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Contributors and Correspondents

PAPAL INFALLIBILITY.

BY HUGH MAGUIRE, AYLWIN, OTTAWA CO.

That in the nineteenth century, when science has made such rapid strides, and scientific men have almost made the pillars of truth to shake by the repeated shafts of enquiry hurled against them, because of their supernatural origin, it is more than surprising that men of steadiness, culture, and learning, would dare to admit, approve, or support a theory opposed to experience, reason, and revelation. That in the light of civilization, at the very heart of Christendom, men of common sense, of average understanding, without any hope of self-aggrandizement, should plot together against the intelligence of the world; undermine society, degrade the noblest faculty of man, and endeavor to doify one of their peers by investing with the prerogative of God, is something absurd as unaccountable as was ever presented to the mind of man. Were it an abstract principle that would never come into conflict with the practical operation of society, the foolishness of those who ushered the dogma into the world might be overlooked or pardoned, as the result of their deliberation would only cause the rational to lament the folly of misdirected zeal; but when it is considered that the new doctrine is intended to influence the world, that it will give an impulse to all the springs of government and of thought, that it is to direct man in all his acts here, and that his eternal destiny hereafter depends on its credence or disbelief; if it becomes an evil of magnitude sufficient to cause every one believing in personal responsibility, every one desiring the intellectual improvement of his race, to protest against its delusive, unhallowed influence.

That the doctrine of Papal infallibility could ever gain the respect of any part of the religious world is strange; still more strange when revelation and history are examined impartially; but when the whole volume of truth was placed in the keeping of one brain, and since salvation depends on the acceptance of such truth, there is an advance in the road of superstition and error unequalled in any other age. That a truth necessary now to salvation could have been rejected as an error but a few years ago, without imperilling the disbeliever with any consequences whatever, evidently proves that the schemes of Redemption has been changed, that a new revelation has been received, that another Gospel must be preached, and that for 1800 years a truth now necessary to salvation had been rejected by man of the most profound piety.

Papal infallibility is not a question that never was discussed in the Church, that came to light all of a sudden; that men could excuse themselves in disbelieving by the plea of ignorance; it is an opinion that had been agitated and rejected by intelligent laymen, priests perhaps, and Popes, for centuries; it is a dogma which general councils, presided over by a Pope, indirectly denounced, which the greatest defenders of Romanism proved to be untenable and unscriptural, and which would never have been heard of were it not for the ambition of Pontiffs, and the bigotry of their satellites.

It is a doctrine which has changed the whole structure of Popery, which destroyed her boasted antiquity, the far-reaching consequences of which may in the future change all the doctrines, morals, and disciplines of the hierarchy. It invests one man with a power dreadful to his Church and society, dishonorable to the intellectual powers of man, which elevates him to an equality with God, and blasphemously seats him on a throne whence he can change the decrees of Heaven. He who is empowered to give the true meaning of every passage of Scripture, to explain the exact sense in which every doctrine must be received, can easily override the teachings of inspiration, as well as pervert every creed retained throughout Christendom. There is no power on earth to question the correctness of his exposition or decision, and a doubt of the truth of his decision on any article of faith or of morals in the mind of any, consigns the disbeliever to perdition, unless he humbly repents and cordially believes every sentence of every bull emanating from the Vatican.

With many persons, trained in the doctrines of Rome, the decision of the Vatican Council does not appear strange. From infancy they have been taught to regard the Church with extraordinary veneration, to believe it to contain within its fold the entire body of the faithful, to suppose that through its channels alone flow all the means of grace; that in the aggregate of its Bishops was contained the entire volume of religious and saving truth, that these Bishops had no right to exercise their functions before they were appointed by the Pontiff, that it was the sanction of the Pope that conferred on each the mysterious powers of the episcopal office. Now it seemed to be no very illogical step in a course of reasoning, to ascribe to him all

the powers which his more sanction conferred upon others. It was the Pope's sanction that rendered the Bishops capable of making true priests, thus rendered them infallible in understanding and teaching the doctrines of the Church, and certainly he, whose more were caused any to understand and teach correctly, must himself have possessed infallibility in the highest degree. It remained only that a council should proclaim it; but practically, he was always in possession of this enviable and wonderful attribute. Romanists for this reason, can see very little in the great change which has come into the Church. The great evil was the error of admitting the infallibility of the Church, as represented in the hierarchy—the oration of the Pontiff. This also was an evil which could justify the reformation, an evil the adoption of which has for ever shut out all hope of reformation in Catholicism. Should she change from her present position, she would destroy the very principle which distinguishes her as a system, and could no longer be the Roman Catholic Church; she would give the lie to herself, and in rejecting any of the errors she has established and retained, she would proclaim herself destitute of that prerogative which she so arrogantly and exclusively claims. Whatever was proclaimed by a general council must be truth, and can never be admitted as error. There can be no hopes therefore of a Reformation by herself, and all idea of her ever returning to an evangelical standard must be abandoned. All true Christians within her folds should cease thinking of a reformation. From without comes salvation, if it will ever happen, and from heaven comes the voice of authority, "come out of her, my people," to every child of God within her fold.

The Church of Christ has ever been the same from its first establishment to the present, and will continue the same until the great object in its establishment has been accomplished. What it was under the old dispensation in its essential features it must be under the new, and whatever happened to it before Christ could befall it after his ascension. Indeed, an apostasy in the visible Church, in what analogy might be expected in the Christian as well as in the Jewish Church. If there was an apostasy in heaven through which some of the angels fell, an apostasy in Paradise, in the antediluvian world, in the days of Abraham, of Elijah and of Christ, why might there not be an apostasy in the visible Christian Church? Is there any antecedent proof that there would not be such; rather is there not such falling away from the faith, and a denial of the truth through the influence of false prophets bringing in damnable heresies foretold in the New Testament. Has not the Epistle to the Romans given a warning to that Church which insupportably claims infallibility "to be not high minded, but to fear lest the same fate might befall it as happened to the Jewish Church. Christ promised to be with the Church only as long as it would continue steadfast in His teachings, and faithful to its trust, but neglecting the conditions of its charter, the influence of His spirit would be withdrawn, and an apostasy would be the necessary consequence. Other national churches did apostatize; is there any proof that the Roman did not also? Let her present teachings be judged by the New Testament, by the Epistle to the Romans, and of fundamental errors in doctrine and practice, she must stand convicted.

History too will condemn her, for while substituting the traditions of man for the commandments of God, her official acts recorded in the annals of time have incontrovertibly proven her fallible.

Councils acknowledged by her have passed decrees in contradiction of each other; and doctrines held in one age have been rejected in another. Bishops in Council presided over by a Pope have proclaimed the divinity of Christ, and again proclaimed Arianism; adopted the doctrine of irresistible grace, and again denied it. The Council of Constance deposed three Popes, and asserted that a general council is above a Pope, but the Council of Trent and of the Vatican have established the contrary. A general council pronounced an anathema against any who should dare to add anything to the Nicene Creed, but a Pope was found bold enough to brave the thunderbolt by adding twelve new articles to it. Pope Stephen rescinded the decrees of Formosus, and Martin V contradicted himself. Trent decreed that an edition of the Bible not then published would be perfect, and when printed was pronounced infallible by Sixtus the V, who hurled the greatest excommunication forged in the Vatican against any who should change it in the smallest particle, but Clement VIII improved it in more than 2000 places. Certainly these titans alone could play with thunderbolts. Adrian VI denied the infallibility of the Pope, but Pius IX affirms the opposite. Here is the church of one age against the church of another age, one council against another council, one Pope against another Pope; and can this church be infallible, or its supreme ruler incapable of error whose infallible mouth has proclaimed the fallibility of his infallible predecessor?

ALEXANDER THE GREAT, being upon his death-bed, commanded that when he was carried forth to his grave his hand should not be wrapped, as was usual, in a shroud, but should be left outside the bier, that all men might see him, and might see that they were empty.—Archbishop Trench.

The few moments in the course of each day which a man absorbs in some worldly pursuit may ceaselessly expand in kind words or charities to those around him, and are, perhaps, in the sight of Heaven, the only time that he has lived to any purpose worth recording.—Arthur Helps.

LETTER FROM MANITOBA.

HEADINGLY.

The Parish of Headingly, on the Assiniboine, is about fourteen miles from Winnipeg. The houses are built not far distant from one another, and on the banks of the river, and are sheltered by a belt of timber from the winds. Unless on the banks of the river no woods are to be seen, and so uninviting is the surrounding country, for this reason, that within twelve miles to the north, and nine to the south, there not a single house to be seen.

The advantages of residing at the river are obvious, and so well understood in Manitoba, that those who live on the open prairie, if they can at all accomplish it, have a second house at the river for winter. They are thus saved from being isolated, and have water convenient, roads that can be used even on a stormy day, and are generally within reach of churches and schools.

The people of Headingly are a colony from Kildonan, and were brought up and educated at the Red River, those few excepted who came from Scotland. If our church had been able to attend to their spiritual interests, they would, doubtless, still be Presbyterian; as it could not, most of them attached themselves to the Episcopal church, and even when a church of their own denomination was provided for them in the neighborhood, preferred to remain Episcopalians. A considerable number of them joined us recently as adherents, and instead of the few families, as formerly, we now have a considerable number. The church is found, however, to be in so inconvenient a position for a great part of the people, that it was resolved to build a new one about two miles farther down the river. This will, after three "grasshopper years," and the prospect of a fourth, be an arduous work for the people to engage in, but we hope to accomplish it next summer, and already have about half the estimated cost subscribed.

From Headingly, the district in the direction of the International Boundary Line, receives a supply of preaching. Because of the distance, and great danger in travelling in winter, I have only been able to go there a few times. Last time I attempted to go I could find no path, and with difficulty was able to return, after being a day and a night on the plain. Even the grass, which in the commencement of winter, would be sufficient to indicate where the road was, is in many places burned up, and there is no land mark whatever. There is one house not far from the road, about ten miles from Headingly, and on the remaining thirty there is no shelter whatever, but only a prairie as far as the eye can reach, so that in case a storm should arise, or the traveller be frost bitten, there is no place of refuge.

UNION.

At a late meeting of the Presbytery the ministers of the Auld Kirk were received as members with the same status as the other members. The people in Manitoba wish for union. There are many who do not think there ever was a justifiable cause for division in Canada, and that even in Scotland causes that are now known to have been ephemeral ought not to have led to separation. We hope the union, when consummated, will bring us not only greater strength to carry on our work in Manitoba, but greater wisdom in directing it. The missionary, and representative of the Kirk, was lately ordained as a minister in the Episcopal Church. He professes to have long contemplated this step which was taken now because union is inevitable. He was for many years a zealous, successful, and influential advocate for union.

THE NEW SETTLEMENT.

Some settlers here three years have raised no crops, and though still hopeful, will have many difficulties and embarrassments to contend with. Not a few wish themselves back, as formerly, in their old homes in Ontario, in which they were hot or of than here at the present time, and for the future they are beginning to think that "hope deferred maketh the heart sick." Improvement is rapidly going on, but over a very great area. Twenty or thirty years will pass before these plains are populated like the country parts of Ontario. There will, soon enough, be little settlements far away in the interior, but great tracts of country not far from the centre will for some time remain unoccupied. It is a matter for regret that we cannot have missionaries working in more of these new settlements. The progress of this country will, I think, cause our mission to be worked more as an itinerant mission. In a few years a minister cannot be supplied even to a little group of stations. The work, involving a good deal of bodily fatigue at present, will be more toilsome still in the future. The *mens sana in corpore sano* must be a qualification of every missionary. In our work we hope to be aided by the sympathy and prayers of the church at home.

Headingly, Dec. 25, 1874. S. DONALDSON.

RECOLLECTIONS OF STUDENT LIFE IN GERMANY.

IX.—"VIVAT, CRESCAT, FLOREAT NORDALBINGIA!"

Before me lies a photograph that I prize more highly than any other in my possession, for it represents a group of the warmest friends that it has ever been my fortune to associate with. There is not one in that *Verbindung* that I could not heartily trust, and who would not claim "brotherhood" with me, should we ever have the good fortune to meet again.

Against the shrubbery in the background of this picture, lean the banner and shield of the society, while at each side and in the centre stand the "Præseses," with tricolor sashes and drawn swords, a token that they are prepared to wield the German sword for German Fatherland as stoutly as the historic "corps" and "burschenschaft." The others bear the more peaceful insignia of pipe and beer mug. The small horn is conspicuous in the foreground, while "Ephraim" (called by the Philistines, Johannes Josephson) elevates the larger one, proud of the honor of bearing it. Three quarts this latter holds, and many times have both passed from hand to hand, and from lip to lip, during the past "semester," as pledges of a brotherhood dissolved only by death. "Latte" supports the flag as if conscious of his dignity, while in front of him Belm is enveloped by the photographer in a fog, through which his happy face can be discovered as clearly as can that of the victim impaled by him every Saturday evening in the editorial columns of the *Spitz-Krug*, which journal is represented symbolically by the rough earthenware jug in his hand. The rubicund countenance of "Molks" beams on us from behind the social board, and "Knickerboin" smiles benignantly, as is his wont. In front "Mario" pensively reclines, regardless of extinguished pipe and empty mug, as if meditating deep things concerning the "Ur-ich," and its fleeting manifestations. It is impossible to describe in a few words, all the scenes that have left their collective impression on my mind, as they rise up before me while gazing on these familiar faces. Let me briefly describe the regular meetings of the *Verbindung*.

The membership of the society consists of "Conkneipants," "Foxes," and "Burschen," that is, of associate, junior, and full members. "Fox" being college cant for "freshman." Neither the first nor second class had a right to attend the "Convent," or business meeting, but while the Conkneipant was obliged to be present only three nights in the week, the "Fox" must be on hand every evening, and must attend the sword class as well. I cannot tell what went on at "Convent," for being a "Conkneipant" I never was present at one. I can only speak of the regular meetings, and the solemn "Commers" of the last evening in the term. The meeting is in Dresdenor Strasse, and the babel of boisterous greetings and student banter, is lulled by the "Silencium" of the "Fuchs Major," as the chairman is termed. "Shlorum" has not been idle, for no one willingly begins the opening song without the foaming "Vaterland's Getränke" before him. The only formal opening is one of those rousing songs for which German students are famous, closed by the President commanding "Ein Schmolles Brueder! "Grosit," respond the rest, and each one touching the glasses of the around them, they pledge themselves in the national beverage. After this the setting is open, and social talk is the order of the evening. Theology and politics are the all-engrossing subjects, and I owe to these gatherings a tolerably correct idea of public opinion in "Young Germany." Of this, however, I hope to speak in another connection.

In "Kneipe," as this assemblage is termed, no one calls another by his surname, but each one has a "Kneipe-name" by which he is known to his "brothers," but which it would be impertinence for any one else to address him by. Even the waiter who fills the empty glasses, is dignified by a learned Hebrew title, conferred, or at least suggested, by no less a personage than Prof. Kalmus. A stranger would hardly suspect that the damnable individual called "Shlorum" (cont. for *asher torum*) was addressed by any other than his proper name. No one is allowed to write a line without permission, or to sit with his glass empty before him. Should any one remove his chair to a side table, the stern command of the "Fuchs-major," *ad locum!* brings him back, for all must sit at the same table. Should any one start a song, all must join in, for if two or three only sing, the "Silencium" of the same officer stops the unpopular melody. In every act, and in the whole tone of the evening, the idea of a family of brothers must be carried out, and faithfully do these warm-hearted Germans carry it out. They really do try to practice that self-denial and consideration for the feelings of the others; that is the essence of the fraternal spirit.

