl, neatly dressed, whose face I fancied I had seen before, but could not by any effort of memory call her by name so I passed her without speaking. Next day, meeting her again, I asked her name. Guess what sho aid —" I am Polly, mum

I laughed and said "What else?"
"Dumps, please mum." "Why, however came you by such a funny name?" She looked up in my face with a quaint, shy little smile. "Please, mum, when I was very little, father used to say I had awful bad temper, and used to get sutky awint bad temper, and used to get surky whenever mother scolded me. So he used to laugh at me and say, 'Why Polly? Polly Dumps.' And now, I'm big, I'se just called Polly Dumps all the same. Fatt er often laughs now and says it's too bad; but I never gets no other name except at school, and please mum, 'here they calls me 'Pretty Poll,' but I does'nt mind which 'tis, for my mother says one's name is no consequence, so we believes well; and grandiather, he says I'm his 'dear little Dumpling;' so I gets a many names, mum, but, if it's all one to you. I likes 'Polly Dumps' best, for it keeps me in mind of my naughty ways. And I say to myself when I feel very bad - 'Now, Polly, look here, why are you called Dumps?' and Lanswers- Because I has such a temper and instead of doing as father says he does, keeping it in his pocket, I shows it.' Then I pinch myself very hard and say, 'Polly Dump want a thump' five or six times, and by that time the hot in my face seems to die out, and I knows my temper is safe in my pocket for that time; and father he do say mur, if I try, I can be good like mother, and when I am older I can go out as nurse in a gentleman's family; but, he be always telling me, the first thing a nurse ought to learn is to keep her tempor in her pocket." To telling this simple but evi-dently philosophically inclined little maiden that her fother was quite right, and giv ing her a bright n w sixpence to lay by, I said "Good morning," and sauntered on my usual way, wondering if I, 112 and the as I am, might not try lit. a Polly's plan of

putting my temper in my pocket. In my youth I heard an exemplary who was somewhat weak in the pulpit, relate with much good na are how an elevated drover whom he met in a coach did in all kindliness try to gloss over his inferiority. "Ah, Dr. B --," said the drover, his heart warmed by good har mover, ms neatt warmed by good nargains at a great market, "ye diona ken me, but I ken you. I'm whiles in your pariel. There's no a botter likit man enywhere yer own folk jist adore yo. Wha carea about preaching!" Teuth, you see, must be recognized but how delicated insign. be recognized; but how delicately insinu-

Ir appears from a statement which has inst been published, that there are in Scot land 5078 pauper lunation. For their support, according to arrangements which were made last session, the Imperial Trea-

# The United Presbyterian Church on Disestablishment.

The United Presbyterian Synod, at its moeting in Edinburgh last week, uttored its voice on the Disestablishment question. That voice was as firm and decided as any opponent of the all ance between Church and State could have expected. The United Presby erian Church has long had a sort of pre eminence in the war against Church Est blishments, and in the present circumstances of the scuntry it cannot forgot its proper position. It feels itself sum moned to tresh exections by the existing condition of the Church of Soutland, and more especially by the attempt the Government has made to "strongthen" that Church. The recent Act for the abolition ot Patronage, taken in connection with the avowed sentiments and motives of its promotors, has opened questions in Scotland that must lead to a prolonged controversy, ending probably in Disestablishment. By means of that Act the friends of the Section 1. tish Establishment expect to prepare the way for a union with the two great rival Churches, or at least gradually to undermine them and destroy their influence. But it is for the representatives of the Courches so insiduously assailed to show that the Act in question is based on un-Presbyterum principles, is of a crafty and ungenerous character, and lays no founda-tion whatever for a future reconstruction of Scottish Presbyterianism. The Free Courch, at its meeting of Commission last month, spoke out its mind preity clear.y on these matters, and rejected by anticipa-tion the overture for union which the Established Church is precared to make. The United Presbyterian Church has now followed the example of her neighbor, and still more emphatically has condemned the policy of the Establishment and the prinon which it rests. The report of the Synod's Committee on Disestabilshment, which furnished the pre-

ly within the bounds of courteous controversy. It exposes with just severity the character of the legislation which is intend od to give a new lease of life to the Scot-Patronage Abolition Act in its origin and its nature illustrates tue secular and Eras. tian principles / ecclesinstical champions and political since rs of Es tablished Churches equally act upon in carrying out their objects. The debate that followed was worthy of the occasion, and ended in a unantmous decision. Hutton, of Paisley, signalised himself, as usual on occasions of the kind, by a speech of great point and vigour, and entirely carried along with him the feeling of the Synod. This champion of voluntaryism is too far advanced in his wows, at least in his expression of them, for many of his own brothren, but he is a man of rare ability and honesty, who, as experience mellous his judgment, will come more to the front than he has yet done, and take a foremost place among the representative men, if we must not say leaders of his Church. Dr. Cairns, who also took a prominent part in the debate, powerfully exposed the large principles on which the Patronage Aboli-tion Act is based, showing them to be quite opposed to Scottish Presbyterianism, or rather to Scriptural Caristianity. The admission of a vague y defined and taknown body of "adherents' to equality of privil ege in the election of ministers with the communicants, or regular members of the congregation, he specially denounced as a sort of outrage on Scottish religion, inconsistent with "the purity of the Christian Church and the spirituality of its ordinances." But me more the said Act is examined, the more thoroughly Erastian and coarsely secular it appears. We have from the first regarded it as a measure resting on no ground of Scripture, but plainly traversing the law of Christ as to the constitution of His Church. It was not advocated either in the Established General Assembly or in Parliament, on any Scriptural or Constitutional grounds, simply as a measure of expediency.

face to the debate, is a very able does

mont, trenchant in expression, yet perfect.

# The "Pall Mall Gazatta," and Messrs. Moody and Sankey.

The Constitution of the Established Church

as fatally vitiated in 1848, it has left un-

touched, and has even indirectly confirm-

can furnish a bridge for Nonconformiets to pass over into the Establishment, is to

show either a lamentable ignorance of

Scottish Churca lustory or a cynical con-tempt for Scottish principles. Only men

of the world, inside of the Scottish Estab-

lishment or out of it, can sincerely believe

that the Patronage Abelition Act paves the way for the union of the Scottish Pres-

hyterian Courches.—Weekly Keview, (London), Dec. 26, 1874.

To suppose, then, that such an Act

Several of the metropolitan newspapers have alroady begun to notice the app oaching visit of the American evangelists to Lindon. The Patt Matt Gaestte especially so, and under the heading of "The Com ng l'inulation" devotes nearly a column to the subject, from which we make the following extract:—"It is impossible to deny that they (Messrs. Moody and Sankey) invo at least produced a great impression in many of the largest cities of Soutland, Ireland, and England, cities differing wide ly from each other in theological belief. culture, and intelligence. Nor is the im pression wholly transitory, as has often been the case with even genuine revivals. In Edinburgh and Giasgow, however, at though many months have clapsed since the evangelists left those places, each of which they occupied for several months, the traces of their activity undoubtedly remain. Large daily public gatherings for prayer take place, at which the clergy of nearly all orthodox denominations assist, and in most individual churches which oncourage conversion by supernatural means there is a marked increase in the number and forvour of meetings for spiritual enconragoment of believers and for organized assaults upon unbolief. The outhwissen has flowed over into the streets. During the current year several convictions of openair pronchers and tract distributors for oreating an obstruction of thoroughfares have been obtained in Scotland. There

superficial extent of this American revival. If however, an analysis is attempted of the psychological effects produced on the heads and hearts of the soi desant converted, we shall probably find reason to lament that so poor a substitute for what pious and reasonable men of all croads agree in cailing the religious life has been so largely necontoil. Sincere and high minded people are to be found in their rank, as well as the stupid people whose minds are open to any sort of excitement. The testimony of personal observation is confirmed when consider the means of conversion which the evangelists employ. To construct the devil of assanctified music they have forty hyam tunes, shiefly of secular origin, some of great awcotness, and all of great simplioity, they have also a powerful American harmonia a, and a very respectable robust tenor. Their programme of proceedings is devised to stimulate the interest and excite the feelings of a large assembly. Short nassionate appeals to human depravity are followed by impromptu prayer or anecdote, often of the most sonsational kind. That the speakin may not be confined to a few, everybody is encouraged to sing, and a really impressive volume of sound is produced. This goes on for six or eight hours a day, sometimes for a whole day. Over all Mr. Mody presides, a pince of chairmon in tact and decision. When the room is full of carbonic acid gas, and the fagged but deeply moved audience is dispersing, he asks in a voice of authority those who wish salvation to remain in a gallery, or a front b nch. Then follows special incetings for anxious inquirers, and the next day preoracly the same thing begins. In all this lurks serious ovil, and we hope for the sake of reason and domestic peace and religion itself, that this Yankee imperiation will not find much favor in London.

#### The Boys Heard From.

We see many hard things said about masculmo juvenescence. Now we think that there is nothing in all the world so admirable as a rubicund boy, unless, perhaps, it be a girl. We suspect that those who say such rough things about the former, have nove of this lively adornment in their household. "Ley have probably been praying for a good while, and are exercising a grudge because their prayer has not been auswered.

Boys are, in our escimation, at a pre-mium. The world would be a dull place without them. They make a good deal of racket, and occasionally break things, and crumple up valuable letters for kite tails, and send us in hot haste for the doctor in the month of green appies, but all that is cheap, considering their worth. Instead of inversiong against them, let us culture the boy in our own nature, by taking an occasional game at leap frog, blund man s-buff, and base ball. When a boy entirely gets out of a man's heart his usuniness is gone. If through the wear and tear of his the boy is escaping from your nature, better catch

him now and make him fast forever.
We feel sorry for boys. They have their real troubles, and one of the worst is suppro-sed hilanty. To want to laugh, and still maintain gravity, to see the ministers wig ground to set al, and yet look devotional; to discover a m mse in prayer time, and yet not titter; to see the young bride and groom in the church try to look like old married people; in a word, to be a boy with fan from the top hair on the crown of the head to the tip end of the great toe, and yet make no demonstration, is a trial with which we are deeply sympethetic. To sit on a long bench at the school with eight o. ten other boys, all able to keep quiet only by u most force of resolution, and something happen that makes all the rest snicker, while you abstain, requires an amount of heroic cudu ance we never reached. We remember wall how a rattan feels when it arrives in the open palm at the rate of sixty miles an hour. In our first ten years wo suppressed onough giggles, sailes, chickles, and yeds to have runed us for all tune. We so often retired from the sixting room. when we had company, to the wood shed, where our mirth would be no disturbance to anything but the ash-parrels, that we have all allowance to ranke for that age of life which is apt to be struck through with titter. Christian of Work.

The undersigned would call special attention to the Presbyterian Quarterly and Princeton Review, of waich the January usual interest. Some of the i portant ar ticles are: "Preaching to the colones the true theory and practice of ... incation—the Inspiration of Paul—Calvanism in doctrine and life-Enthusiasm in sacred Oratory—Religion and Science"—with con-densed notices of contemporary literature no ices of contemporary literature, &c.. &c. The publisher states, "as in the past so in the lature it will be the constant nim of the conductors to make the Review more and more valuable to the ministry and intel igent laymon, by the candel and able discussions of subjects of current interest and importance, while not neglecting questions of general and permanent value. Subscribers for the Review. in Canada, will be supplied by me at the low rate of \$2.35, pand in advance, an I all intending subscribers will please nativy me speedily, that they may get the Junuary number. There will be no pesiage chargeable on the numbers as they come, and this exemptive book will now be applicable to all the Sabbath-school periodicals of the Presbyterian Board. Our postage prepaid at Padadelpina will bring through. Please mark these notices and act upon them.-ANDREW KENN Dr. London, Oat. Box 15

THERE are many things we cannot seesave in the dark. The stars shine all day long, but we cannot see them till night comes on; and it is the same with many other star lights. We need the dark to see them, and God kindly lets some shadow fall upon us, and we grumble at Him for His thoughtful goodness: . . It is only in the dark that the glowworm is to be seen, and it you will take your lamp to it, you shall not see it. Symbol, truly, of many of the glowing lights of God's truth. Persist in looking at them by the light of your lamp, however well trimmed that lang may be, and you shall not see them at ah. They must be looked at in that ca., therefore, remain little doubt as to the Great Light which is their own!

#### The Roman Propaganda.

The recent action of the Italian Government in taking quasession of the country randence of the College of the Propaganda makes the history of that institution a subject of current interest. According to the Tablet of this city, which is certainly good authority for the Roman view of the case, th Congregation for the Propagation of the faith (O ingregatio de Propaganda Fide) is the first organized Board of Foreign M ssions ever exabished. The work of the propagation of Christianity has always been the object dearest to the hearts of the Roman Pontiffs, from them came the miszions, as far back as the second, especially in the fifth and sixth conturies, by which the barbarous tribes assailing the Roman Empire were brought to a knowledge of the faith, as we i as made partakers of the

benefits of civilization. " In the mid the ages the Roman Pontiffs sont missionaries to far-distant lands, in Asia and Africa, as well as the North-east of Europe, to spread the light of truth. After the Reformation the Popes became more than ever anxious to fill the thinning ranks of the militant church by recruiting from the heatness. Gregory XIII, whose reign commenced in 1572, turned his attention to the propagation and maintenance of the faith aming the Maronites, the Slavis tribes, the Greeks, and Education at his own private expense had thousands of catechetical books printed in various languages to help in this purpose, and established frequent meetings of Cardinals to deliberate on this all-important subject. To him is therefore escribed the origin of the congressition the Propagan's Fide. Gregory XV gave permanence to the design by the publication in 1622 of the Bull ' Inscrutabili Divina Providentia, establishing a congregation, under this title, of thirteen Cardinals, to which he assigned the duty of propagating the faith and sending missionaries to foreign countries.

To show whouse the revenues were derived for this object, the Tablet recalls the fact "that the Padre Domenico di Gesu o Maria, the General of Discalced Curmelites collected from various princes and lords and pious persons eighty thousand dollars in gold (scudi d'oro) which he placed under the control of Gregory XV. Monsignor Vives, a Spaniard, gave to Gregory XV's auccessor, Urban VIII, all his fortune, including his spacious mansion in the Piazza di Spagee, then on the out-kirts of the city, for the meeting of the congregation and for the establishment of a college for the education of young men of foreign countries who, returning to their own countries or places appointed by the congregation, might confirm in the faith the Catholics, make known the name of Christ where it was unknown, and disemate the darkness of heresy and schem wherever it had fallen on any people. This citiege was established by Urban VIII by the bull 'Immortalis Det, on August 1, 1627, and hence has derived the name, 'Conteguta Urbanum de Propaganda Fide. Cardinal Antonio Barberial, brother of Urban VIII, founded twonig-five burses for the Oriental missions. The Barvacini still nevo the right of pre-

sonting the students for these places, ander the approvation of the congregation.

"Each Carlinal, by coront of Gregory XV, was required to give five hundred dellars it gold (scall Town to this congregation for the Cardinality) and at the land of his promotion to the Cardinalate. I shall mention several legacies leit by pious persous. Cardinal Abdua left one hundred thousand dollars in good (scali d'oro); Carlinal Nicholas Spinola, ninety thousand dollars in gold; Paolo Adreozzi left all his fortune to the congregation; many Cardinals, especially that had been profects of the congregation, left to it, some all, others a very large portion, of their private fortunes for the carrying out of its purposes. Vector Smabae, a Maronite, left funds for a Maronite college, which was incorporated with the Propaganda, the funds being used for Maronite missions. The revenue derived from the funds were disbursed in the very large current expenses of the congregation, and in helping the ina unerable views apostolis, profects and superiors of missions, missionaries and agents which it has scuttered everywhere throughout the world, as also in the polyglot printing pross, which had thirty-six sets of type for so many diff cant languages, and the righ which books were printed in every known language. Napoleon I, in number has just been published. This number will be found to be of more than broken up. Napoleon attempted the confiscation of the property.

