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Contributors and Correspondents

NORTH-WESTERN STATES.

Your correspondent watches with the deepest interest the progress of Union in the Dominion, and rejoices that the consummation of it next June is as certain now as anything in the future can be. He dreams sometimes that he would like to be present in Montreal when the time comes, and see the ceremony performed, and it is not impossible that he may. He also watches the interchange of pastors that is going on between the western and eastern provinces. It is a pity that Mr. Smith left Halifax, at least in some respects, though the Galt people will not agree with me here. I understand that Fort Massey congregation is bent on having another from the west, and this time, if it succeeds, a metropolitan charge will be left vacant. It is plucky in Halifax attempting to run a race with Montreal; if it wins, and who knows but it may, it will be a feather in its cap. St. John used to be an important enough rival, but the ambition must be mounting wonderfully high, when it enters the lists with both the commercial capital and the political capital of the Dominion at the same time. It may not be out of place to say here that I hear golden accounts of the success of Dr. Waters down there by the sea, and far away as I am, I have special means of being well informed in the premises. There has been quite an invasion of new pastors into the Presbyterian congregations of that city within the past year, and there has been in connexion with that, a result that ought to have taken place years before—an advance of salaries all round to a somewhat respectable figure. A very short time ago the average salary was \$1,200; indeed there were very few that got so much as that; in one case a charge that has as much self-worth as any other, contented itself with paying a salary of \$600 and house rent! Now the average is \$2,000. St. David's led the way when it called Dr. Waters, and the others, no thanks to some of them, had to follow suit. I was going to say, however, that the success of the doctor has exceeded the expectations that were formed of him when he went there. The church edifice is one of the largest in the city and it is well filled at the services, and not by dead heads either, for I am informed that all the pews are let. I am not aware that he indulged in any boastings when he began his labors. He neither procured an inundation of great men, physical as well as moral, to sing His praises, nor did he announce publicly that he was going to fill that temple with hearers up to the ceiling, a statement that is easier to make in some cases than to carry out in fact. He was far wiser to do his work without the loud sounding of trumpets, either by others, who are accustomed to such exaggeration as is characteristic of certain regions of the world, or by himself. Even his Bible class numbers over 100. It meets on a week evening, and quite fills the lecture room. I rejoice in being able to render such a report of him to his old friends who know him well.

As I write this we are on the eve of the commencement of the services of the week of prayer. The subject suggested for the services to-morrow is most appropriate considering the times in which we live, and the phases of thought that are presenting themselves. It is getting to be regarded as old fashioned, or to use a more expressive term, "old fogyish," to put the Lord Jesus Christ as the Saviour of men in such a prominent place as that to which our Father elevated him. We have got beyond that theology; rather we have got beyond theology itself; the very work is indicative of the bondage of thought in which we used to be held. Such words as atonement, mediator, substitution, and their brothers and cousins, are fast becoming obsolete. Religion is now the development of true manhood or physical manhood, the uplifting of humanity by means of education, if Jesus Christ be referred to at all it is as an example which he set of unselfish devotion, not as doing a work for us. Then the Sabbath as it used to be regarded was only a relic of Judaism, but we have attained to freedom. The Sabbath is for us, we are God's, all is ours. It is not the glory of God that is the centre of religion, but our own glory. The Council of the Evangelical Alliance must be very "old fogyish," when such a theme is suggested as "Christ the one Prophet, Priest, and King." But it shows that the Churches as such, are still where they were, notwithstanding the ravings of the secular, and the outpourings of some individual preachers. May such teaching be more and more emphasised.

LENNAS.

Letter from T. T. Johnston.

Having been appointed by the Foreign Mission Committee of the Presbyterian Church South, to a missionary post in the Indian Territory, and having been ordained to this glorious work by the Presbytery of Florida, we left the city of Columbia, in South Carolina, on the 17th of Nov., and spent the night with the Rev. Dr. Irvine, in Augusta, Georgia.

The Doctor, it will be remembered, formerly occupied one of the Presbyterian pulpits in the city of Hamilton, Ont., and is still hale and hearty, greatly beloved by his people, and held in high esteem by the Presbyterian denomination south. It was with deep regret on both sides that we had to part next morning, for amongst other reasons that of being a Canadian had drawn us towards one another. But the best of friends must say good-bye, and so we were soon on our way to Atlanta, another enterprising city in this most prosperous of all the Southern States.

At a junction of two railways between Augusta and Atlanta, I was at a loss to know whether we had to change cars or not, and not wishing to expose my ignorance, I told the brakeman—a young and very large mouthed negro—as he was about leaving the smoking car, "We don't change cars here." The surprised African looked at me smilingly for a moment, and then supposing I took him for a passenger, he simply but confidently said, "I know it all." The inference from this piece of information was easily drawn, and proved satisfactory to us all.

A short time afterwards, a young man with a coarse voice, a bold demeanor, and a decided cross between his eyes, came through the train anxious to sell novels, cigars, and such like, for nobody's good but his own. I am sorry to say he took a fancy to me as I was sitting alone reading that beautiful little book, "The Shadow of the Rock." When he returned through the car he whispered in my ear as he nodded confidently, and winked at me with the off eye, "I have some nice beer in the other car." As I did not see him ask anyone else, either his supply must have been small and he did not wish to stint me, or that my refusal had crushed his fond expectations, for a decided shake of my head made that eye lose its expectant look, and with a disappointed air he passed on. I don't exactly know who I look like, or what character I most resemble, but I am generally taken for somebody else. Sometimes I am a Professor in some Institute of learning; often an English, Scotch, or an Irishman; a ku klux once, and now nothing more nor less than a glut-ton-and-a winebibber. Some time in the afternoon we changed cars at Nashville, Tenn., and enjoyed for a little the company of an original old lady as could well be imagined. She sat on the opposite side of the car next the window, with her feet up on the seat before her, and no doubt felt as important and at ease as when she received company in her best and, perhaps, only room at home. She was dressed in brown homespun, and had rigged out her husband, who sat beside her, in the same comfortable and substantial article. She was continually gazing out into the city, but a capacious sunbonnet hid her features almost entirely from view, so that I could not make them my especial study. Her remarks were original, however, and oftentimes made us smile in spite of our good intentions not to laugh at anybody behind their back. As we were thus sitting at the station, an engine backed a Pullman sleeping car past her window, and after considering its beautiful exterior for a little, she gave it as her opinion that "that engine was agoin to hitch on the street car to our train." Being informed that it was a sleeping car, she exclaimed, "Well, I 'lar, that must be the prettiest thing in the world to sleep in." Having started, the most beautiful and imposing Capitol of any in the South, standing on an eminence, excited her curiosity not a little, and having seldom seen any public building, except their own meeting house, she turned to her quiet and sedate husband with the inquiry, "that's a church, ain't it?" "I guess so," was the reply, and both wondered at and admired the vastness, beauty, and costliness of that structure, which has probably less of the worship of God in it than any other building erected. After a while she reclined back in her seat, laid off her capacious sunbonnet on the seat before her, took out her woollen sock, and fell to knitting. We then had a good view of the practical homespun old lady, and found her looks hardly the pink of beauty's perfection; but still quite a prize for a philosophical mind to examine. Her upper lip was somewhat sunken, and a pair of iron rimmed spectacles cut her quite a consequential air, as they were tied behind her head with a "clicker" string. She, unfortunately, had a bad habit of protruding her tongue, and thus keeping it out of its own province, but this had to be overlooked as a natural weakness and defect. As she continued her knitting and found nothing to talk about, she could not refrain from humming some familiar tune, just as she had so often done in her old split bottom rocking chair at home, beside a blazing fire of huge and rich pine knots. Happy, unsophisticated old lady! I felt tempted to take her by the hand and address her thus, "You are far behind the reckless times of the 19th century in your ways and manners, good old mother homespun, but you are an age ahead of them in your practical good sense, which so many despise;" however I didn't. Coming to a place where some cattle were in close proximity to the track, the whistle was blown repeatedly to frighten them to a safe distance, for it is seldom you see the road fenced in as is the case with those of Canada and the Northern States. The old lady let her knitting fall into her lap, tightened her spectacles over her head, and raised the window. She stretched her long neck to its utmost extent, in order that she might discover the cause of all the

disturbance. Her life-long companion asked her if she saw "nuthin'." "No. But they're hollerin' like sixty to some other train ahead, I reckon." Finding herself mistaken, after a little she closed the window, and once more resumed her knitting and her practical observations.

The approaching gloom of night, however, soon dimmed her eyesight, so that she laid her knitting aside, took off her spectacles, and was soon nodding assent to every lurch the car made as it rattled along towards its destination. When we reached Union City, Tenn., she did not take a sleeping car, or "sleeper" as she called it, to St. Louis, Mo., even though no doubt she desired to do so ever so much, and consequently we parted company, and saw each other no more.

The Canada Pacific Railway.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I lately received a long letter from a friend of mine, who has charge of party Y on the Canada Pacific Railway Survey. I take the liberty of sending you a few extracts, thinking that they may be interesting to the readers of the PRESBYTERIAN. Surely they will not be criticised as the extracts from the *Sword and Trowel* which a "Reader" has sent you, have been. My friend writes from the Camp of Alexandria, Suspension Bridge, lat. 49 deg., 45 m. long. 121 deg., 50 m., W. He says:—"Breakfasting at 5.30 a.m., and being kept as busy as possible till 8 p.m., do not have much time for correspondence. I am making a survey of the canyons of the Fraser, which is the most direct route to the sea, but is extremely rough and rocky, that no survey was made here till all other possible routes had been tried. A wagon road (the only one in the country) was made through here in the palmy days of gold-digging, and is still the only way of reaching the interior with wheeled conveyances, so I am able to use a wagon to move camp, and am as comfortable as one can be under canvas at this time of the year, (Nov. 6.) The mountains rise as steeply as one can climb, for about 3000 feet on each side of the river, and then slope back more gradually, and rise into peaks from 4000 to 6000 feet above the sea. We can see the vapour which falls on us as rain fall on the mountains as snow, and each day creep a little lower down their sides. It is only about 600 feet above us to-day. Snow will effectually stop us, for, in getting around many of the bluffs, we have to stretch ropes from tree to tree as a protection, for a misstep would be certain death, and, of course, no one would risk his life in such a place if there was even half an inch of snow. The ground on which I am camped was mined over in 1858 and '59, and as much as \$100 per day made by each man. At present there is a little mining going on, but it only pays ordinary wages, and is very hard work. By washing a shovelful of earth anywhere about here, one can get the "colour," but not in paying quantity. I spent the early part of summer searching for a pass through the Cascade Range near the 49th parallel, then I wrought between the Cascades and the Rocky Mountains, about lat. 52 N. during the latter part of summer and autumn, and came here in October. I was not in the Rocky Mountains proper, but among some outlying spurs of them, and could, on clear days, see the snow-capped peaks. It is astonishing how little charm scenery has for me whose daily occupation brings him to it. People come thousands of miles to see the canyons of the Fraser, where I am camped at present, but when one comes to climbing along the face of some of these bluffs, as a means of earning his bread, the charm disappears. The drunkenness, swearing, and immorality generally of this province, is enough to make the hair of one, newly arrived from the east, stand on end. There is no law regarding a day of rest, and, consequently, work proceeds as usual on Sundays. When one passes New Westminster, at the mouth of the Fraser, there are only two more Protestant clergymen inland—Church of England missionary at Lytton, 150 miles up—and a Methodist at Cariboo, 550 miles up, and their congregations are principally Indians. The greed for money is so great that there is more insanity than there would be in ten times the population elsewhere.

This is a poor farming country. There is very little land fit for cultivation west of the Cascades, and east of them, though there are large stretches of good land, nothing can be raised without irrigation, which is very costly. Minerals are the only inducement for the settlement of the country. I remain, Mr. Editor, yours respectfully,

T. FENWICK.

The Manse, Metis, Que.

Psalms vs. Hymns.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—Allow me through your columns to call the attention of Presbyterians to the question of whether Psalms or Hymns, or a Psalmody composed in part of both, should be used in churches. This is, I think, an appropriate question at this time, when there is a new prospect of the Union being consummated, especially as according to the proposed basis of Union, each congregation is to be at liberty to conduct its service in its own way, at least so far as this question is concerned.

For my own part, believing as I do, that no one is at liberty to, and cannot acceptably worship God, except in the way which he has himself appointed, I think it the duty of the church to set aside hymns altogether, unless it can be proved on scripture authority that they are of divine appointment, and that they are inspired.

In view of this, would you or some one of your learned correspondents, be kind

enough to answer me the following questions:

- 1st. Did God give a revelation to His Church and people, and if so, is that revelation complete, or is man at liberty to take from or add to it.
- 2nd. Did God provide and appoint a Psalmody for His Church under the Old Testament dispensation.
- 3rd. Did God ever abrogate or change this Psalmody as being unsuited for the Gospel dispensation; if so, cite the proof.
- 4th. As King and head of His Church, is it His right to make laws for its government, and to direct how He shall be served by His people.
- 5th. Did God provide or promise a spirit of Psalmody, as He did of preaching and prayer; if so, name the passage.
- 6th. Are those who desired to change or enlarge the Psalmody, influenced by a desire for the glory of God, or are they not rather like Saul in the slaughter of Amalek, who, contrary to the command of God, saved the best of the spoils for a sacrifice.
- 7th. By thus changing or enlarging the Psalmody, do we prove ourselves faithful witnesses for God, transmitting pure and entire to future generations, the ordinances given to us by the fathers for which they have suffered and died.

I am led by a careful study of the following texts of scripture, to believe that there is not only no authority for the introduction of Hymns, but that such introduction is positively wrong, and also that the Psalms alone ought to be used in the service of song.

Numbers xx. 7-11; 1 Chron. xxviii. 11-19; Ps. lxxvii. 7-9; Lev. x. 1-3; Ps. lxxxii. 2; xv. 2; cv. 2; Mat. xxvii. 30; 1 Cor. xiv. 26; Col. iii. 16; Deut. xxxii. 22, 46, 47; Luke xv. 29-31; Eph. v. 19; James v. 13; Jer. xviii. 15; 1. 16; vi. 16; Isa. viii. 20; Mal. iii. 8-7; 1 Tim. vi. 3, 4, 5; 2 Tim. iii. 16, 17; Gal. i. 8, 9; 2 Sam. vi. 6, 7; Rev. xviii. 18, 19.