Each "Fox" must choose his patron, to whom he holds very much the position of a client—the one is called the "Leib Fuchs," and the other the "Lieb Barsche"—all are brothers, but there is a closer tie between these which might be compared with that between father and son.

Of course in all these meetings there was an amount of tobacco smoked, and lager drunk that we can never approve of. To Canadians it would rightly appear shocking, but they are brought up to it, and to them it appears in a very different light. During all last winter I spent three evenings each week with my *Verbindung*, and am as proud of being a "Nordalbingier," as any native could be. Not once did I see the least excess in drink or language. Manly and courteous, with a patriotism almost too sensitive, they made Leipzig a home to me, and made me feel half a German before we separated. Now, that we are separated, there are no letters that come into my hands so full of warm friendships as those beginning "Lieber Freund, and *Verbindungsbruder*." Strangers visit Germany, especially at students, and keep within a select circle, making only acquaintances, but they never get the unreserved confidence of a German student until he is able to address them in the second person singular, and then the confidence seems to us almost girlish. Such friends are all the brethren of a "Christliche Verbindung."

A Pertinent Question.

CAN CHURCH MEMBERS CONSISTENTLY ATTEND PLACES OF DANCING IN PUBLIC HALLS, SUCH AS QUADRILLE PARTIES, ASSEMBLIES, &c?

The subject is one pregnant with thought, and should find a place for meditation in the bosom of every member of the Church of Christ. When any person takes in his or her hand the symbols of Christ's broken body and shed blood, they vow in the presence of God, and openly proclaim by the act before the church and the world, that they will consecrate the rest of their lives to the service of Christ, and will use every means henceforth to forward His cause, and will discountenance on all occasions whatever may be in any way damaging to the church, and having a tendency to cause those engaged therein to forget God. The world is ever ready with its eagle eye to scrutinize, and if possible to pick faults in the lives of professing Christians, and to make use of the same as an excuse for themselves.

How often do ministers and those working for Christ (on first speaking to a sister about joining the church,) meet with the answer, "I'll join the church when I see church members live up to their profession." That one thought should never be forgotten by church members, and if they would endeavor to keep that continually before their minds it would certainly have a most beneficial effect upon their lives. In all entertainments that admit of the least discussion as to whether they are right or wrong, church members should at least take a stand on the safe side, and should shun not only evil in its aggravated form, but should shun the very appearance of evil, and be ready to say with the Apostle Paul, "If the eating of meat cause my brother to offend, I will eat no more meat while the world standeth." With regard to the subject, more particularly, "Private Assemblies" as they are called, we find very often church members taking part in them, though perhaps quite innocently, and for nothing else but the enjoyment of the fascinating dance. And while the giddy quadrille is going on most delightfully, and the music most enchanting, we would ask the church members just to pause in the midst of his or her revelries, and remember the hand writing on the wall, and devote just one minute to meditating thus: "I am a member of the Church of Christ, and have openly confessed the same before some who are now here; is my presence here quite in keeping with my profession? Am I engaged in that which I may fully expect the blessing of God?"

Would those addressed just ask themselves the above questions, and allow conscience to answer, and we think in every case the answer would be in the negative.

We hope these few lines hastily penned, may be the means of contributing their mite towards causing church members to think over the matter and take the few thoughts contained for what they are worth.

Yours,
A Subscriber.

Presbytery of Toronto.

At a meeting of the Presbytery of Toronto, in connection with the Canada Presbyterian Church, held on the 5th inst., an extract from the minutes of the Presbytery of Montreal were read, setting forth that a call from the congregation of Chalmers' Church, Montreal, in favour of Rev. George Burnfield, B.A. in Scarborough, had been sustained by said Presbytery. The salary offered is \$1,000 per annum. After some consideration, it was agreed to appoint Rev. D. McIntosh, of Markham, to preach on an early Sabbath to the congregation of Scarborough, to inform them of said call, and to require them to appear for their interests, by commissioners, at the next ordinary meeting of Presbytery, in the usual place, on the first Tuesday of February at 11 a.m. Also, on the 6th inst., Professor Gregg reported that he had moderated in a call from the congregation of Bay street, Toronto, which was given unanimously in favour of Rev. John Smith, Bowmanville, in the Presbytery of Ontario. Commissioners from said congregation appeared, and were heard, who stated that the salary promised is \$1,000 per annum. The call was sustained, and Professor Gregg and Rev. J. G. Robb were appointed to appear and prosecute the same before the Presbytery of Ontario. Further, the Clerk was instructed, in communicating with the clerk of said Presbytery, to represent the desirableness of an early meeting, with a view to the call being brought to an issue as soon as possible.

B. MONTGOMERY, Presbytery Clerk.

THE CHRISTIAN AT THE BALLOT-BOX.

"Some therefore cried one thing, and some another; for the assembly was confused, and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander bestowed with the crowd, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice called him a blasphemer, saying, Great is Diana of the Ephesians." - Acts xix 32, 34.

SERMON BY REV. T. DEWITT TALMAGE.

Ephesus was upside down. A manufacturer of silver boxes for holding heathen images had called his labourers together to discuss the behavior of one Paul, who had been in public places assailing image worship, and consequently very much damaging that particular business. There was great excitement in the city. People stood in knots along the streets, violently gesticulating and calling each other hard names. Some of the people favored the policy of the silversmith; other people favored the policy of Paul. There were great moral questions involved; but these did not bother them at all. The only question about which they seemed to be interested was concerning the wages and salaries position. The silversmith and his accomplices had put up factories at great expense for the making of these silver boxes, and now, if this new policy is to be inaugurated, the business will go down, the laborers will be thrown out of employment, and the whole city will suffer. Well, what is to be done? "Call a convention," says some one; for in all ages a convention has been a panacea for public evils. The convention is called, and as they want the largest room in the city, they take the theatre. Having there assembled, they all want to get the floor, and they all want to talk at once. You know what excitement that always makes in a convention where a great many people want to talk at once. Some cried one thing, some cried another. Some wanted to denounce, some wanted to resolve. After a while a prominent man gets the floor, and he begins to speak; but they soon hiss him down, and then the confusion rises into worse uproar, and they begin to shout, all of them together, and they keep on until they are red in the face and hoarse in the throat, for two long hours crying out: "Great is Diana of the Ephesians! Great is Diana of the Ephesians!"

The whole scene reminds me of the excitement we have almost every autumn at the elections. While the goddess Diana has lost her worshippers, and her temples have gone into the dust, our American people want to set up a god in place of it; and they want us all to bow down before it; and that god is Political Party. Considering our superior civilization, I have to declare to you that the Ephesian idolatry was

LESS OFFENSIVE IN THE SIGHT OF GOD

than is this all absorbing American partisanship. While there are honest men, true men, Christian men, who stand in both political parties, and who come into the autumnal elections resolving to serve their city or their state or the nation in the best possible way, I have noticed also that with many it is a mere contest between the ins and the outs—those who are in trying to stay in and keep the outs out, and those who are out trying to get in and shut the ins out. And one party cries: "Great is Diana of the Ephesians!" and the other party cries: "Great is Diana of the Ephesians!" neither of them honest enough to say: "Great is my pocket-book!" Once or twice a year it is my custom to talk to the people about public affairs from what I call a Christian standpoint, and this morning I have chosen for that duty. I hope to say a practical word. History tells us of a sermon once preached amid the highlands of Scotland—a sermon two hours long—on the sin of luxury, where there were not more than three pairs of shoes in the audience. There are times when ministers of Christ must look off upon public affairs and discuss them. Every man is before God, responsible for his own duty. If the Norwegian boasts of his home of rocks, and the Siberian is pleased with his land of perpetual snow; if the Roman thought that the muddy Tiber was the favored river in the sight of heaven, and if the Laplander shivers at his eulogy of his native clime, and if the Chinese have pity for anybody born outside the flowery kingdom, shall not we, born under these fair skies, and standing day by day amid these glorious civil and religious liberties, be public-spirited? I propose to tell the people very plainly what I consider to be their Christian duty at the ballot-box.

First: *Set yourselves against all political falsehood.* The most monstrous lies ever told in this country are during the elections. I stop at the door of a democratic meeting and listen, and hear that the republicans are the thieves. I stop at the door of a republican meeting and listen, and hear that the democrats are scoundrels. Our public men misrepresent, and the truth distorted.

WHO BELIEVES A TENTH PART

of what he reads or hears in the autumnal elections? Men who at other seasons of year are more careful in their speech, become peddlers of scandal. In the far East there is a place where, once a year, they let the people do as they please and say what they please, and the place is full of uproar, murder, and wickedness, and they call it the "Devil's Day." The nearest approximation to that in this country has been the first Tuesday in November. The community at such times seems to say: "Go, to, now; let us have a good time at living." Prominent candidates for office are denounced as renegades and meddlers. A small lie will start in the corner of a country newspaper, and keep on running until it has captured the printing presses of the whole continent. What garbling of speeches! What misrepresentation of individual antecedents! To capture the unwary, you shall have a ticket Democrat heading and Republican names following, and the poor man will stand at the polls bewildered, at last, perhaps, voting for those whom he has been three weeks vociferously denouncing. Oh, Christian men, frown upon this political falsehood. Remember that a political lie is as black as any other kind of a lie. God has recorded all the falsehoods that have

been told at the city, state, or national elections since the foundation of this Government, and, though the perpetrators and their victims may have gone into the dust, in the last day judgment will be awarded.

Again: *I counsel you as Christian men to set yourselves against the misuse of money in political campaigns.* Of the tens of thousands of dollars already spent this autumn, how much of the amount do you suppose has been properly used? You have a right to spend money for the publishing of political tracts, for the establishment of organizations for the carrying out of what you consider to be the best; you have a right to appeal to the reason of men, by argument and statistics and by facts; but he who puts a bribe into the hand of a voter, or plies weak men with insidious and corrupt motives,

COMMITTS A SIN AGAINST GOD

and the nation. Bribery is one of the most appalling sins of this country. God says, "Fire shall consume the tabernacles of bribery." Have nothing to do with such a sin. O Christian man! Fling it from the ballot-box. Hand over to the police the man who attempts to tamper with your vote, and remember that elections cannot be carried without bribes ought never to be carried at all.

Again: *I ask you as Christian men to set yourselves against the dissipation that hovers over the ballot box.* Let me say that no man can afford to go into political life who is not a teetotaler. Hot political discussion somehow creates an unnatural thirst, and hundreds of thousands of men have gone down into drunkenness through political life. After an exciting canvass through the evening you must "take something," and rising in the morning with less animation than usual you must "take something," and before night has come something has taken you. There are but few cases where men have been able to stand up against the dissipation of political life. Joseph was a politician, but he maintained his integrity. Daniel was a politician, but he was a teetotaler to the last. Abraham was a politician, but he was always characterized as the father of the faithful. Moses was a politician; the grandest of them; but he honored God more than he did the Pharaohs. And there are hundreds of Christian men now in the political parties maintaining their integrity, even when they are obliged to stand amid the blasphemous and loathsome crew that sometimes surround the ballot box; these Christian men doing their political duty, and then coming back to the prayer meetings and Christian circles as pure as when they went out. But that is not the ordinary circumstance, that is the exception. How often you see men coming back from the political conflict, and their eye is glazed and their cheek has an unnatural flush, and they talk louder than they usually do, and at the least provocation they will bet, and you say they are convivial or they are exceedingly vivacious, or you apply some other sweet name to them; but God knows they are drunk! Some of you, a month or six weeks, had no more religion than you ought to have, and after the elections are over, to calculate how much religion you have left will be a sum in vulgar fractions. Oh, the pressure is tremendous.

How many mighty intellects have gone down under the dissipation of politics. I think of one who came from the West. He was able to stand out against the whole American Senate. God had given him faculties enough to govern a kingdom, or to frame a constitution. His voice was terrible to his country's enemies, and a mighty inspiration in the day of national peril. He was in a fair way to become our president; but twenty glasses of strong drink a day were his usual allowance, and he went down and he went down into the habits of a confirmed inebriate. Alas for him. Though a costly monument has been reared over his resting place and though in the presence of the laying of the corner stone there stood military and ecclesiastical dignitaries, the young men of this country shall not be denied the awful lesson that the agency by which the world was robbed of one of its mightiest intellects, and our country of one of its noblest constitutional defenders, was the dissipation of political life. You want to know who I mean? Young man ask your father when you get home. Oh the adversity tide is fearful, and I warn you against it.

You need not go far to find the worn-out politician. Here he is stumbling along the highway, his limbs hardly able to hold him up. Bent over and pale with exhausting sickness. Surely to anybody who respects him. His last decent article of apparel pawned for strong drink. Glad it, when going by a grocery, some low acquaintance invites him in to take a sip of ale, and then wiping his lip with his greasy sleeves.

That is what some of you will become unless by this morning's warning, and the mercy of God, your steps are arrested. Oh, there are no words enough potent, portentous, consuming, damning, to describe the horrible drunkenness that has rolled over this land, and that has bent down the necks of some of the mightiest intellects until they have been compelled to drink out of the trough of beastiality and abomination. I warn young men against political life unless they are teetotalers and consecrated Christian men.

Again: *I counsel you that when you go to the ballot box at the city or state or the national elections, you recognize God and appeal to Him for His blessing.* There is a power higher than the ballot-box, than the gubernatorial chair, than the presidential White House. It is high time that we put less confidence in political platforms and more confidence in God. See what a weak thing is human strength. How little any wise man needs to know. See how, every autumn, thousands of men who are clambering up for high positions are turned under God upsets them. Every man, every party, every nation, has a mission to perform. Failing to perform, down it goes. God said to the house of Bourbon: "Re model France and establish a 'quity.'" House of Bourbon would not do it. Down it went. God said to the House of Stuart: "Make the English people free, God fearing, and happy." House of Stuart would not do it. Down it went. God said to the House of Hapsburg: "Rule Austria in

Righteousness, and open the prison houses until the captive shall go free." House of Hapsburg refused to do it. Down it goes. God says to the political parties in this day: "By the principles of Christianity remodel, govern, educate, save the people." Failing to do that, down they go, burying in their ruins their disciples and advocates. God can spare all the political intriguers of this day, and can raise up another generation who shall do justice and love mercy. If God could spare Luther before the reformation was done, and if He could spare Washington before free government had been fully tested, and if He could spare Howard before more than one out of a thousand sand dungeons had been alleviated, and if He could spare Robert McChoyne just as Scotland was gathering to his burning utterances, and if He could spare Thomas Clarkson while yet millions of his fellow men had chains rusting to the bone, then

HE CAN SPARE ANY MAN,

and He can spare any party. That man, who through cowardice or blind idolatry or party forsakes the cause of righteousness, goes down, and the armed battalions of God march over him.

O Christian men, take out your Bible this afternoon, and in the light of that word, make up your mind as to what is your duty as citizens. Remember that the highest kind of a patriot is a Christian patriot. Consecrate yourself first to God, then you will know how to consecrate yourselves to your country. All these political excitements will be gone. Ballot-boxes and gubernatorial chairs and continents will smoke in the final conflagration; but those who love God and do the best, shall come to lustrious dominion after the stars have ceased their shining, and the ocean has heaved its last billow, and the closing thunder of the judgment day shall toll at the funeral of a world! Oh prepare for that day. Next Tuesday questions of the State will be settled; but there comes a day when the questions of eternity will be decided. You may vote right and may get the victory at the ballot-box, and yet suffer eternal defeat. After you have cast your last vote, where will you go to? In this country there are two parties. You belong to the one or the other of them. Likewise in eternity there will be two parties, and only two. "These shall go away into everlasting punishment; but the righteous into life eternal." To which party will you belong? God grant that, while you look after the welfare of the land in which God has graciously cast your lot, you may not forget to look after your soul—blood bought, judgment-bound, immortal! God save the people!

