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Contributors and Correspondents

THE CHINESE OF SAN FRANCISCO.

DEAR SIR,—When we found that we would have a stay of three weeks, we thought we would not allow the time to be wasted, and so both Mrs. Fraser and I have been interesting ourselves in

THE CHINESE

who are here, and have been studying their character, and learning how to infiltrate ourselves into their good graces. I propose to give you, in a brief sketch, the result of my enquiries and observations.

The Chinese who are here are not immigrants in the ordinary sense of the word. They do not come, but are brought—imported, not by Americans, it's true, but still imported. There are six Chinese companies engaged in this work. They charter steamers and sailing vessels to bring them out at a very low rate, and until the Chinaman or boy or girl has "paid his or her passage," as they say, which means until they have paid the company which brought them out, the sum which is set upon them according to their value, as servants or artisans, they are just as really serfs as men can be. They do not come to become citizens to live here, to add to the wealth of the country, but to fill the pockets of avaricious Chinese companies, which they do at a very rapid rate, for the companies do not hesitate to employ their shablers in anything, no matter how degrading or vicious, as long as it pays. Another verification of that passage which I saw verified at the Stock Exchange, of which I wrote in my last.

THE NUMBER OF CHINESE

on this coast is variously estimated, but according to the reckoning of the companies there cannot be less than 70,000, of whom there are in this city alone at least 15,000, some say as many as 17,000. At any rate, there are enough here to make them very noticeable. You cannot go anywhere day or night without meeting a Chinaman, and the city has a *Chinese quarter* in which they are huddled together as is their wont in their crowded cities at home. No one can form any conception of how many Chinamen can live and work in a given space unless they see them with their own eyes. To walk along Dupont, or Sacramento, or Clay, or Jackson Streets, is to be in China for the time being. This part of the city is wholly given up to the Chinese. Here they have their dry goods and grocery stores, their markets, their barber shops, their workshops and factories of various kinds, their dwellings, and their joss houses, that is, their temples of worship, all in one indescribable heap. When they rent a house, if the basement is a good height, they straightway make it into two stories, by a temporary floor, and so on with the other flats of the house, dividing some of them into two, and some into three stories, all the way to the garret. In this way the capacity of a house is in a few days multiplied by two or three. Then they crowd in, letting and subletting, dividing and subdividing the rooms by all sorts of partitions—wooden, cloth, or paper, till they are like hen coops; and the celestials in them like people in a street car on a rainy day. Would you like to know

WHAT THEY LOOK LIKE?

Well, they are sometimes like other people—there are all sorts of them. They are of small stature, I don't think the average Chinaman is more than five feet five or six inches high. They are about the colour of a fair skinned mulatto, but with a tinge of bronze in their complexion. Their hair is as black as jet—literally, and without any qualification. To dress their hair, the man plant one leg of a pair of compasses in their crown, and opening the points two inches and a half or three, describe a circle. All the hair on the head outside this sacred line is rigidly shaved off, as also is the hair on their faces, and that which is allowed to grow is smoothly combed and braided in one plait of three strands, which we call a queue. When the hair begins to come out, and the braid threatens to come to a sudden conclusion, they supplement it, very much as our own ladies do, with other material till the queue reaches nearly to the ground. The lady Chinaman lets all her hair grow, what lady doesn't, but dresses it in a style so elaborate as to be perfectly indescribable. The dress of both sexes is very much the same, the only difference noticeable to an uninitiated and casual observer, being that the ladies dress in looser though of the same cut, and of much the same material, and the shoes very small and without any back part to come round the heel. Their walk with these ridiculous shoes is a half-jumping, half-hobbling gait, but after all not much worse than that of one of our fashionable dressed belles with her high heeled and narrow soled shoes. But I haven't told you yet what either men or women dress like. Their shoes are curiosities, something like small flat bottomed canoes, the upper part of put made or variegated generally embroidered or

plain, and the sole is of a kind of felt with one thickness of leather as a protection against the rough stones and damp—the whole sole is about half an inch thick, and is sharply rounded up at the toe like the front of a sleigh runner. The Chinamen here wear American hats—the ladies never wear anything on their heads to hide their hair—when they "go out" they carry parasols. Their trousers are the same shape as ours but very loose, and their coats are a kind of smock frock buttoned close up to the neck, very loose both in the body and the sleeves, and reaching nearly down to the knees. The material of which their clothes are made varies in richness and fineness as with us, according to the employment or wealth of the wearer, all degrees being found, from the most common blue-denim to the finest broad-cloth or silk. Some of them are very clean and trim, and others are extremely dirty and slovenly; most of them are neither one or the other, but working men in their working clothes. But I must speak about

THEIR CHARACTER,

for they have been here long enough to have a character. The poor Chinaman has been sadly wronged in this respect. You have met with people who have formed their estimate of Christianity from the very worst specimen of nominal Christian they have ever met. You have known men who judge of the character of a whole nation by having met one of its citizens. Well, it is in this way that the whole of the Chinese have been blamed for the faults of a few of the worst of them; just as fair would it be to judge all of our Canadians by a few of the collectors of rags and bones, no not by them, for they may be honest, upright men—but by those whose names are familiar in the annals of the Police Court. Of course among 70,000 Chinamen, mostly gathered up from the lower classes, there are to be found a good many who are abandoned and unprincipled. Sensible men here have, however, come to recognize this fact, and to make discriminations between the good and bad, so that if you ask a San Franciscan who has had a good deal to do with them, and has taken notes what sort of people they are, he will tell you that "the average Chinaman" has a good disposition, is very docile, very industrious, very frugal, and very apt to learn; that he makes a very good servant, and that you can make anything you like of him in a few days. Of course there are stupid and slow Chinamen, and they are just as stupid and slow as any other people, and the hot-tempered and ill-tempered among them are just like those of the same disposition among others. Considering however, the class of Chinese, and the number of them brought here, and the way in which they are treated, my only wonder is that they are as good as they are, and I have very grave doubts whether the San Franciscans do not do more to fill the city jail, in proportion to their numbers, than the Chinese, though the police are always on the alert to arrest "John," if they find him wandering in the least from the paths of rectitude.

Badly used and abused, however, as they are, and much cried out against, they are very useful, and I don't know very well how the people here would do without them. To tell you

HOW THEY ARE ALL OCCUPIED

would take a long time. The most that I can hope, or venture to do, now, is to sketch in outline, leaving the filling in for a later date, or for the imagination of your readers. You see a man dressed in blue yonder, with a pole across his shoulders, and a creel hanging from each end of it? I suppose he is the lowest specimen of Chinaman to be found in the city. He is the scavenger, he picks up all sorts of refuse—rags, and bones, and old copper &c., &c. He is a pretty hard and dirty looking man, but the city is a good deal cleaner and tidier on account of him. Then, there is the Chinaman who works "in family." He is generally a clean tidy looking man or boy, and if he is efficient, is worth two ordinary girls. He is quick, and strong, and good humored, and "knows his place." Of course there are many house-servants of the Chinese who have none of these recommendations, I'm not speaking of them. They are as bad as other worthless servants. In addition, and to their credit, it can be said, that what they don't know they are willing and able to learn and that very quickly, while they do the same amount of work for half the wages of ordinary servants. Then there is the Chinese *washer*—how strangely the word sounds to our ears—who keeps the San Franciscan clean. Nine-tenths of all the washing and ironing done here is done by "John." In all quarters of the city can be seen small houses with flat roofs on which are erected scaffolds of scantlings with ropes stretched across in every direction, and the whole apparatus filled with clothes—white, clean—out to dry. Look over the door as you come up and you will see—
LEE POY,

WASHING AND IRONING,

or some other such name with the inevitable "washing and ironing" beneath. Look in at the door as you pass, and you will see a dozen of Chinamen hard at work, ironing—they wash in a back room. You see a man in the distance with a very large willow basket on his shoulder? The washerman is either delivering clothes or collecting them for the next wash. They do the work well and cheap, and they seldom make mistakes as to the ownership of the clothes entrusted to them. Then there are Chinese Shice factories, some of them so large as to employ 300 men. I was in one of the other day, and it was perfectly amazing for me to see the rapidity and skill with which they did their work. They don't content themselves with hand work only, but have the sewing machine and all other machines that know anything about making shoes, and the rate at which they make these machines work is astonishing. I haven't collected

any statistics of the results of their work, and so am not able to give you any, but I venture to say that they turn out as much work and of as good quality as any factories employing an equal number of white operatives. These are but a few of the leading lines in which Chinese labor is utilized. In addition to this they do nearly all the rough work of the city, nearly all the plain course sewing, and in the interior they help to till the soil; they do all the navy work on the Central Pacific R.R. west of Cheyenne, and do it well; and they work abandoned gold and silver mines, and grow rich where the whites preceding them starved. Indeed, as the Americans say, "they are quite an institution on this coast."

WHAT RETURN IS MADE THEM

for all their toil? Well, very often ill usage and poor wages, but not by any means universally. Very many people are coming to the conclusion that "it pays to treat them well." Many others are really interested in them, and delight to treat them justly and generously. But above all there is a great deal of

CHRISTIAN WORK BEING DONE

among them. The Chinese here are very anxious to learn English. An advantage is taken of this by good people who are willing to teach them English for the sake of the opportunity it gives them of bringing Christianizing influences to bear upon them. A great work has already been done in this way, and a very great work is now being done, both by the different missionary associations, by congregations, and by individuals who have the time, and the means, and the heart to do such work. The schools are held generally for two or three hours in the evening, and instruction in English and in spiritual things are mingled in such proportions as the pupils will bear them. "Not too much Bible at first, but after a while very much," the Chinaman says. Already has abundant fruit been produced. In one school in which I was, where there was an average attendance of about 45, there were 23 Christians. Other schools have Christians in like proportions, and many are continually being brought to a knowledge of the truth as it is in Jesus. Truly, here is a wide field of labor! "The harvest truly is plenteous, but the labourers are few." May the Lord of the harvest send forth, speedily, more laborers into his harvest, both in this land and to the ends of the earth! The Evangelical Churches of the United States cannot be engaged in a more profitable or blessed work than in converting to God these idolaters who, in His good Providence have been brought to their very doors. And when they are converted, the best thing that can be done with them is to send them back to their native land to declare what God hath done for their souls—to preach "the unsearchable riches of Christ."

I must write no more now. I will have more to say of the Chinese some other day I hope. If God will we shall sail by the steamer *China* to-morrow at noon. You will be glad to know, that by the blessing of God, we are all well, and all the indications are that we shall have a pleasant and prosperous voyage. Mrs. Fraser has quite got over the fatigue of crossing the Continent. Travellers say they would sooner travel a month by water than a week by rail, and so we are hoping for more enjoyment and less weariness in crossing the Pacific. I do hope and trust that all our people continue to pray for us, that our faith fail not, and that God may be the breaker up of our ways, and that He may uphold us by His almighty power, and guide us by His good counsel. So shall we prosper and rejoice all our days. Asking you and all your readers to join us in thanksgiving to Him for His goodness to us hitherto,
I remain, yours very sincerely,
J. B. FRASER.

Is it Fair?

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I notice in a circular issued by the Montreal College Board, a suggestion which strikes me as being of a very questionable character. It is that monies given for missionary purposes be taken to supplement collections for the College. Suppose such a suggestion is acted upon, will not ministers and missionaries, whose salaries are supplemented out of the mission fund suffer, since as it is, the amount contributed is all needed for mission work proper. It seems to me that if the suggestion were to keep part of the salaries of ministers, and apply it to college purposes, it would not be more objectionable in principle.

It is plain to me and to many others, that a crisis in regard to the support of our Theological Institutions is fast approaching. The Union question may somewhat conceal the danger. It may be supposed that it will necessitate changes which will bring relief to all parties. It can only do so by bringing about a reduction in the number of Theological Colleges, (a consummation devoutly to be wished).

Meanwhile the professors are not paid, and in spite of urgent circulars, the unwisdom of the act of last Assembly, and of preceding Assemblies, in regard to Theological education, will more and more appear.

H.

Oct. 8, 1874.

The publishers of the *Brantford Expositor* announce that the *Zion Church*, a monthly publication of Rev. Wm. Cochran, in Zion Church, by Rev. Wm. Cochran, M. A. The price will be \$1.00 per year, and the first number will appear in January next. We have no doubt many of the friends of Mr. Cochran throughout the country will become subscribers to this *Pulpit*, and thus secure, in convenient form, the benefits of a popular preacher. Booksellers generally will take the names of subscribers.

Instrumental Music.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—I beg to take exception to some of the remarks made by your correspondent in the last issue of your paper, on the question of instrumental music in churches.

1st. He objects to the authorities quoted by a previous writer in support of his opinions, which are anti-organist. Now, it is universally acknowledged to be a legal way of supporting assertions to refer to men who, from their avidity and worth, are entitled to profound respect for their opinions on matters that have had their thoughtful consideration.

