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TORONTO, CANADA, FRIDAY, DECEMBER 18, 1874

Contributors and Correspondents THE CHINESE OF SAN FRANCISCO.

Editor British American Presbythrian.

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 inifiate ourselvs into their good graces. 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 steamors 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 artizans, 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. chattels in anything, no matter how debasing 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 coact 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 noliceable. You cannot go anywhere day or night without meeting a Chinamau, and the city has a Chinese quarter in which they are huddled together as is their went in their crowded cities at home. No one ean form any conception of how many Chinamon can live and wo k 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 hear. 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 -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 thom. 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 mulatte, 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 men plant one log 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 smothly combed and braided in one plait of three strands, which we call a queue. When the hair begins to come out, and the braid threatons 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 Chinamin lets all her hair grow. lady Chinamin lets all her hair grow, what lady doesn't, but dresses it in a style so elaborate as to be perfectly indescriable. The dress of both sexes is very much the same, the only difference noticeable to an uninitiated and casual observer, being that the ladies dross in looser though of the same cut, and of much the same material, and the shoos very small and without any back part to come round the freel. Their walk with these ridiculous shoes is a half shuffling, half sobbling gait, but after all not much worse than that of one of our fashionable dressed

A CONTRACTOR OF THE CONTRACTOR

plain, and the sole is of a kind of felt with plain, and the sole is of a kind of felt with one thickness of leather as a protection ag inst 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 Chinemen here wear American hats—the ladtes never wear anything on their heads to hide their hair—when they "go out" they carry parasols. Their trowsers are the same shape as ours but very loose, and their coats are a kind 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, very toose 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 bread-gloth weith. 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

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 judge all of our Canadians by a few of the collectors of rags and bones, no not by them, 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 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 deally your industries. Chinaman" has a good disposition, is very dooilo, 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 anyother people, and the hot-tempered and ill-tempered amone them are just like as any other people, and the not-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 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 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.

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 evening of Chimpans to the is the lowest specimen of Chinaman to be found in the city. He is the Scavenger, he 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 ally 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'mnot 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 washerman—how strangely the word sounds to our ears—who keeps the San Franciscan clean. Nine-tentlis 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 creeted scaffoldings of scantlings with ropes stretched across in every direction, and the whole appeatus filled with clothes white, clean—out to dry. Look over the door as you come up and you will see—

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 Chinamon hard at work, ironingthey wash in a back ruom. 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 goldom make mistakes as to the ownership of the clothes entrusted to them. Then there are Chinese Shee Factories, some of them so large as to employ 800 men: I was in one the other day, and it was perfectly amazing for me to see the rapidity and skill with which they belles with her high heeled and narrow hid their work. They don't content them soled shoes. But I haven't told you yet, what either men or wemen dress like. Their shoes are curiosities; comething: like small last anything about making choes, and last bottomed outloos; the imper is of principles as which they make these machines the or velvet picturally embrydered or mark is submission. 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. 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 laterier 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

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." Meny others are really
interested in them, and delight to treat
them justly and generously. But above them justly and generously. But above all there is a great deal of

CHRISTIAN WORK BEING DONE

among them. The Chinese here are very among them. The Uninose 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 Christianizing influences to bear upon thom. A great work has already been done in this way, and a very great work is now being done, both by the different mission...ry 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 Chinamen say. Already has abundant fruit been produced. In one school in which I was, where there was an average 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 to the ends of the earth! The Evangelical Churches of the United States cannot be engaged in a more profitable or Evangelical Churches of the United States cannot be engaged in a more profitable or blessed work than in converting to God these idolators who, in His good Providence have been brought to their very doors. And when they are convented, 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."

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 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 contanue 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 roaders to join us in thanksgiving to Him for His goodness to us hitherto, for His goodness to us hitherto,

I remain, yours very sincorely, J. B. FRASER

Is it Fair?

Editor British American Prusbyterian.

Sir,-I notice in a circular issued by the Jontreal 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 supple-mented 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 con-ceal the danger. It may be supposed that it will necessiate changes which will bring reliof 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 circulare, the unwisdom of the act of last Assembly, and of preceding Assemblies, in regard to Theological education, will more and more appear.

Oct. 8, 1874.

The publishers of the Brantford Expositor The publishers of the Brantford Expositor amounces Zion Church Pulvir, a mouthly publication of actions preached in Zion Church, by Rev. Weil Cochrane, M. A. The price will be \$1,00 per year, and the first number will appear in January next. We linke no doubt many of the friends of Mr. Cochrane throughout the country will become subscribers to the Pulpit, and thus sedire. In source in the historians of become successive the respectance of social and successive in social form, the sermions of so propellers period of will take the name of subscribers. and the state of the state of the state of the

Instrumental Music.

Editor British American Prespeterian

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 churche

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 entit led to profound respect for their opinions on matters that have had their thoughtful

consideration.
2nd. He says that "God, while com-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. of them. All His commandments are absolute, and must be oboyed. 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 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 uses accommanded, but the keeping of

use was commanded, but the keeping of the passover, the slaying of bulls and goats, and many rites and coromonies were or-dained to be observed, which, under the

dained 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 brothren to praise, no mention of instrubrethren to praise, no mention of instru-ments is made. See Heb. xiii. 18, Cor. xiv. 16, Eph. v. 19, Coll. iii. 16. Yours truly, W. C. W.

Editor, British American Presbyterian

Title Reverend.

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 more, for had it not been for those rays of light, I nover would have discovered that because in the Eristle to the Romans certain Saints are called "holy," the associate of "Reverent," therefore "Reverent" 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 ed to answer any more questions, I should have enquired would not the same rule of have enquired would not the same rule of interpretation justify another church in calling their Pastors "Holy Father," "Right Reverend Father in God," and se ferth; 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.

men are called Gods.
You admit the title denotes social distinction, which was the very thing con-domned in the Scribes and Pharisees, and forbidden to the apostles. But your 4th paragraph is the most astenishing; muistors 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 Rabbi." According to mf 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 consures in You say "what our Lord consures in that passage is submission to human author-ity 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 procepts 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 sudeavor to do so, and be more successful.
Sabbath School Teacher.

Temperanceville, Nov. 80th, 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 Porhaps if "Sabbath School Toacher" 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 torm, and in no way blame either the church or minister for doing sol.—Ed. B. A.

MISSIONARIES WANTED.

Editor British American Preserterian

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 ma at once.

WE COCHRANE. Brantord, Onl., Dec. 11.5, 1971.

Church Opening at Palmerston.

[Whole No. 149

Mn. 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 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. Bent, 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 forencen and evening; and the Rev. R. J. Forman, Wesleyan Minister, Inst. The Rev John MacMilian, 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, Palmeraton congregation ought to be sincorely grateful; and the brothren who so spontaneously did so, have their cordial acknowledgements. This was no de the a very meraton congregation ought to be sincerely grateful; and the brothren who so spontaneously did so, have their cordial acknow ledgments. This was, no de ibt, 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 rartly covered with the which gives the building a very good general effect. The Rev. D. Anderson, paster 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 on was again taken up in aid of the Building Fund. Thereafter, according to intimation, an association of young men was formed for mutaal improvement, which it was resolved. Should be in connection with the 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.—Com. warrant.—Com.

Patronage Act of Scotland.

The interim regulations for the election and appointment of ministers in the Establised Church of Scotland, which it is proposed the Commission of Assembly shall be posed the Commission of Assembly shall be asked to sanction at its meeting on the 18th current, have been made public. The special feature is that adherents are defined as "persons of full age who have shown by attendance at the particular church *hoir 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 nominee must obtain the approval of providing the congregational resident. 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 trees. Dr. Gildersleeve wrote of the burnal of a beloved youth, "Disconsolate friends stood riveted to the spot;" but his own princers, by tak-ing one letter out of one word and patting it into another, made him say, "Disconsolate fiends stood riveted to the sport." A writer attempted to say, "American ate fiends stood riveted to the sport: A writer attempted to say, "American preachers pay much attention to manner, and British preachers pay vory 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 be give for his life." It was printed and when the words. "All that a man hath will be 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 be 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 man," but the printer made it a "dead of and."

the .

EVANGELISTIC WORK.

No. III.

SPIRITUAL POWER great requisite

to suc-

cess in this work. In ontering upon the orquiry as to how this is obtained, we must remember its source. That it was a thing entirely of God was deeply impressed apon tae Lord's workers in Old Testament times. Statements similar to that in sec. 4,.... Not by might, nor by power, but by my Spirit saith the Lord of Hosts "-were often made to them. In New Testament times, the ten days waiting at Pentecost for the power promised, "When they should receive the Holy Chost," was surely meant to make a humbling, profound, and lasting impression upon the Church then, and ever after. The presence and influence of the Holy Spirit were then given in answer to prayer, and has been promised to all who see it, (Matt vii. 11). The men wapm God uses for such work have ever, like W. C Burns, been ominently prayerful. It must ever be so, as prayer is God's appointed means of conveying blessings to his people. There is farther no influence like it for humbling 2 man, and maintaining in him a sense of dependence upon God, nearness to Him, and confidence in Him. There is nothing like an interview with the Commander-in-Chief to clear away a soldier's difficulties and inspire him with courage to do and to dare what he would not otherwise attempt. There still, however, remains 'he question, how is it so many ask for this strength yet don't receive it. Something more is evidently wanted. This is the faith and fitness needed to receive what is asked, which is implied in

CONSECRATION.

This emptying of self 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 outflow of the fountain. Yet, is it one of the lessons we are slowest to learn, and one of the hardest to practise when learned in the self-surrender, which Paul so wonderfully displayed, producing such singleness of aim, and such willingness to be nothing that Christ may be everything. There is no doubt that the natural proneness of the human mind toclaim its fancied due, and to lean upon its own resources, is one of the most common, as well as most reprehensible obstacles in the path of the Christian worker. The living sacrifice if inscribed with, "Holiness to the Lord," is acceptable to God, but if the secret spring which prompts it be "Glory to myself," it is rejected as surely as was the offering of Cain. But in additition to this asking and selfemptying, there must be

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 so 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. mises, as of bank notes for their face value. Is this, then, so taught of God, that without presumption its realization may be looked for? Even in Old Testament times his people were kept in mind that "Power belongeth to God," (Ps. lxii. 11), and that in the exercise of his royal prerogative, Ho feedly imported if to His people (Ps. l-min). freely imparted it to His people (Ps. lxviii. 35), especially to such as were prepared to receive it in conscious faintness and weakness. Is not this the meaning of Isa. xl. 29, and xli. 14? At least one of the prophets tells us of his verification of God's truth in this respect. Micah could say, "Truly I am full of pover by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel

In inaugurating the New Testament dispensation, and sending forth his servants to its works, 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. "All power is given unto Mo in heaven and in oarth, go ye therefore," dc. He farther makes plain that this declaration applies to his people "always unto he end of the world." "S. many as received Him to them gave He power, even to them that believe in His name." All know how the reality of this was displayed at Pentecost, and the transferation of that day in them. and the manifestation of that day in their essential features have never since ceased. Stophen was "full of faith and power." The union of the two is here significant and The union of the two is here significant and instructive. Paul in deep humility, solemnly repudiates boasting, and calls all men to witness "the exceeding greatness of the power which God has given," and with which God works in and by "them that believe," see II. Tim. i. 7, Eph. i. 19, and iii. 7, and 90. and iii. 7 and 20.

Mark ii. 22 to 24, taken with other pass ages in the Gospels, show that the principle on which Christ acts in this very matter 18, according to your faith be it unto me,

Acts il. sets forth the magnificent achieve ments which have been wrought by feeble men in the exercise of the faith which has courage to act upon the truth, "that God is, and that he is the rewarder of such as diligently seek Him." In view of these the Acostle exhorts those who read to like consecration, denial of self and trust in Jesus. The history of the Church since that day tells us of multitudes who have responded to his appeal and had granted to them like victories, "who through faith subdued kingdoms, brought right considers, obtained promises, stopped the mouths of

lions, quenched the violence of fire, escaped the edge of the award, out of weakness the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the Armies of Aliene," So, who will venture to say that the end of these things is yet? No, "The Lord's arm is not shortened, nor his ear heavy, but our wire" mad chiefly our unfelled preparat his sins," and chiefly our unbelief prevent his doing many mighty works among us I

Perhaps in no respect does unbelief more interfere with our success than in failure to rely as we should upon the great weapon of our warfare,

THE WORD OF THE LIVING COD.