Doctrine.

The doctrines of religion nourish faith. In proportion to our faith will be our desire to the increase of knowledge. No doctrines will be unimportant, though some will be closer to our bosom than others. But doctrine, doctrine, doctrine, is that which faith desires. It is lamentable that the Christianity of our day desires it not. There is a craving for what is a contradiction in terms—teaching which is not doctrinal. The cry is for literature, for illustration, for eloquence, for anything but truth. If faith ever rises to manly vigor, it must be by enlarging the mind's acquaintance with the whole extent of saving truth.

And to say, as has been said, that "doctrine is the skin of truth, stripped off, dried, and set up empty," is to predicate ignorance for the sake of momentary effect, if not to be treacherous to the high majesty of truth itself. Doctrine is the form of sacred truth, adapted to inculcation and transmission. Doctrinal preaching is supposed by some to be controversial or polemical. If any error, they need the schoolmaster more than the preacher. Doctrine is, above all, needed at a period of general awakening. A man convinced of his sins, asks how a sinner can be pardoned, in consistency, with God's justice; the answer to his question is doctrine. He asks what that work of Christ is, on account of which he may be admitted to heaven; the answer to his question, whether true or false, is doctrine. He further asks, by what means the benefits of redemption may be made his own; the answer to this is doctrine.—J. W. Alexander.

Living by Faith.

God takes occasion many times to dash all that ever is in us, and that have ever had been done by us, God will write hyper-cry upon it. He will make us read so at least. Dost thou see what thou art? there is no creature carnal, and in that thou hast done there is this crookedness and that hypocrisy, there is this guile and that, all is naught. Then the Lord by this teaches one to go on a highway without crutches; one of these saintings teacheth one to go without a staff, alone. And thereon also is the glory of God, who is glorious in all his works of creation and providence, glorious in war, snapping the spear asunder; but His glory in the Gospel is more, that usually when God hath showed a saint his confusion and wickedness, to magnify His grace the more, then God takes these times to do more for a poor soul than ever he did at any time; and the Lord will then give a new seal of the pardon of sins, and new discoveries of the mysteries of the Gospel and of Jesus Christ in the midst of these confusions. But it is the hardest thing in the world to live clearly by faith when sense is gone; this is what I drive at all this while. I see poor creatures moping everywhere, and when sense is out, then their candle is out, as Job said, How oft is the candle of the wicked put out. So that saint who lives by sense his comfort is no longer than he sees and feels grace, he hath assurance of God's love no longer than he feels grace. So there are but few of you that have a rock of faith, that in all the ebbs and flowings of grace your comfort, and strength, and assurance by faith goes in its course as before. Now desire the Lord to bring you to this clearly, that according to this blessed proverb you may live by faith.—Walter Cradock.

Turning the Battle to the Gate.

The most recent literature of the alleged "conflict between science and religion," shows conclusively that the attacking scientists are being rapidly forced to the defensive. Professor Tyndall "rises to explain" that the paganism of his famous address was due to a fit of the blues, and that atheism is only the resort of shallow minds. Mr Huxley finds it convenient to declare that, notwithstanding all his glorifications of matter and materialism, he is "no materialist, but, on the contrary, believes materialism to involve grave philosophical error." John Stuart Mill's posthumous volume on religion staggers his own disciples with its constrained tributes to Jesus Christ and to the absolute necessity of recognition and regulating the religious side of nature.

And now Christian scientists and philosophers who have patently sounded the depths and measured the height, and length, and breadth of the materialistic theories of the time, have assumed the defensive, and from many quarters have combined against the common foe. Like their challengers they are using the press, the platform, the professional chair, and meet them upon their own ground. Large and cultivated audiences greet the eminent lecturers who, like Principal Dawson in his recent course in this city, and President McComb, and Chancellor Crosby, and others who might be named, have subjected the anti-Christian hypotheses to the severest tests of logic and of science, and upon their own grounds have proved them to be philosophically incorrect, and therefore unworthy of credence in their argument against the Bible.

Dr. Dawson, who is the foremost American opponent of these theories, and ranks very high among scientific writers, has shown in his lectures that genuine science is reacting against the dogmatic intolerance of the philosophers, quite as much as it does against that of certain classes of theologians. And he is but one of a corps of first class men in Europe and in this country, who are equally at home in religious and scientific fields of research, and whose learning enables them first carefully and candidly to examine the ground and then to expose the sophistries and assumptions of these hasty assailants of Christianity. M. Huxley's doctrine of Protoplasm has been riddled by such men as Lionel S. Beale, and I especially by Dr. H. Johnson S. Erling, of whose work Sir John Herschel, the astronomer, says: "Anything more complete and final in the way of refutation than this essay, I cannot well imagine." On every field where the Philistines have flung out their challenges, they have been met by men who are, at the least, their equals in learning and their superiors in argument, and while the clangor of battle still keeps up it probably indicates a shifting of force and a change of tactics. Talmage, as Isaiah says, the Lord of hosts is "for strength to them that turn the battle to the gate."

In the excitement of a first attack upon some new point of the defenses of Christianity there is naturally a popular ferment and an indiscriminate rush to arms, and every one who can seize a weapon feels inclined to strike a blow. Afterwards there is a marshaling of organized forces, and a more extended warfare, which brings the leaders to the front, and then the contest centres at the citadel where only the more skillful generalship heims in the foe and carries the day. This has been the uniform process in all the great controversies of Christianity with its enemies, and so will it continue to be until the last victory is won. For that victory and all that must precede it, God will prepare the men and the means. When Paul preached in the temple, "all Jerusalem was in an uproar," and when between the fierce dissonances of Pharisees and Sadducees, he was in danger of being "pulled in pieces of them," the chief captain sent him to the castle under a guard of Roman soldiers, "and the night following the Lord stood by him and said, Be of good cheer, Paul, for as thou has testified of me in Jerusalem, so must thou also bear witness at Rome." The scene shifted, but the battle went on in Rome as at Jerusalem, and though the apostle became the martyr there, yet history tells us how the empire became Christian, and how the Gospel triumphed.

Pulpit Prayer.

(The Presbyterian Weekly pleads for more earnest prayer in the pulpit, and thinks occasionally the long, formal, careful prayer can be well thrown aside.)

We cannot avoid the conviction that, as a general rule, pulpit prayers are too cold and formal. We live in our service an invocation and two prayers. Two first is oftentimes a cold, formal address, made in a way and manner which no doubt often disposes the Spirit to stay away. The next prayer is what the people call the "long prayer"—a fixed, regular, stereotyped production, which has a character all the world over. How few men make it anything else. Short, warm, fervent prayers from the pulpit have power with God and men. The formality of pulpit prayer must be broken up, if God is to bless His Church with revival power. There should be earnest pleading. Never mind if the custom of your church expects you to make at least one long, formal, careful prayer; throw custom aside in so great a matter. That system is a tyranny that won't give a pastor a little freedom to direct his own services. Enter your pulpit from the closet, have your heart aglow when you pray, remembering whom you approach, and what you are who come, and how great the need for which you pray; such warm, earnest, heart sermons will lead men to Christ, and glorify God.

The Coming Blessing.

(While the eyes and hearts of Christians go out toward an unexpected revival, The N. Y. Evangelist, too, discerns the coming blessing, and says: "The petition 'Thy Kingdom come' is a comprehensive one. To feel its full significance, we must regard it not merely in the mass, as it were, but in detail. We need to consider what it incites. We are more moved to sympathy by one case of extreme suffering that comes directly under our eye, than by the general accounts of distant calamities in which scores or hun-

dreds are the victims. We trust that the Week of Prayer will bring a blessing with it to all our churches. Already we discern some signs of promise. The bow is in the cloud. There are many who are praying and laboring for a revival of God's work. Some good influences stream hither across the ocean from Scotland and Ireland. With the memories of those great scenes in mind, inspiring hope and courage, let us bow before the Giver of every blessing, and on our bended knees welcome the coming year.

Missionary Intelligence.

The number of baptized Kols in the Chota Nagpore, India, is estimated at 26,000. About three-fourths of these belong to the German Gossver Mission, and the remainder to the Ritualistic Society for the Propagation of the Gospel.

The Methodist Episcopal United States Mission in Mexico, is established at 12 stations, 5 of them being in the capital. The average attendance at these Mexican congregations is nearly 400. A small beginning has also been made with day and Sunday Schools. Eleven native preachers aid the work, and English preaching is kept up in 4 places.

The Baptist Mission in Slam, from which we recently reported good news, is continuing to prosper. At Ku-Buang, where a congregation was lately organized, twenty or thirty Chinese are waiting for baptism. At Sin-Buang there is an equal number of converts. At several other places, and in Bangkok, there is also much encouragement.

The United Presbyterian (Scottish) Mission in the extreme north-eastern part of China, at Niu Chwang is moving on carefully, but with marked success. Mr. Ross, who has charge of this station, depends largely on native help, as he finds the Chinese less suspicious and more ready with their inquiries when the Gospel message is delivered by their own countrymen.

Dr. Berry, the medical missionary of the American Board in Japan, on a late tour, found himself greatly assisted by the labors of the mission who accompanied him, and around whom the Japanese women gathered everywhere in large numbers. He writes that he hopes never to make a tour into the interior again without being accompanied and assisted by female workers.

The British Bible Society employs two colporteurs in the Tyne. They have been selling together from 50 to 700 Bibles per month. They met with much opposition, and were continually denounced by the Roman Catholic priests. It is now probable that one of them, named Ranch, has been murdered in the southern part of the country. His body and canoe have been found on the bank of a stream, but his body was not recovered.

The Presbyterian (North United States) have 20 missionaries among the Indians, 5 of whom are under the charge of the Home Mission Board and the rest under the Board of Foreign Missions. These missionaries are distributed as follows: 3 among the Senecas in New York, 3 among the Onipewas in Wisconsin and Michigan, 1 among the Omahas in Nebraska, 3 (one of them a native) among the Dakotas, 1 among the Seminoles, 1 among the Cherokees, 1 among the Creeks, 3 among the Nez Percés in Idaho Territory, 2 among the Navajos in New Mexico, and one among the Indians in Washington Territory. Several of these are nominated by the Board but are supported by Government Indian funds. On the recent visit of a missionary to the Spokane Territory, 59 adults were baptized on profession of their faith and 18 children.

The Friend of India says, that at least 1,500 native women in and around Calcutta are being educated at their own homes, principally of the middle class—each paying on an average a rupee a month for instruction. The expense is met by a government grant, regulated by the number of pupils. In a single year the Bengal government paid 1,212 rupees a month for 1,416 pupils, in acknowledgment of local contributions to the amount of 2,002 rupees. It is estimated that for the past ten years 2,500 women have been constantly under instruction at their homes in India.

The last General Assembly of the Southern United States Presbyterian Church, organized its Chinese missionaries into a Presbytery. The missionaries themselves, however, while at first in favor, are now opposed to this step. They find that it does not work well in the Northern Presbytery Hang Chau. In this body they say that the Chinese Presbyteries form two-thirds of the body and are now the senior members. Grace does not entirely overcome race, and the result sometimes is that the Chinese will stand as a body on the one side and the foreigners in a body on the other side. It is also argued that a fusion of Chinese and foreigners would tend to perpetuate home difference which are not essential, and would create English, Scotch, Northern, and Southern Presbyteries, instead of a single Presbyterian Church. They would have the missionaries retain their original character as evangelists, and, by being merely advisory members of the Native Church, maintain its harmony and independence of action.

The American Board has recently sent forth a young Japanese convert to labor in connection with the Japan Mission. Rev. Joseph Neesima, grew up in the city of Tokio, without any knowledge of Christianity, but with the conviction that he needed help such as the Pagan systems around him could not give. In this state of mind he received from a friend a little book entitled, "Story of the Bible," from which he learned, in a dum way, to worship a Divine Creator. An account of this country, written in Chinese, by Dr. Bridgman, gave him a strong desire to visit America. His father forbade it; but, having escaped from the port of Hakodaki, the young man reached Boston, where he was kindly received by the Christian owner of the vessel. Having, through this merchant's generosity, pursued a course of study at Phillip's Academy, Amherst College, and Andover Seminary, Mr. Neesima was ordained at the Mount Vernon Church, Boston, September 24th, and has since returned to Japan.

Our Young Folks.

Strange Worlds.

During last winter some very interesting lectures on astronomy were given in several of our large cities. Did any of our young readers attend them? Perhaps not. They had lessons to study, or Mamma thought, very wisely, that little folks should not sit up late.

Mamma is right. Still, as you did not hear the lectures, you may like to have some account of the wonderful facts which were related. You will find them quite as wonderful as many things which you have read in the "Arabian Nights," and these are truths, while the marvellous things in the "Arabian Nights' Entertainment" are not true.

How should you like to see a red sun in the sky, or an orange-coloured sun, or a blue one? I am sure I hear you exclaim that it would seem odd indeed. How much more strange even than this, to have two suns, each of a different colour; for instance, to have a green and red sun, or an orange and a blue, or a yellow and a purple sun!

There are stars of many colours to be seen with the naked eye, but they are far less beautiful and striking than those which are brought into view by the telescope, and among these, there are no more beautiful than the coloured pairs of stars. These stars, in pairs, are each of a different color, and in many cases there must be a great inequality between the apparent size and brightness of the two but each must be a veritable sun. You could not understand why astronomers know these to be suns if I were to attempt to explain it to you, so you must accept the fact until you are old enough to investigate these matters for yourself.

Let us now imagine what must be the appearance of things in those strange worlds. If they have a solar system so different from ours, they cannot have a day and a night to follow each other as we have. There must be first a day of unusual brightness when both suns are above the horizon, next a day with one sun, then a day with the other sun, and lastly a night when both suns are below the horizon.

Let us consider the case of a world circling our earth does in her orbit, but around a sun of a rich orange color, while a companion sun of a blue colour travels round the same sun on a path resembling that of the planet Jupiter. Let us further suppose that the world is between the orange sun and the blue one, and the season corresponds to our spring. Now as the orange sun is on one side, and the blue sun on the other, of course there is no light, and as we call the season spring when the days and nights are equal, there must be at this time twelve hours of orange day on one side of the world, and twelve hours of blue day on the other.

As the season progressed the blue sun would rise before the orange sun had set. Thus there would be an orange sunset in the west, with a blue sunrise in the eastern horizon. It would take too much time to follow up the curious effect which would be produced through the entire year and in different parts of the earth. I am afraid we should not have so much space given us in the paper. You must try to imagine the phenomena yourself.

Now let us consider how the moon, that is supposing the moon to be like ours, would be affected in a world lighted by a double sun system. The moon's globe must have one half lit up by orange light, and the other half by blue light. Now the orange half will pass through all the phases that our own white moon exhibits. Next take the case where the blue moon is half way round to the place of the orange moon. Then the moon will be one half lit up by orange light and another half by blue light; these hemispheres of her surface will overlap equally, so that half of each will be lit up both by blue and orange light. Thus the moon's globe will be divided into four equal parts, like the four quarters of an apple, one of which will be white, the next blue, the next black, and the next orange. What would you think of such a gay moon as that?