"The College was suppressed until the return, in 1814, of Pins VII. The Theatines had formerly charge of the College, but during the present century it has been governed by socialar priests, with the exception of the period from 1937 to 1817, during which the direction of the College was placed in the hands of the Jesuits. The country residence, with its vineyards, that has now been confiscated by the Italian Government, was purchased in 1933 from the O lescalch family by Cardinal Pedicini. The Urbane College has sine the beginning been conspicuous for the piety and ecolusiasucal knowledge of its pupies, and thus shown itself a tower of strongth in defence of the Catholic faith. Its professors have been amongst the most distinguished in ! every branch, whether of philosophy, or's speculative or moral theology, or ecolosisstical history. An important teature up, ifesi course are the studies of oriental tongue there boin costablished professorial difficult of Hobrew, Syrna, Arano, Copule Armendian, Cainesa Challana

"Pas VIII showed how important and institution this is considered by the Holy See, when, in the emclave in which he was See, when, in the concluse my the high raised to the Ponthical throng, he thuse answered, in the name of the stages, followed answered, in the name of the stages, followed and for the future Ponth, to the stages, followed and for the future Ponth, to the stades of the Ambassador of France, the celebratest: Chateaubriand.— He will spint out the stages of the Ambassador of France, the celebratest: Chateaubriand.— He will spint out the stages of the spint out the stages of the spint out the stages of the spint of being the offern of the spint of the will slow the progress of the crist, and whence was travely and for adiability of called the will slow the progress of the crist, and whence was travely and for adiability discoveries, tagettee adiable the will slow the progress of the crist, and whence was travely and for adiability discoveries, tagettee adiability ancement of knowledge, and for the division eatien of the most of the stages.

## British American Bresbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$3 a yeer, in advance. Postaga by mail, wo cont per year, payable at the

office of dolivery Chaques and Post Office Orders should be drawn

in favor of the Publisher. Club Rutes and List of Prendums farnished on application. All who are desirous to aid in extendlog the circulation of the TRESETTERIAN should send for the List of Frendams at once, us now is the three to secure new names.

Address C. BLACKETT ROBINSON,

The P.C. Drawer 2484 Publisher and Proprietor

#### Aritish Imerican Bresbyterian.

FRIDAY, JAN. 29, 1875.

NOTES TO CORRESPONDENTS.

"A precentor's" views on contractional singing are far too lengty for our columns. Again we ask our correspondents to be short. We often give insortion to communications that are far too long, and consequently far less effective than they would otherwise be, but nine closely written pages of foile foolscap are really too much.

#### PRESBYTERIAN UNION IN QUEBEC.

· We can scarcely think it possible that a mere handful of people in the Province of Quebec should be able to prevent the necessary legislation in the Quebec Local Parliament, for the consummation of the proposed Presbyterian Union. This, howover, we are given to understand by the Montreal Witness is being attempted, and with considerable prospects of success. The Rev. Gavin Lung it is well-known is opposed to the Union being proceeded with, and it is equally well-known, that Sir Hugh Allan bolongs to his congregation. But we don't at all see why the combination of even these two, with all the influ ences, whether pecuniary or intellectual which they can exert, should be able to prevent what the vast majority of the Presbyterians have set their hearts upon. Some provisions in the proposed legislation may not be all that can be desired; if so, they can be changed, but for two or three persons, to be able by their maniputations of the logislature to block the way altegether is something so monstrous that we shall not believe it possible till it be actually accomplished. The objections, urged by the Witness, to the measure as it stands, are worthy of consideration. We are sure that those who drew the Bill! nover meant to propose any thing which would sanction all which the Witness alloges. We think our contemporary is mistaken, but if not, all concerned will be only too happy, so to modify the phraseology as to prevent any such evil consequences as ere feared.

#### THE ROMAN CATHOLIC DOCTRINE OF CIVIL ALLEGIANCE.

We presume that Archbishop Lynch is good authority. He has published a Lecture which is intended doubtless to be an answer, though not avowedly so, to the Protestant assertions that a good R man Catholic owes allegiance primarily to the Pope and only secondarily to the civil ruler. We think that so far from disproving the assertion the prelate confirms it by his authoritative statements, and corroborates the impression that a loyal Roman Catholie is such in spite of, not on account of his religion. We intend however to let the Britain is Protestant, and none but a Prot-Bishop state his own case. He tells us:

Patriarchal, which was of Divine institution | multitude come to favour Popery and decide in the order of nature... ...Then men chose. or at least received the Monarchial form of government ..... The king with officers and an army was to repress and punish wickedness, and, preserve citizens in their rights and liberties against internal divisions and external aggressions....By this simple choice the king enjoyed, in virtue of the contract made with his people, a perfectly legitimate power. But once constituted king he had his power from God. The choice came through the people; the jurisdiction from God. So long, therefore, as this king rules has people for their good, he is the lawful king, and his orders must be hered. oboved. If he rules the people to their disrruction he becomes a tyrant and loses all authority. The question which now arises is how to judge and determine when the king rules for the destruction of his people, and when therefore he loses his legitimate rights as sovereign. The judge of this is really the multitude.

But owing to party feeling the multitude is divided, and civil war arises; there is no international tribunal "to sectio disputes between kings and their subjects, and between governments at discord with one

"In the middle ages the umpire between princes who considered themselves injured by one another, and between princes and their subjects, was the Pope as the head of Christendom. This was brought about by the constitution of the then existing society in Christendom, and not by any divire right inherent in the Papacy. Through the middle ages, by consont of the princes of Eur. 2c, the Pope was appointed arbiter between princes and peoples, and the Pope, in the discharge of his duties as such could achieve and propositions are such could achieve and from time less declared. declare, and from time to time has declared, subjects no longer bound by their onth of allegiance on account of the tyranny of their prince. Who is to judge the limits of civil law? Who is to protounce when laws

say that they have full right to declare what laws are binding and what not. The Oatholic Church and right reason say that Divine authority alone can pronounce infallthly what is right and what is wrong in he epiritual and moral order; and that that divine authority on earth resides in

the Church. The Church is the depository of all truth. "Further, it is asked, "Can civil law enact anything contrary to divine law?" No! Such laws are not binding. Princes receive their powers indirectly from God and through the people. The power comes from God; the election through the people. In the Church both election and power come from God. An unlawful power or unjust usurpation cannot claim the duty of allegiance. Legicimate power alone has that right; otherwise tyranny would be supreme. All persons, in self-preservation, are obliged to obey a tyrant when to icsist would be death without gain. We ree then, that such a tyrannical prince must be obeyed, not on account of the obligations of conscience, but from prudential motives, for less of the sword and of causing greator exil.

Our readers have here everything in the Lecture of the Bishop essential to the question in hand. They will see that the sum of his teaching is that a Roman Cathoiic subject under British rule is in duty bound to obey the government of the day "in all things pertaining to the public good and order." The duty however rests as its ground not wholly on conscience, but partly on prudential motives. The obedence therefore may not be loyal but pru-

Let us however examine the Bishop's position more closely. We fully agree wi h him that the jurisdiction and power of the civil ruler is from God, and also that the jur sdiction and power of the Church is from God. Prescyterians hold "that there are two kings" in every realm. The supreme civil power under God, and the supreme Church authority under God. Their spheres are however different and should never come into collision. The one is temporal the other spiritual. Josus, as a spiritual teacher declined to act as arbiter in temporal matters; and so the church should never interfere therein: these be-I ing solely to the civil government. Spiritunl concerns on the other hand belong to the church, and the civil ruler should never interfere with them. When however the church lays claim to temperal power and temporal possessions, and enters into an alliance with the state, receiving emoluments and civil priveleges on certain conditions, there must be the surrender or holding in abeyance of supreme authority in so far as the exercise of temporal power and the control of property is concerned and there is the risk of constant collision between the two God-instituted supreme governments. To this alone is owing the present trouble in Germany and other places where an established church is try ing to assert superiority over the civil power in the sphere of the latter.

Let us next ask who is a "lawful king whose orders must be obeyed?" It is here that the Roman Catholic sophism comes into play. The Bishop replies "One who rules the people for their good"-and who is to be judge of this? The multitude, is the reply. Hence when the multitude rises in revolution because, in their opinion a king is ruling amiss, there can be no appeal from them. This seems to favour free popular government, and the Bist op goes on to show how in England such a peaceful revolution is possible, though not in other countries. True at the present time estant can ascend the throne. This how-"The oldest of all governments is the over may be an unjust law, and should the that our noble Queen is ruling for the destruction of the peopee, it would be right then to dethrone her: and the history of Post-Reformation times under Mary might be

properly repeated. But the next question comes up, who shall pronounce when laws are just and when a king is a tyrant, and in particular if the above law of Protestant succession is just? Mark the force of the question-If our Queen for instance, or the Emperor of Germany, is enacting laws which tend to destruction, or in the sense indicated are unjust, they are tyrants. And although they are to be obeyed as a matter of prudence, it is the duty of every good citizen to aim at revolution peaceful or otherwise: and allegiance to such rulers is not duty. Now who shall say whether or not the laws of Bruain and Germany are just, and allegiance a duty? The Bishop says, not the owil rulers, not the multitude, but the church; the Catholic church. And where shall we learn the decision of the church on such matters? -The utterance of the infallible Head at Rome is the decision as from God. Yes, and of the Pope says, that any law is unjust, every Roman Catholic must believe that it is so even against his private judgment, and as absolute obedience is a duty, he ought not to obey such a law further or longer than prus see requires. Further he must regard the sovereigns that enact such laws as tyrants, and should seek to depose them; and to transfer the government to rulers who are legitimate in the

It is in vain to tell us that "laws pertainate just and when unjust? The civil rulers | ing to the public good order " being to

Roman Cathotic sense.

the civil authority, and not to the church; for as Mr. Gladstone has shown, there is nothing worth contending for, that the infallible Popo has not by his Vatican decrees already claimed as falling within range of church authority, and the archbishop himself illustrates the laws on which the Pope may not pronounce judgment, by a "law for the building of a ship or drilling an army. The bearing of the whole is simply this: That kings ruling in such a manuer as the Pope, speaking in God's name, approves as just, are legitimate sovereigns, and ought to be obeyed. All others are tyrants-and a good Catholic is in duty bound to oppose the laws which the head of the church condemns as unjust, and to seek the revolution of every state, and the deposition of every sovereign a a tyrant, that does not obey the Pope of Rome.

#### "THE LIBERAL."

Messrs, J. Cameron & Co., the enterprising publishers of the London Advertiser, announce the early appearance in this; city of a new Reform journal bearing the above title. They have already secured the services of an able staff of writers; and arrangements are about completed for bring ing out a bright, readable paper. The proprietors are men of experience, pluck, and ability; moreover, they have the capital requisite to carry their enterprise to a succossful issue. Bosides all this, we believe there is room for the proposed paper; and many-Conservatives as well as Reformers -will rejoice to see the advent of a journal which will be pungent without being personal, and loyal to its professed principles without, on the one hand, constantly abusing opponents, or, on the other, pandering to the religious prejudices of any section of the community. For full particulars we refer our readers to the prospectus in advertising columns.

#### Church and State.

Editor, British American Presbyterian

DEAR SIR,-There is a paragraph, apparently a question, in your issue of the 3rd current, under the heading, "Condition of Church Matters," of a very marked character in these days of increased and increasing light, when Churches in many lands are awakening from the fatal slumber of ages, and attempting to shake themselves from the dust, and struggling to loose themselves from the bands of their neck, having discovered with more or less clearness that they had sold themselves for nought to the civil powers of earth. Not only the drift but almost every sentence of the paragraph referred to is an insult offered to the reader, who has thoughtfully perused the ecclesiastical and national history of Christendom, embracing the conturies that have elapsed since Constantine seduced the Church and led her into a long and degrading captivity, from which she is as yet but very partially delivered. Several large sections of the Church still linger in Babylon, and which is very sad, blush not to boast of their boudage. But to all appearance they will ere long be driven forth to freedom whether they will or no, as the nations are finding out that it is unprofitable to hold slaves; the cost of their keep far exceeds any advantage derived from their labor.

Let me, in a sentence or two, call attention to the very first statement in the quoted paragraph, viz.: "The union of Church and State seems to harmonize liberty with religion !!!" What horrible harmony they make! Who that is capable of tracing effeet to its cause, and is accusinted with the records of the past, does not know that the union of Church and State has invariably proved destructive to liberty, and has parsly zed the spiritual power of the Church, and degraded her into a political tool in the hands of civil rulers? History abundantly telisus what wrongs and oppressions have been perpetrated, an! what streams of martyrs' blood have been shed in consequence of the union of Church and State. Such union has never existed without inflicting mutual damage. Each is a blessing to the other when they keep within their respective and clearly defined spheres; but their union has ever proved blasting both to liberty and religion. When will Christians acknowledge and act on the patent fact that the province of the state is limited to man's relations to his followmen, and may not without incurring great guilt and inflicting measurcless damage, interfere with man's relations to his God? The weapons of the Church are not carnal but mighty through God," and when she employs or sanctions the employment of armal weapons by the state, the is recreant as regards her duty both to God and to men. All force, except the force of truth and love, is abhorrent to the religion of our blessed Saviour. This great question, the question of the day, that so int nately concerns Gods glory and the ten poral and eternal weal of men, must be fully ventilated in Capada through the press, and that without long delay. Have you not thrown down the gangilet and in vited discussion by inserting the provoking paragraph alluded to? Bo that as it may, having published the bane, you canno: in farmers decline to publish this mild tentative antidots. A sincere friend to

CHURCH AND STATE. Jan. 18th, 1875.

#### PURGATORY.

Editor British American Prepryterian.

Sir,-Your correspondent " Enquirer, wishes to know through your columns, how we can reconcile the doctrine of remission of ponalty for sins after death, with the words of our blossed Lord to the penitent thief. It Enquirer had looked over the archbishop's letter, he would have found that very case. His grace said, that though in most cases some penalty remained to be requited in the other world, this was not always the case, as in the case of the penitent thief. The Archbishop further says, that the contrition may be so intense that is if it be perfect contrition, as to wipe out at once both guilt and ponalty. I believe "Enquirer" will at once see the reconciliation of the texts. The works of the thiof had, perhaps, been griceously bad, but his contrition and pray or overcame the malice of his sin, and rendered him free at once from both guilt and punishment. Hence, Christ could really say to him, "to day shalt thou be with me in Paradise," since the penalty due to his sin being removed by contrition, there removed by contrition, there remains the him from the mained nothing to hinder him from the state of rest, in which the first souls were confined until Christ's ascension into

Purgatory is by no means a necessary state of man. Thousands of saints and marivrs have, no doubt, reached heaven and God's enjoyment, without that cleans ing, since their virtues or the sacrifice of their lives had left nothing to be cleaned in

The spirit in which "Enquirer" writes cannot be too much praised. An earnest and humble spirit of enquiry cannot fail to reach truth; where he speaks of the sim plicity of the Scriptures, however he appears to contradict an every day experience, which shows us thousands earing in Scriptural matters of the highest import-He would ascribe this entirely to predjuce, but we might add that even the unpredjuniced will find much to puzzlo him in the sacred writings. Univate inter pretation coming to his aid, will merely cause him to plunge into greater errors.

Yours truly, ECCLESIASTICUS.