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 appeciates far more readily than theory and doctrine, and all these doubtless under God had their place. But the most carnest and self-sacrificing enthusiast could not strike home conviction to hard beauty and the control of the contr hearts and turn the course of depraved hearts and turn the course of depraved lives, if he were not armed with the sword of the Spirit, and inspired with His Divine energy. We greatly lack distinct and practical reliance upon the light bringing and life-giving truth of God's Gospel, in order to many constantly realizing that it in order to more constantly realizing that it is, "the power of God unto salvation." It is true it is added "to them that believe," and in presenting the necessity of faith to sinners, earnest and patient prayer to obtain it from God is commonly enjoyed, forgetful of the fact that true prayer involves the possession of the very blessing sought-"faith, without which it is impossible to please God," and that the truth presented is the very means employed of God to pro-duce that faith, and that for the non-belof of that truth God holds the sinner responsible—in it lies the sinner's greatest guilt. Surely prolonged failure in dealing with men after the method referred to, should suggest mistake and incline us candidly to consider the Scripturalness and practical officacy of what might be called the Evangelistic method, viz., trusting much to the declaration that "faith cometh by hearing, and hearing by the word of God," and that for this purpose a peculiar blessing attends the ministry of the Gospol, for is it not added, "how shall they hear without a preacher?" The "acts of the Apostles" are full of confirmation of the truth of these principles. Should we not teach men to receive the Word of God as readily and simply as they would reliable testimony one of another, and that this faith would lead to salvation, because of God's faithfulness to fulfil the promises they trusted, and that in fulfil the promises they trusted, and that in the very moment of their trust. Does not Jo in teach this in the last chapter of his first Epistle? The extraordinary lesson of faith in the efficacy of God's Word, accom-panied by God's Spirit, given to the falter-ing prophet in Ez. xxxvii. was meant for us as well as for him; so too was that of John xi, when the Word of Christ at the tomb of the dead man produced such amazing results. Is it not in reference to these and the other mighty deeds which at His bidding came to pass, that soon after when about to send forth His disciples with their great commission, He most solemnly assured them that if they would but have faith in Him, they should do the same, and even greater works than these, because His departure would be followed by the descent of the Holy Spirit, (John xiv. 12, &c). How deplorable, how appalling the sin which ordinarily prevents thus! Before closing, a few farther

ILLUSTRATIONS

of these traths may be helpful. And first one more from Scripture. (Acts xviii., 25 to 28.) Apollos was "mighty in the Scriptures, "being fervent in Spirit," he "helped them which had believed, and mightily convinced the Jews." Coming to our own day, and taking from among many the example nearest to hand, those who know Mr. Moody's career bear witness to the consecration of his life. The sagacity and energy he has displayed in his work in Chicago and Britain, would in business have insured prosperity and affluence, but all has been laid upon the altar of God. Along with this, the boldness of his faith has been remarked by many. As early as when in the North of England, and just beginning his British campaign amid diffi-cultres and discouragements, his prayers showed a directness and largeness of expectation, at which people then wondered but which they now better understand and proportionately admire. Indeed when leaving America for England, being asked the characteristic reply: "ten thousand souls for Christ." The extent of his knowledge of Scripture, combined with skill in its use, is also very striking. One of the Dublin clergy, where Mr. Moody has so recently been, remarked of him that, "It seem d as though the Bible were to Mr. Moody a great quiver, from which he drew out arrow after arrow, fitted it to the string, and shot right to the heart." He uses God's word with such faith that it will be blessed for conviction and conversion, that he tells us, " for years he has not cast the net without drawing it in to see what has been taken." The same characteristics apply in large measure to the honeured evangelist, Mr. Varley, who has just been among us. An instructive incident was recorded as occurring in the course of the work in Glasgow. A minister from a distance there on a visit, was asked to preach in a church where a gracious work was in the actured where a gracious work was in progress. He heard with much interest of the three who had the previous Sabbath evening been brought to the Saviour, under the ministry of the pastor, and filled with desire to be used in like manner, he ventured to ask God for a like blossing, and when at the close of the service just enquirers presented themselves, whom he was privileged to lead to the feet of Jesus, his joy was my gled with sorrow that he had so limited the Holy One of Israel.

In another place a young minister was suddenly called upon to undertake special services. The call was not altogether un-expected, as sometime before he had declared his will ingues to assist, yet the un-tried character of the work, its peculiar med character or the work, its peculiar difficulties and responsibilities caused him to shrink back in conscious weakness, till reassured by the exceeding great and precious promises of Islah zil., 10 to 20,

especially, "Foar 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. Fear net, thou worm Jacob, thou shalt thresh the mountains," &c. Relying upon these promises, he and his followworkers went forward and found God's strength made perfect in their weakness, and they were favoured with showers of Would not many more of us blessings. Would not many more of us find it so, it we had less faith in ourselves and more faith in God. May He help us to ask great things, to expect great things, to attempt great things, and to realize great things to the Glory of His name. W. M. R.

Ashburn, Dec, 5, 1874.

Austor und Leople.

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 Oathedral, a fine all winds the control of the made our way to the crasgow Cathedra, a fine old minster, the only one in Scotland, besides St. Magnus in Kirkwall, still in good preservation. This massive pile of building, which dates from the twolfth century, has been recently renovated and restored, and adorned with stained glass windows. Those restorations have been executed in the highest possible style of art, and while the effect is exceedingly grand, and while the ellect is exceedingly grand, it is yet so simple in its grandeur as to harmonize perfectly with the plain, yet beauful Presbyterian worship. We entered from the west end, and the nave with its massive pillers and their flowered capitals stretched before us in all its solemnizing effect. The worship in the choir, which is effect. The worship in the choir, which is known as the High Church, had already begun, and through these vaulted assles the pegun, and through these valuted assess the notes of sacred melody came to our ears with a softened power that produced a sweetly solemn impression.! The church was crowded with worshippers. There is no organ, but the psalmody is led by a large choir many of whom are blind your large choir, many of whom are blind young men and women from a neighbouring asylum, and the congregational singing was very fine.

The officiating minister was the Rev. Dr.

Robert Wallace, minister of old Grey Friars, Edinburgh, and Professor of Church History. Dr. Wallers is a representative man in the Church of Scotland, one of the leaders in the church ourts, and by some accused of holding and maintaining views that are too broad to be consistent with an honest subscription to the Westminister standards. His fine appearance propossessed us in his favour. His tall, commanding figure harmonizes with his fine head and figure harmonizes with his line head and face, which, while they are strikingly individual, are yet of a marked Scottish type. His high and broad brow and large dark lustrous eyes are expressive of the ardour of genius, while you at once recognize in breadth and strangth of the lower part of breadth and strength of the lower part of breach and strength of the lower part of his face a sturdy will, and probably a pug macious temper. 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 pagin in 1868 he specially as minister. again in 1868 he succeeded as minister of Old Grey Friar's church in the same city. The theme of his sermon on this occasion was "Temptation not of God," from James 1, 18; "Let no man say when he is tempted, I am tempted of God." He remarked there are two senses in which the word tempted is made use of in Scripture. Sometimes it is employed in the sense simply of attend the meetings, and some most re proving or testing the faith, the constancy. or the integrity of any one, as when it is said that "God did tempt Abraham." Again it is used in the sense of soliciting to sin as when Jesus was "led up into the wilderness to be tempted of the devil" there temptation implied a direct and determined purpose if possible to lead the Savi-our into sin. The word in the text is obviously used in the sense of solicitation to sin. God is not the spring of the solicitation to evil, yet man is ever ready to transfer his own responsibility to God. He may not avow the doctrine of fatalism; he may not in so many words say "I was tempted of God," yet his excuses carry in them an insunation that comes virtually to the same thing. He tries to rid himself of blame, and that in a way that lays it upon God. For example, he lays his sins at the door of divine providence. Events befall man independently of his own choice, and these are sometimes of a nature to present strong temptation to sin. He yields, and when his sin is brought home to him he says. "What could I do? How could I help it." He conforms to some sinful custom, and then says he must do like others. He accuses his unfortunate position, and tries to throw off the responsibity from himself. Or he blames his misdeeds on his unfortunate semper and constitution of mind. These propensities, he argues, are his not by any choice of his own, and when he gives way to them it is his misfortune rather than his crime, and so the responsibility is harged upon God, and he virtually says,

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 claimed that this truth is found in the universal consciousness of man. The testimony of conscience is clear and cogent that man is responsible; and however he may seek to combat this sense of responsimay seek to combat this sense of responsi-bility, when he is enticed to ovil, there is an inward testimony that he is answerable for the views and foolings and motives by which he is actuated, and for the actions which flow from these. A clear and the rough convic-tion of this responsibility lies at the found-ation of all practical religion.

The preacher then spoke of the connec-tion of this truth with pantheistic error. He said that many were loud in their condem-

tion of this truth with pantiensite error. He said that many were loud in their condemnation of pantheism who were entirely ignorant of what it teaches. While looking only at the outer side of things, he did not wonder that many philosophical minds were led to deny a personal God. The pantheistic error is founded upon a great idea—that of a mily in cristance a connection between of a unity in existence, a connection between our life and the universal life around the but our conscience demands a personal God. Conscience witnesses to our responsibility, but that sense of responsibility involves the truth of a morame lawster and a graves.

judge, and thus consciouce demands a personal God. There can be no sense of responsibility except to a personal, supreme, infallible God. We are consciously under obligations to a Boing who will call us to account-to God as the moral governor and judge of the universe. The conclusion of this sermon was an earnest appeal to his heavers to resist sin, to cultivate holiness, the true and of religion being to bring men into conformity with the mind and the life of our Lord Jesus Christ.

The preacher had notes before him, but

they did not hamper him in the least, and the current of speech, ricing occasionally into a torrent, flowed on with uninterrupted The sermon, though in some of its aspects of a decidedly metaphysical cast, was listened too with breathless interest by the large congregation. Judging from what the large congregation. Judging from what we heard, there is no ground for accusations for unsoundness in the faith with which he has been charged—he did, indeed speak with something like scorn of those who, without understanding the difficulties that beset the subject, unsympathizingly condemn all who have doubts in regard to the personality of God. but his own testitlie personality of God, but his own testimony to the great verities with which he dealt was clear and distinct.

After the service we went into the chap terhouse at the northwest end of the cath edral, where the bishops formerly held their ecclesiastical courts, and where interested spectators of the administration of the sacrament of baptism. The able and eloquent paster of the church laid the baptismal yows upon the parents in simple words, that were rendered more impressive by the low but distinct and earnest tones of his voice. Fourteen children were haptized thirteen of whom were boys.—Rev. David Inglis, LL.D., D.D.

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. At some of the meetings many are unable to obtain admission 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. The most blessed fruits are the result of the meetings. The movement is making wonderful progress, not upon the people of Dublin only, but upon the inhabitants of the entire south and west of Ireland. From the entire south and west of treland. From the most distant parts of the country parties comes to spenda week in Dublin in attendance on the ovengelistic services. Hundreds also of the suburban inhabitants come to town in the morning for the noon meetings, and remain to the close of the evening service. Perhaps the most remarkable result is the change it has wrought in the more thoughtful Roman Catholics their only conception of a Protortant meeting, before they came to any of the meet ings, was a place where bitter controversy was carried on; but when they heard the truth spoken in love, or the Gospel in Mr. Sankoy's songs, their opposition was at once disarmed, and many, there is reason to bolieve, have been savingly converted.