Archbishop Lynch's Lecture.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Will you kindly permit me a small space in your valuable columns to refer to that portion of "His Grace's" lecture on Sabbath evening, 20th ult., wherein is the gist of his argument, substantiating that belief of the Roman Catholic faith, called Purgatory, he says:—"Can we suppose that a man converted at the hour of death, after a life of crimes of the deepest and darkest hue, would be admitted to the full enjoyment of God, as quickly as the saint who had led a life of innocence, sanctity, and charity, and who had performed great works of love to the poor?" Proving his argument from several passages of scripture, the most powerful of which seems to me to be the following:—"that Christ will reward every man according to his works," Matthew, xvi., 27. May I ask that "His Grace" will be pleased through your journal to reconcile his argument, and the passage of scripture quoted, (if it is to be believed as explained by him) with the action of our Saviour on the cross toward the dying thief, who would not have been condemned to such a death if he had not committed crimes of the deepest and darkest hue, who in a repentant spirit cried, "Lord remember me when thou comest into thy Kingdom," and received this reply from the lips of the blessed Saviour himself, "To-day shalt thou be with me in Paradise." Are we not to believe from the reply of our Saviour to him, that he was admitted at once to the full enjoyment of heaven, mark the words of our Lord, "with me" associated with Jesus.

If it was the intention of the Almighty to inflict a remediable course of punishment for greater sins, and the passage of scripture given, intended solely for the purpose of conveying that belief, then is not the action of our Saviour toward the thief altogether opposed to the spirit of the quotation herein referred to, and made by Jesus himself.

I am only a young man, surprised myself at the spirit that has prompted me to take up this argument, but I can truly say that it has been done by prayerful consideration. I am only familiar with the simpler truths contained in the word of God, and can only say blessed be God for the simplicity of his truth, that the way-faring man (unbiased by prejudice) though a fool may not err therein. Yours truly,

ENQUIRER.

Presentation to the Rev. J. G. Robb, B.A.

On New Year's day a number of gentlemen connected with Cooke's Church met at the residence of the Rev. Mr. Robb, for the purpose of presenting him and Mrs. Robb with their portraits in oil. Mr. William Wilson moved, seconded by Mr. Staunton, "That Mr. Thomas Kerr take the chair and make the presentation." Mr. Kerr thanked the meeting for the honour, and complimented them on meeting each other under such favourable circumstances. Addressing Mr. Robb he said:—"It gives me great pleasure on the first day of the new year to be the medium of conveying to you these two paintings, as a token of esteem from a few of your many friends in the congregation of Cooke's Church. The intrinsic value is small, but the gift is the spontaneous offering of warm and attached friends who you may rest assured are deeply interested in your welfare. It is not necessary to refer to the circumstances which led to your being called to the pastorate of this Church, but we can refer with satisfaction to the flourishing state of the congregation as evidenced by the increased attendance on your public services, whilst your readiness and ability to expound Protestant truth has placed the whole evangelic community under obligations to you. Of Mrs. Robb I am instructed to say that

she has won the affection and esteem of a large circle of friends; that she has acted the part of a helpmate in every way worthy of you. Our sincere wish is that your connection with Cooke's Church may be long, happy, and eminently successful, and that when your work on earth is done, and you called on to part with loving friends, you and your family may be admitted into that place where "there is fullness of joy for evermore." Rev. Mr. Robb replied in feeling terms. He said that when invited to take charge of Cooke's Church he hesitated, as he knew that that of Mrs. Robb had been filled by one of the ablest ministers in Canada, and who had been raised to the Professorial chair. Still, he resolved in the strength of God, to give his time and abilities to the work of the ministry in that place, and he was pleased to know that his labours met with the approbation of those whose good opinion he valued much. Mr. Robb proceeded to say: My own portrait I value highly, but that of Mrs. Robb much more highly. It seldom falls to the lot of ministers to get such portraits, and every time we look on these pictures we will think of those who gave them. The portraits were executed at the establishment of Messrs. Bridgman and Foster, and were much admired for their artistic beauty.

Before leaving the company were entertained at luncheon, and left wishing each other a happy new year.

Presbytery of Durham.

This Presbytery met in Durham on Tuesday last. All the ministers were present, and the largest number of elders and other office bearers ever present at any of its meetings. The following were the matters of chief interest. The whole of Tuesday afternoon was given up to the work of the convention. Excellent addresses were given upon Revivals, by the Rev. John McMillan and by the Rev. D. Duff, and upon the work of Eldership by the Rev. R. C. Moffat. Free discussion followed, and a most pleasant and profitable session was held. It was unanimously agreed that the above named ministers send copies of their addresses to the "Presbyterian," and to any other magazine for which they may be suitable. The Rev. Mr. Morrison resigned the Fraser Station, the other stations agreeing to make up the sum lost, and get all his services. The Rev. R. C. Moffat reported that he moderated a call, two of his old Stations, Bentuck and Hanover, in favour of the Rev. J. P. Baikie, late of Ancaster. The call was signed by ninety-five members and thirty-eight adherents. The call was heartily sustained and forwarded to Mr. Baikie, the Presbytery agreeing to make the necessary application for supplement, which will not likely be long needed. One who had deserted was taken up with a case of discipline. It was referred back to Session, and assessors appointed to sit with them. It was moved by Mr. Moffat and carried that the next meeting be held in Clifford on the first Tuesday of March at Eloven, and that two seditious be given to a Presbyterian Sabbath School Convention, and that the following be the Topics and the Speakers to introduce them, viz:—

1. The Aim of the Sabbath School—Messrs Grog and Scott.
2. The Place of the Sabbath School—Messrs. Morrison and McMillan.
3. How can Teachers best prepare for their work?—Messrs. Blair and D. W. Ross.
4. How can our Sabbath Schools best be enlarged and strengthened?—Messrs. Cameron and Johnstone. It was also agreed that all the teachers and office bearers who could conveniently come, be invited to attend. The Presbytery after attending to Home Mission and other matters, adjourned after holding five seditious.

Presbytery of Montreal.

This Presbytery met pro re nata on Tuesday, 29th December, 1874, at eight o'clock in the evening, in Free Church, Cote Street, Montreal. The Rev. R. F. Burns, D.D., having declined the call addressed to him by the congregation of Knox Church, Ottawa, the Presbytery set the same aside and ordered that the Presby- of Ottawa be informed accordingly. The Rev. William Grant was instructed to moderate in a call at Kenyon. The congregation appear to be unanimous in the object of their choice; and they promise a salary of \$700, along with free manse, garden and orchard. A call addressed by the congregation of Chalmers' Church, Montreal, to the Rev. George A. Burnfield, minister of the gospel at Scarborough, Ontario, was sustained and ordered to be transmitted to the Presbytery of Toronto. The said congregation, though not numerous, promise a salary of \$1,600. A call addressed to the Rev. John C. Baxter, Dundee, Scotland, by the congregation of Stanley Street Church, Montreal, was sustained and ordered to be transmitted to the Presbytery of Dundee, in connexion with the United Presbyterian Church of Scotland. The salary promised is \$2,500. Dr. Eadie of Glasgow, Dr. Kerr of Glasgow, and Dr. Wilson of Dundee, are requested to act as commissioners and plead for Mr. Baxter's translation. The congregation of Chalmers' Church, Quebec, renewed their call to the Rev. Peter Wright of Ingersoll, promising a salary of \$2,000. Mention was made in Court of a call moderated in lately at Indian Lands in favour of the Rev. Kenneth Macdonald, of Alexandria.

THE Golden Rule teaches us to do unto others as we would have others do unto us. At the same time it teaches us not to expect from our neighbors what we would not be willing, in similar circumstances, to do for them.

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

Why Did God Choose Britain?

Editor BRITISH AMERICAN PRESBYTERIAN
During a few days which we spent in Toronto last fall, we attended a lecture by a distinguished minister from England on a memorable event in the history of that country.

Presentation to Rev. John McColl, Hamilton.

Last evening at a meeting of the Young People's Bible Class, in connection with the Central Presbyterian Church, a very pleasant affair took place, in the shape of an address and presentation to the pastor of the Church, who ever since he has been in charge, has held and conducted a very successful and largely attended Bible class.

ADDRESS. TO THE REV. JOHN MCCOLL, FROM THE MEMBERS OF HIS BIBLE CLASS:

DEAR SIR,—Over two years have now passed since first you came amongst us, and during that time your labors, though heavy, have been cheerfully and heartily performed.

We are confident that these lectures, which have done so much for us, have been prepared at the cost of no little trouble to yourself, and influenced by this thought, our desire to thank you in a tangible manner has taken the form of this Turkish Study and Argand gas burner, which, we hope, may ease mental as well as physical fatigue.

MR. MCCOLL'S REPLY.

Miss Nesbit and dear young friends: Under ordinary circumstances, I find it easy to address you, but the event of this evening makes it difficult for me to give adequate expression to my appreciation of your thoughtful kindness.

I gladly repeat the assurance that my intercourse by means of this class with the young people of the congregation has been to me one of the most delightful and encouraging features of my pastorate.

Trusting that, so long as we meet in our present relationship, we may be found increasingly helpful to one another—I to you by unfolding and commanding the "truth as it is in Jesus"—you to me by illustrating in an earnest Christian life the practical power of that truth, I most heartily thank you for your generous and beautiful gift.

The address, which was very pretty and neat, was designed and written by Mr. J. M. Fair, and had the names of about one hundred and fifty of the members of the class inserted in a ribbon border, which formed a margin. Thus passed one of those pleasant meetings which tend so much to increase that kindly feeling and sympathy which ought to exist between a pastor and his people.

THE British Consul at Damascus, reports the trade of that famous city to be rapidly declining, on account of the change in the route of the Mohammedan pilgrims to Mecca.

Young Ladies' College, Brantford.

The closing concert of the Young Ladies' College took place on Monday night in the Institution, and considering the short time the College has been in operation, augers a bright future for this new accession to the manifold attractions of our good town.

The pupils were ranged on each side of the platform, and a handsome shoulder knot of tawarn and white ribbon was noticeable on the left shoulder of each of them.

During the intermission Dr. Clarke, the Principal, made a few remarks on the objects and working of the Institution. The college was yet in its infancy, and the Directors had experienced a good deal of anxiety and labor in its establishment.

Rev. Mr. Cochrane being called on, felt proud of the position the College already occupied. It was the desire of the staff to make the Institution a home for young ladies. They were deeply indebted to Dr. Clarke and the Lady Principal for its success.

A vote of thanks to the Directors and Faculty was moved by Rev. Thomas Lowry and seconded by Mr. A. S. Hardy, M. P. P., after which the first concert of the Brantford Young Ladies' College concluded with "God Save the Queen."

The highest spot on the globe inhabited by human beings is the Buddhist cloister of Hanle, in Tibet, where twenty-one priests live at an altitude of 16,000 feet.

Presbytery of London.

The Presbytery of London met in Rev. Dr. Proudfoot's church yesterday, Dec. 18. The Rev. Mr. Ronnie, Moderator, presiding, and a fair attendance of members, both lay and clerical.

Presbytery of Manitoba.

WEDNESDAY.

The Presbytery met on the morning of Dec. 2nd, in Knox Church, Winnipeg, the Moderator, Rev. A. Fraser, in the chair. Present, Messrs. Black, Bryce, Fraser, Hart, Clarke, Robertson, and Donaldson.

- Rev. Prof. Bryce, Woodlands, etc.
" Jas. Robertson, Rookwood.
" Prof. Hart, Springfield, Oak Point, etc.
" Jno. Black, Sunnyside and Cook's Creek.
" A. Matheson, Nelly Creek.
" S. Donaldson, Reviere Sale, the Boyne, Tobias co Creek, and Pembina Mts.

The matter of arranging missionary meetings was referred to the Home Mission Committee. A minute regarding the death of Mr. Nesbit was adopted.

THURSDAY.

Having adjourned, the Presbytery met at 9 a.m. on Thursday. An extract minute of the General Assembly, regarding the standing of ministers, elders, and members of the Presbyterian Church of Canada, in connection with the Church of Scotland, was read.

Presbytery of Brockville.

This Presbytery met at Prescott on the 15th ult., Mr. Douglas, Moderator. A call from S. Gower and Mountain was presented in favor of the Rev. John D. Leishman and accepted.

1st.—EASTERN DIVISION.

Cornwall, Jan. 11; Osnabrock, 12; Colquhoun's, 13; Dunbar, 14; Waddington, 15; Kemptonville, 18; S. Cove, 19; Mountain, 20; W. Winchester, 21; Morewood, 22; at 7.30 p.m. in every case.

2nd.—WESTERN DIVISION.

Caintown, Feb. 1; Lyn, 2; Newboro, 3; Westport, 4; Fairfield, 5; N. Augusta, 6; Morrickville, 9; Barris's Rapids, 10; Edwardsburg, 11; Spétierville, 12; at 7.30 p.m. Presbyterial visitations are to be made at the same time, specially to enquire into their financial management.

First Just, Then Generous.

The N. Y. Independent notices several sensible observations under the above heading. "Be just before you are generous" is a maxim which is commonly levelled at the heads of persons who are more ready to bestow charities than to pay their debts.

The Christian law of love has been steadily gaining prevalence in the world, and the whole structure of society has been changed by its influence. Now and then, as in the time of the Irish famine or the Chicago fire, we get an impressive illustration of the extent to which it has molded the world's thought and life.

It is easy to think of one who is popular in the community where he lives on account of his generosity. "There never lived in our town," say his neighbors, "a man so free-handed and ready with his money. For every public improvement he pours it out like water; to every case of need he opens his hand bountifully; he is one of the best fellows in the world."

Women of generous impulses and tender sensibilities, who are quick to respond to every call of suffering, often show themselves utterly unable to apprehend the first principles of justice.

In the management of children generosity is often, by a great mistake, made to supplant justice. The most indulgent parents are sometimes the most unjust in the treatment of their children.

Most congregations would rather be generous than just to their ministers. They like to give him a scanty salary, and take it out with a donation. It is easier to give the additional amount as donation than as salary.

On the whole, it may be well to inquire whether the tendency of our Christian ethics has not lately been to exaggerate benevolence and deprecate righteousness.

Three Hints Worth Taking.

- 1. Never attempt to do anything that is not right. Just so surely as you do you will get into trouble. Sin always brings sorrow sooner or later.
2. When you do attempt anything that is right, go through with it. Be not easily discouraged. Yield not to sloth and sleep and fickleness.
3. Do not waste your money. Perhaps you have very little. Then take the more care of it.

Coronation of the Virgin Mary.