# Presbyterian Union Bill.

A strong opposition has been organized to bring political force to bear against the Presbyterian Union Bill, now sought by the majority of the Presbyteriaus of this Province. In vain did Mr. Cameron, into whose hands the bill was committed, point out the important fact that Presbyterians are not usually either bandits or burglars, but, as a general rule, good citizens. Sir Hugh Allan, the foremost temporally, and the Rev. Gavin Lang, the foremost ecclesiastically, of the old Scottish Church of this Province, have gone to Quebec, to oppose the merging of that body into the new Canadian Church. Probably the general sympathies of the people will be in favor of leaving the decision of ecclesiastical matters, so far as they do not trample on upon the rights of individuals or interfere with the general interests of the country, to be settled within the ecclesiastical bodies, and that necessary logislation should be in accordance with decisions thus reached. There is one clause in this bill, however, which we think requires a very careful scrutiny. It provides that "whenever any congregation, society or mission connected with the united Church may desire to ac quire real estate for any purpose, the same may be acquired by trustees for such object, to be designated in the deed by any name they may assume in the same, suffi cient to show the connection of the united Church, and it shall not be necessary to register such deed at any prothonotary's office, but simply according to the ordinary registration laws applicable to individuals, and such real estate may be hold by them without licenso in mortmain." If there is anything in legislation that needs to be guarded it is mortmain tenure. In the natural order of things if a man accumulates wealth it is divided at his death, and o, on the whole, there is a fair balance and distribution of the power which wealth gives. We have no laws of entail in this country to interfere with this natural procumulates and never dies, and all know the multiplying power of wealth. The above clause appears to etablish this evil in its worst form. It is only necessary to get the consent of any congregation, society or mission to the use of the name of the Presbyterian Church, to constitute any persons a perpetual trust to hold any amount of property in mortmain "for any pur-pose." To say the least there might be the himitation clause that property shall be held only for the direct uses of the Church. If this is not done the whole weight of the Prosbyterian body, one of the most powerful and one of the most liberal denominations in the land, will be thrown in favor of a process which must gradually, but with out fail, hand over the property of the country to lifeless corporations, only to be restored to the general public, as in the times of Henry VIII of England, the Revolution in France, and Victor Emmanuel in Italy, by a general tremendous confiscation.-Montreal

### West Presbyterian Church Toronto.

At an adjourned annual meeting of this congregation, held on the 21st inst., it was resolved to pay off the debt on the church namely \$1400. In a few minutes \$1000 were subscribed by a few individuals, some giving as high as \$200, and others \$100; while others said they would give their share, though not on prepared to name the amount. Collectors are to be sent round to raise the balance. It was then proposed and unanimously arried to incieas the paster's salary \$800 a year.

One of the elders stated, that the church never was in such a flourishing state, both in temporal and specitual matters; that they were getting some of the droppings of the shower of blessing that was passing around them.

### Presbytery of Hamilton.

This Presbytery met in McNah street Church, Hamilton, on the 12th and 13th January. There was a large attendance of ministers, and the eldership was fairly re presented. Rev. Mr. Fletcher was Mod-orator. Mr. Black reported a call to the Rov. James Gourlay, Probationer, from Binbrook and Sulffeet. The call was unannuously signed and most harmonious. The supend promised is \$709 and a mance. Mr. Hancock resigned a portion of his extensive charge, consisting of the congrege, tions of Port Colborne, Crowlan I, and Wol. land, which are now put upon the list of vacancies, and chose as his future charge, the congregations of Port Robinson and North Pelham. A considerable part of the time of the Presbytery was most profitably taken up with the consideration of fields in its bounds, which Prosbyterianism has not at all or but partially outlivated. Those places are Port Rowan and St. Williams, Delhi and Windham centre, Hagersville, North Cayuga and South Canboro, Marshville, Wainflest centre, and Merritton, between St. Catharines and Thorold. The Proshytery has adopted means to ascertain the wants and prospects of these places with a view of working them to the extent of its power. The comparative weakness of our Church in the rural places of the old Magara District is not creditable to us and it is now sought to plant our standard if possible in some, if not all, the ab we namod places. The statistics of the congregais room for congratulation that the promis ed stipend is paid, or more than paid, with one or two exceptions, yet some of the congregations had to be noted as either contributing too little or nothing at all to some of the cohomes of the Church. The Clerk was instructed to write the Sessions of these congregations and urge greater faithfulness. Conferences on the state of religion were hold under the auspices of the Presbytery, on the evenings of the days during which the sittings continued. The Christian Life, its progress and hindrances, introduced by Messrs. Murray, Graigie, and Lang respectively, and prosecuted by others, were the matters discussed on Tuesday evening. The evening of Wednesday was taken up with the consideration of Christian work, Evangelistic meetings and lay co-oneration, introduced by Messrs. McLood, Black and McColl, and followed up by both ministers, clders, and others. These meetings were felt to be refreshing by those present, but the smallness of the number was a matter of regret .- John Pontrous, Pres Clerk.

Presbytery of Owen Sound. This Presbytory met on the 12th inst., in Division Street Church, Owen Sound, Rev. R. Downr. in the absence of the Moderator, occupied the chair. The following is an abstract of its proceedings. Mr. J. Cameron, Convener of the committee, appointed at last meeting to draft a minute anont the death of the Rev. C. C. Stewart, M. A., submitted the following, which was adopted: In the death of the Rev. C. C. Stewart, M. A., this Presbytery has sustained a sovere loss. For nearly four years our departed brother held the position of pastor of the principal congregation within the bounds of the Presbytery. As paster of that congregation he proved himself an able, painstaking, successful minister of the Gospel. By his freshness of thought, his singleness of purpose, and his faithful dealings, with his flock, he won their esteem and love, and kept it to the end. As an author his name known beyond the bounds of our Presbytery, and beyond even our Province. As a member of this Court he took from his first coming amongst us, a deep interest in our mission work. Perceiving this, the Presbytery appointed him Convener of the Home Mission Committee. He gave much valuable time to this work, the effect of which, to some extent, was to be seen in the rap d increase of settled pastors within our bounds. In his place in the Presbytory he manifested a spirit of wisdom and moderation beyond his years, and endoared himself to his brethron by his unselfish ways and generous disposition. His calm, patient endurance of the long and severe sickness with which God visited him, and the confidence with which, trusting in Christ, he at last met death, was in keeping with his life of faith and active obedividential order; but the property that is once. It becomes us as ministers, there held in the "dead hand" of corporate tore, seeing his place now empty, to inbodies is still more to be feared, as it acsire carnestly that a successor fitted to continue his work in the vacant congregation may soon be settled over it, and to sympathize with, and assist as far as we can, his family, left weak and sorrowful by the removal of their head." Consideration of \$ petition received from Baker station, in the township of Sultivan, asking for a more regular supply of the means of grace, &c., was deferred until the next ordinary meet Mr. Whunster handed in a report from the Home Missier Committee. report was received, and the items contained therein were considered. In reference to Parry Sound mission field, Mr. Whim ster was instructed to correspond with the Student's Mesionary Society of Knox College, and request them to send one of their missionaries into that field to labor during the evening summer months, in conjunction with the ordained minister the Presbytory may send. Mr McLennan, Treasurer, andmitted his report, which was recoived. Mr. Christie and the Clerk were appointed to audit the Treasurer's accounts. Mr. Christie was authorized to correspond with the managers of the several congregations within the bounds of the Presbytery, and urge upon them to pay the expenses of their representatives to the next meeting of the G neral Assemby. Sussions were ordered to soud in to the next regular meet ing of Presbytery reports on the state of religion, in accordance with the series of questions issued by the General Assembly's Committee. It was resolved to hold a conference at the ordinary meeting, on the following subject —How can we most effect ently employ our elders in congregational work, and enlist them in a sympathetic and thorough discharge of their dutios. Mesers J. Cameron and P. O. Christic were oppointed to introduce the subject-The next meeting of Presbytery was ap pointed to be held in Dirision Street Church, Cwen Sound, on the second Trees

day of March, at 10 a.m.

#### Ministers and Churches.

THE annual meeting of St. Joseph street Preabyterian Church, Montreal, was held on Wednesday evening, the 20th inet., with a good attendance of the members, when the various reports were presented. The report of the Session showed a gross increase of membership of 59, and a nett increase of 47, making the present memborship 196. The Missionary Society reported that it had collected, during the year the sum of \$222, which was allocated to the various schemes of the church. The financial report made a good exhibit of progress during the year. The whole indebtedness of the church, amounting to about \$2,000, has been cleared off, and current expenses all paid, leaving a small balance in the hands of the treasurer. Some improvements have also been made, adding to the comfort and appearance of the church. An addition of \$500 was made to the salary of the pastor, Rev. John Seringer, M.A.

THE congregation of Allanford, in connection with the Canada Presbyterian Church, lately elected a commodious place of worship, which was dedicated, on Sab. bath, the 17.h inst., to the service of God. The morning services were conducted by the Roy. Messrs. McIones and Martin, and the afternoon and evening ones by Mr. McInnes. A large audience was present at each of the diets of worship. On the Tuesday evening following a tea-meeting was hold in the church, which was completoly filled. The Rev. Mr. McInnes occupied the chair. Aldresses were delivered by the Rev. Messrs. Daymard, Boddy, and Jolly. Excellent music was discoursed on the occasion by the choir of the Wesleyan Methodist Church, Invermay, under the leadership of Mr. J. Gardiner. The proceeds of the tea-meeting and collections on Sabbath amounted to \$180. Although the congregation is a new one, and not very large, yet they succeeded in erecting a very neat brick church, 48 x 82, which speaks much for their enterprise and liberality.-Com.

On the evening of the 14th inst., the Woodville Manse was unexpectedly visited by numerous self-invited guests, from the O. P. congregation there. The company with the household united socially in disposing of an oyster supper, which was furnished by the guests. During the evening, which was pleasantly spent, Mrs. Murray was surprised into the possession of handsome dinner and tea sets, and a well filled purse. The presentation was accompanied with a telling address, read by Mrs. Gilchrist, on bahalf of the ladies of the congregation, to which Mr. Murcay, in his wife's name, suitably replied. It is only a year ago that the congregation made their paster the recipient of a costly gift. Such expressions of esteem and affection on the part of congregations, are not soon forgotten, and they serve to encourage ministers and min isters wives in their work of faith and labor of love.--Com.

The annual tea-meeting of the Woodville Presbyterian Sabbath School was held in the class room on the 11th inst. Ten was served at 6 o'clock. Mr. J. C. Gilchrist was in the chair. Addresses were delivered by the Rev. J. L. Murray, the pastor of the charch; by the Rev. J. Campbell of Cannington, and by Messrs. Goldie, Allison and Gregory. The singing was conducted by Mr. Peter McSweyn, who managed his depa tment well, and kept the children very orderly. The secretary, Mr. Lachlan Gilchrist, read the report of the school, which showed teat it was open 51, Sabbaths; number on the roll, 140; avererage attendance, 75; the proceeds of the missionary box, \$25.22; which was voted, at the suggestion of the chairman, to the Victoria Road Station, to assist the people there to erect a church.

Ar the annual meeting of the congregation of St. Andrew's Church, Windsor, which was held on the evening of Wednesday, the 20th inst, it appeared from the report of the Treasurer, A. Black, Esq., that during the past year the sum raised by the congregation for congregational and missionary purposes amounted to \$2,430. It was resolved that the paster's stipend be raised to \$1,000. It was also stated that the Roy. R. H. Warden, had recently completed the canvass of the congregation for contributions to the fund of the new col lege building, and had raised about \$1,000.

24

On Christman Eve a deputation of five young ladies councoted with the congregation of Kildonal, Manitoba, presented themselves at the Manso as the bearers of a donation to their pastor, the Rev. John Black, consisting of a purse well filled with nearly \$100 in money, contributed by the young people of the congregation, with the assistance of a few older friends. This very liberal and timely gift was accompanied with an affectionate address, read by one of the deputation, to which Mr. Black replied

On Monday last, at Charles Street Church, Toronto, the Rev. Wm. Reid, A.M. moderated in a unanimous call, to the Rev. R. D. Frasor, M.A., Cookstown.

The Lindsay Post says; "The members of the Presbyterian congregation Fencion Falls, held a surprise party on the 15th inst., and greeted their estimable pastor, the Roy. Mr. Lochead, with the presents usual on these festive occasions. The rev. gentleman has been quite ill recently, but is now in his usual health."

A goodly number of the members and adherents of the Presbyterian Church, of Kemptville, a few days ago met at the house of the Rev. J. Douglas, to wish him and Mrs. Douglas a happy New Year, and handed him a passe containing \$30.

A LARGE party of Presbyterians and others, met at the Manse, Port Dover, on the evening of the 12th inst., and presented to the Rev. W. Craigan, a purse containing \$145.

REV. Mr. McLean, Strabane, was, on the 16th inst., presented with a large pocket book containing from \$60 to \$70, as a token of affection from the congregation of Strabane.

#### 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. Chanquy, who had been ap-pointed to preach the Chicago pulpit vacant, to the effect that he was denied admis-sion to the church, and had preached in a public hall in the vicinity, where he read the edict of the Presbytory. 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 a lopted, and the thanks of the Presbytery were tendered to Mr. K. Urquhart, the Treasurer, for the accurate manuer in which the books were kept, and for his kindness in gratutiously discharging the duties of the office. Messrs. Becket and Staniforth 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 Sydenham station of the Sombra group; this change, however, not to take effect till April next. Mr. D. McKerracher de-clined the cell to Florence, and a new moderation was granted to this congregation. A moderation in a 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:

SE	CTION NO. I.
Deputation-	Mesers. King, Forrest an
Smith. Buxton.	Monday 8th Februar
Tilbury East,	Tuesday9th "
Tilbury West,	Wednesday10th "Thursday11th "
Mersea, Amherstburg,	Friday 12th
Maidstone,	Monday15th "
Raloigh,	Tuesday16th "

OLION		
Mesers.	Gray,	Milliga
:Coll.	•	
Monday	15th	Februa
Tuesday	16th	**
Wednes	day.17th	**
Thursda	ıy18th	44
Friday	19th	"
Friday	19th	**
	Messrs. Coll. Mouday Tuesday Wednes Thursda Friday	Messis. Gray, Goll. Mouday15th Tuesday16th Wednosday.17th Thursday18th Friday19th ,Friday19th

SECTION NO. III. Deputation-Messrs. Waddell and Currie. Monday.....8th February Tuesday ..... 9th Haggart's Wednesday.10th Thursday....11th Friday.....12th Ridgetown, Duart,

### SECTION NO. IV.

Deputation-Messrs. Becket, Waddell Monday .... 15th February Thamesville, Florence, Tuesday.....16th Dawn, South Corners, Wednesday..17th Thursday .... 18th Bothwell, Fridag ..... 19th Reserve, Monday.....22nd Tuesday .... 28rd 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 Forest 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 Prosbytery 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 ovening of that Dover, which commences at 11 a.m. Tho State of Religion on the evening of that day, and Messrs. McColl, Wa'ker, K. Urquhart and J. McKerral 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 at 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.

THE WONDERFUL WORK OF GOD IN FIJI. The Wesleyan missionaries visited the Fij. Islands about forty years ago, and found the inhabits it man's wing about 150,000, the most horrible cannibals in the world. Every foul passion ran riot, and they indulged in almost every vice without re-straint. Not only did they strangle widows and destroy children, and bury alive the helpless and the aged, but in their savage carnivals blood was drank from humon skulls, and the lowest instincts of our naskuis, and the lower instructs of our in-ture were allowed the greatest liberty in the most revolting cannibalism. One chief put down a stone for every man he had killed and caten, and it was found that he put down 900. But among these degraded savages there are now 110 000 converts to Christianity. The Wesleyaus have 25,000 membors meeting in class, 2,000 day schools, 900 catechamens, 2,000 Sunday Schools, with 58,000 scholars, 68 native assistant missionaries, 1,000 local preachers, while upwards of 100,000 persons sit under

#### Disraeli and the Evangelical Alliance.

The Committee of the Evangelical Union for Church Reform has published a reply from Mr. Disraeli to a memorial on Church Reform, from the representatives of various religious associations, presented to him through the Union, in July lust. The memorial sets forth that the representatives of the associations, being attached mem-bers of the Church of England, and rejoicing in all that promotes her material prospenty and spiritual efficiency, desire to bring under the ilmmediate consideration of Her Majesty's Government some testures of her present condition, which they are unable to contemplate without the gravest anxiety. They specify, among others.—

"1. The spirit of insubordination and lawlessness exhibited by some of her clergy, and the acknowledged undequacy of the existing ecologistical machinery to enforce the law, and to maintain that respectful obedience which is necessary for the cohesion of every organised society.

