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Contributors and Correspondents

RECOLLECTIONS OF STUDENT LIFE IN GERMANY.

XI. A TRIP TO THE ERZGEBIRGE.

Our Christmas and New Year's festivities were over, and we were moping through the remainder of the vacation, reading German light literature in the forenoon, and taking a daily "constitutional" in the Rosenthal in the afternoon, when I received a welcome note from my friend Muller, inviting me to spend a few days with him at his home in the mountains, and accompany him back to the university. Noon next day found me at the Baurish Bahnhof, and speeding on my way southward.

For some distance, nearly as far as Altenburg, the general aspect of the country reminds one strongly of the western extremity of Ontario, denuded of its forests. Here and there it was slightly rolling, but for the most part it was a dead level. The train rushed past small hamlets and farmhouses until Altenburg was reached. Here stands the ducal castle from under whose ancestral roof the founders of the royal line of Saxony were carried off by the rob-knight, Von Kauffungen, in 1455. We were now at the foot of the mountains, and the hilly country and colder atmosphere indicated our elevations above the great Saxon plain. As we rushed through Lwiczau, I strained my eyes to discover Thomas Munzer's church, but was compelled to leave curiosity unsatisfied till my return.

From this onward the track lies in the charming valley of the Mulde, and winter though it was, one could enjoy its beauty. A slight covering of snow lay over the ground, and as we sped along the steep banks, the sparkling water flashed like crystal in the sunlight below, and stretched in a dark winding streak into the distance, or disappeared abruptly around a bold rocky bend. And again as we glided along the level beside the stream, the dark pine trees wreathed with snow, stood boldly out above us against the fleecy clouds and blue sky. What a grand country this has been when the primeval forest covered it with German oaks and pines. As we caught now and then a glimpse of some ruined castle perched on a distant rock, or nestling comfortably in the valley below, even the shriek of the locomotive and the clatter of the train could not dissipate the strange fancies which forgot the present and restored the scenes of 500 years ago.

We reached Aue about dusk, and I stepped into the comfortable waiting room till the arrival of the stage from Losnitz. If you are a smoker, you will find a German railway station one of the most pleasant places imaginable, for a weary, hungry, thirsty, traveller. With every station a "Restoration" is combined, and the waiting room is filled with little tables, accommodating about four persons. Waiters are at your call to bring you whatever eatables you may desire, from "Leber-wurst," to roast turkey, and, whether you order it or not, they place the ever-ready beer mug at your elbow. You would probably be set down as dangerously ill did you decline the foaming lager, unless you promptly avowed your nationality, or claimed to be a member of that mysterious organization, called the "Temperance Society," of which the German has heard, but which he cannot comprehend, and at whose name he shudders. The room is, of course, full of tobacco smoke, but one who has been three months in Germany is pretty well seasoned, so that it is no inconvenience.

I did not sit very long till the jovial countenance of my friend presented itself at the door, and the boisterous student greetings being over, we set about securing our tickets, and were fortunate in obtaining the whole of the rather primitive looking diligence for ourselves, and the two school friends that came to assist in welcoming Muller's Canadian "Verbindungsbruder." The short ride to Losnitz, was as pleasant as any part of the journey, for student songs awoke the mountain echoes, and merriment was unrestrained by the presence of other passengers.

It seems like desecration, or a breach of friendship, to describe the hearty welcome I received from "Herr papa," and the other members of the family but it was the first German home-circle that I had seen, and their kindly hospitality impressed me so much that I would like to give you some idea of it. I do not believe that the Germans are a more affectionate people than ourselves; quite the contrary, they are more selfish. A fellow-student who was reading Washington Irving's "Sketch Book" with us said, that what he so much admired about English writers was, that they seemed to express such pure and deep emotions in simple, touching language. But they are much more demonstrative, and where we would call it "silly," or "spoony," to exhibit affection, they glory in displaying theirs. The very pronouns "thou," and "thee," are used exclusively in the family circle, or between those who are united by kindness, or by a friendship which is even stronger than blood. That reserve which children have towards their parents amongst us is wanting, and the father is the friend of his boys, and the mother knows almost every thought of her daughters. Indeed one may say that families are the units out of which German society is built up. Speaking ones with a very thoughtful student regarding the relative

degrees of patriotism displayed by English men and Germans, I mentioned that with us it pervaded every sphere of social and public life, and that we seldom dismissed a public meeting, or closed a concert, or even a private family party, without the national anthem, or three cheers for the Queen. He shook his head with a disapproving smile, and said: "Nein, Nein, in der familie spielt der patriotismus keine rolle." (No, no, in the family patriotism plays no part.) With us individuals are the units of society, in Germany it is families. In the house of Herr Muller I found the German family in perfection. As Johannes's friend, I was made to feel myself at home immediately. I was made one of them, and my presence was no restraint upon their conversation or conduct.

In a mountain village one is as free from the conventionalities of society, as in the backwoods with us, and so I had little difficulty in conversing freely with every family into which I was introduced. I never knew what arcaid simplicity was until I went to Losnitz. A Canadian was a curiosity, and no one thought of disguising their interest. They showed it in their looks and words, yet with a politeness that left you no room for annoyance, but rather made you feel that you were giving them a pleasure in speaking with them. Everybody lived in the simplest manner possible. One room generally served as sitting-room, and another as kitchen, while as many bedrooms were appended as were found to be necessary. No one attempted to show, but all seemed comfortable and happy. I could not discover the slightest distinction of classes in a place whose population is about 6,000.

A fine large church supplies the Sunday requirements of the people, and is better attended than those in the city. Three clergymen are attached to it, the senior is also superintendent of the district, and the junior is school superintendent; upon the second seems to devote the pastoral work. We called upon the superintendent, and I found him to be a scholarly gentleman, "every inch a minister," a model of a Presbyterian bishop. Of "pastor oecumenicus," I saw less than of "pastor primarius," but with "Herr school-director," and his vivacious lady I spent many happy hours. He had nothing of the dominion about him, but was as sociable and as jovial as the youngest of us. He was passionately fond of music, even for a German, and "Frau Directorium" was a perfectly competent helpmate in that line also.

The second night after my arrival, the village singing school had its weekly meeting in the Town Hall. Herr Director aforementioned, was conductor, I accompanied Muller and his sisters, and soon made acquaintance with a goodly number of the members. When Herr Director took his seat at the piano, he was surrounded by about fifty male and female singers. I don't think you could guess that they sang. Not chorale, or hymn tunes, or glee, or anthems even, but choruses and selections from the opera, that was then on the boards at Leipzig. Highly as I know musical talents to be cultivated in Germany, I never expected to find a village singing school aiming so high. In conversing with the director's wife, I mentioned a beautiful chorus in the "Templar and the Jewess," an opera founded on Scott's "Ivanhoe," and largely made up of English airs, and she immediately commenced humming it. I don't think she had ever heard it rendered, and knew it only from the book. German voices are by no means superior to English ones. I have heard much better single voices amongst our Canadian amateurs, than I ever heard in Germany. It positively made you shudder to see the contortions of countenance that were indulged in, and the voice blended tolerably well with a locomotive whistle sometimes, but they are carefully trained, and choruses are rendered magnificently. They endeavor to make their voices blend, and perfect harmony is the result. This lotter, however, has already become too long, and the remainder of my visit must lie over till next.

NEW YORK CORRESPONDENCE.

In the unceasing stir and hurry of daily life here, we had almost lost sight of your paper, its readers and all Canada to boot. By the way, it would startle your readers to hear what idea the people here have of Canada. They look upon it as Canada's dog upon Labrador. Just as cold and of as much importance generally! Beyond the summer resorts little is known, saving the names of Toronto and Montreal, or perhaps Ottawa!

Nor is this want of information about your big Dominion confined to the mass or the illiterate. It is true of persons who have travelled in Britain, Europe and Palestine, and are familiar with every city or place in the old world. Everybody you meet has been to Europe, if not to the Holy Land. We could scarcely convince some of them that the Dominion contains about 3,000 square miles, more territory than the United States. Dr. Dawson convinced all who heard him, that one Canadian, at least, has achieved a first place in the arena of science. He won golden opinions. Dr. Wilson is the other man alone, whose reputation seems to have overstepped the lines, through the medium of his lectures, and pre-historic man.

To say we are busy, would convey a vague and shadowy idea of matters. In addition to the regular lectures from a full staff of professors, there has been three

special courses of lectures to the students, viz., Rev. Dr. Storrs, the composer of Beethoven, and acknowledged representative man of congregationalism, lectured to us on success in preaching without notes.

The Hon. Justice Strong, of the U. S. Supreme Court, is lecturing on the relation of civil laws to ecclesiastical organizations. Rev. Inc. Hill, D.D., is also lecturing on preaching.

These prolections have, so far, been excellent, being not only erudite and profound, but thoroughly practical, bearing on every phase of the minister's duty.

These, as all our exercises in the seminary are in the day, then night comes with its endless circuit of entertainments. Those who have time can attend almost any description of meeting—religious or otherwise, every evening of the week the year round. Highly profitable exercises are always at hand. Among these were some for instruction on the Sabbath School Lesson. Ralph Wells last quarter conducted our Sabbath School Institute. Rev. Dr. Vincent is in charge of it this term. Dr. Ormiston also takes up the lesson at the weekly prayer-meeting in his own church.

The full benefit to Sabbath School teachers of these can be more readily imagined than fully described. We enjoyed what was given by Mr. Wells and Dr. Ormiston. Dr. Vincent elaborates very finely finished theories of Sabbath School teaching, ingenious and beautiful, no doubt, but he seems to lack that intimate and practical knowledge of teaching children, which is so essential to success, and which the other masters above possess in such an eminent degree. Dr. Vincent's want of familiarity with the Old Testament in its scope and ontivity is remarkable.

Your surprise will be somewhat diminished when you learn that the people, ministers, or students here, are not at all conspicuous for their intimacy with the Scriptures; quite the contrary. They are far behind Canadians in this particular. There the Sabbath is the most busy day of all. One can attend two Sabbath Schools, three prayer-meetings, three sermons each day. We don't say that it is always done or that it would be profitable, yet we have accomplished it occasionally. Indeed, you can be at church all day if you like, from early morn till late at night.

The Tilton-Becher trial drags slowly along its tortuous way. Without fore-judging the case, one thing seems forced upon an impartial mind irresistibly almost, that plaintiff and defendant, and the motley crowd involved in this scandal, are at bottom morally of the same stripe, however adroitly some may manoeuvre to maintain outwardly the good opinion of Christendom.

Have just been hearing the chief of female orators on this side, Miss Annie E. Dickenson. The Tribune and popular opinion assign her the first place for ability. The place Beecher holds amongst men. She lectured at Stinway Hall, subject—"A Woman's opinion of it," (the social evil). We must confess with all our previous prejudice against women's rights, agitators, mixed as they are, with free love, advocates, etc., the lecture was able, brilliant, free from rant or wild visionary enthusiasm; besides the subject was treated in a delicate and becoming way, before a respectable and appreciative audience. None other than Beecher could have held the audience spell-bound for an hour and a half.

BEST WAY OF PROMOTING THE REVIVAL OF TRUE RELIGION.

The following address was delivered by appointment, by the Rev. J. McMillan, of Mount Forest, before the Presbytery of Durham at its last meeting and conference of the state of religion, and ordered to be sent for publication to the BRITISH AMERICAN PRESBYTERIAN:—

The Presbytery at its last meeting, and in view of the proposed conference on the state of religion, was pained to impose on me the duty of addressing the conference when it met on "what might be the best means of promoting the revival of true religion." I regret this important subject has not fallen into abler hands. However, I suppose it is expected that whatever may be my feelings of competency or incompetency to deal with it, I should at least attempt to say what appears to me to be the best means of producing such a desirable thing as a revival of true religion. But permit me at the outset, to state what I understand by the question submitted for discussion. I understand the Presbytery to mean, what may be the best means of using and applying the provisions of redemption: placed within our reach for the conversion of sinners, and the sanctification of believers? Happily the subject limits itself to this. For, God the Father, is in Christ reconciling the world unto Himself, and not imputing their trespasses to them that believe. He can now be just, and the justifier of him that believeth in Jesus. 2 Cor. v. 19; Rom. iii. 26.

Christ, as our Redeemer, has finished His work. The great sacrifice has been offered up. The atonement is complete. "Christ is made of God to us, wisdom and righteousness, sanctification and redemption." And Jesus saves to the uttermost all that come unto God by Him.

The Holy Spirit is sent in His fulness, to convalesce the world of sin, righteousness, and judgment, and to take of the things that are Christ's, and apply them in conversion and sanctification.

A genuine, authentic, and inspired revelation is also furnished, which makes known to us the will of God; and is to be the absolute rule of faith and life, of doctrine, discipline, church organization, and ordinances.

But God unites His people and church with Himself in the work of building up His kingdom, accomplishing His purposes, and fulfilling His promises; or, in other words, in the work of applying the great and gracious provisions of redemption; and the solemn and important question is, how can we best use and apply the means of grace so as most to promote the revival of true religion?

In attempting now to answer this question, I observe

I. That we must duly appreciate and apply the Word of God. It is the sword of the Spirit. It is the power of God unto salvation to every one that believeth. It is the hammer that breaketh, and the fire that burneth. It is the seed put into our hands. The field is the world, and the Gospel is to be preached unto every creature. Let us pause, and think what these words—the Gospel to be preached to every creature—mean! They mean much. They give us a great work to perform, the sphere of labor, the whole world; and the special duty, the enlightenment by the Gospel of every human being, far and near, in the knowledge of salvation through Jesus Christ our Lord.

II. In imparting this knowledge, the whole Bible should be taught. The mode of teaching ought to be varied with wisdom and discretion, as circumstances might require. Use the Word as a plough when fallow ground is to be broken up, as a spade when you have to dig about roots, and in corners rife with thorns and thistles, as an axe when you have to cut down forest-trees or grub out vices, as a hammer to break what neither yields to the axe, the plough, or the spade, and as fire that burns where other instrumentalities fail. It is not enough to tell the story of salvation. Much more than this is needed in the faithful discharge of duty. We must seek to apply the Word to head, and heart, and conscience, with the aim and purpose of converting souls to God. Christ did this in the use of the means, though all power was His. And as to doctrine, I repeat it, the whole Bible should be taught, but yet not taught as of equal importance. Special prominence and emphasis should be given to such doctrines as God Himself makes most emphatic, such as His immaculate justice, and His unrelenting love; man's fallen, guilty, corrupt, lost, perverse, and helpless state; the all-sufficiency and scitableness of Christ as a Saviour; the work of the Holy Spirit; and the necessity of faith, love, repentance, and new obedience.

III. The instrumentality by which this work is to be done. (1) The Gospel ministry. The Church of God is to have such a ministry. The ministers are especially commissioned to preach Christ—Christ, the beginning and the end, the Alpha and Omega, the same yesterday, to-day, and forever, in whom dwells the fulness of the Godhead bodily, and who bore our sins in His own body on the tree. But (2) the ministry is to be helped. Under the old dispensation, all Israel, by laws that were definite, absolute, understood and complied with, helped and sustained priests and Levites. Christ associated with Himself His disciples, holy women, and all His true followers. His apostles called to their aid all God's people, organized churches, and appointed office-bearers to take charge of the spiritual and temporal affairs of the church, that the ministry might not be burdened. And in the case of the Apostle Paul, of whose life and ministry we have most minute accounts, we learn that he called with him, in the work of preaching Christ, tradesmen, holy women, amonensers, evangelists, &c., aiming, as it were, at making use of every instrumentality available to impart the saving knowledge of Christ to others. So let the ministers consider their calling, be free from unnecessary burdens of care, fear, and anxiety, by which their minds may be distracted, their nature sored, and their strength fractured away; let them give themselves wholly to the work to which they are commissioned, of preaching "Christ crucified," to every creature, and let them, as the leaders of the Church of God have associated with them in their work, office-bearers, elders and deacons, Sabbath schools and their teachers, Bible-readers, tract distributors, and praying men, and praying women, who can visit with wisdom, and speak a kind word and perform a merciful act, with the love of Christ con-straining them. Let them also call to their help the press, Christian literature, books and papers, imbued with deep toned piety, zeal, devotion, liberality and love, and let them thus leaven the public mind with the knowledge of salvation, nourish spiritual life, where it exists, and claim boldly for religion the first place, as that which alone is worthy of the life of man, and has a "promise of the life that now is and of that which is to come." A good lesson in this respect may be learned from the parable of the sower. There we are told how the devil does his work. He is not alone in destroying the seed. There were swarms of other agencies engaged with him. And as the flocks of birds attended the sower to carry away the seed and destroy

it, so let the church, let congregations in all their members and office-bearers, feel that it is their duty and privilege to be co-work in disseminating the word of life. Help us is needed! The old country, where there is now a happy state of religious revival, is an example for us. There Ministers, members, those who can teach or pray, work together organically, and with expressed purpose and definite aim, for the conversion of the ungodly and the sanctification of believers. They are busy in the vineyard bearing the heat and burden of the day in patient fatiguing toil. If they are getting a golden harvest, they are not getting it with dry brows. As there was no atonement without the bloody sweat, so the church need not expect to have revivals without the perspiration of hard and well-directed labor in wielding the sword of the spirit and sowing the seed of the kingdom. And the determined aim and purpose should be, to wield the sword against all foes, and sow the seed everywhere, on the rocky mountains, as well as by still waters. Rocky Lebanon has been as famous for its matchless cedars as the fat valley of Sharon for its fragrant roses. This is true in nature, but much more may be expected in grace: for the promise to the church is, even when the seed is sown in the wild wilderness: "That instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign which shall not be cut off" Isa. lv. 13.