This is the strange coloring which must be produced upon all natural objects in a world having two colored suns, where the two suns are both above the horizon. Every object would throw a blue shadow opposite the orange sun, and an orange shadow opposite the blue sun. Nothing would be seen in its real color, as with us, but every object would be colored by the particular sunlight in which it was seen.

Our sunset clouds seem to us rich and beautiful, but how much greater must be the variety of coloring where there is a sun illuminating those portions which would be otherwise dark shadows.

Now though there may be no world exactly like this which we have imagined, yet we do know that there are worlds on which these double colored suns shine, and if they are like our earth they must present the effects thus described.

There are infinite varieties of arrangement depending on the relative positions of the suns of a double system as well as on the shape of the paths they pursue, and on their color. There are yellow and purple suns, red and green suns, equal suns of golden yellow, cream white, rose color and so on, companion suns of blue, russet, citron, fawn, buff and olive hue in endless numbers.

These are some of the wonders which the great astronomer has told us about and has written about. When you are older you will be interested in his books yourselves. Dear children, study hard that you may grow wise and increase in knowledge. More than all, strive to love and serve that great God of whom "day unto day uttereth speech, and night unto night showeth knowledge." For truly the "Heavens declare the glory of God, and the firmament showeth His handiwork."

We should act with as much energy as those who expect everything from themselves; and we should pray with as much earnestness as those who expect everything from God.—Füller.

HUMILITY is a grace that adorns and beautifies every other grace; without it the most splendid natural and acquired acquisitions lose their charm.

Sabbath School Teacher.

LESSON IV.

JANUARY 21, 1875. PREPARATION FOR CONQUEST. Joshua v. 9-13.

COMMIT TO MEMORY, VERSES 18 AND 14. PARALLEL PASSAGES.—Gen. xxxv. 1-4; Ex. iii. 4, 5.

With v. 9, read Zeph. ii. 8 (compare Ez. xvi. 57); with v. 10, Deut. xvi. 6; with v. 11, Lev. xxii. 1, with v. 12, Ex. xvi. 35; with v. 13, Gen. xii. 7, and xviii. 2; with v. 14, 1 Kings xxii. 19.

GOLDEN TEXT.—Looking unto Jesus the author and finisher of our faith.—Heb. xii. 2.

CENTRAL TRUTH.—The Lord's presence is the pledge of victory.

The interest of this lesson ought to be great, especially to the older scholars. God dealt with man from the beginning, on the same principles on which he now does; and religion, however its forms varied, has ever been the same in itself. Hence Christians ought to learn so much from this portion.

The Jordan had been crossed; the land had been entered. The work of war was soon to begin. How foolish Israel had been by his own power! But (as with the Christian, Eph. vi. 11-13), fitness is given. But the soldiers of the Lord are not like pieces of iron; they are men, and so deal with. If he gives, they "take," (and "put on," Eph. vi. 11) the armor. So the preparation has four elements in it; two of them from God's side toward the people, and two of them from the people toward God. Study them.

I. THE CIRCUMCISION, referred to in v. 9, described in v. 2-8. This solemn rite was at its first appointment submitted to by all males (Gen. xvii. 24, 25), and afterwards performed on male children eight days old. It was a seal of the covenant with Abraham and his seed, and a sign of the renouncing of the flesh, and the giving up of sin in the heart and life. (See Rom. ii. 29; and Col. ii. 11.) It had been omitted in the wilderness, when the people for their sin, were held to be excommunicated; out of the covenant with God, yet, as he showed by his treatment of them, to be restored to his favor.

The time of that restoration has come (see Deut. ii. 14), and God ordered and Joshua carried out this (Old Testament) rite, on account of which the Jews are called the "circumcised," and the "circumcision." This rite prevailed elsewhere, but without its spiritual meaning, and God's way is from the already known to lead men to the unknown.

This rite was performed at Gilgal ("rolling"), so called because of the Lord's word (v. 9). "What a sorry choice you have made!" surviving Egyptians would say to Israel. "Better have remained by the flesh pits, than follow your God, who throws you out of his favor, and leaves you to die in the wilderness." The people return into covenant, and are no more mere fugitive slaves from Egypt. The reproach is rolled away.

So we; if, like Peter, we have sinned, we cannot serve, or have power, till restored by the Lord, and assured again of his love, and our love to him. "Lovest thou me?" "Yea, Lord," &c. "Feed my lambs" (John xxi. 15-17). A servant out of fellowship with God has no power from God. We conquer temptations, bear trials, and do duties best, when we feel, "I am God's child." As long as we are in doubt as to where we stand toward God, we must be feeble in His service. If it is suggested to us to speak or to act for Him, to reprove sin, or to encourage a believer, the inspiring arises, "Why should I do this? I may have no part nor lot in the matter myself." Hence the unspeakable value of being able to say, "I know whom I have believed."

II. THE PASSOVER, like the Lord's Supper with us, is for men in covenant with God. The time, manner and purpose of the ordinance are all set down in Scripture (Ex. xii). The Lord has restored Israel, and Israel can keep the Passover.

The place is Gilgal, the first encampment in Canaan proper, in the plains over against Jericho, the first strong city. To recall the deliverance of the first Passover might well encourage the people over against Jericho.

So when we have hard duties before us, let us remember the Lord (see Ps. cxvii. 7-9). He who delivered once can deliver again (see Ps. lxxvii. 10, 11). And God also remembers (see Lev. xxvi. 42, 43) the covenant of which the ordinance is a seal, comes near to his people as they keep the ordinance, and adds his blessing. Hence, not for the honor of Jesus only, but for our sakes, Jesus said, "Thus do in remembrance of me."

III. FROM GOD'S SIDE COMES TWO-FOLD PREPARATION, the corn of the land, a pledge of plenty, and the promise of guidance. Manna was a temporary miraculous provision. The land and all it contained was promised. The people now treat its soil. Its future harvests are all to be theirs. In proof and as a foretaste of this, the day after the Passover the people begin to eat of the produce of the land. (It appears to be unnecessary to translate "old," which came from an early misconception of the word. It was "wheat-harvest," see Joshua ii. 15; and new corn came then, see Lev. xxiii. 11). This was an outward sign to them of the fulfillment of his word. Their possession as good as begins.

So the Lord does with his people when preparing them for any great work. He grants foretastes of the coming bliss. See the case of David (Ps. li. 2), confessing sin, begging restoration, and in order to usefulness, "Makes me to hear joy and gladness" (v. 8), and that sinners might be converted (v. 13), begging "the joy of salvation" (v. 12). God works no needless miracles. So manna ceases when the produce of the land is enjoyed. Desert dwellers had a substance called manna, but not enough to feed the people, any more than the loaves and fishes sufficed for the multitude, which yet Christ miraculously multiplied into a meal for them. So by a continuous miracle, setting out from the known, God fed the people till now. Here

also apparently, if not before, ceased the guidance of the cloudy pillar, for the ark is mentioned from this onward. The people are being habituated to walk by faith.

IV. GUIDANCE, as well as sustenance, is ascribed to the people by the appearance of a supernatural visitor to Joshua, and with whom the interview is continued in Joshua vi. 2, (v. 1 being a parenthesis). He is as a man, according to the manner of revelations; the incarnation being foreshadowed, armed because war is before the people; his sword drawn, because it is to begin at once. So we have it in Gen. iii. 24; Num. xxii. 28. He is more than a creature, as we see by his command as to the shoes, because in constant contact with the *curved* earth (Gen. iii. 17), say some; but rather such was the way of showing deference. Priests, certainly, entered the sanctuary, after washing their feet (Ex. xxx. 19).

So was fulfilled the promise of Ex. xxiii. 20-21, and of xxxiii. 14. And so after the obedience to God in circumcision and Passover, came the messenger of the covenant, as to Abraham after the circumcision (Gen. xvii. 15).

And so, after instituting baptism and the Supper, Jesus gave the word, "Lo, I am with you," of Matt. xxvii. 20. He is the Captain of Salvation (Heb. ii. 10). He is Leader and Commander (Isa. lv. 4). And it like Joshua, we would go forward to conquest, "rattling the rattle set before us," we must like Joshua (v. 14, and vi. 2), take our instructions from him. So we become more than conquerors (Rom. viii. 37), unlike other soldiers, sure of the victory ere the battle begins, and unlike them, losing nothing in the battle, but gaining all things.

All this truth applies to us in the warfare on which we enter, (a) as young Christians, and (b) as a part of the Lord's army. We can only look for the presence and power of our leader, while we act on his orders. Our wisdom, firmness, ingenuity, go for nothing. We are strongly only in Him, and in warring against darkness and vice all expedients fail that are not from Him. He has condescended his blessing with His truth, not with our fancies or speculations. They best serve men who "teach men to observe all things whatsoever he hath commanded," and with such teachers he is "to the end of the world."

SUGGESTIVE TOPICS.

The point of interest in the lesson—the position of Israel—the work to be done—unfitness—the analogy in the Christian—Christian armor—fourfold preparation—part from the side of Israel—inward—history of circumcision—meaning of it—the Passover—what it would now suggest—the Lord's action two-fold—what He gave—meaning of the act—what He promised—dignity of this angel—manner of his appearance—significance, and lessons to us.

In a plea for variety in the general exercises of the Sunday-school, *The Christian at Work* says: "Don't always keep in the old ruts. Got out of them occasionally. If you have always repeated the creed, try something else once in a while. If you have always sung two hymns, try only one, or else three, by way of a change. If, as superintendent, you have always had your little speech at the close of the lesson; omit it for once. You can effect a change by making a longer speech; but the proceeding would be of doubtful expediency. There are so many ways of conducting a Sunday-school and making it interesting, that there is no excuse for keeping in the old ruts all the time. Where it never rains, people get as tired of the sun as we do of the clouds. Nature wants change. Children long for it, though they may not cry for it. Where a superintendent cannot occasionally change his method, the school ought to change him.

OBITUARY notices of James Gall, who has recently died in Scotland, at the age of ninety-one, have prominence in the Sunday-school journals on both sides of the ocean. Mr. Gall was the originator of what was known as "the lesson system" of teaching in the Sunday-school, by means of which children were brought to see a meaning in the Bible lessons they had before memorized senselessly. His plan was, through judicious questionings on the lesson, to secure a practical application of the truths of Scripture to those who studied them. To his labors in this line American workers owe, under God, much of the success now attainable in Sunday-school teaching.

Why should not children be interested in their Sunday school library books, when the following can be said of one of them by the London *Congregationalist*? "It begins with a skirmish in one of the West-Indies, and a page or two is a shipwreck; a few pages later the only survivors of the wreck are picked up by a pirate; and in the next chapter they are put on a desert island. All in less than thirty pages!" Not much of the good-boy dying-early style of literature in that.

A REMARK made by Mrs. W. F. Crafts, the well known primary class teacher—that if she must choose between teaching a pupil in the Sunday-school or in visiting him in his home, in the hope of influencing him for good, she would prefer the *visiting*—is having the wide circulation its correction and importance demand. The week-day work of a Sunday school teacher is even more important, in the line of influence, than the Sunday work. Is this always borne in mind?

MATTHEW HENRY says quaintly of our Lord's resurrection: "Christ on the sixth day finished his work, He said: 'It is finished.' On the seventh day He rested; and then on the first day of the week did, as it were, begin a new world, and enter upon new work. . . . He rose 'as it began to dawn' toward that day. As soon as it could be said that the third day had come, the time prefixed for his resurrection, he rose. After his withdrawals from his people, he returns with all convenient speed, and cuts the work as short in righteousness as may be."

"To the eye of experience the great decision in our Sunday-school operations is just what we may suppose would be supplied by a well-constituted teachers' meeting." So say all whose opinion is to be prized as to this agency. Yet how many Sunday-schools are yet without the teachers' meeting.

The Sunday-School Abroad.

When we speak of the Sunday-school we are apt to confine our ideas to their existence in this country and in the United States. At the meeting of the Evangelical Alliance in New York the following reports were made:—

In Spain a new impulse has been given to Sunday-school work, notwithstanding the distracted state of the country. The Rev. Mr. Pliedner, of Madrid, reported about twenty Sunday-schools, with an attendance of about one thousand children. He says the people are so ignorant that many adult converts have less knowledge of the Bible than the children attending the schools. He has issued a Sunday-school paper in Spanish.

In Brazil, Chili, New Granada, Mexico, and Zanteas Sunday-schools are increasing. Some new ones are being formed, and maps, charts, and books have been sent to them from the United States.

In Italy Sunday schools have been commenced, to whom an association have sent maps, books, and instruction how to conduct their work. The Rev. Mr. Procter, President of the Waldensian Synod, at the meeting of the Evangelical Alliance, testified strongly to the importance of Sunday schools there. A Union Sunday School Committee has been formed in Rome.

In Germany the Rev. J. W. Brocklemaun has succeeded in planting Sunday-schools in Bavaria, Hanover, and Saxony, all of which held out persistently against the work for a long time. In Bavaria ten years of hard work were employed before anything definite was accomplished. At Erlangen, where a Sunday school for girls had been in Sunday-schools in Leipzig, would give the superintendent no peace until he commenced one for boys. At Munich, Bayreuth, Schwabach, and Atrsburg, Sunday-schools are now established.

At many other places they are about to open. At Nuremberg, and Lindou, after a good beginning, opposition arose, and a Mr. Ostermeyer, for twenty years a day school teacher, who had commenced a Sunday-school, was threatened with expulsion from his office by the authorities if he did not relinquish his Sunday-school. The London Sunday-School Union have appointed him Sunday-school missionary assistant to Mr. Brocklemaun, and he is now zealously laboring in Bavaria under Mr. Brocklemaun's direction. Lutheran and Reformed clergymen work together in this cause, holding weekly teachers' meetings for all their schools. In Saxony Rationalism makes the introduction of any Christian work difficult, still Sunday-schools are being commenced. In Leipzig there are now four Sunday-schools, with seventy-five teachers, and eight hundred scholars. They have a new building for Christian work, in a large hall of which, where the first small beginning was made in 1871, they have now four hundred scholars in thirty-eight classes, and one hundred in an infant class. In Dresden are four schools, fifty teachers, and four hundred and fifty scholars. In Halle, besides a large school taught by a lady, Professor Tholuck has recently commenced one in his own house. The example of these large cities is influencing the whole country. In Hanover they have thirty female teachers and two hundred scholars. Mr. Brocklemaun writes that crowds would flock together if there were room to receive them.

In Switzerland a clergyman and his wife are carrying on their work vigorously, receiving help and encouragement from the London Sunday-school Union. A retired merchant devotes his whole time and wealth to the advancement of the Sunday-school cause.

In France the interest is increasing. With the help of the London Sunday-school Union, the Paris Sunday-school Union employ a most useful and excellent missionary, the Rev. Mr. Weiss, who devotes all his time to Sunday-school work. Russia is manifesting much interest and great longing for Sunday-schools, but at present their laws prohibit religious lay teaching.

In Yokohama, Japan, the Sunday-school taught by a female missionary goes on well. Some have been converted, and professed faith in Christ. The Chinese are asking for a Sunday-school paper.

If we look at India, Africa, and indeed the entire mission field, we find that the Sunday school is now an acknowledged adjunct to the missionary's work. The Christian Church is becoming alive to its command of its Master, when he said, "Feed my lambs."

Why are there Four Gospels?

Because God designed to give us four distinct views of the character of Christ. In Matthew our blessed Saviour is portrayed to the Jews as "the Messiah that should come." Here we have more quotations from the Old Testament than in any of the other gospels, and the fulfilment of prophecy is constantly referred to.