" 2. The unsettled relations which exist between the clergy and the lasty. Many of the lasty have become alienated from her communion, on account of evils for which they find no eff ctual remedy. Many, while retaining unchanged their affection for the church of their fathers, think that she needs to be brought into closer adaptation to the wants of the day; others have been constrained, by the introduction of Romish doctrines into the pulpit, and of unauthorised practices into the services of their parish churches, to adopt a position of isolation towards the ministry of the church, and even of apparent antagonism, equally painful to their feelings, and foreign to their convictions.

"8. The existence of great masses of population in the large cities who have outgrown the operations of the parochial system of the church, and whose condition demands a very great increase in the number of her clergy.

"Your memorialists, believing that these conditions are due to causes which lie in part within the reach of remedial legislation, your memorialists humbly commend these matters to the consideration of Her Majesty's Government, and pray that they will apply such remedies as will maintain the doctrine and order of the Reformed Church of England; reconcile the interests, and promote the mutual confidence of her members; and render her more capable of discharging her great duty of promoting 'peace and happiness, truth and justice, religion and piety, among the people committed to her charge.'"

#### The Premier's reply was as follows:-

"Dear Lord Shaftesbury,-I have had the honour to receive through your hands the memorial of the representatives of re ligious associations, and given it the consideration which an expression of opinion by bodies so respectable on matters so important necessarily commands. They bring before me three features of the present condition of the Church of England, which they contemplate with the gravest anxiety, and which, in their opinion, require remody.

—(1) The spirit of insubordination and lawlessness of some of her clergy, and the acknowledged inadequacy of the existing ecclesiastical machinery to enforce the law; 2) the unsettled and too often unsympathising relations between the clergy and lairy; and, lastly, the existence of great masses of population in the large cities who have outgrown the operations of our parochial system. I should hope that the Act of last session may supply a remedy for the first grievance, and I observe with satisfaction, by the dates appended to the memorial, that it was signed before that Act passed. With regard to the other two representa-tions, I think it is deficult to deny that there has been of late an increase in the intimate relations between the clergy and lasty, and evidences of their beneficial cooperation in almost every diocese. I agree with the memorialists that it is desirable this intimacy should be developed and augmented. Every one must feel the inade-quacy of our ecclesiastical machinery to deal with the population of our great cities. Yet some not inconsiderable expansion in this respect has already been affected, and I bel eve, under existing legislation, further extension may be accomplished. I have ever myself be n of opinion that it was in the great cities the Church would effect in this ago its most signal triumphs, and I quite agree with the memorialists that no effort should be omitted to assist the Church in that paramount object .- Believe me

(Signed) "B. DISRAELI,"

In publishing this letter, the committee remark that its courteous tone indicates the sympathy of the Premier with the importance of the great subject which has thus been brought under his attention. The committee have also had under their careful consideration the general condition and prospects of the cause. They are unanim-ously of opinion that the pressing impor tance of the rubrical changes now under the consideration of the Lower House of Convocation of the province of Canterbury, and the interest and anxiety awakened by these proposals, calculated in their judgment to shake the foundations of the Church, have rendered the present time un-suitable to the active presention of any measure of Church reform. Men intent on defending the citadel of truth are indisposed to attend to the outworks of ecclasiastical organizations. The course recommended by prudence and loyalty appears to them to consist in holding the contemplated agita-tion on behalf of Church reform in suspense for a time, and concentrating meanwarle every available recourse in the effort to avoid such an act of unfaithfulness to the principles of the Reformation and such a retrogression towards Romanism as they believe would be involved by the legislation of the Eucharistic vestments. The comittee believe that in this view they will be supported by the general opinion of their friends. The organization of the Evangelicai Union will be maintained, but active efforts for the attainment of its important objects will be allowed for a period to remam in abeyance.

### Kabbatu School Teacher.

LESSON VI. ACHAN'S SIN-

COUNTY TO MEMORY, verses 25 and 26. PARALLEL PASSAGES.-Josh, xxii, 20; 1 Chron ii. 7; with v. 10, read and compare John ix. 24; with v. 20, James v. 16; with v. 21, Ezek xxvii. 24; with v. 22, Matt. x. 26; with vs. 28 and 34, compare v. 1; and with vs. 25 and 26, read Josh. vi. 18 and Dat. xiii. 15-17.

GOLDEN T XT -Tike heed, and boware of covetousness. -Luke xii. 15.

CENTRAL TRUTH. -One sinner destroyeth much good.

Only two charges had been given to the victors of Joricho, viz., to spare Rahah only, and to devote the treasure to God. The rule was plain, and yet it was in the latter part broken. The sin, till found out

and put away, is treated as the sin of "the children of Israel" (v. 1.)

The disclosure is made thus: Joshua reconnoitred Ai (v. 2); according to the report made, "two or three thousand men" were enough to send against a mero country town (v. 8) But this contemptible foe "chased" the three thousand (v. 5), and slow thirty-six. slow thirty-six.

Utterly disheartened, (v. 6), Joshua fled to the L rd, attended by the cheers, with all the signs of humiliation. His brief, direct. importunate prayer is most tenching (vs. 7-9), and his appral reminds us of Miscs (Ex. xxxii. 16; see also Ezra ix. 8; Numb. xiv. 6). The Lord's answer shows that there is

a time to pray and a time to not (vs. 10-15). The mode of delivering Israel from their sin is prescribed; and from vs. 16-19 we see how it was noted up it. Achan's tribe (v. 16), family or clan (v. 17), household self (v. 13), are successively pointed out by the method then in use. (See Numb. xxvi. 55; Josh, xvii. 8, xxi. 4; 1 Sam. xiv. 42.)

This makes the connection with our Lesson, and is quite necessary to the understanding of it.

We have, first of all, the man being dealt with by Joshua. Adhan is a convic-ed criminal. But he is also a man and an Israelite, Joshua is God's minister, a true magistrate. He administers law in a God-ly muner. "My son," "truth in luve" (Eph, iv. 15). So God's ambassadors "besech" sinners (2 Cor. v. 20). Panishment is not to be inflicted in a vindictive tray, but for the interests of men and God's honor in the maintenance of right. "Give glory to the Lord God of Israel," a form in use apparently among the Jews, for the Pharisees used it, or perhaps took it from this (John ix. 21), though in every other respect the cases differ. We cannot count the words a mere form, like "the whole truth, so help you G.d," of civil oaths. When God speaks and we obey him, we give him glory. When we have disobeyed and even await punishment, the only way in which we can glorify him is to make confession, and, if possible, amends, as the case may be, and vindicate him. Thus only can inward peace come to us, as many a criminal has felt.

This confession was not to a priest; nor secret and inviolable; not "aur.cular" (told in the ear); not for the purpose of getting "absolution;" but open, public, to the representative of the injured people, as in James v. 16, "to one another," the wrong door to the wronged. He had troubled Israel (v. 25).

B. We have next, the confession of Achan (v. 21). "I have sinned against the Lord;" against the people indeed, but all sin is against God, in the first instance. (See Ps. li. 8, 4.) The confession is indeed hate, and so does not avert public, present punishment, but it is full, and is true to the facts. He saw; he coveted; he took; he hid (v. 21).

hid (v. 21).

"A goodly Babylonish garment," robe of Shinar, literally, a cloak of state, as in Jonah iii. 6. The fine products of the Assyrians were carried far, as Indian shawls are, westward. Two hundred shekels of silver, say \$120, and "a wedge of gold," either a bar, or an ornament tongue-shaped, of fifty shekels weight. These, the gold and silver being the Lord. (Josh. vi. 19), and the cloak to be destroyed. (Josh. vi. 19), and the cloak to be destroyed, he "hid in the earth in the midst of his

His confession was instantly verified (v. 22) by Joshua; the property brought and "laid out before the Lord," that Israel might be clear of the sin (v. 23).

C. We have next, Achan's punishment (vs. 24-26). It was "inflicted of many" (2 Cor. n. 6), "Joshua and all Israel with hun." It was solemn, as all such proceedings ought to be; "the Lord shall trouble thes this day." It was formal; stoning was not a tumultuous assault by a crowd, but a regular method of putting to death by appointed persons (see Punishments in Smith's Bible Dictionary). It was igno minious, followed by burning after death (v. 25), "and burned them with fire after they had stoned them with stones." Burning alive is not here, perhaps nowhere intended.

It has one feature reeding notice, the "sons, daughters, ozen, sheep, his tont, and all that he had." The life of all seems to have been taken, and all to have been consumed. To avoid the look of hardship in this deed, some have suggested that his sons and daughters were merely made to look on, as a warning, not slain. But Oriental justice everywhere make children shares in their father's punishment; and any departure from the common usage is not likely, nor is it borne out by the passage. If men are to be impressed with the magnitude of sin, its punishment must be no lighter than is commonly inflicted on great criminals.

Tasse who have examined the question, regard the sin of sacrilege as so offensive to God, that it is marked with a special, visible judgment. Of course nothing is implied in this dreadful sentence regarding the future of these persons in the invisible world. Divine grace may save the souls of those on whom, for good reasons, present, puello punishment is laid

Again it has been argued that Achan could not well have hid those articles in his could not well have hid those articles in his tent without the knowledge of his family: auch knowledge would be guilty, making them accessory to the crime. And it may them accessory to the crime. And it may

be remarked, that the joining of the naren's and children together hero, for good or ev honor or shame, wealth or poverity, nes to men one of the strongest naturreasons for resisting temptations. On this principle Divine Providence proceeds. This ounsiment was mide memorable by "a great heap of stones," as in Joshu vili. 29; 2 Samuel xviii. 17; a custom common

to many ane out nations. So the sin was open'y put away from the people. They washed their hands of it by its punishment, and 'wrath was put away." (See Ex. xxzii. 12.) To God's eye we are continuing a sin till we have conlessed it and it has been put away, even though we have torgetten it, he, with whom is no pust nor present, sees us as in the act of committing it.

What do we learn from this 2. What do we learn from this?

1. Sin is tra expression of the law (I John iii. 4), and may be aggravated, as in this case, by the plainness of the law and the whole circumstances.

2 Sins have much the same history; seeing, desiring, taking, hiding. So with Eve. The nuclean, the thief, the drunkard, the glutton, run this uniform career. Sin addresses itself to the seases how often to the eye! Eye-gate needs to be well defend I. (See "the last of the eye." I J din ii. 16; see also Prov. xxiii. 81.) Splendid dross, jewelry, and money; how many men, women and families they have lured to rain!

8. And its end is the same; detection, shame, punishment, (Num. xxxii. 28).

4. Communities are involved in the sins they tolerate. Tuey share in honor and shama, in j w or sorrow, in justice or wrong (1 Cor. xi. 26) So we have common interest in the faithful execution of the laws.

est in the lathin execution of the laws. God is just the same now as in Joshu's time.

5 And finally, how subtle, ensuaring, and hateful to God is covetousness. It robs him. He resents it. How strange that at the beginning of the Caristian dispensation, as of the Jewish (a single oxample should be usually of the systems (see ple should be made of the covetous (see Ananias and Suppliera). The best protection against this temptation is to know one's self as the limit to the heavenly inheritanco (Cor. iii. 1-3; seo also Hissa ii. 15).

SUGGESTIVE . TOPICS.

How the people were discharged—number shun—Jushua's appeal—the Lord's answer—the sinner detected—the a Imonition of Justine-its tono-its officet-tho confession of Achan—the objects that tempted him -the progress of his sin-the attempted concealment -the evil of his course -the aggravation of it-the sentence-how executed-now commemorated-the effect the lessons we should learn regarding sin its history—aggravations—the accountability of a community—the vice of covot-ousness, and the New Testament warning against it.

"THE Devil's Delight" is the new title suggested by The Christian Register for a library made up of Sunday school books of a designated class. Yet the very books thus ostracized by one critic would be accepted by others as the standard for a good Sunday school library. Sunday school library.

### Official Announcements.

BROCKVILLE. - At Proscott, on the 3rd Tuesday of March, at 230 p.m. Offiawt. In Daly Street Chu ch, on the first Tuesday in February, at 3 p. m.

Tononto —At Toronto, on the first Tuesday of February, at Eleven a.m. DURHAM.—At Clifford, on 1st Tuesday of March, at 11 a.m.

Hunon.—Presbytery of Huron will meet at Ope-on, on the 2nd Tuesday of March, at 11 a.m.

KINGSTON.—At Kingston, in Brock Street Church on 2nd Tuesday of April, at 7 p.in. Bruce.—At Kincardine, on 2nd Tuesday of March, at 2 p.in.

Simcos —The nex meeting of the Presbytery of Simcos will be held at Barrie, on Tuesday, Feb, 2nd, at 11 a.m.

MONTREAL.—In Prosbyterian College, Montreal, in the fourth Wedgesday of Janu 179 next.
ONTARIO—At Port Porry, on the first Tuesday of March, 1878, at Eleven o'Clock, a.m.

London, in Flovon o'Clock, a.m.
London.—An Adjourned Meeting at London, in
St Androw's Church, on let Tuesday of February,
at II a m Next Regular Mooting will be held it
London, in First Prestlyterian Church, on 3rd Tuesday of slatch.

STRATFORD.—At Stratford, on 1st Tuesday of March, at 11 a.m. Panis.—In Knox Church, Ingersoll, on the 3rd Tue-day in February, at 2 p.m

CHATHAM.—In Adelaide Street Church, Chatham, on Taosday 33th March, at 11 a.m. Elder's com-missions will then be called for.

#### ADDRESSES OF TREASURERS OR CHURCH FUNDS.

Temporalities Board and Sustentation Fund-fames Croil, Montreal. Ministers', Widows' and Orphans' Fund—Archi-bald Forguson, Montreal. French Mission—James Croil, Montreal

Juvenile Missien-Miss Machar, Kingsten Ont. Manitoba Mission-George H. Wilson, Toronto Scholarship and Bursary Fund-Prof. Forguser Kingston

### Births, Marringes, and Deaths,

BIRTH

At Lindsay, on the 10th instant, the wife of liv. Geo. H. Bertram, of a daughter.

MARRIAGES

At Port Porry, January 19th, by the Rev. Mr. Thorn, A Mc lipine, E.q., Broker, Lindsay, to Miss Libbio A. Davies, of Port Perry.

On the 7th inst., by the Rev D J. McLean, Mr Jas. Caldwell, of the Township of Bristol, to Miss Blizabeth, duught r of Afr. James Storie, of the Township of McNab.
On the 13th inst. at the residence of the bridge.

On the 13th inst., at the residence of the bride's father, Minden, by the f. is. J. L. Marres, the Res., John Campbell, of Cannington, to Miss Joante, eldest daughter of James Langton, Esq.

At the residence of the bride's father, on Jan. 2, by Rev. J. Prite'nard, Mr. Thomas Hislep, to Miss Agnes B' 10k, both of Turnberry.

At Snanyside, the residence of the bride's brother, Waterdown, on Jun 13, my Roy S. W. Fisher, assisted by Roy R. N. Grant, Ingersoll, Mr. W. Melfaffle, of Criston, to Louiss, third daugnter of Mr. James McMonies, ex-M. P.

On the 21st 11st, it the residence of the bride's father, by the Ray J. M. King, Mr. William Muir, to Jossie, second daughter of Alexander Gemmell, Esq., all of Toronto.

1834., all of Formto.

At Toronto or the 31th uit, by the Roy, Mr. MoDonald, Mr. Hilbert C. Smith, of Woo feile, Ink, to
Miss Catherino McTorquedale, deuchtor of the 1840
Dancan McCorquedale, of Woodville.