2nd. He says that "God, while commanding instruments to be used, did not confirm use to their use, and He can be praised acceptably without them. It is not necessary to use them to make the worship acceptable." Now, God does not make commands and then consent to the breaking of them. All His commandments are absolute, and must be obeyed. If the writer believes that it is God's command that instruments be used by us in the present day, and at the same time that it is discretionary whether they are used or not, he may say the same of all the rest of God's commands. For effect he says that, although the command is given, God is indifferent as to whether it is kept or not.

I admit that in Old Testament times their use was commanded, but the keeping of the passover, the slaying of bulls and goats, and many rites and ceremonies were ordained to be observed, which, under the Christian dispensation, are done away. In the absence of a direct command from Christ on the subject, we must take his example. We do not read in the whole course of His Life of his using or causing instruments to be used in praise. Christ did not use them, the Apostles, the founders of the Church did not use them, and although Paul in his Epistles exhorts the brethren to praise, no mention of instruments is made. See Heb. xiii. 16, Cor. xiv. 16, Eph. v. 19, Col. iii. 16.

Yours truly,

W. C. W.

Title Reverend.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—While thanking you for the light thrown on the above subject in your last, I must express sorrow that you intimate your unwillingness to give us any more, for had it not been for those rays of light, I never would have discovered that because in the Epistle to the Romans certain Saints are called "holy," the associate of "Reverend," therefore "Reverend" is not a title of God, although evidently so applied by the Psalmist in the passage under consideration. Had you been disposed to answer any more questions, I should have enquired would not the same rule of interpretation justify another church in calling their Pastors "Holy Father," "Right Reverend Father in God," and so forth; nay, further by the same rule there would be no harm in addressing the head of the church of Rome by the title, "Our Lord God the Pope," and all the other blasphemous titles, because in the Psalms men are called Gods.

You admit the title denotes social distinction, which was the very thing condemned in the Scribers and Pharisees, and forbidden to the apostles. But your 4th paragraph is the most astonishing; ministers in Matt. xxiii. 8, are not forbid to receive titles, because in Acts "Barnabas is called good," and in John "Jesus is called Rabbi." According to my ignorant way of reading that passage, that was the very reason assigned by Jesus why they should not allow themselves to be called "Rabbi," "Father," "Master," was, because he stood in that relation to them, and such titles were only applicable to him.

You say "what our Lord censures in that passage is submission to human authority in the things of God," but you have failed to give us sufficient light to discover where human authority is even mentioned. And it appears neither Scott nor Barnes, those able commentators, could discover it, or they would not have condemned the present practice as directly contrary to the precepts of humility therein taught.

If you fail to give us more light, I hope some of those whose conduct is thus called in question will endeavor to do so, and be more successful.

SABBATH SCHOOL TEACHER.

Temperanceville, Nov. 30th, 1874.

[We regret that our correspondent is not satisfied with our explanation on this subject. In his last letter we see a desire to argue the matter; this we will not do, as it cannot be for edification; we therefore respectfully decline saying any more on the subject. Perhaps if "Sabbath School Teacher" would ask some one whose conduct is called in question—to explain the matter, we would be better satisfied. For our own part, we shall still use the term, and in no way blame either the church or minister for doing so].—E. J. B. A.

MISSIONARIES WANTED.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—A telegram from Professor Bryce, Manitoba, received to-day, calls for missionaries to go at once to the Northwest. The necessities of the case are such that unless we can send them immediately, several of our stations will be left without preaching until next summer. Should this meet the eye of ministers or probationers willing to go, they will please write me at once.

Yours truly,

Wm. COCHRAN.

Brantford, Ont., Dec. 11th, 1874.

Church Opening at Palmerston.

Mr. Editor,—As you are desirous of having notice sent you of all such matters as opening of new fields of mission work, as also of opening of new churches, I may also furnish you with an account of the opening services in connection with the new Presbyterian Church, Palmerston. Palmerston is a village on the line of the Wellington, Grey and Bruce Railway, which has sprung into existence within the last three years, and now numbers, we understand, upwards of 1200 inhabitants. As a goodly number of the families recently moved into the village are Presbyterians, and as the old log church was about half a mile out of the village, it was found necessary if the people connected with our church were to have such service as they have been accustomed to elsewhere, that a new church must be erected without delay. Suffice it to say, that a subscription list was set agoing, which seemed to warrant the congregation in proceeding with building operations. A suitable site having been procured, the building of the church, which is of stone, with white brick facings, was proceeded with by Mr. W. Bant, one of the elders, and who is an experienced builder and bricklayer. The carpenter work was executed by Mr. Campbell, from Stratford, who is a member of the church. As the whole work was done within the specified time, it was at length formally opened for Divine service on Sabbath, 25th October last. The Rev. John MacMillan, of Mount Forest, preached two able and suitable discourses on the forenoon and evening; and the Rev. R. J. Forman, Wesleyan Minister, of Drayton in the afternoon, also very ably and acceptably. As the day was all that could be desired as regards weather, all the three services were crowded. Indeed, so great was the crowd, that had it only been suggested, an open air service should have been held to accommodate the numbers who could not get within the church door. Regret is now felt that that course was not adopted. As an indication of the kindly feeling manifested on the occasion, the Bible Christian, Wesleyan Methodist, and Episcopal Churches were closed during the entire day. For such a manifestation of united Christian feeling and action, Palmerston congregation ought to be sincerely grateful; and the brethren who so spontaneously did so, have their cordial acknowledgments. This was, no doubt, a very pleasing feature of the day's services, that so many brethren of the different churches so cordially united together in Divine worship in the same building. I may add that there is a basement not yet finished, and a spire partly covered with tin, which gives the building a very good general effect. The Rev. D. Anderson, pastor of the congregation, also lectured on the following Wednesday evening, taking for his subject "The Ground, and Extent of Man's Responsibility, specially for his Belief." This meeting, like the others, was well attended: After the lecture a collect was again taken up in aid of the Building Fund. Thereafter, according to intimation, an association of young men was formed for mutual improvement, which it was resolved should be in connection with the "Young Men's Christian Association." It has started into existence with a membership of some 25 or 30, which is very encouraging. A Sabbath School has been instituted, which already numbers between 40 and 50 scholars. The Bible-Class for the young people will also be begun just as soon as the state of the roads will warrant.—Cor.

Patronage Act of Scotland.

The interim regulations for the election and appointment of ministers in the Established Church of Scotland, which it is proposed the Commission of Assembly shall be asked to sanction at its meeting on the 18th current, have been made public. The special features that adherents are defined as "persons of full age who have shown by their attendance at the particular church that they desire to be considered as connected with it, and have claimed to be enrolled as members of the congregation," and against whose moral character nothing is known that would unfit them for becoming communicants—that on a vacancy taking place, a committee of nomination to be appointed by the electors, which may include persons outside their own number—that their nominees must obtain the approval of a majority at the congregational meeting to which they report—and that, if satisfied, the Presbytery shall then moderate in a call, and take other steps towards a settlement in the usual course, the interference of law agents being forbidden throughout.

This from the N. Y. Observer: "Public speakers are mortified by the blunders of reporters and printers. Dr. Bethune said, 'while men slept the devil sowed tares,' and the N. Y. Christian Intelligencer reported him as having said *sawed* tares. Dr. Gidders wrote of the burial of a beloved youth, 'Disconsolate friends stood riveted to the spot' but his own printers, by taking one letter out of one word and putting it into another, made him say, 'Disconsolate friends stood riveted to the spot.' A writer attempted to say, 'American preachers pay much attention to manner, and British preachers pay very little,' but the types made him say, 'British preachers pray very little.' And good William Jay, of Bath, preached a sermon from the words, 'All that a man hath will he give for his life.' It was printed, and when the proof-sheet came to him for revising, he found it reading, 'All that man hath will he give for his wife.' Instead of correcting the error in the usual way, he wrote on the margin, 'That depends on circumstances.' Professor Phelps, in his 'Still Hour,' wrote of a 'dead only at noon,' but the printer made it a 'dead alone.'"

EVANGELISTIC WORK.

No. III.

SPIRITUAL POWER

the great requisite to success in this work. In entering upon the enquiry as to how this is obtained, we must remember its source.

CONSECRATION.

This emptying of in preparation for blessing from God's hand is as necessary as the emptying and cleansing of the pitcher if you would have it filled with the pure oil of the fountain.

FAITH,

to receive and to use the power which God has promised to give—that is a faith which clearly discerns the promises,

and remembering its source, has the courage to trust and the joy to find it fulfilled. This is not superstition, however it may seem to the skeptic, nor mysticism, let the formalist say what he will, but an intelligent and consistent acceptance of Scripture promises, as of bank notes for their face value.

In inaugurating the New Testament dispensation, and sending forth his servants to its work, Jesus expressly declares that this function of power-giving was possessed by Him, and that on this fact was to rest the confidence of His servants.

Mark ii. 22 to 24, taken with other passages in the Gospels, show that the principle on which Christ acts in this very matter is, "according to your faith be it unto me."

lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the Armies of Aïdes."

THE WORD OF THE LIVING GOD.

Among the moral forces, a philosopher would find in the career of such a man as Paul, a prominent place would be given to enthusiasm, force of character, oneness of purpose, consistency of life, all of which the world appreciates far more readily than theory and doctrine, and all these doubtless under God had their place.

ILLUSTRATIONS

of these truths may be helpful. And first one more from Scripture. (Acts xviii., 25 to 28.) Apollus was "mighty in the Scriptures," "being fervent in spirit," he "helped them which had believed, and mightily convinced the Jews."

especially, "Fear thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness.

Ashburn, Dec, 5, 1874.

Pastor and People.

Sabbaths Abroad—The Scottish Church.

Our first Sabbath in Scotland was an exceptionally bright and beautiful day, and through the crowded thoroughfares we made our way to the Glasgow Cathedral, a fine old minster, the only one in Scotland, besides St. Magnus in Kirkwall, still in good preservative.

The officiating minister was the Rev. Dr. Robert Wallace, minister of old Grey Friars, Edinburgh, and Professor of Church History. Dr. Wallace is a representative man in the Church of Scotland, one of the leaders in the church courts, and by some accused of holding a d d maintaining views that are too broad to be consistent with an honest subscription to the Westminster standards.

Dr. Wallace's first charge was at Newton on Ayr, where he was ordained in 1857; he removed to Edinburgh as minister of Trinity church in 1860, and again in 1868 he succeeded as minister of Old Grey Friars church in the same city.

The preacher then stated with great force and clearness the doctrine of man's responsibility for his sins as taught in the word of God, and universal consciousness of man.

The invitation was sign'd by eighty-six clergymen and ministers of various denominations. As no building in Liverpool is quite suitable for carrying on the work, it has been decided to erect a large wooden structure capable of accommodating from 5000 to 7000 persons.

judge, and thus conscience demands a personal God. There can be no sense of responsibility except to a personal, supreme, infallible God.

After the service we went into the chap-terhouse at the northwest end of the cathedral, where the bishops formerly held their ecclesiastical courts, and where interested spectators of the administration of the sacrament of baptism.

Messrs. Moody and Sankey in Dublin.

Notwithstanding the pastoral which was read in all the Roman Catholic chapels from Cardinal Cullen, the numbers who wait upon Mr. Moody's ministry continue to increase.

The inquiry meetings are divided, so that the males are dealt with separately from the females, and large numbers remain to these meetings. Among the persons present were men of all ages and classes, and in particular might be noticed some of the most successful merchants of Dublin, who came there to give themselves to the Lord.

After singing, the Rev. Dr. Craig offered prayer. After singing again, Mr. Moody gave out his text, John iii. 16 and 18, which he asked the children repeat after him.

After singing, the Rev. Dr. Craig offered prayer. After singing again, Mr. Moody gave out his text, John iii. 16 and 18, which he asked the children repeat after him.

The Failure of Universalism.

Perhaps the animating spirit of Universalism and the prime object that Universalists have in view, have never been more concisely and truly described than by a writer in a recent number of the Christian Leader, himself a Universalist.

This is a pregnant truth, and the wonder is that the Universalists generally do not perceive that it accurately describes the spirit and practice of their denomination.

When our Universalist friends comprehend man a lost and ruined condition, and realize from the revelations contained in God's Word that "vengeance of eternal fire" will assuredly fall upon the heads of impenitent wicked, then, and not till then, will they agonize to "save souls."

The Uses of Sickness.