In Mark, Jesus is presented as "the faithful servant." We find here no genealogy, and never hear Him laying down in form the principles of His Kingdom. His disciples never address Him as "Lord," and only once do we hear Him appeal to God as His father, and that is when He is in the garden of Gethsemane, and His day of service is at hand.

In Luke, our Lord is shown as the "Son of Man." We have his genealogy even beyond Abraham to Adam. While his is first presented to the Jews, He also illustrates the setting aside of the Jewish system, and the arrival of the time when "all flesh shall see the salvation of God."

In John, Jesus the Christ, is presented as the Son of God. We have a general description of Him as being with God, and God manifested in the flesh. In this gospel, especially, we are made aware of the personal presence of the Holy Ghost.

In these four distinct portraits of our blessed Lord, we witness the beautiful wisdom and loving condescension of our merciful God, who, though clothed in the majesty of heaven, yet stoops to explain and adapt himself to the finite comprehension and limited faculties of His creature, man.—*Christian Treasury*.

Miscellaneous.

When a man is opposed to Christianity, it is because Christianity is opposed to him.—Hall.

CHRISTIANITY is sufficient for itself, and needs no advertising aid. No preacher should so far humble himself as to seek these, nor should the people expect them.—Ibid.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all our hostility.

A VERY carefully prepared form of petition for the abolition of the proclamation of bans of marriage in the Established Church appears in the *United Presbyterian Magazine*.

The congregation of Chalmers' Church, Melbourne, Victoria, have addressed an unanimous call to the Rev. A. N. Mackray, Torquay, which he has declined.

The Jews of London propose to erect a university at a cost of \$750,000, to be named after the venerable Sir Moses Montefiore, whose labors for his race and grand charities are known throughout the world.

A son of Mr. J. W. Bourne, of Liverpool, having become a Romanist, wished to continue his studies at Oxford, but Archbishop Manning tells him that the Holy See has expressly condemned the English Universities as "injurious to faith and morals."

The value of the weekly teachers' meeting to the Sunday-school receives more attention now than ever before from friends of this cause. A writer in *The Earnest Worker* says, in answer to the questions "How may the efficiency of our Sabbath-schools be increased?"

This Book says—"The Marquis of Bute having expressed a desire to become acquainted with the Old Testament Scriptures in the original tongue, a Professor of Hebrew has been engaged by his Lordship for the purpose of reading them with him."

The report submitted to the annual meeting in Belfast of the Society for the Orphanas of Ministers and Missionaries of the Presbyterian Church in Ireland, showed that the donations promised amounted to £7194, of which £5993 had been paid, and a large proportion of it invested.

The project to raise a medical missionary training institution in Edinburgh that may stand as a fitting memorial of Dr. Livingstone, is meeting with increasing favour, so that its consummation is now all but certain. A site has been secured by the Watt Institution.

BENJICO, the well-known prize-fighter and ex-champion of England, is now said to be doing good work as a preacher. He delivered a religious address recently, before the London Cabmen's Mission, which is reported as having produced a remarkable effect upon an overflowing audience.

Good progress is being made with the subscriptions for the monument to be erected in Glasgow to the memory of Dr. Livingstone. When the project was inaugurated it was resolved by the promoters to collect £2000. Of that sum £1700 has already been received, and it is confidently expected that the rest will be in hand before the close of this year.

ARCHBISHOP MANNING has returned from Rome without the Cardinal's hat, which it was said he would bring with him. The circumstance is ascribed to jealousy among the resident members of the Sacred College. However much a favourite he may be with the Pope, he is not in good odour with the Italian Princes of the Church, who are besides notoriously averse to the elevation of foreigners.

A CABMAN was charged at the Dublin police-court with having, while drunk, driven his cab, then laden with five women, into the canal, nearly drowning the women. Two of them are still in a critical state, and he was therefore remanded. To a constable who went to assist him, the prisoner said, "Save the wares, and never mind the women."

A REAL Christian seldom sees a defect in his neighbor. A pure lake reflects the beautiful sky, the clouds, and the overhanging trees, but when it is ruffled it reflects nothing that is pure. A bad man—a real scoundrel—seldom sees a good trait in the character of his neighbor. An imperfect glass reflects nothing correctly, but shows its own deficiency. A perfect mirror reflects nothing but bright and pure images.

An English exchange of the 19th December, says: "The snow storm, which was experienced with such severity in London on Tuesday and Wednesday, appears to have been very general, and from various parts of the country accounts have been received showing how locomotion upon the railways was impeded in consequence of this visitation. In Scotland the cold has been intense. In some places numbers of small birds have been found frozen to death. Loch Leven is a sheet of ice from side to side, and skaters enjoy themselves upon its surface. The Highland road at Inverary is blocked with snow, and the mails are delayed."

A DEPUTATION from the Gaelic School Society, consisting of the Rev. Dr. Macdonald, Rev. Alexander McKenzie; Rev. J. C. Macphail; Rev. Mr. Ross, Rothesay; Councillor McCaren; Mr. D. Beith, W. S.; and Mr. Thomas Martin, C. A.; waited, recently, upon the Lord Advocate for the purpose of suggesting certain modifications on the Scotch Education Code. Dr. Macdonald explained generally the object the deputation had in view in asking a conference with the Lord Advocate—namely, to endeavor "to get some modification of the Scotch Education Code, so as to ensure that Gaelic speaking children shall be taught to read in that tongue in which they speak. After hearing other members of the deputation, the Lord Advocate stated that he was impressed with the desirability of some provision being made to secure the end the deputation had in view, and would give the matter his most careful consideration."

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ROMAN CATHOLICISM.

The Popish question has, within the last year or two, suddenly assumed unusual prominence, and is attracting universal attention. The steady advance of that system of error in Great Britain, by the perversion of a number of the nobility, and the increase of the Tractarian party in the Church of England, from which dissections were continually taking place, and whose ceremonial usages were fast preparing the way for a more general movement towards Rome, attracted little attention for thirty years. Gradually, however, circumstances forced the subject before the Protestant nations of Europe, and of late no subject is engaging more attention. The famous Encyclical and Syllabus, attacking free thought and scientific research, the press, liberty of conscience and speech: claiming for the church the right to employ force, to interfere in all social questions, and to prevent the free exercise of other religions; and asserting that the Pope ought not to come to terms with progress, liberalism, and modern civilization, were the first war notes sounded with no uncertain blast. The meeting of the Vatican Council, and its decrees, particularly that of Papal Infallibility, removed all doubt, and challenged mankind to the defence of all that Protestants hold dear, warning them that if Popery could do it, their precious blood-bought rights would be wrested from them.

A party within the Roman Catholic Church itself, though very small, and, it is to be feared, timid and irresolute, refused submission to those dogmas, and seceded, under the curse of the Apostolic See. Germany and Switzerland, were prominent in this movement of the old Catholic party. Political complications followed, which have rendered it necessary for the German Empire to adopt measures so stringent as to look like persecutions, but which are defended as inevitable, unless the newly formed empire is prepared to submit to destruction at the hands of Jesuitical machination and Ultramontane treason. Bismarck leaves no doubt as to his intentions, and plainly declares that interference by the church in civil, political, and social affairs will not be permitted by Protestant Germany. In England, too, one of the foremost statesmen has made a statement which implies a doubt as to the loyalty of the Roman Catholic portion of the nation if they are true to their Infallible Head.

Among ourselves the Guibord case has attracted attention, and raises important issues, and with the advent of the Liberal party to power, as it includes a strong Roman Catholic element, the usual difficulty presents itself of a compact minority, which, if offended, may be found to hold the balance of power, and to be equal to the overthrow of our present government. We acknowledge the difficulty, but it is to be regretted that efforts so manifest are being made to please the Roman Catholic community; and that some of the influential Reform journals keep back their Protestantism, and give full scope to every thing that is Popish, lest the party be divided. Such a peace is worthless; such a union cannot be enduring. To advocate the return of any man because he is a Roman Catholic, and represents the minority, is to be untrue to Liberal principles. If a Roman Catholic is a citizen, and as long as he is such, let him enjoy his rights, but when he uses the privileges of a citizen, let him be known only as a citizen, not as a Religionist. We ought not to refuse support to the best citizen because he is a Roman Catholic, but neither should we vote for him because he is such.

The importance of this question may be judged of by the fact that the Bishop of Toronto has seen fit to begin a public discussion on the subject, and is getting the ear of hundreds of Protestants, while he has secured the assistance of the most powerful Reform Press to scatter his sophistries and delusive doctrines broadcast over the land. Once more, as a consequence, Protestant Churches take up the war-

ry, and we are drifting into a theological conflict; God grant it may be no more.

Others may say "peace, peace," and join hands with the sworn enemy of liberty and truth. We cannot thus forget the past, nor will Dr. Lynch's misrepresentations and skillful evasions put us off our guard. Popery is "semper eadem;" a few more liberally minded persons in the community will not avail; as soon as it has the power "force will be used," and, as of old, conscience and judgment, science, and political interests, will all be forced into unwilling submission by a system that claims to have the authority of God, and an infallible director in the Pope of Rome.

Popery is a mystery full of all deceit, a compound of error in which there is truth, but truth overlaid and inoperative. It is lawless, dispensing with every law, human and divine, except its own, and authoritatively confirming and annulling law and duty as it sees fit. It is a political organization as well as a religious one, and claims the right to decide how far its sphere extends into civil matters; thus, in reality, bringing every possible relation within the range of the "absolute obedience" due to the infallible Vicar of God.

PSALMS vs HYMNS.

Last week we published a letter in which a correspondent expressed the opinion that it is wrong to use Hymns in the public worship of God, and asked an answer to certain questions. We propose now to answer that letter, but will not enter on a controversy on the subject.

Our reply to the questions is (1.) God gave a Revelation which is complete, and to which no man may add. (2.) He appointed a Psalmody for the Old Testament Church. (3.) He did not abrogate that Psalmody. (4.) As King and Head, he makes laws for His church, and directs how He is to be served. (5.) In 1 Cor. 14-15, singing is put on the same footing as praying, both being spiritual exercises; as praise is part of prayer, and it is right to praise, it cannot be wrong if that praise should take the form of song and be chanted; and we are told, 1 Cor. 14-26, that the early Christians under the direction of the Holy Ghost came with a psalm, or sacred song to the assembly, evidently employing something of their own. (6.) Those who sing hymns are "influenced by a desire to glorify God," quite as much as our correspondent, and it is a bigoted offence against Christian charity to liken the worship of the majority of Christ's saints to Saul's misconduct. (7.) In enlarging the Psalmody, men are not the less "faithful witnesses for God," but are only using the Christian liberty which the dispensation of the Spirit gives and requires.

The above answer is full on every point. The three last sentences are not part of the argument proper of our correspondent; we therefore say no more on them. It is evident to any one who is a logician, that the answer given above does not prove that "to sing hymns is positively wrong, and that the (Hebrew) psalms alone should be used by the church in the service of God." For (1.) Hymns singing is no addition to Revelation. (2.) The fact that the Old Testament Church had a Psalmody proves nothing as to the New Testament Psalmody; and it is more than doubtful whether only the hundred and fifty hymns contained in the Psalter were used by the Jewish Church; or whether that collection was made for purposes of public worship. (3.) The abrogation of the Psalter is not asserted by hymn singers, but the continuance of its use in no way shows that nothing else should be used any more than the use of Old Testament prayers implies that they only should be used. (4.) The Head of the Church has sanctioned praise by song, but nowhere either in Old Testament Scripture or New has He restricted praise to the use of one hundred and fifty songs composed between the time of Moses and the Restoration from Babylon. On the contrary—the songs in which Miriam and Deborah praised God, some songs sung by David and others, Simeon's song, the Magnificat, and other songs of which there are traces in the New Testament epistles, were publicly used for God's worship, and yet are not contained in the Hebrew Psalter.

Our correspondent must admit that the Hebrew psalms, probably without exception, belong to the Mosaic dispensation, which has passed away. In the freer worship which the Church now enjoys, unrestricted by positive institutions and a prescribed ritual. (John iv. 23), we are at liberty to use Old Testament Scripture, including the *Tehillim*, in such manner as records with New Testament light; but we are no longer to be fettered and bound down by Mosaic Institution which were of temporary nature, Gal. iii. 23 to 26.

If our correspondent can show any authoritative ordinance for the service of song, before and apart from Mosaic Institutions, we shall defer to it. This is the case in respect for example to the ordinance of the Sabbath, at marriage. We know however of no such ordinance of praise by song which is binding on man. And we

must resist any attempt made to wrest from us our liberty under the dispensation of the Spirit by arguments deduced wholly and exclusively from the ordinance of a "covenant (dispensation) which has decayed, waxed old, and vanished away." Even if Jews were bound to use no songs of praise, but the hundred and fifty (which we deny); Christians are not thus bound. We are free to "worship the Father" without prescribed words, "in Spirit and in truth." We do not enter on the argument in favour of using songs of praise adapted to the new circumstances of the church in the dispensation of grace in view of the great work of Jesus in His incarnation, obedience, sufferings, death, resurrection, and ascension, and of the blessed hopes which the gospel affords. The argument is strong and we believe conclusive. While the opposing argument from the inspiration of the psalms is at fault in as much as our metrical version often fails to convey the idea of the original, and no more; and also in as much as other Scripture songs which might be turned into verse, would be as really inspired Psalmody as the Hebrew one hundred and fifty.

Our correspondent has shown great weakness in the passages which he has set in array to support him; we have examined them with care and find as follows: Of the twenty-five texts referred to, fifteen have no application to the service of song, or can be made applicable only on the supposition that hymn singing is a grievous sin against God—to assume this is to beg the question. In five passages the word psalm does not occur, but the general idea of praise is presented without a hint as to the words to be used. In Psalms lxxxi. 2; and xcv. 2, the word used is not *Tehillah* or *Mizmor*, commonly translated psalm, but *Zimrah*, which means singing—not a song, but sing as a musical performance; and it is in parallelism with timbrel, harp, psaltery, Psalm lxxxi. 2, means, in praise of God lift up the voice in song, and the timbrel, harp, psaltery with their music. In Psalm cv. 2; we have the verb which merely means to strike the chords of an instrument with or without words, or to make music with the voice. In none of these passages have we a hint what songs are to be used. In Matthew xxviii. 20; and James v. 13; we have the Greek verb which means to praise in song; but does not indicate what songs are to be used. After the Passover it was undoubtedly the *Isallel* which was sung; but any sacred song would fulfil the injunction given in James, though not a Hebrew Psalm. The three passages given in 1 Cor. Col. and Ephes. are very general, and rather indicate other songs besides the Psalms. It requires forcing to make the psalms, hymns, and odes exactly correspond to three kinds in the Hebrew Psalter. In 1 Cor. xvi. 7 to 9, our correspondent will notice that the word Psalm in verse 7th, is not in the original, and in verse 9th, we have only the verb, meaning make a musical noise, with no reference to the words to be used, and the whole passage only tells us that that was the occasion when David first gave the 105 psalm to Asaph. What possible bearing has that in the use of hymns under the Christian dispensation.

If our correspondent and others who think with him cannot conscientiously use hymns, by all means let them forbid doing so, but we respectfully remind him that the charity which thinketh no evil will not insinuate that those who use hymns "do not desire to glorify God," but introduce them from unworthy motives, and we beseech all concerned not to waste the time of the United Church by discussions on a matter which is decided beyond the possibility of change, for the majority of the church will have liberty in praising God.