IV. The spirit in which the knowledge of God should be imparted.

(1) In that of Faith. The fit instrument to be used in this work is the believer, who has no confidence in the flesh. I am far from saying that God will not bless his work when preached, taught, or disseminated by unbelievers. God does not limit Himself in that way. Achan was at the siege of Jericho, Saul was among the prophets, Judas was among the disciples, and who may say their service was of no-use. Still the "camp" of obedient believers was not the place for them. The church is not the place for unbelief. We need more intense, earnest, realising, relying, simple, and absolute faith. It is such a faith that would stimulate to prompt, direct, active and hopeful action. Giants would then appear as "meat for us," chariots of iron as cob webs, and walled cities in the hands of the enemy as nothing before the power of God. Impossibilities would become not only possibilities, but all within the broad compass of God's promises, immutable certainties. Oh, to be clothed with this power—the power of faith—the power of believing that God's strength shall be made perfect in our weakness and his grace sufficient for us. We need more of this spirit and power in the pulpit, in the prayer meeting, in the sabbath-school, in the family, every where. It is the promise and privilege of faith to lay hold of the Godhead as the Fatherhood of Redemption. And if God be for us, who can be against us? Faith also uses human weakness and unworthiness as the fittest means for the manifestation of divine power and mercy. We have this treasure in earthen vessels that the excellency of the power might appear to be of God and not of us.

(2) The word of God is to be used prayerfully. Preaching, teaching, and every mode of imparting the knowledge of God, have their place, but also has prayer. Prophets and patriarchs have been eminent for prayer. So were also the apostles, Martyrs, and Reformers. But our great example is Christ him self, who had all power. Yet in using that power, in his ministry, or earth how often, how long, how fervently he engaged in prayer. As the rain and dew of heaven must reach and moisten the seed ere it can be expected to germinate and yield fruit, so must our earnest, frequent yearning, wrestling, weeping, pleading and believing prayers accompany our efforts and show the spirit we are of. We must realize the import of these old words, so common, so monotonous, and so neglected to be the very floodgates of promised and needed blessings: "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." We must have more united and intelligent prayer. We must have more definite, direct wrestling and persevering prayer. Our prayer should also be shorter and more frequent. We are strengthened in ourselves and not in God. If we ask and receive not it is because we ask amiss. The unchangeable law of the kingdom of God is, "that whosoever asketh"—as directed by the Redeemer, "fidelity &c. thine own guilt and human weakness need not prevent the revival and advancement of true religion. Till the Lord's arm is shortened that it cannot save, and His ear heavy that it cannot hear faith and prayer, with the proper use of the word and means of grace, should secure, through our Lord and saviour, all that is required. Where and what then are our evangelistic works, faith and prayer; are questions solemnly engaged by the position we occupy, the resources at our command, and the present state of religion. And these questions should press alike, on ministers and people. As in the natural body every member has its fitness and function, for the good of the whole, so in the church every member of it has its fitness and function, which each member according to the capacity of each is conscientiously to use for the good of the whole church. No words can more forcibly express this than the language of the Apostle Paul in Eph. 4: 15, 16. Where he charges the church, that speaking the truth in love, they may grow up into him in all things, which is the head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working, in the measure of every part, unto the increase of the body unto the edifying of itself in love.

Pastors and People.

Father Chiniquy's Lectures.

THURSDAY, MARCH 4.

As usual, large posters had been prepared and affixed to the walls in the eastern or French quarter of the city, calling attention to French to Father Chiniquy's lecture on the subject, "What must I do to be saved?"

The church was filled with a purely French congregation, the great majority of whom were Roman Catholics, at least nominally. Principal MacVicar, the chairman of the Assembly's Committee on French Evangelization, was with Father Chiniquy in the pulpit; and there also were the Rev. Mr. Tanner, minister of St. John's French Church, of the Presbyterian Church of Canada in connection with the Church of Scotland, who has taken a lively interest in the work; the Rev. Mr. Vernon, of the French Canadian Missionary Society's Church on Craig Street, and Professor Campbell.

The choir, consisting largely of the French speaking students of the Presbyterian College, and under the leadership of one of their number, sang two hymns, and afterwards Father Chiniquy offered a solemn prayer, in the outward act of which many of his congregation joined, asking for divine light and guidance.

This was the fifth night in succession that Father Chiniquy had addressed large congregations, besides being occupied daily—almost incessantly—with the many converts that throng to converse with him, yet he had lost none of his fire and energy. A feeling of earnestness, betraying itself in respectful attention, pervaded the assembly, and drew forth all the orator's well known eloquence. He showed himself on this, as on previous occasions, master of the minds and hearts of his auditors.

An introductory announcement informed the congregation that, in accordance with requests from many Roman Catholics, Mr. Chiniquy would discuss the question, "Thou art Peter, and upon this rock I will build my Church." It was also stated that many persons had written asking for public discussions; but as they were neither priests nor persons of learning, Father Chiniquy declined to waste time with them. He had also been asked to dispute in English, but his mission was to the French Canadians, and from this he would not be turned aside.

Mark x. 17: "What shall I do that I may inherit eternal life?" was the preacher's text. Multitudes, from the beginning of the world down to the present day, have asked this question. Man may delight himself for a time in this present world, but sooner or later he learns, like Solomon, that all is vanity. Weariness comes upon all souls more or less. The curse denounced upon Adam's sin, that fell upon the thorny ground, and weary hand and aching brow, is working yet. But, thank God, that with the curse the promise came,—a Blessed Child of the human race, yet a stronger and holier than humanity, to save a weary, ruined world. For man wishes to be saved.

In all hearts God has written with His own finger that there is a life beyond the grave, and that iniquity shall not go unpunished. Men have asked this question in all ages and in all parts of the world. Nor have they asked in vain. In Rome, the ancient mistress of the world; in Greece, the home of letters, and science, and art; under the shadow of Egyptian pyramids; on the banks of the Indus and Ganges; amid the fire temples of Persia, and in Arabian deserts, the question has been put and the answer given. But the answer was not given by Him who speaks in the passage which contains my text. Priests of heathen gods and idol temples have replied with fables and lies. They have presumed to stand in the place of God, and to answer the cry of the worshiper in his deep distress. How absurdly they have spoken! What grievous burdens they have laid on the backs of their votaries. In Egypt, the man who sought life had thrown himself to the devouring jaws of the sacred crocodile. Human sacrifices appeared on the altars of the Greeks and Romans. The Hindu's widow, for salvation, perished upon her husband's funeral pyre. So the world gave itself to temporal death that it might be saved from death eternal. Even now, in the East, in order to be saved, men journey hundreds of miles on their knees to a heathen shrine, fasting, and otherwise afflicting soul and body. They wish to be saved by penitence, mortification, good works; and having them, they deem themselves sure of heaven.

I met a person in the United States, one who had been an idol priest, but was then a converted man. The poor people of his native land had prostrated themselves before him, asking, "What shall I do to be saved?" He had answered, "Come to me; bring water and wash my sacred feet; then drink the water, which will purify your soul, and you shall be saved." God sent His Son Jesus Christ to dispel all this darkness. He came into the world to give the answer to question, "What shall I do that I may inherit eternal life?" Oh, how different his reply from that of the heathen priest.

God sent a priest of the Church of Rome, and say, "What must I do to be saved?" He will tell you to carry home some holy water with you and sign the cross upon your forehead. "Wear a scapular upon your chest. Make the pilgrimage of the cross. Fast well during Lent, and you shall be saved. Come to my feet, confess your sins and be forgiven. Pay for masses, for everything ends with money in Rome, and by your money and good works you shall inherit eternal life."

Christ saw all the darkness and iniquity and desolation of Egypt and Persia, India, and China, and, above all, of Rome. Christ came to put an end to the heavy burdens that were laid on the shoulders of poor sinners. "Woe unto you," He says, "that walk in long robes, and love greetings in the markets, and the highest seats in the synagogues; which devour widows' houses, and for show make long prayers!" "Woe unto you that load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers!" "Woe unto you, ye blind leaders of the blind!"

But we come to the question—it was asked of Jesus, and He, blessed be His name, has answered it. "Thou shalt love the Lord thy God, with all thy heart, and thy neighbour as thyself. Come, take up the cross and follow me. Believe on the Lord Jesus Christ and thou shalt be saved." Christ said nothing of the mass, the scapular, indulgence, purgatory, auricular confession, the pilgrimage of the cross, vigils or holy water. He said simply, "Come to me ye that are weary and heavy laden." Oh, what a glorious, free religion is this!

Sometimes people tell me "I have no religion." I ask them if they have ever heard the gospel, and they answer No! In what church have you been brought up? and they reply, "In the Church of Rome." Ah, then, I do not wonder, for the Church of Rome is a made up, false Church. Find the true Christ in the Gospel, and ye will learn the difference. To this religion nothing may be added or taken away. Christ did not ascend to His Father that His religion might be changed. On the cross He uttered these words, "It is finished," "I have paid all debts." Christ's religion is that of love. His great command was love. Those who deliver His commandments to you, are not of Christ. These are burdens they would lay you under—burdens that once I bore, but from which I now am free. Save yourselves from these loads, as I did when one day the light came into my soul and I learned to obey God rather than man.

Christ says "I come to save you; the Father sent me to save you. Why so I ask! Only that you come to me." Yet how differently Rome draws near. Do you think that a father would have his son or daughter, instead of running to his arms, hold him off, counting on their fingers as on a string of beads, while repeating, "My father I love you, I love you, I love you, my father, my father, my father; I love you, I love you," &c., &c., &c. Again, if you have offended your father, to whom will you go to confess your faults and ask forgiveness! Surely not to his servant! Did ever a father in Montreal send his son to a servant to obtain forgiveness! Ah, you would go, as the prodigal son, would you not, confiding in your father's love? Yet in going to the priest you often go to a servant who is worse than yourself, who dishonours your father. At best, he is a sinner like yourself, and many a time he is a bad servant of that Divine Master. A priest in Quebec has written to me, saying, "We have decided to leave Rome, because it is better to serve the Master than the servant, and the Master has said, 'Come unto me.'"

I say Christ's religion has not changed. If it had, the apostle would have given us some hint of it, for surely they must have had the right to make changes if any one had. Their business was to preach the gospel, not to change it. When they said, "peace be to this house," it was because the gospel of peace had come. They gave God's word of peace, and those who received their word which was God's, enjoyed God's peace. How much the world needs peace.

"What must I do to be saved?" Poor sinner, laden with iniquity, hear the gospel stay. A woman that was a sinner, perhaps the Magdalene, one day hears the invitation of Jesus, "Come unto me." She comes behind him weeping and washing his feet with her tears and drying them with the hairs of her head. See the Pharisee and the Publican in His temple. Who is commended? Is it not the broken-hearted one that with downcast eyes exclaims, "God be merciful to me a sinner?" He went away justified, pardoned. No penance or jugglery here. God pardoned him at once, for he is faithful and just to forgive our sins.

Would you be saved? It must be as Israel was healed by the brazen serpent. "As Moses lifted up the serpent, so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have eternal life." None were saved by going to the apostles, but all by looking to Him. He is lifted up to might. What are 1800 years to Christ! There He is set forth, crucified. Behold Him, with crown of thorns and marks of nail and spear. He looks at you. Will you not look at Him? He says come to me! You cannot dare to take your sins along with you in view of that love and sin-bearing. But however guilty, only come!

Priests have deceived you, themselves blind leaders of the blind. Come back to the religion of Christ, the religion of truth and love, of honesty and chastity, of thought and salvation. Ah, it costs to accept this religion. Yes, I have lost much, but I have gained more. And then, what did I not Christ lose? Rome will tell you, as the Jews thought when Christ was on earth, that the religion of the gospel is too easy. But it is one that cost more than all in the world beside. It cost the cross and each must take up his cross to follow.

Where are the nations of idolaters now?—all fallen! Where are the nations that love the Bible? Have they not risen from above all others? This French Canada was almost as great as the English colonies of the United States, and now they count their forty millions to your one. And all this because of your chaos. I come a Canadian, leaving my fellow-countrymen, to tell the truth that makes men free and great—to answer in Christ's name and with His word the question of the many anxious heart, "What must I do to be saved?"

Father Chiniquy then announced a service on Sabbath morning in the Church of Rev. Mr. Tanner, his text to be "Flee from Idolatry." We were not able, by reason of another ministerial engagement, to be present at this service, which was one of the most interesting and effective that

Father Chiniquy has ever conducted. More than sixty people, many of them heads of families, formally severed their connection with Rome, and more than a thousand have lost all faith in her teaching, making a field white already for the harvest. Can the church refuse to recognize the duty of gathering in their harvest!

Protestant Boys and Girls in Jesuit Colleges and Nunneries

LECTURE BY REV. MR. CHINIQUY.

Knox Church was overflowing last night with a very attentive audience to listen to a lecture in English on the above subject by Mr. Chiniquy. Many failed to get in.

Rev. Dr. MacVicar presided, and, after devotional exercises, introduced the Rev. gentleman in a few words.

Rev. Mr. Chiniquy said that he was sorry in some degree that he had to speak on this subject, as, though he would try to speak nothing but charity, he was certain he would hurt the feelings of many whom he loved; but he trusted that God would open their minds to see and believe the facts he would present. Protestants had no idea of the terrible amount of darkness in the nunneries where they supposed their children were getting light and knowledge. He characterized the sending by Protestant parents of their children to these places as a crime not worthy of any Christian. It was an act of apostasy and suicide, whereby they renounced their Christianity, and he thought it almost incredible that a man or woman should be so devoid of the feelings of parental affection as to relinquish their sons and daughters into the hands of a Jesuit or a nun. Let parents do as they please—send them; but do not profane the word "Christian," by applying it to themselves. They had no charity or respect for their children, and they were not honest to their God, their country or themselves if they did so. When he spoke against the system of education in the colleges, he did not wish to reproach the private character of any Jesuit or nun, but he would show how their teaching was opposed to real education. While we were horrified at reading how idolatrous fathers and mothers of old slew their children on the altars of false gods, it was not to be compared to the sacrifices of children to the Church of Rome, where not only the body was destroyed, but the soul was lost with it. These words were not too strong. It was true the children received a kind of education, but the word meant very differently among Protestants and among Roman Catholics. Among the former it was beautiful. It meant to enlighten a young man or woman, and raise them to the highest point in intelligence and knowledge, till they were filled with light. But in the Jesuitical schools and nunneries, boys and girls were allowed to be raised till they were just as high as the feet of the Pope, which they must kiss and stomp there. (Applause and laughter.) They were slaves more than the poor negroes before their liberation. To show how they were fettered, he read a very extraordinary document which he copied when in England last year. It was signed by two Jesuits named Lesueur and Francis Jaquier, who had written a book of great repute. In the preface of the third book "De Principiis" of Newton, they wrote as follows:—

"Newton in hoc libro tollitur motu hypotheticum assumit. Auctoris propositiones aliter explicari non poterant nisi eadem quoque facta hypothetice. Hinc aliorum conceptus summa genera possumus. Ceterum, satis positivus summus contra tollitur motu decretis nos obsequi profitemur."