Every sickness, great or small, comes from God on its special errand, as truly as John the Baptist was a messenger sent from Him. The merciful Lord sends a sinner or servant of His overwhelmed with worldly business and neglectful of his soul's concerns, and so He lays him on a sick-bed, where for days and weeks together he has to give up all thought and mention of trade, and his face to face with death and the grave, judgment and eternity, without the possibility of looking away from them, in order that he may have, as it were, a rehearsal of the actual scene when it shall come, and know how he shall bear his part in it, and be prepared to bear it well; and then God lets him up with the warning, Go, and sin no more; Go, and be ready for that call which will allow no delay or release.

A VERY OLD HYMN.

The worship of the early Christians consisted largely in singing the praises of the Redeemer. In the works of Clement of Alexandria is given the most ancient hymn of the primitive Church.

Shepherd of tender youth Guiding in love and truth, Through devious ways; Christ, our triumphant King, We come Thy name to sing, And here our children bring To about Thy praise.

So now and till we die, Sound we Thy praises high, And joyfully sing; Infants and the aged throng, Who to Thy Church belong, Unite and swell the song, So Christ our King.

Our Young Folks.

Silence.

BY PROF. UPHAM.

When, smitten, thou dost feel the rod,
Be still, and leave thy cause with God;
And attend to thy soul's chief teacher
Far more than come from outward speech.

When secret arts and open foe
Conspire thy peace to overthrow,
In silence learn the hidden power
Which saves thee in that bitter hour.

Doth not thy father take thy part?
Doth not he know thy bleeding heart?
And when it seems that thou wilt fall,
Doth he not feel it? bear it all!

Make no reply, but let thy mind
In silent faith the triumph find
Which comes from injuries forgiven,
And trust in God, and strength in Heaven.

The Ants' Monday Dinner.

How did I know what the ants had for dinner yesterday? Ha, it is odd that I should have known, but I'll tell you how it happened.

I was sitting under a big pine tree, high up on a hill-side. The hill-side was more than seven thousand feet above the sea, and there is higher than many mountains which people travel hundreds of miles to look at. But this hill-side was in Colorado, so there was nothing wonderful in being so high up. I had been watching the great mountains with snow on them, and the great forests of pine-trees, miles and miles of them,—so close together that it looks as if you could lie down on their tops and not fall through; and my eyes were tired looking at such great, grand things, so many miles off; so I looked down on the ground where I was sitting, and watched the ants which were running about everywhere, as busy and restless as if they had the whole world on their shoulders.

Suddenly I saw, under a tuft of grass, a tiny yellow caterpillar, which seemed to be bounding along in a very strange way. In a second more, I saw an ant seize hold of him and begin to drag him off. The caterpillar was three times as long as the ant, and his body was more than twice as large round as the biggest part of the ant's body.

"Ho! ho! Mr. Ant," said I, "you needn't think you're going to be strong enough to drag that fellow very far."

Why, it was about the same thing as if you or I should drag off a hoifer, kicking and struggling for dear life all the time; only that the hoifer hasn't half so many legs to catch hold of things with as the caterpillar had. Poor caterpillar! how he did try to get away! But the ant never gave him a second's time to take a good grip of anything; and he was cunning enough, too, to drag him on his side, so that he couldn't use his legs very well. Up and down, and under and over stones and sticks; in and out of tufts of grass; up to the very top of the tallest blades, and then down again; over gravel and sand, and across bridges of pine needles from stone to stone; backward all the way,—but, for all I could see, just as swiftly as if he were going head-foremost,—ran that ant, dragging the caterpillar after him. I watched him very closely, thinking, of course, he must be making for his house. Presently he darted up the trunk of the pine tree.

"Dear me!" said I, "ants don't live in trees! What does this mean?"

The bark of the tree was all broken and jagged, and full of seams twenty times as deep as the height of the ant's body. But he didn't mind; down one side and up the other he went. They must have been awful chasms to him; and to the poor caterpillar too, for their sharp edges caught and tore his skin, and doubled him up a dozen ways in a minute. And yet the ant never once stopped or went a bit slower. I had to watch very closely, not to lose sight of him altogether. I began to think that he was merely trying to kill the caterpillar; that, perhaps, he didn't mean to eat him, after all. Perhaps he was merely a gentlemanly sportsman ant, out on a frolic. How did I know but some ants might hunt caterpillars, just as some men hunt deer, for fun, and not at all because they need food? If I had been sure of that, I would have spoiled Mr. Ant's sport for him very soon, you may be sure, and set the poor caterpillar free. But I never heard of an ant's been cruel; and if it were really for dinner for his family that he was working so hard, I thought he ought to be helped and not hindered. Just then my attention was diverted from him by a sharp cry over my head. I looked up, and there was an enormous hawk, sailing round in circles, with two small birds flying after him, pouncing down on his head, and then darting away, and all the time making shrill cries of fright and hatred. I knew very well what that meant. Mr. Hawk also was out trying to do some marketing for his dinner; as he had his eye on some birds in their nests; and there were the father and mother birds driving him away. You couldn't have believed two such little birds could have driven off such a big creature as the hawk, but they did. They seemed to fairly buzz round his head as flies do round a horse's head, and at last he just gave up and flew off so far that he vanished in the blue sky, and the little birds came skimming home again into the wood.

"Well, well," said I, "the little people are stronger than the big ones, after all! Where has my ant gone?"

Sure enough! It hadn't been two minutes that I had been watching the hawk and the birds, but in that two minutes the ant and the caterpillar had disappeared. At last I found them—where do you think? In a fold of my waterproof cloak, on which I was sitting! The ant had let go of the caterpillar, and was running round and round him, perfectly bewildered; and the caterpillar was too near dead to stir. I shook the fold out, and as soon as the cloth lay straight and smooth, the ant fastened his nippers in the caterpillar again, and started off as fast as ever. I suppose if I could have seen his face, and had understood the language of ants' features, I should have seen plainly written there, "Dear me, what sort of a

country was that I tumbled into, so frightfully black and smooth?" By this time the caterpillar had had the breath pretty well knocked out of his body, and was so limp and helpless that the ant was not afraid of his getting away from him. So he stopped a second now and then to rest. Sometimes he would spring on the caterpillar's back, and stretch himself out there; sometimes he would stand still on one side, and look at him sharply, keeping one nipper on his head. All the time, though, he was working steadily in one direction; he was headed for home now, I felt very certain. It astonished me very much at first, that none of the ants he met took any notice of him; they all went on their own way, and never took so much as a sniff at the caterpillar. But pretty soon I said to myself, "You stupid woman, not to suppose that ants can be as well behaved as people! When you passed Mr. Jones yesterday, you didn't peep into his market-basket, nor touch the big cabbage he had under his arm."

Presently, the ant dropped the caterpillar, and ran on a few steps—I mean inches—to meet another ant who was coming toward him. They put their heads close together for a second. I could not hear what they said, but I could easily imagine, for they both ran quickly back to the caterpillar, and one took him by the head and the other by the tail, and then they lugged him along finely. It was only a few steps, however, to the ant's house; that was the reason he happened to meet this friend just coming out. The door was a round hole in the ground, about as big as my little finger. Several ants were standing in the door-way, watching these two come up with the caterpillar. They all took hold as soon as the caterpillar was on the door-step, and almost before I knew he was fairly there, they had tumbled him down, heels over head, into the ground, and that was the last I saw of him.

The oddest thing was, how the ants came running home from all directions. I don't believe there was any dinner bell rung, though there might have been one too fine for my ears to hear; but in less than a minute, I had counted thirty-three ants running down that hole. I fancied they looked as hungry as wolves.

I had a great mind to dig down into the hole with a stick, and see what had become of the caterpillar. But I thought it wasn't quite fair to take the roof off a man's house to find out how he cooks his beef for dinner; so I sat still awhile, and wondered whether they would lay him out straight on the floor, and all stand in rows each side of him and nibble across, and whether they would leave any for Tuesday; and then I went home to my own dinner.—H. H., in *St. Nicholas* for Nov.

Working for Jesus.

A preacher in England was once talking about the heathen, and telling how much they needed Bibles to teach them of Jesus. In the congregation was a little boy who became intensely interested. He wished to help to buy Bibles for the heathen. But he and his mother were very poor; and at first he was puzzled how to raise the money.

Finally he hit upon the plan. The people of England used rubbing, or door stones, for polishing their hearths and scouring their wooden floors. These stones are bits of marble or freestone, begged from the stone cutters or marble workers.

This little boy had a favourite donkey named Neddie. He thought it would be nice to have Neddie help in the benevolent work. So he harassed him up, and loaded him with stones, and went around calling: "Do you want any door stones?"

Before long he raised fifteen dollars. And then he went up to the minister and said:

"Please, sir, send this money to the heathen."

"But my dear little fellow, I must have a name to acknowledge it."

The lad hesitated, as if he did not understand. "You must tell me your name," repeated the minister, "that we may know who gave the money."

"Oh, well, then, sir, please put it down to Neddie and me; that will do, won't it, sir?"

Value of a Tract.

When forwarding his quarterly report a colporteur of the Presbyterian Board of Publication, in Wisconsin, writes as follows:

About two weeks ago a man stopped up to me and said:

"I suppose you don't know me?"

I replied that I had seen him somewhere, but under what circumstances I could not say. Taking me by the hand, with tearful eyes and utterance, he said:

"I thank God for sending you to my house over a year ago, and for the tract, 'Do You Pray?' which you then gave me. Until I read that tract over and over I never knew what prayer was. But for a year my life has been, I trust, one of prayer. I have circulated that tract among my neighbors, and it has been read until it is nearly worn out."

At his earnest request I promised to visit him again in a short time.—*Presbyterian at Work.*

A Word for the Master.

A lady when writing a letter to a young naval officer, who was almost a stranger, thought, "Shall I close this as anybody would, or shall I say a word for my Master?" Then, lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the words, "Here we have no continuing city, and asked if he could say, 'I seek one to come.' In trembling she folded it, and sent it off. Back came the answer, "Thank you so much for those kind words. My parents are dead. I am an orphan, and no one has spoken to me like that since my mother died long years ago." The boy shot at venture his home, and the young man shortly after rejoiced in the fullness of the blessing of the gospel of peace. Christians, how often do we close a letter "as anybody would," when we might say a word for Jesus?

Sabbath School Teacher.

LESSON LII.

December 27, 1874. FOURTH QUARTERLY REVIEW.

(October 2.) At the beginning of this quarter's "Lessons" we found our Lord—where? The peculiarities of Decapolis—meaning of the word? There was brought to him a deaf mute—some thing to be learned from the bringing—peculiarities of his case, and of our Lord's method of curing him—truths that had to be there taught—errors that had to be there guarded against—peculiarities in our Lord's course—why "sigh"? Why enjoin silence? The testimony drawn from the people. The lesson to us?

(October 11.) In the next mighty work the sufferer is not brought by friends, but by whom? The evil to be dealt with? The hopelessness of the man from failure—with whom? His appeal—the faith of the man—how it is called out—confessed—the mixture in it—the word of power—the lesson to the disciples—and to us?

For the disciples needed teaching and training, as our third lesson (Oct. 18) shows. They had much remaining selfishness—in what two forms? The likeness between personal ambition and the pride of a party? How they showed both? The details of each case? By whom was the second error mentioned? The reply of the Lord? The real honour this outsider put on Christ? The grace opposed to ambitions and to sectarianism? Meaning of "offend" in this connection? Where else the "mill stone" is the figure or utter ruin? and in what connection. The active side of catholicity? How a "cup of cold water" may be given so as to bring reward? Forms in which we may give it?

It is not hearing only, but *sight*, that our Lord gives, as we saw in our fourth lesson (Oct. 25). Sufferer's name—condition—position—cry—discouragement—encouragement—request? The blank check given to faith to fill up—"what wilt thou?" and the lessons of it to us. Can we explain the principle of these cures? Jesus puts away sin. Its wages? Diseases the beginning of "death"—a part of it. If He can deal with the effects, then the cause of them is under His control. Other uses of miracles.

But there is judgment as well as mercy, as we saw at the beginning of November (1st); yet it is God's "strange work," how shown? Fig tree—where? Giving what promise—peculiarities of the tree? Had fig gathering passed? What reason to expect figs? The lesson taught? When the disciples noticed the effect—why not sooner? The apology to Hebrew people—warning concerning the nation? Warning also to us? Anything to blame in the trees leaves? No, then in what? No fruit. In a profession of religion? No, except where no "fruits of righteousness."