Tyrol may justly be called the land of Mariolatry. Nowhere has this system so many devotees as among her sturdy mountaineers. Although one-half the inhabitants of Innsbruck are liberal, the land Tyrol is the head-centre of Ultramontanism; and yesterday, the last Sunday in October, was one of its greatest gala-days.

Such effort was made to have all decorate their houses that the Mayor felt obliged to insert the following in his proclamation: "As the decoration of houses is not officially required, but is thoroughly a private matter, so will it not be allowed to molest, much less to injure those inhabitants who do not take part in it."

The much-talked of day was ushered in at four o'clock with the firing of cannon and the ringing of bells. As each spire has several bells, the noise was all that could be desired in that direction, especially those trained under the blessed influence of the New England Sabbath.

At 8 a.m. came procession number one. The "holy" statue of the Virgin was carried with great pomp from St. Joseph Church (where it belongs) to the large church of the Jesuits, where, at 2 p.m., the coronation services took place.

After the coronation, which was accompanied by the ringing of the bells and the firing of cannon, the statue was carried in procession through the principal streets. A multitude of banners, crucifixes, and candles were carried by the participants, dressed in the most part in the costumes of their native valleys.

Meanwhile the bells continued ringing and the cannon firing. Seven bands of music played at intervals. At the close the Cardinal Archbishop, surrounded by the eight bishops, and standing on the balcony of the State House, imparted to the immense crowd the Pope's blessing.

When I remarked to one person, "you honor the Virgin Mary much more than you do Christ," the honest but unexpected reply was given, "To be sure we do." During the present week the Pope grants perfect pardon or indulgence, "siuon vollkommener Ablass," to all who, after receiving the sacrament, pray according to his meaning before the newly-crowned statue of the Virgin.—Christian Union.

Take Heed How Ye Hear.

A heathen Indian woman once said to a Christian Indian, named Esther, "I often go to your meetings, and always hear something. One Sunday lately the minister exactly described the state of my heart. Indeed, I fully thought he would soon say, 'There sits a woman who is just what I have been saying.' Do tell me how the minister knows, and who it is that tells him?"

Three Hints Worth Taking.

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2. When you do attempt anything that is right, go through with it. Be not easily discouraged. Yield not to sloth and sleep and fickleness.
3. Do not waste your money. Perhaps you have very little. Then take the more care of it.

Our Young Folks.

Never Satisfied.

Some people are never content with their lot, let what will happen. Clouds and darkness are over their heads, alike whether it rain or shine. To them every incident is an accident, and every accident a calamity. Even when they have their own way, they like it no better than your way, and, indeed, consider their most voluntary acts as matters of compulsion. We saw a striking illustration the other day of the infirmity we speak of, in the conduct of a child about three years old. He was crying because his mother shut the parlor door. "Poor thing," said a neighbor, compassionately, "you have shut the child out." "It's all the same to him," said the mother; "he would cry if I called him in and then shut the door. It's a peculiarity of that boy, that if he is left rather suddenly on either side of a door, he considers himself shut out, and rebels accordingly." There are older children who take the same view of things.

How to Become Happy.

Many young persons are ever thinking over new ways of adding to their pleasures. They always look for chances for more "fun," more joy. Once there was a wealthy and powerful king, full of care, and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of the wilderness. "Holy man," said the king, "I come to learn how I may be happy." Without making a reply, the wise man led the king over a rough path, till he brought him in front of a high rock, on the top of which an eagle had built her nest. "Why has the eagle built her nest yonder?" "Doubtless," answered the king, "that it may be out of danger." "Then imitate the bird," said the wise man; "build thy home in heaven, and thou shalt then have peace and happiness."

Lord, Bless My Pennies.

A little girl, six years old, was desirous of putting her pennies into the missionary box with others. When saying her prayers at her papa's knee, she hesitated a moment, and then said, "Lord, bless my pennies, for Jesus' sake, Amen." After the child had gone to bed, her father asked his wife, "What made Gracie say that?" "She has prayed thus every night since giving her pennies to the missionary box," was the mother's reply.

Do you, dear young reader, pray, "God bless my pennies," when you give your mite to some ragged school, or to the missionary cause? If not, pray earnestly for the blessing, and you will soon find that prayer will do more than your pennies.

John Milton.

"The great conflict of the seventeenth century was an ecclesiastical as well as a political conflict. It embraced the warfare of Puritanism with Anglican sacerdotalism, as well as the contest of Parliament with King. It was an outbreak of intense Protestantism. As such it breathes and burns through the writings of Milton. The sublimest of poets the master of all learning, the champion of English freedom, was the supreme of Protestants. In his many magnificent onslaughts upon the semi-Popish prelates, the depth and fulness of his Protestantism everywhere appear. These writings are the grandest utterance that Protestantism has yet won or ever will win. How they at once refresh and rebuke us amidst the revival of priestly pretensions which dishonours our time! What glorious scorn does he pour upon those phantoms of custom, succession, and visibility which are now oppressing us! With what searching subtlety, with what wonderful vividness, does he set forth in the tractate on "Reformation in England" the process whereby pure spiritual Christianity sank and stiffened into Popery—the very process which the sacerdotalists of to-day have attempted to repeat!"—Congregationalist.

Necessary Truth.

"1. All our knowledge comes to us through faculties each and all of which are constantly liable to error which we cannot in all cases detect. 2. All our knowledge is expressed in language which, when closely examined, may be resolved into metaphors more or less inappropriate to the matter in hand, and capable of being misunderstood and perverted by anyone who looks at it from a point of view a little different from our own. 3. All our knowledge includes an element of memory or anticipation, each of which is in the highest degree fallible. 4. All our anticipations involve an assumption utterly incapable of proof, that the future will resemble our present conception of the past. 5. Many of our anticipations involve an assumption which is probably false, that no new forces with which we are at present unacquainted will come into play and affect the results which we anticipate. I cannot understand how any one of these assertions can be denied, or upon what grounds anyone who admits them can refuse to draw from them the conclusion that every assertion which we make should be coupled either expressly or tacitly with some such qualification as this:—"As at present advised, subject to further and better instructions, and upon the assumptions hereinbefore stated, I am of opinion." The opinion should further be dated, both in time and place, so as to show that a variation on these matters might affect its truth. If we suppose (and surely it is at least probably enough to influence the conduct of reasonable men), that this life is only a stage in existence, and that death is as much the gate into a new life as birth was—should this be true, it is surely possible that death may resemble waking from sleep, and that many things which now appear to all us truths, and to some of us necessary truths, may turn out after all to have been necessary fictions, which fuller experience will enable us to lay aside. Dreams are often founded upon realities, but when we wake the reality is seen to be altogether unlike what in our dreams we were compelled to believe it to be."

Sabbath School Teacher.

LESSON III.

January 17, 1875. MEMORIAL STONES. Joshua iv. 1-9.

COMMIT TO MEMORY, VERSES 6 AND 7. PARALLEL PASSAGES.—Gen. xxviii. 10; xxxv. 14; xxxi. 46; with v. 4, read Josh. iii. 14; with v. 5, Ex. xxiv. 4; with v. 6, Josh. xxii. 27, 28; with v. 7, Ps. lxxvii. 5, 6, with v. 8, Rev. xxi. 14; with v. 9, 1. Sam. vii. 10.

GOLDEN TEXT.—I will remember the works of the Lord: surely I will remember thy wonders of old.—Psalm lxxvii. 11. CENTRAL TRUTH.—God's wonderful works are to be remembered.

The Bible assumes our tendency to forget (Deut. iv. 9; Isa. i. 2, 8), and the facts show how justly (Jer. xxiii. 27, Hos. viii. 14). This forgetfulness is wicked (Ps. i. 22), and brings ruin (Ps. ix. 17).

It is a proof of God's love to us that he desires to be remembered; for we give "remembrances" to friends, not enemies, or those in whom we have no interest. See Ex. x. 8. (The Sabbath was a weekly remembrance of God in the Old Testament, of God in Christ in the New.) (Ecc. xii. 1 and Luke xxii. 19.)

There is a fitness in the memorials God ordains; durable stones at the place of a great court; a simple rite of eating and drinking together for the redeemed society, one family though scattered abroad.

Certainly children cannot feel neglected in the Bible, so much of it is for them. It is assumed that they will ask questions, and it is directed that they be intelligently and reverently answered. Great object-lessons are provided for them, and their teachers are directed how to teach them. Nothing is left to chance. A true order is a great help both in teaching and learning. We can study this lesson as follows: The memorials set up; their purposes at the time; their analogies; and their message to us.

1. THE MEMORIALS SET UP. That on the western bank where the first night was passed (v. 8), by express divine direction; and the stones placed where the priests' feet stood, apparently of Joshua's own motion. The men were chosen by the tribes, were representatives, what they did the tribes did (see v. 8), hence v. 2, "take you" (compare Acts vi. 3, 5), but being chosen under Joshua's direction from the Lord, is said of them (v. 4), "whom he had prepared" (compare Titus i. v.).

These men passed over before (v. 5) the ark of God, which the priests bore (probably carrying with them and leaving there the stones of v. 9), and chose from the great stones lying around one each, to be heaped up in a simple pile on the other side, "for a memorial unto the children of Israel for ever." They would remain with Joshua, and the priests with the ark, till the people had passed over, thus having time for the spontaneous setting up of the stones there (v. 9). The ordinary bed of the Jordan (about 100 feet wide) can be forded. But at the "overflowing" (see Josh. iii. 15), produced, like the rise in our rivers by melting snows (see last lesson), the terrace or bank of the river is covered and the stream is not fordable. From this terrace (v. 15, "the brim"), on which the priests and ark would have been ordinarily surrounded by water ("in the midst of Jordan," Joshua iii. 17), the stones were taken; and here the "other" (as the Septuagint and Vulgate read) stones were laid, so that when the river was not brimful they could be seen, and were actually there at the writing of this book. While there are certain forms in which we are to show our gratitude to God, and to do him service by his appointment, we are not thereby hindered from free-will offerings, voluntary on our part, through which God is glorified and men are served. Of course they must not, in their nature or their tendency, conflict with the declared will of God.

II. THEIR PURPOSE at the time can be briefly stated. They would excite inquiry among the young, raise questions, and keep alive the memory of the deliverance. It would be all the more recollected from being connected by this sign (v. 6) with the identical spot. Facts, of which we have only heard, become more real to us when we see the place where they transpired. So it would be "a memorial" (v. 7). It was a rude, simple, off-hand monument, as became the yet unsettled people, but there was no fear of its being blotted out, as might easily happen to twelve such stones as men could carry. On the contrary, excessive regard for it was the danger, as it was the first encampment "pitched" in (v. 26) or at Gilgal, where was kept the first Passover in the land. It was the Plymouth Rock of the people. Josephus says Gilgal stood for "freedom," the sacred writ for the rolling away reproach (the same idea at the root, perhaps) by the circumcision, (Josh. v. 9). Here probably Joshua came at length to live (Josh. xiv. 6). It had been for a long time the seat of his camp (Josh. ix. 6; x. 6, &c.).

Here, later, Saul gathered his forces (1 Sam. xiii. 4, 7), Samuel judged (1 Sam. vii. 16), and here sacrifices were solemnly offered (1 Sam. x. 8; xi. 15, &c.). It had become a "holy place," when as yet there was no temple. With forgetfulness of God the sanctity of the place became a help to superstition (Hos. iv. 15; Amos iv. 4, and v. 5). As late as the fourteenth century these stones as alleged were shown to travellers, but their genuineness is doubtful. Long before the destruction of Jerusalem, other signs and memorials had taken their place and rendered them needless.

III. THEIR ANALOGIES. In this miracle Joshua was attested as God's appointed captain. Fourteen centuries later Jesus was set forth by his baptism in these waters (Matt. iii. 16, 17), as the "leader and commander" of God's appointment. As Joshua employed the twelve, so Jesus chose his disciples, "according to the number of the tribes," master-builders (1 Cor. iii. 20), to perpetuate the memory of his saving work. As the presence of the ark secured the safe passage of the people into the Holy Land, so it is the atonement of Jesus (see last Lesson), that secures the entrance to heaven of all believers. "Of that

atonement the Lord's Supper "with the twelve" (Luke xxii. 14), formally arranged for, deliberately set up, and meant to be perpetuated, is the monument, and it is with us "unto this day." While suggesting these interesting correspondences between Old and New Testament fact, it is to be borne in mind by teachers that a fact may be employed to illustrate a truth, where it has not necessarily an intended typical or prophetic meaning. We are to be careful not to give as divine intention and authority what only appears to our minds. In general it is wise to count that only typical in the Hebrew law and history, which the New Testament so declares.

IV. THE LESSONS OF THESE MEMORIALS TO US. (1) The memory of divine acts is to be preserved by the church (oration and redemption by the Sabbath, Christ's death by the Supper), and in ways of God's appointment.

(2) Parents are to be careful to give their children the knowledge (Ex. x. 1, 2; Deut. vi. 20). Christian parents who neglect this, or who put their children under teachers who not only will not give this, but will give the very opposite impressions, violate their vows, and sin against God and their children.

(3) We ought to remember divine acts to ourselves individually (see Parallel Passages). A community may lawfully do so (Esther ix. 27), but in the line of the divine will and without superstition (see the history of the brazen serpent 2 Kings xviii. 4). The best use we can make of God's mighty acts is to build up our souls on them in faith. (See John ii. 11; xi. 45; Acts xiii. 12; xxvii. 24). Memorial gifts, as in buildings, institutions for good purposes are entirely in harmony with Scripture.

(4) But each of us is bound to be a "lively stone" (1 Peter ii. 5), or without a figure; to "show forth the praises of him," (v. 9), who hath saved him by word and deed, influence and example (2 Tim. iv. 12).

SUGGESTIVE TOPICS.

The miracle wrought—how commemorated—by whose order—through whose choice—by what hands—in what way—Joshua's share—whence the stones were taken—where set up—for what end—Joshua's monument on the other side—fitness of the memorial—condition of the people—New Testament analogies—the great Joshua—his work recorded—the duty of churches—of communities—of parents—of individuals when delivered—methods of keeping in memory God's mighty acts—our tendency to forget—the danger of forgetting—why God desires to be remembered.

Messrs Moody and Sankey in Manchester.

These Evangelists have now been nearly two weeks in Manchester, and the work has gone on much in the same way as in the first two weeks of their labour in other places. Already they have made a most favourable impression upon the Christian public. Mr. Moody's practical good sense and earnest thoroughness tell very favourably on a Lancashire audience; and Mr. Sankey's gift of song has obtained for him an interest in Manchester, where music is much cultivated. The Nonconformist ministers have gone heartily into the work, but very few clergy of the Episcopal Church show any interest. This has induced Mr. Moody to issue the following circular:—"To the Clergy of Manchester and Salford,—"Having come to Manchester with my friend, Mr. Sankey, for the month of December, with the one object of preaching Christ, it has been a matter of disappointment that not more clergymen of the Church of England have attended our meetings. As God has granted large blessings where units has prevailed, we earnestly trust that you will join in seeking a blessing for Manchester."—D. L. Moody.