WHY IS IT?

Will some one please answer the following:—

- 1. Why is it that our fathers allowed large and promising sections of Ontario to be occupied by other denominations that might rightfully have been ours; and why do their children cling so tenaciously to a system of missionary operations attended with such results?
2. Why is it that a considerable number of the children of Presbyterians are being reared up by other churches?
3. Why is it that our Wesleyan brethren raise more than \$100,000 annually for mission purposes, while the Presbyterian church can raise but little more than \$20,000?
4. Why do many of our weak congregations look for strength through the channel of immigration, rather than through conversions in the neighborhood?
5. Why is it that at societies connected with church openings, Presbyterians will, sometimes, oppose the circulating of a subscription paper that would probably free the church from debt, lest they should "offend the people"?
6. Why are so many of our missionaries lured from place to place, without a chance of accomplishing much that is permanent?

7. Why is it that a church noted for the intelligence of its members, allows so much of this to lie in inglorious oblivion, when the fields all around are "white to the harvest?"

8. Is it true that many of our ministers are looking rather to the salary than to the necessities of the field of labor when a call is extended?

Church Opening at Paisley.

One of the most important events of last week was the opening of the new Knox Church in this village. For some time the pastor, the managers, and the leading men of the congregation had been unusually busy, and on the morning of the last Sabbath of the old year, crowds began to gather, and soon the long ranges of seats in the vast building were full to overflowing, and when the reverend gentleman who was to officiate rose to begin the services it is safe to say he addressed the largest assembly ever gathered in the county. Nearly twenty years ago we attended the first meeting for public worship ever held in this village. It was in a room of a small log tavern, then almost the only building in the place. Amongst the persons present were a number of young married people who, beginning the world for themselves, had settled on the fine bush land along the Sauguen. Quite near us in the vast crowd that thronged the church, were several of those which we met for the first time twenty years ago in the little room which, for the time being, had been converted into a place of worship, and the fact that they and their friends have been able to erect such a beautiful edifice speaks plainly of astonishing success which has marked their progress, both as a people, and as a religious organization. The Knox Church people, and their pastor, Mr. Straith, deserves great credit for the energy, perseverance and liberality which has been shown in erecting what is undoubtedly, by far, the finest church in the county.

We have taken the above from the Paisley Advocate. The progress of our cause in the Presbytery of Bruce is astonishing. Since Mr. Straith's settlement in Paisley, scarcely four years ago, the church there has been ever crowded. The spacious new one is a monument of Christian benevolence and enterprise. The opening services in the morning and evening were ably conducted by Rev. James Little of Nassagaweya; in the afternoon by the pastor, Mr. Straith. On the following Monday the people, after partaking a sumptuous feast in the old church, again crammed the new edifice, when the Rev. Mr. Ball of Guelph, addressed them with great power and eloquence. Mr. Little also gave a telling speech, in which he applied merited commendation to the people and their pastor. Both addresses called forth hearty applause. The ministers of the village and neighborhood kindly gave their assistance. The proceeds of the collections and the store amounted to the handsome sum of five hundred and seventy dollars. In other parts of that new Presbytery similar progress appears. Only a few weeks ago, the new church in Port Elgin was opened. The people of Southampton have greatly improved their building. A fine new manse is completed in North Bruce. In Kincardine and Tara they are preparing to build. Teeswater is ornamented with a fine new church, Mr. Wardrop's. The other congregation, Mr. Currie's, is about to erect one, and almost every corner gives tokens of rapid improvement.

Sabbath School Presbyterian.

The first number of this publication has been well received. About 5,400 copies have been ordered by various schools—barely enough, however, to cover expenses. We have nearly 1500 on hand, and shall be glad to receive orders from all those who intend taking the paper during 1875. The February number will be published about the 23rd instant, and early orders will help us to a proper estimate of the number to print.

From the kindly notices of the Press we select the following:

"We have received the first number of the SABBATH SCHOOL PRESBYTERIAN. It is well adapted for the object in view, and we trust will have a large circulation. It is well that the children of the Church should have a Sabbath School paper of their own. The terms are very reasonable.—Home and Foreign Record.

The initial number of the SABBATH SCHOOL PRESBYTERIAN, a bright, eight-page paper, published at Toronto, is to hand. The contents are good, and the enterprise deserving of support.—Orillia Packet.

"It is an eight-page pamphlet, and well printed on tinted paper. This S. S. paper paper supplies a want long felt.—Guelph Mercury.

The daily Evangelical Alliance services were brought to a close on Saturday afternoon, when the theme of devotion was prayer for a religious revival. At the business meeting of the Alliance, held on Friday, the officers for the coming year were chosen, Hon. O. Mowat, Premier, being elected President. A general resume of the progress of Evangelical work throughout the world was given by the Secretary, Rev. J. M. King, M. A.

The Metropolitan Church was excessively crowded, on Thursday night of last week, at Mr. Varley's service, when he discoursed on the Parable of the Marriage Feast. The audience was visibly moved at his earnest appeals to accept Christ's invitation to the feast before it was too late, and at the conclusion of the sermon at request a large number of enquirers remained.

TORONTO EYE AND EAR INFIRMARY.

We have to thank the Secretary for the seventh annual report of this valuable institution. From it we glean the following statistics, which prove the growing importance and usefulness of the Infirmary:—

Table with columns for Admitted up to 30th September, 1874, Discharged during the year, and Remaining under treatment 1st Oct. 1874. Sub-columns for In-patients, Out-patients, and Total.

The average stay of each patient in the Infirmary was 40 days.

The receipts, made up by balance from last year, \$415.00; Government, \$500; subscriptions, donations, &c., \$1,946.79, aggregating a total of \$2,862.48. The disbursements amount to \$2,627.84, showing a balance on hand of \$134.64.

So far the premises are not all that could be desired, being situated in a crowded part of the city; but it is to be hoped that a change for the better may now be made. If the local government would grant the necessary assistance a suitable building in an airy part of the city could be secured, and an important charity would thus be placed in a position for increased usefulness.

Mr. Lanzmuir, the Inspector of Asylums, &c., bears willing testimony to the value of the Institution; and he also takes occasion to make favorable mention of the efficient Superintendent, Mr. J. F. Hart, to whose zeal and energy the prosperity of the Infirmary is largely due.

We are pleased to notice that the Y. M. C. A., since December, 1873, have conducted a weekly religious services with gratifying results.

We append, for the information of our readers, the conditions of admission to the Infirmary:

- 1st.—That all Travelling Expenses to and from Toronto are to be paid by the Patients or those sending them. 2nd.—That three dollars per week are to be paid by each Patient, or those sending them, towards expenses of Board, Washing, and Lodging, while at the Infirmary. 3rd.—That Municipalities or others sending Patients to the Infirmary, are required to guarantee Fifteen Dollars (the price of Five Weeks' Board); and should the Patient leave the Infirmary before the five weeks are expired, a proportionate sum will be returned. No charge for Medical Treatment and Medicines; and patients are at liberty to board away from the Infirmary if they prefer it.

The O. P. Manss. Metis, at New Year.

During the two days before, there was not much travelling, owing to the severe cold. The birthday of 1875 was, however, on the whole, very pleasant. Accordingly, a large number came to the Manss, at Metis, to take part in the rejoicings on the occasion; at least, between 150 and 200 were present. The parlor and another room presented a gay appearance, the result of no small degree of labor on the part of the pastor. In the centre of the parlour stood a piece nearly 5 feet high; this consists of a square of 4 gothic arches, on which is imitation tracery. Over all are 16 flags, chief of which is "the old flag." A flight of steps leads up to each arch, and at each corner is a lion. In the centre of the court within, is an imitation fountain with trees. This is copied mainly from the one in the Palace of the Alhambra, commonly called "The Fountain of Lions." On the walls were displayed, on this occasion, the names of Cameron, Pedon, Brown and Rutherford, also the greeting "1875: a happy New Year to you all." The flag of the Presbyterian Church was decorated with white "favours," in view of the expected union. In the other room, were nearly 200 pictures, chiefly engravings. A few ladies exhibited specimens of fancy work. The pastor exhibited a large Medallion of Alexander the Great and ivy leaves,—casts from clay made by himself. At noon, a devotional meeting was held in another part of the Manss. The pastor made a few remarks suitable to the occasion. Afterwards, he stated what the young people had raised for missionary purposes during the year, and presented rewards to 11 young persons for proficiency in scripture, and cards to the exhibitors. A thanksgiving collection in behalf of the India Mission was taken up. The pastor then stated that the exhibition would last ten days for the convenience of those who had not been able to attend on the present occasion, and invited all to meet again in the parlour. "Waiting by the river," was then sung, and the blessing pronounced. In the parlour refreshments were presented to the visitors. The pastor next read original pieces, the national anthem was sung, and the lively scene just described soon vanished away.—Com.

SIXTEEN thousand copies of the Home and Foreign Record, for January, have been printed. The Missionary Intelligencer this number is unusually full and interesting.

AN APPEAL.

ISSUED BY A COMMITTEE OF THE OWEN SOUND PRESBYTERY TO THE CHURCH, IN BEHALF OF MR. JOHN CARRUTHERS, PREACHER OF THE GOSPEL.

Mr. Carruthers has, in the mysterious but wise Providence of God, been long afflicted with such a species of nervous excitement as to unfit him for the work of the ministry; and he is otherwise without the means of a living. His case was therefore, brought before the Supreme Court, held in Hamilton, in the year 1869, with the view of devising ways and means for his maintenance. After careful deliberation, it was then resolved that an effort should be made to raise two thousand dollars, of which he should receive the interest as an annual allowance from the church for his support. That effort was made, but not with success. The sum collected did not, from various causes, amount to four hundred dollars. It was the first of the kind mooted in our church courts, and the object of it was personally unknown to the greater number of the united body, although well known to many of that body as a man of high moral excellence, and of good parts. But, since that time, things have changed much to the better for such benevolent enterprises. The spirit of benevolence has been evoked and developed by the praiseworthy exertions of Dr. Holden, Belleville, and similar cases have so engaged the attention of the church as to impress its members with the duty of benevolent enterprise for their relief. It is now, therefore, more opportune to bring Mr. Carruthers' case under the notice of the church, as in the altered circumstances, a more cordial response may be given to it. But, what are the facts of the case which necessitate an appeal in his behalf to our congregations, and how does it come before them for their Christian sympathy and pecuniary aid? His case, Christian friends, is one which demands our Christian commiseration. The church does not, and can not, employ him as a preacher; its interests forbid it. He can do nothing else for a livelihood; and all he has to live on is about twenty dollars, the interest of the sum already collected. In view of all the facts of the case as well as the utter inadequacy of the sum just mentioned to support him, the Presbytery of Owen Sound brought his case, through the committee of the Aged and Infirm Ministers' Fund, before the last assembly. Recommended by that committee, the assembly sanctioned that another effort should be made to raise the sum already collected up to two thousand dollars. To do so more than sixteen hundred dollars are required. Another appeal is, therefore, made in the Lord our God to your Christian sympathy and liberality in behalf of Mr. Carruthers, our afflicted brother. He is a man of known and felt piety. He is a Canadian student, brought up under the tuition of the late Mr. Proudfoot, of London. He is a good linguist, being well acquainted with Latin, Greek, and Hebrew. He has a taste for general literature, and is quite familiar with many of our best writers. He has a thorough knowledge of theology as a system, and an extensive acquaintance with that subject in its various compartments. He is a good preacher, his mind being sufficiently logical to give his discourses a close sequence and a strong consistence, while his poetic temperament gives them an attractive interest in the form of varied illustration and sparkling imagery, while his vital personal religion gives them a spiritual fervency, and an impressive earnestness. Mr. Cameron, of Chatsworth, has a high opinion of him as a preacher; the writer has listened to him in his own pulpit with edification and delight; the people regard him as a popular and instructive preacher. But, alas! a mental taint spoils all this fine adaptation for the ministry; often shuts him out of the pulpit into an asylum. Nor is this all, he is fatherless, and motherless, and without any near relation to take care of him under his mournful affliction. Is this not a piteous and clamant case? Now, why does such a case exist at all in the course of events, and why does it exist in connection with our body, which God has made so instrumental in the extension of His cause? Is it merely fortuitous in its occurrence, a casual, meaningless circumstance? Or is it purely accidental in its connexion with us—aimless in its object, without direct address to the conscience? No. It speaks to us in the most impressive language that we might feel our continued dependence on the Almighty, and be thankful to him who preserves us in soundness of mind and body. It comes to us in order to draw out the Christian sympathies which God has implanted within us in our new nature. It comes to us in order to awaken into lively exercise the principles of charity within us, or to stir up within us an eager desire of helping him out of the fulness which God has bestowed upon us. Does God not, therefore, call us in the most impressive form to a special duty in regard to Him? Does not the benevolent Spirit of Jesus, so often manifested in similar circumstances on earth, inspire us with a genial interest in him, and with an active disposition to ameliorate his pecuniary condition? Does not the genius of Christianity, which erects everywhere within its domain, hospitals, asylums, houses of refuge, and similar institutions for the relief and comfort of the distressed, prompt us to immediate action in supplying him with pecuniary aid? It may here be stated that the interest of the two thousand dollars to be raised is only to be given to Mr. Carruthers. The principal will, on his death, fall back into the aged and infirm ministers' fund. There is, therefore, a double reason or motive that should call forth into lively exercise the highest principles of action in our nature. The one—the peculiar circumstances of Mr. Carruthers as set forth, circumstances that should commend him to your Christian sympathy and liberality; the other, the aged and infirm ministers of the Church, a reason that should act with great force in educing Christian sympathy and liberality towards its objects. Mr. Carruthers is an entire stranger to many of you; and you can not, therefore, have the same warm interest in him, as if he had been personally known to you, but this lack of interest is abundantly

supplied in the persons of the aged and infirm ministers of the Church all around you—men who are well known to you, and who are highly appreciated by you, and whose welfare you have at heart. Now, the sum of two thousand dollars sought to be raised, while the interest of it is to be given to Mr. Carruthers as long as he lives, is thus actually a fund to be raised in behalf of the Aged and Infirm Ministers of the O. P. Church. There is, therefore, every reason why congregations should contribute largely to such a fund. It is to support men who have labored hard among you on a sum barely sufficient to eke out existence, to support men whose labors have abounded much towards your material prosperity and comfort. It is for the honor of congregations to contribute largely towards the support of men in old age, who have labored faithfully in the interest of the Church on a stipend barely sufficient to keep themselves and families; it is for the interest of congregations to raise and maintain such a fund in efficiency that old men may give place to young and vigorous men for the good of the cause; and there are a goodly number of such that must soon be cast upon the Church for support. We, therefore, appeal to your Christian sympathy and liberality. Let us not appeal in vain for the needful. If congregations throughout the body were to give a liberal collection, the thing aimed at would be accomplished. The sum of two thousand dollars would be added to the aged and infirm ministers' fund, and the interest thereof would be an annual allowance of the Church to Mr. Carruthers.

We do earnestly hope that all the ministers of the Church will interest themselves in this matter, and that they will bring it before their congregations on as early a day as possible. All moneys to be sent to the Rev. Wm. Reid, Toronto.

ROBT. DEWAR, Convener.

Ministers and Churches.