In the lessons, November 8, 16 and 22, we have our Lord in contact with persons of the most marked character, from whose reported intercourse with whom we are invited to learn something. Such are the scribes—their attitude, their tone, their question as to the law, and the answer brought out—the "two commandments"—what? The likeness? The difference? The character of the scribes—how denounced? The contrast presented by the widow—her gift? Its merit? The commendation? The lessons to us regarding giving? The entertainment at Simon's house—his former condition—the grateful woman—her anointing of Jesus—the criticism of a disciple—the defence of the act by the Master—the prophecy regarding her? And the last lesson of this month also fixes our attention on one uniaquy person in connection with "the betrayal." Recall description of Judas—his name—its significance—the indirect testimony he bears to the purity of Jesus' life? His secret sin? Was it known at the time, or afterwards? His probable downward course? Disappointment? Object at last? His tempter? His betrayer, who "entered into him"? The aggravations of his sin? The mode of betrayal, and why then and there? The awful warning his case furnishes. How did the twelve behave? Particularly how did Peter behave? (December 6.) Recall the facts? What may be learned generally from such? Lessons such as these (a wise teacher will bring them out by questions and answers) may be learnt. Not only have the most eminent servants of God sinned, but they have gone astray on that side where they appeared to be the strongest; faithful Abraham by lack of faith, meek Moses by impatience, patient Job by over haste, courageous Peter by fear of man. No flesh can glory in God's presence.

Another use is served by such incidents faithfully recorded. They show the honesty and therefore, the truthfulness of the sacred writers. Deceivers setting up a scheme of their own would not be likely to report the disgrace of a leading disciple. But Peter must himself have given the account of his own fall to Mark, with whom he laboured and whom he calls his son (1 Pet. v. 13.) He magnifies God's grace in his own unworthiness like Paul, (1 Tim. i. 13-15).

A careful reading of Peter's letters, first and second, will show the effect on his own mind of his temptation and failure. No where else have we so many pointed lessons on the need of watchfulness and the wages of the devil. He had learned the meaning of Luke xxii. 81.

In gazing on the cross, after recalling the facts, what point should be impressed on our minds? Such as these:

- (1) The death of Jesus fulfilled Scripture, from Gen. iii. 15 in an ever widening stream of prophecy and type.
- (2) It was official, public, and abundantly witnessed, "not in a corner."
- (3) The guilt of it is on man, as man. It was deliberately effected by Jews and Gentiles, and by the rulers and the ruled of both.
- (4) It was the most momentous deed ever done on earth. It was not only the death of Christ, but the destruction of Satan's kingdom, the end of Judaism, and the overthrow of heathenism. The three hours' darkness was not too much as a funeral pall, nor the earthquake out of pro-

portion to the shaking of all things in the moral and spiritual world.

(5) The only parallel to it will be found in his coming again (Isa. ii. 10).

The subject of the last lesson may be supposed to be distinctly in the mind that it will be sufficient to show how we should feel towards this "risen Saviour," and how we should be influenced by our rising in him (Col. iii. 1-3).

Interpreting the Bible.

Some people are so fond of saying—"You can't prove anything from the Bible," that it is worth while to consider how true the saying is. If it means that men have handled the Scriptures so constantly in an unfair manner, as to make it teach anything or nothing, then the proposition is undoubtedly correct. But if it affirms, either that the Bible has no positive meaning to convey, or that meaning cannot be determined, it is utterly false. The former notion puts it below every book that has a claim to the respect of mankind. It is absurd to suppose that a meaningless book is in any sense the word of God. But it is frequently claimed that because it is God's book, the thoughts are beyond us; too great for definiteness, incapable of expression by human formulas. The answer to that is, it is the most human of books; its statements centre about ONE who spake as a man, even while he spake as never man spake. Suppose thoughts about the infinite and unsearchable do enter, that does not make the whole a puzzle. We can use formulas for infinity in the most practical matters. Because the side and diagonal of a square are not commensurable, but require an infinite decimal to express their relation to each other, mathematicians do not give up the formula which conveys that relation. If that difficulty were an insurmountable one there would be an end to modern science.

Leaving this phase of the subject to itself—for such views soon die from their inherent destructiveness—let us ask what the facts are in relation to the New Testament. Here is a book in a given language written at a certain time. Irrespective of its inspiration, what are the facilities for determining its meaning? The answer is not uncertain. While the truth it contains proves to be inexhaustible, there is no book in existence which can be studied so easily, none for which history has contributed so many helps.

In the first place, the fact that it is in a dead language is an advantage. We are not embarrassed by the present meaning of words, so different from the older ones, as in reading from the English Bible. Then it was written at a late period in the history of that language. This too is an advantage. We do not depend on fanciful etymologies, but can trace the use of the words for centuries. A word in the New Testament can be proven to have a definite meaning far more readily than a word in Homer. Then too, the antecedent history in general sheds more light than in the case of any other book. Classical works are usually illustrated by few facts from a limited period. The New Testament is illustrated by all the ages which preceded, i. e., historic ages. If there is any plan in history, that plan centres in the facts this book records. But even on lower ground, the Jewish religion and Greek culture are to be regarded as exegetical helps. Then come in studies of comment, of laborious research, so minute that every important word has had aries written upon it.

Now if all this led to greater divergence of opinion, there would be room for a fear. But whenever honest, unbiased effort has been put forth in the line of Biblical study, the tendency has been toward unanimity. When men do not like the conclusions, they begin to adopt some other than what is rightly called honest exegesis. When a man denies justification by faith, and the vicarious atonement, he invariably casts about for some theory of interpretation which differs from the straightforward historical one. Traditional reverence for the Bible may keep such an one from neglecting Scriptural study, but his followers adopt his inferences as their opinions, and despise exegesis.

In fact the number of appliances for getting at the meaning of the New Testament is so great, the advantage for definite interpretation so pre-eminent, that the hand of Providence is clearly to be seen in these things. What else could we expect, if this is what it claims to be—a revelation from God? That there are dark places, that there are difficulties, that imperfect men—exposed to bias from every quarter—fail to interpret correctly, is undeniable; but that there is less reason for uncertainty than in the case of any book older than two centuries, may be boldly affirmed. If we can prove anything from the Bible, it is not because it has no meaning, nor because that meaning is undiscoverable.

Glow of the Southern Skies.

The glow of the southern sky, in the region near the cross, is indescribable. There where the thick stream of bright stars which skirts the milky way crosses the river of light, its brilliancy is wondrously increased, and it exhibits a magnificence unequalled in any other portion of the heavens. There glitter a multitude of bright stars, more thickly scattered than in any region within our northern view, while the background is gorgeous in its splendor. Often, on some clear night when it has suddenly been brought to my view in passing some edifice or turning some street corner, I have stood amazed at the flood of light which it diffused; and often, too, after leaving the observatory in the early morning hours, after a night of weary labour, I have felt reluctant to abandon the much-needed repose. In close proximity are the rich constellations of the Centaur, the keel and sails of the ship Argo, and the Wolf, and the glow reaches through the Alfa oven to the southern portion of the Scorpion. There are large tracts which rival the Pleiades in the profusion of their stars gleaming upon a background of nebula. Elsewhere the southern heavens are not so brilliant as the northern, nor do they contain so many stars as bright as the faintest which we can discern; but there is nothing between the two poles to compare in beauty with the tract to which I refer.—*Dr. B. A. Gould.*

Miscellaneous.

A LITTLE explained, a little endured, and a little passed over in silence, and lo! the rugged atoms fit like smooth mosaic.

Much depends on the way we come into trouble. Paul and Jonah were both in a storm, but in very different circumstances.—*Rev. John Newton.*

It is only from the Bible we learn that God is love; that his character is spotlessly holy. There we are informed that our first duty, our chief interest, is to acquire a character in righteousness and benevolence like God's.

An elevated purpose is a good and ennobling thing, but we cannot begin at the top of it. We must work up to it by the often difficult path of daily duty—of daily duty always carefully performed.

INSTEAD of spending much time in refuting error, real or supposed, let the pulpit confine itself more particularly to the exposition of sound and earnest practical Christian truth, which will prove a much more perfect weapon than any argumentative discourse directly addressed against it.

THREE things as comely and pleasant, and worthy of honour from the beholder. A young saint, an old martyr, a religious soldier, a conscientious statesman, a great man courteous, a learned man humble, a child that understands the eye of its parents, a cheerful companion without vanity, a friend not changed with honours, a weak man happy, a soul departing with comfort and assurance.—*Bishop Hall.*

God is the Go of love—Christianity is a religion of love. Jesus Christ was an incarnation of love. He was love, living, breathing, speaking amongst men. His birth was the nativity of love; his sermons, the word of love; his miracles, the wonders of love; his tears, the melting of love; his crucifixion, the agonies of love; his death, the sacrifice of love; and his resurrection, the triumph of love.

THE setting of a great hope is like the setting of the sun. The brightness of our life is gone, shadows of the evening fall behind us, and the world seems but a dim reflection itself—a broader shadow. We looked forward into the coming lonely night; the soul withdraws itself. Then stars arise, and the night is holy.—*Long-fellow.*

If you have ever tried if you must have been struck with the few solid thoughts, the few suggestive ideas which survive the perusal of the most brilliant of human books. Few of them can stand three readings, and of the memorabilia which you have made in your first reading, on re-verting to them you find many of them were not striking, or weighty, or original as you thought. But the word of God is striking; it will stand a thousand readings, and the man who has gone over it the most frequently and carefully, is the surest of finding new wonders there.—*Rev. James Hamilton.*

THE Scriptures appear to be the best reading in retirement, especially for the poor, and those who have little leisure. They are the fountain; other books are streams, and streams are seldom entirely free from something of the quality of the soil through which they flow. Who would not draw the water of life for himself from the spring-head? The Scriptures come immediately from God, and lead immediately to Him! There is a boundless variety and fullness in them. They are always new. They entertain while they teach, and profit while they please. There is always something in them that bears upon our own character and condition, however peculiar it may be.—*Jay.*

In its own sphere, Power is greater than Suffering; but, in this sphere, Suffering is greater than Power. Power creates; Suffering cannot create. Power provides; Suffering cannot provide. But can Power redeem? Oh, no! it is Suffering, and Suffering only, that redeems. Power can illumine the obscure constitution; Suffering can do that. But can Power correct the perverted character? Oh, no! Suffering, and Suffering alone, can do that. Power, like the lightning, strikes a single object; Suffering, like the cloud, baptises the world with its tears, and bends the raiment of peace over mountains all rustling with thanksgiving, and valleys of silence beauty all sparkling with praise.—*Thomas H. Stockton.*

Steps and Stages.

I recollect, when a lad standing in a field watching the process of brick making. The clay, being dug, was softened with water and placed in a cask, in which was made to revolve a perpendicular shaft, to which was fixed a number of knives arranged so as to mix the clay to a required consistency, and cut it into lumps of the size sufficient to make a perfect brick, which fell out at the bottom of the cask, and was taken up by a boy in attendance, and placed on the moulder's board, who, by his skill and quickness, soon produced from his frame the correctly-shaped bricks ready for the kiln, in which they were hardened by the heat.

I have since thought how much this sets forth the work of the Sunday-school teacher. The teacher in the junior class is moustening and preparing the clay for the moulder (the senior class teacher), and as the digging, grinding, and mixing the clay is a work of some sacrifice and labor, so also the junior class teacher finds it difficult and perplexing to break in the waywardness of the youth of his charge. Now, the moulder could not get on without the preparatory work of his fellow-laborer (grinding of the clay); so neither would the Bible-class teacher find his work so easy without the preparatory effort of his junior fellow-workman in the Lord's vineyard. This should encourage the desponding and ready-to-halt, tired teacher of the babes, because, though his work may not bear the stamp of equal dignity, yet it is, nevertheless a necessary stepping-stone to the success of the teacher of the young men. Both are employed by the same righteous Master, and both shall "ave the divine plaudit when the "Lord of the vineyard" shall call His laborers and give them their reward.

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FRIDAY, DEC. 18, 1874.

OUR S. S. PAPER.

In reply to the numerous inquiries of friends in different parts of the country, we beg to say that the first number of the "SABBATH SCHOOL PRESBYTERIAN" will be ready to mail next Monday, and parties who have asked for specimen copies may expect them immediately thereafter.

WEEK OF PRAYER.

The various branches of the Evangelical Alliance have united in issuing a call for a Week of Prayer, to commence January 8th, 1875. The following topics are suggested as suitable for exhortation and intercession on the successive days of the meeting:—

SABBATH, January 3—Sermons: Christ, the one Prophet, Priest and King.

MONDAY, January 4—Thanksgiving and Confession: Review of the past. Prayer for grace to express gratitude, not only with the lip, but in the life. Humiliation for personal and material sins. Prayer for the riches of mercy, and power to overcome temptation.

TUESDAY, January 5—National Objects for Prayer: For kings and all in authority; for soldiers and sailors; for the rich and the poor; for prisoners and captives; for the afflicted and bereaved; for the persecuted and the oppressed.

WEDNESDAY, January 6—Home Objects for Prayer: Our children at home, in business and abroad; for tutors and guardians; for universities and colleges; for the Christian ministry; and Sabbath-schools.

THURSDAY, January 7—Foreign Objects for Prayer: The extension of religious liberty throughout the world; the prevalence of peace among nations; the increase of harmony, sympathy and service among Christians of all lands; the subordination of international intercourse, and the increase of commerce and of science to the spread of Christ's kingdom.