Last Saturday, at noon, there was held the first children's meeting, at which Mr. Sankey presided, when a large number of children were present, who were brought by parents and friends. Mr. Sankey stated that similar meetings were being held in various parts of the kingdom, and urged parents to believe that children can be saved. Short addresses were also given by several ministers.

Sabbath morning was wet and dull. There was, however, a much larger gathering than on last Sabbath morning, there being present about 8,000 workers. Mr. Moody gave a telling address on love and enthusiasm as requisites to successful work. The service was judiciously short, but its influence most marked. At the afternoon meeting the Free Trade Hall was densely packed before the time announced, and many had to go away. After the usual prayer and praise, Mr. Sankey sang a solo, "Nothing but leaves," amidst breathless silence. Mr. Moody's address on "Adam, where art thou?" appealed to Christians, to blacksliders, to the unconverted, and seemed to create a powerful impression.

During the week meetings have been held every day and evening, as in Dublin and other places, for different classes; and the Inquirers' Meetings, as indeed all the meetings, are well attended. Much blessing has already been experienced, but it is believed that this is but the dropping before a great shower of refreshing.

Mr. Moody has been at Liverpool, and met the committee who are making arrangements for his visit to that town. It was decided to erect a large wooden structure, capable of holding 8,000 people, in a most central situation (Victoria Street), and as the building cannot be finished this month, it is understood that Mr. Moody will not go to Liverpool until February, spending January in Birmingham and Sheffield.—London Presbyterian Review. Dec. 12th, 1874.

Mr. James B. Colgate, of New York, a leader among the Baptist laymen, said, not long ago, that the first year he had a salary of \$150 a year, and he gave \$60 of it to help a young man who was studying for the ministry. Mr. Colgate has become very rich, but his gifts are large in proportion, and he is of the opinion that if a man does not learn to give when his means are small, he will not be likely to give when afterwards prosperous, the moral of which is—give out of your poverty, and then you will give out of your abundance.

Singing by Ear and Singing by Sight.

"With regard to the singing of the present day, the root of the evil is the ever-increasing neglect of the art of sight vocalization. Amateurs think it is so much easier to learn each new song by ear, with the aid of the piano, than to master the principles of vocalisation. Even the singing-master, instead of going through a vigorous course of instruction with his pupils, lets them learn an air by thrumming it on the piano, and then gives a few hints as to style, phrasing, and the management of the breath; putting on the roof, in fact, before the foundations are laid. It cannot be denied that solfeggi and interval practice are tedious and uninteresting even to those who have a natural taste for the art, but yet every child in Germany makes a good sight-singer; and the plan which succeeds there would be perfectly feasible here. The school children there, although they cannot read music, and however young, have the notes before them, either on the black-board or on paper, whenever they sing; so that a child singing by ear learns to identify certain progressions of sounds with the corresponding series of printed notes, and with the help of a few explanations soon recognises and understands the whole principle without much necessity of interval practice. This is probably enough the way in which our forefathers learned the art in the days of Elizabeth, James, and the Charleses, when the gloe, madrigal, and catch-book were to be found in use round the fireside every winter evening. When sight-singing becomes universal again, then will part-singing never so anxious to be heard in solo pieces as those who have spent weeks in getting up a song, and are resolutely determined to let it off when an opportunity presents itself. At present, if we wish to hear one of Bonnett's or Marepzi's evergreen madrigals, or Steven's or Webb's general glees, we must pay a handsome price at a public concert, a pleasure that few of us can indulge in more than three or four times a year."—Lectures Hour.

Mr. John Stuart Mill's Legacies.

"Mr. Mill has rendered an essential service to religion; he has demonstrated and brought home to the hearts of his readers the poverty, the worthlessness, or life without it. He has taught us how a great famine must needs arise in the land, on which shines no sunlight from the spiritual and eternal world. And he has rendered another service, all unconsciously, hardly less precious; he has justified all the homage and Divine honour which Christendom has paid to Christ through all the Christian ages, and has helped to explain to others, though apparently not to himself, how near to the root of all the higher development of Christian Society lies the Incarnation, and the passionate devotion which it has kindled in human hearts. True he has some vague sentimental ideas about the religion of humanity, and the way in which devotion to the race may be hoped to supply both stimulus and nourishment to the loftiest human virtues, in a measure which will cast all the vaunted influences of religion into the shade. But his faith in it is not a power. Unlike the Kingdom of Heaven, his Kingdom of Humanity is in word, and not in power. He derived little joy and little hope from his prophecies; and his heart evidently strained towards the spiritual as the one home in which, if he could find it he would rest."—Evangelical Magazine.

Miscellaneous.

The survey of the Holy Land by the Committee of the Exploration Fund has now been resumed, and is being actively carried on, winter work having been commenced in October. A native scribe has been added to the staff for the purpose of writing down the names of villages, ruins, and other places. The importance of this will be understood from the fact that most of the recent Biblical identifications have been connected with the discovery of the ancient names themselves lingering still in slightly changed form in the neighborhood. The present scene of the triangulation is the hill country of Judah, a district full of interest. In the course of the first month's work Lieutenant Conder reports several discoveries, of great interest and value. Among these is the city of Sair, connected with the valley of Berachah, and the invasion of the Moabites in the reign of Jehoshaphat. This he thinks has been found in the modern village of Sair. He has also found the Betheth, or Bethzei, of Maccabean history. The survey party have followed up to its source the curious piece of engineering work known as "Pilate's Aqueduct," which Josephus says was twenty miles long. Mr. Clermont Gaucneau who has spent a year in archaeological research in Jerusalem, is on his way home with a great quantity of unpublished notes and discoveries, chiefly bearing on the controversy of the sites.

Mr. Moody, whose revival work in Great Britain is attracting so much attention, has a sphere within which he is a power, and outside of which is a very common man. Not a strange thing, however, is this, or few men are great in many things. A correspondent of the Belfast Witness, giving a glowing account of the evangelists, and their work in Manchester, says that one day Mr. Moody "missed his mark," and went in for polemics. He discoursed on the locality of heaven, and the writer says:—"Well, his criticisms and reasons fairly took away our breath. His disdain for all critical knowledge, and all recognized rules of biblical investigation, was simply beautiful." "He can declare the Gospel. He can declare it with almost unexampled pathos—that is his true calling, that is his proper ground, and he cannot quit it without floundering and failure." The good sense of Mr. Moody is shown in the fact that he rarely ventures off his proper ground.

Statistics show a remarkable decline in matrimony of late years. Formerly, there was one marriage a year to every eighty-two of population. Now it is one marriage to one hundred and eighteen of the population. The girls must be getting fastidious.

At the close of the Convention of Min's. held in Dublin last week in connection with the visit of Messrs. Moody and Sankey, resolutions expressive of the thanks of the ministers for their kind reception, and also that the Convention should be annual, were proposed and agreed to. Some of the suggestions offered on this second head were—1. "That two or three bodies should not occupy one small field, but that one should retire, and leave another to carry on their labours—e.g., let the Presbyterian retire in one place for the Wesleyan, and then in another the Wesleyan leave the work to the Presbyterian. Thus labour would be economised. The speaker thought the day would come when such an arrangement would be carried out by a central committee in Dublin. 2. That one united colportage movement should be instituted to cover Ireland with useful and truthful reading. 3. Dr. Sydney Smith, F. T. C. D. strongly advocated the inquiry meetings for anxious persons. He thought it should be regarded as an essential part of Christian work. 4. Interchange of pupils to show brotherly concord. 5. Mutual help in carrying out mission work in each other's districts or congregations. 6. A loving proclamation of the grace of God to Romanists at all times. 7. Friendly meetings of ministers for the study of the Word of God and prayer. 8. Openair preaching by Evangelists willing for Christ's sake to do it. That everybody should have some of these men moving, two by two, over this island." And many others.

DARKNESS in the minds of men, ignorance of God, His nature, and His will, was the original of all evil unto the world, and yet continues so to be. For hereon did Satan erect his kingdom and throne, obtaining in his design until he bare himself as the god of this world, and was so esteemed by the most. He exalted himself by virtue of this darkness (as he is the prince of darkness) into the place and room of God, the object of the religious worship of men. For the things which the Gentiles sacrificed they sacrificed unto devils, and not unto God. This is the territory of Satan, yea, the power and sceptre of his kingdom in the minds of the children of disobedience. Hereby he maintained his dominion to this day in many and great nations, and with individual persons innumerable. This is the spring of all wickedness and confusion among men themselves. Hence arose that flood of abominations in the old world, which God took away with a flood of desolation. Hence were the sins of Sodom and Gomorrah, which he revenged with fire from heaven. In brief, all the rage, blood, confusion, desolation, cruelties, oppressions, and villainies, with which the world hath been and is filled withal, whereby the souls of men have been and are flooded into eternal destruction, have all arisen from this corrupt fountain of the ignorance of God.—Owen.

Many who would shrink with horror from the idea of rejecting Christ altogether, will yet speak and act as if they were at liberty to set up for themselves an elective Christianity; separating the essential from the superfluous portions of Christ's teachings; deciding for themselves how much is permanent and necessary for all men, and how much is temporary and designed only for a particular age and people. Yet if Christ is indeed God manifest in the flesh, it is surely no less impious to attempt to improve his teaching than to reject it altogether. Nay, in one respect it is more so; for it is to acknowledge a deity as the revelation of God, and at the same time to proclaim that it is inferior to the wisdom of man.—Mansel.

When a man taketh a heavy trunk, full of plate or money, upon his shoulders, it maketh him stoop, and boweth him toward the ground; but if the same weight be put under his feet, it lifteth him up from the ground. In like manner, if we put our wealth and riches above us, preferring them to our salvation, they will press us down to the ground, if not to hell, with their very weight; but if we put them under our feet, and tread upon them as slaves and vassals to us, and quite condemn them in respect of heavenly treasures, they will raise us up towards heaven.

A MINISTER in London has accepted a call to a Congregational church in New England, the terms of the contract being that the salary shall be \$5,000 a year; with an agreement to retain the pastor at least five years. This is a shrewd bargain on the part of the pastor-elect, but we think it is fair. If the "term service" is to be introduced into the pastorate, it is much better to have the term defined with exact precision, and certainly it is hardly worth coming all the way from London for less than five years. We presume, though it is not stated, that the minister binds himself to stay five years to make the bargain even.

The tide of our sorrows and sins has often arisen from a trivial spring; and the same is true of our earthly joys. Our daily trials and hourly blessings gather something of the radiance of the bow in the clouds in the day of rain, as we received them from the pierced hands of Him whose death and intercession have made all things ours.—Anna Shipton.

"No animal," says a writer in Fraser's contending against Darwinism, "has ever been so honored, so carefully tended, and prized by man, as the horse. He has been for many ages the companion and darling of man. Yet is the horse of to-day more exalted than the horse of Job, and Homer, and Virgil?"

On Monday last the Rev. D. Morrison, of Owen Sound, was presented by the members of his Church with a purse containing \$100, accompanied with an address all of affection and good wishes. Mr. Morrison replied to the address, and thanking the donors in suitable terms for their handsome prostration.

"Do you believe in the apostolical succession?" inquired one of Sydney Smith. "I do," he replied; "and my faith in that dogma dates from the moment I became acquainted with the Bishop of—, who is as like Judas."

The carriage of the Roman Catholic Bishop, in St. John, New Brunswick, has been seized and sold for his school tax. Chairs, books, &c., belonging to one or two priests, have also been seized and sold.

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FRIDAY, JAN. 8, 1875.

S. S. TEACHERS AND SUPERINTENDENTS will confer a favour by letting us know, at as early a date as possible, the number of copies of the S. S. PRESBYTERIAN they will require for 1875, so that their orders may be in our hands before the type for the January number is distributed. Send on Postal Card at once.

TO SUBSCRIBERS

A goodly number of subscribers have paid up arrears during the past few weeks. They have our best thanks for prompt attention to our request for an early remittance. May we ask all whose subscriptions still remain unpaid to remit without delay!

On the 1st of January a great many subscriptions expire. We trust that all, or nearly all, will promptly renew; but as we do not stop the paper, unless ordered to do so, it will confer a favor and save us from loss, if parties who do not wish to continue taking the PRESBYTERIAN, would send us an intimation to that effect, on a Postal Card, a couple of weeks before their subscription expires.

CHURCH OPENING AT GRAND BEND.

The church erected this last summer at the Grand Bend, by the the Presbyterians there, was opened for public worship last Sabbath, the 27th Dec. A station has lately been organized in this part of the Township of Stephen, by the Presbyterians of Huron; and has been during the last two summers under the care of Mr. Fowlie, a Student of Knox College, who has accomplished a good work in uniting the scattered Presbyterian elements in that locality, and infusing into them an amount of zeal and energy they never exhibited before. Rev. Mr. Logie, of Rodgerville, preached morning and afternoon in a highly respectable manner to large congregations. And Mr. Fowlie, who had come up from Toronto to be present at the opening, preached to a crowded house in the evening. On the Monday evening following, a soiree was held in the church, when highly appreciated addresses were delivered by Mr. Ames, Mr. M. of Parkhill, Mr. Calean, Baptist, Mr. Fowlie and Mr. Gracey of Tuames Road. The evening was pleasant overhead, but the mild weather had swept away all the snow, and the mud was most disagreeable, notwithstanding the house was crowded to its utmost capacity, and all interested in the success of the soiree were highly pleased. A choir party from Parkhill and partly local, rendered excellent music, Miss Lennox, of Widder, presiding at the organ. The amount realized at the services on Sabbath and at the soiree was \$160. One of the most pleasing features of the entertainment was the statement of the building committee, showing that while the building cost \$1500, the whole was covered by a subscription list in their hands, and that they now held a balance sufficient to fence the premises.