DEATHS.

In this city on the 22th instant, Mary Burneide, the beloved wife of Mr. (. Blackett Robitson, ages 36 years, 7 months, and 7 days.

#### Progress in China.

Sir Rutherford Alcock, in the new number of Macmillan, writes:—"The experience of the past few years has, I think, satisfactorily proved that, notwithstanding this proverbial aversion to change, the Ohinese do more or less readily accept an innovation when they come to see in it practical results out of which they can work a benefit to themselves. Take, for instance, the passenger traffix on the China coast, along the Yang-tze, and even seaward in various directions. It is not so very long ago that a Oninamen, and still more a Chinese woman, would have hesitated to embark on beard of a foreign vessel. Yet now our steamer's decks are crowded with a busy multitude of Chinese-mon, women, and children-who gladly avail themselves of the increased speed and sesurity which steam communication affords as compared with their own slow and crazy oraft. And not only comm inplace passengers are seen to avail themselves of our improved means of locomotion, but officials even of the highest rank, to whom such a proceeding would have brought contempt, and probably disgrace, in past years, are now known to travel in all directions by means of foreign sleamers. In this connection I may mention the China Merchants' Steam Navigation Company, which has been lately started under the most influential patronage, and promises to take an important place among the commercial companies of China. These are telling and similar experiences might be multiplied. The acceptance of carriages, for instance, in Stanghai -whole families, it is said coming all the way from Foothow, some eighty miles, to secure the coveted drive in a foreign vehicle.

The use of seving machines in every respectable tailor's shop, of moderator lamps, glass windows, and a host of sumilar articles. are all constraine evidences of a readiness to adopt European ideas and inventions suitable to their wants. In Peking, \*Bryant and May's lucifor matches have entirely superseded the old flint and steel, and as I sailed down to P iho in 1869, I was met by boatloads of this merchandise. If this one fact stood alone, I should not despair of the progress of civil zation by the adoption of European innovations throughout the empire. The Chinese may not of themselves originate, or show much quickness in promoting plans to facilitate the advancement of Western civilization; but with newspapers and periodicals now o renlating in the Chinese language, and well supported by native readers, the process of conversion and education must go on, and each day will add something to an impetus already given. Let us hope that it may ultimately take a pacific, and not a purely belligerent, direction. It depends not a little upon the Western Powers them-selves, and their representatives, political commercial, in China and whether the result shall be the the developmont of mutual interests and good will or the more or less rapid adoution of all the material elements of our strength and civilization, only to be turned against Western | that Mary of the Gaspel whose fame is nations, and enable the Chinese to fight, second only to that of the mather of our thom with their own weapous.

### Curious Customs of the Laplanders.

The Laplanders are very lean in flesh having thick heads, prominout foreheads hollow and blear eyes, short first moses, and wide mouths. They are swift of foot and very strong, so that a how which a Norwegian can scarcely! If bend they will draw to the full, the arrow reaching to the head. Their exercises are running races, and climbing maccessible rocks and high trees. Though nimble and strong, they never walk upright, but always stooping, a habit they got by frequently sitting in their cottages on the ground. Originally pagans, and most superstitions, they have for some centures been Christians, and have produced many emm at and intelligent men. manners and customs of the Laplanders in regard to marriage are very peculiar. First they seek for a maiden well stocked with rei nleer-which, in case of marriage, is secured to the child by its parents—and then comes the offer. Accompanied by his father and one or more friends, who are to intercede for him. he makes for the but of his intended, and waits at the door till he is sun noned. His best min then addresses the father, discloses his strong affection for his daughter, and trusts he will give her in charge to him. He styles him as the high and mighty Fat ier, the worshipful Father (as if he were one of the Patriarchs), the best and most illustrious Father. He gives his consent. The loving couple then meet. Then come the presents, the rarest delicacies that Lapland affords-reindeer tongues, beaver flesh, and other lainties. If she accepts the presents the future mar riage is arranged, but if she rejects has suit she casts them down at his feet. The full approbation of the marriage and the celebration of the wedding is often deterred for a con-iderable time, which they employ in courting. The object for giving time is to equeeze the bridegroom to the fullest extent (i. c., for presents, etc.) The day before the marriage the relations and friends of the bride and bridegroom resort to the I solution. bride's but to del ver their presents. The bridegroom is bound to present the father and mother with presents-the father water a silver cup, a kettle of copper or alchymy, a bed, or at least hands one bedding; the mother a girdle of silver, a robe of honor which they call vospi, a which which they Wear about their neck, and which mange down to their broast, interluced with bus-os of silve which they call kake. In allition, he gives presents to the brothers, to the brother's sisters, and all the near kindred, in the shape of silver spoons, silver bosses, and other ornaments of silver, for ouch of them must have a present if he means to obtain his bride ranged, they proceed to church in the following order, and are married according to the Christian rite. The bride is led by two men, the father and brother it alive, otherby two of her nearest relations. Bhe is dragged to church by them, show ing sadness and dejection, and great un-willingness and reluctance to her marri-

girls, and form thence let down a fishing line and hook up the food. The married couple must remain a year in the service of the father, they can then set up for them-selves. The father then bestows upon his daughter the reinder which are her due, given to her in her younger days, also fur-niture, and a dowry of a hundred or more reindeer. Then all her relations return all the presents they have made. The Laps may be said to be in the full sense of the word a mand race. They have no schoolmasters. The father instructs the boy, the mother the sirl. Soon after baptism they bestow on their infant, if it be a female, a reindeer, and upon the horns they engrave her name, so as to prevent all controversies or quarrels. She receive another when she outs her first tooth, which they call panniker -that is, tooth reindeer; and he who first spies the tooth is entitled to a reindeer calf. If the parents die, the nearest relation becomes the guardian .- Selected.

#### The Lake of Gennesaret.

Palestine contains two beautiful sheets of ater, one in the north called the Sea of Gairlee, the other in the south calld the Salt S a. The latter is now usually known as the Dead Sea, a title which it richly deserves, since its waters are so bring that even fish cannot live in thom. The former might well bout the same name, though for very different reasons. Its waters are fresh and sparkling, bright flowers fringe its shores, and burds of various hun warble on its banks or skim over its surface. nature is gay and animated. But the hum of m in is absent. Not a sail whiteas the Occasionally the keel of a single row boat vexes the placif waves, and it one end a few fishermen spread their nots, but for all practical purposes the sea is doad. Its bold shores, instead of being lined with villas and populous towns, are descried, save in two instances. One of these is the city of Tiberias, not the stately and brilliant capital founded by H-rod Autipas in the beginning of the first century, which has long since disappeared, but a modern town once fortified with lefty walls and a castle, but afterwards shattered by an earthquake, and now occupied only by some in dolent Turks and beggarly Jews. The lat-ter are drawn hither by the reputation of the city as a holy place, since it was in former ages the seat of a great Jewish school, and furnished the scholars from whom came the Masora. Phey come hither to be supported while they live by the alms of their richer brothron elsowhere, and when they die to have their bones laid beside the du t of the honored Ribbis whose tembs are in the adjoining hillside. The other is the Arab village of M jdel, a miserable rookery of stones and st. 's and mad, with a smell equal to the concentrated essence of a thousand stables. Yet it is generally agreed that this wrotched collection of huts stands on the site of the ancient Magdala, the town from which came second only to that of the mother of our Lord. The tradition of Christendom has dishonored her name by appropriating it to tailen women who have been restored, whereas there is not the smallest reason for inferring from the records of Scripture that she was ever anything but a virtuous,

although a deedly afflicted woman. Doc yed Tiberias a. I fithy Meylel, then, represent the present population around the shores of this famous sea, and whatever visitors (except Howalgis from other continents) resort to the furner, are least, not by the lake, but by the hot baths hard by. Three or fou springs, send forth an ample stream of water imprognated with sulpling at a very high iomperature, which is considered very efficacions for all manner of rheumate complaints. In the eyes o the surmounding populations all the glorious mains les of the Granes restrict it for nothing compared with the benefits of a bath ing establishment! There are many points on this wa from which a min might look out for days and weeks together and see no more signs of life than he would if standing by the Silt Sea. But are dead, the one by nature, the ot or by homen unstate and neglect. This is most apparent in the north western corner, where there is an extensive plain, unequalled anywhere for its exuberant fortility, as is manifest from the small partion now under culture mucher is overgrown with grantic woods and the 's, the bridle paths through which are alike desagreeable to the hise and his rider. Parling branks cross it in several directions, one of which was utilized for a mill, but the mill is a ruin, and indeed ruins abound everywhere. Nature lives, no richer ofean lers and at thous are seen anywhere, but all else breathes the air of decay and death. No there a Fellah entrying a rude sickle or a shepherd going before a flick of slicep or zonts, a vast silence broad ag over land and water, no angler easting his line, no sports man pointing his gar + and the untrodden wilderness of our own continent conveys and a sense of absolute and a relieved de-

Tais is made more apparent by contrast. Only a few days before coming to Tiberias I had crossed the plain of Estraelou and was surprised to muct eight two horse wag gons loaded with hay after the manner of our own country, while off in the distance were the white tents which choltonel the respect who cut the grass. These wags me were taking their loads by a good road which twice bridged the Kalion (the only bridges I suppose built in Palastine for a contary) to Haifa, the port at the faot of Mount Carmel, where a considerable colony, mainly of Germans, who expect the second advent to remails in the Holy Lind, have made a thriving settlement, and are introducing the improved methods of agriculture. Gennesaret is as rich as Jozceel in ove y respect, but it shows no wagons, no white tents, not the least sign of progress or even stir. Yet the time was when this very region was the centre of a social and political life of the greatest interest. age. A wedding feast follows. Each person invited contributes his share of provisions. At the feast table no person helps himself, but receives his meat from The harvests of the land and the still great-

the hand of a Laplander. If the hut is not stream of visitors from surrounding na-large enough for the company, they climb tions. Not only the plains but the slopes large enough for the company, they climb tions. Not only the phins but the slopes up to the roof of the hut, mostly buys and of the hills which elsewhere come close to the water, were turned to profitable account. This lake and its confines were the garden of Galilee, as Galilee was the garden of Palestine.

But its greatest distinction was that fact which now draws to us shores every year a crowd of visitors from all parts of the world it was the home of our Lord Jesus Christ. He was born in B thichem, He was reared in Nazareth, but Ho lived in Capernaum, which is called by Matthew, "His own city." From this as a centre He went forth upon His missionary journeys, and to this Ho regularly returned. Here He performed most of his mighty works. Here He delivered many of His noblest discourses. The great light which illuminated the world sund its brightest beams upon "the sea coast in the builders of Z-buton and Naphrah." The capital saw Him only coessionally, but Capernaum had Him for a resident. Its inhabitants behold havitu ally the life that was without sin, and heard repeatedly the words that were full of wisdom and grace. Yet the record is that the very communities which were most favored in this respect made the least improvement of their privileges. The only human career which has successfully defled criticism in every age was without effect upon those who had it before their eyes. Publi-cans and harl its, Samaritans and lepers were won to the great Teacher, but Caper naum, Chorazin and Bethsaida were more impenitent than Tyre and Siden, more insensible than Sodom and Gomarrah. Tue tratiful Saviour "appeaulo1 them for their sin; and their present condition is a fearful commentary upon His words. They have perished so a miletely that even their are matters of a certainty and dis pute. The sea is the same as when Christ once with a word culmed its waves, the shore is the same as when He uttered the exquisite series of parables recorded in Matthew's Gospel, but the cities, the centres of population and influence are gone, utterly gone. An alien race of another faith now roam in ignorant unconcern over the very ground consecrated by the foot-stops of the Son of God, while the original innabitants are known and remembered only as the rejectors of that divine Saviour. Sitting in darkness they saw a great light, but scornfully despising it, they relapsed into a yet blacker darkness, and the deso lats shores of Gennesaret are witness to day that there is no greater carse than a privi-

lege abused. I have no opinion to offer on that poin whother Khan Minyeh or Tell Hum is the site of Capernaum, much less any new theory upon the subject. Far.her investi gation by others than more passing travel lers will, I thick, ultimately solve this much controverted question. Enough for me that here is the sea, the shore, the hilsi os, the plain, the soil, the brooks, the flowers and which our Lord had His earthly home, for outside these few square unles it could not have been. Nature smiled around Him even more than on the hills of Nazareth, and only man made in God's image, man for whom he lived and died, was assensible to His claims. Nature still smiles but all else is bleak and barron.

Rev. T. W Chambers, D. D., in N. Y. Christian Monthly.

#### The Rights to Reserve Places in Railway Carriages.

It is a pity the railway companies have not some well-defined bye-law on this subject. Possibly such may exist; if so, they show great disinclination to put it in forc In the old coaching days there was no diffi culty whatever in the reservation of places; you paid for a definite seat, and you at mit and any one would as soon have thought of turning you out of the coach as disputing your right to a sent that was already entered in your name on the way bill. course the vast numbers that travel by rail would render the system of everybody being entered on the way bill of the guard, and his especial soat accorded to him, an impossibility The consequence is there is a species of unwritten law that is under stood between passengers, and practically acknowledged by railway officials. This up written law does not, however, always work well, nor is it altogether satisfactory in its approplication. It would seem it is the ous tom for any ody engaging a seat to imagine hat the umbrella, newspaper, great coat, or carpet bag upon it is enough to secure it from intrusion during his absence. This is all very well when a man wishes only to secure a reat for himself; but not unirequently do you find that he will put his umbrella, his new-paper, his carpet bag, and his great coat on different scats, in order that he may secure the carriage to himself, to reserve it for some of his friends, Was that possibly arrive at the last moment. The consequence is that people who really have a right to those seats—who have arrived in good time in order that they may make their selection-have to put up with what chance accomm idation they may get. If you soe articles estenta tiously placed upon the seats you naturally conclude that these sents are engaged, and if you venture to ask the question you probably get a sucly answer that may mean anything; if you press the matter the baggage may be sulkily removed, and you will scowled at as an importinent intruder during the remainder of the journey. This is not as it should be, and we question it guards and offi anis are so particular as they might be with regard to allowing this wholesale reservation of seats. It is by no means easy to know how this matter could he satisfactor by remedical. Possibly the best plan would be the issuing of labels bearing the same number as the ticket. which label the passenger might pin to the seat he wished to retain. It is a somewhat difficult affair to arrange; but as it has already led to not a few unseemly squabbles t would be well if inilway companies would inquire into it, and let the public know ex-netly what the 'an with regard to this sub-

I slept, and dreamed that life was beauty: I woke, and found that life was duty Was my dream, then, a shallowy lie? Toil on, and heart, corraceously.
And thous all finit thy dream to be A accordant truth and light to thes.

jest really is .- Graphic.

#### "Strong in Him."

"I was requested," said the late Dr. Maolead, "by a brother minister, who was un-well, to go and visit a dying boy. He told me before some remarkable things of this boy. He was eleven years of age, and during three years' sickness had manifested the most patient aubinission to the will of God, with a singular enlightenment of the Spirit. I went to visit him. He had suffered exeruoiating pain. For years he had not known one day's rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of symmetric and speaking spea pathy, he looked at me with his blue eyes -he could not move, it was the night before he died-and breathed into my ears these few words, 'I am strong in Him.'

"They were few and attored feebly; they were the words of a feeble child, in a poor home, where the only ornament was that of a meek, and quiet, and affectionate mother; but these words senged to lift the burden from the very heart; they seemed to make the world more beautiful than over it was before; they brought hims to my heart a great and blessed truth. May all of us bo strong in Him."

#### Prayers and Alms.

We have a happy illustration of the pro-pricty of uniting these two exercises in the worship of God in the examples of Corsuelus. His prayers : I alms came up a a memorial before God. Minging together they ascended like smoke of the altar, as a sweet smelling eavor, before the Lord And they returned with blossin; s in the ad vent of the angel, in the coming of Peter, in the descent of the Spirit.