FRIDAY, January 8—Missionary Objects for Prayer: For the conversion of the house of Israel; for the spread of the Gospel in heathen lands, and for the deliverance of nations from the yoke of superstition.

SATURDAY, January 9—Prayer for Religious Revival: On the Churches throughout the world, for their increase in zeal, spirituality, and devotedness; and for the clearer witness for the truth among them.

SABBATH, January 10—Sermons: The essential unity of Christ's Church, and the obligation binding on all its members, to manifest it "in the bonds of peace."

ROMAN CATHOLICISM AND POLITICS.

Archbishop Manning tells us "that from matters which had come to his knowledge, he would see that we were on the very eve of one of the very mightiest controversies the religious world had ever seen. Certainly nothing like the controversy on which they were about to enter had occurred during the last 800 years, and they must be prepared. They must have no half-hearted measures, no half-fearful, half-hearted assertions of the Sovereign Pontiff's claims; they must not fear to declare to England, and to the world through the Free Press of England, the Sovereign Pontiff's claim to infallibility, his right to temporal power, and the duty of the nations of the earth to return to their allegiance to him."

Other men who see beneath the surface do not deny that they expect a crisis, which may be more than a controversy, and in which the Papal claim may be manifested in Mr. Gladstone's language, as "a fixed purpose among the secret inspirers of Roman policy, to pursue, by the road of force upon the arrival of any favorable opportunity, the favorite project of erecting the terrestrial throne of Popedom, even if it can only be re-erected in the ashes of the city, and amid the whitening bones of the people."

What then is the occasion of this controversy? What the cause which leads to this crisis? Mr. Gladstone's pamphlet may have been the spark, which falling in England, has produced the blaze, but the material was there before. In Germany the controversy, and something stronger, has been going on for two years. Austria may at any time be involved in the strife, and it requires but little in our own country and the adjoining states, to produce a religious

epistol of a most decided and bitter character.

The true cause of the present ominous state of affairs throughout Christendom is the offensive attitude of the Church of Rome. Even Dr. Newman asks, "why should an aggressive and insolent faction be allowed to make the heart of the just sad, whom the Lord hath not made sorrowful?" From the time when the Pontiff was shorn of his temporal power, the Curia Romana has directed all its energies to restoring him to the exalted position which he once occupied, when the western nations bowed in subjection to him. Gradually, but surely, the work has been done in a manner characteristic of the Order of Loyola which now controls the Papal Court. A bold claim is put forth which will rally the wavering; a claim of infallibility which leaves no room for discussion; of unquestioning obedience which brooks no hesitation, and which is backed up with the anathema of God's Vicar and excommunication of the faithless.

Were this claim powerless it would not be made, but it has power, and Germany and Switzerland feel that in self-defence they must act. When the ex-premier of England calls attention to the possible political complications which the claim may produce, he is assailed on every hand, and the replies and criticisms thus evoked only prove that the danger he points out is a real danger, for in case of a question as between allegiance to Pius IX and to Victoria arising, the Catholic community would be divided. The truly Jesuitical and evasive answer of the Archbishop proves all that any Protestant cares to assert. He says "the civil allegiance of no man is unlimited; and therefore the civil allegiance of all men who believe in God, or are governed by conscience, is in that sense divided." What is the meaning of this? that men are to be subject to the powers that be? by no means! but that if a man's idea of God, or the dictates of his conscience, teach him that he ought not to obey the civil government, he is not bound to do so. Now, add to this, that the Roman Catholic is required to acknowledge the Pope's decree as the voice of God, and to obey unconditionally; and that liberty of conscience is a doctrine condemned, a privilege he may not exercise, and it follows conclusively that when the Pope declares such a law null, and orders the faithful not to regard it, the authority of Victoria falls to the ground. Roman Catholics may be found in time to come, as many of them have been in the past, better than their creed, but the claim of unconditional obedience on the part of the Pope, with the right to say how far the sphere of obedience extends, and of supremacy within the sphere thus fixed by himself, leaves them without alternative, holding "their civil loyalty and duty at the mercy of another."

We have no wish to deprive Roman Catholics of equal rights. As citizens we do not wish to know their religious views, but it is unfortunate that the system under which they are bound hand and foot, will not rest without forcing beneath its dominating control every nation and government of the world. Popery cannot from its very nature cease to be aggressive in its relation to the rights of men and the political concerns of nations.

We cannot escape the controversy in our Dominion. It is on us. Some perhaps may think that by favoring the Roman Catholic community, giving them separate schools, electing some members of Parliament because they are Roman Catholics, i. e., granting the political franchise to a sect as such, we shall overcome their hostility and make them fellow-citizens in the best sense of the word. But this is a mistake. Do them justice, full justice, but no more. The liberal party here will find themselves where Mr. Gladstone found himself after every effort to do them justice, and a little more—left in the lurch and sacrificed politically because they will not grant something more. Nor will the system of Popery ever let politics alone until the Government has signed a concordat, that no law shall be binding unless it has the sanction of the Vicar of God who sits in Rome. We say with Archbishop Manning, no half measures will do; we must be a Protestant nation or we shall be a Roman Catholic one. While Protestantism is in the ascendant, the two hostile systems may co-exist side by side, but they can never coalesce, and wherever Popery has the power it will carry into practical effect the full claim of supremacy by force where necessary, and the subjugation of every individual citizen as well as of the nation, by the unconditional surrender of the rights of private judgment, conscience and intelligence, to the Pontiff of the Seven Hills.

We have reason to know that Dr. Fraser's letters are perused with much interest by our readers. Another column will be found a most interesting one, written the day before the Dr. left San Francisco. He sailed on the 1st inst. Many prayers will go up for the safe arrival of himself and family at the far distant Island which is to be the scene of his missionary labors.

MR. VARLEY'S METHOD— ANOTHER EXAMPLE.

IV.

We would combine in one view the statement of Mr. Varley on 1 Pet. ii. 24, on three occasions, first, in giving an account of the conversion of his daughter, a girl of thirteen, at the close of one of the earliest meetings, then in personal dealing with over 100 young people after their first mass meeting in Shaftesbury Hall, and again in an example of the way to deal with inquirers. We select this passage because Mr. Varley believes it to be one of the passages most blessed to the conversion of hundreds. On the third occasion he said we must believe what God says, and because he says it. We must seek light as to God's will, and the way of salvation from God's Word, for faith cometh by hearing, and hearing by the Word of God. Some seek light from within instead of from without some encompass themselves with the sparks of their own kindling, (Is. 60, 11.) If he carried sparks about in the sunlight they would say there is light enough in the sun. He should not tell the inquirer to seek peace, but to seek Christ; peace belongs to the Christian. Paul saw a light above the brightness of the sun when he was converted. We have no natural light superior to that of the sun; and Paul was convinced that it was not a natural light, but the glory of the Lord that appeared to him. It was Christ, the Light of the World, that he saw. If he was shut up in a dark room only give him a crow-bar, and he would soon let light in, for there was plenty of light without. So there is plenty of light in Christ, the Sun of Righteousness, if we will only let his light shine into our darkened understandings. The object of all preaching and personal dealing with souls, is to bring this about. In dealing personally with individuals, we come closer to them and are more likely to be successful. If he could deal personally with souls all the time, he would not care to preach again; if he had the love of Christ for 600 souls on the platform, and not enough to seek the conversion of one little child when off it, this would be hollow pretence. We must follow up public preaching by dealing personally with sinners, seeking to awaken the careless to a right sense of their danger, to follow up the impressions made on the minds of those awakened, to remove hindrances in their way, and to take them by the hand and lead them to Christ. An illustration which he often employed was this: what would be thought of a physician who should lecture in any community on disease and medicine, but never seek to apply his knowledge to the actual care of the persons diseased? Either that he had no faith in his own prescription, or that he was very heartless. So if we merely preach Christ in the pulpit, but never speak personally to sinners, seeking to lead them to Christ, we fail to discharge properly our duty, and need not wonder that our labours are not greatly blessed. We must deal personally with individuals after public preaching, and in various ways.

Mr. Varley's daughter told him that she felt anxious to be a Christian, and to have her sins forgiven. He took her into his study, and lifted up his heart in earnest prayer for the guidance and aid of the Holy Spirit in dealing with her as he does in all cases, when seeking to lead persons to Christ. Then he asked her to read 1 Pet. ii. 24, "Who His own self bare our sins in his own body on the tree," &c. He asked her who is spoken of here? She replied, Christ. If he should tell her that he himself saved a man from drowning, would she think that any one had helped him? No, certainly. Then, our salvation is only, wholly Christ's work, yet many put their faith in the room of Christ's work. A lady once said to him, "Oh, that she had strong faith!" He said he was glad she had not for she must not trust in her faith, but only in Christ. If a man was suffering from poverty and he received the gift of \$500 from some kind friend, and instead of thinking of the gift, he should look at his hand that received the gift and say, Oh, what a splendid hand! what would be thought of him?

Others say I don't feel enough; that is putting their feeling or brokenness of heart in the room of Christ. Here we are told Christ "bears our sins." He then asked his daughter, did she believe that meant her sins? After some hesitation she replied; I suppose it must be so, for the Bible says so. Where did he hear that? "In His own body on the tree." Then he pressed his hand on her shoulder saying, thus our sins pressed as a heavy load on Christ. Do you believe that means the transfer-ence of your sins to Christ? Yes, because God says so. Suppose a man is in a felon's cell, and he says, "I do feel that my life is going to be spared, and that merely upon feeling without any authority;" but suppose he could have a reprieve, would it not be much better than his feelings? Yet, a parliament is a cold thing compared with the feelings; but notwithstanding, all would prefer a reprieve. If your sins have been

laid on Christ, and He has borne them, where are they now? On the Lord Jesus Christ. So then the work of salvation from beginning to end is of the Lord? Yes, evidently. What purpose had Christ in view in bearing our sins? "That we being dead to sin should live unto righteousness." Have we then died to sin with Christ? Yes. Has Christ died for your sins? Yes. Have you also to die for your sins? No. You know God says you can never die if you believe in Jesus, John xi. 24, 25, "Whoever loveth and believeth in Me shall never die."

"By whose stripes ye were healed." Mr. Varley said he had seen these words give light, liberty and life to the dead. Mark the terms, "By whose stripes ye were, not, ye will be healed." It is already done; a perfect cure is accomplished. "Do you believe my dear child, that you are healed?" She hesitated for some time and then said, "I suppose it must be so, for God says so."

You do not believe it because you feel it? No; but because God says so. We do not believe because we feel, but because it is God's word; that is far more reliable, more worthy of confidence than our feelings; they are liable to deceive us, but God cannot do so. Is then the ground of our faith that God says it? Yes, it must be so. How then are ye healed? "By whose stripes ye were healed," by Christ's atonement in our room. Then if we are healed the Holy Spirit will dwell in us; He never dwells in any till they are born again. "In whom after that ye believed, ye were sealed with that Holy Spirit of promise." The work of the Spirit in regeneration is complete at once; but in sanctification it is an unfinished work; it goes on through life if not forever. There is a great distinction between Christ as our Saviour and Christ as our life. The beginning of this life in Christ is in regeneration; for unless we are born again we can have no fellowship with Christ. Turn now to John iii. 36, and read "he that believeth on the Son hath everlasting life," &c. Have you believed on Christ? Yes. Then have you not everlasting life? Yes, it must be so because God says it. What is it? It is the possession of Christ as your Saviour and portion, not merely to live forever.

In John v. 11, 12, eternal life is spoken of as the possession of Christ "this is the record that God hath given unto us eternal life, and this life is in His Son. He that hath the Son hath life," v. 13, "These things have I written unto you that believe on the name of the Son of God, THAT YE MAY KNOW THAT YE HAVE ETERNAL LIFE." They now prayed earnestly together, his daughter from that time became a follower of Jesus, a humble gentle Christian, very loving towards her parents and kind to all, and showing by her whole spirit and conduct that she had passed from death to life. Mr. Varley said never teach your children to be good as many do, i. e., self-righteous; but teach them to believe in Christ. His son once told him a lie, he did not chastize him, but with tears asked him why he told that lie. His heart yearned over his son, for he knew that his tendency to sin came from himself, and he prayed that God would teach him how to deal with him. His son scarcely knew that he had been guilty of sin, and was deeply moved when shown the evil of his conduct. He pleaded that he might get a new heart, and he was converted, and is now a Christian. He has got a situation on a vessel, and is gone on a voyage to India. He has no fear for his children now that they have given their hearts to Jesus. He will take care of them and teach them and lead them in the right way as they always look to Him for divine light and guidance. Don't let your children be TEN years old till you lead them to Jesus they can believe on Christ and receive Him as their Lord when very young. If Christ be not in them the devil will be in them. A lady in England, once said to a Bishop, she would not speak about these things to her children till they were fifteen or sixteen, "then, replied he," if you don't seek to get Christ in their hearts, the devil will dwell there without your permission."