The church is built of white brick, and is most tastefully finished outside and in. There is a neat pulpit neatly cushioned. The platform is carpeted as also the aisles; and a magnificent chandelier hangs from the ceiling. It is indeed one of the neatest country churches to be found in this section, and certainly reflects great credit on the energy and liberality of the people in that neighbourhood, as will appear when we consider that all told the Presbyterians don't number over 35 families, and most of these are in the midst of the difficulties and burdens that oppress new settlers in the back woods of Canada. Altogether your correspondent has not met anywhere with as much energy and liberality, and spirit, in the work of church building. If these people had got into their present place of worship with just the half of the cost met, everyone would have said, considering their circumstances, they had done well. We cannot therefore, hesitate to say, that having entered their fine new church without having a cent of debt on it, is in the highest degree creditable to them, and justifies us in holding them up as an example to older, larger, and wealthier congregations. G.

RELATIVE DUTIES OF PASTOR AND PEOPLE.

The pastoral relation is a very important one, and in that relation there are duties that devolve respectively upon pastor and people. The pastor has his duties; the people have theirs. Just as there are duties arising out of the relationship between parents and children, so there are duties arising out of the relationship between pastor and people. Neither of the parties concerned can neglect the duties incumbent upon them without harm being done.

It is the duty of the pastor to *preach the word*. This is the first and most important duty of the Minister of the Gospel. He is to expound the Scriptures. He is to bring out of his treasury things new and old. He is to keep back nothing that will be profitable to the people; but to declare the whole counsel of God.

On the other hand it is the duty of the people to hear the word that is thus preached. Hearing is absolutely essential for faith cometh by hearing, and it is not every kind of hearing that will suffice. They are to take heed *how* they hear. Careless hearing will not do. They are to hear with attention, with self-application, and in the exercise of faith. The minister is to be faithful in preaching the word; the people are to be faithful in hearing it. Another duty of the pastor is to be punctually in his place on the Sabbath morning. An unpunctual minister is a bad thing, and has a very injurious effect upon the congregation. But while it is the duty of the minister to be punctually in his place, it is the duty of the people also to be punctually in theirs. It has a very chilling effect upon a minister where he sees perhaps one half of the pews empty on a Sabbath morning, a great many of his people late in coming, and a great many more not there at all. If he has a good sermon prepared, it is not unlikely that he may fail in the delivery of it from this very cause. It greatly helps a minister to preach where his people are all or nearly all in their places. There can be no doubt of this. A pastor was once going the rounds visiting his people, and in the course of his visitation he met in with an old lady who thought she was of no use any more. The Lord was sparing her, but she scarcely knew why. The minister went on to tell her, that she was of a great deal of use, for she helped him to preach. She was very much surprised at this. How could she help her minister to preach? The minister then proceeded to tell her this. In the first place because she was always punctually in her pew on the Sabbath morning. And then, in the second place, said he, you are always looking right up into my face, and that helps me to preach. And in the third place, I sometimes see a silent tear trickling down your cheek, and that helps me to preach. It would be well if all our congregations were made up of just such persons as that old lady. People who would always be in their places on the Sabbath morning; people who, by their earnest attention, and by the trickling tear, would show that they were interested in the truth, and that it was making an impression upon them.

It is the duty of the pastor to pray for the people. He is to pray for them, not only in public, but in private; he is to bear them on his heart before God in the privacy of the closet; he is to wrestle with God on their behalf. But while this is so, it is no less the duty of the people to pray for their pastor, and very much of his success will depend upon their faith in this respect. People will sometimes complain of their minister's preaching. They will say sometimes, that was a very dry sermon that we heard to-day; but had they been more earnest in prayer on behalf of their minister, perhaps the sermon would not have been so dry. It is worthy of notice the importance which the Apostle Paul attaches to the prayers of the people, "praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel." Eph. vi. 18-19 Apostle though he was, inspired man though he was, Paul felt that he could not preach the Gospel as it ought to be preached unless he was assisted by the prayers of the people. It was one of the pithy sayings of the illustrious Dr. Chalmers that "a house going minister makes a church going people." But it is a saying of no less truth and importance that a *praying people makes a preaching minister*.

It is the duty of the pastor to minister to his people of spiritual things. He is to bring to bear on them the threatenings of the Law and the powers of the Gospel. He is to lead them into the green pastures and by the still waters of God's word. On the other hand it is the duty of the people to minister to the pastor of their temporal things. He has no other means of support, and very much of his efficiency will depend on the way in which this duty is performed. This duty on the part of congregations is not always discharged as it

ought to be, and yet it is encouraging to know that there is a general improvement in this respect. Those congregations that are not doing their duty in this way may take a hint from a rebuke that was administered to a church on the other side of the line, that was in want of a pastor. The worthy people of the church referred to, wrote a prominent minister, of their body, (Presbyterian) to secure them a pastor, and then they went on to describe the qualification that they required in the man that was to be their spiritual teacher. He was to be a man of learning and ability; he was to be an eloquent preacher; he was to be kind to the young; he was to be gentlemanly in his manners, &c., &c. And then, they added, that if they got one having these qualifications, they were prepared to pay him an annual stipend of \$400. The minister with whom they corresponded wrote back to them that he thought they had better make out a call in favor of Dr. Timothy Dwight, of Heaven, for he was the only man he knew of that had the required qualifications, and besides having been so long in the spiritual world, living on angels' food, he thought perhaps he might be able to get along with four hundred dollars a year.

PENANCE AND FORGIVENESS OF SINS.

Popery is a skillfully woven tissue of lies, interwoven with truths. There is not a doctrine of Christianity which you do not find in Popish doctrine, but you find it so obscured, perverted, and travestied, that for all purposes it is false doctrine. Truths, as presented in the Romish system are really untruths. The Arch-Bishop of Toronto is reported, the other Sabbath, to have said:—"Since the fall of Adam, Remission of Sins has been a great question, for, alas! fallen and sinful man requires forgiveness for his transgressions. Sin was remitted, and the sinner reconciled to God, by true and sincere repentance; for without sincere repentance no sin ever was or ever can be remitted." How like the truth is that statement! It does not enunciate explicitly that sin is forgiven for Christ's sake, and in that way alone; but the reverend prelate would at once say, of course the Church believes that as well as Protestants.

But let us look at that truth in the Romish setting, and we shall see 1. That according to Popish doctrine, sin is forgiven without true repentance. 2. That it is forgiven on other accounts than Christ's merits. 3. That it is forgiven authoritatively by the Church, and not by God, and consequently that the doctrine of the forgiveness of sins by God for Christ's sake alone is not taught by the Church of Rome. The doctrine of Scripture is made void by Popish teaching. What, then, is repentance? By repentance we mean turning from sin to God with full purpose of and endeavor after new obedience. Not so with the Roman Catholic. In the Douay Bible the word *Metanvia*, and its cognate verb, which we translate repentance and repent, are generally translated "penance," and do "penance," eg Luke iii. 8; xv. 7; xvii. 3; xvi. 30; Acts, viii. 22; Heb. vi. 1. In the two last quoted passages the translation is all but unintelligible. "Do penance from this thy wickedness," and "penance from dead works." In other passages even Popish perversity can not twist the truth, and we have the word repentance given. "God hath to the Gentiles given repentance unto life. Acts viii. 22." "If, at any time, God give them repentance to know the truth. 2 Tim. ii. 25." "He formed no place for repentance, although with tears he had sought it." Heb. xii. 17, and in Acts v. 31 "This Prince and Saviour God hath exalted with his right hand to give penitence to Israel, and the omission of sins." It thus seems that the same thing, when spoken of as the gift of God, is repentance, or penitence, but when the act of man is penance. This was probably the intention of the vulgate version, with whom "penitentia agiti" meant rather perform a spiritual act of penitence or contention, than the outward act now commonly understood by penance.

The word repentance does occur elsewhere, (Luke xxi. 29) though not as a translation of the above mentioned Greek word, but of another, *Metameleia*, which properly means a change of purpose or conduct. In 2 Cor. vii. 10, the vulgate renders "repentance not to be repented of," repentance which is false. So far for the use of the word repentance in the Douay Bible, it means 1. As man's act, penance. 2. As God's gift, true sorrow or penitence. 3. A change of mind or conduct.

The Arch-bishop tells us:—"Repentance for sin may be considered under two heads; perfect contrition, and imperfect, called attrition. Perfect contrition is an act of sorrow, intense, proceeding from a principle of love, animated with humble hope in God, and thus of itself reconciles the sinner to God as in the case of David. Contrition of itself does not remit sin; it is a sorrow for sin, but not sufficiently intense to obtain forgiveness." Here we note that contri-

tion "of itself reconciles," but attrition does not do so without something else. The merits of Jesus, as a Redeemer, may be acknowledged in word, but the meritorious ground of reconciliation is not those, but contrition or attrition along with something else. What that supplement is is thus stated:—"Imperfect contrition must be supplemented by penitential works, as well as by alms.

Hence the need of penance and alms. They are required to give additional weight to the sorrow for sin, which is "not sufficiently intense," so that it may have as much merit as perfect contrition, and thus reconcile the sinner to God. This is in strict harmony with the Canon of the Council of Trent. "Whosoever shall affirm that the entire punishment is always remitted by God, together with the fault, and, therefore, that penitents need no other satisfaction than faith whereby they apprehend Christ, who has made satisfaction for them, let him be accursed." And this is a denial of the perfection of Christ's satisfaction, and an assertion of the meritorious character of penance and alms, as a satisfaction for sin. It makes void the righteousness of God by faith.

In the early church, public penance was required for notorious sinners. This was purely disciplinary. At a later period, instead of public confession, private or auricular confession was introduced, and private penance was substituted for public. Thenceforward all secret, as well as public sin, was confessed to the priest, and such penance as he saw fit was inflicted on the penitent. One step further and penance was received for a pecuniary compensation. A sinner could buy an indulgence; that is, he could purchase exemption from penance, by paying to the priest money which might be expended in good works and alms, and thus secure for the rich sinner the necessary merit to supplement his contrition, but poor sinners had to suffer. This was found to be a traffic that brought gain to the priesthood, and it was extended till, by payment of money to be expended in good works, the souls of friends who were doing penance in purgatory, could be exempted to a greater or less degree.

But a distinction is drawn between the *reatus culpae*, or the guilt of fault, and the *reatus poenae*, or the guilt of punishment. The former, we are told, refers to eternal death, the latter, to temporary punishment, either in this life or in purgatory. It is this latter alone to which penance and indulgence belong, so that a man who is saved from eternal death, still requires to be delivered from temporal punishment, and this is done by penance. It is here that the priesthood comes in. The church sets up a tribunal for the forgiveness of sins. On the tribunal sits the priest, before him bow the penitent, and confesses. The penance is prescribed in the shape of bodily torture, labour, fasting, good works, prayers, or money. When that penance is rendered the satisfaction is complete, and the priest grants absolution. Then the penitent is absolved from eternal death, and from the temporal punishment to which the penance prescribed refers. Who has forgiven? Not God, but the priest. To whom was the confession made? Not to God, but the priest. Who is satisfied? Not God, but the priest. What is the ground of satisfaction? Not Jesus' merits, but attrition and penance offered to God by the sinner. It is vain to say, "through the merits of Christ." He is honored by the lip, but wholly ignored in the act. Here is the essence of Popery. Man has no access to God. The priest comes between. The soul is shut out by human mountains and ecclesiastical figurants from all direct fellowship with the Father, and Jesus Christ His Son. Thus the salvation of souls is imperilled, and the ignorant devotee is held in bondage. And even then a doubt remains, for the "sentence may not have been rightly pronounced," or the sinner "may fail to have true sorrows," in which case, also, compassion and penance are in vain; so at least says the Archbishop: "Heaven ratifies the sentence of earth when rightly pronounced; but if the sinner fail to have true sorrow for his sins, or is not truthful in his confession, and deceives the confessor, or refuses to make satisfaction for his sins, though the priest pronounced absolution, that, alas, is not recorded in heaven—the culprit is guilty of sacrilege.

The anniversary of the Pakenham C. P. Church Sabbath School was held on Monday evening, 21st ult. All the different parts of the comprehensive programme were well carried out. The singing, led and accompanied on the church organ by Mrs. Dickson, was very creditable, especially in view of the short time devoted to practicing for it. Short addresses were delivered by Rev. John W. von, Jas. Carswell, Alex. McLaren, and the Rev. J. Stewart, pastor. On opening the missionary boxes, the amount of the yearly collections was found to be over \$87, which amount was divided between the Formosa Mission, Bible Society, and the French Canadian Evangelization Society.

Book Notices.

PRESBYTERIAN YEAR BOOK AND ALMANAC for the Dominion, Edited by Rev. Jas. Cameron, Chatsworth, Toronto: James Campbell & Son.

We directed attention to the early appearance of this work two or three weeks ago. A neat volume of nearly one hundred and thirty pages is now before us, and is creditable alike to editor and publisher. Mr. Cameron has done his work—considering the short time at his disposal—in a most satisfactory manner; and the result is a most useful compilation of Presbyterian statistics; "Sketches of the origin and progress of some of our leading Presbyterian Congregations; a glimpse of the branches of the Presbyterian family in other parts of the world; obituaries of Presbyterian Ministers in Canada deceased during the past ecclesiastical year; together with short articles on Presbyterian topics of practical interest, such as Presbyterian Literature in the Dominion, Pastoral Sustentation Fund, Mission Work, and Ecumenical Council of Presbyterian Churches."

We trust the YEAR BOOK may have an extensive sale, and that the Publishers may be abundantly encouraged to make their venture a permanent publication, and increasingly interesting and useful, year by year. The price is only 25 cents.

MARCY SCIOPTICON MANUAL. Fifth Edition. Revised. 180 pp. With Appendix of 64 pp., containing a Classified, Priced, and Illustrated Catalogue of Magic Lanterns, Pictures, and Apparatus. Price 50 cents. Published by L. J. Marcy, 1840 Chestnut Street, Philadelphia, Pa.

This is a hand-book of magic lantern exhibitions in their various forms. The author is well qualified for this work, as he is a practical optician, a maker and dealer in lantern slides, and the patentee of the *Sciopticon*, which is a compact and powerful form of the lantern. The Manual is a well written, clearly illustrated, neatly printed, and readable book. It first sets forth the fundamental principles of cameras, lenses, and light. It then describes in detail the structure, capacities, and management of the Sciopticon. The preparation and coloring of slides, which is a most interesting and beautiful art, is also fully explained, followed by chapters on chemical experiments, such as those by which Tyndall and others so delight their audiences; on novelties in lantern working; on home-made slides, which are greatly to be desired for many uses; and finally on the lime light, as applied to all sorts of lantern experiments and exhibitions. Those who use any form of lantern, whether for home entertainment, for secular or for Sunday-school work, or for general exhibitions, will find this Manual a most valuable help. To those using the Sciopticon it is especially useful.