Those who are taking the lead in the
management do not tell much about the
effects upon Roman Catholics for prudential reasons, but it is sufficiently well known that many Roman Catholics regularly markable conversions have ensued. The children's meeting on Saturday ias. was conducted by Mr. Moody, and was one of the most successful which has yet been held. After singing, the Rov. Dr. Craig offered he made the children repeat after him. Ho then asked them a number of questions about the reason for making the brazen serpent, and for putting it on a pole, the effect of looking at it, and what would happen to those who refused to look. Having secured the attention of his hearers, he gave a short address showing how one would tell another of this great means of healing, and bring him to it if bitten. If all their own—only a glimpse was needed. The address was illustrated with some most the weather was very inclement, the after-noon service in the Exhibition Palace was attended by even larger numbers than on any previous Sabbath, and long before the advertised hour the doors had to be closed. A collection on behalf of the city hospitals was taken up by several gentlemen during the singing, and Mr. Moody announced at the close that the sum collected amounted to £210. A largely attended meeting for men was held in the evening in the Metropolitan Hall. During this week numerous meetings have been held for different classes of the community, and notwithstanding continued severe weather have all been well attended. Arrangements have been made for a convention of ministers from all parts of Ireland to take place on Tuesday, Wodnesday, and Thursday next. Invitations have been sent out to ministers of all denominations, and it is expected that a very large number will be present. Members of the different congregations in the city and neighbourhood have readily offered hospitality to those who may attend. We learn that Mr. Moody is so much satisfied with the progress of the work and the good that is being manifestly wrought, that he has announced his intention of remaining in Dublin until the 25th instant, when it is expected they will go to Manchester. At the invitation of friends in Liverpool, Megsrs. Moody and Bankey have agreed to visit that city some time in January next. The invitation was signed by eighty next. The invitation was signed by orders six-olorgymen and ministers of various de-nominations. As no building in Liverpool in quite suitable for carrying on the work, it has been decided to erect a large wooden as nas neen decided to erect a large wooden structure dapable of accommodating from 5000 to 7000 persons. Meetings for prayer in anticipation of the visit are being commoded in ventual parts of the town and neighbourhood.

The Failure of Universalism,

Perhaps the animating spirit of Universalism and the prime object that Universaliets 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. "Every man," he says, "who has known the man," general character of the denomination must confess that our chief ambition has been to make Universalists, rather than to save souls."

This is a prognant truth, and the wonder is that the Universalists generally do not perceive that it accurately describes the spirit and practice of their denomination. And, further, it is remarkable that Universalists are not sensible of the fact that the practice, so clearly described by the writer we have quoted, is the inevitable result of we have quoten, is the inevitable result of their creed. For if men are not in danger of eternal perdition as the penalty of sin; if there is no future state of punishment—no hell—no place reserved for the wicked and all those who forget God, where the "worm dieth not and the fire is not remarked." Then there are no scale in a quenched," then there are no souls in danger of being lost, and of course there can be no ambition to save souls.

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

Unfortunately, however, Universalists are not alone in overlooking the great fact that there are souls to be saved. Multitudes of believers in a sounder creed know that on every side they are surrounded by thousands who are ready to sink into per-dition, and yet they fail to put forth a hand to stay them in their downard course, or to rescue them from impending destruction. Mon forget that after working out their own salvation with "fear and trembling" their first duty is to direct perishing sinners to the Way, the Truth, and the Life, and they exhaust their efforts on secondary and infinitely 'ess momentous objects. One would think, in view of the apathy of too many Christians, that there are no souls to be saved or lost, no heaven to be won, and no hell to be escaped .- N. Y. Christian Intelliaencer.

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 sees. sinner or servant of His overwhelined with worldly business and neglectful of his soul's concerns, and so Ho lays him on a sick-bed, where for days and weeks together ho has to give up all thought and mention of trade, and lie 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 dolay or release. And sometimes the individual is obliged to have many such rehearsals in the obliged to have many such rehearsals in the course of his life, because he is dull in learning, and needs them to perfect him in his part. We cannot well conceive of any more impressive, effective and merciful teaching; and one who can go forth from a sick-room when he is told, and knows that he held a parrow escape from death, inch as he had a narrow escape from death, just as worldly and God-forgetting as ever, may well fear that he will meet the doom of him conducted by Mr. Moody, and was one of the most successful which has yet been held. After singing, the Rev. Dr. Craig offered prayer. After singing again, Mr. Moody gave out his text, John in 16 and 16, which has made the children representation. He thinks it heat to keep in the report day thinks it best to keep in, then the report day by day is not so well—worse to day—he has called in the doctor—then he is flightly, or delirious, or insensible—and so on to just alive; and lastly to the turning-point for recovery or for the end of the struggle." For the most part, the mind is left clear at the outset, so that the man begins to think that this may be his last sickness, for so "it has come upon others, and The address was illustrated with some most thrilling accedetes, and applied with great power. The collection for the Dubin hospitals, which was made at this meeting amounted to accept the same of the collection for the Dubin hospitals, which was made at this meeting amounted to accept the same of the collection for the Dubin hospitals, which was made at this meeting amounted to accept the same of the collection for the Dubin hospitals, which was made at this meeting a collection for the Dubin hospitals. power. The collection for the Dubin hospitals, which was made at this meeting, amounted to £61. On Sabbath last though the weather was very inclement, the afternoon agrees with the Evilibrian Peles was true chall feel that it is a manufally and we shall feel that it is a wonderfully and mercifully devised means for the welfare and salvation of the precious soul. Thousands have been raised from it to nowness of life, and blessed God for its visitation, as no doubt the Nobleman's family did, and thousands have found that a loving God has made all their bed in their sickness. The field of the world must be cleared from time to time of its staiks and culms to make room for a new harvest of souls, and God's own way of doing the work, though at the best a sad one, is wise and merciful.—W. H. Lewis, D.D. in the Uhurchman.

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 priuntive Church. Clement wrote in the year 159, and the hymn itself is said to be of nuch earlier origin. The first and last verses rendered into English may serve to show the strains in which the happy disciples were wont to-address their loving Saviour:-

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

So now and sill we die Sound we Thy praises high, And joyfully sing : Infants and the glad thr Who to Thy Church belo Units and swell the song the Church over Educa-

Our Young Solks.

Bilence. BY PROY. UPRAM.

When, smitten, thou dost feel the rod,

Be still, and leave thy cause with God; And allence to thy soul chall teach Far more than comes from outward speech.

When secret arts and open for Conspire thy peace to everthrow, In silence learn the hidden power hich saves theo in that bitter hour.

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

Make no reply, but let thy mind In silent feith 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. 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 that is higher than many mountains which people travel hundreds of miles to leak of. But this hill-side was in Colorade. 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."

enough to drag that follow very far."

Why, it was about the same thing as if you or I should drag off a heifer, kicking and struggling for dear life all the time; only that the heifer hasn't half so many legs to eatch held of things with as the caterpillar had. Took caterpillar I 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; inaudout 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, wragging 'he head-foremost,—ran that ant, aragging 'he 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 doa't live in the said I, "ants doa't live in the said I," and said I was "".

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 the few themselves caught and tree. trees! What does this mean?" chasms to hun; and to the peer caterpillar too, for their sharp edges caught and tore his skin, and doubled him up a lozen 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. lars, just as some men hunt deer, for fun, and not at all becarse they need food? If I had been sure of t.18, I would have spoiled Mr. Anto spect for him. Mr. Ant's sport for him very be sure, and set the pior energillar 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 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 be-lieved 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 leat he just gave up and flow 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 the big ones, after all the big ones, after all the big ones.

Whore has my ant gene?"

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 caterpillor had disappeared. At last I found them—where do you think? In a fold of my water-proof clock, on which I was sitting! The part had het one; the caterpillar. And was hawk and the birds, but in that two minutes the aut and the caterpiller had disappeared. At last I found them—where do you think? In a fold of my waterproof cloak, on which I was sitting! The aut 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 aut fastenod his nippers in the caterpillar again, and started off as fast as sever. 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 moment, she wrote, telling hum that his comment, she wrote, telling hum that his content, she words. I have seek one to come." In trembling say, "I seek one to come." In

country was that I tumbled into, so fright fully black and smooth?" By this time the caterpiller 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. Es he stopped a second now and then to rest. Sometimes he would spring on the cater pillar'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 exterpillar. But protty soon I said to mysolf.

"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 atm.'

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 caterpiller, 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 might have been been supported by the belle I fonced to the state of the s auts 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 din-ner; 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 irterested. 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. Single he his upon the plan. The near

Finally he hit upon the plan. The people of England used rubbing, or door stones, for polishing their hearths and scouring their wooden floors. Those 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 named Neddie. He thought it would be nice to have Neddie help in the Lenevolent work. So he harnessed him up, and loaded him with stones, and wont around calling:

Do you want any door stones? Before long he raised fifteen dollars. And then he went up to the minister and

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

"But my dear little fellow, I must have

"But my dear little lellow, I must have a name to acknowledge it."
The led 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 forwar ling his quarterly report a colporteur of the Presbyterian Board of Publication, in Wisconsin, writes as fol-

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 thenk 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 know what prayer was. But for a year my his 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 carnest request I promised to visit him again in a short time.—Presbyterian

A Word for the Master.

A lady when writing a letter to a young 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 also up a seems and place was an ant

Subbuth School Tencher.

LESSON LIL.

Decomber 27 | FOURTH QUARTERLY REVIEW.

(October 4.) At the beginning of this quarter's "Lessons" we found our Lord—where? The peculiarities of Decapolis—manning of the world "These was beautiful. mouning of the word? There was brought 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 mg him—truths 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 les son 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 failuro— 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 such case? By whom was the second error mentioned? The reply of the Lord? error mentioned? The reply of the Lord?
The real honour this outsider put on
Christ? The grace opposed to amoutions
and to sectarianism? Meaning of "offend"
in this connection? Where else the "mil'
stone" is the figure for 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 one

It is not hearing only, but sight, that our Lord gives, as we saw in our fourth Lesson (Oct. 25.) Sufferor's name—condition—posi tion—cry—discourage nent—concuragement—request? The blank check given to faith to fill up—(" wl at wilt thou?") and the lessons of it to us. Can we explain the the lessons of it to us. Can we explain the principle of these curse? 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 mirales acles.

·But there is judgment as well as mercy. 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? Giring what promise—peculiarity of the tree? Had fig gathering passed? What reason to expect figs? The lesson taught? When the disciples noticed the effect—why not scener? ciples noticed the enect—why hot sound? The apology to Hebrow 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, 15 and 22, where war Levil is contact with persons of

we have our Lord in contact with persons of the most marked character, from whose reported intercourse with whom we are intended 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 '-vhat? The likeness? The difference? The charac-ter of the scribes—how denounced? The contrast presented by the widow—her gift?
Its merit? The commendation? The lessons to us regarding giving? The enter-tainment at Simon's house—has former con-dition—the grateful woman—her anoint-ing of Jesus—the criticism of a disciple— the defence of the act by the Master—the prophecy regarding her? And the last les-son of this month also fives our attention son of this month also fixes our attention son of this month also fixes our attention on one unhappy 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 tempters? 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? Particularly how did Peter behave? (December 6.) Recall the facts? What may be learned generally from such? Les-sous such as these (a wise teacher will bring them out by questions and answers) may be learnt. Not only have the most emu-ent servants of God sinned, but they have gone astray on that side where they appeared 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 himsel have given the account of his own fall to Mark, with whom he laboured and whom he calls his son (1 Pet. v. 18.) He magnifies God's grace in his own un-worthiness like Paul, (1 Tim. i. 13-15).

A careful rending of Peter's letters, first and second, will show the effect on his own mind of his temptation and failure. Nowhere else have we so many pointed lessons on the reed of watchfulness and the wiles 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: mind of his temptation and failure. No-

ur minds? Such as these:

(1) The death of Jesus fulfilled Ser uture.

from Gen. iii. 16 in an ever widening stream f prophecy and type.
(2) It was official, public, and abundantly

witnessed, "not in a corner"

(3) The guilt of it is ou 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 over 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 heathcuism. The three death of the particles was not fee much as a the overthrow of beath raism. The three corn; but there is nothing between the two liours darkness was not no much as a poles to compare in boauty with the trant to funeral pall, nor the surthquake 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 (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

Interpreting the Bible.

in him (Col. iii. 1-8).