Some think that Mr. Varley represents faith as merely INTELLECTUAL, and does not set forth the need of the Spirit's work, and also of the fruits of faith, holy affections and conduct. We believe however, that Mr. Varley holds orthodox views on the necessity of regeneration as the work of the Holy Spirit, and the need of His divine aid in order to our exercising faith in Christ. And he most distinctly states the necessity of a holy life, and the exercise of all Christian graces, as the result and evidence of an interest in Christ; or of the possession of a faith which works by love, purifies the heart, and overcomes the world. The truth seems to be that he takes up one point at a time and states it strongly, without guarding it, as most ministers are wont to do. Thus at one time he teaches the duty of taking God at His word without waiting for feeling. And not true sorrow for sin—the result of faith in Christ? (Zech. xii. 10;) but if we once truly trust in Christ we will have feeling. At Mitchell, during the great work there last spring, one of our ministers told a young woman, who said she had no deep sense of the evil of sin, to believe in

Christ and she would get feeling; she did so, and owned afterwards that now she felt deeply. The great and good Adolphus Monod says that this is the method of our Lord; that He strongly states a truth without guarding it lest it should be misunderstood, and then declares its accomplishment at another time. At all events it is now important to set forth emphatically the duty of all the unconverted at once to believe in Christ. This indeed seems to be the essential truth, if we would win the world for Christ, and roll back the incoming tide of infidelity—Popery and other errors—and lay the nations as trophies at Immanuel's feet. Dr. Blake of Edinburgh, in his article on the present Revival in Scotland, observes that the cases recorded in the New Testament show that they believed at once without any long process of law-work.

Presbytery of Simcoe.

A regular meeting of this Presbytery was held at Barrie on Dec. 1st. Twelve ministers and three elders were present. Numerous items of business were disposed of, though not many of general interest. A call from the congregation of Dunrobin and Nottawa was brought out in favour of Mr. R. S. Burnett, Probationer, and was sustained. Mr. Burnett being present, the call was put into his hands and accepted by him; arrangements were consequently made for his ordination and induction Services to be held at Nottawa village, Wednesday, Sept. 16, at 3 p.m. Mr. Rodgers to preside, Mr. A. McConnell to preach, Mr. W. Fraser to address the ministers, Mr. Cameron the people in Gaelic, and Mr. Knowles in English. Leave being granted by the General Assembly, Mr. Robt. J. Beatty was received as a probationer of the Canada Presbyterian Church. Mr. Rodgers, Convener of the Home Mission Committee, presented a report exhibiting the work done by the missionaries during the summer, and the present state of mission stations. The report which was full and carefully prepared, elicited the hearty thanks of the Presbytery for the diligence of the committee, especially the convener. It was resolved to advise for the service of a missionary for the group of stations connected with Penetanguishene, at a salary of six hundred dollars. Guthrie church and Shanty Bay were recognized as vacant congregations to be supplied with services of probationers, with a view to the settlement of a minister. Mr. S. Acheson, student, was appointed to labour at Jay and Medonte Mission Stations during the holidays.

ROBT. MOODIE, Pres. Clerk.

Ministers and Churches.

THE Rev. Dr. Nisbet, of the New North Established Church, Edinburgh, died recently, aged 60 years. Dr. Nisbet's removal leaves only four ministers now in office in the Established Church in Edinburgh, who were ordained previous to the Disruption.

We are pleased to learn that the Rev. J. K. Smith, of Halifax, will be shortly re-inducted into his old pastorate in Galt. As an evidence of the respect and esteem entertained for that gentleman in the Maritime province, we copy the following from the Halifax Presbyterian Witness:—Rev. J. K. Smith has intimated to the Session of Fort Massey Church, that a call is coming from his old congregation, at Galt, Ontario, and that considering the peculiar condition of that congregation, he will in all probability accept this call. The matter will go before the Presbytery of Halifax, and should the Presbytery give its consent, Mr. Smith will proceed to Galt probably within four or five weeks. We very deeply regret Mr. Smith's decision. He has been here for two years, and his ministry has been most active and useful, and his influence for good has been widely felt beyond the limits of his own congregation. He will leave Halifax, if leave he must, with the good wishes and high esteem of the whole community. Though we regret his intended departure we cannot but acknowledge the force of his motives. The Galt congregation is the largest in Canada. It has been quite unable to agree upon a Pastor during the past two years; and there appeared to be no immediate prospect of success in securing a pastor. The whole congregation were not only unanimous but eager and enthusiastic in recalling Mr. Smith. He was bound to them by the strongest ties,—hundreds and hundreds of them being his spiritual children. We do not wonder then that he feels constrained to respond to their call,—however much we regret it. Besides, a change from Nova Scotia to Ontario does not seem so formidable a matter now that we are all one country, and are about to be one church.

PANCAKE.—To one quart sour milk add one teaspoonful saleratus, one-half ditto salt, one cupful corn meal, and enough shorts to make a not very thick batter. Bake on griddle.

TO REMOVE PAINT STAINS FROM GLASS.—It frequently happens that painters splash the plate or other glass windows when they are painting the sills. When this is the case, melt some soda in very hot water, and wash them with it, using a soft flannel. It will entirely remove the paint.

"Idolatry of the Church of Rome"

Last Sabbath evening, the Rev. J. G. Robb, B.A., of Cooke's Church, addressed a crowded congregation on the idolatry of the Church of Rome.

The preacher took as his text Colossians, 2nd chapter, 18th verse, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."

He wished to direct their attention this evening to the subject of Romish idolatry. The worship in the Church of Rome is different from that required by the Lord of his people; to what the Lord Jesus Christ taught when He said to the woman of Samaria, "The hour is come, and now is, when the true worshippers worship the Father in spirit and in truth."

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xxi. 8, with which the Israelites were visited, and to God directing Moses to set up a brazen serpent that all who looked on it might be cured. This brazen serpent was appointed of God; but when the Israelites began to pay homage to it, King Hzekiah broke it in pieces, and called it a piece of brass." (2nd Kings, xviii. 4.)

there was no worshipping of a saint. In one of the Romish books, the life of St. Francis, a book commended by high authority, there is a picture of Christ seated high on his throne, with three darts in his hand, ready in indignation to destroy the world; and the Virgin Mary is represented as interceding, and saves the world. This was dishonouring to Christ, for Mary is represented as more merciful than He.

Presbytery of Ontario

This Presbytery met at Port Perry on Tuesday, 8th December. There was a very small attendance of ministers, some of whom it was known were prevented by necessary causes; the morning was exceedingly cold, and might have had its influence in preventing some others.

Presbytery of Toronto

CANADA PRESBYTERIAN CHURCH.

The Presbytery above named met in the usual place on Tuesday, the 1st current; Rev. J. Alexander, M. A., Moderator; together with him there were 21 ministers and 4 elders present. Rev. Wm. Reid reported having moderated in a call from Charles street congregation, Toronto, in favour of Rev. William McWilliam, M. A., minister of Bethesda and Alnwick, in the Presbytery of Cobourg; \$1,600 are offered as salary. The call was cordially sustained.

form of Wesleyanism, growing in the form of Congregationalism, growing in the more living portions of the Church of England; and I care not under what name they grow, if only they grow. But let the world not forget by what Church's bloodshed and sweat of anguish the seed of them has been sown.

Knox College Students' Missionary Society.

The following is a statement of the sums of money received by the Treasurer of the above Society up to date—

I.—SUMS FROM THE FIELDS OCCUPIED BY THE MISSIONARIES OF THE SOCIETY.

Table with 2 columns: Field Name, Amount. Includes entries like Per A. A. Scott, B.A., (County of Essex Field) and From Leamington \$20 70.

Table with 2 columns: Field Name, Amount. Includes entries like Per D. BEATTIE, (Parry Sound Field) and From Parry Sound Village 55 00.

Table with 2 columns: Field Name, Amount. Includes entries like Per D. C. MACKENZIE (Manitoulin Island) and From Stations on South Side 59 00.

Table with 2 columns: Field Name, Amount. Includes entries like Per J. ROSS (Manitoulin Island) and From Stations on North Side 27 49.

Table with 2 columns: Field Name, Amount. Includes entries like Per D. TAIT (Thunder Bay Mines) and From Isle Royale 186 80.

Table with 2 columns: Field Name, Amount. Includes entries like Per J. R. GILCHRIST, B.A. (N. Hastings) and From Carlow, &c. 82 90.

Table with 2 columns: Field Name, Amount. Includes entries like Per STUART ACHESON and From Tay and Madonte 68 33.

Table with 2 columns: Field Name, Amount. Includes entries like Per P. STRAIT, B.A. (Waubesaene Field) and From Waubesaene 50 80.

Table with 2 columns: Field Name, Amount. Includes entries like Per W. M. HENRY (N. Hastings) and From Harcourt, &c. 50 46.

Table with 2 columns: Field Name, Amount. Includes entries like Per H. M'KELLAR (Manitoba) and From Palestine 57 00.

II.—SUMS RECEIVED FROM FRIENDS IN OTHER QUARTERS.

Table with 2 columns: Field Name, Amount. Includes entries like Per D. CURRIE and From Alvington, Brooko, and Wallacetown 87 60.

Table with 2 columns: Field Name, Amount. Includes entries like Per T. KENNING and From Minnissing 10 25.

Table with 2 columns: Field Name, Amount. Includes entries like Per W. FRIZZELL and From Mulmar and Melancthon 22 30.

Table with 2 columns: Field Name, Amount. Includes entries like Per J. S. STEWART and From Norwich 29 60.

Table with 2 columns: Field Name, Amount. Includes entries like Per D. B. McRAE and From Elmira, Ill. U.S. 11 64.

Table with 2 columns: Field Name, Amount. Includes entries like Per J. H. RATCLIFF and From Hamilton 68 00.

Table with 2 columns: Field Name, Amount. Includes entries like Per P. S. GOLDIE and From Duntroon and Nottawa 10 20.

Table with 2 columns: Field Name, Amount. Includes entries like Per R. P. McKAY and From Woodstock, Burns' Church, Embro, &c. 59 50.

Table with 2 columns: Field Name, Amount. Includes entries like Per T. COLTHER and From Tilbury W., and Comber 10 50.

Table with 2 columns: Field Name, Amount. Includes entries like Per J. G. GIBBS and From Head Lake 3 05.

Table with 2 columns: Field Name, Amount. Includes entries like Per Rev. P. NICHOL and From Waubesaene 14 00.

T. R. BRATTIE, Treasurer. Knox College, 30th Nov., 1874.

The residence of the Rev. W. H. Renaldson, of Hamilton, was entered on Sunday last, during the absence of the family at service; and plate and other valuables to the amount of two or three hundred dollars carried off.

Poetry.

Sowing and Reaping.

Adelaide Proctor has written beautiful lines, but nothing more touchingly true than the following. What a lesson and a comfort they convey to every Christian:—

Sow with a generous hand,
Pause not for toll or pain;
Weary not through the heat of summer,
Weary not through the cold spring rain;
But wait till the autumn comes
For the sheaves of golden grain.
Scatter the seed, and fear not,
A table will be spread;
What matter if you are too weary
To eat your hard-earned bread?
Sow while the earth is broken,
For the hungry must be fed.
Sow, while the seeds are lying
In the warm earth's bosom deep,
And your warm tears fall upon it,
They will stir in their quiet sleep;
And the green blades rise the quicker,
For chance, for the tears you weep.
Then sow,—for the hours are fleeting,
And the seed must fall to day;
And care not what hands shall reap it,
Or if you have passed away
Before the waving corn-fields
Shall gladden the sunny day.
Sow; and look onward, upward,
Where the starry light appears,—
Where, in spite of the coward's doubting,
Or your own heart's troubling fears,
You shall reap in joy the harvest
You have sown to-day in tears.

The Church Spider.

By Alice Clark.

Two spiders, so the story goes,
Upon a living bent,
Entered the meeting-house one day,
And hopefully were heard to say,
"Here we shall have at least fair play,
With nothing to prevent."
Each chose his place, and went to work;
The light webs grew apace;
One on the sofa spun his thread,
But shortly came the sexton dread,
And swept him off, and so, half dead,
He sought another place.
"I'll try the pulpit next," said he;
"There surely is a prize;
The desk appears so neat and clean,
I'm sure no spider there has been;
Besides, how often have I seen
The pastor brushing flies!"
He tried the pulpit, but alas!
His hopes proved visionary;
With dusting-brush the sexton came
And spelt his geometric game,
Nor gave him time or space to claim
The right of sanctuary
At length, half-starved and weak and lean,
He sought his former neighbor,
Who now had grown so sleek and round,
He weighed the fraction of a pound,
And looked as if the art he'd found
Of living without labor
"How is it, friend," he asked, "that I
Endure such thumps and knocks
While you have grown so very gross?"
"Tis plain," he answered, "not a loss
I've met since first I spun across
The contribution-box."