It was not the prayers alone came up for a memorial before God, but the prayers and alms. It was not the alms alone that conson ted the memorial, but it was the alms and prayers. The prayers alone would not have been sufficient; the alms alone would not have been sufficient. But when the prayers and alms came together, they came with such a force as to open the doors of the divine goodness and mercy, and heavonly blessings came down upon the head of the worshipper.

#### Miscellaneous.

Many observations have been made lately by our naturalists as to the defence winch color supplies to animals: hares, rabbits, stags and goals possess the most tavorable shades for concealing them in the depths of the forest or in the field. It is well known that when the Volunteer corps were enrolled, and the most suitable color for riflemen was discussed, it was supposed to be green. Soldiers dressed in different shades were placed in woods and plains, to try which offered the best concealment. Contrary to expectation, that which escaped the eyes of the enemy was not green, but the fawn color of the doe. Among hunting quadrupeds such as the tiger, the copard, the jaguar, the panther, there is a shade of skin which man has always been anxious to appropriate for his own use. The old Egyptain tombs have paintings of the negroes of Sudan, their lions gut with the fine yellow skins for which there is still a great sale. All the birds which pray upon the smaller tribes, and fishes like the shark, are clothed in dead colors, so as to be the least seen by their victims .- Chambers Magazine.

No one need be afraid to speak a word of judicious praise. It may be a batm and realing to a sick and fainting soul. Besides, it is due to those who are engaged in responsible work that they for whom they labor should compensate them for then toil by a word of reorgantion. Many a pastor grows worn and disheartened bocause he hears no expression of pleasure in of pastoral duty, studies and plods along, but whether he is considered a help or otherwise, he has no means of knowing. Speak to him kindly. Do not flatter, which is detestable; but if you received a benefit from his instruction, by some means let him know it. He will preach better the following Subbath, he will sleep better at night, and he will treasure your word as an offset against many a complaint and repreach that reach him from the unappreciating and unthusking.

I will not call the Church God's committee on earth, "with power to add to its. number," but I will call the Courch God's committee on earth to add to its number, and with abundance of "power from on high for that purpose. It is only minus this power when it contents itself with the formal assertion of it, and ignotes the fact that that is its prime purpose in the world. The power is committed unto it for the task, and the tak is no to be remitted because there is the power. Other committees do not forget this they subject an powers possessed to the object before them -and why this committee of committees should be so guilty in this respect, is matter that may fill the heart of us all with remorse, as it cannot but fill the heart of God, so speaking, with mexpressible grief.

CHILDREN should be trained to give as a duty. They will find pleasure in it as they go along. A Sanday school will always be more prized and more firmly established through calls on teachers and scholars to systematic charitable offerings. This is fould true, even in communities where money is most scaniy. A Sanday school in East Tennesseo reports that in their practice of charities ' the little girls give each a chicken, or the precede, to the school; and the boys each plant a dozon hills of corn, and give the proceeds to the school." Although not all have ready m ney, all can give something, and they are succuraged to do what they can .- In dependant.

On! it is a glorious fact that prayers are noticed in heaven. The poor, broken hearted sinner, churbing up to lus chamber, bonds his knee, but can only utter his waiting in the language of sighs and tears. Lot that grown has made all the harps of heaven thrill with music; that tear has been caught by God, and put into the lashrymatory of heaven, to be perpetually preserved. The suppliant, whose foars prevent his words, will be well understood by the Most High.

### Scientific and Asselut.

GROUP.

Oroup can be cured in one minuts, and the remedy is simply alum and sugar. The way to accomplish the dood is to take a knife or grater, and sheve off in -mill par-ticles about a toospoonful of alum; then mix it with twice its quantity of sugar, to make it palatable, and administer it as quickly as possible. Almost instantaneous rolief will follow.

#### EATING BETWEEN MEALS.

If a person on a between mode, the prostomach is arrested, until the last which has been eaten is brought late the condition of the former meal, just as if water is boiling and ice is put in, the whole coase to boil until the ice has been melted and brought to the boding point, and then the whole boils together.

#### PHYSICAL AND MENTAL DISRASE.

A writer in Chambers' Journal speaks of the fact as decidedly noteworthy, that the common opinion that excessive mental ocounation gravitates toward insanity is not only not verified by facts, but that, on the contrary, one of the formost of living physicians doubts whether attention of mind is ever the result of overstrain; it is to physisal, not to mental derangement, he thinks, that excessive work of the brain generally gives rise. Insanity, he points out, finds most suitable material for its development among the cloddish, uneducated classes, while the worst forms of physical diseases are originated and intensified among the aducated, overstrained brain workers.

#### PREEDOM FROM WORRY PROLONGS LIPE.

One of the most curious discoveries made during a recent investigation of alms-houses is that the paule is live so long. The average length of life after admission is said to be twenty years, though the inmates are, apon entering, most of them well advanced. such is the advantage of being free from Such is the advantage of oring to botheration, worry, fret, trouble, anxiety, disappointment, and the like things, the country of which may be found in Dr. names of which may be found in Dr. Roger's Thesaurus. It was long age settled by agreement of the moralists and the physiologists that fuss kills more than fover and sends greater numbers to an untimely sopulcher. The real bills of mortality are the tradesmen's. We die of our tailors. grocers, bu chers, and shoemakers, and of our collectors of internal revenue. We perish of our great desire to take up our notes. We are the victims of too much heed of to morrow. We expire of too much Dr. Franklin and poor Richard.

#### ARRANGEMENT OF FLOWERS.

In arranging flowers in beds the principal things to be avoided are: the placing of rese-colored or red flowers next scarlet or orange, or orange next yellow, blue next violet, or resenext violet. On the contrary, the following colors harmonize; white will relieve any color (but should not be placed next yellow), orange with light blue, yellow with violet, dark blue with orange yellow, white with pink or rose, and blue with vellow. By observing these rules, the amateur may have his flower-borders vio in beauty and arrangement with those of greater pretensions, and even surpass many of them.

### PLUM PUDDING.

Two eggs, six crackers, three pints of sweet misk, a piece of butter the size of an egg, one cup of raisins, a little selt and nut-STOVE POLISH.

If stove polish is mixed with very strong soapsuds, the lustre appears immediately, and the dust of the polish does not fly around as it usually does.

### ARNICA LINIMENT.

Two on ces alcohol; one drachm tineture arnica. Unequaled for pains in the feet and limbs; I rall fresh or recent sprains, brused or contused wounds, and for rhoumatism of the joints and gouty pains.

### CLEANING COAT COLLARS.

Obtain a little spirits of ammonia, and mix it in a part of cold water, then well sponge the collar or the other parts until the grea. 3 disappears, which it will quickly do. Or dip a soit flamed in spirits of tur-pentino, and rub the greasy part with

### COOKING WITHOUT EGGS.

One cup of sugar, halt a cup of butter, oream of tartar, one of saleratus, spice to your taste, flour enough to roll out thin, and in any form you like.

### STEEL FROM SAND.

The great commercial value of the magnetic iron study of New Zeland, worked to so much a lyantage in the manufacture of steel, has called attention to he very exensive deposits of the same substance on the coast of La ander, and several ostablishments are now engaged in gathering this and forwarding it to England. At one place about thirty tons : day are extracted. The separation of this sand from other substarces mixed mechanically with it is greatly facilitated by the use of a new magnetic ore separator, which has also been used to advantage in other localities, where the ore by reasting is converted into a magnetic oxide of tron, then putverized, and the iron extracted .- Harper's Maga-

### OATMEAL CRISPS.

To one quart of Scotch oatmeal (the orduary grade), add two tevel spoonstul of sugar, and three gills of boding water, or just enough to wer, without sararating the meat. Then take cut a level poonful lightly, and as fix as you can, and lay it on a baking tin, having it not more than one-fourth of an inen thick. Ween the pan is filled in this way, put it into a moderate oven and bake about half an hour, or until the water it dried out and the error retains its form when han fled. By very careful not to scorch it, nor make it much more than a barely perceptible brown. When done, put away where they will be dry, and serve like crackers. They are brutle and tender, and require to be handled very carefully, or they will crumble to pieces. They are nutty and wholesome, and when nicely made, soon find their way into fa-They eat meely with sweet stowed yor. fruits and with raisins, or dates, or Egs, especially the latter; they make an admirable traveler's lunch.

### Coronto Markets.

FLOUR.—The market has been almost nominal. There were sales on Friday of extra at \$4.35 6.0.b., and of spring extra at equal to \$3.95 here, but on saturday and Monday nothing was done. On Tuesday 100 barrels of fancy brought \$4.20, and 100 harrels of spring extra equal to \$4 here.

The market yesterday was very dull, with no sales, and prices nominal at quotations.

OATMEAL.—Is steady; some cars have sold at \$5 ou the track. Small lots unchanged at \$5.25 to \$5.50.

BRAN. - Is scarce and wanted at \$16 on the

WHEAT.—Prices have remained firm notwith-standing the fall outside. No 2 fall is scarce and sold at 97c, in store on Tuesday. No. 1 treadwell has sold at 96 and 97c, in store, but lower grades are almost unsaleable. Spring sold at 91c, for No. 2, and 93c, for No. 1 in store on Monday. The market yesterday was quiet but steady; No. 2 fall sold at 98c, fooc., but 93c, fooc, was the best bid for suring. Street prices f.o.c. was the best bid for spring. Street prices 95c. for fall, 92 to 94c. for treadwell, and 91c. for spring.

OATS. - Have continued scarce, firm and want ed with sales of car lot, at 43 to 44c, on the track, the latter price being paid on Tuesday. These prices would be repeated. Street price

BARLEY.—Sales have been made but on p.t. The demand and price both seem to be steady. Yesterday No. 1 was offered at \$1.12 and No. 2 at \$1.10 f.o.c., with buyers at about a cent less. Street price \$1.05 to \$1.10.

PRAS.—Have been in good demand and firm. A round lot of uninspected sold last week at 75c-in store, and on Lucsday No. 1 brought 70c. in store, which prices would be repeated Street prices 75 to 76c

RYE -- Is worth 70 to 71c. on the street.

SEEDS,-Prices remain unchanged. Clover SERDS.—17rees remain unchanged. Cover has begun to move a little with buyers at \$9 to \$9,50 per cental. There are buyers of 1 mothy at about \$6.50; of lares at \$3.75 to \$4, and of alsike at \$12 to \$12 50 per cental

#### PROVISIONS.

BUTTER.-No inquiry is heard for shipment; the market is very dull. One small lot sold at 21 and another at 21/2. Box-butter is slow of sale at 19 to 23c.

EGGs,-Prices are weak and the demand in active at 18 to 20c.

PORK.—A car sold at \$21 but cars are now offered at \$20.75, and small lots at \$21.50.

BACON .- Is active and firm; a lot of 200 sides of cumberland sold at 10c.; tons bring 10 %c., and small lots 10 %c. Rolls are heher I lams have sold in round lots at 12 % to 12 %c., but holders now ask 13 to 131/2c.

LARD. -Is firmer; a lot of about 500 tinnets sold at 14%; lots of 50 tinnets at 14% c. Small lots 14% to 15c.

Hons.-Have been abundant and declined 10 to 25c. The usual price of car lots is \$7.90 to \$8, but some small lots have sold as low as \$7.75.

### Special Antices.

ELECTRICITY! THOMAS' EXCELSION EC-

LECTRIC OIL!-WORTH TEN TIMES ITS WRIGHT 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 cont's worth has cured an old standing sough. It positively cures catairly, asthma, and croup. Fifty cents worth has cured crick in the back, and the some quantity lame back of eight years' standing. The following are extracts from a few of thomany letters that have been received from different parts of Canada, which, we think, should be sufficient to satisfy the most skeptical: J. Collard of Sparts, Outario, writes, "Send me 6 doz. Dr. Thomas' Eclictric Oil, have sold ad 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 ac's like a charm—it was slow at first, but takes splendidly now." H Cole, of Iona, writes, "Please forward 6 doz. Thomas' Eclectric Od, I am nearly out, nothing equals it. It is highly ro commended by those who have used it."

J. Bedford, Thanesville, writes—"S nd at once a further supply of Eclectric Od, I have only 1 bottle left. I never saw any thing sell so well and give such general satisfaction." J. Thompson, Woodward, writes—"Send me some more Ecleotre Od. Writes—"Sending some more Edicoric Uni-I have sold entirely out. Nothing takes like it." Miller & Real, Ulverton. P. Q., writes—"The Edectric Oil is getting a great reputation here, and is daily called for. Send us a further supply without de-lay." Lemoyne, Gibb & G., Buckingham, P. Q., writes—"S nd us one gross Edicotric Oil. We find it to take well."

Sold by all medicine dealers. Price 25

S. N. THOMAS, Pholps, N. Y.

And NORTHROP & LYMAN, Toronto. Ont., Sole Agents for the Dominion.

Nork-Eclectric-Selected and Elec-

Lublications.

### TO SABBATH SCHOOL TEACHERS &c.

NOW READY-

### THE INTERNATIONAL SCHEME OF LESSONS

For 1875.

Adapted for the use of Presbyterian Sabbath-Behools. Bent post free to any part of Canada at

THE SABBATH-SCHOOL WORLD, Edited by Dr. Hara, contains Notes on these Lessons. Price 69 conts per annum, post free.

JAMES BAIN & SON, Toronto.

MAP OF PALESTINE,

MAP OF PALESTINE.

Dishorn & COLEMAIN have re-edited their large wall-map of palestine and part of syrin. It will record all important dis overlos to January, 1876. They have availed then selves of the aid of some most accorate German and Eristab, as well as American Geographers and Travel lers, including sovre-ted, as well as ecrified, notises of all that Blackreger, Drake, Tristam nave done, and important metter of the new Echanon researches of Barton and of the Exploration Fund. The map will be in longth nearly ten feet, and for heautiful clearness, fullness, and accuracy, isunrequalled, while the price will be reduced one-third. At present, address for cooles, fres. II. S. OSHORN, 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 war nest support of the best men of the country. It has admittedly continued to stand "at the head of its class," and its success is now greater than ever hefore. It has absorbed its younger compet tor, "EWERYAAI URDAY," 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 octave pages of reading-matter yearly, forming four large volumes. It presents in an inexpensive form, consucring its great amount of matter, with freshness, owing to its weekly issue, and with a catifactory completeness attempted by no other publication, the best Essays. Reviews, Criticisus, Tales. Poetry, Scientific, Biographical, Historical and Political Information, from the entire body of Footing Periodical Literature.

During the coming year, the social and short storics of the

#### LEADING FOREIGN AUTHORS

LEADING FOREIGN AUTHORS
will be given, to other with an amount unapproached by any other perfodical 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 satisfactorily fresh and COMPLETE compliation of an indispensable ourront of literature,—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 recont

OPINIONS.

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. Brening Post.

'The best of all our eclectic publications."—The Nation, New Yore

'And the cheapest. A monthly that comes every week."—The Advance, Chicago.

'The ablest ossays, the most entertaining stories the finest poetry of the En lish hugungo, are here gathered togother."—Ill. State Journal.

"With it alone a reader may fairly keep up with all that is important in tue literature, history, politics, and science of the day."—The Methodist, N. Y.

"The best periodical in Am. rea."—Rev. Dr.

Cuyler.
"The best periodical in the world."—Alf ed B. Street.
"It has no equal in any country."—Philadelphia

"It has no equal in any country,"—Philadelphia
Press.
Pullshed Wrerly at \$3.00 a your, free of postage. Volume begins January 1. Now subscribers romitting now will receive the intervening numbers gratis.

Applyes— ADDRESS-

LITTELL & GAY, Boston.