Which being translated, reads as follows: "In this third book, Newton assumes the motion of the earth around the sun. We have been, then, obliged to speak according to that system, in order to explain the views of the author. We have been thus obliged to appear under a character which is not ours. Nevertheless, we entirely submit to the decrees of the supreme pontiff, who declare that the earth does not move around the sun." This book was printed in the year 1842, and their minds were so degraded that they were not ashamed to declare their slavery before the whole world. What kind of education, he asked, could parents expect their children to receive from men who were so lacking in common sense as to declare in this age that the earth does not move around the sun? From their book, which he had read, it was plain they did believe it; but they denied it—why? Because the Pope told them it was not true, and they did not see with their own eyes, but with his. When he (Mr. Chiniquy) had finished his education in college, after having received many compliments and prizes for his proficiency, the amount of his intelligence might be judged when he said that he believed a letter which his superior received from a priest, asking the prayers of the students for a poor farmer in his parish, whose horses were nightly whipped by the invisible hand of a sorcerer. He was such a giant of intelligence that he swallowed that story (laughter), and this was the education which boys and girls received from the Jesuits and nuns. The Roman Catholics point to such lights in their Church as Galileo, Copernicus, Pascal, &c. Galileo was a great man indeed; but he was great and wise in spite of the priests and Pope of Rome, and not by their assistance. He acquired his knowledge at the risk of his life. When he elevated himself higher than the feet of the Pope of his time, he was thrown into a dungeon, until he had to repent and ask pardon for having made his discoveries, and for knowing things that the Pope did not. Bossuet was also a great man; but Venillot said he was a Protestant, and when the speaker himself had read his writings, he could not but come to the same conclusion, and that he was shaming himself on the Pope and the Church. Bossuet had always spoken against the tenets of the Church, and especially that of the deification of a man. It was the same with Copernicus and Pascal, neither of whom were Roman Catholics. Montaignot, who wrote the life of St. Elizabeth, Queen of Hungary, related that her confessor, when she was only twenty years of age, and a widow, was accustomed to beat her with his own hands, or a stick or whip, after her confession, and her robes were covered with blood. It was the custom of that time to beat young girls; we never read that they beat men (laughter). Boys and girls in the schools were not allowed to think except what their teachers did. What was

the secret why the Roman Catholic nations are going down, and why the Protestant nations are constantly rising? All the philosophers of France attributed its miserable condition to the false education its youth received from the priests and nuns. The same could be said with regard to Italy, and the first thing that nation did when she wished to raise herself and be free, was to take away the education of the people from the hands of the Jesuits, and place it in the hands of honest men. He did not wish to touch the private character of the nuns; they were very attractive and genteel ladies, and you were won by their fine manner. Their houses were so beautiful, that you looked on them as paradises, and the smiling lips of the Superior made you think that your daughters could not be educated in a better place. You go to the Jesuit, and say, "I am a Protestant, and when I put my daughter in your hands, I hope you won't interfere with her religion." The Jesuit and polite nun swear and promise that they will not, but you have scarcely gone out when they laugh at you and say, "What a stupid fool that man is!" The grand principle of the Jesuits is that you have no religion at all—that Protestantism is the negation of religion—and though they would try to make your daughter a good nun, they could very easily and consistently promise not to interfere with a thing that did not exist. It is true, for any one who would trust his child into their hands had assuredly no religion. Out of ten young ladies who went to the nunnery school, seven turned Roman Catholics, and the remaining three were generally infidels. He related an incident of meeting a gentleman on a steamboat when travelling from New York to Halifax, who weepingly said to him that he was a widower, his wife having died a year before; that his daughter had been sent to a nunnery school, and though they solemnly promised not to interfere with her religion, they not only did so, but made her a nun, after which she was ruined by a priest. The poor man cried in agony, "I wish I had died before that occurrence had taken place." The nunneries had many attractions and a beautiful exterior; but if people knew the truth, they would rather see their daughters go over Niagara's brink than into such places. He held in his hands a book entitled, "Mysteries of Neapolitan Convents," written by one of the noblest ladies of Italy, Henrietta Caarrocchio. She was put into a nunnery, afterwards becoming a nun; but in the first nunnery she saw some very improper things, and thinking this a very exceptional place, she went to another, where the same things were repeated. After travelling about for twenty years, from one place to another, she went to the Archbishop or Cardinal of Naples, and said, "Sir, I am a lady; in my veins run the blood of kings and queens, and a woman has self-respect. I have made a vow to the Roman Catholic nunneries, but I have seen with my own eyes, and heard with my own ears, things so shameful and infamous that lips cannot repeat them. Now, sir, relieve me that I may go back to my family, for I have been greatly deceived." The Archbishop refused her, and she afterwards succeeded in making her escape. The secret police of Naples were put upon her track. She was caught, and put secretly into a dark dungeon, where she passed two years, living on a little bread and water, which she received each day. She came to such a terrible state of despair that she repeatedly tried to kill herself. Her brothers, who were all the time looking for her, at last found where she was, and went to the Pope, saying, "If you do not give us our sister, we will make such a noise against you that your throne will tremble under you." Orders were at once given that she should be released, when she wrote this account of her experience, and he was glad that the lady was still living. A member of the Italian Parliament who read the book, proposed to have its circulation prohibited, as it was a slander on nuns, and its author punished. Another member proposed that they appoint a committee of three or five, with the other gentleman as its chairman, to enquire first whether or not its statements were true. This was done, when they found much more than the book mentioned, and the result was that there was now a law to prevent ladies from becoming nuns. He did not speak of any particular nuns, because they were the same everywhere. He concluded by beseeching Protestant parents, in the name of Christ, their country, and the immortal souls of their children, not to send them where they would be obliged to shut their Bibles, and bow to pictures and images; but let them be educated where they would be taught to be good men and women, and where their Christianity and hope of eternal life would not be taken away. (Loud applause.)

A collection was then taken up in aid of French evangelization, and Dr. MacVicar brought the proceedings to a close by prayer.

A body of police, with a number of Mr. Chiniquy's friends, escorted him home, but there was no approach to anything like disturbance.

Sabbath School Work.

NO. 1. BY MR. D. FOTHERINGHAM.

The duty assigned to me is the summing up of the discussion on Preparation. This may be done under three divisions: The Motive, the Means, and the Methods.

THE MOTIVE is two-fold—the salvation of souls, and the edification or instruction of the young in Divine things. Of these I speak briefly. Underlying, giving tone and consistency to every effort in the Sabbath School, should be found the desire to lead souls to the Saviour. Nowhere should this motive assert itself so predominantly as in the preparation of the teacher. His great wisdom will consist in so grasping the subject, the value of souls, and the special necessities of his class as to bring them nearer to Christ by all that is done; and having led them to Him, the teacher will aim constantly to make them grow in knowledge, in faith, in zeal, in activity, in liberality. The frequent assertion of such motives to the class or to fellow-teachers will

accomplish only evil; while he study, and pray, and work with adequate appreciation of them, nothing but success can be the result.

THE MEANS for Preparation may be classified under the following:—Sunday School literature, self-culture, and social study.

The first of these is a wide field, and includes commentaries, works on biblical geography, topography, biography, and history, and periodical and special literature. When one finds so much within easy reach two difficulties arise; first, the impossibility of using nearly all that is accessible, and second, the possibility of depending on helps too much. Helps must be used judiciously, to a limited extent, and mostly after the subject as taught in the Scriptures has been carefully studied. The fact is, the most successful teachers are those who most thoroughly appreciate the truth in its applicability to themselves and to their scholars; and this thorough appreciation must rest largely on personal search and appropriation, after which the experience and research of others will help to give definiteness and point to independent effort and thought.

Self-culture includes, in addition to the development of godliness, the careful and regular cultivation of the intellectual, the social, and the observing powers. You cannot have a good Sabbath School teacher without true piety; but the advantage of a well trained mind, quickness to observe character, and promptitude and correctness of judgment must not be undervalued, as too often they are. The better trained and stored his mind is, other things being equal, the more successful will a teacher be in the work of his class. Who could present the Gospel with the point and pith of the Principal and Professors of Knox College to a Sabbath School class? The more extensive and thorough the training, the more simple and impressive the presentation of truth. But until we can have regularly trained and thoroughly furnished teachers, we must be content with those of humbler attainments, and seek by diligent preparation and prayer to fit them as best we may.

I use the term "social study" to cover the means and helps to be found in teachers' meetings, institutes, normal classes, and conventions. These are all helpful, and should be more systematically employed in our Church, and outside of it, too, than they are. While we are in danger of depending too much upon commentaries, Sabbath School papers, and the like, we have fallen into the opposite error of overlooking the advantages to be derived from meeting together with fellow-workers, and bringing the best available wisdom and experience to bear upon the difficulties, duties and privileges of our calling. While there is not time here and now to enter into details, it may be remarked that our institutes, conventions, &c., as popularly understood, ought not to be taken as the models after which the most profitable meetings and discussions should be regulated. More systematic work, more dealing with principles, more preparation and drill of teachers, should be secured in order to obtain the best results for our schools.

Were teachers to meet weekly, each coming prepared to give the geography, manners and customs, weights and measures, parallel passages or outline, according to previous arrangement, there could not fail to be training and advantages. The difficulty is to get each to work, especially at the outset; but having secured systematic work, the improvement of the teachers and the school is sure. At these social studies the black-board can be used with great benefit. The following, as an illustration of outline for teachers' meeting or Sabbath School, is given with the hope that this means of preparation may be more extensively used. The outline is for next Sabbath:

JERICHO TAKEN. Golden Text: BY FAITH the walls, &c. Catechism: FAITH in Jesus Christ, &c. STRONG WALLS. SOULS. STRANGE AND AWFUL SENTENCE. SAFETY of RUIN of SINNERS.

There are many Methods of Preparation. The first and best is the practical, which takes into consideration the end to be reached, and the avenues of access to the reason, the intellect, the conscience, the heart. No teacher can prepare well who does not consider the capacity, the disposition, the habits, the tastes, and even prejudices of his charge. He who dismisses his scholars from his mind when he dismisses his class, and only resumes his attention when he finds himself facing it next Sabbath, will make but an indifferent teacher; while he who takes knowledge of his boys on all occasions, and adapts his instructions to their character and disposition, will wield great power for good.

Other methods, of which I might speak did time permit, are: the rote method, which gets up so much matter each week, as a mill grinds so much grain; the intellectual, which mostly forgets that there are hearts and consciences, as well as judgments, to convince, the experimental, which adopts one plan this week, and another the next, but follows no system in fitting for duty in the class; the sectarian, which labours more to promote denominational attachment, than the love and belief of the truth, and lastly, the transcendental method, which takes unreal views of human character, and prepares to teach children as they ought to be, rather than as they are, which theorizes and works on an unreal basis, and fails therefore to work harmoniously and successfully.

To sum up. Preparation consists of these: THE MOTIVE—The salvation of souls, the instruction of all. THE MEANS—Sabbath School literature: self-culture, social study.

THE METHODS—The practical (teaching reason, intelligence, conscience, heart); the rote; the intellectual; the experimental; the sectarian; the transcendental.

Our Young Folks.

Thistles in the Heart.

A few years ago a little boy told his first falsehood. It was a little solitary thistle...

Hats Off.

Off with your hat, my boy, when you enter the house. Gentlemen never keep their hats on in the presence of ladies...

Zip a Scotch Terrier.

FROM UNWRITTEN LIVES OF THE DUMB.

A little boy in Virginia, nine years old, was killed by the falling of a tree. That same morning he had carefully attended to his daily work...

Amid his keen anguish of his father and mother, and tears of loving friends, there was one mourning in dumb sorrow. It was Zip.

Every day Zip had heard his young master singing that song, while he worked with his hatchet, and though so many months had passed, a warm, living affection was deeply rooted in the faithful terrier.

Best Things.

- The best theology—a pure and beneficent life. The best philosophy—a contented mind. The best law—the golden rule. The best education—self-knowledge.

In the parish church of Campsie, near Glasgow, Scotland, on a recent Sunday, a Jew, his wife, and four children were baptised and received into the Presbyterian church by the Rev. Dr. McLeod.

Sabbath School Teacher.

LESSON XLII.

MARCH 26. 1876. } MERCIES TO ISRAEL. } Josh xvii 1-13.

COMMIT TO MEMORY, vs. 2, 3.

PARALLEL PASSAGES.—Gen. xxv 1-4, and Acts vii. 1-6.

Concerning Shechem, read Gen. xii. 6; regarding God's choice of Abraham (v. 2), read Gen. xi. 31, and Gen. xxi. 10, 30, 34.

As the leading and training of his descendants (v. 8-10), read Heb. xi. 13-16.

As to their safety (v. 7-11), read Heb. xi. 27-31.

As to their endowment (v. 12, 13), read Deut. vi. 10, 11.

GOLDEN TEXT.—Oh that men would please the Lord for his goodness, and for his wonderful works to the children of men! —Ps. cvii. 8.

CENTRAL TRUTH.—We must refuse the evil and choose the good.

Before entering on the points of Joshua's timely farewell address, let us notice the solemnity of this great meeting. It was (v. 1), of all the tribes of Israel; not every individual, but representatives, no doubt very numerous. It included the elders, their heads, the judges, and officers.

If this book were a poem or romance, in which the writer could place his events according to poetical fitness, instead of being a history, the steps of which can be verified by external evidence, the locality could not be more suggestive.

It was Shechem, between Abel and Gerizim, where the national covenant had been made (see Lesson for February 14), where Jacob had cleansed his family of idolatry (Gen. xxxv. 1-4), where the Lord promised the land to Abraham (Gen. xii. 6), where the bones of Joseph were to be laid—the grave a memorial of God's faithfulness—it was the site of the only land that was owned—and that by purchase—by the patriarchs (v. 32).

Joshua's aim being to confirm the faith and love of Israel as God's children, he appeals to the following points in their past history, viz., their adoption (v. 2), education (v. 8-7), protection (v. 8-10), and endowment (v. 11-13).

I. Their adoption (v. 2). The "flood," or rivers is the Euphrates. Their fathers were idolaters, serving images, of which traces came out in the life of Rachel (Gen. xxxi. 34). The images were small; corresponded to the "household gods" of later times, from which probably comes to us the habit of placing ornamental images on the chimney piece.

Abraham was chosen not for his personal worth, but of God's "own will." It is so with believers to this day. See Eph. i. 4. He takes us of his grace, to make us holy.

Oh, the blessedness of being in God's family! If we would have it, we must receive Jesus Christ. He is offered to us for our Saviour. If we only think of him, read of him, approve of him, but do not receive and believe (for they mean the same thing), we shall not be God's children. And when he adopts us through Jesus, he gives us the heart of a child. A rich man might adopt a poor boy as his son, but the boy might be deceitful, secretly ungrateful, and without love; he might have bad habits that would remain with him and destroy his character. But when God adopts his renewer. He can change the heart; and he puts into our hearts love and gratitude to himself. See Gal. iv. 4-6.

II. Their education. They were separated from idolatrous associations. "Evil communications," &c. (1 Cor. xv. 34). So children are sometimes sent from home to learn now and better ways, and break off the old. "I took your father Abraham." They were prevented from settling and carrying new heathenism; "led him throughout." So they were taught the pilgrim spirit, and to look for a city. See Heb. xi. 10-14. He parted Esau from the seed of promise and gave him a possession of his own (v. 4). In Egypt (v. 4), they were kept apart by their business and by prejudice (Gen. xli. 24, and then by the oppression whose fires welded them into one people. They were shown the difference between Jehovah and "the gods of Egypt," by the plagues (v. 5), under Moses and Aaron. This was their national education.

So God's children are trained by joy, sorrow, toil and affliction, weaned from the world, and brought to "declare plainly" that their rest is in heaven.

God has many agencies by which to train his people. His Holy Spirit of course is the great teacher, but he employs many means. Sometimes he takes away friends to oblige us to make him our own great friend. Sometimes he keeps us poor that we may not forget him, or be tempted into the sins which are easy to those who have much money. Sometimes we will not hear him when we are well, so he takes us into a sick room, closes the door, shuts the light out, lets no one in but the doctor and our own family, obliges us to be quiet that we may listen to him. Sometimes we are comfortable, like young birds in their nest at home, and we take all our blessings as a matter of course, and he sends us away among strangers, that we may be led to trust and talk to him, and find companionship in him. He teaches us his word in the family, the Sabbath-school, and in the church. He applies it to us by the Holy Ghost, makes it to dwell in us, so that we may keep ourselves from evil ways. By it we may keep ourselves from evil ways. By it we may keep ourselves from evil ways. Oh he converts, and guides, and sanctifies. Oh he converts, and guides, and sanctifies. Oh he converts, and guides, and sanctifies.

III. Their Protection. Having dwelt on these facts the past three months, it is enough here to name them. (a) Deliverance at the Red Sea, (v. 6), details given in (v. 7), and (b) In the wilderness. (c) From the Amorites who attacked them (Josh. ii. 10) and lost everything, and from Balak of Moab (Num. xxii. 5), who tried to match the supernatural with the supernatural (v. 9), but in vain (v. 10), for God delivered you out of his hand.

So God keeps his children from Satan and all their enemies. See 1 Pet. i. 5, but not without their obedience to his will. See following verses, 13, 17, 21, 22; and v. 9, 18. See John x. 29.

IV. Provision for them. He gave them the land of Oulead on the other side Jordan and the land of the Amorites (Num. xxi. 31), and from Jericho onward he made them victors (v. 11). The phrase "sent horns out," employed here and in Ex. xxiii. 28, and Duet. vii. 20, is by some taken literally for noxious insects by which, as we see in our own time, the condition of a country can be changed; by others, with more reason, as a proverbial expression for "errantry." In either case it was not their prowess that conquered (v. 12), nor their industry that built the cities and planted the vineyards (v. 13). It was God's clear gift to them—an "inheritance," which is not one's earning, or a gift from a stranger but from one's father.

So it is with all saints (1 Pet. 4). How well they get! "Heirs of God" (Rom. viii. 16). How much they have! (1 Cor. iii. 21-23). How well they are saved! (Rom. viii. 29). How much awaits them! (2 Cor. iv. 17; 1 John iii. 1-3). They too are chosen, educated, protected, provided for. As it is in Mr. Kolley's hymn.