Some people are so fond of saying-"You some people are so that of saying can prove anything from the Bible," that it is worth while to consider how true the saying is. If it means that men have 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 undoubtor nothing, then the proposition sundenti-edly correct. But if it affirms, either that the Bible has no positive meaning to con-vey, or that meaning cannot be determined it is uttorly 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 is beyond as; too great for definiteness, incapable of expression by human formulas. The answer to that is, it as the most human of books; its statements rentre about ONE who spake as a man, even while he spake as never man spake Suppose thoughts as never man spake Suppose thoughts about the infinite and unsearchable do eater, that does not made 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 commen-surable, but require an infinite decimal to express their relation to each other, mathematicians do not give up the formula which convoys that relation. If that difficulty were an insurmountable one there would be an end to modern science as once.

Leaving this phase of the subject to itself —for such views soon die from their inhe-rent 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 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 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 i, an advantage. We do not depend on fanciful etymologies, but can trace the use of the words for conturies. A wer' 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 more light than in the case of any other book. Classical works are usually illustratod by few facts from a limited period. The New Testament is illustrated by all the ages which preceded, i. o., 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 even on lower ground, the Jewish religion and Greek culture are to be regarded as exogatical helps. Then come in inturies of comment, of laborious research, so min-ute 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 neer. But whonever 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 exegess. When a man denies Justification by Faith, and the Vicarious Atonoment, he invariably casis 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 adapt his inferences as their opinions, and despiso

In fact the number of appliances for getting at the meaning of the New Testament is so great, the advantage for definite interpretation so pro-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 revolution from God? That there are dark places, that there are difficulties, that imperfect mon- exposed to bias from every quarter-fail to interpret correctly, is undeniant; but that there is less reason for uncertainty than in the case of any book older than two cen-turies, 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.

Glory of the Southern Skies.

The glory 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 crosser the river of light, its brilliancy is wondrously increased and it exhibits a magnificence unequalled in any other portion of the heavens. There in any other portion of the neavers. Increditter a multitude of bright stars, more thickly scattered than in any region within our northern via s, while the background is gorgeous in its splender. 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 food of light we ch it dif fused; 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 slip Argo and the Welf, and the glory reaches through the Alta oven to the south ern portion of the Scorpism. There are large tracts which rival the Pleiades in the profusion of their stats gleaning upon a background of nebula. Elsewhere the souther heavens are not so brilliant as the northern, nor do they cortain so many stars as bright as the faintest which we can dis-

Migcellaucous.

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

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

Ir is only from the Bible we learn that God is love; that his character is epotlessly 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 en-nobing 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 re-futing error, real or supposed, let the pulpit confine itself more particularly to the expo-sition of sound and errest practical Christian truth, which will prove a much more perfect weapon than any argumen-tative discourse directly addressed agains!

THRSE 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 courtoous, a learned man humble, a child that understands the eye of parents, a cheerful companion without vanty, a friend not changed with honours, a sick man happy, a soul departing with comfort and assurance.—Bishop Hall.

God is the Go' of love-Christianity is # religion of love. Jesus Christ was on incar-nation of love. He was love, living, b. eathing, speaking amongst men. His birth was the nativity of love; his sermons, the word of love; his miracles, the wonders of love; Lis 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 cur life is gone, shadows of the evening tall behind us, and the world seems but a dim reflection itself—a broader shadow. Ye flection itself—a broader shadow. We looked forward into the coming lonely night; the soul withdraws itself. Then stars arise, and the night is hely.—Longfeliow.

Ir you have ever tried it 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 maked in your first reading, on reverting to them you find many of them were nor 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. ings, and of the memorabilia which you

THE Scriptures appear to be the best 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 his for himself from the spring-head? The Scripturer come immediately from God, and lead immediately so Him! There is a boundless variety and fullness in them. They are always now. fullness in them. They are always new. They entertain while they teach, and profit while they please. There is always some-thing in them that bears upon our own haraster 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 creater. Power provides; Suffering cannot provide. But can Power redeen? Oh, no! it is Suffering, and Suftering only, that redooms. Power can illumate the obscure constitution; Suffering can do that. But can Power correct the prevented character? Oh, no! Suffer-

the pervorted character? Oh, no! Suffering, and Suffering alone, can do that. Power, like the lightning, shiftes a single object, Suffering, like the cloud, baptises the world with its tears, and bonds the rain! w of peace over mountains all rustling with thanksgiving, and valleys of silent 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, loing 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 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. 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 sucrifice and labor, so also the junior class teacher finds it difficult and perplexing to break in the way-wardness of the youth of his charge. Now, wardness of the youth of his charge. Now, the moulder could not get on without the proparatory work of his follow-labourer (grinding of the clay); so neither would the Bible-class tencher find his work so easy without the proparatory effort of his junior follow workman in the Lord's vineyard. This should encourage the desponding and ready-to-halt, tried teacher of the bates. because, though his work may not bear the stamp of equal dignity, yet it is, nevertheless a necessary stepping stone to the suc-res of the teacher of the young men-toth are employed by the same righteous Master, and both shall "ave the divine plaudit when the "Land of the vineyard." shall call His laborers and give them their

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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 8rd, 1875. The following topics are suggested as suitable for exhortation and intercession on the successive days of the meeting:-

SABBATH, January 8-Sermons: Christ, the one Prophet, Priest and King.

MONDAY, January 4-Thanksgiving and Confession: Review of the past. Prayer for comession: Review of the past. Frayer 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 efflicted and bereaved; for the persecuted and the oppussed. 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 | electing some members of Parliament beof one of the very mightiest controversies the religious would had ever seen. Certainly nothing like the controversy on which they were about to enter had occured 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 corth to roturn 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 apportunity, the favorite project of reerecting 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 Ergland, 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 lequires but little in our own country and family at the far distant Island which is to the adjoining states, to produce a religious

conflict of a most decided and bitter character.

The true cause of the present ominous ctate of affairs throughout Christendom is the offensive attitude of the Church of Rome. Even Dr. Newman asks, why should an aggresive and inso lent faction be answed 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 erasive answer of the Archbishop proves all that any Protestant cares to assert. He says "the civil allegiance of no man is un. limited; 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 Jbedience 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 domincering 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, cause 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 anless 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 Poperv has the power it will carry into practical offect 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 zights 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 cell, and he says, "I do feel that my life is our readers. another column will be found a most interesting one, written the day before the Dr. left San Francisco. He he could have a reprieve, would it not be sailed on the 1st inst. Many prayers will go up for the safe arrival of himself and pareliment is a cold thing compared with be the scene of his missionary labors.

MR. VARLEYS 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. 50, 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 ha 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 500 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 cure 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. Wo 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 sing forgiven. He took her into his study, and lifted up his heart in carnest 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 ownself bare our sine in his own body on the tree," &c. He asked her who is spoken of here? She replied, way as they always look to Ilim for divine 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 t. ast 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 I what would be thought of

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 bear them? "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 going to be spared, and that merely upon feeling without any authority;" but suppose

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 righteourness." 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, "Whosoever liveth 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 we healed? "By whose stripes ye were hoaled," by Christ's atonement in our room. Then if we are healed the Ho'y Spirit will dwell in us; He never dwells in any till they are born again. "In whom after that ye believed, ye were scaled 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 begining of this life in Christis in regeneration for unless we are born again we can have no followship 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 to 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 denth to life. Mr. Varley said never teach your children to be good as many do, i.e., self-rightoous; 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 know that his tendoncy 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 con. verted, and is now a Christian. He has got a situation on a vessel, and is gone on a voyage to Icdia. 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 light and guidance. Don't let your children be TEN years old till you lend 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."

faith as merely intellectual, and does not set forth the need of the Spirit's work, and also of the fruits of faith, holy affectious 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 ovidence of an intorest 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 won't to do. Thus at one time he teaches the duty of taking God at His word without waiting for feeling. And a not true sorrow for sin the result of faith in Christ? (Zech. xii. 16; but if we once truly trust in Christ we will

Some think that Mr. Varley represents

Christ and she would get feeling; she did so. and owned afterwards that now she felt deeply. The great and good Adolphe Monod says that this is the method of our Lord; that He strongly states a truth without guarding it lest it should be misunder. stood, and then declarres its compliment at another time. At all events it is now im. portant to set forth amphatically the duty of all the unconverted at once to believe in Christ. This indeed seems to be the page-ENT 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 trophics at Immanuel's feet. Dr. Blaikie 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 Simcos.

A regular meeting of this Presbytery was hold at Barrie on Dec. 1st. Twelve minis. ters and three elders were present. Namer. ous iteres of business were disposed of, though not many of general interest, A call from the congregation of Duntroon 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, Sopt. 16, at 8 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. Bently 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, clicited the hearty thanks of the Presbytory for the diligence of the committee, especially the convener. It was resolved to advertise for the service of a missionary for the group of stations con-nected with Penetanguishene, at a salary of six hundred dollars. Gutherie church and Shanty Bay were recognized as vacant congregations to be supplied with services of produtioners, with a view to the settlement of a minister. Mr. S. Acheson, stu-dent, was appointed to labour at Jay and Medonto 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 Wo very deoply 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 w · 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 paster. 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 regrot it. Besides, a change from Nava Scotia to Ontario does not seem so formidable a matter now that we are all one country, and are about to be one church.

PANDAKE.—To one quart sour milk add one teaspoonful saloratus, one-half ditto salt, one capful 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 much better than his feelings? Yet, a have feeling. At Mitche, during the great the plate or other glass windows when they parchment is a cold thing compared with work there last spring, one of our ministels the painting the sills. When this is the work there last spring, one of our ministels are painting the sills. When this is the the feelings; but notwithstanding all would told a young woman, who said she had no wash them with it, using a soft figured. It prefer a repreive. If your sins have been ideep sense of the evil of sin, to believe in will entirely remove the paint. "Idolatry of the Chu of Rome"

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

The preacher took as his text Colossians, and chapter, 18th yerse, "Lot no man beguilo 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 fleshy 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." The form of worship in the Church of Rome is the worshipping of saints and angels, and the veneration of relies. In opposition to all this they apply the words of the text, "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 fleshy mind." The Apostle here warns the Colossian Christians against unchristian practices; amongst others, against being led by a show of wisdom, or after the commandments and doctrines of men to render any religious service save what God had required. He teaches them that God had appointed and described the worship that was acceptable to Him; that beyond that they were not to go "intruding into those things they had not seen." and that in the matter of worship they were to discard the fanatical tendencies which sought a higher wisdom and sanctity than the simple reception of the Gospel and obedience to its precepts, which seemed to the fleshly mind to accure. The apostle here expounds and enforces in regard to the principles of faith not only "He that cometh to God must believe that He is, and that He is a rewarder of them that deligently seek Him. but also that "without faith it is impossi-ble to please God;" and that "whatsoever is not of faith is sin." That worship then, whether it springeth from or directed by the traditions of men, the wisdom of the the traditions of men, the wisdom of the human mind, or any imagined humility—that worship is to be avoided, because it is offensive to God, and sinful in His sight. In worship God's word is to be their only guide. For faith, and not a show of wisdom in will worship, and humility, and neglecting, is to dictate and direct our worship. Faith is exercised with the Word of God: and in regard to minity, and neglecting, is to dictate and direct our worship. Faith is exercised with the Word of God; and in regard to worship what does that word testify? Faith is to believe what God has written, faith is to receive what God has spoken faith is to receive what God has spoken as true; to be guided by faith is to be guided by that written word—the Bible; to be guided by its precepts and teachings. Let them therefore try to understand what worship God requires of man. God wrote on tables of stone commandments which are imperishable. In Exodus, 20th chapter, 3rd verse, they read, "Thou shalt have no other God before Mo." The second commandment limits the mode of worship: "Thou shalt not make to thee any graven image, nor the likeness of anything in heaven above, or in the earth beneath, or in the waters under the earth; thou shalt not bow down to them nor worship them, for I the Lord thy God am a jealous God." Here they were distinctly instructed in the mest distinct and autheritative way as to the manner of worship of the only living and true God. The object of our worship is One and that One we are to worship as He Himself directs:—"Thou shalt have no other God before Me." Then there is the mode in which God is to b. approached. They are commanded not to make or appoint of themselves any religious service of any kind. They are not to make any graven image-"Thou shalt not make to thyself any graven image, or the likeness of anything that is in heaven above, or in the earth beneath, or in the waters under the earth." Mark the language! These words were not written with ink or human pen, but by the finger of God Himself. This command does not forbid statuary or painting—it is addressed to each individual of God's worshipping Church, and not to artistic workman merely. It forbids human art, and all exercises of imagination in their worship of God, except what God Himself commands; and it expressly forbids the bowing down to any being or thing, the rendering of any re-ligious homage to any but God, or in any way but as he prescribes "Unto thee." That judgment, any graven image, or the likeness of anything &c. God directed Moses to make the Cherubim in the holy of holies the carved figures and fruits in the holy place. All the furniture, &c., of the temple service were ordered of God. Moses did not make them of himself. "Thou not make them of himself. "Thou shalt not make to thyself anything in heaven above." God is in heaven. There heaven above." God is in numerous must be no likeness, no painting, no statuary which approaches unto God. Neither shall thou make any likeness of the Son of God-Lie is in heaven-nor any likeness of the saints, for are not the saints perfected in heaven standing before the throne praising God day and night? "Or in the earth beneath." No rolle or remant of bygone days shall be venerated; all these things are to be excluded in the days that the standard of the control of the co bowed down to. These words are of in the bowed down to. These words are of its bowed down to the congregations of Nowton and Now-infletruth, and were written by God if God xix. 10; Rev. xxil. 8; as distinctly and to the congregations of Nowton and Now-infletruth, and were written by God if God clearly showing that there was no Scripture is truth. Then they must turn aside from clearly showing that there was no Scripture in the resignation of Mr. Cross, and adwards of unages or paintings or all authority for the worship of any kind. The preacher apake that it was forbidden. And he also pointed it is used to the congregations of Mr. Cross next canonical and usual to the congregations of Nowton and Now-its truth. Then they must turn aside from all the resignation of Mr. Cross next canonical and usual to the congregations of Nowton and Now-its truth. Then they must turn aside from all the resignation of Mr. Cross next canonical and usual to the congregations of Nowton and Now-its truth. Then they must turn aside from all the resignation of Mr. Cross next canonical and instances to the congregations of Nowton and Now-its truth. Then they must turn aside from a statistical properties of the proper