A kind correspondent sends us the following from Simcoe:—"We had our 'Children's Evening,' on Tuesday last. The meeting was opened by the children singing 'Hold the Fort,' then 'Jesus of Nazareth Passeth By,' followed by an earnest address by Rev. Mr. Livingstone, of the Kirk, on 'Early Piety,' after which Mrs. Logan of Hamilton, favored the audience with a solo, and the real business of the evening was proceeded with, viz., distributing rewards to the Sabbath School children, by Rev. Geo. Grant. A covered basket was placed on the table, and as each child went up to receive their book, they were permitted to take an article therefrom, (fancy bags containing candies, nuts, and raisins). A very pleasant evening was brought to a close by singing the Doxology 'Praise God from Whom all Blessings Flow.' Fifteen months ago our school numbered 10 scholars, and 2 teachers, no library, papers, nor funds. Now we have 68 scholars, 8 teachers, 125 vols. in library, gave rewards amounting to the sum of \$80, &c.; are out of debt, and have a silver sixpence in the treasury to begin the New Year with.

On Monday, Dec. 14th, after the Union Prayer Meeting, a number of the young men of St John's C.P. Church, Almonte, assembled at the Manso, and presented their much esteemed pastor, the Rev. Wm. McKenzie, with a very handsome gold chain, accompanied with an address expressive of the high esteem entertained by the donors to their pastor. Mr. McKenzie was completely taken by surprise, but he made a very appropriate reply, thanking the young men for the present, and adding some very useful advice. A very pleasant evening was spent, the young men feeling happy that they had such an estimable minister and minister's wife, always ready to lend all a helping hand when within their power, and hoping that they might be spared for a long time to labour in their midst.

The anniversary of the Presbyterian Mission Sunday School was held in the Temperance Hall, London East, on Thursday evening, when the Rev. J. Gordon, superintendent, examined the several classes. This was followed with a recitation, appropriate speeches, and vocal music. During the evening Miss Maggie Russel, on behalf of the children, presented Mr. Gordon with a beautiful writing desk, containing, with other things, a valuable gold pen and holder, as a token of esteem. No sooner had Mr. Gordon taken his seat after agreeably replying to the affectionate address accompanying the children's gift, than Mr. Drummond on behalf of friends, presented him with a purse containing \$25, as a mark of respect and appreciation of his services rendered in connection with the London East Presbyterian Mission. The meeting was a very pleasant one, and indicated much interest in the Sunday School and mission.

The teachers of the Huron Street Sunday School, Toronto, entertained the scholars and their parents on Friday, 8th inst. After tea had been served the tables were cleared away, and the remainder of the evening was very pleasantly spent in listening to hymns and recitations by the children, and a few addresses. The meeting broke up shortly after nine o'clock, all present being highly delighted with the whole proceedings. This school is in connection with the Bay St. Church, and Dr. Jennings very kindly presided over the entertainment.

A VERY successful soiree and anniversary service were held in Knox Church, Elora, on the 3rd and 4th inst. The services on Sabbath were conducted by the Rev. J. Dunbar, Glenmorris, and by the Rev. J. B. Mullans, Fergus. On the Monday there was a soiree, the Rev. A. D. McDonald, pastor of the congregation presided. Prof. Maitland and his choir conducted the singing. The Rev. Messrs Wardrop of Guelph, Smith, of Galt; Davidson, of Alma; Dunbar, of Glenmorris, and Mullan, of Fergus, addressed the meeting. Each speaker congratulated the minister and the congregation on the handsome building erected—on the success of the congregation, and gave good counsel. Taking the singing and the quality of the speeches into consideration, this was one of the most interesting and profitable soirees ever held in these quarters.

On Tuesday evening last, a number of Knox Church congregation, Perth, by a mutual arrangement among themselves, took the manse of the pastor, the Rev. Wm. Burns, by storm, and very much surprised that gentleman and his family by taking summary possession of the house, and proceeding to get up a tea for the whole party, with provisions brought by themselves. At the same time the study of the gentleman was appropriated for the reception of a large complement of material comforts of various kinds brought by the "surprise party," as a gift to cheer their pastor's heart during the coming holidays. After spending a most pleasant and mutually agreeable time, the company gave up possession again to the legal occupants; Mr. Burns, at the close, tendering them, on behalf of the congregation, his warmest thanks for their kindness and forethought as displayed in their action that evening.

On the night of the 30th ult., the members of his Bible classes, connected with the St. John and Scotch Settlement branches of his congregation, together with a goodly number of the other members of his flock, waited upon the Rev. William Cleland, at his residence, and presented him with a purse containing \$57 00, and an address expressive of their appreciation of his efforts as their teacher and pastor. At the same time other presents in great variety and of much value were also made. The evening was spent in very pleasant intercourse, enlivened by varied innocent amusement, and all expressed themselves delighted with the joyous occasion, and separated, hoping to see many such happy social gatherings at the Manse.

The congregation of Bay Street, in this city have called the Rev. John Smith, of Bowmanville. Salary promised, \$1,600. A correspondent writing from Bowmanville, says: "Mr. Smith's people here are greatly excited over the matter; but they fondly trust that he may remain with them. A people more harmonious, and respecting their pastor more, is not to be found in the Dominion. Should Mr. Smith see it to be his duty to make a change, a blank will be made not easily supplied."

The Rev. John Rennie, of Ailsa Craig, was on the 30th ult., made the recipient of a donation of \$40, from his friends in the Presbyterian Congregation in Carlisle, and on New Year's Eve the young people attending his singing class in the Ailsa Craig church, surprised him by presenting a purse of \$24, as a small token of their appreciation of his gratuitous efforts in teaching them vocal music. The anniversary services of the Presbyterian church at Ailsa Craig, will be held on the 24th and 25th inst.

The J. P. Congregation at Enniskillen, held their Annual "Tea" on the 1st inst. In every respect it was a grand success. In the evening the congregation met in the church. The Rev. M. Stewart, minister of the congregation, occupied the chair. Admirable addresses were given by the Rev. Messrs Mitchell, of Millbrook; Smith of Bowmanville, and others. The singing by the choir of the congregation was excellent. For the last year the Enniskillen and Cartwright people have done remarkably well. Besides paying their pastor's stipend six months in advance, they have invested upwards of \$2,000 in a Manse and Glebe.

A SOIREE was held in the West Paslinch Church, on Tuesday evening, and was eminently successful. The church was completely filled, there being between 300 and 400 persons present. The chair was occupied by Mr. McDermot, the newly inducted pastor, who discharged the duties thereof with ability. The ladies had provided an abundant supply of good things, and after all had partaken, there was a large quantity still remaining. Tea being over, excellent and appropriate addresses were delivered by the Revs. Messrs. Wardrop and Ball, of Guelph, and Mr. McKay, of Duff's church. The proceeds amounted to over \$80.

On New Year's Eve a number of the congregation of St. Andrew's Church, Kincardine, took peaceful possession of the residence of their esteemed pastor, the Rev. W. Anderson, M.A. After spreading the table with suitable viands, they presented him with a purse containing nearly \$100, accompanied by a suitable address. Mr. Anderson replied in very concise and appropriate terms.

The Presbyterian social at Mr. Patterson's residence, Blantyre, on Christmas day, was a grand success. Mrs. Patterson entertained her company of about 200 with the most cordial hospitality; and the financial result was fully \$40 dollars added to the building fund.

On Monday evening the 4th inst., the members and adherents of the united congregation of St. Andrew's Church, Arthur, presented Rev. D. McDonald with a durable token of their esteem in the shape of a cutter, set of harness, buffalo robe, and whip.

A DEPUTATION from the Bible Class of St. Andrew's church, Almonte, called at the manse on New Year's eve, and presented the esteemed pastor of the church, the Rev. Jno. Bennett, with an easy chair. A handsome work box was at the same time presented to Mrs. Bennett.

At a meeting of the Pais Presbytery held on Tuesday, the Rev. Mr. Wright, of Ingersoll, was loaned from his charge to accept of the call from Chalmers' Church, Quebec.

The Rev. Geo. Burnfield, M.A., of Scarborough, has been called by the congregation of Chalmers' Church, Montreal. Salary promised, \$1,600.

A LOCAL exchange says—"There are 1,000 sittings in Erskine Church, Montreal, of which 711 are let,

A Religion of Four Letters.

"There is a wide difference between your religion and mine," said a Christian woman to one in whose spiritual condition she had long been interested.

"Indeed," said he; "how is that?"

"Your religion," she replied, "has only two letters in it, and mine has four."

"What do you mean," said he, "by two letters and four?"

"Why, your religion," said the lady, "is a, o, do; whereas mine is d-o-n-e, done." This is all that passed. The lady took her leave, for an absence of some length, but her words remained; and did their work in the soul of her friend. The entire current of his thoughts was changed. "Do" is one thing; "done" is quite another. "The former is legalism, the latter is Christianity. It was a novel and very original mode of putting the Gospel; but it was just the mode for a legalist, and the Spirit of God used in the conversion of this gentleman."

Gilgal.

The origin of this name is given us in Joshua v. 9. It was a village on the plains of Jericho, east of that city, and north-east of Jerusalem. It was from three to five miles west of the river Jordan, and was the first place of encampment of the army of the Israelites after passing that river. There the twelve stones were set up as a memorial of the miracle. It was the resting place of the tabernacle until it was taken to Shiloh, whence it was again returned to Gilgal (1 Sam. x. 8; xv. 33), and also the seat of government, or place of rendezvous, during Joshua's wars with the Canaanites. In Samuel's day it was one of the places for holding a circuit court (1 Sam. viii. 16), but afterwards became devoted to idolatry. (Hos. xii. 11. Amos iv. 4.) The word quarries, in Judges xiii. 19, is rendered graven images in the margin, and if correctly rendered shows the prevalence of idol worship there. Other interesting incidents connected with this place are recorded. 1 Sam. xi. 14, 15; xiii. 15. There was another Gilgal "besides the plains of Moreh," not far from Shechem. Dent. xi. 30. Josh. xii. 23.—Union Bible Dictionary.

Is it possible to do too much for Jesus? Is there any danger that Christians will overtake the angels in the service of their Master? Ought we to impose any restraint upon ourselves when the Lord calls, lest in our zeal to follow Him we overstep the limits of the strength which He has given us? Some of our modern writers even seem to think that the Church needs to be cautioned lest its more active members abound too much in Christian work. We do not believe that one Christian worker in a hundred breaks down from excess of work for Christ. Christ would have us feel that self-sacrifice is the law of Christian living, and that to work while the day lasts, doing all with one's might, should be the burden of every Christ-like soul. For the night cometh when no man can work.—Christian Treasury.

The editor of the Orillia Expositor rejoices in an "autograph copy of the late edition of the Memoir of Robert Chambers, with Autobiographic Reminiscences by William Chambers, I LD." The incident which led to the Expositor's intercourse with the great publisher is a most interesting one, and is thus stated:—"In the first edition of the 'Memoir' reference was made to a gentleman who assisted Mr. Wm. Chambers at a most critical period, in the early struggles of his life, by giving him a large order for a quantity of books to be bound in a very superior style; the gentleman being about to be married. This gave such an impulse to the fortunes of the struggling publisher that afterwards he dated his continued prosperity from that period and that incident. Through the columns of the Expositor we informed Mr. Chambers of the fact that these books were still preserved in the Library of the late Mr. James Dallas, who was in fact the gentleman that gave the order. This led to a correspondence, in which Mr. Chambers promised to forward us a copy of the Revised Edition of the 'Memoir.' We perceive that the name of Mr. James Dallas is also inserted in the new edition as promised."

PROSPECTS OF ROMANISM.—The probabilities amount almost to certainty that the Roman Church will be worsted in her struggles to retain political power in Germany, England, Italy, Brazil, etc. It has been her policy for three centuries to seek the alliance of kings, and those alliances have conferred many advantages upon her, of which the most permanently valuable was the control of education. This gone, what will her policy be? The effect of secular education is always to undermine religious prejudice—and there are a great many things in and out of the Catholic church based upon unthinking prejudice which, when that goes down, must go down with it. The inevitable result must be to force the Catholic Church and all similar churches to abandon their wood, hay and stubble, and rely upon the simplicity and power of the pure gospel, or cease to exist. The churches which rely upon politics, upon prejudice or upon money, can not long survive the keen intellectual light and activity of this age. The rationalistic spirit which is abroad is not without its compensations.—Interior.

The Montreal Witness says: "For the past three months Prof. Campbell, of the Montreal Presbyterian College has conducted with distinguished ability the Bible Class which meets every Saturday afternoon at three, in Cote street Church. His subject was 'Miracles.' During the present quarter he will have companion series of conversational lectures on Prophecy. Such aspects of the subject as the following will be presented:—1. Universal belief in Prophecy, False Prophecies; 2. Assaults on Scripture Prophecies; 3. Prophetic agents; 4. Perspective in Prophecy; 5. Prophecies concerning individuals; 6. Prophecy concerning Israel in Old Testament Times; Prophecies concerning the Jews in New Testament Times; 7. Historical Evidences of the fulfillment of Old Testament Prophecies regarding Gentile nations; 8. Geographical Evidence of the same; 9. Messianic Prophecies—'Prophecies concerning New Testament Churches'; Prophecies of the extension of the Kingdom of Grace."

There is a sense in which Christianity must always be opposed to the world. But there is a sense in which there is, and must always be, a deep, inward sympathy between the Church and the world. The inmost constitution of the world attests that it came forth from God, and it cannot be at rest unless it is reconciled to God. The spirit of this age, and of all others, is opposed to the religion of Christ, and yet it is uttering a loud cry for help. Christianity must not oppose the science and culture of this age as only evil. It must lay hold of it and mould it by its own spirit and life. In doing this, it must show progress in its own sphere. While it is always the same in substance, it must unfold and develop new wealth continually in the way of providing for the wants of the age. Only when it is alive and active in itself can it have power to mould and govern the life of the world around it.

Last week a very pleasant entertainment was given by the teachers of Bay-street C. P. Church Mission School to the children and their parents, and their friends. After partaking of a hearty tea, the children and others present assembled in the body of the hall, and listened to several songs, recitations, and readings, which were very creditably rendered by members of the school. Addresses were delivered by Mr. W. A. Wilson, B.A., and the Rev. Alex. Gilray, minister of College-street church. The children also gave in their missionary returns, amounting to \$87, which was afterwards distributed for various objects.

MANY a time, when we stand in the pulpit, some sinner may be present to whom we are addressing our last message, who will never hear the Gospel, or be exhorted to take care of his soul again. Should we not wish to pour upon such a one the whole force of our powers of persuasion, to speak to him emphatically, in the words of Richard Baxter, "as a dying man to dying men?"

The strongest argument for the truth of Christianity is the true Christian; the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living church, which itself is walking in a new life, and drawing life from Him who hath overcome death. Before such arguments ancient Rome herself, the mightiest empire of the world, and the most hostile to Christianity, could not stand.—Christlieb.

God is the fountain from which all the streams of goodness flow; the centre from which all the rays of blessedness diverge. All our actions are only good as they have a reference to Him; the streams must revert back to their fountain, the rays must converge again to their centre.—Hannah More.

"WHOEVER will, may come." I thank God for that word whoever. If God had said that there was mercy for Richard Baxter, I am so vile a sinner that I would have thought He meant some other Richard Baxter; but when He says whoever, I know that includes me, the worst of all Richard Baxters.—Baxter.

Because gold is rare gilding has been invented, which without its solidity has all its brightness; thus, to replace the kindness which we are without, we have invented politeness, which has every appearance of it.

ONE of the highest benefits we can reap from understanding the way of God with ourselves is, that we become able thus to trust Him for others with whom we do not understand his ways.