CLUB PRICES FOR THE

Best Home and Fereign Literature.

i"Possossed of The Living Age and one or other of our vivacious American monthlies a subscriber will find himself in command of the whole situation."—Philia. Bulletin if the subscriber will find himself in command of the whole situation."—Philia Bulletin if the subscripe on both perfolicals, instead of for \$10,00 with postage on both perfolicals, instead of for \$10,00 with postage not propaid, as horotofore) The Living Age and either one of the American four dollar mouthly magnitudes for Harper's Weekly or Bazar, or Appleton's Journal, weekly will be sent for a year; or, for \$9.50, The Living Age and Scribner's St. Nicholas. Address as above.

1875.

POSTAGE FREE!

Now is the 1100 to Subscribe to

# Harper's Periodicals.

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

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. 

### PRESBYTERIAN

# Aenr Book & Almanac

And to be continued Yearly.

Edited by REV. JAMES CAMERON, CHATSWORTH, ONT. NOW READY.

NOW READY.

The YEAR BOOK is intended to be a handy brok of reference on all important matters connected with the Presbytonian University of British North America; a means further of spreading information among Presbytonian people, as to the history work and prespects of Presby orianism in this land and in other lands; as a beginning also in the work of collecting statistical, ecclessastical and historical materials, that may be useful in after times as a contribution to the history of the Presbytsian faith in this section of North America, and as an effecting, lastly, from Canada to her state Presbyterian Churches throughout the world, for the work, already begun, of as ortuning the strength of Presbyterianism in Christendum, of bringing its scattered branches to know each other botter, and of uniting them in such work as may be common and possible to both.

The YEAR BOOK will, therefore, contain a calendar marked with days famous in Presbytorian Church history, the officers and members of the four Churches now negetating regarding Union; the Presbytorian Colleges in the D-minion, with names of Professors and subjects of study; sketches of the origin and progress of some of our leading Prosbyterian Colleges in the D-minion, with names of Professors and subjects of study; sketches of the origin and progress of some of our leading Prosbyterian Colleges in the D-minion, with names of the Presbyterian family in other parts of the world; obttuaries of Presbyterian Ministers in Canada deceased during the past year; together with short articles on Presbyterian Intercture in the Dominion, Pastoral Sustentation Frund, Mission Work, and Ecumenical Council of Presbyterian men in various countries for obtaining official decuments and personal information, and our replies hars been prempt and certifal.

Neatly Bound in Stiff Paper-Wrapper, 25 cents. In Limp Cloth, 40 cents.

JAMES CAMPBELI. & SON, Toronto.

JAMES CAMPBELL & SON, Toronto. And all Booksellers and Newedealers.

REPRINTS

#### OF THE British Periodicals.

The policitical forment among the Excepsan nations, the strife between Church and State, the discussion of Science in its relation to Theology, and the cones in publication of new works on these and kindred topics, will give unusual interest to the leading foreign Raviews during 1875. Nowhere class can the inquiring reader find in a condensed form, the facts and arguments necessary to guide him to a correct conclusion. THE

Leonard Scott Publishing Co'y. 41 B ROLAT St., Now York,

continue the reprint of the four leading Reviews

EDINBURGH REVIEW, (Whig.) LONDON QUARFERLY REVIEW, (Conservative.) WESTMINSTIER BEVIEW, (Liberal)

BECTISH QUARTERLY REVIEW. (Evangelical.)

#### AND BLACKWOOD'S EDINBURGH MAGAZINE.

TERMS :- Payable strictly in advance. 

The Postage will be prepaid by the publishers without charge to the subscriber only on the express could to that subscriptions are paid invariably in advance at the commencement of each

### CLUBS.

A discount of two, typer, each will be allowed to clubs of four or more persons. Thus, four copies of Binekwood of one Review will be sent to one address for \$12.80, four e-pies of the four Reviews and Binekwood for \$48, and so on.

To clubs of ton or more, in addition to the above discount, a copy gratis will be allowed to the getter up of the club.

#### PREMIUMS.

Now subscribers (ap.41) for the year 1875 may have, without charge, the numbers for the last quarter of 1874 of such personals as they may subscribe for.

Or instead, now subscribers to any two, three, or four of the abuse persolicular to they have two of the

or instead, now subservoires to any two, three, or four of the above periodicals, may have one of the "Four Reviews" for 1874; subscribers to all five may have two of the "Four Reviews," or one set of Blackwood's Magazine for 1874.

Neither premiums to subs. rivers ner discount to elubs can be at ownd unless the money is remitted direct to the publishers. No premiums given to clubs.

clubs.
irculars with further particulars may be had on application.

The Leonard Scott Publishing Co., 41 BARCLAY 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 Wood@rfully carried out."

"A Magnificent Conception WondOrfully carried out."

The necessity of a popular inedium for the representation of the productions of our great artists has always been recognized, and many attempts have been made to .o.t the .ant. The successive failures which so invariably followed each attempt in this country to establish an art ournal, did not prove the indifference of the people of America to the property of the country to establish an art ournal, did not prove the indifference of the people of America to the proper approach the claims of high art. So toom as a preparative of the want and an ability to meet it were slown, the public at once railied with entausiasm to its support, and the result was a great artistic and commercial triumph. THE ALDINE:

THE ALDINE, while issued with all the regularity, has none of the temporary or timely interest characteristic of ordinary periodicise. It is an elegant miccellancy of pure, light and graceful literature at a collection of pictures, the rarest specimens of artistic skili, in black and white Althouge each succe ting unmber and of as a fresh pleasure to its friends, the tent value and beauty of THE ALDINE will be most approciated a tor it is tound up at the close of the year. While other publications may claim subjector cheapness, as compared with rivals of a sizilar class, THE ALDINE will be most approached a tor the complete volume cannot deplicate the quantity of fine paper and ongryings in any other suspension in prece or character. The possessor of a complete volume cannot deplicate the quantity of fine paper and ongryings in any other suspension of mander of volu es for ten times sizest, and then there is the chromo, besides!

The attaional feature of THE ALDINE must be taken in no varrow sense. True art is cosmopolitan While THE \*LDINE\* is a strictly American institution, it does not confine itself entirely to the reproduction of undersion of native art its unlesion is to cultivate a broad and appreciative at taste, one that will discrimination of armorican

original with THE ALDINE, is an important sconery, original with THE ALDINE, is an important fonture, and its magnificent plates are of a size more approper tate to the satisfactory treatment of details than can be afforded by any inferior page. The judicious interpersion of landscape, maining fluore, and animal subjects, sustain an unsubsted interest, impossible where the scoper the work confines the artist too closely to a single style of subject. The literature of THE ALDINE is a light and graceful accompaniment, worthy of the artistic features, with only such technical disquisitions as do not interfere with the popular interest of the work

## PREMIUM FOR 1875.

Every subscritor for 1875 will receive a beautiful portrait, in oli rel. rs, of the same nob e dog whose neture in a former issue attracted so much attoution

### MAN'S UNSELFISH FRIEND

with be welcome in every home. Everybody loves such a dog, and the portrait is executed so true to the life, that it seems the verthable presence of the animal itself. The floor. To Witt Talmage tells that his own Newfoundhand dog (the fluest in Brooklap) tarks at it! Although so natural, no one who sees this premium chromo will have the slightest four of boing bitton.

Bosides the chromo, every advance subscriber to 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 ALDINK pictures, which, with other paintings and engravings, are to be distributed among the members. To every sories 15,000 subscribers, the different pieces, valued at over \$2,500 are distributed as soon as the series is full, and the awards of each series as made, are to be published in the next succeeding issue of IME ALDINE. This feature only applies to subscribers who pay for on 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 A NUM IN ADVANCE. (No cuargo for postage.) Specimen Copies of THE ALDINE, 30 Cents

THE ALDINE will, hereafter, be obtainable only by subscription. There will be no reduced or club rates, cash for subscriptions must be entit the publishers direct, or handed to the local canvasser, without responsibility to the publishers, except in cases when the certific is signen, hearing ing the fac-simile signiture of James Sutton, President.

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

THE ALDINE COMPANY. 68 MAIDEN LANE, NEW YORK. JAMES SHIELDS & CO.,

IMPORTERS OF

### GROCERIES.

And Manufacturers of

BISOUITE AND CONFECTIONERY.

Corner of Yonge and Temperance Sts.,

TCRONTO.

# Ayer'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. Thin hair is thick-

ened, 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 fairing 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. If 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., PRACTICAL AND ANALYTICAL CHEMISTS,

LOWELL, MASS.

PRICE \$1.00. NORTHROP & LYMAN, Toronto, Solo Agents



Vegetable Sicilian Hair Renewer Every year increases the popu-Every year increases the popularity of this valuable Hair Preparation, which is due to merit alone. We can assure our ald patrons that it is kept fully up to its high standard, and to those who have never used it we can confidently say, that it is the only reliable and perfected preparation to restore GRAY OR FADED HAIR to its nonthful color, wak-HAIR to its youthful color, making it soft, lustrous, and silken; ing it soft, lustrous, and silken; the scalp. by its use, becomes white and clean; it removes all eruptions and dandruff, and by its tonic properties prevents the hair from falling out, as it stimulates and nourishes the hair glands. By its use the hair grows thicker and stronger. In baldness it restores the capillary glands to their normal vigor, and will create a new growth except in extreme old age. It is the most economical HAIR DRLSSIRG over used, as it requires fever economical HAIR DRLSSING over used, as it requires fewer applications, and gives the hair that splendid glossy appearance so much admired by all. A.A. Hayes, M.D., State Assayer of Mass., says, "the constinents are pure and carefully selected for excellent quality, and I consider it the BEST PREPARATION for its intended purposes." We publish a treatise on the hair, which we send free by mail upon application, which contains commendatory notices from elergymen, physicians, the press, and others. We have made the study of the hair and its diseases a specially We have made the study of the hair and its diseases a specialty for years, and know that we make the most effective preparation for the restoration and the preservation of the hair, extant, and so acknowledged by the best Medical and Chemical Authority.

Sold by all Druggists and Dealers in Medicine. Price one Dollar Per Bottle.

R. P. HALL & CO., Proprietors. LABORATORY, NASHUA, N. H.

NORTHLOP & LYMAN, Toronto, Sole Agents

ECHOE: FROM Z 18.

Things No. 7 and Old in Science Song. Edited by W. F. S. crwin. For Project. Praise, and the Viol. M. Elsewin Every Project. Praise, and the Viol. M. eliogs, comprising the 1-ading favorite song., with in my Choice new ones. The most desirable collection of Devolou 1 Hymns and Music ver issued. It cuttums 128 hands me pages. Price, paper, 25 cts. \$29 per 100; boards, 39 cts, \$22 per 100 cloth, florible, 35 cts, \$30 per hun teed. Mellod atreed prices. Pud lishers, 110 RA 'R WITERS & SON, 431 Broadway, New York, Box 2361.

DR. C. M'LANE'S CELEBRATED

# LIVER PILLS,

FOR THE CURE OF Hepatitis or Liver Complaint,

DYSPEPSIA AND SICK HLADACHE.

Symptoms of a Diseased Liver.

DAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the parient is rarely able to lie on the left ide; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a 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 having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient implains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensaion of the skin; his spirits are low; and though 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. Soveral 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 Lt-

#### AGUE AND FEVER.

VER to have been extensively deranged.

DR. C. M'LANE'S LIVER PILLS, IN CASES of Ague and Fever, when taken with Quinine, are productive of the most happy esults. 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 liros, will do well to write their orders distinctly, and take nane but Dr. C M'Lane's, prepared by Fleming Bros, Piltzburgh, Pa. To those wishing to give them a mal, we will furward per mail, post-pald, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one via of Vermique 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 very children grow up to be HEALTHY, STRONG, and HORORUS MEN and WOMEN, give them a few doses of

M'LANE'S VERMIFUGE. TO EXPEL THE WORMS.

# 43- BEWARE OF IMITATIONS.

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

British merican Com. College

Offers superior facilities for sequiring a thorough tusinoss education. Book-keeping, Pommanship, Arithmetic, Business Cerrespondence, Commercial Law, Banking, Commission, Exchange, Stoomboating, Spelling, &c. taught by the Principal and full staff of experienced touchors.

Students may enter at any time ODELL & TROUT, Toronto.

\$5 ro\$2) FER DAY.—Agents Wanted! Al sox, young or old, make more money at work form a thousand more money at work form a thousand more money at work form a thousand more more at the class of the particular and the control of the co

\$2,500 A YEAR MADE WITH OUR CRAND COMBINATION PROSPECTUS.

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 naturalizers free on Application Ad Iress JOHN E POTTER & CO, Publishers, Philadelphia.



186 YONGE ST.

This Establishment was opened in 1869 for the express purpose of supplying the Public with

FIRST-CLASS TEAS & COFFEES

# AT M'DERATE PRICES. The success which has attended our efforts is a proof that the Public appreciate fair de hig, and give a hearty support where and when deserved! Our Stock of

NEW TEAS is large and well selected, and offered at our paper BLACK, GREEN, JAPAN, & MIXED,

Trom 40c. to 80c. per Lb.
Twenty Pounds or over a ut to any Indirond
Station in unturio, free of charge, on receipt of the
Cash or G. O. D. Orders called for in the city, and Goods deliveres brombill,

Remember the Address-WM. ADAMSON & Co. 186 YONGE STREET,

Door 5th North of Queen Steret.

### PROSPECTUS OF "THE LIBERAL." TORONTO.

M ESCREJOHM CAMERIOUS & CO TORLIBATES M OF THE "LONDON ADVERTIBER, maving determined to extend their publications to Toronto, the ouplets and centre of the Province strange ments are now mearly completed for the orarying out of the project. It was at first their intention to carry the mame which had served them so well in London to Torotto, tasking a Daily under the mose of the "Moneros daylististis," and a preliminary prospectus was tesued to that effecting in discoultre, however, having been thrown in the way of their using the mane, thy the publisher of a learnal, rester in this city, tearnace some what similar title). Messus Join Carrinon & Co, have det died rather than enter into litigation over a disputed point of law, to adopt the name of

what similar title, Messus John Cambron & Conavolation over a disputed point of law, to adopt the mamo of THE LIBERAL, TORONTO.

Thoir publications will then consist of the following journals:

THE LIBERAL, published daily at Toronto, THE LIBERAL, published at London;

THE WEIKLY LIBERAL and WESTERN AD VERTISE'R. Issued at Toronto and London.

THE LIBERAL will commence its career as a 32-column journal, well printed on good paper, and will be orlarged as rapidly as advertising putronago makes additional demands on our space. The fa Humutary Riports will be well condensed and thologishly impartial. To that end the services of able an's princed stengraphers have been se ested. The publishers believe the public will approached. Journal edited in a pithy and roadable style, and which will aim at quality rather than quantity. The editorial corps includes soveral of the ablest journalists in Canada, and the public may expect the Luberal to take an immediate position in the front rank of Canadian journals.

The first issue of Thir Imperat, will make its appearance about the 20th of January.

It is the expectation of the publishers of the "Loydon Dally Advertises," with the additional news facilities which will be at their disposal, to make that paper one of thebest i formed journals is the Province, outside of Toronto.

The circulation of our eight-page weekly, now ever 14 600 copies, will present to the business men of Toronto, London and Ontate generally, the most widely-sproad medium of communication—with one exception—in the Frovince, and it is believed that within a limited ported from this date for 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 amnouncing, as one of its features for 1876, a first-class Agricultural and Horticultural Dopartment, specially edited for Tur. Weeker, Charler,

Parmer.

Politically the publishers have no new departure to announce. While maintaining their attitude as outspoken and independent journalists, they will, in the inture as in the past, be staunchly and processively Liberal in their views and atterances, and continue to extende cordial support to the Administrations respectively of Mr. Mackenzie and Mr. Mowat.

Administrations respectively of Mr. Mackensio and Mr. Mowat.

The Liberal, will be issued daily from the onice, of Yougo street, east side, second door south of fine street. Subscription price 10 cents per week, or \$500 per year propaid. Single copies 2 cents. The subscription price of The Weeker Liberal and Westelin Adventises is \$150 per annum, papable strictly inadvance.