At Evening Time.

Reader, are the shadows lengthening,
and is the sun casting gold rays around you,
indicating that the day of life is almost ended?
"Kindly as you, life's autumn sun
Gilds the green precincts of my home."
What a season of rest!
But is there not too much rest at this
period? Many at the age of sixty fancy
they must retire from the activities which
have engaged their attention.
The minister must leave his pulpit, the
merchant his business, the physician his
patients.
Says Dr. Samuel Miller: "There is no
doubt that the premature dotage of many
distinguished men has arisen from their
ceasing in advanced life to exert their fac-
ulties under the impression that they were
too old to engage in any new enterprise."
Arnould the Jesuit, we are told, want-
ed his friend Nicole to assist him in a new
work. Nicole answered, "We are now old,
is it not time to rest?"
"Rest!" exclaimed Arnould "have we
not eternity to rest in?"
With much the same spirit we find many
pursuing their employment to a great age.
At the age of seventy-eight, Lady Nairn
composed the beautiful ode commencing,
"Would you be young again?"
Hannah More wrote eleven books after
she had passed the age of sixty.
Some of the ablest productions of Dr.
Ashbel Green were written after he had
passed his eightieth year.
Lord Brougham began the record of his
long and eventful life after the age of eighty-
three.
Prof. Faraday says that old age does not
in reality commence until we reach the age
of seventy-five.
We shrink from old age, yet in our
purposes and acts we court its approach. Many
who are able to do effective work at sev-
enty-five, ceased their efforts at the age of
sixty.
A clergyman wrote, "It is only said of
the dead in the Lord that they rest from
their labors; and I fear I must not think of
resting till then."
How much time is lost and discontent
produced by the thought that our work
should cease before the infirmities of age
have come upon us.
The individual would be happier and the
world better, if active, earnest, efficient
workers would only remember that they
have "all eternity to rest in."—*New York
Observer.*

THERE is too much snarling, and too little
sympathizing, Christianity amongst us.
The Christianity that is wanted is the Chris-
tianity of the hearer's heart and the handier
hand. The Christianity that we do not
want is the Christianity of the snarling
speech and the speechless snarl.

Christianity and Color.

No American of ordinary habits of obser-
vation can have failed to notice that in those
sects in which much is made of religious
emotion, and the policy of powerful public
appeals to feeling is pursued, the moralities
of life are at a discount. The same fact is
evident in those communities where dogma
and doctrine form the staple of religious
teaching and religious life. If any one will
take up the early colonial records of New
England, he will be surprised and shocked at
the amount of gross immorality he will
find recorded there. Rigidity of doctrine,
the fulfilment of the most terrible punish-
ments in the future life, the passages and
the execution of the most searching and de-
finite laws against every form of social vice,
There was adultery in high places and
adultery in low. Slander held high carnival.
Common scolds were almost too com-
mon to be noted. In brief, it seems that
a religion which makes most of its or-
thodoxy, or most of its frames and emo-
tions of mind, is a religion most divorced
from morality. A man who is told that the
genuineness of his religion depends mainly
upon the orthodoxy of his faith, or mainly
upon the raptures of his mental experience,
is either partly demoralized by his recep-
tion of the statement, or specially unfitted
to meet the temptation of his life.

The negro has been supposed to be par-
ticularly susceptible to religious influences.
He is as fond of religion as he is of music;
and we fear that he is fond of it in very
much the same way. It is no slander to
say that a large proportion of the religious
life of the negro is purely emotional, and
that a large portion of the negroes of the
United States have never thoroughly associ-
ated, either in their theories or practical
life, religion with morality. The typical
negro preacher is a "tonguey," loud-
mouthed man, who appeals in his own fash-
ion to the crowd before him; and the more
he can work them up to great excitement,
and wild and noisy demonstrations of feel-
ing, the better he is pleased. In portions
of the South there are orgies connected with
the religious meetings of the negroes which
are too absurd, too ridiculous, too heathen-
ish, to be mentioned by one who reverently
remembers in whose sacred name they are
performed. The yelling, dancing, pounding
of backs, and insano contortions of these
worshippers, are the same, in every essen-
tial respect, as they would be in the wor-
ship of a fetish. It is an amusement—a
superstitious amusement—which leaves no
good result whatever, and does no more
toward nourishing their morality than the
music of the fiddle to which they dance
away the next night with equal enthu-
siasm.

In a recent conversation with an intelli-
gent clergyman, who has spent many years
at the South—though a Northern man—we
heard him declare, without reserve, that he
did not know a negro in the whole Southern
country whom he regarded as thoroughly
trustworthy in matters of practical moral-
ity. Moreover, he declared that the worst
men, as a class, among them, were the
preachers themselves. By these latter he
intended to indicate specially the self-
appointed preachers—ignorant, but bright
men—who had secured the admiration and
support of the masses. We asked him if he
could not except from his very sweeping
condemnation such among them as had
been educated at the North. He shook his
head, and replied that he knew some among
those, whose superb intellectual culture
would grace the proudest race in the world,
but never knew one of them whom he could
trust—particularly with his neighbour's
wife. Now, this man had abundant oppor-
tunities of observation, and spoke with can-
dor and conscience. On one of the bright
September Sundays of the present year,
the writer listened to the outdoor preach-
ing, on Boston Common, of one of the
finest and most amiable looking specimens
of the African race he ever saw, and what
was he preaching about? Not purity of
character and life, not love of God and love
of man, not duty to family and neighbour,
but the theological machinery of salvation.
It was the natural result, from the emo-
tional religion of his race, but it had no
more in it for his race, in its moraines,
than the grey nonsense of his less educated
brethren.

Let us allow something for mistakes in
the judgment and observation of the man
whom we have quoted, and still we shall
have sufficient ground for the declaration,
that the negro in America, as a race, holds
his religion independent of morality—as
something which either takes the place of
it, has nothing whatever to do with it in
his practical every-day life. The fact is one
full of grave suggestion, not only as it re-
gards the future welfare of the race, but as
regards the country in whose political for-
tune he has become so important a factor.
Much as the negro needs intellectual edu-
cation, he needs moral education more. To
learn to read will do little for him, if at the
same time, his sense of right and wrong, his
personal purity, his regard for the rights
of others, his conscience, are not im-
proved. If he cannot more fully perceive
than he does to-day the relations of Chris-
tianity to character and conduct, his Chris-
tianity will rather debase than elevate him.
In an enormous multitude of instances, all
over the South his religious rites are a
travesty of Christian observances, and a
label on Christianity itself—a travesty and
a label that bring religion into contempt
among thousands of observers.
It will be said that the loose notions of
marriage that prevailed during the negro's
bondage, and the theft in which he then
justified himself, have a great deal to do
with his present lack of moral sense. It
is claimed that his education will lift him
above his present religious teaching.
Granted, and still we have the emotional
nature of the negro left, and his natural
tendency to emotional Christianity. It is
one of the great problems with which we
have to deal—to educate the conscience of
the negro. To give him intelligence with-
out this, is to make him more dangerous to
himself and us than he is. Either a white
man or a black man, with rights and no
sense of righteousness, is a dangerous man.
His political power is easily bought and
readily sold in the market, he is led with
awful facility into unlawful combinations, he
becomes a social curse in every community.
The first special aim in all our efforts to

raise the negro from his degradation, should
be directed to his morals. This must be
mainly done among the young, and in
schools; and any teacher who is not compe-
tent to this work has no calling among the
Africans, and, if he belongs to the North,
he had better come home.—*Dr. J. G. Hol-
land in Scribner's for December.*

A Mother's Example—The First Book
and the Last.

"There's music in the mother's voice,
More sweet than breezes sighing;
There's kindness in a mother's glance,
Too pure for ever dying."

"The first book read and the last book
laid aside by every child is the conduct of
its mother."

1. First give yourself, then your child, to
God. It is but giving him his own. Not
to do it is robbing God.
2. Always prefer virtue to wealth—the
honor that comes from God to the honor
that comes from men. Do this for yourself.
Do it for your child.
3. Let your whole course be to raise
your child to a high standard. Do not sink
into childishness yourself.
4. Give no needless commands, but
when human nature, courtesy and politeness
must at times protrude. In selfish and
imperfect you command require prompt
obedience.
5. Never indulge a child in cruelty, even
to an insect.
6. Cultivate a sympathy with your child
in all lawful joys and sorrows.
7. Be sure that you never correct a child
until you know it deserves correction.
Hear its story first and fully.
8. Never allow your child to whine, fret,
or bear grudges.
9. Early inculcate frankness, candor,
generosity, magnanimity, patriotism, and
self-denial.
10. The knowledge and the fear of the
Lord are the beginning of wisdom.
11. Never mortify the feelings of your
child by upbraiding it with dullness, neither
inspire it with self-conceit.
12. Pray for and with your child, often
and heartily, in your closet.
13. Encourage all attempts at self-
improvement, "with humble trust in
Jesus."

Mother

"There is a special work marked out for you
It may be of the lowest kind; it may
Be such as shall the loftiest powers display;
But none beside yourself your work can do."

A pious mother, then, is the greatest of
all earthly blessings. The influence she
exerts is the most excellent known on earth.
Children brought up by a godly mother—
who doubts their salvation? She makes
the earliest, the deepest, and the most
lasting impressions on the hearts. In their
minds, religion is associated with all that is
kind, winning, and pleasant in homo life.
They grow up with reverence for the Bible,
the Sabbath, the house of God, and the
ministers of Christ. They do not remem-
ber when first they heard the name of
Jesus, or bowed their knees in prayer, or
helped the praises of God. They are in-
structed to hate and shun vice and the seduc-
tions to it, and to admire and practice
virtue. Having been trained up in the way
they should go, when they become old they
will not depart from it.

How great is their responsibility! God
has committed to them the salvation of
their own offspring. To secure the faithful
discharge of the trust he has planted in the
maternal heart an affection which no toil,
care or sacrifice can exhaust. No mother
who studies her responsibility or the inter-
ests of her children can consent to be without
the sustaining and guiding influence of
divine grace.

A mother's love! "How sweet thy name!
What is a mother's love?
The noblest purest tenderest flame,
Enkindled from above!
Within a heart of earthly mould
As much of heaven as heart can hold
Nor through eternity grows cold
This is a mother's love!"

Indian Mission Statistics.

The *Indian Evangelical Review* has
gathered together the statistics of the vari-
ous societies laboring in India in regard to
the conversions from heathenism during
1873. It does not claim completeness for
these returns, and, as different missions
have different standards for judging of the
fitness of candidates, the figures may not
in every case represent actual conversions;
yet they are sufficiently full and important
to be recorded as follows; Gosner's Euan-
gelical Mission, Chota Nagpur, 1,781;
Church Mission, South India (adult bap-
tisms 882, total increase in communicants,
1,091; American Baptist Mission among
the Telugus, 709; London Mission, South
India and Travancore, 299; American
Methodists, North India, 231; Basel Mis-
sion, South India, 228; American Baptist
Mission, Assam, 178; Irish Presbyterian
Mission, Guzerat, 154; American Maltratta
Mission, 116; Indian Home Mission among
the Santhals, 108; other missions report-
ing less than 100 accessions, 437; American
Baptist, Burmah, 1,645; Ceylon Missions
(estimated) 150; making the total number
6,925. These accessions include some
children of Christian parents, but the num-
ber is probably not large. During the 11
years, closing with 1861, the average an-
nual increase of communicants in the native
churches of India was 998. During the next
10 years, closing with 1871, the average
annual increase was 2,784. The increase of
last year was double the average of the
previous decade and more than five times
the average of the eleven years preceding
that. Other statistics are equally encourag-
ing. In the years between 1859 and 1861
the number of native preachers ordained
and undordained, rose from 513 to 1,368;
the number of Christian congregations from 267
to 971. In the years between 1861 and
1871 the number of preachers increased to
2,210, and Christian congregations to 2,278.
These latter figures do not include Burmah
and Ceylon.

BLESSED is he who learns to profit by his
wants and infirmities, and who, in all priv-
ation he endures, is still submissive to the
will of God.

Judging By Faces.

A man's character is stamped upon his
face by the time he is thirty. I had rather
put my trust in any human being's coun-
tenance than his words. The lips may lie,
the face can not. To be sure, "a man
may lie and be a villain;" but what a
smile it is—a false widening of the mouth
and creasing of the cheeks, an unpleasant
grimace that makes the observer shudder.
"Rascal!" is legibly written all over it.