CHALLENGER'S DIMM PILGRIM'S PROGRESS.

Encouraged by the great success of his other Dime Standard Books, Mr. Howard Challon, the well-known Philadelphia publisher, is about to issue this grand work in two parts, at ten cents each. Next to the Bible, this work has the largest sale of any book in our language, and at this surprisingly low price, every family will want it.

VICK'S FLORAL GUIDE FOR 1875

Published by James Vick, Rochester, New York, has been received, and is a beautifully illustrated manual that lovers of flowers will find useful and suggestive on a great variety of subjects relating to horticulture.

SCRIBNER'S MAGAZINE FOR JANUARY

Is especially choice in its illustrated articles, "Travels in South America;" "The canons of the Colorado;" and Jules Verne's "Mysterious Island." Dr. Holland starts off on his new serial, "The Story of Seven Oaks," with felicitous effect; Mr. Steadman contributes a fine "Song;" and the entire number is bright and sparkling.

ST. NICHOLAS FOR JANUARY.

Nothing could be better than *St. Nicholas* for January. It is filled to overflowing with good things for children, especially suited to Christmas, and with things that are good at all seasons of the year. If we undertook to praise it as it deserves, we should exhaust all our vocabulary of encomiastic phrases.

It is observable that the first promise is made to the poor in spirit, to *beggars* in spirit, for that is the proper signification of the Greek word; that is, such as have a spiritual sense of their own extreme emptiness, baseness, and misery, and are willing to receive life and pardon upon mere gift and free favor of God, as the poorest beggar receives an alms.—*John Biacco*, 1855.

WITHOUT Christ crucified in her pulpit, a church is little better than a chamber of the ground, a dead carcase, a well without water, a barren fig-tree, a sleeping watchman, a silent trumpet, a dumb witness, an ambassador without terms of peace, a messenger without tidings, a light-house without fire, a stumbling-block to weak believers, a comfort to infidels, a hot-bed for formalism, a toy to the devil, and an offence to God.

Services and Churches.

Most of the valuable property stolen from the residence of Rev. Mr. Remison, Hamilton, some weeks ago, has been recovered. There is, however, no clue to the thieves.

The Rev. George Outhbertson, of St. Thomas, was lately presented with a purse containing \$100, and his wife was the recipient of a silver cake basket, at the hands of the members of the congregation to which the rev. gentleman so acceptably ministers.

The social gathering at St. Andrew's Church, Goderich, on Tuesday evening, 22nd ult., was well attended, and pecuniarily successful. The amount realized was \$90, which goes to paying off the debt on the Manso, now reduced to less than \$100.

The soiree at Cheltenham on Christmas Day was a great success, the proceeds being \$105. The Rev. Mr. Pringle presided in the chair. The Rev. Mr. Stobo, Mr. Beynon, and the Rev. Mr. Croll, were speakers on the occasion.

A MISSIONARY meeting was held on the 24th ult., in the C. P. Church, Princeton. Addresses were given by Rev. H. Quarrie, pastor, Rev. Mr. Cameron, of Thamesford, and Dr. D. Clark. The sum realized was \$108.40, which was distributed to different schemes of the church.

The St. Andrew's Presbyterian Church Concert came off in the Town Hall, Kincardine, last Thursday, and considering the inclemency of the night, was well attended. As a musical entertainment it was a decided success.

The Rev. Gustavus Munro, of Embro Ont., was presented by his Bible Class with an elegant and costly pair of oil paintings, for the drawing-room, as a Christmas present; and Mrs. Munro with another handsome pair of pictures, together with other valuable articles.

The congregation of Knox Church, Kincardine have resolved to erect a new church next summer. The building will be able to accommodate 1,000 sitters; and will stand immediately on the north side of the old church. The site is one of the best in the town. Subscriptions are coming in at a lively rate. A large building committee is appointed.

On Tuesday, the 22nd ult., Rev. Mr. McLean of Blythe was returning from Seaforth, where he had been attending a church opening, and he stopped to call on a friend by the way, leaving the horse standing in the road. For some unaccountable reason the horse ran away, breaking the shafts and damaging the cutter. We understand Mr. McLean has since been made the recipient of a new set of harness and cutter by his congregation.

On the evening of Tuesday, 29th December, a number of Melville Church congregation, Forquus, waited on their pastor, the Rev. G. Smellie, and presented him with a handsome gold, watch and \$88 cash; and Mrs. Smellie with a valuable set of mink furs. Mr. Smellie replied in suitable words on behalf of Mrs. Smellie and himself. The watch bears the following inscription, "Presented to the Rev. G. Smellie, by the members of his congregation in the 32nd year of his ministry, Dec. 29th, 1874."

The second annual soiree of Chalmers' Church Sabbath School, Montreal, was held in that church on Friday evening. The little folk turned out in full force; and after refreshments were served, addresses were delivered by Rev. J. S. Black, Rev. J. F. Stevenson, and Rev. Prof. MacVicar. The average attendance of scholars during the year was 188; whole number on the roll 211; Juvenile Missionary Society's Receipts, \$200. A number of prizes were given to the scholars for recitation of the shorter catechism, Scripture proofs of the lessons, and for introducing new scholars into the school.

A very large tea-meeting was held in the C. P. Church, Chesterfield, on Tuesday evening last, for the purpose of supplying the library with books. The church was crowded to the door. Rev. Wm. Robertson, pastor, occupied the chair, and introduced each speaker with a few happy remarks. The choir of the church sang appropriate music under the leadership of Mr. Henderson. Appropriate speeches were made by Revs. Messrs. Tucker, W. M. McKie, P. M.; Aull, C. P.; Mr. Henderson of St. Catharines, formerly connected with the congregation, gave a humorous reading in good style.

The Presbyterian Congregation of Westport and Newboro', with others interested in its welfare, made their pastor, the Rev. J. J. Richards, a Christmas present amounting to fifty-three dollars. This is not the first expression of kindness which he has received since his late settlement in that locality. The congregation has for a number of years been without the services of a settled minister, but was reorganized during this last summer, and is now bidding fair to become once more prosperous and self-sustaining, of which this mark of kindness and respect to their pastor is one of their best evidences.

The anniversary festival of the Presbyterian Sabbath School, Strathroy, was held on Wednesday evening last, and proved quite successful. The chair was occupied by the Pastor, Rev. Mr. Scobie. Short and appropriate addresses were given by Rev. Mr. Slater, Dr. Edwards, Mr. German and Mr. Scott. The singing by the school, under the direction of Mr. Bell, was a very pleasing feature of the entertainment. Mr. Geddes, Secretary of the school, gave a very encouraging report of the past year's work.

On the evening of the 22nd ult., a very successful social in aid of the building fund of the C. P. Church, was held at Morrivalc. The Rev. Mr. Whellans occupied the chair. After partaking of refreshments, the more serious business commenced, the programme consisting of addresses and vocal music pleasantly alternated. The Rev. Messrs. Short, Scarf, McDermott and Moore, Ottawa, gave interesting addresses, relieved by many humorous anecdotes. Rev. Mr. Moore spoke on "Modern Preaching," and the Rev. Mr. McDermott on "Some of the Ups and Downs in this World," in which he gave many notes of warning to old and young.

The call extended to the Rev. W. McWilliam, M. A., of Bomanton, by the Charles Street congregation, in this city has been declined. Referring to the matter the *Cobourg World* remarks: "The salary offered was \$1,000 a year, and the position, in a city church, was an exceedingly good one. To the astonishment of the members, however, Mr. McWilliam declined to accept the call, preferring to remain with his present congregations in Haldimand and Altwick. Such an instance of attachment to a people and devotion to their interests, is not often witnessed; and while the fact is alike creditable to congregation and pastor, we have no doubt our Presbyterian friends at Bomanton will not be slow to appreciate the manifest financial sacrifice which their esteemed minister has made."

A CORRESPONDENT of the *Orillia Expositor* writes: "On Wednesday last, there was a very large gathering at the Canada Presbyterian Church, Nottawa, to witness the ordination and induction of the Rev. John R. S. Burnett, to the united charge of Duntroon and Nottawa. In the evening there was a soiree, and to say that it was a grand success will convey no idea of how well it went off. The speaking was good, and the singing of the Collingwood choir was 'beyond praise.' Mr. Burnett has been only a few months labouring in his new charge, and during that time both congregations have wonderfully grown in strength. Mr. Burnett who is an ardent lover of music gives instructions in vocal music at Duntroon, twice a week to a large class of young men and women, and by this means is accomplishing much good, a greater good probably than he himself anticipates."

The anniversary soiree held by the Canada Presbyterian Church on Monday evening last was a most successful affair. The attendance was large, and the amount realized was considerably over one hundred dollars. The addresses were delivered in the audience room of the church. The chair was occupied by the Rev. Mr. Goldsmith, pastor of the congregation, and short but good addresses were delivered by Reverend Messrs. Scott, of Egmondville, Brown, of Wroxeter, and Cutler and Dyer, of Seaforth. Professor Jones, of Galt, was in attendance, and delighted the audience by his rendering of several choice selections of music. The choir of the church, under the leadership of Mr. Cline and Miss Scott, also gave several selections which were well received and deservedly applauded by the audience.

It gives us pleasure says the *Cobourg World*, to notice the enterprise of our Presbyterian friends at Coldsprings. Misfortune only serves to show how they can rise above that misfortune. Some time ago their large and commodious church, upon which they had just expended several hundred dollars in improvements, was burned down. In a few days the sum of five thousand dollars was subscribed towards the building of a new church. This, with a thousand dollars insurance on the old building, will be amply sufficient to cover all the expenses of the new one. The building is to be of brick, 70 ft. x 40 ft., and capable of seating 350 persons. We understand that Mr. Ralph Robertson has the contract, and that the church is to be ready for opening by the first of October next.

The annual anniversary of Chalmers' Church, Guelph, was celebrated on Sunday and Monday evenings. On Sunday Rev. Mr. Cochrane, of Brantford, preached eloquent and interesting sermons in the morning, afternoon and evening, to large audiences. The sermon in the afternoon was to the children of the Sabbath School. On Monday evening the annual tea meeting was held in the basement of the church. Rev. Mr. Wardrop filled the chair in his usual agreeable and courteous manner. Popular and interesting addresses suited to the occasion were delivered by Rev. Mr. McDonald, of Elora, Rev. Dr. Hogg, Rev. Mr. Dickie, of Berlin, and Mr. D. McDougall, Registrar, Berlin. The choir of the church, under the able leadership of Mr. Mainland, in a very acceptable and effective manner during the evening sang some favourite anthems.

ON New Year's Day, the usual anniversary festival of the Cookstown Presbyterian Church was held. The afternoon meeting, after tea, was addressed by Revs. W. Irwin and T. Manning, B.A., Methodist, and R. Knowles, T. McKee and W. Fraser, Presbyterian, and J. McCraw, Esq., of Craigvale. In the evening, after a social hour had been spent in the Temperance Hall, the Rev. W. MacConnell, of Innisfail, delivered his lecture on "The South before and during the war." The lecture was exceedingly interesting, and was listened to with unflinching attention by the large audience which completely filled the Church. Music was furnished at both meetings by the choir of the congregation. The pastor, Rev. R. Douglas Fraser, announced that arrangements had been made for a course of five lectures during the winter, in aid of the Church Building Fund, to which also the proceeds of the meetings on New Year's Day, amounting to \$150, are to be devoted.

On the evening of Tuesday 29th ult., the annual meeting of the Charles Street Sabbath School, Toronto, was held and was quite a success. The scholars were first convened in the church—the Rev. Mr. Reid, M.A., presiding, and after devotional exercises were suitably addressed by Rev. Professor Campbell and Rev. Mr. Cameron. They were then moved into the school-room, which was most tastefully decorated with evergreens and appropriate mottoes, while in the centre stood a large *Christmas Tree*, groaning under a variety of *Santa Claus* choicest gifts, which he, in full costume proceeded to distribute, and produced much merriment by a big boy getting a large doll, and a grown up girl a bag of marbles &c., &c. That over, the whole company were served with cakes and fruit to heart's content. During the evening the scholars, led by Miss Playfair, sang several pieces of music in a creditable manner. On the whole they are under deep obligations to the lady friends for such kindness and good entertainment. Regrets were expressed at the absence of the worthy superintendent, Mr. James Brown, who was detained at home by illness.—*Com.*

The re-induction of Rev. J. K. Smith into the pastorate of Knox's Church took place on Thursday, 17th inst. The building was filled almost to repletion to witness the proceedings, and besides the members of the Guelph Presbytery present on the occasion, we noticed the Rev. J. Dunbar, Glenmorris; Rev. Mr. Hume, St. George; Rev. W. H. Remuelson, Mr. A. Hamilton, and nearly all the resident ministers of the town. The opening devotional exercises were conducted by the Rev. Mr. Rensselaer, after which the Rev. Mr. Ball of Guelph preached an interesting and appropriate discourse from Ephesians 4th, 8th to 11th verses. The Rev. Mr. Smeilie of Fergus addressed the Pastor, and the Rev. Mr. McDermid of Puelinch, the congregation. The Rev. Messrs. Rensselaer and Middlemiss then conducted the newly inducted minister to the door where he was heartily welcomed back again by the shaking of hands, after which the proceedings terminated. In the evening a pleasant social was held in the church, in honor of the event of the day. After a sumptuous repast served out in the basement, the audience moved up stairs, when congratulatory addresses were delivered by the Rev. Messrs. Smythe, Sutherland, Adams, Dunbar, McDonald, and McDermid, concluding with an eloquent acknowledgment by the Pastor himself. Prof. Jones and Choir added largely to the pleasure of the evening by their sweet and appropriate music. James Cowan, Esq., occupied the chair. Receipts of the evening about \$200.

The annual anniversary of the Zion Church Sabbath School, Brantford, was held Tuesday evening in Zion Church. The scholars of the school occupied the seats in the centre of the church, while a goodly attendance of parents and others filled the remaining pews. Two large Christmas trees decked the platform, laden with gifts for the pupils, which were distributed at the close of the meeting. Rev. Mr. Cochrane, the pastor of the church, presided, and a lengthy programme of hymns, solos, recitations and dialogues was presented to the audience, under the direction of Mr. Hossie, the efficient Superintendent of the Sabbath School. In the interval between the two parts of the programme, the Secretary, Mr. A. Halkett, presented his annual report, showing the school to be in a fair and flourishing condition, with about 800 scholars on the rolls. The financial statement was submitted by Mr. Chas. Duncan, the Treasurer, after which two or three appropriate addresses were given. A presentation was also made to Mr. George Dempster, who is about leaving town, by the members of his Sabbath class. It consisted of a pocket-book and gold pen which, with an accompanying address, was presented by one of the boys, who performed his part with commendable exactness. The new officers of the Sabbath School Association for the ensuing year are Dr. Nichol, Superintendent; R. W. Rothwell, Assistant Superintendent; Mr. Chas. Heyd, Secretary. The meeting broke up after the distribution of the presents on the Christmas Trees.