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 eured. This brazen serpent was appointed of God, but when the Ieraclites began to pay homogo to it, King Hezeklah broke it in pieces, and called it a piece of brass." (2nd Kings, xviii. 4) The doctrine of the Homish Church is the expression of the Council of Trent, and in session 25 the following order was made:—"The hely Synod commands the Bishops and others who have the office and care of instruction, that according to the customs of the Catholic and Apostolic Church, which has been received from the first ages of the Christian religion, the consent of the Holy Fathers and the decrees of the sacred council, they make it a chief point diligently to instruct the faithful concerning the intercession and invocation of saints, the honour of relics, and the lawful use of images; teaching them that the saints reigning together with Christ offer to God their prayers for them; that it is good and useful to invoke them with supplies tion, and on account of the benefits obtained from God through his son Jesus Christ; but they who deny that desirs Christ; but they who deny that the same enjoying eternal happiness in heaven, are to be invoked, or who assert either that they do not pray for men; or that the invoking of them that they may pray for each of us is idolatry, or that it is contrary to the word of God, or opposed to that honour of the mediator be-tween God and mean at that it is collopposed to that honour of the inclinator between God and man, or that it is folly either by word or thought, to supplicate them who are reigning in heaven, are impious in their opinion." Then the canon of the rame council says, "If any shall teach or think contrary to these decrees, let him be accurred." In the Roman Catholic Catallies, they have no second command. Catechista they have no second command-ment. The Romish Church have cut out from the ten commandments the second of them: but ten commandments in number are made up by taking the second clause of the tenth, "Thou shalt not covet thy neighbour's wife," as their ninth commandment. The Romish Church has excluded that commandment which denounces idolatry. Why does the Romish Church leave out this second commandment? Why leave out what God's finger wrote? Why break up the tenth, and take the second clause of it to make a ninth commandment? Why? Is it not because the second commandment. denounces inolatry; because Rome folt that it condemned the worship of saints, of angels, and veneration of relics as idolaangels, and veneration of relics as idelatrous. But the explanation given by Archibishop Lynch is this:—He says, "We are accused of image worshipping, of worshipping the saints and the Virgin Mary, and of paying divine honours to relics. All these allegations are simply untrue and absurd. We pay no divine worship to any except God." The creed of Pope Pius IV. is, "And likawise that the saints relication to God." The creed of Pope Pius IV. is, "And likewise that the saints reigning together with Christ-are to be venerated and invoked, and that they offer prayer to God for us, and that their relies are to be venerated." The Remish Church form of worship to God is termed latria, and to the saints and augels donlia. The latria or supremo worship is to be given to God, and in the sacrament of the Lord's Supper it is given to the Host; but the worship of donlia or an inferior worship is given to the saints. We would ask where in the Scriptures is this distinction drawn between lutria and donlia? Where is the Scriptural authority for this? Nowhere. It is the show of wisdom. They will worship the worshipping of angels, which is forbidden in the text, and its only warrant is in the docrines and commandments of men. Saints are to pray for one another on earth, but they are not to be prayed to in heaven. Whether the saints in licaven pray or not it was not for him to assirm, it was not for him to reveal, for he is forbidden to intrude into those things is forbidden to intrude into those things which have not been disclosed; but that they are to pray to the saints is not of faith, and is therefore of sin, and against all such voluntary humiliation the text warns them. If such donline or inferior worship is approved of by God, they must have Scriptural' authority for it; and as members of the Apostolic Church they must have apostolic proof or practice before they have apostolic proof or practice before they believe such. There is no warrant for it on the authority of God. This saint worship can be traced as gradually creeping into Plato speaks of the demons or inferior detties being between God and man; interpreting and currying things between God and men; bringing before the Gods the sacrifices and prayers of men, and bringing to men the orders of the gods and the rewards of their sacrifices. But God is not mixed with them. The apostle Paul warned Timothy against the apostacy of the doctrine of the inferior deities. (Tim. 18. 18). The idelatry of the Church of Rome is most clearly to be een in Rome itself. The noblest heathen temple Plato speaks of the demons or inferior deiin Romo itself. The noblest heathen temple way but as he prescribes "Unto thee." That Rome. It was dedicated by Agrippa to is another significant word, "unto thee." "Jove and all the gods," and was consecra-What is the meaning of this? It means ted by Bontface XV. to the Virgin, and all that thou shalt not make of thyself, by thine own appointment, by the device of thine own will, or the exercise of thine own judgment, any graven image, or the like. ed mitro is neither more nor less than the head of Daguim, the first god of Pagan Babylon : the crozier represents the crook ed rod of the Pagan prophets; the koys are the keys of Janus and Cybole, which the Bishop of Rome got possession of in 878, and in 481 he laid claim to them as being the keys of Poter. The chair which was claimed to be the one the Apostle Peter sat in was, in 1662, found to have inscribed on it the twelve labors of Hercules; and its successor was equally unlucky, for in 1795 when the French under Bounparte took possession of Roine, they found on the back of the Papal of our church, and of the cause of Christ."

Chair the well known sentence from the Mr. Cross intimated that having already

Koran, "There is no God but God, and left himself at the disposal of the Presby
Mahamet is his Prophet." But to bring try, he now, in deference to their wishes

these claims of the Romish Caurch for work conveyed in the motion just adopted, with these claims of the Romish Caurch for wor devotional exercises to God. "Thou shall ship of saints and angels to the test of hot bow down to them nor worship them." Scripture. The preacher quoted from Yothing that is in the House of God shall be Matthew iv. 8, 12; Thes., I. 9; Acts, x. 25, lowed down to. That works are the saints and angels to the test of hot bow down to. That works are the saints and angels to the test of hot bow down to. That works are the saints and angels to the test of hot bow down to. That works are the saints and angels to the test of hot bow down to the hot bow down to the saints and angels to the test of hot bow down to the hot bow down to the saints and angels to the test of hot bow down to the hot bow down to th anature v. o, 12; Thes., i. v; Acts, x. 20, 86; Joshua, v. 14, 16; Her. viii. 8; Rov. xix. 10; Rov. xiii. 8; as distinctly and clearly showing that there was no Scripture at a publication of the company of the compan

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 ready in indignation to destroy the world; the Virgin Mary is represented as interceding, and saves the world. This was dishonoring to Christ, for Mary is represented as more merciful than He. The love and mediation of the Lord Jesus Christ for mankind was then foreibly pointed out by the preacher, and in conclusion he urged them to carefully consider the warning words of the text—" Let none beguite you of your reward in a voluntary humility and worshipping of angels, intruding into these things which he hath not seen, vanity puffod up by his fleshy mind.

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 exceed-ingly cold, and might have had its influence in preventing some others. The Presbytory having been duly constituted by the Rev. J. B. Edmondson, Moderator, proceeded to business. Dr. Thornton, Convener of a committee appointed to visit the congregations of Nowton and Nowcastle, because of the resignation of their pastor, Rev. A. Cross, laid on the Presbytery's table at last meeting. Said report was to the effect that the congregation of Trenton was found that the congregation of Trenton was found that the congregation of Trenton was found to the found that the congregation of the trenton was found to the congregation of the trenton was found to the congregation of ts be harmonious and united, and passed a unanimous resolution expressive of their opinion that the removal of Mr. Class would be most hazardous to the interests of that congregation. That at Newcastle there was a diversity of sentiment, some expressing an earnest desire for Mr. Cross' continuance, but a larger number were of a contrary mind, and the latter handed in to the committee a paper purporting to be from the elders and managers, containing complaints which Mr. Cross containing complaints which Mr. Cross answered at some length, and though satisfactory to the committee, failed to produce any ameliorating effect on the minds of those alluded to. The report was received, those alluded to. The report was received, an a thanks tendered to the committee. The report on congregational statistics, in connection with the schemes of the church being report added an Mr. Edwards and the church being next called 10r, Mr. Edmondson being Convener, left the chair, which during the rending of the report was taken by Mr. Ballantyne. The report had been compiled with much care, and conveyed a large amount of information, presenting in a tabulated form the amounts raised by the congregations in the bounds, for some few past years, and indicating progress in some and a falling off in others. With few exceptions, it was too obvious that the ratio per member was very small compared with what the majority have the means of doing. Thanks were given to the committee for their diligence, and it was agreed to consider it farther at a subsequent meeting, when the reports of missionary meetings will be received, and considered at a sederrut to be devoted to these matters. Mr. Thom reported in behalf of a committee appointed at a former meeting, to ascertain the condimember was very small compared with at a former meeting, to ascertain the condition and working of Sabbath schools, and to take into consideration the propriety of holding one or more Sabbath-school conventions in the bounds. The report, though incomplete from imperfect returns to the application from the Convener for information of the state of the Sabbathschools, yet contained a great amount of valuable information. The report was recoived, and thanks given to the committee, especially to the Convener, who was in-structed to endeavor to obtain fuller returns. It was agreed that it is desirable to hold a Presbyterial Sabbath-school convention in at least two localities. The committee was re-appointed with the addition of Messra. J. L. Murray, and the moderator, with Mr. J. Ratcliff, elder, to make arrangements for the meetings. After recess of one hour, the Presbytory on resuming business, took up the resignation of Mr. Cross, which was again read with some reasons in connection solely with the congregation of Newcastle. Delegates duly certified, were present from the session, and the congregacan be traced as gradually creeping into tions of N wton and Nowcastle in answer to the Romish Church, centuries after the citation duty given. All the papers before Apostles had lived and died. The distinction of worship is heathenism in its origin. No veastle congregation, declaring the comp'a nts which had teen made in regard to their pastor unfounded, and affirming their their pastor unfounded, and affirming their entire confidence in him, and deprecating his removal. The respective delegates were fully heard, Mr Cross was also heard, and he gave a very full explanation of things complained of, and most amply justified the allegations of the memorialists as to the complaints in most cases being unfounded. The members of the Presbytery next generally expressed their southnesses in the erally expressed their sontiments in the case, being entirely harmonious in their view as to the course believed to be taken. The following motion, then made by Mr. Ballantyne, and seconded, was unanimously adopted, viz: "Seeing that the members of the Newtonsection of the charge, are unanimously of opinion that the resignation of Mr. Cross would be disastrous to their in-terests, and that at a congregational meeting at Newcastle a majority of two-thirds of the meeting expressed confidence in their pastor, and that evil was likely to follow his resignation; and further that a memoriand resignation; and intener that a memorial from the Newcastle congregation largely signed by members and adherents, has been laid before the Presbytery, expressing the approval of Mr. Cross as their paster. The Presbytery recommends the withdrawal of the resignation, the cultivation of a spirit of greater confidence toward the min-

ister, and that both paster and people strive for the restoration of harmony, for the sake

drow his resignation. It was further, on motion made and seconded, resolved that Mr. Smith be instructed to change pulpits with Mr. Cross next Sabbath, and intimate

presented an application from Mr. Perguason, Probationer, for the payment of \$4 travelling expenses. Mr. Ballantyne explained that Mr. Ferguson had sought to get relieved from his appointments in the bounds, which Mr. Ballantyne retused, unless some arrangement for a substitute could be made; that Mr. Forguson had recould be made; that Mr. Forguson and re-peated his request, and a favorable reply had been at length sent, but failed to reach its destination, hence Mr. Forguson came or to fulfil his appointment, but too late. The Presbytery authorized the payment, but with the declaration that Mr. Forguson put with the decigration that Mr. Ferguson and every Probationer, is bound to carry out the arrangements of the Distribution Committee, appointing to the repective Presbyteries. Appointed next meeting of Presbytery to be held at Port Perry, on the first Tuesday of March, 1875, at 11 o'clock a m —R. H. Thornton, Clerk.