To preach Christ the crucified is to put Him and His atoning work at the top, to set all truth in connection with these, and to derive all good from these.—Ibid.

It is a great thing to stand in place of God; and proclaim His word in the presence of angels and men.—Ibid.

We trust that subscribers will not wait to be called upon for their subscriptions, but renew at once by remitting direct to the office.

Monday for Ministers.

Every pastor asks himself on Monday morning, "What shall I do with myself to-day?" His mode of answering this question will decide his permanent usefulness and the length of his days.

Besides this, the sick and troubled will get his advantage from a pastor on Monday than on any other day of the week. He is apt to come into the invalid's room fagged out, his face less cheery, and his spirit less exuberant than on other days.

Drawing as an Educator.

In referring to the usefulness of the art of drawing, in education, the Illustrated London News says: "The school board have taken an important and, we think, very wise step by resolving to introduce the elementary teaching of drawing into the schools."

Messrs. Moody and Sankey in Manchester.

These earnest evangelists, says the London Presbyterian Review, have now been nearly a year and a half in this country, and as they have journeyed from place to place, the interest in their work deepens and increases.

Death of Venerable Bodo.

For nearly thirty years this earnest and holy scholar seems to have been occupied with a history of the Church of England, of which he was known as one of the fathers. This being finished, he was engaged on a translation of the gospel of St. John into Anglo-Saxon.

The Population of China.

Abbe Davul, who has recently devoted some years to the explorations of Chinese territory and the study of the people, says that the estimate of statisticians that the total population of the Chinese Empire is but 100,000,000 souls is entirely incorrect.

Never Waste Bread.

One day, about one hundred and thirty years ago, a young Scottish maid was busy about her household affairs, when an aged stranger came to the door and asked permission to enter and rest, requesting at the same time something to eat.

Sun Birds.

The humming bird family is a very large one, and contains a number of brilliant little creatures, with names such as the topaz, and the amethyst, and the ruby-throated humming bird.

The Egyptian Water-Carrier.

"The gift of God is the gift of God! Who will buy the gift of God?" Such is the cry of the picturesque-looking water-carrier, as he goes about the streets of Egypt, with his water-skin thrown over his shoulder.

As the water-carrier goes along his way—now coming into a wealthy part of the town—a rich man, thinking of the need of the poor, and wishing to bestow a kindness on them, steps out of his mansion, and pays the man for all the water he has, desiring him to go into the poorest quarter and give it away.

"Who will buy the gift of God?" he cries out:—"The gift of God, the gift of God! Who will take the gift of God?"

We imagine how eagerly and gladly the poor thirsty ones gather around him, and that there would not be much delay before the empty vessels were brought out of their houses to be filled.

What a grand picture we have here of "the water of life," which is offered "without money and without price," to every one that thirsteth.

But with Jesus there is enough and to spare. The fountain of his grace never fails—the stream of his grace is never dried up—no one need be afraid of being sent empty away, for "every one" is invited; and it will never be exhausted till the last poor thirsty sinner, who has felt his need, has come for an unending supply of the gift of God.

I heard the voice of Jesus say, Behold I freely give The living water—thirsty one, Stop down, and drink, and live. I came to Jesus, and I drank Of that living-giving stream; My thirst was quenched, my soul revived, And now I live in Him. —The Truth.

Bible Stories.

How we all have loved them, and love them still; even we grown up ones, and you who feel yourselves almost grown up!

And, surely, this is well; for our Blessed Lord caused these Scriptures "to be written for our learning; and we never shall find that we have grown too old or too wise to learn fresh wisdom from them.

Those dear, familiar histories of Abraham and of Isaac, of Jacob and Joseph, of David also, and Samuel, and of the prophets, should not be read or listened to merely for amusement. It was meant that we should learn something from all that is told us of their earthly lives.

But not the stories alone were written for our learning; we must remember that "all Scripture is written by inspiration of God." It is not a good plan to skip, and read only the most interesting parts of any book which is worth reading; much less shall we do so with God's Holy Word.

So let us tell the little ones Bible stories, over and over again, if they ask for them; and let us pray God for grace that we all may rightly read and "mark, learn, and inwardly digest" the Holy Scriptures of truth. —The Churchman.

When the Rev. Mr. C— was minister of the United Presbyterian church in Sanquhar, he called one day, in the course of his pastoral visitation, on a decent old woman who was a member of his congregation.

Scientific and Useful.

CLEANSE THE MANGERS.

The mangera of horses, cows and oxen, when supplied with cut fodder and meal, frequently becomes sensitively sour in consequence of the decomposition of the wet meal that adheres to the corners of the feet-boxes.

HONEYMOON.

The word "honeymoon" is traceable to a Teutonic origin. Among the Teutons was a favorite drink called metheglin. It was made of mead or honey, and was much like the mead of other European countries.

CANNED FRUIT VS. PRESERVES.

A correspondent of the Rural New Yorker says in favor of canned fruit: "As to preserves in comparison to canned fruit, one spoonful of the former will 'broil' and distress a stomach that is in the least disordered; while the same person might eat a saucerful of the same fruit kept in its natural state with only good result therefrom."

THE SANITARY CONDITION OF WATER.

There is no more prolific source of disease than bad water; but to distinguish whether the fluid is unfit for consumption or not is somewhat difficult. Water from a certain river, spring, or well may be repulsive to the senses, and yet harmless to the stomach, in comparison with other water which has a much more attractive appearance.

WORKING AND SALTING BUTTER.

Touching this important branch of making butter of prime quality, S. E. Lewis, of Oxford, N. Y., writes as follows: "When the butter comes, as soon as the dash churns clean, take off the churn; do not gather the butter compact with the dasher in the churn (as is usually done); do not gather it at all, but have a hair sieve, which first wet in hot and then cold water, so that the butter will not stick to it; then have a piece of a board that will fit inside of the churn to hold the butter back, turn the buttermilk from the churn through the sieve; when the buttermilk is drained out let the buttermilk remain in the churn; then take your water, holding it up as high as your head, and pour it upon the butter in a stream sufficiently large so that it will force its way through the butter; keep the stream moving about upon the butter. This will separate the little balls of butter. Fill up the churn with water until what little buttermilk there was in the butter is diluted to that extent that there will be no necessity of changing the water, and the result will be that you butter is washed, or the buttermilk all rinsed out of the butter, without breaking, marring or injuring a single grain. When it sufficiently hardens in the water take it out for salting, using the ladle to get out the most of it, and then the sieve. Now comes the salting and working. I prefer for a butter worker an inclined plain in the shape of a letter A, with a round lever. Spread the butter upon the worker, then put one-half the quantity of salt that you may desire to put on, roll it in, then with a small, flat, wooden shovel, turn one-half of it over on to the top of the other half. Put on half of the remaining, roll it back on the balance of the salt; then work the salt in somewhat, taking particular care not to let the lever go down on the butter in a rolling motion. If you allow the lever to slip on the butter it will destroy the grain and make it shaly. Set the butter away in a cool place; at night put it on the worker; work it a little, then let the mass stand until the morning, and work

again just enough to be sure that the streaks are out (the white streaks are packed that have not taken salt), then pack the butter in butter tubs, and stand to the light. The best butter bowls to use are the common white oak butter tubs. You will but follow the above directions, you can manufacture butter from cream as well as sour, that will stand the atmospheric changes for any length of time when properly cared for.

There is more in one of God's sentences than you have discovered yet.

I am afraid that many of us are defective in moral symmetry. Some men are great Christians upon one point, and some men are great Christians upon another. One man is a great Christian in the matter of Sabbath school teaching, and another a stupendous Christian in the matter of total abstinence from all strong drink.

Toronto Markets.

PRODUCE.

The holidays have interrupted business, but prices have been firm, and the week closes with an improved feeling apparent.

Stocks in Store, January 4th.

Flour, 10,811 barrels; wheat, 102,782 bushels; oats, 2,728; barley, 103,112; peas, 49,323; rye, 346; corn, 10,142.

Grain in sight, December 26th.

Wheat, 11,793,000 bushels, and barley 2,350,000, against 9,259,000 of wheat and 1,929,000 of barley in 1873.

English Advices.

Cable despatches report a deficiency in the English supply for week ending Dec. 26th, equal to 19,375 to 24,500 quarters. Mail advices report wheat in transit Dec. 17th, as 1,500,000 quarters, against 1,346,000 in 1873. Canadian peas were then enquired for.

Prices at Liverpool on dates indicated.

Table with columns for Flour, Red Wheat, White do, Club do, Corn, Barley, Oats, Pork, Bacon, Lard, Cheese. Rows show prices for Dec 30 and Jan 1.

FLLOUR.—Has been firm and in fair demand. For super extra \$5 was offered on Monday. Extra sold at \$4.35 to \$4.37 1/2 on cars on Tuesday. Spring extra was active at \$3.90 to \$4.00 Monday, and \$4 on Tuesday. Superfine of choice quality brought \$3.50 f.o.c. on 1 Tuesday. The market yesterday was quiet but firm; fancy sold at \$4.25 f.o.b., and \$4 would probably have been paid for choice spring extra.

OATMEAL.—Has been quiet; car-lots of average quality are worth about \$5. Small lots are unchanged at \$5.25 to \$5.50.

BRAN.—Is scarce and wanted; a car sold on Tuesday at \$16 on the track.

WHEAT.—Has been quiet but firm. Some cars of spring sold at 91 to 92c. for No. 2 and 93 to 94c. for No. 1 in store. No. 2 white is very scarce; nearly all the fall in store is treated well. For No. 2 fall 98c. f.o.c. would probably be paid, but no movement is reported. The market yesterday closed steady with sales of cars of No. 1 spring 1 93c. and of No. 2 at 91c. in store. Street receipts have been limited to spring which sells at 91c., and a couple of loads of fall at 9c.

OATS.—Have been firm with sales of car-lots at 42 1/2 to 43c. on the track; the former price was paid yesterday. Street prices 43 to 44c.

BARLEY.—Some movement has prevailed here. Outside markets have been quiet. There was a car of unimproved, probably No. 3, sold on Tuesday at \$1.03 on the track; a lot at Brampton at \$1.08 for No. 2, and \$1.10 for No. 1, and No. 2 here at \$1.10 f.o.b. Yesterday cars were offered at \$1.11 for No. 1, and \$1.09 for No. 2 f.o.c. Street prices \$1.07 to \$1.08.

PEAS.—Have been quiet and unaltered. On Monday a car of No. 1 brought Soc. f.o.c. but this must be regarded as exceptionally high, for yesterday several cars sold at 75c. for No. 2 and 77c. for No. 1 in store. Street prices 75c. to 76c.

RYE.—Sells at 70 to 71c. on the street.

SEEDS.—The market remains quiet at unchanged prices, with little doing as yet. Alkali is held at \$10, with buyers at \$9. Clover is wanted at \$5.75, timothy at \$2.75, and faxseed at \$1.00. Dealers sell these at about 25c. more. Lard would find buyers at \$2.30 to \$2.40.

PROVISIONS.

BUTTER.—Has been quiet and weak. Some small lots for shipment sold at 22 to 23c., which would still be paid, but no more. Box-butter is slow of sale at 20 to 22c.

Eggs.—Seem to be unsettled and range from 18 to 21c. according to quality.

PORK.—Small lots sold at \$21 to \$22.

BACON.—Is easier; lots for future delivery are offered at 9 1/2c., but no sales have been made; small lots are down to 10 1/2 to 10 3/4c. Hams are quiet and unchanged.

LARD.—Is now in fair supply; a lot of 50 tins sold at 13 1/2c. outside; small lots are about 25c. per cental easier.

HOGS.—Have been steady at \$8 to \$8.10 for car-lots which would still be paid, and up to \$8.25 for fancy lots.

The Last Word,

The last word is the most dangerous of infernal machines. Husband and wife should no more strive for the possession of a lighted bombshell.

Winter in Russia.

The windows are invariably double, and the space between the panes is invariably covered with a layer of fine sand, designed to absorb moisture and prevent the frost from silencing the panes.

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Births, Marriages and Deaths.

BIRTHS. At the Presbyterian Manse, Matilda, Ont. on the 7th inst. the wife of the Rev. Geo. Forteous, of a daughter. At Gembury, on the 23rd ult. the wife of Mr. Robert Douglas, of twin boys, mother and children being well. MARRIED. In Grey, on the 22nd ult., by the Rev. John Ferguson, Brasco, assisted by Rev. Arch. McLean, Blyth, the Rev. Thomas Thomson, McKillop, to Mary, youngest daughter of Mr. James Spence, Ethel. At McKillop, on the 4th inst., by the Rev. Thomas Thomson, Dufr's Church, McKillop, Mr. David R. Campbell, Surveyor, Mitchell, to Helen, second daughter of Mr. Andrew Muir, McKillop. On the 23rd inst., at the Anglo-American Hotel, by the Rev. J. Straith, Mr. John Campbell, to Miss Elizabeth Robertson, both of Saugonee. In Owen Sound, on the 1st Dec., by the Rev. D. Morrison, M.A., Mr. Wm. Malcolm, of this place, to Miss, third daughter of Mr. Hugh Melroy, County Antrim, Ireland. At Caledon, on the 1st of January, 1875, by the Rev. A. Carrick, Mr. Benjamin Cook, to Miss Isabella McInnes. At Charleston, on December 23rd, by the Rev. A. McFaul, Mr. John Hammond, to Miss Elizabeth Binrose, both of Caledon. On 25th December, by the Rev. A. McFaul, Mr. Duncan Muir, of Artoemola, to Miss Ann Hilliard of Caledon. On Christmas Eve, at the Manse, Picton, by the Rev. J. McMechan, Mr. Jay M. Johnson, son of Wm. Henry Johnson, Esq., to Miss Cynthia Ann Warren, daughter of Metcalfe Warren, Esq., all of Hallowell.

Official Announcements.

BROCKVILLE.—At Prescott, on the 3rd Tuesday of March, at 2:30 p.m. OTTAWA.—In Daily Street Church, on the first Tuesday in February, at 3 p.m. TORONTO.—At Toronto, on the first Tuesday of February, at Eleven a.m. DUNHAM.—At Durham, on 4th Tuesday of February. SIMCOE.—The next meeting of the Presbytery of Simcoe will be held at Barrie, on Tuesday, Feb. 2nd, at 11 a.m. MONTREAL.—In Presbyterian College, Montreal, on the fourth Wednesday of January next. ONTARIO.—At Port Perry, on the 1st Tuesday of March, 1875, at Eleven o'Clock, a.m. LONDON.—An Adjourned Meeting at London, in St. Andrew's Church, on 1st Tuesday of February, at 11 a.m. Next Regular Meeting will be held at London, in First Presbyterian Church, on 3rd Tuesday of March. STRATFORD.—At Stratford, on 1st Tuesday of March, at 11 a.m. HURON.—Presbytery of Huron will meet at Clinton, on the 2nd Tuesday of January. PARIS.—In Knox Church, Ingersoll, on the 3rd Tuesday in February, at 2 p.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalties Board and Sustentation Fund—James Croil, Montreal. Ministers, Widows' and Orphans' Fund—Archibald Ferguson, Montreal. French Mission—James Croil, Montreal. Juvenile Mission—Miss Machar, Kingston, Ont. Manitoba Mission—George E. Wilson, Toronto. Scholarship and Bursary Fund—Prof. Ferguson, Kingston.

Miscellaneous.

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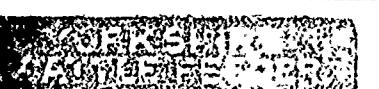
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