Among the powers that are given us for
our good is that of reading the true charac-
ters of those we meet by the expression of
the features. And yet, most people neglect
it, or doubt the existence of the talisman
which would save them from dangorou
friendships or miserable marriages, such
foaring to trust a test so intencible and
mysterious, act in a defiance of their im-
pulses and suffer in consequence.

There are few who could not point out
an actual idiot, if they meet him, and
many know a confirmed drunkard at sight.
It is as easy to know a bad man also. The
miser wears his meanness in his eyes, in
his pinched features, in his complexion.
The brutal man shows his brutality in his
low forehead, prominent chin and bull
neck. The crafty man, all suavity and olean-
gence, and cannot put his watchful eyes and
snaky smile out of sight as he does his pur-
pose. The thief looks nothing else under
heaven, and those who lead unholy lives
have so positive an impress of guilt upon
their features that it is a marvel that the
most ignorant and innocent are ever im-
posed upon by them.

Perhaps it is the fear that conscientious
people have of being influenced by beauty,
or want of it, which leads so many to
neglect the cultivation of the power which
may be brought to such perfection; but a
face may be beautiful and bad, and posi-
tively plain and yet good. I scarcely think
any one would mistake in this way, and I
aver that when a man past the earliest
youth looks good, pure and true, it is safe
to believe that it is so.—*Scotsman.*

Thoughts for the Thoughtful.

The distinguishing differences between
great and small men consist in the superior
power of observation and the accurate
methods of thought possessed by the former.
Wherever we find a truly great mind we
find these powers developed in an eminent
degree. It is true that many who have ac-
quired a just reputation for ability, may not
be accurate observers in all departments of
human knowledge, but they will be found
such in the particular classes of facts per-
taining to the fields they have cultivated,
and in which they have acquired their emi-
nence. Great politicians and diplomatists
are close and accurate observers of men and
the motives of human action. Historians
train themselves to observe carefully social
phenomena and statistics, and to scrutinize
closely the evidence upon which the state-
ments of historical facts are to be accepted
as true, or rejected as false. Scientists
occupy themselves with the careful study of
material things, and phenomena, and de-
ductions therefrom. Ordinary people ob-
serve things as though at a distance. They
perceive outlines, coarse shades of color,
general characteristics only. Minute de-
tails altogether escape their notice. Place
in the hands of such observers a beautiful
flower, or an insect, they see these things,
as it were, without seeing them. They get
only a general and very imperfect impres-
sion of them. The most important charac-
teristic escape their observation.—*Selected.*

Life in the Thirteenth Century.

Nothing can be more absurd than the
custom of speaking of the "old Romans,"
"old Greeks," "fine old Egyptians,"
"glorious old Goths," etc. They were not
old. They lived when the world was
younger than it is now, and the chances of
reaching a ripe old age were much reduced
by periodical visitations of the plague and
other epidemics, and by the fashion then
prevailing of settling all disputes by argu-
ments drawn from the armourer's work-
shop. Those who cared for a valiant repu-
tation—the only distinction worth having
in the Middle Ages—ran very little risk of
being the occasion of debate between cen-
tenarians and anti-centenarians. By
means fair or foul, by lance or sword in a
fair stricken field, by headman's axe or the
assassin's knife, the life of a gentleman of
the thirteenth century was tolerably certain
to be brought to a close long before nature
gave indications of decay.—*All the Year
Round.*

Jamaica Mission of the U. P. Church.

The oldest congregation of the mission
has reached the fifty-first year of its existence,
and the Synod of Jamaica has resolved to
signalize the occasion by the institution of a
fund for the education of native ministers,
and of other agents for the work of that
mission. No lengthened statement is neces-
sary for an outline of the position and claims
of our Jamaica mission. It consists of four
presbyteries, which meet annually as a
Synod, under whose care are 5372 communi-
cants, 26 principals stations, and 86 out-
stations, under the care of 21 ordained mis-
sionaries, 46 of whom are Europeans. The
number of native evangelists and colpor-
tours is 12, and of native teachers 54, of
whom 40 are schoolmasters. The rest are
female teachers. It is proper to state that
eight of the principal stations, comprising
the oldest in the mission, were assumed by
the United Presbyterian Synod in 1857,
when the Scottish Missionary Society,
which had previously been upheld by the
general Christian public of Scotland, ceased
to be able to sustain them. Since 1847,
£55,000 of home funds have been expended
on these eight congregations. Previous to
that year the Home Church had laid out on
the Jamaica mission £25,160; since that
time the entire cost of the mission has
amounted to an aggregate of £160,021; so
that, exclusive of the contributions of the
people in Jamaica, the friends of this mis-
sion in Great Britain have expended on it
up to the end of 1873 a sum of £175,181.—
U. P. Missionary Record.

Scientific and Useful.

PLAIN OMELET.

Break two or more eggs into a basin, ac-
cording to the size of the omelet you re-
quire, add a little chopped parsley, salt, and
pepper; mix it well together with a whisk;
put a piece of fresh butter the size of a wa-
nut into an omelet pan or common frying
pan; put it on a quick fire, heating the eggs
while the butter is getting hot; pour in
the eggs quickly, keep moving the pan,
shaking it round till the eggs begin to set;
move them lightly toward the front of the
pan; leave the omelet a few seconds to take
color; turn it into a hot dish, and serve.

HIGHEST SPOT IN THE WORLD.

The highest inhabited spot is the Buddha's
cloister of Haulo in Thibet, where twenty-
one priests live at an altitude of 16,500
feet. The brothers Schlegelwitt, when
they explored the glaciers of the Ibi Gamim
in the same country, encamped at 21,000,
the highest altitude at which a European
ever passed the night. Even at the top of
Mt. Blanc, Prof. Tyndall's guides found it
very unpleasant to do this, though the
professor did not confess to feeling so bad
as they. The highest mountain in the
world is Mount Everest (Himalaya), 29,000
feet, and the condor has been seen "swing-
ing the blue air" 500 feet higher.

NUTS AND CHEESE.

Nuts and cheese promote digestion as a
general rule; the conditions being that the
nuts are ripe and the cheese old, both to be
eaten at the close of dinner; the digestive
agent in both is a peculiar oil which has the
property of acting chemically on what has
been eaten, and thus preparing it for being
more easily appropriated to the purpose
of nutrition. Many think that the more
solid portion of the nut should not be swal-
lowed. This is an error; those parts of
solid matter are not digested, it is true,
but they are passed through the system un-
changed, and acts as a mechanical stimulant
to the action of the internal organs, as while
mustard seed swallowed whole are known
to do, thus preventing that constipated
condition of the system which is so
invariably productive of numerous bodily
discomforts and dangerous and even fatal
forms of disease.—*Rural New Yorker.*

USEFUL RULES.

The following simple rules should be at
hand with every millman, and in fact any
one who has charge of machinery of any
kind: To find the circumference of a circle
or of a pulley—Multiply the diameter by
3.1416; or, as π is to 22, so is the diamet-
er to the circumference. To compute the dia-
meter of the circumference. To compute the
diameter of a circle or of a pulley
—Divide the circumference by 3.1416; or
multiply the circumference by .3183; or, as
22 is to 7, so is the circumference to the
diameter. To compute the area of a circle
—Multiply the circumference by one-
quarter of the diameter; or multiply the
square of the diameter by .7854; or multiply
the square of the circumference by half the
diameter; or multiply the square of half the
diameter by 3.1416. To compute the
diameter of a toothed wheel—Multiply the
number of teeth by the true pitch and the
product by .2148. These results give only
the diameter between the pitched line on
one side, and the same line on the other
side, and not the entire diameter from
point to point of teeth on opposite sides.—
Pacific Rural Press.

WET BOOTS.

A friend writes from Europe: What an
amount of discomfort wet boots entail to be
sure; and how well we all recall the fretful
efforts we have now and then made to draw
on a pair of hard-baked ones which were
put by the fire over night to dry. Damp
and adhesive within, they are without stick-
and unyielding as horn. Once on, they
are a sort of modern stocks, destructive of
all comfort, and entirely demoralizing to
the temper. The following simple device
will do the cold, wet barnyard of a flimsy
winter or spring evening of half its promise
of discomfort for the next morning: When
the boots are taken off, fill them quite full
with dry oats. This grain has a great
fouleness for damp, and will rapidly absorb
the last vestige of it from the wet leather.
As it takes up the moisture it swells and
fills the boot with a tightly-fitting last,
keeping its form good, and drying the
leather without hardening it. In the morn-
ing shake out the oats and hang them in a
bag near the fire to dry, ready for the next
wet night; draw on the boots and go happily
about the day's work.—*Am. Agriculturist.*

BALKY HORSES.

The Society for the Prevention of Cruelty
to Animals puts forth a set of rules for the
treatment of balky horses:

1. Pat the horse upon the neck; examine
the harness carefully, first on one side
then on the other, speaking encouragingly
while doing so; then jump into the wagon
and give the word go; generally he will
obey.
2. A teamster in Maine says he can start
the worst balky horse by taking him out of
the shafts and making him go round in a
circle till he is giddy. If the first dance of
this sort doesn't cure him the second will.
3. To cure a balky horse, simply place
your hand over the horse's nose and shut off
his wind until he wants to go.
4. The brain of a horse seems to entertain
but one idea at a time; therefore continued
whipping only confirms his stubborn re-
solve. If you can by any means give him
a new subject to think of, you will generally
have no trouble in starting him. A simple
remedy is to take a couple of turns of stout
twine around the foreleg, just below the
knee, tight enough for the horse to feel,
and tie in a bow knot. At the first check
he will generally go dancing off, and after
going a short distance you can get out and
remove the string, to prevent injury to the
tendon in your further drive.
5. Take the tail of the horse between the
hind legs, and tie it by a cord to the saddle-
girth.
6. Tie a string around the horse's ear,
close to his head.

Family Prayer.

I have always regarded the household of Joshua as a pattern for Christian families. Joshua was faithful and whole-hearted in the service of God.

So in every family there ought to be the same recognition of God. Those that honor Him he will honor, and those that despise Him shall be lightly esteemed.

And what can strengthen this bond more than the constant meeting together in the presence of a common Father, in the name of our great Advocate, to hear His Word speaking to us, and fervently to seek His help and grace?

Everything also in home life seems to set before us the advantage and comfort of a season of united prayer.

There are family wants which concern all alike. Perhaps means of subsistence are small, and there is danger of health failing to the one whose earnings support the rest.

There are family sorrows, which all alike feel. Perhaps one in the circle is taken away, and each heart in the home is burdened and oppressed with the blank that is made.

There are family sins, which are disturbing the happiness that might exist. Perhaps a spirit of envy, or discontent, or irritability has crept in, and spreads from one to another, and all real kindness and love is fast disappearing.

There are family mercies, day by day received—protection in danger, deliverance from some threatening ill, an increase of home comforts, or the like.

Family worship is a very choice means of securing an unbroken home circle in a better world.

Our daily life by our own firesides should be fitting us for the higher and nobler life of the Father's house.

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Official Announcements.

BRUCE.—At Kincardine, on 29th December, at 2 o'clock.

MONTREAL.—In Presbyterian College, Montreal, on the fourth Wednesday of January next.

HAMILTON.—In the McNab Street Presbyterian Church, on the second Tuesday of January next.

KINGSTON.—At Belleville, on the second Tuesday of January, 1875, at 10 a.m.

GUELPH.—At Knox Church, Guelph, on the second Tuesday of January, 1875, at 9 a.m.

CHATHAM.—In Wellington St Church, Chatham on Tuesday 3th January, 1875, at 11 o'clock a.m.

CONCORD.—At Peterboro', on the second Tuesday of January, 1875, at 11 o'clock a.m.

OTTAWA.—In Daily Street Ottawa, on the first Tuesday in February, at 3 p.m.

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

ONTARIO.—At Port Perry, on the first Tuesday of March, 1875, at Eleven o'clock a.m.

TORONTO.—At Toronto, on the first Tuesday of February, at Eleven a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalties Board and Sustentation Fund—James Croll, Montreal.

Ministers', Widows' and Orphans' Fund—Archibald Ferguson, Montreal.

French Mission—James Croll, Montreal.

Juvenile Mission—Miss Macfar, Kingston Ont.

Manitoba Mission—George H. Wilson, Toronto.

Scholarship and Bursary Fund—Prof. Ferguson Kingston.

Miscellaneous.

INSOLVENT ACT OF 1869.

Canada. In the County Court of the Province of Ontario, County of York.

In the matter of Hugh Macorquodale, an insolvent. On Tuesday the twenty-second day of December, the undersigned will apply to the Judge of the said Court for a discharge under the said Act.

Dated at Toronto this 15th day of November A.D. 1874.

HUGH MACORQUODALE, By BIGELOW & HAGEL, His Attorneys and Agents.

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