Presbytery of Toronto.

GANADA PRESBYTERIAN CHURCH.

The Presbytery above named met in the usual place on Tuesday, the 1st current; Rev. J. Alexander, M. A., Moderator; to-Rov. J. Alexander, M. A., Moderator; together with him there were 21 ministers and 4 elders present. Rev. Wm. Roid reported having moderated in a call from Charles street congregation, Toronto, in favour of Rov. William McWilliam, M. A., minister of Bothesda and Aluwick, in the Presbytery of Cobolog; \$1,600 are offered as salary. The call was cordially sustained. Rov. J. M. King was appointed to represent the Presbytery in support of the call before the Presbytery in support of the call before the Presbytery of Cobourg; and Rev. W. Reid and James Brown, Esq., to represent the congregation. A call was brought up from the congregation of Collegest., Toronto, (formed only twelve months ago), in favour of Rev. Alex. Gilroy, probationer. With anticipated aid from the Home Mission Fund, the salary proposed in the meantime is \$700. The call was sustained. A Committee was appointed to assign to Mr. Gilroy subjects of trial for ordination, and in case of his trials being satisfactory, his ordinaof his trials being awareneedly, his drawn tion is to be proceeded with on Tuesday the 5th of January next, at 2:30 p. m.; Rev. J. M. King to preside and address the congregation, Professor Gregg to preach, and Rev. R. Wallace to deliver the charge to the minimum. istor. The clerk directed attention to an instruction of the General Assembly that presbyteries and synods give some portion of their time, at least once every year, to the consideration of Sabbath-school work. It was, therefore moved by Principal Cavan, and resolved, to hold a Presbyterial Conference on Sabbath School work on the first Tucsday of February next, and that the following Committee be appointed to make arrangements thereaucht, viz:—Rev. J. M. Cameron, Convener; Rev. J. G. Robb, Rev. J. M. King, the mover, H.c., J. McMurroh, Mr. Blaikie, Mr. Kerr, and Mr. Brown. Considerable time was spent on the case of Rev. R. Ewing, of Georgetown, who, because of an affection in his throat, had tendered his resignation at the provious meeting. A report was given by a Committee previously appointed to confer with the parties, viz: with Mr. Ewing and his congregation. The report promised a favourable issue. Accordingly Mr. N. Lindsay and Mr. Tait, commissioner from the congregation, appeared and reported in sub-stance as follows:— That the congregation appreciate the kindness of the Presbytery in endeavouring to have the resignation withdrawn, that they are willing to allow their minister, if necessary, six months' rest that he may try the effect thereof on his health, and that they will raise his salary to the sum of \$750. Mr. Ewing was heard on his own behalf, who acknowledged the kindness shown him, but devolved on the Presbytery the responsibility of not accepting his resignation. It was then re-solved to recommend Mr. Ewing to withdraw his resignation, to record gratification with the excellent spirit shown by the congregation, and to make arrangements for the supply of Mr. Ewings pulpit for six mouths if necessary. With this resolution Mr. Ewing acquiesced, and his resignation was set aside. A petition from 80 members and 81 adherents of the Church, residing in Woodbridge or its vicinity, was read, applying for sermon. The petition was very favourably entertained, and Rev. P. Nichol and Rev. R. Pettigrew were appointed to give it effect in the meantime. Next ordinary meeting was appointed to be held in the usual place on the first Tuesday of February, at il .a. m.

"The Bush Burning But not Consumed."

The Rev. J. L. Rentoul, M. A., St. George's English Presbyterian Church, Liverpool, in preaching from text, Ex. iii. 2, towards the close of his sermon alluded to the fact that "The Burning Bush" was the official and time-honoured symbol of the Presbyterian Church. He said:—Some forms of Christian faith have—from their age, their strugglings, their sufferings, and their influence on the world-a place in his tory that is unique and glorious. This, the Burning Bush, and round about it as its scroll, the words of the old Latin Bible, "Nec tamen consumebater." This was the motto chosen by our Reformation fathers in the day of their sore strait and suffering and persecution, on coming out from Rome, as the symbol of our Presbyterian Church. To that symbol her history has been strangely and nobly true. This motto more than any motto I know of—has been dyed in blood; not the blood of her one mies, but the blood of her own anguish. She has been pre-eminently the Church of Martyrdom; trampled in her struggle for the freedom of man's mind and man's spirit -trampled but rising again, "burning but not consumed." She has been named by one of her ablest enemies "The Mother of one of her ablest enemies "The Mother of Republics," because the liberties of Germany and of Puritan England, and the cause of Evangelicalism in the Church of England, and the cause of English Nonconformity sprang from her bosom. Call her, in honest candour rather, the mother of freedom the freedom of the soul of man; fighting ever for this that Jesus Christ and He only is Lord of man's conscience, and King and Head of His Church. Those principles are growing in the world-growing in the

form of Wesleyanism, grawing in the form of Congagationalism, 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 lot the world not forget by what Church's bloodshed and not lorget by what I haven a moodshed and sewest of anguish the send of them has been sown. Those Waldenchan le roos, in whose honom Milton same and who, amid their Italian hills, "kept God's truth so pure of old," before there was any "Reformation" elsewhere in Europe—they were Presby-terians; and their morte also is the light burning in the wilderness. Those Hugue-not men who saved France, and who France, to France's endless loss, crushed down in blood on the day of St. Bartholomew—they also were Presbyterians, the men of the Burning Bush. They who, from Germany and Puritan England, and the Scotland of the Covonant, saved the world's liberties—they too were the Church of the Burning Bush. Where in modern history has there been heroism of martyrdom for principle like to this? God's holiness, God's eternity, God's redemption of men through Christ's atonement—these are the truths to make men heroes—a family tree with God's glory on each branch, a Bush "burning," but by God's love upheld and "not consumed."—London Wackly Prestyterian Review.

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 TROM THE FIELDS OCCUPIED BY THE MISSIONARIES OF THE SUCIETY,-

Per A. A. Scott, B.A., (County of Essex Field)-

From Learnington \$20 70
Blytheswood 58 54
Campbell's Settlement 21 69

- \$103 98 Per D. Beattie, (Pany Sound Field)— From Parry Sound Village 55 00

Blair's Sottlement 80 00 M'Keliar, Hagerman, &c...... 46 85 131 85 Per D. C. MACKENZIE (Mani-

toulin Island)— From Stations on South Side J. Ross (Manitoulin

Island)— From Stations on North Sidc Per D TAIT (Thunder Bay Mines)-

Mines —
From Isle Royale....... 186 80
" Jarvis Island..... 22 00 Per J. R. GILCHRIST, B.A. (N. Hastings)—
From Carlow, &c.

Per STUART ACRESON-From Tay and Medonte Per P. STRAITH, B.A. (Waubaushene Field)— From Waubaustene

Port Severn 85 00 Sturgeon Bay 20 50 G.B.Lumbering Co. 90 00

Per W. M. HENRY (N. Hastings). From Harcourt, &c. Per H. M'KELLAR (Manitoba)-

other Stations 12 00

II. - SUMS RECEIVED FROM FRIENDS

IN OTHER QUARTERS.

Per D. CURRIE-

From Alvinstone, Brooke, and Euphemia 36 10

" Wallacetown 40 00

" Duff Church 11 50 87 60 Per T. KENNING-Minnissing Per W. FRIZZELL— From Mulmar and Melanethon

Per J. S. Stewart— From Norwich 29 60 Wyndham Burns' Church, 5829Moore Bear Creek Church, Moore,

80 11 185 25 Per D. B. McRae-From Elmira, Ill. U.S.... 11 64

Florenco and Dawn 5 52 Dover 4 00 21 16 Por J. H. RATCLIFFE-

68 00 From Hamilton Per P. S. Goldie-From Duntroon and

Nottawa 10 20
Bradford 11 00
Collingwood 7 00
Muskoka 1 00

. 29 26 Per R. P. McKar -From Woodstock, Burns' Church, Embro, &c.,..... 59 50 Per T. Colten-From Tilbury W., and Comber... 10 50

Per J. G. GEDDES— From Head Lake 8 05 Per Rev. P. NICHOL-From Wallaceburg...... 14 00

T. R. BRATTIE, Treasurer.

THE residence of the Rev. W. H. Renuelson, of Hamilton, was entered on Sunday last, during the absence of the family atservice, and plate and other valuables to

Knov College, 80th Nov., 1874.

the amount of two or three hundred dollars . carried off.

Loetry.

Sowing and Reaping.

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

Bow with a generous hand, Pause not for tell 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 est your hard-carned bread? Sow while the earth is broken, For the hungry must be fed.

Sow. While the sacds are lying In the warm earth's besom deep, And your warm tears fall upon it, They will s'ir in their quiet sleep And the green blades rise the quicker, Perchance, for the tears you weep.

Then sow,-for the hours are fleeting, And the seed must full 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, Now; and look of ward, upward, where the starry light appears,— Where, in spite of the coward's doubting, Or your own heart's trembling 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 hopofully 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 grow apace; One on the sofe 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; Bosides, how often have I seen The paster brushing flies!"

Ho tried the pulpit, but alas! His hopes proved visionary; With dusting-brush the sexton came And spoilt his geometric game Nor gave him time or space to claim The right of sanctuary

At length, half- tarved and weak and lean, He sought his former neighbor, Who now had grown so slook 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 Endured 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

"Kindly as yot, 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 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."

Arnauld the Jansenist, we are told, wanted his friend Niccie to assist him in a new work. Nicole auswered, "We are now old, is it not ime to rest?"

"Rest " exclaimed Arnauld "have we

not allfeternity 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 Naira 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 eightioth vear.

Lord Brougham began the record of his

long and eventful life after the age of eighty-

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 pur-

poses and acts we court its approach. Many who are able to do effective workstseventy-five, coased 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, carnest, efficient workers would only remember that they have "all eternity to rest in."-New York Obscrver.

THERE is too much snarling, and too little sympathizing, Christianity amongst us. The Christianity that is wanted is the Christianity of the hearter heart and the handier, hand. The Christianity that we do not want is the Christianity or the enarling specch and the speechless suarl.

Christianity and Color.