"Happy Zion, What a favored lot is thine!"

Well may saints exclaim as in (Ps. xvi. 6). And all this any sinner, old or young, black or white, Jew or Gentile, can have by believing in Jesus (John i. 11, 12).

SUGGESTIVE TOPICS.

The place of this meeting—the purpose—the solemnity—the memories of the place—the representative men—the drift of Joshua's words—where he begins—Abraham's family—home—danger—how delivered—traces of idols in the family—the training of the patriarchs—lessons they learnt—influence of Egypt—its great lessons—deliverances—victories given—provision for the people—how—where—when—analogies in our religious life—why—chosen how trained—from whom protected—how provided for—our inheritance.

Lost in the Bush.

A NARRATIVE FOR CHILDREN.

A story comes to us by the Australian mail which will fill many a mother's eyes with tears, and touch the sterner hearts of all those true men who love little children and are tender to them. The colony was ringing within when the steamer came away, to the temporary forgetfulness of gold fields and railways, of general elections, and the fight between Victoria and New South Wales about the River Murray. Years hence, probably, it will get into ballad, and be "sung or said" to the tiny Australian generations to come, like the "Children in the Wood" to their small cousins at home. Antiquaries are afraid to pronounce how old that famous nursery story is; but what do the little ones care about antiquity and dates? Haven't they Robin Redbreast hopping about the garden and the window sill all the winter—a palpable witness to the narrative? Doesn't he chirp out, as plainly as a bird can, that "it's all true every word of it?" and isn't he plainly of opinion, by his bold black eye and the saucy cock of his brown tail, that "it's a murder to kill a robin," and that nobody with a conscience will touch him, ever since he clanked, with his musical throat, that funeral service over the little people in the wood, and "covered them with leaves?" The wicked uncle, and the brother and sister, and the ruffians, and the kind birds have become part of the pretty religion of the nursery which "loves man, and bird and beast," and only through much tribulation with grammars, and many disillusions, enter into the rosy belief that there are bad people in the world besides "giants." Our Australian friends have indeed no "Robin Redbreast." If birds of any part in it, they must have been the grass parakeet, or blue bird, or the "settler's clock," or the "bell bird"—something outlandish to our nurseries. But it is the old old pathos of children's suffering, and courage towards each other; with a happier ending, too, than the English ballad, which is a capital thing; for, although the conduct of Robin Redbreast was highly laudable, we never yet met the audience of wet faces that was consoled by that "respectable funeral." They can't see why "the one the was of milder mood" don't go through with his penitence, and after "slaying the other there," bring the twins out of the black-berry-bushes, and then everybody, except the "wicked uncle," would have "lived happy ever after." Well, that's exactly how the Australian story does end, and so tell me it with the greatest pleasure.

Its heroes are these little people—two brothers and sisters—of whom the oldest boy was nine, and the youngest five, and the girl being seven years of age. They were the children of a carpenter named Duff, who worked at a sheep station near a place called Horsham. In Australia small hands can help; so these three babes used to be sent after brushwood for brooms and fires. They had gone dozens of times, and had come back safely; but this once, when their mother sent them, they wandered into the bush, and missed their way, and at night there were their little oaks empty, and their little "lutes of supper getting cold, but no children. "Lost in the bush!" Think what that means for an Australian mother—when vigorous men have sometimes wandered but a hundred yards from the track in those labyrinth of gum-trees and wattles, and gone hopeless forward and backward and backward and forward, till they have laid themselves down to die. Of course there was a search for them, all night, all day and all night and all day, many nights and many days, and every hour

of the weary time stealing the hope slowly out of the door hearts of the father and mother. At last they did what ought to have been done before—they called the instinct of the savages to help them find at least the corpses of the wanderers. Nobody can explain that instinct; every body who has hunted or travelled with wild tribes has witnessed it. The face of the ground to them, is like a leaf of a book to us—they read it. One of the Australian blacks will tell you if a kangaroo has crossed a creek, by the displacement of a pebble: blindfold him, and bring him into the thick of the eucalyptuses, he will point to his "gunya" miles away; it is the sixth sense of races brought up in a life that could not exist on five. The blacks soon found the trail of the poor little three; and to find one end, for them was to be sure of the other. "They would be dead, alas!" but it was something to have their pretty bodies away from the crows, the buzzards, and the dingoes. So father and mother and friends, on the eighth day after the loss, following the natives trackers step by step. "Here littlet one tired—look sit down!" says one black bloodhound; and presently another grunts. Big one carry—see, travel in dark—fumble into this brush." Father on still, the keenest of the pack finds the mark where "littlet one put down too tired"—and 't us they searched every nook, corner, bush, and thicket, until at last they are rewarded. The little one's are found, lying asleep in each other's arms, and the robins covering them with leaves, but in the hut of a bushman who had kindly cared for them. —Canadian Illustrated News.

Missionary Notes.

The Baptists in Poland have increased, in five years, from 812 to 1,162. The mission field extends over four hundred miles.

The interest of the Greek Christians in the Protestant mission services at Damascus continues, according to recent reports, unabated. The native Christians of the United Presbyterian Church have been greatly stirred up to evangelistic labours in view of these enlarged opportunities. A Bible bookstore and reading room has also been opened in the most important bazaar of the city.

Dr. S. WELLS WILLIAMS, a well known Chinese scholar, has recently published a Synchronic Dictionary of the Chinese language, arranged according to the Wu language, with the pronunciation of the characters as heard in Peking, Canton, Amoy and Shanghai. The work has been printed at the American Presbyterian Mission Press at Shanghai, and is comprised in one volume of about 1,200 pages.

The United Presbyterian (Scotch) Mission has met with a severe loss in the death of Rev. Gavin Martin, of Nusseerabad, India. We lately gave a pleasant glimpse of his orphanage work in that city. The funeral of this accomplished missionary presented a remarkable scene. All ranks and conditions of the native community were there—Brahmins, Parsees, and Mohammedans. The orphan children preceded the remains, and these were followed by a vast assemblage of natives, on foot, in carriages, on horses and camels. There was general lamentation throughout the town.

Rev. Mr. HURCHISON, writing to the American Presbyterian Record from Mexico city, reports continual accessions to the mission church, which has now 122 members. He recently organized a church at Vera Cruz, into which eighty-two were received at the outset, on profession. Engaged in a similar work at Acapulco, where a Protestant organization has just been organized, Mr. Hutchison, as a telegraphic despatch informs us, was attacked by a mob and obliged to take refuge in a United States man-of-war in the harbour. The successes of the Protestant missions in Mexico have greatly exasperated the Romanists, and were not the Government friendly to religious liberty, the priests would not tolerate the presence of Evangelical missionaries.

The Fu Chan China Mission of the Methodist Church is full of life and vigour, as the fourteenth annual meeting, held at Sikkong, in October, showed. At the invitation of the town, the Ancestral Hall was used for the conference. Sixty preachers were present, and the Methodist fervour of the meeting proved how completely the Gospel had taken hold of these stolid Chinese. The deeds of eleven chapels in the Hing-hwa district, paid for by the converts, were laid before the meeting. Reductions could be made in the appropriations for the support of native preachers, as the churches had increased their contributions, and several were taken off the list altogether. The total membership was reported at 2,058, and 175 adults had been baptised during the year.

KURUMAN, so closely identified with the labours of Robert Moffat, is the outpost of Christian civilization in Central South Africa. It is a welcome refuge for the travellers coming back from the wilds of the interior. Here the English postal service reaches its furthest station, and from this place the isolated mission posts further north are supplied. At Kuruman the Gospel maintains its hold upon the Bechuannas, and from this centre it is carried to the ever-changing homes of the neighbouring tribes. The most recent reports show that successful resistance has been made to that South African curse, intemperance. The quiet progress of the Gospel among the Bechuannas contrasts strongly with its utter failure, thus far, among the Metabele, 400 miles further north. Here the London Society has laid its station (there are now two of them, Lyati and Hope's Fountain, for ten years. A recent visitor sees no sign of success among these stubborn and warlike people. They respect the missionaries, declare their message to be good, but assert that it is quite unpracticable for a Metabele to be a Christian. And indeed it can be said with truth of their political customs and social laws that evil is their good, and good their evil. It is to be hoped that the Metabele are not fair specimens of the natives of the far interior, around Nyassa, for such missionaries are about to start out, for the impetus which Livingstone gave for the latter region, as at an earlier period he did for the Metabele.

Miscellaneous.

Dr. Hirtzo, the eminent Biblical and Semitic scholar, died a few days ago at Hofsberg.

He is not fit to command, who has not learned to obey; he is not fit to teach, who is not willing to learn.

On the account of the refusal of Sorzano to accept the bishops named by the Pope, twenty-six bishoprics are now vacant in Spain.

The Friends' Syrian Mission has secured by purchase, a piece of land 12,000 yards square, at Brumana, for school and mission buildings.

Dr. MANNING is said by Roman Catholics to have been appointed Cardinal in pectus—that is, his elevation will be declared after the present Pope's death.

STATUES are about to be erected in Edinburgh, Scotland, of Dr. Livingstone and Sir James Simpson. The sites chosen are St Andrew's Square and Prince's street.

It is estimated that about half a million dollars have been spent upon Protestant church buildings and missions in Rome, since the establishment of religious toleration.

Dr. COLE goes to Egypt, Palestine, Asia Minor, and Athens, to examine recently discovered baptisteries, and ascertain their bearings on the much vexed question of baptism.

The English expedition to the North Pole will start in May, and consist of a crew of sixty officers and men. The vessels will carry coal and provisions to last three years.

GREAT heat is reported from Victoria. At Melbourne the thermometer has reached 112 degrees Fahrenheit in the shade. Bush fires have occurred, and great damage has been caused.

A DISPATCH from Mexico states that the religious excitement in that country is intense, and there are fears of an outbreak. A Protestant Bible-reader has been assassinated by the Roman Catholics in Vista Hermosa.

The East African expedition of the Church Missionary Society has arrived at Mombasa, and preparations are being made for the opening of a station among the Wanikas, on the mainland. It is expected that many liberated slaves will be settled around Mombasa.

A story is told of the late Dr. Bothune, who, when a committee of a vacant church ventured to ask about the qualifications of Mrs. Bothune as a pastor's wife, instantly replied with his peculiar emphasis "Do you expect, gentlemen, to pay my wife a salary?" That ended the interview.

In reporting the success of the Pastor's College, Mr. Spurgeon said that during 1874 the one hundred and ninety-seven pastors trained in the college had baptised two thousand six hundred and thirty-three believers, and that the total number of baptisms in the nine years from the commencement was about twenty thousand.

A GREAT many of the Irish Presbyteries have nominated Professor Porter, D.D., LL.D., for the moderatorship of the next General Assembly of the Irish Presbyterian Church. This year this Assembly will meet in the city of Londonderry.

The increase of the Established Church in England during the twenty-one years from 1851 to 1872 was only 24 per cent., while that of the leading dissenting bodies—the Methodist, Baptist, Congregational, and Presbyterian—was over 100 per cent.

A RETURN of milder weather in Scotland has had a remarkable effect on the death-rate, which has been exceptionally high for some time past. In the week ending January 9th, for example, the rate in the city of Glasgow was 66 per 1,000 of the population, but in the following week, with milder weather, it fell to 44, or 22 per cent. less.

MR. LLOYD, the Welsh antiquary, not being able to accept the decrees and dogmas of the Vatican Council, has resigned the title of Chevalier of the Order of St. Gregory the Great, which had been conferred upon him by the Pope.

THE late Emperor of China died of small-pox, which was prevailing in his kingdom. The imperial proclamation speaks of the appearance of the small-pox as a "happy occurrence," and the Emperor's being put in quarantine is called undergoing "restorative attention in undisturbed tranquillity of mind."

THE following are statistics as to the Persian famine: Mersheid, out of a population of 46,000, had lost 20,000 inhabitants, who, without offering the slightest resistance, had been marched off to slavery in Khiva and Bokhara, or had perished of hunger. The District of Turbat Hardari lost 20,000; the District of Solwar, 24,000; of Nisabur, at least 20,000; Hamamun lost between 25,000 and 50,000; and in Kirmancha alone 16,000 perished of hunger.

Dr. POLLINGER, recently, in speaking of the Vatican decree, said:—"People do not know what was decreed at the Vatican councils. People do not know that the Pope has been made paramount, and immediately superior to every Catholic clergyman and layman; that it has been declared the duty of conscience of every Catholic, not only of the clergy, as is generally supposed by Protestants and many Catholics even, to obey the Pope's orders without judgment, blindly unreservedly."

THIS great length of Sabbath-school sessions may be one of the causes for want of interest and enthusiasm in the teaching, more frequently than the superintendent and officers suspect. Not being able to give any good reason for the closing of his school, a superintendent in Missouri was asked, "How long did you keep the school in?" "O! we run her faithful," he replied, "we kept her going from nine until four, and yet she ran out after all. I don't see why it was, for we worked hard and faithful!"

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FRIDAY, MARCH 19, 1875.

THE NEW BRUNSWICK SCHOOL LAW.

We are gratified and thankful at the issue of Mr. Costigan's attempt to interfere with the Provincial Legislature of New Brunswick in its action on the subject of Public School Education. Constitutional rights were imperilled, and it would have been a dangerous precedent if the Dominion Parliament had yielded so far as to attempt coercion in a matter clearly within the sphere of the local Legislature.

The speech of the Premier, in support of the motion, is well worthy of more than a passing remark. His statements have the merit of being clear and intelligible; and even those who do not agree with all he said can understand the principles—as announced by the Premier of the Dominion—on which our educational system is based, and which he seems to think is the only practicable ground for a national system.

1. "Whenever any people laboured under the impression that they had a serious grievance, that grievance must be dealt with, whether it could be logically construed to be a proper grievance or not. Logic had often very little to do with legislative action, and they were sometimes constrained to acknowledge one principle in action in one part of an empire which could not be enforced in another.

Here we are distinctly told that the opinions and feelings of any class of a community as to a matter of grievance, supposed or real, may properly become ground of Legislative action, even when such action is exceptional and inconsistent with analogous action at other times and in other places.

2. "He believed in a secular system, in free schools, and in non-denominational education; and if he could persuade his fellow-countrymen in Ontario, or Quebec, or the other Provinces, to consent to it, he would give the preference to that system above all others. For many years after he had a seat in the old Parliament of Canada he had urged a war against the principle of Separate Schools, because, being young and inexperienced in politics, he had hoped to be able to establish a system to which all would ultimately yield their assent."

We have here a statement of the Premier's faith in a secular system of education, and of non-denominational education; and of his preference for that system above all others.

3. "But he could not shut his eyes to the fact that in the whole of the Provinces there were a considerable number of people, and in Quebec a large majority, who believed that the dogmas of their religion should be taught in the public schools; that they had an intimate relationship to the morality of the people, and were essential to their welfare; that religious principles, according to their theory, should be instilled into the minds of children at school."

Here, we presume, the Premier has reference to our Roman Catholic fellow citizens, and the determined persistence of their clergy in claiming the right of the Church to educate the young.

4. "The opposition of this portion of the community was successful, so that a system under which all the children of every creed could meet in common school was found to be impracticable in operation and impossible to carry out in political exigencies; and when the Quebec resolutions were adopted in 1864 and 1865, recognizing the principle of toleration in this matter, he loyally accepted it, and supported it by speech and vote. The same ground which had led him on that occasion to give a loyal assent to the Confederation project, embodying as it did a compromise for Separate Schools for Catholics in Ontario and Protestants in

Quebec, bound him to extend his sympathy—if not his active assistance—to those in other Provinces who thought they were suffering from the same grievance which the Catholics of Ontario had long complained of. Under these circumstances he had taken the action which he had taken up to this date."

Such is the Premier's position. Such are his reasons for desiring that the Roman Catholics of New Brunswick should have relief from their alleged grievance, as their co-religionists in the other Provinces have.

We agree with Mr. Mackenzie that the establishment of Separate Schools is a necessity. We do not need either age or experience in politics to know that the Church of Rome will never allow her children to be educated in Protestant schools. We know also that neither the constitution of the Dominion, the peace of our country, nor the safety of the British Empire would be considered, if they stood in the way of the Popish claim and alleged grievance. Each and all of them would be ruthlessly sacrificed in the interests of the Papacy.

But what of the grievance felt by a large majority of our Christian people by reason of the purely secular character of our schools. We know that the Church of England at one time demanded Separate Schools; we know that a large portion of the Presbyterian community desire Scripture truth and morals to be taught in the school, behoving as they do that these have "an intimate relationship to the morality of the people, and are essential to their welfare." We believe also that a large portion of the Methodist community agree in these sentiments. Now, what of this grievance?

Roman Catholics, fewer in number than those above spoken of, have agitated and restlessly assailed successive Governments, until they have got relief, and their children are taught religion in the way that they require. But Protestants cannot have that privilege.