JOHN CAMERON & CO.

Toronto, December 23, 1874.

#### Miscellaneous.

A GENTLEMAN WHO IS A NATURA
LIST would be glad to hear of a comfortable
Tayern, or Farmer's House, close to the Bush,
where he could speud a few days occasionally.

NATURALIST, Box 239, Toronto.

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. Mis Com.

### ANNUAL VOLUMES JUST ARRIVED.

•	
	LEISTRE HOUR
	-ALSO THE-

British Workman, Band of Hope Re-xiew, Family Friend, &c., &c. AT USUAL TRICES.

JOHN YOUNG, U. C. Tract Scolety, 1874. 102 YONGE STREET. Dec. 21st. 1874.

#### GREAT CLEARING SALE. Extraordinary Bargains.

Books, Stationery, and Faucy Goods. Greaty Reduced Prices at the QUEEN CLY 2.M. BOOK STORE, 107 Yongs St., commoneing minicipately, and continuing until the whole stock structured out.

. Lemember the pinco-107 YONGE STREET, Second door South of Adelanda breet.

ESTABLISHED 1854.

A MCLONALD, Renovator and Dyer,

Of Gentleman's Wearing Apparel. No. 24 Albert Street, Cor. of James, TORONTO

CANADA STAI D GLASS WORKS, 1. TABLISHED 1856-

FIRST PRIZE PROVINCIAL EXHIBITION 1271-72 Hociosiactical and Domostic Stained Glast Win sows executed in the best style.

BATTNERS AND FLAGS PAINTED TO ORDER JOSEPH McCAUSLAND, PROPRIETOR,

DOUSSETTE & ROGER

Successors to Boultbee, Fairbairn & Pousette BARRISTERS,

ATTORNEYS, SOLICITORS, &c. PETERBGROUGH, ONT.

A. P. POUSSETTE, B A. G. M. POGRE

VICTORIA WOOD YARD,

COR. QUEEN and BRIGHT STREETS Allkinds of Contand Wood on hand and for sale as lowest rates.

Marrow-mung Wood by the car-lead. Orders paymently followered.

Mour and Feed, Hay and Straw for gale, at low-sec cash price.

Mour and Feed, Hay and Straw for gale, at low-sec cash price.

Mour Time.

# HOSIERY!

**CRAWFORD & SMITH** Invite special attention to their New Stobk of MERINO AND COTTON HOSIERY

Children's and Ladies' Scatch Merine Rose, Children's and Ladies' English Merino Hose, Children's Coloured and White Cotton Hose, Ladies' Coloured and White Cotton Hose Uniteren s and Ladies Barbriggan Hese, Ghildren, and Ladies Lase Thread Hose Ladice' Scotch and English Merino Underclothing

Cents' Scotch and English Morino Underclosuing, 91 KING STREET EAST.



NO DUTY ON CHURCH BELLS. Groceries.

IF YOU WANT THE

BEST AND CHEAPEST

# GREEN AND BLACK TEAS,

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

# VICTORIA TEA WAREHOUSE

The oldest and most reliable Tea Store in the Dr minion,

93 King Street East, (SIGN OF THE QUEEN),

And 258 Yongo Street Corner of Trinity Square Where you can select from a Stock of over 3,000 packages, comprising over 50 varieties, grades and mixtures, put up in 5, 10, 15, and 20 ib "annisters and Cattor, at the prices given in it is, and also in original packages of 20, 40 and 60 lbs., at the

LOWEST WHOLESALE PRICES.

GREEN TEAS.

Chen Hadan	٠.		
No.			per
1 Hygan Tytankay	•••	***	4
2 Fine Moyune Young Hyson		•-•	5
3 Superior do	***	•••	C
4 Extra Fino do		• • •	7
6 Curious do		• - •	8
6 Extra Curious do	• - •	• • •	20
7 Fine Old Hyson	•••	•••	5
8 Supork do		• • •	G
9 Extra Pine do		•••	4 5 6 7 8 9 6 6 7 8 8 6 7 8 8 8 8 8 8 8 8 8 8 8 8 8
10 Finost do	•••	•••	- 8
11 Superior Gunpowder	•••	•••	G
12 Extra Fine do		•••	70
13 Extra Curious do	•••		8
14 Fine Imperial	•••	•••	54
is Superior do		***	6
ic Evera Movino Imperio	•-•	***	70
17 VARY SUDDITION GO	•••	•••	8
	•••	***	3
19 Pine Cultivated Japan	•••	•••	5
20 Superior do	•.•	•••	G
21 Extra Fine do	• •	***	70
	•••	•••	8
on Plant Scoutor Capars, for il	avour	ing	66468864866
24 Fine Orango Pokoo	•••	•••	G
25 Finost do	•••	•••	70
.24			

	125 Finost W		•••	•••	100
	BLAC	K AND MU	CED TEA	ls.	
	26 Fine Breakfa	st Congou	•••	•••	40c
Ì	27 Superior	dő	***	•••	50a
	28 Extra Kuisow	do	•••	***	60a
ļ	29 Extra Fine de	do	•••	•••	700
ı	30 Finest do	do best	importo		
	Prince of T	'oas	***	***	80c
ı	31 Good Souchor	107	•••	•••	40a
ı	32 Pine de	9	• •	***	50a
ı	33 Superior de		•••	•••	600
Ì	31 Extra de		***	•••	700
į	85 Extra Fine d		***	•••	60c
	36 Finost Assim		***	•••	80a
i	87 Fine Oolong		•••	•••	50a
Į	38 Superiordo	***	***	•••	60c
	39 Ex.Fine do			•••	70c
i	40 Finest Impor	ted	***	• • • • • • • • • • • • • • • • • • • •	800
	41 Fino Mandari	a Mixture	•••	***	400
	42 Superior	do	••	***	500
	43 Extra	do		***	GOG
	44 Ext a Pina	do			700
	45 Finest Impor				60c
	46 Fine Houqua	Curiona Mi	xtura	• • •	40c
	47 Superior	do	do	•••	toc
	48 Extra		do		600
	49 Choice	do	do	•••	70c
	50 Choice upon			laiina	89c
	E. L. also calls	special atte	ation to	nia fer-f	home
	L Lat ext street cures	Phones serving	4440H W 1	**** ******	*******

### SOLUBLE COFFEES

Made in one minute without boiling, put up in 2, 10 and 20 lb. tins, at 25 and 30c. per lb. Guaranteed superior to all others.

EAAli orders by mail and otherwise cunctually attended to 25 lbs. of Tea and upwards shipped to one address to any Railway Station in Ontario free of charge

EDWARD LAWSON,

UNION MUTUAL

LIFE INSURANCE CO

DIRECTORS OFFICE

153 TREMONT ST BOSTON ORGANIZED 1849

President .—Henry Crocker.
Vice-President :—Daniel Sunar
Secretary :—Whiting II Hollistic Assistant Secretary .—Charles II. Brewe.

Statemen for the year ending Dec. 31, 1673. BECEIPTS. Promiums Interest .... \$1,670 203 18 501,791 61 Toto Receipts . . . . . . . . . . . . . . . . \$2,171,996 C4 ISEURSMENTS

 
 Death Losses
 \$416,800 00

 Paid for Surrendered Policies
 183,368 21

 Paid Roturn Promiums
 345,401 17

 Paid Matured Endowments
 7,900 00
 Total amount returned Policy-holders.. \$959,469 41 Assots, \$8,000,000: Surplus at 41 per Cont., \$1,363,871

This Company unites absolute safety to low cash rates; it is econ mice ly managed, and returns yearly all surplus revenue to its Policy-holders. Its liberat features are equalled by few Companier, and excelled by none.

JH MCNAIRN, General Agent, Temple Chambers, Toronto St , Toronto

WORK At home, male or female: \$35 per week, day or evenium. No Capital. FOR ALL We seed valuable packages of goods for the property of the pro

Music.

THE MATHUSEK

Is the most Powerful, Musical and Durable Piano made. By Grand Quanty of Tone is unequalist, and is pronounced by renowned Artists, Perfection.

The Best in the World!

For a modern priced Plane, of Warranted Quality, Lurability, Sweet, Succeta, and Pleasing Jone, time product of the combined skill and experience of the oldest Manufacture, in New York,

Get the Fischer Piano!

PRINCE ORGANS Are he Oldest and Best, and, comparing quality and price, are

The Cheapest.

So o Agents for the above Instruments, Catalogues sent on application. Wholessle and Retail.

NORRIS & SOPER,

8 ADELAIDE-ST., TORONTO. An Interesting Question to not a Few.

It is now an ACKNOWLEDGED FACT-acknowledged by professionals and amateurs, by compotitors in trade, as well as pations, that the

## HEINTZMAN PIANOS,

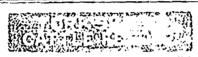
Canada manufacture, are equal in quality to the best imported ones from the United States. It is, therefore, AN INTERESTING QUESTION for intending purchasers, how

Our Rome made Instruments compare in Prico

with a good American made up. It looks extrava-gant to say that by purchasing of us buyors save at

ONE HUNDRED DOLLARS, But we simply beg to direct attention to American catalogues, &c., and our assertlon will be verified.

HEINTZMAN & CO., 115 & 117 King-street West.



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 fattons in one fourth the usual time, and saves food. A Dollar now contains two numbers preds.

HUGH MILLER & CO.,
Agricultura Chemists, 167 King St. East, Toron's. For sale by Druggists everywhere.



TICKS ON SHEEP

Miller's Tick Destroyer promotes the growth of the wool, destreys the Ticks, and improves the condi-tion of the animal. A 35c box will clean 20 sheep or 30 ambs. Sold by Druggists and Storckeepers HUGH MILLER & CO., Proprietors, Toronto.

A LEX. GEMMELL,

BOOTMAKER,

Sign of the " Go den Boot.

97 KING STREET, WEST,

Has in Stock a very large assertment of Gent'em Sewed Boots, Home Made First-class English Roots at reasonable prices

R MERRYFIELD

Boos and Shoe Maker, 190 YONGE STREET.

A targe and well assorted Stock always on hand.

### HARDWARE.

RODGERS' Ivory handled Table and Dossort Knives RODGERS' Sotts Carvors and Stools

ELECTRO-PLATE Table, Dessert.

and Tea Spoons. Tablo Mats, Tea Bells, &c., &c., &c.

LEWIS & SOM HARDWARE MERCHANTS, TORONTO

JUST ARRIVED.

A LARGE QUANTITY OF CROSSLEY'S TAPESTRY CARPETS, The Very Newest Patterns,

CHOICEST DESIGNS. A Call is Solicited before Purchasing elsewhere.

WILLIAM CORDON. 134 YONGE STREET. **U**Õ ROGERS ROGERS

SALE AND **J**o d. Stock Splendid theur Our

CLOTHING, Dres **€** lantles, Cearing Aro 60 MENS, S لملمأ

Millinery,

ods,

TORONIO

EAST,

STREET

KING

121

119,

115,

CANADA CERMANENT LOAN AND SAVINGS COMPANY.

INCORPORATED 1855.

 PAID UP CAPITAL
 \$1,500,00°

 RESERVE FUND
 430(0°

 TOTAL ASSETS
 3,200,00°

 OFFICE:-MASONIC HALL, TORONTO STREET.

SAVING BANK BRANCH.

Money received on deposit, and interest allowed at 5 and 6 per cont per annum payable half yearly. Boing guaranteed by the capital and assets of the Company, amply secured by mortgages on approved real estric, depositors are at all times assured of perfect safety.

I. HERRERT MASON

J. HERBERT MASON, Toronto, 1st November, 1874.

R. A. REEVE, B.A., M.D., OCULIST & AURIST

22 Shuter Street, corner of Victoria, TORONTO.



ALL Persons troubled with Coughs, Colds, Loss of Voice, Irritation of the Thont and Lungs, Ac., should, without dolay, uso

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, 1874

Office of the Joseph Hall admirated Hills of the Joseph Hall admirated Hills of the Joseph Hall admirated Hills of the Joseph Hall admirated Hall of the Hall of t

A. HENDERSON STOCK & WEBSTER, 65 Colborno St. Torouto.

VICK'S

# FLORAL GUIDE.

For 1875.

Published QUARTERLY.—January Number just issued, and contains over IOO Pages, 500 Engravings, descriptions of more than 500 of our best Flowers and Vegetables, with Directions for Culture, Colored Plate, &c. The most useful and elegant work of the kind in the world—Only 25 Conts for the year Published in English and German.

Address-JAMES VICK, Rochester, N. Y.

Business Eards.

### MENEELY'S BELLS.

The genuine Troy Church Bells known to the public since 1826; which have acquired a reputation unequalied by any and a sale exceeding that of all therz. Catalogues free, P. O. Adtress, 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 MELLS. Vo. Illustrated Catalogues sent free. No duty on Church Bells.

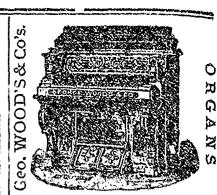
## BLAIKIE & ALEXANDER,

WILLIAM ALEXANDER 10 KING ST. EAST, TORONTO.

Members of the Stock Exchange, STOCK BROKERS & ESTATE AGENTS

Stocks, Bonds, Debentures, Houses, Lands, &c. bought and sold. MOXEX loaned on Mortgage. Mortgages negotiated. Investments made.

Agents for the Spoit'sh Amicable Life Assurance Society, and T. e Oznalian Guarantee Company. Orders by letter or Telegraph will receive promp attention.



tre now re og : see at the casting to comments of their class in the word, co in all others in their PURITY OF TONE,

Thorough work and fines, and great beauty and variety, of their solo stops Ecome Vox, Humana & Plano, the latter being an invention of great its-portance, giving the Organ the brilliancy and pro-implices of the Plano.

LESLIE, SKERROW, & SMITH GENERAL AGENTS, 93 YONGE STEEET, Toronto.

ALSO, POR SIMMONS & CLOUGH. And the CANADA ORGAN,

Knabe, Stodart, Marshall, and Wendell, &c.,

IANOS. WHITE US.

CHINA HA 71 King Street East, Toronto.

NOTICE. To undersigned will sell out the remainder of his stock of Bonded Breakfast, Dinner, and Tos sets, also Bonded Tielet Sets at very much reduced prices, to make room for new Designs coming in Expour prices and see our large stock before preclaiming elsewhere.

Laf lrish Belleck Chins. GLOVER HARRISON

IMPORTER. D. S. KEITH & CO., PLUMBERS, GAS & STEAM FITTERS BRAN

> FOUNDERS AND FINISHERS. Manufacturers of

PETROLEUM GAS WORKS. Engineers and Plumbers' Brass Work, &c., Conservatory and Green House Heating.
Importors and Wholesale Dealers in Iron and Load Phos and Plumbers' Materials.

109 KING STREET WEST, TORONTO LAWLOR S

SEWING MACHINES!



TORONTO BRANCH 77 KING STREET WEST.

E. C. EVA S. Malager. All kinds of Sowing Machines, and Boot and Shoe Machinery  ${ t REPAIRED}$ 

On the promises, by first-class workmen, on rea-Thorough Satisfaction Guaranteed in all Cases.

THE MACLEAN HOUSE.

51 King St. West. NOTED FOR CHEAP HATS,



Medical and Dental.

R. G. TROTTER, DENTIST,

63 King Street East, Opposite Toronto Street Toronto, Out.

W. ELLIOT. DENTIST, Uses his own now PATENT FILLERS,

EXTRACTORS MOULDING-PLASES. 43 and 45 King-st. West, over R. Hosper & Ob-Druggists.

Andertaking.

YOUNG,

Late from G. Armstrong's undertaking Establishment. Montreal.

UNDERTARER 351 YO E ST TORONTO.

AW Funorale furnished with every requisite Agent for Pink's Patent Metallic Burial Cases

TORONTO