No American of ordinary habits of obser No American of ordinary habits of observation 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 dogmand decirine 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 fulmination of the most terrific punishments in the future life, the passages and the execution of the most searching and dements in the future life, the passages and the execution of the most searching and definite 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 common to be note worthy. In brief, it seems that a religion which makes most of its orthodoxy, or most of its frames and emotions of mind, is a religion most divorged thousexy, or most of its frames and emotions 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 reptures of his mental experience, is either northy demoralized by his reconstitution. upon the raptures of ms mental experience, is either partly demoralized by his reception of the statement, or specially unfitted to meet the temptation of his life.

The negro has been supposed to be particularly susceptible to religious influences.

He is as fond of religion as he is of music; 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 proportion of the negroes of the United States have never thoroughly associated without the interior theories or practical. ciated, either in their theories or practical life, religion with morality. The typical negro preacher is a "tonguey," toud-mouthed man, who appeals in his own fashion to the crowd before him; and the more he can work them up to great excitoment, and wild and noisy demonstrations of feeling, 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 heathenish, to be mentioned by one who reverently remembers in whose sacred name they are performed. The yelling, dancing, pounding of backs, and insane contortions of these worshippers, are the same, in every casential respect, as they would be in the worship of a feitch. It is an amusement—a superstitions amusement—which leaves no good result whatever, and does no more toward nou shing their merality than the music of the fiddle to which they dance away the next night with equal enthusiasm.

In a recent conversation with an intelligent 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 awant from his years assessing 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 capdor and conscience. On one of the bright September Sundays of the present year, the writer listened to the outdoour pronching, 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 leve of God and love of may not duty to family and neighbour, but il theological machinery of sali ation. Le was the natural reaction from the emotional religion of his ace, but it had no more in it for his race, in its moralities, than the grey nonsense of his less educated

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 a pegro in America, as a rule, 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 regards the future welfare of the race, but as regards the country in whose political fortuno ho has become so importar t a factor Much as the negro needs intellectual education, he needs moral education more. To learn to read will do little for nim, 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 improved. 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 en rmous multitude of instances, all over the South his religious rites are a travesty of Christian observances, and a Christianity itself-a travesty and a libel that bring religion into contempt among thousands of observers.

It will be said that the loose notions of marriage that provailed during the negros' bondage, and the theft in which he then justified himself, have a great deal to do with his present lack of ray al 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 inve to deal-to educate the conscience of the negro. To give him intelligence with-out this, is to make him more dangerous to niniself and us than he is. Either a white man or a black man, with rights and no sonse 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 will of God.

raise the negro-from his degradation, should be directed to his morals. This must be nainly done among the young, and in schools; and any teacher who is not competent to this work has no calling among the Africans, and, if he belongs to the North, he had better come home.—Dr. J. G. Holland in Scribner's for December. 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 nighing; 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 mon. Do this for yourself.

that comes from men. Do this for yourself.
Do it for your child.
S. List 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. 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, there guides.

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

Mother There is a special work marked out for you It may be of the lowest kind; it may Be such as shall the lotiest 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 plagaant in home life. kind, winning, and pleasant in home life. They grow up with reverence for the Bible, the Sabbath, the house of God, and the ministers of Christ. They do not remember when first they heard the name of Jesus, or bowed their knees in prayer, or laped the praises of God. They are instructed to hate and shun vice and the seductions to it, and to admire and practice

ductions 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 interwho studies her responsibility or the interests ofher 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 i"

Indian Mission Statistics. The Indian Evangelical Review has

gathered together the statistics of the various societies laboring in India in regard to the conversions from heathenism during 1878. It does not claim completeness for 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; Gossner's Evan-gelical Mission, Chota Nagpur, 1,731; Church Mission, South India adult baptisms 882), total increase in communicants, 1,091: American Baptist Mission among the Telegus, 708; London Mission, South India and Travancore, 299, American Methodists, North India, 234; Basel Mission, 298; American Bantist 298; American Bantist Methodists, North India, 234; Basel Mission, South India, 228; American Baptist Mission, Assem, 178; Irish Prosbyterian Mission, Guzerat, 154; American Mahratta Mission, 116; Indian Home Mission among the Santhals, 108; other missions reporting oss than 100 accessions, 437; American Baptist, Burmah, 1,045; Coylon Missions testimated) 150; making the total number (6.325. These accessions include some children of Christian parents, but the number is probably not large. During the 11 years, closing with 1861, the average annual increase of communicants in the native churches of India was 988. 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 cleven years preceding that. Other statistics are equally encourage ing. In the years between 1850 and 1861 the number of native preaeners ordained and unordained, rose from 518 to 1,868; the number of Christian congregations from 267 to 971. In the years between 1861 and 1871 the number of proachets increased to 2,210, and Christian congregations to 2,278. These latter figures do not include Burmali

BLESSED is he who learns to profit by his wants and infirmities, and who, in all privation he endures, is still submissive to the

Judging By Faces.

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

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 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 dangerous friendships or miserable marriages, such fearing to trust a test so intensible and mystayurs act in a defence of their immysterious, 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 or prutat man snows his prutatity in his low forehead, prominent chin and bull neck. The crafty man, all stavity and elegance, and cannot put his watchful eyes and snaky smile out of sight as he does his purpose. The third looks nothing else under heaven, and those who lead unboly lives 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 imposed upon by them.

Porliaps it is the fear that conscientious Porhaps 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 brught to such perfection; but a fac may be beautiful and bad, and positively plain and yet good. I scarcely think any one would mistake in this way, and I aver that when a man past the carliest youth looks good, pure and true, it is cafe 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 acquired a just reputation for ability, may not be accurate observers in all departments of be accurate observers in all departments of human knowledge, but they will be found such in the particular classes of facts pertaning to the fields they have cultivated, and in which they have acquired their eminence. Great politicians and diplomatists are close and accurate observers of men and the motives of human action. Mistorians train themselves to observe carefully social phenomena and statistics, and to serutinize closely the evidence upon which the statements of historical facts are to be accepted as true, or rejected as false. Scientists occupy themselves with the careful study of 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 insects, they see these things, as it were, without seeing them. They get only a general and very imperfect impression of them. The most important characteristic 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 Egyptains," "glorious old Goths," etc. They were not old. They hved when the world was younger than it is now, and the chances of 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 arguments drawn from the armourer's workshop. Those who cared for a valuant reputation—the only distinction worth having in the Middle Ages—ran very little risk of being the occasion of debate between centenarianists and anti-centenarianists. By by lance or awor 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 or decay.—All the Year Round.

Jamaica Mission of the U. P. Church.

The oldest congregation of the ssion has reached the fiftieth year of its existence, and the Synod of Jamaica has resolved to signalise 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 longthoned statement is necessary 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 5572 communicant, 26 principals stations, and 86 out stations, under the care of 21 ordained missionaries, 46 of whom are Europeans. The number of native evangelists and colporteurs is 12, and of native teachers 54, of whom 40 are schoolmasters. The rest are female coachers. 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 proviously been uphold 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. Provious 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 mission in Great Britain have expended on it up to the end of 18'8 a sum of £175,181,—.

U. P. Missionary Lecord.

Scientific and Asefut.

PLAIN OMELET,

Break two or more eggs into a basin, according to the size of the omelet you ra-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 wal-nut into an omelet pan or common frying pan; put it on a quick five, 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 Buddhis cloister of Haulo in Thibet, where twenty-one priests live at an altitude of 16,500 feet. The brothers Schlagintweit, when they explored the glaciers of the Ibi Gamin in the same country, encamped at 21,000, the highest altitude at which a European ever passed the night. Even at the ten as the highest altitude at which a European ever passed the night. Even at the top of Mt. Blane, 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 "swinging the blue air" 500 feet higher.

Nuts and cheese promote digestion as a general rule; the conditions being that the nuts are ripe and the choese old, both to be eaten at the close of dinner; the digestive agent in both 12 a peculiar oil which has the agent in both is a peculiar of which has the property of acting chemically on what has been eaten, and thus preparing it for being the more easily appropriated to the purpose of nut-ition. Many think that the more solid portion of the nut should not be swallowed. This is an error; these 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 white 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 . is to 22, so is the diameter to the circumference. To compute the diameter 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 circumference by .07958; or multiply half the circumference by half the diameter; or multiply the square of half the diameter; or multiply the square of half the multiply half the circumference by half the diameter; or multiply the square of half the 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 caly 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 enorts 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 stif-and unwielding as horn. Once on, they are a sort of modern stocks, destructive of all comfort, and entirely demorphisms to are a sort of modern stocks, destructive of all comfort, and entirely demoralizing to the temper. The following simple device will so the cold, wet barnyard of a slushy 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 fondness 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 keeping its form good, and drying the leather without hardening it. In the mornienther without hardening it. In the morning shake out the outs 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.

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 ho is giddy. If the first dauce of this sort doesn't cure him the second will.

8. To cure a balky horse, simply place your hand over the horse's nose and shut off his wind until he wants to gc.
4. The brain of a horse seems to entertain

but one idea at a time; therefore continued whipping only confirms his stubborn rewhipping only confirms his stubborn resolve. 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 forelog, just below the knee, tight enough for the horse to feel, and tie in a low knot. At the first check he will generally go dancing off, and after 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 the it by a cord to the saddle-

girth. 8. The a string around the horse's car, close to l'is lieud.

Toronto Minchels.

PRODUCE,

The movement has been rather small since The movement has been rather small since our last, as is usual at this season; prices have been fartly steady. Stocks were on the 7th inst., as follows:—Flour, 6,246 barrels; wheat, 54.701 bushels; oats, 1,415 bushels; barley, 60,334 bushels; peas, 18,814 bushels; rye, 720; com, 1,306. There were in sight on the 28th of November, 9,766,000 bushels of wheat, and 1,862,000 bushels of barley, against, 7,415,000 of wheat, and 1,838,000 of barley in 1873.

oo of wheat, and 1,838,000 of barley in 1873.

FLOUR.—There has been but little offered all week, but that little has sold at steady prices. Extra sold at \$4.40 l.o.b. on Tuesday. Fancy sold at \$4.25 l.o.b. on Monday. Spring wheat extra brought \$4.15 last week and on Tuesday. Superfine has been quiet, but sold at about \$3.50. A car-lot of fine changed hands on Tuesday at \$3.50 f.o.b. Superior extra has been easy and sold at \$4.92 and \$5.15. The market extenday closed quiet but steady. Very choice spring wheat extra brought \$4.20 but average quality was offered at \$4 15.

OATMEAL.—Has remained generally steady with car-lots worth about \$5 to \$5.10. Small lots sell at \$5.25 to \$5.75.

WHEAT.—Has been in good demand but scarce all week. No. 1 tall has not been offered. On Friday No. 2 fall, No. 1 treadwell and No. 1 spring sold at 97c. f.o.b. all round, and the same price was paid for No. 1 spring alone on Monday. The market on Tuesday scemed rather easier with no movement. Yesterday No. 2 fall sold at 97c. f.o.b., and spring could have been bought at 96c. On the street fall sold at \$1, treadwell at 94c. and spring at 93c.

OATS,—Prices have been firmer than at our last. Car-lots sold at 41 and 42c. on the track last week; at 42 and 42½c. on Monday, and at 41½c. on Tuesday. Yesterday a car on the Nipissing track brought 43c. Street price 44c.

BARLEY.—An advance in Albany and New York has stimulated the market somewhat. A round lot changed hands last week at \$1.11 f.o b., and another this week at \$1.10 f.o.b. On Tuesday a car of No. 1 brought \$1.12 on the track, and No. 3 sold at \$1. The market yesterday closed firm and active with sales of several cars at \$1.13 for No. 1, and \$1.11 for No. 2 f.o.b. cars. Street prices \$1.10 to \$1.12.

PEAS.-Have been in active demand at firm PEAS.—Have been in active tennance at this prices. Last week car-lots of No. 1 sold at \$1c. and \$2c. f.o.c. On Monday No. 1 sold at \$1c. f.o.c., and about 20 cars of uninspected at an outside point at 78 to 8oc. No sales yesterday but market steady. Street prices 75 to 79c.

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

PROVISIONS.

BUTTER.—Some small lots of good shipping have sold at 23-to 24c., and for one lot of selected 25c. was paid; medium-sold at 20c lengthsh markets are easier.

CHLESL.—Is very quiet at 14 to 141/2c. EGGS.—Are rather easier, but sell fairly well at 20 to 210., if well packed.