We have shown at other times that schools may be undenominational and yet have the lessons of Scripture truth and morality taught in them. It is most unfair that the few, who think that religion should be excluded from our schools, should force their negatively religious and moral system upon the nation. If State money may be used for maintaining schools in which Roman Catholic dogmas are taught, why may not Protestant truth also be taught? Why are the highest and noblest subjects of education and the best of text-books excluded from our public school programme? Why is not the Bible a prescribed study? The answers to these questions which are generally given, we have weighed and found wanting. Scepticism and infidelity are fast taking hold of our community, and the chief cause of this is ignorance of revealed truth; and the only cure for it is thorough and intelligent acquaintance with the Scripture.

Mr. Mackenzie tells us that logic in legislation, and consistency, are only secondary considerations; and that a grievance real or imaginary, if persistently urged by a portion of the community, ought to have weight with the Legislature. Let then the Presbyterian community speak out; let our Episcopalian and Methodist friends who feel with us, speak out, too; let us insist upon having the Bible taught in our schools. By establishing separate schools, the Roman Catholic portion of our community has surrendered all right to interfere in the management of our Protestant schools; and as old, experienced politicians are now satisfied that, even by putting the Bible out, we cannot draw our Roman Catholic fellow-citizens into our schools, let us have schools in harmony with the wishes of nine-tenths of our citizens—schools in which the children shall read the wonderful works of God, and be taught the most important of all knowledge—the knowledge of God, of themselves, and true righteousness. "The fear of the Lord is the beginning of wisdom."

HOSPITAL FOR SICK CHILDREN.

This excellent institution has at last got into full operation, thanks to the prayerful and persevering efforts of the leaders who have taken it in charge. It is meant to provide nursing and medical attendance to the children of the humbler classes, where the accommodation at home may not be such as could be desired, or where the parents may not be able to attend to the little ones. It is not intended as a mere charity. The self-respect of the poor is to be maintained by a charge being made of so much per day for each patient. No children suffering from contagious diseases are to be admitted. All other can have the benefit as far as accommodation and means will permit of the best medical skill and careful nursing, for we believe, some fifteen or twenty cents per day. We have no doubt this institution will speedily become a very popular one. No contributions are to be solicited. All is to be left to the spontaneous liberality of those interested in the suffering little ones. Many a poor struggling mother, both in town and country will take it as a great boon to have such a place to which to send the sick children. Contributions will be thankfully received by Mrs. S. McMaster, Toronto P. O.

BOOK REVIEWS.

HISTORY OF THE VATICAN COUNCIL. From the forthcoming "History of the Creeds of Christendom." By the Rev. Dr. Schaff. Toronto: A. S. Irving & Co. 20 cents.

In order to a right comprehension of the most prominent religious and political question of our day, every intelligent Protestant should understand the position of the Papacy, as defined in the acts and decrees of the late Council held at Rome. A full but admirably condensed statement of this position, will be found in the above named pamphlet. We commend it to our readers. Dr. Schaff gives a full list of books forming the literature of the subject, both Roman Catholic and Protestant; reviews the history of events which made those decrees a necessity for the Papacy; gives a full exposition of the diversity of opinion which existed in the Council, and the means which were used or tended to secure apparent unanimity, shows what makes that Council "the greatest event in the history of the Papacy since the Council of Trent;" and treats of the new departure to which it has given rise in the Old Catholic secession. The decrees are carefully examined, and their errors or defects are exposed, showing clearly "the fearful spiritual despotism of the Papacy, which overrules the stubborn facts of history, and the sacred claims of individual conscience. The doctrine of Papal Infallibility is next considered. In its connection with the doctrine of the immaculate conception, the latter, we are told, "perverts Christianity into Marianism, and the former "exempts the Bishop of Rome from error, and resolves Christianity into Papalism, or the church into the Pope. The worship of a woman is virtually substituted for the worship of Christ, and a man-god in Rome for the god-man in heaven. The nature of the claim is then examined, the difference between ultra-Montanism and Gallicanism is exhibited, and the "wholesale slaughter of the intellect and will, and the destruction "of the sense of personal responsibility," are shown as the unavoidable result of the blasphemous claim. The claim is further found to be an unadmitted lie opposed to all tradition, as well as contrary to Holy Scripture. The full text, both Latin and English, of the Papal Syllabus and the Vatican decrees is also given. This pamphlet will be found a very valuable addition both for information and as a guide for reference to authorities in all the aspects of the present Popish controversy.

QUARTERLY REVIEW for January is a more than usually able and interesting one. Its Toryism may be as pronounced and as indefensible as ever, though we scarcely think it is. Of its literary ability as in days gone by, there can be no doubt.

WESTMINSTER REVIEW for January is also a very able one. When the Westminster keeps off Christianity and the Bible, it affords its readers both pleasant and profitable reading.

BLACKWOOD for February completes "Valentino and his brother," in which so many have been deeply interested for the past year. Its other articles are of the usual style of those which Ebony still supplies to its readers.

DEAN STANLEY ON VESTMENTS.

Dean Stanley has in the Contemporary for February a very interesting article on Ecclesiastical vestments. The Dean insists that the various portions of dresses now worn by ecclesiastics were originally portions of the usual dress of laity and clergy alike in the early ages. If, he said, we stripped the ancient Roman to his shirt, it was found to be a woollen vest, called in the case of the soldiers, Camisia, from which the word chemise is derived, while as shirts with the ancients, as well as the moderns were usually white, the name came to be called an alb. This shirt was worn by the northern nations over a fur coat of sheep skin which was called a pellissie, hence arose the barbarous name for the shirt of super-pellicum or surplice. The Dean tells us that St. Martin, Apostle of the Gauls, and the first Bishop of Tours, when he officiated were also a sheep skin, a fur coat, as it would seem with no surplice over it and with no sleeves, consecrated the Eucharistic elements with his bare arms, which came through the sheep skin. Then there was a long over-all, known as caracalla, which became corrupted into casacilla, casaca and finally, cassock. On this point we have the following curious note:—

The same form of dress was also called casula, a slang name used by the Italian labourers for the capote, which they called 'their little house,' as 'tote' is—or was a short time ago—used for a 'hat,' and as 'coat,' is the same word as 'cote,' or 'cotage.' It is this which took the name of casuable, and was afterwards especially known as the outdoor garment of the clergy as the casagium was of the laity, and was not adopted as a vestment for sacred services before the 9th century. Another name by which it was called was planota, "the wanderer," because it wandered loosely over the body, as one of the overcoats in our day has been called 'zepl." This was the common overcoat of the wealthier as the casula of the humbler classes.

After several other observations, almost equally curious, the Dean remarks:— This historical inquiry has a two-fold interest. First, the condition of the early Church, which is indicated in this matter of dress, is but one of a hundred similar examples of the secular and social origin of many usages which are now regarded as purely ecclesiastical, and yet more, of the close connection, or rather identity, of civil

and religious, of lay and clerical life which it has been the effort of fifteen centuries to find a solution. One of the treasures which King Edward III. presented to Westminster Abbey, were "the vestments to which St. Peter was wont to celebrate mass." What those medieval relics were we know perfectly well—it was a fisher's coat cast about his naked body. In like manner the Church of Rome itself is not so far wrong when it exhibits in St. John Lateran, the altar at which St. Peter fulfilled—if he ever did fulfill—the same functions. It is not a stone or marble monument but a rough wooden table, such as would have been used at any common meal. And the churches in which, I do not say St. Peter, for there were no churches in his time, but in which the Bishops of the 3rd and 4th centuries officiated, are not copies of Jewish or Pagan temples, but of town halls and courts of justice. And the posture in which they officiated was not that of the modern Roman priest, with his back to the people, but that of the ancient Roman praetor, facing the people—for whose sake he was there. And the Latin language now regarded as consecrated to religious purposes, was but the vulgar dialect of the Italian peasants. Eucharist itself was the daily social meal, in which the only sacrifice offered was the natural thanks-giving, offered not by the presiding minister, but by all those who brought their contributions from the kindly fruits of the earth.

Dr. Stanley proceeds then to show how gradually a doctrinal meaning came to be attached in the lapse of years to particular portions of dress:—

How early the severance from secular to sacred use took place, it is difficult to determine; but it was gradual, and by unequal steps. It is said that even to the 9th century there were Eastern clergy, who celebrated the Eucharist in their common costume. In the original Benedictine rule the conventional dress was so well understood to be merely the ordinary dress of the neighbouring peasants, that in the sketches of early monastic life at Monte Casino, the monks are represented in blue, green, or black, with absolute indifference. But now the distinction between the lay and clerical dress, which once existed nowhere, has come universal. It is not confined to Rome or to Episcopal Churches. It is found in the Churches of Presbyterians and Non-conformists. The extreme simplicity of the utmost desecration of Dissent, has in this respect, departed further from primitive practice than it has from any Pontifical or ritual splendour. A distinguished Baptist minister, one of the most popular preachers, and one of the most powerful ecclesiastics in this metropolis, was shocked to find that he could not preach in Calvin's church at Geneva, without adopting the black gown, and naturally refused to wear it except under protest. But even he in his London Tabernacle, has already fallen away from the primitive simplicity which acknowledged no difference of dress between the clergy and the laity,—for he as well as all other ministers (it is believed) has adopted the black dress, which no layman would think of using except as an evening costume. The clergy of the Church of England have either adopted the white surplice, once the common frock, drawn, as it has been seen, over the fur of our skin clad ancestors, or else have, in a few instances, retained or restored the shreds and patches of the clothes worn by Roman nobles and labourers. The Roman clergy have done the same, but in more elaborate form.

Change of the same nature continued to progress:—

Take for example the wigs of Bishops. First, there was the long flowing hair of the Cavaliers; then when this was cut short came the long flowing wigs in their places. Then these were dropped except by the learned professions; then they were dropped by the lawyers except in court; then the clergy laid them aside, with the exception of the bishops; then the bishops laid them aside with the exception of the archbishops; then the last archbishop laid his wig aside except on official occasions. And now even the archbishop has dropped it. But it is easy to see that, had it been retained, it might have passed like the fall into the mystic symbol of the archiepiscopate, patriarchate, or I know not what. Bands again sprang from the broad white collars, which fell over the shoulders of the higher and middle classes—whether Cavalier or Puritan—Cromwell and Bunyan, no less than Clarendon or Hammond. Then these were confined to the clergy; then reduced to a single white plait; then divided into two parts; then symbolized to mean the two tables of the law, the two sacraments, or the cloven tongues; then from a supposed connection with Puritanism, or from a sense of inconvenience, ceased to be worn, or worn only by the more old-fashioned of the clergy; so as to be regarded by the younger generation as a symbol of Puritan custom or doctrine. Just so, and with as much reason did the surplice in the middle ages, from its position as a frock or pinfore over the fur coat, come to be regarded as an emblem of imputed righteousness over the skins in which were clothed our first parents; just so did the handkerchief with which the Roman gentry wiped their faces come to be regarded in the 5th century as wings of angels, and in the 7th as the yoke of Christian life. Just so have the pouches and waterpots of the Roman peasants and labourers come in the 19th century to be regarded as emblems of sacrifice, priesthood, Real Presence, communion with the universal church, Christian or ecclesiastical virtues, &c.

The conclusion to which the Dean comes is that all wise men may look upon articles of dress as simply nothing. To speak of them as of importance, even in attacking them, is itself a species of ritualism. To speak of them as insignificant is the true translation of the great maxim of the Apostle—Circumcision availeth nothing, nor uncircumcision. The Dean thinks that, if there is to be any regulation about dress, it should be made matter of gentle ment by judicious authority. Once it was settled, it would have no practical doctrinal importance.

The Invariant System.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—In your issue of the 26th February, your correspondent IL wishes to have the matter of the removal of Presbyterian ministers from one church to another considered, and suggests that a change to the Methodist system, which he imagines may be as scriptural as ours, be adopted. I have no doubt that such a change could be brought about, but that it would be attended with any permanent advantages, I am not prepared to admit. The Methodists themselves to a large extent, both ministers and people, are tired of this system; and year by year memorialize Conferences for a change in this respect. I fail to see in any suggestion your correspondent has made any real advantage that the Presbyterian people or their ministers would obtain from the change referred to, that they cannot have under their own church regulations. In the constant change of pulpits necessary to carry out our own organization—abundant opportunity for a variety of gifts is given; and even in this respect it would not be difficult to show in many instances it is an hindrance rather than a help to real progress. It is not necessary in the Presbyterian church for a minister to remain all the years of his ministry in one place, though it has been done and is being done to the advantage of both minister and people in many places; and if a change is needed or desired, the minister and people have the matter in their own hands, and can dissolve their church relationship when circumstances call for such a change. And I fail to see that there is anything unscriptural in this, or that a change brought about by a conference of ministers, where the people are excluded, is either as scriptural or as reasonable; or that changes brought about in this are more conducive to the interests of Christianity, than where the matter of change and the choice of a minister is one of intelligent and mutual assent and consent by the parties concerned. If it is scriptural to have a minister placed over a church without its consent or against its wish, we had better go back to the good old times of Church and State, when the whole matter was under the control of parties who had no knowledge of the wants of the Church, and very frequently no sympathy with it no further than providing funds for its necessities. A stated Ministry subject to the regulations of the Church and the minister of choice conjointly with a reference to the Presbytery in matters of difficulty, is to my mind more in keeping with the genius of Christianity than a system where the important matters which church organization involves are left to a conference of Ministry, two thirds of whom are ignorant to a large extent of the wants and requirements of the churches for which they legislate, and in whose meetings the voice of the people is not heard, not even by a representative from among themselves. How a cast iron rule that moves a minister against his will and without the consent of the church he is taken from, and sends him to a church that may not want him every four years is to be conducive to the cause of Christianity, I fail to see, and what scripturalness there is about this method, which is not to be found in our own, I am equally at a loss to ascertain. The reason given by many Methodists for their course of action is that Methodist like changes. If this is a scriptural reason, why, then, the Presbyterians lack in this respect. But would it not be well for your correspondent to consider the impressive words of Solomon, "My son, fear thou the Lord and the King, and meddle not with them that are given to change." I am fully persuaded that if changes are necessary for the welfare of the church, there is in connection with the Presbyterian church all the elements necessary to effect the changes required without the introduction of a rule contrary to all reason, and which has done its part in times past in preventing the progress and establishment of true religion in the world. I do not deny but there are some apparent advantages in connection with the system of change which your correspondent wishes to have "ventilated a little," and I am more than half persuaded that they are of a negative kind. With reference to the advantage of change, as to a minister's children and their education, it might be a change for the worse. Does "E" know that in the Methodist system a minister has no choice as to where he shall go; and that the frequent changes, which occur at stated intervals, draw largely upon his material and mental ability, and leave him shorn of his strength to do for the cause of Christ and his own family what he would in other circumstances have been able to do. Upon the young people connected with the Church, frequent changes have a bad effect in many instances; and upon ministers themselves these changes not prejudicially. Young men are induced to enter the ministry without the preparation necessary to insure success; the prospect of changes gives them comfort. And in how many cases where neither moral worth or mental ability would commend them to a church which had opportunity of judging of their fitness for the office of a minister, are they placed over a church, or a member of churches "where hungry souls look up and are not fed." But the change all round at regular necessary periods, "enables them to pass muster, and they are permitted again to bring forth the crude and stunted efforts of past years as food for the church, whose necessities demand from the "treasuries of the Gospel things both new and old." If your correspondent has sympathizers with him, I hope for the sake of the Presbyterian Church, that they are very few, and that when this matter is ventilated a little more, they will become beautifully less. I should not, Mr. Editor, have troubled you with a communication on this subject, only that I fear there is danger of looking to, and relying on systems of church organization, more than in looking to and relying on the power of God, in the operations of his spirit in connection with the preaching of his Gospel, for that success which the churches of this kind often stand so much needs. J. Bradford, March 8th, 1875.

Psalms vs Hymns.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I see that some of your correspondents are anxious that not only they themselves, but also the whole Church should, in the matter of praise in public worship, be perpetually bound down to the exclusive use of the Psalms of David.

Will you permit me to enter my humble protest against this precedent and unwarranted interference with the liberty which the Gospel of Jesus has secured us, and will you kindly grant me the use of your columns to show, as I believe I can, from prima facie evidence that the Psalms were never intended by their divine Author to be the exclusive Psalmody of the Church under the gospel?

1. It will be admitted that it is right and proper to praise God for, and in connection with the use of the sacrament of Baptism. This sacrament I have sometimes the privilege of administering, and upon such occasion I feel that I and all present with me should heartily praise the master for it in direct terms. With these feelings I naturally turn, being a Presbyterian, for suitable words to the Psalms. Need I say that I look for them in vain. What am I to do? Will our sticklers for the exclusive use of the Psalms help me out of the difficulty? Can they point out a single Psalm which bears remotely on the subject? Or if they cannot do that, will they advise me rather than not praise God at all, to praise Him for something else? Will some of these friends have the goodness to "rise and explain?"