We regret to notice the sudden death of Rev. O. Freshman, D.D., W. Minister of London. The sad event took place on Monday morning, and resulted from a fall from a buggy a few days before. Deceased was a vigorous preacher, and a good platform speaker. *The Evening Advertiser*, has the following:—"Rev. Dr. Charles Freshman was born in the year 1819, in Mielosh, Hungary. His parents being very strict adherents of the Jewish religion, he was brought up in the same faith, and having at an early age graduated at the Jewish Theological Seminary at Prague, he became a Rabbi. In the month of November, 1842, he married the lady who now mourns the loss of a loving husband, while their twelve children weep over their separation from an affectionate and endeared parent. In July of 1855, Dr. Freshman, with his wife and children came to Canada, got a congregation of Jews at Quebec, and settled down there. While in Quebec he came into possession of a New Testament, and by a wonderful chain of circumstances, through its instrumentality he was convinced of the errors of Judaism. He was visited by the Rev. Jas. Elliott, then minister of the Wesleyan Church in Quebec, from whom, Dr. Freshman says, he first heard the proclamation of the gospel of peace. Shortly afterwards he announced his change of faith, and under the direction of the Rev. Mr. Elliott he was soon preaching the truths of Christianity.

The Presbyterian Church in Ethel was opened for Divine worship on Sabbath, 20th inst., when very appropriate discourses were preached by Rev. Mr. McLean, of Blyth, morning and evening, and Rev. Mr. Thomson, of McKillop, in the afternoon. The Church was filled to its utmost capacity with attentive audiences at each of the days of worship. On Monday evening a tea meeting was held, tea being served in the school house, after which Mr. James Spence was called to the chair, and addresses were delivered by Rev. Geo. Bodle, Bible Christian minister, on "The Duties of Christians in relation to the Sanctuaries;" Rev. Mr. McLean on "Rationalism;" thereafter, Rev. Mr. Thomson gave a brief history of the building, showing how the congregation had proceeded in securing funds and site. The whole cost of the building, which is calculated to seat 225, is \$980. The subscriptions realized \$832, leaving a debt of \$98. The congregation consists of ten families; and has hitherto manifested a spirit of liberality pleasing to the whole Church, and still more so in the earnest manner in which they have set about securing a house for Gospel ordinances. Mr. Thomson followed with an address on "The Christian Pilgrim," after which he was presented with an address, read by Mr. Aaron Pennabecker, in the name of the congregation, and ten volumes of "Chalmers' Encyclopedia" as a token of esteem and appreciation of his services while missionary amongst them, to which Mr. Thomson replied in very affectionate terms. At the close a subscription list was opened, which covered the entire debt of the Church.

Some four weeks ago, a large number of the members and adherents of the congregation of Wick met at the manse, and besides filling their pastor's table with the necessaries of life, and the presentation of some valuable articles to Mrs. McClung, the following address was read: "To the Rev. John McClung:—Respected Sir,—A number of the members of your congregation, and others, with a view of showing their appreciation of your labours amongst them, and their respect for yourself, have met to-night to give you what they trust will be a pleasant surprise, which will be found in the shape of a new cutter, buffalo robe, and several other articles connected therewith. We do not present them merely for their intrinsic value, but to show our regard for you, and your earnest endeavors to lead us in the way everlasting, and our sympathy for you in your late affliction, out of which a merciful Providence has been pleased to deliver you. May your health and life be long spared to dispense unto us the bread of life, and may you at last reap the sheaves of a golden harvest above." The ladies of the Bible class, under the charge of the Rev. Mr. McClung, at the same time presented him with a plaid and driving mitts.

The New Scriptures.

ACCORDING TO TYNDALL, HUXLEY, SPENCER AND DARWIN.

The *Cincinnati Commercial* publishes the following, which is rather the best satire we have seen on Extreme Evolutionism.

"1. Primarily the Unknowable moved upon oceans and evolved protoplasm."

"2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass."

"3. And the Unknowable said, 'Let atoms attract; and their contract begat light, heat, and electricity.'"

"4. And the Unconditioned differentiated the atoms, each after its kind; and their combinations begat rock, air, and water."

"5. And there went out a spirit of evolution from the Unconditioned, and working in protoplasm by accretion and absorption, produced the organic cell."

"6. And cell by nutrition evolved primordial germ, and germ developed protogaea; and protogaea begat coozoon, and coozoon begat monad, and monad begat animalcule."

"7. And animalcule begat epimora; then began creeping things to multiply on the face of the earth."

"8. An earthly atom in vegetable protoplasm begat the molecule, and thence came all grass and every herb in the earth."

"9. And animalcule in the water evolved fins, tails, claws and scales; and in the air wings and beaks; and on the land they sprouted such organs as were necessary as played upon by the environment."

"10. And by accretion absorption came the radiata and mollusca, and mollusca begat articulata, and articulata begat vertebrata."

"11. Now these are the generation of the higher vertebrata, in the cosmic period that the Unknowable evolved the bipedal mammalia."

"12. And every man on the earth, while he was yet a monkey, and the horse while he was a hipparion, and the hipparion before he was an orodon."

"13. Out of the asininian came the amphibia and begat the pentadactyle; and the pentadactyle by inheritance and selection produced the hylobate, from which are the simiada in all their tribes."

"14. And out of the simiada the lemur prevailed above his fellows and produced the platyrhine monkey."

"15. And the platyrhine begat the catarrhine, and the catarrhine monkey begat the anthropoid ape, and the ape begat the thelogimnanus orang, and the orang begat the chimpanzee, and the chimpanzee evolved what-is-it."

"16. And the what-is-it went into the land of Nod, and took him a wife of the longimanous gibbons."

"17. And in process of the cosmic period were born unto them and their children the anthropomorphic primordial types."

"18. The homunulus, the prugnathus, the troglodyte, the autochthon, the tarragon—these are the generations of primeval man."

"19. And primeval man was naked and not ashamed, but lived in quadrumanous innocence, and struggled mightily to harmonize with the environment."

"20. And by inheritance and natural selection did he progress from the stable and homogenous to the complex and heterogeneous; for the weakest died and the strongest grew and multiplied."

"And man grew a thumb for that he had need of it, and developed capacities for prey."

"22. For, behold the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten and the slow men starved to death."

"23. And as types were differentiated the weaker types continually disappeared."

"24. And the earth was filled with violence; for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish, and secured the survival of the fittest."

Ordination of Rev. Alex. Gilray.

The services in connection with the ordination of the Rev. Alex. Gilray, as pastor of the C. P. Church, College Street, in this city, took place in the Church on Monday afternoon. There were present the Revs. Professor Gregg, Prof. McLaren, Prof. Caynes, Rev. Dr. Topp, Rev. Mr. King, Rev. Mr. R. Wallace, Rev. Mr. Reid, Rev. Mr. Monteith, Rev. Mr. Pottigrew, Rev. Mr. Cameron, Priceville; Rev. Mr. Stewart, Pakenham. There was a large congregation, a number of whom were from the congregations of neighboring churches.

Professor Gregg was called to act as Moderator for the time. After a brief opening of prayer, the Rev. Professor said the proceedings in which they were about to engage had been announced at a former meeting, and he would now ask if there was any one in the Presbytery who made objections to the ordination of the Rev. Alex. Gilray? There was no response. The congregation then sang the 48th Psalm; the Professor read from 1 Timothy chapter-iii. defining the duties and demeanour of bishops and deacons. At the close of the reading the congregation sang the 20th Paraphrase.

Prof. Gregg then delivered a short discourse on the text taken from verses 14, 15, of the chapter he had read, "These things write I unto you," &c. The congregation then sang the 132nd Psalm.

Rev. Mr. King took his place at the desk, and related what had been done in the Presbytery leading to the present occasion, that the congregation had desired a settled pastor, and had given a call to Rev. Mr. Gilray, which was sustained by the Presbytery, and accepted by Mr. Gilray. No objection had been offered to the ordination, and they were now assembled to ordain him as minister of the Church. Mr. Gilray was then requested to rise when he was asked the questions customary on such occasions. Then followed the ceremony and ordination prayer, offered by the Rev. Mr. King, who officiated throughout this part of the services. The Rev. Mr. Wallace then at some length, and in a very impressive manner, addressed the newly ordained on the subject of the duties of his office. The Rev. Mr. King addressed the congregation on their duties, reminding them how much a minister is indebted to his people for their support and countenance. The meeting then closed.

In the evening a tea meeting was held in the Church, at which there was a large attendance, when the ladies of the young congregation showed unmistakably that they are not behind old institutions when it comes to an affair of that description. A pleasing incident during the evening was the presentation to the Rev. Mr. King, of a handsome ebony cane with silver mounting, with an expression of grateful regard for what he had done in assisting to form the congregation. The evening was pleasantly spent in listening to music, and addresses by several gentlemen, all contributing to form a most auspicious opening for the young minister, who enters upon his duties with the genuine good-will of his congregation.

Gladstone and his Critics.

The following letter appears in a recent issue of the Dundee (Scotland) Advertiser. Many of our readers will find it interesting.

It is a pity if your Arbroath correspondent "A Scotchman and a Catholic" could have refuted any of Mr. Gladstone's statements that he has not done so; and his silly vilification of Mr. Gladstone and Prince Bismarck is only to be excused on the score of his youth.

Not only, but men of rank and note, in writing to the newspapers on the subject of Mr. Gladstone's exposition, assert that the Roman Church is infallible. What Protestants are often ignorant of is, that when a Roman Catholic speaks of the Church he means the clergy. By an easy transition therefore the Church resolves itself into the Pope, and he, speaking *ex cathedra*, Archbishop Manning has announced to the Roman Catholic congregations in England is infallible. The Roman Catholic of to-day therefore, who is considered a faithful son of the Church hears in the voice of the Bishop of Rome, when he speaks *ex cathedra* the voice of God. We know what happened to the unhappy monarch King Herod, who allowed himself to be so addressed, and the Bishop of Rome seems treading in his footsteps.

Looking upon the Pope, or the Pope and his Council, as infallible, (and it matters not which), what wonder is it that the devout Roman Catholic cares not to hear any words which God has written in his Book for all men? Paul wrote his Epistle to the Romans. The Pope says to the Romans—You shall not read it. In the Council of Toulouse, 1229 we read—"Ne laici libros Veteris aut Novi Testamenti permittantur. Ne sacros libros in linguam vulgarem translatos habeant. Arctissime prohibes Synodus." The archbishops and bishops assembled at Milan in 1860, in an address to their clergy, say—"It is unnecessary to remind you how repeatedly the Church, by the mouth of the Roman Pontiffs, has forbidden her children to read the Bible in any vulgar tongue whatever."

It is a necessary part of the Papal system that the Word of God should not be read, for if the Pope's faithful children had this privilege they could no longer hold him infallible whom they would therein find was teaching him doctrines which neither our Lord nor any of His Apostles ever taught. They would marvel to find that He, whose viceregent their idol claims to be, far from keeping armed foreigners to protect him and inciting nations to destroy one another said—"My kingdom is not of this world, else would my servants fight." They would find that the outward signs of the apostasy of the last days is declared by St. Paul to be the forbidding to marry and the commanding to abstain from meats. Perhaps, stranger still, they would find no mention of Pope or Cardinal, or Purgatory, nor of immaculate conception, nor of any Mediator save one only. Perhaps, strangest of all, they would find that out of the Scriptures, which the viceregent of Christ forbids them to read, Christ himself silenced the priests, and commentators, and Pharisees, and not them only, but Satan also; and that the Apostles, whose successor the Pope claims to be, reasoned with men out of the Scriptures. Well has it been said—"If any teachers refuse to do the same, and try to silence men by authority, they are not teachers sent from God, and they should be replied only to out of the Scriptures. All which they assert in virtue of any pretended authority is to be rejected and treated with contempt.

But since an appeal to the Scriptures is disallowed, what does history say—and historians who were warm friends of the Papacy—such as Fistic, Genobard, Baroni, Bellarmine? The fifty Popes, from John VIII, to Leo IX, Platina calls "monsters," and Genobard says "they were Apostates rather than Apostles." Baroni says "men did not then see Popes but monsters." Of John XII, Platina says "he surpassed all his predecessors in debauchery." In a Roman synod before Otto the Great, he was found guilty of blasphemy, perjury, profanation, impiety, simony, sacrilege, adultery, incest, violation, and murder. Luitprand says he was killed by the Devil. Bellarmine says he was nearly the wickedest of the Popes. Boniface murdered his predecessor. Gregory VII was found guilty of simony, heresy, and adultery by 46 prelates, when accused before the Council of Worms in 1076. Boniface VIII denied the Trinity and the Incarnation. John XXIII poisoned Alexander, his predecessor. Sixtus IV in 1471 established brothels in Rome. Leo X, in 1581 was an Atheist. Men like Lord Acton will admit that such men were monsters indeed, but they take refuge in Councils. It is then, says Archbishop Manning that the Pope, surrounded by the Bishops speaks *ex cathedra*, which now means speaks infallibly.

Let us then see what history says about these Councils—Of the Council of Constantinople St. Gregory Nazianzen says—"It was a cable of wretches only fit for a house of correction"; "flagitantes et pistrinis digni." The Second Nicene Council approved of a filthy tale sanctioning perjury and fornication rather than the abandonment of image worship. Of his brethren at the Council of Constance, Bapista writes—"Almost all the clergy are under the influence of the devil. In the prelates there is nothing but malice, iniquity, ignorance, vanity, pride, avarice, simony, lasciviousness, hypocrisy." The Council of Lyons, the Council of Brate, &c., reveal the same horrible disorders.