PORK .- Is quiet but steady at \$22 to \$22.50. BACON.—Searcely any movement reported; but prices unchanged. Hams are the same,

LARD. - Goes off as soon as offered at 14 1/2 to 15c.; a lot changed hands at 14c.

1100s.—Car lots have been selling at \$7.85 to \$8, and these prices would be repeated; for one small lot of choice \$8.25 has been paid.

SALT.-Liverpool is unchanged and Goderich about 5c. lower.

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J. Bedford, Thamesville, writes—"Send at once a further supply of Eclectric Oil, I have only I bottle left. I nover saw any have only I bottle lett. I nover saw any thing sell so well and give such general satisfaction." J. Thompson, Woodward, writes—"Send me some more Eelectric Oil. I have sold entirely out. Nothing takes like it." Miller & Beed, Ulverton. P. Q., writes—"The Eelectric Oil is getting a great reputation here, and is daily called for the same of t for. Send us a further supply without de-lay." Lemoyne, Gibb & Co., Buckingham, P. Q., writes—"Send us one gross Eclec-tric Oil. We find it to take well."

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Scrofulous poison is one of the most destructive enemics of our race. Often, this unseen and unfeit tenant of the organism undermines the constitution, and invites the attack of enfeebling or fatal discases, without exciting a suspicion of its presence. Again, it seems to breed infection throughout the body, and then, on some favorable occasion, rapidly develop into one or other of its hideous forms, eliter on the surface or among the vitals. In the latter, tubercles may be sucklenly deposited in the lungs or heart, or tumors formed in the liver, or it shows its presence by cruptions on the skin, or foul ulcerations on some part of the body. Hence the occasional use of a bottle of this Saragarilla is advisable, even when no active symptoms of disease appear. Persons affilted with the following complaints generally find immediate relief, and, at length, cure, by the use of this SARSAPARILLA. St. Anthony's Fire, Rose or Erystpelas, Tetter, Salt Rheum, Scald Head, Ringworm, Sore Eyes, Sore Ears, and other cruptions or visible forms of Scrofulous disease. Also in the more concealed forms, as Dyspepsia, Droppy, Heart Disease, Fitts, Epilepsy, Neuralgia, and the various Ulcerous affections of the muscular and nervous systems.

Symplities or Veneral and Mercurial Diseases are coured by it, though a long time is required for subduing these obstante maladles by any medicine. But long continued use of this medicine will cure the complaint. Leucorrhea on Whites, Ulcerine Ulcerations, and Fenale Diseases, are commonly soon relieved and ultimately cured by its purifying and invigorating effect. Minute Directions for each case are found in our Almanae, supplied graits. Rheumatism and Gout, when caused by accumulations of extraneous matters in the blood, The ARSAPAHILLA is a great

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Perhaps no one medicine is so universally required by overybody as a cathartie, nor was over any before so universally adopted into use, in every country and among all classes, as this midd but efficient purgative Pell. The obvious reasonis, that it is a more reasonis, that it is a more reason in the medy than any other. Those who have not, know that it cured them; those who have not, know that it cured them; those who have not, know that it cured them; those who have not, know that it cured them; those who have not, know that it cured them; those who have not, know that it cured them; those who have not, know that it cured them; those who have not, know that it cured them; those who have not, know that it core and far more effect that the not fall is through any fault or neglect of its composition. We have thousands upon thousands of certificates of their remarkable cures of the following complaints, but such cures are known in every neighborhood, and we need not publish them. Adapted to all sges and conditions in all climates; containing nother caloned or any deleterious drug, they may be taken with safety by anybody. Their sugar coating preserves them ever fresh and makes them pleasant to take, while being purely vegetable no harm can arise from their use in any quantity.

They operate by their powerful influence on the internal viscera to purily the blood and stimulate it into health, and by correcting, wherever they exist, such derangements as nor the first origin of disease.

Minute directions are given in the wrapper on the box, for the following complaints, which these Pells rapidly cure:

For Dyspepsia or Indigestion, Listlesses, Lunguor and Loss of Appetite, they should be taken moderately to stimulate the siomach and restore its healthy tone and action.

For Liver Complaint and its various symptoms, Billious Hould be taken and its various symptoms, Billious Hould to stimulate the siomach and requent diseased action or remove the obstructions which cause i

disappear.

For Bropsy and Bropsical Swellings they should be taken in large and frequent doses to produce the effect of a drastle purge.

For Suppression a large dose should be taken as it produces the desired effect by sympathy.

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

An eccasional dese atimulates the stomach and bowes into healthy action, restores the appetite, and it rigorates the system. Hence it is often advantageous where no serious dorangement exists. One who feels tolerably well, often finds that a dose of these Fills makes him feel decidedly better, from their cleansing and renovating effect on the digestive apparatus.

DR. J. C. AXER & CO., Practical Chamber of the complete of the control of the control

DR. J. C. AYER & CQ., Practical Chemists, LOWELL, MASS., U. S. A. NORTHROP & LYMAN, Toronto, Sole Agents

Mothers. Mothers. Methers: Don't fall to proceed Mis. Winship was softming at Strup for all diseased incident to the paries of teething of cultifur. It relieves the child after curse wind coller remarks the bowels, and by giving relief and liquid to the child, gives roje to the mosper.

Bosure and call for.

"MIS. WINSLOWS SOOTHING STRUP"

For and by all denigoists

DR. C. M'LANE'S CELEBRATED

PILLS, LIVER

FOR THE CORE OF

Hepatitis or Liver Complaint, DYSPERSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

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

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Dr. C. M'Lane's Liver Pills, in Cases of Ague and Fever, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them A FAIR TRIAL.

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Should be kept in every nursery. If you would have your children grow up to be HEALTHY, STRONG, and VIGORGIA MEN and WOMEN, give them a few doses of M'LANE'S VERMIFUGE,

> TO EXPEL THE WORMS. AT BEWARE OF IMITATIONS.

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Send them to a First-class School!

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Invite the attention of the comp ery, Mantles, Costumes,

Dress Goods,

Fancy Goods,

Family Prayer.

I have always regarded the household of Joshua as a puttern for Churistian families. Joshua was faithful and whele-hearted in the service of God. He made a firm resolve, rosting on the sure promises of God, that, whatever others might do, he would serve, and obey, and worship Jehovah. And he made this determination for his household as well as for himself. He regarded himself as their representative; and that which he knew also to be good for them. Hence he exercised a wholesome discipline in the ordering of his family. He restrained them from evil, and did his utmost to direct them in God's fear and leve. "As for me and for my house," he declares, "we will serve the Lord." And could we have passed the day with him, can we doubt that we should have seen him worshipping at God's altar, with all those belonging to him, and telling them of all the wondrous works of the Lord on behalf of his people in the days gone by, and urging them by every possible motive-to remain steadfast in their allegiance to his laws?

So in every family there ought to be the

So in every family there ought to be the same recognition of God. Those that honor that despise same recognition of God. Those that honor Him he will honor, and those that despise Him shall be lightly esteamed. In every relationship of life, our safety, our comfort, our strength, is in having God for us and God with us. In family life vory especially is this the case. It is so blessed when the link of God's fear and love hinds together is this the case. It is so diessed when the link of God's fear and love binds together the household in hearty dependence on His help, and in a desire to yield up their own wilt to that which they believe to be His.

"O happy house! O home supremely blest,
"O happy house! O home supremely blest,
Where Thou, Lord Jesus Christ, are entertained
As the most welcome and beloved guest.
With true devotion and with love unfeigned, Where oyes grow brighter as they look on Thee, Where all are ready at the slightest sign To do Thy will, and do it heartily."

And what can strengthen this boul more And what can strengthen this bold 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?

Descripting a see in home life seems to set

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

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

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.

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. Some may be called early and unexpectedly away. Little did I think, a few mentlis before writing this paper, that two of my own dear ones would now be lying in one grave, having followed each other after an interval of only some twenty-four hours, and followed a fortnight afterward by the faithful and godly nurse who had so carefully watched over them. But when deep, heavy sorrows like these come to our homes, it is a comfort to look back and think of day after day having knelt together in a Father's presence, and of having read together the Word that tells of a land where partings are unknown. But, whether called sooner or later, if heaver be our home, all is well, and we shall meet again, and we shall know, as we connot now, the way by which our Father led us. That meeting will indeed be a joyful one if all in the family, without a single exception, are found safe in Christ.—Home Words.

Official Announcements.

BRUCE.—At Kincardind, on 29th December, at 2 o'clock. MONTREAL.—In Presbylerian College, Montreal, on the fourth Wednesday of January next.

HAMILTON—In the McNab Street Presbyterian Church, on the second Tuesday of January ness Kingston.—At Belloville, on the Second Tuesday of January, 1873, at 10 a.m.

of January, 1673, at 10 a.m.
GURLPR.—At Knox Churen, Gelt, on the Second Tussday of January, 1875, at 0 a.m.
CHATHAM—In Wellington St Church, Chatham on Tussday 5th January, 1875, at 11 o'clock a.m.
COBOURG.—At Peterboro', on the second Tuesday of January, 1875, at 11 o'clock a.m.
OCTUME —In Date Street Ottawa, on the first

OTTAWA.—In Daly Street Ottawa, on the first Tuesday in February, at 3 p. m.
Sincon—The nex coting of the Peesbytery of Sincoc will be held at Barrie, on Tuesday Fob. and, 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.

Temporalities Board and Sustentation Fund-'James Croil, Montreal.

Ministors', Widows' and Orphans' Fued-Archi-bald Ferguson, Moutreal. French Mission-James Croil, Montreal

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

Miscellaneous:

Treorvent voir or 1869. Canada, In the County Court of the County of York.

In the matter of Hugh Macorquodale, an Insolvent.
On Tuesday the twenty-second day of December,
next, the undersigned will apply to the Judge of the
said Court for a discharge under the said Ack.
Dated at Toronto this lein day of November A.D.
1874.

HUGH MACORQUODALE, Be BIGELOW & HAGEL. Mis Atorneys ad Hier

HOSIERY!!

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

Cuildren's and Ladies' Scotch Merino Hose, Children's and Ladies' English Merino Hose, Children's Coloured and White Cotton Hose, Ladies' Coloured and White Cotton Hose, Children's and Ladies' Ba briggan Hose Ghildren,s and Ladies' Lisle Thread Hose Ladies' Scotch and English Merine Underclothing Cents' Scotch and English Merino Underclothing,

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GREEN AND BLACK TEAS,

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LOWEST WHOLESALE PRICES.

GREEN TEAS.

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No. mankay		•••	40c
1 Hyson Twankay 2 Fine Moyune Young Hy	8011		50c
2 Fine Moyune Tours do	.,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	***	60c
			700
			80c
			90c
			50e
7 Fine Old Hyson		***	600
		***	70c
9 Extra Fine do	***	***	80c
10 Finest do		***	600
11 Superior Gunpowder	***	4++	700
12 Extra Fine do	***	414	900
13 Extra Curious do	***		500
14 Fine Imperial		***	60
15 Superior do		***	70:
	11 11	***	80
1 17 VATO BUDULION GO	***		80
	1.4	***	60
19 Fine Cultivated Japan	•	***	(ii)
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BLACK AND MU	KED TEA	s.
26 Fine Breakfast Congou	**	
97. Superior 20	***	***
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20 Extra Fine do do		1 41.4
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Prince of Teas	***	**
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48 Extra do	do	***
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to di alco mon Chalco, wh	iich has n	o equal
E. L. also calls special att	ontion to	his far-fa
Mi An and Standard Translation	-	

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Assistant Secretary:—Charles H. Brewie

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ISBUREMENTS
 Death Losses...
 \$410,600 00

 Paid for Surrendered Policies
 189,368 24

 Paid Roturn Premiums...
 346,601 7

 Paid Matriced Endowments
 7,000 00

Total amount returned Policy-harders. \$959,409 41 Assats, \$8,000,000: Surplus at 41 per Cent., \$1,353,871

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Our Home made Instruments compare in Prico with a good American made ap. It looks extrava-gant to say that by purchasing of us buyers save at

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