2. Again, when in company with other of my fellow Christians, I sit down at the Lord's Table and partake of the symbols of his broken body and shed blood, I feel that if I should praise God in direct terms for anything it should be for this precious ordinance, and once more I turn to the Psalms of David, but I turn in vain. I have never yet found the Psalms which speak directly or otherwise of this subject. What am I to do? Must I as before rather than not praise God at all, praise him for something else? I am aware that our good friends generally turn upon such occasions to Psalms cxxi. 1-3, and ciii. 1-5. But were these Psalms written expressly for that purpose? Do they contain any allusion to the Lord's Supper? And if not why fix a meaning to them which the words were never intended to convey? Why not praise God directly for these blessings instead of by wresting a portion of scripture from its natural and obvious sense? We find no Psalms bearing directly or indirectly upon these Gospel ordinances, for the very good reason that they were written long before these had been instituted, and were evidently never intended to be used in connection with them, otherwise they would contain some allusion to them. But where is that allusion; will our good friends once more be paid enough to "use and explain?" In the meantime I shall continue to believe there was no provision made in the Psalms for these Gospel ordinances simply because they were never intended to be used in connection with them, but rather to be superseded under the Gospel by simple gospel hymns which speak directly of these subjects.

3. There is one event for which the Christian should praise God in psalms, and hymns, and spiritual songs, more than for anything else that has taken place on either side of the Crucifixion. I mean the finished atonement of Jesus. Can we do this by the use of the Psalms? If so, will our friends point out by which of them? I am aware that many of the Psalms speak of the atonement, not however as actually accomplished, but as still in the future. Many of them are prophecies and promises that the Messiah shall come; that he is to be sacrificed, etc. But is the atonement still in the future? Have these prophecies never been fulfilled? And if they have, why mock God by praising Him for the promise, instead of the fulfillment of it? What particular objection can these men have to praising God for the actual fulfillment of the promise? The Psalms became the Old Testament saints very well, for by their using them there was some sense and consistency in their praise. But what does praise to God for the "promise" of a suffering Saviour signify in the mouth of a Christian under the Gospel? Can there be much sincerity in it, when we have the actual fulfillment of that promise to praise Him for, but refuse to use it?

Or must we not praise Him for the atonement at all, simply because no provision was made for it in the Psalms? Here, then, is a strange anomaly. We are permitted to "preach" a risen Saviour; to "believe" in a risen Saviour; to "pray" to a risen Saviour; to "thank" God for a risen Saviour—but we must not attempt to "praise" Him for a risen Saviour. We may do anything but praise Him for the Gift. Or if we insist upon singing "something" about the Saviour, these men would have us to go back to Old Testament times, take our stand among the ancient people of God, and praise God for "promising" to send us a Saviour; but we must not strike one note of praise for the "fulfillment of that promise," nor acknowledge it in any way "hallowed! Should not some of these friends come forward and enlighten us a little on this point?

Here, then, are two important "gaps" or omissions in these Psalms. They furnish no words for praising God (1) for either of the two Gospel sacraments, and (2) for the greatest of all His gifts—an accomplished atonement. In fact the whole Gospel is left out of them. The "promise" of Gospel times, and Gospel blessings are there, but the Gospel itself, if we do not find how are our good friends to get us over this serious difficulty, or to account for it? There is only one way of doing it, by abandoning the Psalms. They were originally never intended to be the Psalmody of the Church under the Gospel, and to continue advocating the exclusive use of them is only to

create a return once more to the bondage of the "beggarly elements" of the Old Dispensation.

For these reasons I believe that the Church under the Gospel is not only at liberty to use Gospel hymns in public worship, but that it is also her bounden duty to do so, if she would escape the guilt of neglecting one of her greatest privileges—the privilege of praising God for an accomplished atonement, as well as for every other Gospel blessing. Yours, etc. ALFRED MARCH 15, 1876.

Psalms vs. Hymns.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—An hour last, under the heading of an article titled, "Psalms vs. Hymns" there is a criticism on the article I sent you on 12th February. In the first place I may say that I consider the Book of Psalms as contained in the Bible, the grandest collection of poetry in the world. There are some parts of Isaiah as beautiful, such as the 2nd, 40th and 53rd, chapters. But that is no reason why the metrical version composed or collated by Messrs. Sternhold, and Hopkins, is to be at all compared with the version in the Bible, and I don't withdraw what I have already stated on the subject. As your correspondent D. dislikes the term, queer, I will call the verses alluded to by me, "distorted prose," and I leave it to D., or any one else to say on looking at the two versions in your paper of the 12th, if such is not the case. Why didn't D. give you the 24th of the 18th, which reads in metre:

"Pure to the pure forward thou trythst, Unto the froward thou wilt show."

Bible version—

"With the pure thou wilt show thyself pure, and with the froward thou wilt show thyself froward."

I will give D. the numbers of three or four metrical psalms I admire very much, viz., the 23rd, the last four verses of the 24th, the 103 and the 103, and of the paragraphs the 18, 25, 66, and the 4th hymn. As to other hymn books I agree with you that Bateman's is one of the best. As D. is inclined to regard me as a blasphemer, he can't expect me to regard him as of a very Christian spirit.

Your other correspondent "Conservative" need not have the least fear of me for one moment comparing any book with the Bible, but I would remind him that Sir Walter Scott, left his first love "Sternhold and Hopkins," and up with the prelatical version of the psalms by Tate and Brady I have done, Mr. Editor, and as I said before I hope the general assembly of the Presbyterian Church in Canada, at its very first session will appoint a strong committee to look into the whole subject, and whether they let the metrical version of the psalms alone or not, at least to agree upon one first class selection of hymns for the use of the whole church.

Yours sincerely,

MARCH 18TH, 1876. ADVANCE.

A Suggestive Fact.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—For some time back your correspondents have been discussing the orthodoxy of hymn worship. I trust that we all believe that a sound creed is necessary for working out the true and godly life. On this ground allow me to state my own experience of those who will sing nothing but psalms. I never met a man possessing a true missionary spirit amongst those who slam the book on the desk when a paraphrase or hymn was given out in church to be sung. He will discuss Epiphany, Prelation, and Erastian errors, etc., but you won't get him to turn a loving, wistful eye to the poor heathen. If this is a fact, let me ask—Is the man "orthodox"? Good old paths are not, at this time of day, to be a Jewish, Conservative or Protestant Tory. Good old paths are not built on another man's foundation. I am, yours truly, WALTER INGLIS.

Ministers and Churches.

THE notice of the opening of a Canada Presbyterian Church in Newmarket, will bring back memories of student life to many of our ministers who have been for years the grave and reverend pastors of congregations. For ten years, more or less, Newmarket has been upon the Standing Orders for supply, and few of those who have attended Knox College during that time, will fail to recall very readily the too familiar name. An impression quite as deep, although of a different kind, the events of these years had made upon the minds of the people themselves. Hope deferred had produced its worst results, and the heart of the congregation was not only sick, but dead. Effort after effort had been made to establish the cause, each ending in more decided failure than the former, until, for years, a handful of about a dozen members possessed the unenviable legacy of the weakness and disgrace of the Canada Presbyterian cause in Newmarket. The opening therefore of a comfortable, commodious, and elegant place of worship by our people there is an event of somewhat special interest, and one which seemed a short time ago, to those best acquainted with the state of things, not likely to occur for many years, if ever. It has taken place, however, and with most gratifying success. The services on Sabbath, February 28th, were conducted in the morning and afternoon, by Rev. Principal Cavan, who preached to crowded congregations with his usual clearness and ability, gaining the entire sympathy of the audi-

ence. In the evening the services were conducted by Rev. D. MacKintosh, of Markham. The church was crowded to excess, many being compelled to stand, even after the aisles were filled. The services were able and impressive, and were listened to with close attention. About 450 were present. On Tuesday evening, March 2nd, a soiree was held, tea being served in the Mechanics Hall, the people adjourning to the church as they were served. John K. MacDonald, Esq., County Treasurer, was called to the chair. After singing and prayer, the chairman expressed the deep interest he had felt in the work during its progress, and his very great pleasure at its issue in the beautiful building in which they were assembled. Rev. Messrs. Carson, Abba, and MacKintosh, spoke briefly. And, after a few words in regard to the condition of the congregation, by D. Fotheringham, Esq., Inspector; Rev. G. Bruce, and J. R. Battisby, Rev. J. M. Cameron of Toronto, was called upon, and spoke at some length. He concluded his address by an appeal in aid of the building fund in the form of a subscription list. The meeting was completely successful, almost enthusiastic—the feeling being heightened by the large attendance, and the great change all things betokened in the affairs of the congregation. The results of the opening and soiree will increase the building fund by about \$500. The building is of white brick, and is of Gothic design throughout. It is flanked by heavy buttresses, and is completed in the North West angle by a massive tower not yet finished, through which from north and west are the entrances. There is a basement, which will be about 10 feet between floors, containing a large furnace, which heats the building rapidly and completely. The windows are of figured glass with colored borders. The ceiling is arched, with partly exposed principals; the wood-work is stained, giving a rich mellow tone to the finish. The building is 55x33 within, and will hold without crowding uncomfortably, about 400. The entire cost will be about \$4,000. The congregation is still small, but the prospects are entirely changed, as there is encouragement and room to grow. The building formerly occupied would not comfortably accommodate eighty persons, and the pith of the problem to be solved was, how under the efforts of the past, to gather a congregation in that place able to build such a church as the one now opened. The problem was not practically solved without very great difficulty, but, by the goodness of God, it was done, and the impulse which this has given to Presbyterianism and the cause of truth, is already distinctly felt through a wide field. The prospects in regard to Union are exceedingly favourable. It seems to be practically consummated already. The two congregations having to a great extent coalesced in taking possession of the new church. Much remains to be done, but the building and successful opening is the great step towards ultimate success.

On Friday evening, 5th inst., a large party comprising several sleigh-loads of the good folks of Esquessing, connected with the Canada Presbyterian Church at Boston, armed with sundry baskets of edibles and refreshments, drew up at the house of their pastor, Rev. John Eadie, on Mill Street, took possession of the premises, and spread themselves out with the evident intention of spending an agreeable and pleasant evening. In this they succeeded to their hearts' content; for supper being discussed, games, recitations, and readings were given and hilariously appreciated; after which Mr. Henry P. Lawson read an address and presented Mr. Eadie with a purse containing one hundred dollars. Mr. Eadie replied in suitable terms, and feelingly referred to the encouragement such a manifestation of their appreciation of his labours amongst them would give him. The enjoyment did not end here, as games were afterwards indulged in till the "wee sma' hoors ayon't the twal," when all left to return to their homes in Esquessing, heartily satisfied, and having proved that "it is more pleasant to give than to receive." Rev. Mr. Eadie was also the recipient of the proceeds of a concert last week, arranged among his friends in the neighborhood of Boyne and Omagh.

The congregation of Lansdowne and Fairfax, of which the Rev. Andrew Dowdsley, B. A., is minister, held a successful soiree in the school-house, Fairfax, on Tuesday evening, February 16. The ladies of the congregation deserve praise for the excellent tea served up, justice having been done to the good things provided. Mr. Wm. Webster took the chair by request. Addresses were delivered by the Revd. Messrs. Gordon, Brown, and Dowdsley, and Mr. Samuel McCormick. The Lansdowne brass band was present, and gave several selections during the evening. On the following Friday evening a successful soiree was held for the children.

We have been too long in noticing the report of Central Presbyterian Church, Hamilton. Every thing has to all appearance, proceeded in that Church during 1874 in the most harmonious and prosperous manner. Pew rents amounted to \$3248 25, ordinary Sabbath collections, \$8178.31; spe-

cial collections, \$485.72, other sources of income made up a total of \$14,310.67. On alterations of church there were expended \$4,002.30, on mission schools, 406.33, on music, \$3280.41, interest, etc., \$144.25, leaving a balance on hand of \$693.82. Besides these, the missionary contributions amounted to \$950, while the total to extra congregational mission purposes was \$2320.50. Six hundred dollars were added to ministers' stipend.

The Orillia Packet says: On Thursday, the 4th instant, a party of members of the congregation of Essex Church, Oro, took possession of the house of Mr. John Horne, prepared tea, and spent the evening very pleasantly. It was done for the purpose of presenting Mr. Horne with a handsome Family Bible, as a mark of appreciation of his services as Precentor.

St. PAUL'S Church, Hamilton, has a very encouraging report to give of its proceedings and contributions for 1874. Total ordinary income, \$2712.31; expenditures, \$2389.24; balance, \$323.07. The various organizations in connection with this church are all in a healthy and active condition.

THE BRITISH AMERICAN PRESBYTERIAN, of Toronto, says Knox Church, in Dundas, cost eleven hundred dollars. Please add ten thousand to that amount, friend Robinson.—True Banner.

The Sacrament of the Lord's Supper will be dispensed in Orillia Presbyterian Church, on Sunday the 28th instant. The Rev. R. Rodgers, of Collingwood, will assist the Pastor on that occasion.

Presbytery of Toronto.

A meeting of this Presbytery was held in the usual place, on the 9th instant, Mr. Alexander, Moderator. The attendance both of ministers and elders was good. It was moved and agreed to induct Mr. R. D. Fraser, M.A., as pastor of the congregation of Charles St., in this city, on Thursday, the 25th instant, the services to commence at 2.30 p.m. Professor McLaren to preach. Mr. Reid to preside, put the questions, and deliver the charge to the minister, and Mr. Pettigrew to address the congregation. Reports were received from the Sessions of Weston and Vaughan, approving of the petition to have a congregation organized at Woodbridge, and Messrs. Nichol and Pettigrew ministers, with Mr. Worit, elder, were appointed to congregate accordingly, and at such a time as they might deem fit. A committee was appointed to prepare a report for the Synod on the state of religion, for read on the reports to be received from sessions, said reports to be sent to Mr. King, Convener. And it was also agreed, that when the committee's report came up, a portion of time should be occupied in considering the forsaidd subject. The clerk directed attention to the propriety of securing students for the Home Mission labour within the bounds during the coming summer, and a committee was appointed to confer and arrange accordingly. It was duly reported by Professor Gregg, that the call to Mr. Smith, of Bowmanville, from Bay Street congregation, had been declined by him. Thereafter, an extract minute was read from the Session of said congregation, setting forth a want of harmony among the congregation, and praying the Presbytery to appoint a commissioner with a view to enquire into their circumstances, and to endeavor to remove the existing differences. A petition was also read from fifty-two members and twenty-six adherents, praying the Presbytery to disjoin them from Bay Street, and to organize them as a separate congregation. Representatives, both of the Session and of the petitioners, were fully heard; and as the result, the following resolution, moved by Dr. Topp, and seconded by Mr. Reid, was unanimously adopted.—"That the Presbytery, having heard the documents, and the statements, both of the Session in support of their memorial, and also of the parties presenting the petition for disjunction in support of said petition, regret the difficulties which have arisen in connection with the calling of a minister in Bay Street congregation as then brought out, and accordingly, postponing in the meantime, any deliberance upon the petition of certain members and adherents for a separate organization, resolve to grant the request of the Session, in the hope of restoring harmony in the congregation, and exhort all parties concerned to cultivate the spirit of peace and brotherly love." The members of commission were then appointed, viz., Dr. Topp, Mr. Reid, Principal Cavan, Professor McLaren, Mr. King, ministers; and Messrs. G. P. Dickson, and Wm. Alexander, elders; to meet with all the parties in Bay Street Church, on Tuesday, the 16th, at 7 p.m. It was then stated by Principal Cavan, that the congregation of Newmarket are desirous of having elders elected and ordained among them. The Principal was appointed for said purposes, and he was also appointed to take steps for having elders elected and ordained in the associated congregation of Aurora, so soon as said congregation may request him thereunto. Various other items of business, but not of public importance, were transacted. It was finally resolved to meet again for ordinary business, in Charles Street Church, on Thursday, the 25th inst., at 1.30 p.m. The induction services (as stated above) to commence an hour later.—R. MONTGOMERY, Pres. Clerk.

Presbytery of Guolph.

An adjourned meeting of the Presbytery of Guolph in connection with the Canada Presbyterian Church, was held in Chalmers' Church, Guolph, on Tuesday, 9th inst. Notice was read, that the Presbytery of Ottawa intended to apply to the next General Assembly for leave to receive two ministers, one of whom belonged to the Church of Cumberland Presbyterians, U.S. It was agreed to recommend that the As-

sembly exercise all proper caution as to the soundness in the faith of any applicant from that church. A call to Mr. James Little, from the congregation of St. John's, Hamilton, signed by eighty-one members and eleven adherents, and offering a salary of \$1,500, sustained and transmitted by the Presbytery of Hamilton, was laid upon the table, and the clerk was instructed to summon all the parties concerned to appear for their interest at the next ordinary meeting on the 13th April next. The German Mission Committee was continued, in order to carry out the instructions given them at last meeting, and were instructed to report the results to the Clerk before the end of month. The report of the Committee appointed to visit Douglas, Mimosa, Everton, Rockwood and Eden Mills, was presented, when it was agreed that their report be received, and that thanks be given them for their diligence. The Presbytery then proceeded to consider, *seriatim*, the opinion expressed regarding the measures that should be adopted to advance the interests of these congregations, when it was resolved, that before making any change upon the relations at present sustained by the congregations of Douglas, Mimosa, Everton, and Waldemar, they be summoned to appear at next ordinary meeting. Pursuant to re-resolution, the Presbytery held a conference with ministers of the Presbyterian Church in connection with the Church of Scotland, having charges in the bounds, respecting boundaries of Synods and Presbyteries that might be proposed on consummation of the Union, and the conclusion was adopted that in their judgment the bounds should be the same as those assigned by the Synod of the Canada Presbyterian Church as the bound of the Presbytery of Guolph, including the congregation of Chifford, and that there should be three Synods, an Eastern one, embracing the Eastern Provinces, a Central, embracing the Province of Quebec and part of that of Ontario; and a Western, embracing the remainder of Ontario and the Synod of Manitoba in the meantime. Leave was granted to the congregation of Knox Church, Elora, to mortgage their church property, if they found it necessary, as security for the debt remaining on it. The Committee on the special mission to Ananath gave in a report, stating the measures that had been adopted to explore the field since last meeting, suggesting certain inquiries for the purpose of obtaining further information respecting its wants and prospects, and asking to be discharged, as they had now fulfilled the object for which they had been appointed. The report was received and its recommendations were adopted. A letter containing an extract from the minutes of Toronto Presbytery was read regarding the organization of a congregation at Shelburne. After deliberation, it was agreed that the matter lie over at present, that an effort be made to procure a student missionary to explore the Township of Ananath in the course of the summer, and that the Home Mission Committee be asked to aid by granting \$100 for the purpose. The Roll having been marked, and intimation made by the Moderator of the place and time of next meeting, the sederunt closed.

Presbytery of Huron.

The Presbytery of Huron met on Tuesday last, the 9th inst., in the Presbyterian Church in this town, and was duly constituted by the Rev. Mr. McCaig, Moderator. After the reading and adoption of the minutes of the previous quarterly meeting, the Rev. Mr. Leask moved, seconded by Rev. Mr. Pritchard, that the regular quarterly meetings of this Presbytery be henceforth held on the second Tuesdays of January and March in Clinton; on the first Tuesday of July in Goderich; and on the first Tuesday of October in Seaford. In amendment, Rev. Mr. Goldsmith moved, seconded by Rev. Mr. Gracey, that the next regular meeting of this Presbytery be held in Goderich, on the first Tuesday of July next. After discussion, Mr. Leask withdrew his motion and the amendment was carried as a substituted motion. On motion of Rev. Mr. Ferguson, the Rev. Messrs. Gracey, Loggie, and Ross, ministers, and Messrs. Walker and Gardiner, elders, were appointed a committee on the state of religion, with the power to report to the Synod direct. A letter from the Rev. D. Donson, of Langside, was read, asking the Presbytery's judgment on an old pecuniary claim. The Presbytery declared the justice of this claim on a division. Mr. McCaig asked leave to record his dissent, on the ground that the papers were not sufficient to guarantee such a judgment. The Presbytery proceeded to revise the mission field. It was resolved to apply for a student for the Stephen Mission, and that the Home Mission Committee be requested to grant \$250 per Sabbath for six months. A deputation consisting of Messrs. Goldsmith, McLean, Thomson and Strachan, were appointed to visit Cranbrook and Ethio, to look into the state of the Church there. The convener of the Home Mission Committee was instructed to apply for a student to supply Bethany Church for the summer, and that the present mission grant be continued. It was agreed to sanction the proposal of the French Evangelization Committee, and send a French missionary to labour in the townships of Stephen and Hay. The Rev. Principal Cavan, of Knox College, was nominated for Moderator of the next General Assembly. Messrs. Leask and Strachan were appointed members of the Assembly's Committee of Bills and Overtures. Messrs. Scott and Elliott were appointed members of the Synod Committee of Bills and Overtures. The Rev. Mr. Leask read a most interesting report, showing the statistical condition of each congregation and mission station in the bounds of the Presbytery. The report was received, and the thanks of the Presbytery tendered to Mr. Leask. Session records for 1874 were called in at the next meeting. Mr. Young asked advice about a grave case of discipline in his congregation. Advice was given, and Mr. Young and his session instructed to act upon it. The Presbytery discussed the propriety of publishing Mr. Leask's report in pamphlet form, but finally agreed to defer it till next meeting. After unanimously disposing of one or two remains, the Presbytery closed.

When the Song's gone out of your life.

"When the song's gone out of your life, you can't start another while it's a-ringing in your ears, but it's best to have a bit of silence, and out of that may-be a psalm'll come by-and-by."—Edward Barrett.

When the song's gone out of your life, That you thought would last to the end,— That first sweet song of the heart, That no other days can lend,— The song of the birds to the trees, The song of the wind to the flowers, The song that the heart sings low to itself When it wakes in life's morning hours.

"You can start no other song," Not even a tremulous note Will falter on the empty air, It dies in your aching throat, It is all in vain that you try, For the spirit of song has fled— The nightingale sings no more to the rose When the beautiful flower is dead.

So let silence softly fall On the bruised heart's quivering strings; Perhaps, from the loss of all, you may learn The song that the seraph sings; A grand and glorious psalm, That will tremble, and rise, and thrill, And fill your breast with its grateful rest, And its lonely yearnings still.

Respectable People.

It is really comforting to know that society has what are called respectable people to look up to, to boast of, and to honour with a frigidly respectable applause. Commonly your goodish and respectable people have a pedigree, which is more than some other folks have. Their ancestors were of a sort to be remembered, especially if they left some property behind them. And their early training, that too was of the proper kind. All their walk and conversation, if you inquire, will be found to have been discreet. They have abstained from everything that could justly call forth comment on their course of life. They have made no serious mistakes in espousing any particular cause, whether humanitarian or religious. All their acquaintances have been selected according to strict commercial or social rules of propriety. As for risks, in any benevolent way, they have not known them.

Respectable people are negatively nearly perfect. They move on a dead level. Their ups and downs are few and gentle. Ever sagacious, they see how and where to follow in the old lines, believing ruts to be the channel-ways of righteousness. They are not miserable sinners at all. Their morality is as clear and cold as moonbeams on an icy sea under winter skies. Their hearts are over in the right place, snugly wrapped up in a domestic seclusion. They are never betrayed into enthusiasms. They fall into no vulgar sympathies. The hot passions of hot-minded people never disturb their frigid calm. They have no indignation against wrong, provided wrong lets them alone. They do not see any reason for making a fuss over evils, if the evils do not reach them. What claims have a suffering world on their tranquil natures? They are respectable, and live to maintain their respectability. They are busy in keeping up the family name—and is not that a respectable employment? When they die they will have respectable funerals, and then will be consigned to a respectable oblivion. O, men and women, do something; take risks; fight the good fight of faith; but do not draw in, turtle-like under the shell of respectability. When a man is so respectable that he cannot stoop to the lowly, or relieve the cry of hunger; or when a woman is so dainty that she must hold up her skirt (her nose generally holds itself up) as she passes a beggar in the street—in either case there is so much of respectability that it bids fair to keep its owner from passing through the narrow gate. Next to the surprise of missing some excellently respectable people from heaven will no doubt be the astonishment at seeing in high places those who were on earth poor and lowly, and who were scarcely considered to be respectable. The poor and humble,—we have the Master's own words: "Of such is the kingdom of heaven."—The Christian at Work.

A Church Fair in China.

The Missionary, published by the Southern Presbyterian Church, describes a church fair in China as follows: "The object was to raise money to rebuild a temple belonging to the Taoist sect, just inside of one of the city gates—a temple which had been destroyed by the Taipings. With this view a Taoist priest announced that he would stand for seven days and seven nights without food or water in a 'nail-cage' set in the temple grounds; or, at least—and this was the important part—he would stand until all the locks which shut him in were bought off. The nail-cage is a sort of narrow box, barely large enough to allow a man to stand erect, made of boards set on the inside with nails, so that the occupant, whichever way he turns must come in contact with the nails. On the appointed day the would-be-considered devotee entered the cage. The four sides were sealed up, the boards being so arranged that only his feet, which were shod in thick sandals, could be seen standing on the nails. Then the sides were fastened together with a great number of small padlocks. Of these padlocks one was made of gold, two were made of silver, and the remainder were brass. When the priest was thus shut in, his fellow-priests throughout the city began a great beating of drums and ringing of bells to incite the people to enclose their devoted brother. As soon as all the locks were bought off he could be released; and, of course, it became a work of great merit to buy a lock. Crowds flocked to the temple grounds and the sale of the locks was not slow. Who that had money could refrain from giving help to loose a soul from the pains of a visible purgatory? The brass locks sold at prices varying from five to twenty dollars; the silver locks brought each five hundred dollars; and at least on the fifth day, the gold lock which was, if the expression be allowable, the key of the position, was purchased for the round sum of one thousand Mexican dollars, and the devoted man came forth from his cage. The sum realized from this trick we understood was ten thousand dollars."

The Bouquet and the Bible.

On a fine summer day, an unexpected shower drove two or three little parties into a cottage for temporary shelter. A Bible and a bouquet of flowers lay upon the table. A shrewd-looking man, one of the company, approached the table. He was an infidel. He opened the Bible, then closed it again with a smile that was mingled with derision. He then took up the bouquet. "This suits me best," said he with an exulting air, "for it has no mystery; I can understand it. Its colors are fair, and its scent delightful." Saying thus he pulled a flower from the bouquet and stuck it in his bosom. A pause ensued; but it was soon broken by an old gentleman, whose meek and mercy-loving face was grateful to gaze upon, and whose gray hair entitled him to respect. He had heard the observation of the infidel, and felt anxious to counteract its influences. Advancing to the table, he also took up the bouquet. "How beautiful in His gifts," said he, "is the father of mercies! How delicately formed are these beautiful flowers! How rich are their varied tints, and how sweet is the fragrance they exhale! But shall we forego the joy of inhaling their fragrance and the delight of gazing upon their beauty because we cannot explain the hidden mysteries of their existence? We know not how the dry, husky, unsightly seed, when set in the ground, could start up into such glorious forms; we cannot tell how it is that from the same soil such different stems should spring, and on the same flower such varied tints appear; nor know why some of the fairest and sweetest of flowers should be thickly pointed with thorns. These things are mysteries, but if we wait till we can comprehend them, the flowers will fade away, for their life is short. And why should we not?" continued he, putting down the bouquet and taken up the Bible, "why should we not use the Word of God in the same way? Mysteries it has, which its Almighty Author alone can explain. But shall we waste our short lives in brooding over them, and neglect the greater part, which is quite plain, and overlook the manifold mercies it proffers for our acceptance? Let us leave, then, all mysteries, both as nature and grace, till it shall please God to unravel them to our understanding; and, in the meantime, let us, while rejoicing that God's works and Word both show that he is 'the Wonderful,' gratefully place the glowing flowers of the bouquet in our bosoms, and the gracious consolations of the Bible in our hearts."

Another Controversy.

There is growing up in Ireland, in the wake of the great religion movement inaugurated by Messrs. Moody and Sankey, a controversy which will be troublesome, and may, in the end, prove to be divisive. It is one well known to Presbyterians in this country, and has wrought divisions here which are not likely to be soon healed. In Ireland, the singing of hymns has become quite common in the midst of the wonderful rivalries which have been witnessed there. To those who believe that only the Psalms of David should be sung in the worship of God, this is a grievance, and the question of the propriety of using hymns which are uninspired, is already becoming a question of sharp controversy. It will probably appear in the General Assembly, and provoke warm debates. It seems however that in the union which created the Presbyterian Church of Ireland, provision was made for liberty to use "paraphrases" of other parts of Scripture in addition to the Psalms, if congregations chose so to do. The word "paraphrases" is quite elastic, and may be stretched to include a large number of good hymns. We do not wonder that many are rejoicing in this elasticity.—Philadelphia Presbyterian.

"Serve the Lord with Gladness"

This is the burden of The Presbyterian Weekly's injunction. It believes in the Christianity of joy:

"There are just two kinds of Christian. One cheerful and the other gloomy. One 'serves the Lord with gladness,' the other apparently to escape perdition. Not even the hope of heaven can animate the latter so far as indicated by words, looks, or action. One is joyous from the fact that he is invited to cast his burdens on one who is able and willing to bear them; the other ever complaining about the trials and hard slaps of a Christian life. True, Jesus says, 'If any man would come after Me, let him deny himself and take up his cross and follow Me; but He nowhere tells us to magnify every Christian duty and virtue into a cross, and complain that we have been obliged to take it up; and then claim a reward for having done so. Many years since, we knew two men, both of whom are now in heaven, we trust. The very look of one showed that he was in his heart singing, 'Why should the children of a King go mourning all their days.' While the other never sang, but was forever grumbling about the 'straight and thorny road' where thousands tire and faint.' The one we trust is joyously singing 'the new song,' while the other could not be one of the hundred and forty and four thousand, unless greatly changed, without making sad discords."

Psalms of David.

Dr. Omiston, says in a recent article in the New York Observer. "The Book of Psalms is as comprehensive in design as it is beautiful in execution. The utterance of the psalter swept through the whole gamut of human experience, from the low wail of heart-reading grief, and the groans of contrite penitence to the carols of genuine gladness and the songs of spiritual triumph and joy. There are odes adapted to all circumstances, and fitted to almost every occasion, in the history of the individual believer, or of the entire church; some are applicable to domestic and civil life, to the family and the commonwealth. They touch human life at every point, and fit into all our relations, public or private, personal or social, sacred or secular. They are not only a record of varied spiritual experience, but a manual of devotion and a directory for duty,—a valuable guide to every Christian's path."

"Only a Prayer Meeting!"

"I will not go to-night; only a prayer-meeting!" So you, who have solemnly declared and covenanted to keep and obey all the ordinances of the sanctuary, remain away, while your brethren in the Lord are earnestly pleading for a blessing.

"I can take no interest in the prayer-meeting." What can you show as evidence, then, that you have become a new creature in Christ Jesus? If you do not feel like uniting in prayer on earth for one hour once a week, how will you content yourself where all is prayer in the home above?

"The prayer meetings are so very gloomy and dull." What makes them so? Because you stay away; and when you do happen to be present, you get behind the heater, or in some corner, and by your cold and icy carelessness and neutrality, throw a chill over all the services of the hour.

"But the prayers are so very long and dry." Well, why don't you say—"When I pray I will not be dull. I will set an example to Elder Slow and Deacon Tedious." If you would come out of your closet, after being on your knees imploring a blessing for your pastor and for the prayer-meeting, with your heart overflowing with the love of Jesus, you, at least, would not be cold slow, and indifferent in prayer; and who knows but what that spark of grace in your soul would kindle other sparks, till all would be rejoicing with joy unspeakable and love divine.

"Only a prayer-meeting!" Yet there is One there, I heard you say the day you united with the Church, that you loved above all others—that He was to you the chiefest among ten thousand joys, and the altogether lovely; because He had brought you into His banqueting-house, and waved over you the banner of love.

And now, when He invites you one hour out of every one hundred and sixty-eight you pay no attention to His earnest invitation. There is no beauty in Him that you should desire Him.

"Only a prayer-meeting!" The day you were converted how you loved the prayer-meeting! When you were brought to the feet of Jesus, the prayer-meeting and the closet were places often frequented by you.

You loved them then; how is it now? The prayer-meeting is no more attractive, yet God's people are there as usual. Your seat is vacant. On communion days you are at church; but week after week your pastor and a few faithful ones are at the prayer-meeting, and you wonder why the church has become so cold, never thinking that you are making it still more so by your carelessness and indifference.

"Only a prayer-meeting!" You would be sorry that they were given up. You heard the notice last Sabbath. There is one to-night. Will you be there? Your pastor expects you. It wounds and discourages him to know that you remain away so frequently, and that you say to other:

"It is only a prayer-meeting!"

To be Lamented.

Our able contemporary writes as follows, on a subject which appears to be a growing trouble on the Sisters Church in the United States:—

The Presbyterian Church has been sorely puzzled over the question of vacant churches and unemployed ministers. The evil does not seem to be abating, but as, one of the papers tells us, is "growing," and thus becoming more troublesome. "Every vacant charge is besieged by applications for the pulpit, the number of applications being in almost exact ratio to the strength of the church. Many vacant churches remain vacant for months, and even for years, going through the long-drawn-out luxury of hearing candidates. Many settled pastors are uneasy in their pastorates, many sway like birds on bending branches, ready for instant flight. Many ministers, godly, kind, and willing, are rusting for want of use, and many parishes are running to waste for want of tillage." It further tells of a "prominent Western church which has had no less than eighty-four names before it"—names of ministers selected as candidates. The pressing enquiry is, what shall be done? to which there is no answer but the impertinent echo that so often trifles with church work. Our opinion is that such a trouble arises out of the prevailing disposition to seek for noise, show, and "drawing" preachers, and that the way to cure it is to begin at the Sabbath-schools, teaching them reverence and the gospel, and thence upwards, educating the people in the belief that the salvation of the world is to be the great end and aim of the gospel ministry.

Beyond Comprehension.

When Daniel Webster was in his best moral estate, and when he was in the prime of his manhood, he was one day dining with a company of literary gentlemen in the city of Boston. The company was composed of clergymen, lawyers, physicians, statesmen, merchants, and almost all classes of literary persons. During the dinner the conversation incidentally turned upon the subject of Christianity. Mr. Webster, as the occasion was in honor of him, was expected to take a leading part in the conversation, and he frankly stated as his religious sentiments his belief in the divinity of Christ, and his dependence upon the atonement of the Saviour.

A minister of very considerable literary reputation sat almost opposite him at the table, and he looked at him and said: "Mr. Webster, can you comprehend how Jesus Christ could be both God and man?" Mr. Webster, with one of those looks which no man can imitate, fixed his eye upon him, and promptly and emphatically said:—"No, sir, I cannot comprehend it, and I would be ashamed to acknowledge him as my Saviour if I could comprehend it. If I could comprehend him, he could be no greater than myself, and such is my conviction of accountability to God, such is my sense of sinfulness before him, and such is my knowledge of my own incapacity to recover myself, that I feel I need a super-human Saviour."—Bath Jones.

Bandew Readings.

NEVER triumph over any man's imperfections.

He who preaches Christ crucified must himself be ready for crucifixion.—GOSNELL.

Christ is the one true and perfect flower which has ever unfolded itself out of the root and stalk of humanity.—FRANKEN.

I BELIEVE that no one who smokes tobacco before the bodily powers are developed ever makes a strong, vigorous man.—DR. FERGUSON.

GREAT souls attract sorrows, as mountains do storms. But the thunder clouds break upon them, and they thus form a shelter for the plains around.

"Wisdom, wisdom, ready understanding, science, learning out of a thousand books!" Such is the cry of the world. An evil sound is in the churches. One thing is needful—one Book, one Christ.—HEIDINGER.

HOWEVER many the characters of men, however various their experience, at one time and place all are alike. There is but one step at heaven's gate; there are no inequalities of ground before the mercy seat.—ANNA WARNER.

THOUSANDS of people might be enjoying reasonable lives, with opportunities for self-culture, for social enjoyment, and for charitable effort, whose whole energy is absorbed in the desperate struggle to add superfluities to comforts.

PEACE does not dwell in outward things, but within the soul; we may preserve it in the midst of the bitterest pain, if our will remains firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not in exemption from suffering.

LOOK above you, and in the overarching firmament read the truth of an all-pervading Providence. You see God's outspread hand, and the glittering stars are the jewels on the fingers of the Almighty. Do you see that his hand closes round you on all sides, and that you cannot go where universal love shines not.—GILL.

EVERY grace brings somewhat considerable to Christ. Love brings a flaming heart; repentance brings a bleeding heart; obedience brings a working hand, and patience brings a broad back for the smiter, but faith brings only an empty heart and hand, to be filled with borrowed and gifted blessings; and yet faith is the highest and loftiest grace.—TRAILL.

If the time of affliction be not a time of supplication I know not what is. There are two kinds of antidotes against all the troubles and afflictions of this life, namely, prayer and patience; the one hot, the other cold; the one quickening, the other quenching. Chrysostom understood this well enough when he cried out: "It is more bitter than death to be spoiled of prayer."—BROOKS.

I have seen such sin in the Church that I have often been brought by it to a sickly state of mind. But when I have turned to the world I have seen sin working there in such measures and forms that I have turned back again to the Church, with more wisdom of mind and more affection to it. I see sin, however, nowhere put on such an odious appearance as in the Church.

It is observable that the first promise is made to the poor in spirit, to beggars in spirit, for that is the proper signification of the Greek word; that is, such as have a spiritual sense of their own extreme emptiness, baseness, and misery, and are willing to receive life and pardon upon mere gift and free favour of God, as the poorest beggar receives an alms.—JOHN DISCOE.

LIKE as when a river or fountain is troubled, there can no water be taken or drawn out of them but such as is full of mud, even so when the mind is troubled and obbed with the over careful and unquiet savor of the mire and dirt of this peevish world, there can neither holy prayers nor any godly exercise be found there.

Our sins cannot hinder us nor withdraw us from prayer, for they are gone, they are no sins, they cannot be hurtful unto us. Christ dying for us, as all the Scripture, both of the Old and New Testament witnesseth, "He hath taken away our sorrows." Like as when I owe unto a man a hundred pounds; the day is expired, he will have his money; I have it not, and for lack of it I am laid in prison. In such distress comes a good friend, and saith, Sir be of good cheer, I will pay thy debts, and forthwith payeth the whole sum, and setteth me at liberty. Such a friend is our Saviour; He has paid our debts, and set us at liberty, else we should have been damned world without end, in everlasting prison and darkness. Therefore, though our sins condemn us, yet when we allege Christ and believe in Him, our sins shall not hurt us. For St. John saith, "We have an advocate with God the Father, Jesus Christ the righteous." Mark, that he saith an Advocate, not advocates. He speaketh in the singular, not in the plural.—Lattimer.

Died from Neglect.

Died, in Laodicea, the prayer-meeting, aged one year. The health of this meeting was poor most of the year, and its life was despaired of, but anxious friends kept it alive, and sometimes it would revive so as to encourage them. Discouragement, however, at last prevailed, and the prayer-meeting is dead! It died from neglect. Not a Christian was present when it died. Over forty are living within a mile of it, and not one was there. Had two only been there, its life might have been saved, for where two are agreed as touching anything they shall ask, it shall be done for them. Two-thirds of the forty might have been had, they been disposed; but they were not, and the prayer-meeting died.—American Paper.

RELIGIOUS persecution continues in Mexico. A Protestant Bible-reader has been assassinated in Vista Hermosa. The liberal press demand the punishment of the perpetrators of such outrages hereafter, according to the full rigor of the law. A number of ladies have published cards declaring that their signatures to the recent violent protests against the law abolishing convents were obtained under false pretences.

Scientific and Useful.

TOOKE COLLARS.

An eminent physician, who makes throat and lung diseases a speciality, says the pressure of the collar on the arteries of the neck is very bad for the health, and asserts that about three-fourths of all throat diseases would be cured by wearing very loose collars and neckties.

OAT MEAL CAKES.

One cup of oatmeal soaked in one cup of cold water and a little salt; soak over night; in the morning add one cup of sour milk and a little sugar, one teaspoonful of soda and flour enough to make them like fritters; have your gem pans hot and bake in a quick oven.

CURE FOR CORNS.

Ten cents' worth of muriatic acid and acid of nitro will take out any number of corns and warts. Scrape around the corn and put the acid around it a few times, and then you can take the point of a knife, or even a pin, and lift it out at the root. Put a little grease in it when it is removed.—Rural New Yorker.

HORSE CHEVING LINKS.

Take four or five ordinary sized pods of red-pepper and put them in a pot, and add one pint of fresh lard, and stew over a slow fire for ten or fifteen minutes, and oil the lines with it when nearly cold. This will prevent any horse from chawing the reins on the first application.

VALUE OF SALT.

Salt should be furnished to all animals regularly. A cow, or an ox, or a horse needs two or four ounces daily. Salt increases the butter in milk, helps the digestive and nutritive processes, and gives a good appetite. The people of interior Europe have a saying that a pound of salt makes ten pounds of flesh. Of course, salt only assists in assimilating the food, it does not make flesh nor muscle.

A USEFUL HINT.

It is said that the unpleasant squeak of boots and shoes may be prevented by simply drawing a row of pegs through the sole from the toe toward the heel. The noise is caused by the friction of the layer in the centre. Thus method stiffens the sole somewhat, but is preferable to the intolerable sole agony.

GILDING ON OLD CHINA.

You can remove the much-worn gilding from your old china by taking eight parts of soft water, eight parts nitric acid, four parts common salt, sal-ammonia, one part. Mix, let it boil, put the china into it and rub with a stiff brush.

IMPROVED MODE OF PERSORIBING.

It is proposed, and very wisely, that physicians in prescribing unusual doses—that is in excess of the maximum adult dose of the pharmacopoeia, or exceeding those commonly administered—should affix to their prescriptions some sign by which the person dispensing the medicine will understand the formula to be intentional, and thus be relieved from much anxiety. In many instances certainly much delay and perplexity would be obviated by this very simple method of information. Under the system at present in vogue a feeling of oppressive personal responsibility obtains in the mind of every careful druggist when called upon to prepare ordinary dangerous prescriptions.

HOW TO KEEP HAMS.

Every season more or less hams are destroyed by insects, or rendered too unpalatable to be eaten by decent people. By following this method the insects can be kept at a distance, and it is very simple, and without reach of almost every farmer in the country: After the meat has been well cured by pickle and smoke, take some clean ashes from from bits of coal, moisten them with a little water, so that they will form a paste, or else just wet the hams a little and rub on the dry ashes. Rubbed in thoroughly, they serve as a cap or insect protector, and the hams can be hung up in the smokehouse or wood chamber without any danger of molestation.

MEDICINAL PROPERTIES OF CELERY.

I have known many men and women too, who, from various causes had become so much affected with nervousness that when they stretched out their hands they shook like aspen leaves on windy days—and by a daily moderate use of the blanched foot stalks of celery leaves as a salad they became as strong and steady in limbs as other people. I have known others so very nervous that the least annoyance put them in a state of agitation, and they were almost in constant prolixity and fear, who were also effectually cured by a daily moderate use of blanched celery as a salad at meal times. I have known others cured by using celery for palpitation of the heart. Everybody engaged in labor weakening to the nerves, should use celery daily in season, and onions in its stead when not in season.—Cor. Prac. Farmer.

LONGEVITY.

A man who lately died in Europe at the age of 103 years, attributed his longevity to the fact that he always slept with his head to the North. In this country, a few years ago, not a few persons found it necessary to head North to preserve their health and even life itself. The author of "Researches on Magnetism" says: "So far as my own observations have gone, I know that my sleep is more sound and refreshing when my head is placed to the North. There are persons whom I know, the head of whose bed is to the North, and who, in order to wake early, will reverse their usual position in the bed, but not knowing the reason why, beyond that they could always wake earlier, the rest (sleep) being more broken. I have related to me, that, at a military hospital in Russia, there were some sick patients of highly sensitive natures and who were rapidly recovering. When necessarily compelled them to be removed to another wing of the building, they did not get on so well; in fact, prostration seemed to be setting in, and it was found advisable to get them back to their former wards as quickly as possible, where the heads of the beds were to the North."

On Catching Cold.

One of the lectures to the public at Gresham College, London, was delivered by Dr. B. Sykes Thompson on the seasonable topic of catching cold. After a description of the symptoms and the pathological condition induced by cold, he passed on to the more interesting points as to its prevention and cure. In regard to prevention, he deprecates a too much fear of catching cold and the dread of the least exposure to cold air, as being very likely to bring about the tender hot-house-plant condition. Exposure to cold air, he insisted, does no harm, except under the condition of its moving rapidly in a small space. Thus exposure to strong wind in the open air does no harm, while a Portuguese proverb said with a great deal of truth, if you catch cold from a draught through a keyhole you had better make your will. It was draughts coming with great rapidity through small openings which were so especially injurious. Living constantly in very impure air made people very sensitive to cold, and ill-ventilated bedrooms had much to answer for in this respect.

It was a mistake to suppose that night air, except in arid places, was obnoxious. In London night air was purer than air in the day, and he advised everyone, while avoiding a direct draught, to keep the bedroom window slightly opened. The effect of want of ventilation was strikingly illustrated in the case of horses. When left to run in the fields they were hardy, and did not suffer at all from cold; but cooped up in warm stables they became very sensitive to cold and prone to serious and fatal affections of the chest. That was a lesson to us to keep our bedrooms cool and well-ventilated. In clothing, the great thing was to vary the character and amount according to the season and weather, avoiding the extremes of always being swathed in flannel no matter what the temperature; or of never wearing flannels at all. As a rule we might imitate with advantage in cold weather the example of Russians and Canadians, who were careful to put on very warm outer clothing when leaving the house, and to remove it the moment they came in.

Of the curative treatment, what was called the "dry method" had once been in great vogue. This consisted of abstaining from all fluids for 24, 36, or 48 hours, and where rigorously followed at the outset the cold was generally stopped. He would not recommend this treatment to any but those in thoroughly good health, for in the delirium or the sickly derangements of the vital organs, especially the liver and the digestive organs by the abstention from fluids, brought about evils more serious than the cold. Another method was the maintenance of an equally warm temperature, and where this could be done the skin was soon restored to a more natural condition, and the evil was relieved. The mucous lining, however, could be more rapidly relieved by inducing the skin to perspire vigorously, and if this was done at the outset the cold would be checked. This could be done by a hot bath; or very much better, by a Turkish bath, for while in a hot water bath it was not possible to endure a greater heat than 100 to 103 degrees, in a Turkish bath a temperature of 150 to 200 degrees could be sustained without discomfort. Vigorous perspiration was in this way induced, the blood was drawn from the internal organs to the surface, much of its impurity eliminated, and if the cold douche was avoided, and the skin was got thoroughly to work, the patient walked away in an hour, and left his cold behind.

A GENTLEMAN in Bombay, seeing an anchorite sitting under a cocoanut tree, asked for an interest in his prayers. The anchorite replied, he would with pleasure grant the request, but he scarce knew what best to ask for him. "I have seen you often," said he, "and you appear to enjoy good health, and to have everything that can conduce to human happiness; perhaps the best thing I can ask for you will be a grateful heart."

Special Notices.

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

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

DR. C. M'LANE'S Celebrated American WORM SPECIFIC OR VERMIFUGE

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate, an azure semi-circle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slumy or tarred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times constive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by haemorrhage; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

DR. C. M'LANE'S VERMIFUGE

Will certainly effect a cure.

The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to

RETURN THE MONEY

in every instance where it should prove ineffectual; "providing the symptoms attending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Medicine to be given in STRICT ACCORDANCE WITH THE DIRECTIONS.

We pledge ourselves to the public, that

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DOES NOT CONTAIN MERCURY in any form; and that it is an innocent preparation, not capable of doing the slightest injury to the most tender infant.

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Dr. C. M'Lane's Vermifuge is a celebrated medicine for the cure of worms in children and adults. It is a safe and effective remedy, and is highly recommended by the medical profession. It is sold by all medicine dealers.

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(FOR THE YEAR 1875),

And to be continued Yearly.

Edited by

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Correspondence has been opened up with leading men in various countries for obtaining official documents and personal information, and our replies have been prompt and cordial.

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For Bile and Indigestion, Flatulency, Lassitude, Langour and Loss of Appetite, they should be taken moderately to stimulate the stomach and restore its healthy tone and action.

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For Dysentery or Diarrhoea, but one mild dose is generally required.

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As a Dinner Pill, take one or two Pills to promote digestion and relieve the stomach.

An occasional dose stimulates the stomach and bowels into healthy action, restores the appetite, and invigorates the system. Hence it is often advantageous where no serious derangement exists. One who feels tolerably well, often finds that a dose of these Pills makes him feel decidedly better, and their cleansing and renovating effect on the digestive apparatus.

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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 thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. 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,

Official Announcements.

Special meeting of the Board of Missions, Toronto, on Tuesday, 16th February, to discuss the call from the Board of Missions, Toronto, to Mr. R. D. Fraser, M.A. to be the pastor of the Church, on Wednesday, 17th February, to be held at 11 a.m. in the Church of St. Andrew, Toronto. To be held at 11 a.m. on Tuesday, 23rd March, at 11 a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH CHURCH OF SCOTLAND.

Temporalities Board and Sustentation Fund—James Croil, Montreal. Ministers', Widows' and Orphans' Fund—Archibald Ferguson, Montreal.

MEETING OF SUB-COMMITTEE ON DISTRIBUTION.

The Sub-Committee on the distribution of Proclamations is to meet on 23rd of March. All having business to bring before it are requested to forward notice of the same before that date.

ROBERT TORRANCE, Convener. Guolph, March 1, 1875.

Home Mission Committee, CANADA PRESBYTERIAN CHURCH.

The Home Mission Committee of the Canada Presbyterian Church will meet within Knox College on Monday evening, 5th of April, at 7 p. m.

WILLIAM COCHRANE, Convener. Brantford, Feb. 23, 1875.

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.

1875. SPRING. 1875.

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Domestic Hardware, RODGER'S POCKET AND TABLE CUTLERY.

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The oldest and most reliable Tea Store in the Dominion, 93 King Street East, (SIGN OF THE QUEEN), And 288 Yonge Street Corner of Trinity Square

Where you can select from a Stock of over 3,000 packages, comprising over 50 varieties, grades and mixtures, put up in 5, 10, 15 and 20 lb. Canners and Caddies, at the prices given in H-4, and also in original packages of 20, 40 and 60 lbs., at the

LOWEST WHOLESALE PRICES.

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