Your youthful correspondent affirms that no one until he becomes a Roman Catholic can know what "mental or moral freedom is." Very likely not, for then only would such an one realize the true value of what he had abandoned. The Romish clergy desire to have the teaching of youths in their own hands, that they may make and keep them superstitious slaves. They are taught to be spies upon each other that they may reveal secret to the priests. Cardinal Wiseman recommended the exercises of Loyola for the gentlemen of England. These exercises declare that the highest point of perfection is to say that white is black and black is white when the priests require them to do so. Their writings (see "Bus-

baum's Theologia Moralis") declare that it is meritorious to lie—that a priest can change the law of God; that it is praiseworthy to betray the confidence of friendship—in a word, to renounce the moral sense of right and wrong—truth and liberty and conscience. Your correspondent claims that the proud boast of the Roman Church "semper eadem" she still maintains. It matters not what the past reveals. Her cruel devices against the Jews, her persecution of the Waldenses, the war against them proclaimed by the Pope a holy war, and their destruction made the occasion of *Te Deum*s at Rome, the massacre of St. Bartholomew, the Inquisition, &c., &c.—all this over-seeing of the flock of God, all this love and pity towards men was infallibly right—for the Church cannot err. Does the Word of God condemn it? Is there no escape? Yes; even then the proud boast must be maintained; for, in the words which the Jesuits found for Bishop Liguori, "the Pope cannot change the law of God unless for a just cause." What wonder that the late Prime Minister warns his countrymen against the ambition and usurpation of Rome. If the Roman Catholic gentlemen of England abhor the doctrines of the Jesuits, let them openly denounce them. They have the anathema of St. Paul with them against the blasphemous decrees of the Vatican which may be hurled against them. Let them use their reason which God has given them, and for which He holds them responsible; and from which responsibility no priest can absolve them. To be good citizens they must be good Christians. Rome has made void the Word of God by her traditions and inventions, so that the light of that Word is well nigh darkened. When the Bishop of Rome is found teaching his followers to worship the creature more than the creator, and exalting himself into the place of God, and commanding all men everywhere to submit to him as the infallible guide of faith and morals, his blasphemy needs but to take—if indeed it has not already reached—the further step to declare, "By no Kings rule;" and then these unhappy English noblemen and gentlemen must be found traitors to their country, or numbered with the unfaithful. "Rome locuta est causa finita est."

Magnetism Among the Presbyterians.

There are between thirty and forty bodies of Christians holding the views of the Presbyterians, both as to theology and Church government. Some of these are large and influential, while others are little asteroidal fragments, split off from the larger ones, yet still revolving diligently in their own orbits, on their own individual accounts. Some of them have separated from the others on curious little questions of expediency, Church polity, or even personal leadership, the history of which separations will some day form an astonishing contribution to some museum of ecclesiastical rarities, deformities, and monstrosities. Probably none of these bodies have been more bitterly alienated, or more widely separated, than were the Old School and the New School, whose union took place in 1869 with such happy and harmonious result. Some of the Presbyterian bodies have grown up separately in this country, notably the Reformed Dutch and Presbyterians; the former having come from Holland, the latter from England and Scotland.

The meeting together, in Crosby's church, last Thursday, of representatives of ten of the leading Presbyterian bodies is a matter of great significance in the cause of Christian unity and progress. It is part of the plan contemplated in what has been known by the not very felicitous name of "Pan-Presbyterianism." The name has been the occasion of many clerical jokes and many misunderstandings on the part of the uninitiated who wanted to know what kind of Presbyterians was to be panned out, and how it would pan; whether the heathen god Pan had or had not anything to do with it, and the like. The clumsy title has now given place to a longer and more understandable one, namely, "The Confederation of the Reformed Churches Holding to the Presbyterian System." The movement will probably be known, for convenience, as "Presbyterian Federation." Every Protestant Christian has an interest in its progress, for, as *The Methodist* of last week appropriately observes: "Pan-Presbyterianism will be followed soon by Pan-Methodism, and so on step by step till the realization of Pan-Protestantism is reached."

The proceedings of the Committee were private, but the "Basis of Confederation" on which they agreed has been made public. It contemplates a closer union for cooperation.

It proposes no new confession of faith, but admits all Churches whose creed is in conformity with the confessions of the Reformed Churches.

It will not interfere with the internal order and discipline of any Church.

It proposes the holding of a General Council, from time to time, composed of an equal number of ministers and elders.

This Council shall discuss only such subjects as have been committed to the Church by her great head; its discussions shall be with a view to guiding public sentiment aright in various countries. Its decisions to be laid before the several churches.

Discipline of the Jesuits.

The method elaborated by Loyola and his immediate companions, for securing the organization of a rigidly disciplined and yet admirably pliant body of ecclesiastical warriors, is a theme on which many writers have dilated. It is indeed impossible to consider the series of "Regulations" and "Constitutions," of minute injunctions and astute exemptions, which make up the code of the Society, without becoming greatly impressed with the forethought and sagacity which could devise provisions so intricate and so nicely dove-tailed. The lawmakers of the Society have framed a set of ordinances and of privileges with skill that is perfectly marvellous. On the one hand, they supply every conceivable guarantee for crushing out any germ of independent impulse that could by possibility allow momentary play in an individual member to some movement of dissent, however suppressed and strictly mental, from any order emanating from his superior. On the other hand they are studiously adapted to instil into those entrusted with the supreme direction of the society a sense of discretion so vast, so ample, and so completely freed from all ordinary limitations, that they may become absolutely imbued with the consciousness of duty being wholly centred in the keen observance of whatever at any particular moment might recommend itself as especially expedient for making particular minds acquiesce more readily in their ascendancy. To this end Faculties are lodged with the supreme authority of the Order, which have no parallel in their range; while the whole plan of the extraordinarily protracted training, to which every one is subjected, has been carefully thought out with a view to the particular end of making him a thoroughly supple instrument ready at an instant to the hand of his Superior for any purpose. That powers of so vast a range might possibly be diverted by some Superior to other purposes, under dictates of personal ambition, was a danger which did not escape Loyola. No part of his organization is more noteworthy than the chain of checks and counter-checks for keeping each organ of the system, including the highest, to the precise mark of its intended functions, so as to let it neither lag behind nor yet exceed the measure thereof. A mechanism has thus been contrived, which, while exceptionally complicated, has yet worked with noiseless smoothness—setting in action a body of forces elaborately disciplined for the attainment of distinctly specified results, under the guidance of motive powers at once steered into inflexible rigidity as regards ultimate aims, and yet capable of Protean suppleness in the adoption of forms of procedure at the dictate of policy. It will be found that, while the general professedly figured as a mere lieutenant holding a commission from the Pope, he was yet invested with certain faculties in virtue whereof, in particular contingencies, he might consider himself the depository of powers that rendered the Order exempt from the authority of an innovating Pope. The same spirit of jealous precaution is manifested in the provisions for securing the maintenance of the principles of the Society against a general who might perchance be infected with ideas not conformable with its spirit. Though invested with absolute power in everything relating to the administration of the Society, the general is yet under perpetual supervision, and by the rules, he would forfeit his powers in certain specified contingencies. It is this chain of self-acting provisions which makes the "Constitutions" so wonderful. The system combines in most subtle proportions the elements of Despotism, of Monarchy, of Oligarchy, and of Democracy. The fully-professed Father—who is so closely bound to obedience that he must perforce bow without murmur to any command, no matter what, which he may receive from the general—is yet quite justified in reckoning on attainment, in due course, to a position that will give him influence in the administration of the Order, provided only his capacities are adapted to the character of its labors. The general, again, who is enabled to issue at discretion instructions that must be acquiesced in implicitly by every individual member, finds himself yet perforce surrounded by persons imposed upon him by the Society; of whose presence it is not in his power to divest himself, and who are forever by his side like shadows—incessant spectres of admonition—that never forsake him for even the shortest interval. Finally, the Pope, who at first sight would appear to be exalted on the pinnacle of the absolute Commander of the Faithful—Lord over a host of myrmidons sworn to unumbrating obedience to his whispered word—will be discovered, in the case of certain critical emergencies, to be hampered by limitations not very ostensible but very singular, which, whenever they should come into play, must invest the general of the Jesuits towards him, with the character rather of a great feudal magnate, strong in chartered rights, than of a mere captain-in command of a body guard in the pay of an absolute prince.—*London Quarterly Review*.

Condition of Church Matters.

"The union of Church and State seems to harmonize liberty with religion, and to place in accord the two powers which regulate between them the most vital of human relations and interests. The blending of these two powers has been and is distinctly beneficial. Government cannot afford to rest for its support on brute force alone; it requires the aid of religion, and the sentiments which religion teaches. And certainly we are perpetually reminded, and never more so than at the present time, that a religious organization needs secular control, and is apt, especially in the case of a Church which rests on long tradition, to grasp at too great and despotic power. . . . Meanwhile, if the alliance between Church and State is being strained, the whole country is interested in the question with whom the ultimate control rests; and as long as the Church remains established and endowed there can be but one answer to that question."

Scientific and Useful.

HOW TO CURE BOILS.
A physician of Lorraine, one Dr. Simmon, states that as soon as the characteristic oozing point of a boil makes its appearance, he puts in a saucer a thimbleful of camphorated alcohol, and, dipping the end of his middle finger with the liquid, rubs the inflamed surface, especially the central portion, repeating the operation eight to ten times, continuing the rubbing at each time for about half a minute. He then allows the surface to dry, placing a slight coating of camphorated olive oil over the inflamed surface. He states that four such applications will in almost all cases cause boils to dry up and disappear. The application should be made at morning, noon and in the evening. He avers that the same treatment will cure whitlows, and all injuries of the tips of the fingers. As soon as pain and redness appears, the fingers should be soaked for ten minutes in camphorated alcohol, then dried, and finally soaked in camphorated sweet oil. The relief is said to be immediate, and three applications are generally enough to effect a cure.

BOILED HADDOCK.
Scrape clean and empty the fish, and fasten the tail firmly in the mouth. Tie it in a well-furrowed cloth, and lay it in a fish-kettle or ordinary sauce-pan. Cover it with cold water and let it heat slowly. When it simmers, push the kettle back to prevent boiling, and simmer gently for twenty minutes; or, if the fish is very large, half an hour. Serve with melted butter, parsley and slices of hard-boiled eggs.

RYE BREAD.
Into two quarts of flour stir half a coffee-cupful of yeast; a teaspoonful of salt and enough warm water to moisten the flour, making a thick batter. Let it rise over night; in the morning stir it again; then put into pans without kneading, making it quite soft. Let it rise till very light, then bake an hour in a moderately heated oven. This bread makes a pleasant change from wheat; and when the slices are toasted and spread with butter they are really as delicious as healthful.

VINEGAR CANDY.
One cup white sugar; one-half cup vinegar; boil till it crimps in cold water. This makes an excellent candy, and something beneficial also, as it is good for colds. If the vinegar be very strong, take a little less of it, but for us the strength of the vinegar never hurt. When done pour out on buttered plates, and either mark off in squares an inch or two wide, as it cools, or else, when cool enough to handle, draw it until it is nice and white; then cut it into sticks.

HOT ALUM WATER.
Hot alum water is a recent suggestion as an insecticide. It will destroy red and black ants, cockroaches, spiders, chinch bugs and all the crawling pests which infest our houses. Take two pounds of alum and dissolve in three or four quarts of boiling water; let it stand on the fire until the alum dissolves; then apply it with a brush while nearly boiling hot, to every joint and crevice in your closets, bedsteads, pantry shelves, and the like. Brush the crevices in the floor of the skirting or mop board, if you suspect that they harbour vermin. If, in whitewashing a ceiling, plenty of alum is added to the lime, it will also serve to keep insects at a distance. Cockroaches will flee the paint which has been washed in cool alum water. Sugar barrels and boxes can be freed from ants by drawing a wide chalk mark just round the edge of the top of them. The mark must be unbroken, or they will creep over it; but a continuous chalk line half an inch in width will set their deprivations at naught. Powdered alum or borax will keep the chinch bug at a respectable distance; and travellers should always carry a package of it in their hand-bags to scatter over and under their pillows in places where they have reason to suspect the presence of such bed-fellows.—*Scientific American*.

FOOD MEDICINE.
Dr. Hall relates the case of a man who was cured of his biliousness by going without his supper and drinking freely of lemonade. Every morning, says the doctor, this patient arose with a wonderful sense of rest and refreshment, and a feeling as though the blood had been literally washed, cleansed and cooled by the lemonade and the rest. His theory is that food will be used as a remedy for many diseases successfully. As an example, he cures cases of spitting blood by the use of salt; epilepsy and yellow fever by water melons; kidney affections, by celery; poison, olive or sweet oil; erysipelas, pounded cranberries applied to the parts affected; hydrophobia, onions, &c. So the way to keep in good health is really to know what to eat—not to know what medicines to take.

FOR KEEPING CIDER SWEET.
Take of ground mustard seed four ounces, new milk one quart; mix together and put into the cider. After letting it stand two or three days rack it off through a hole the size of a gimlet; then wash the barrel clean and smoke it well with brimstone; put the cider in and stop it up air tight.

CABBAGE FROM BUDS.
The *Pacific Rural Press* says: "Take a large lead of cabbage, strip off the outer leaf and slip off the bud found at the foot of the leaf. Take this bud and simply set it in rich dirt like any other plant. The result will be a fine growth of early cabbage plants, with heads larger and sounder than can be raised in the ordinary way."

No Christian will ever be good for anything without Christian courage, or, what is the same, Christian faith. Take it upon you readily, have it always as a law to be always doing great works—that is, works that are great to you, and this is the faith that God so clearly justifies, that your ability will be as your works. Make large ventures. Trust God for great things. With your five loaves and two fishes He will show you a way to feed thousands.—*Bushnell*.

Poetry.

The Far Awa' Lan!
Nao ano'a wao-worn an' weary,
Naoano gangs dark an' dreary,
I the Far-awa' Lan!
Nao irion' fra' irion' is parted,
Nao chokin' tear is started,
Nao ano is broken-hearted
I the Far-awa' Lan!
Nao batras' root their dno' mither,
Like lamries I' oauld weather,
I the Far-awa' Lan!
Nao gudwife thoro will' s'leken,
Nao strang man doun he strickou,
Nao sky w' mirk will thicken,
I the Far-awa' Lan!
The heights are crawled w' simmer,
The burnsrin glad w' glimmer,
I the Far-awa' Lan!
As burds win till their nestie,
As to its dam ik beastie,
We'll win till guilo's own broastie,
I the Far-awa' Lan!
—John Rankin.

"Excuse My Glove."

Certain kinds of mistaken politeness, sincere as they are, are absurd enough to be grotesque. A common mistake of this sort, with some persons, even in large cities is to say, "Excuse my Glove," when they offer their hand to a casual acquaintance, or on introduction to a stranger. It might be inferred from this remark that the wearing of gloves is extremely rare in a civilized community, or that the wearer wishes to advertise the extraordinary fact that he has gloves. All he really desires is to appear polite, never suspecting for a moment that he is simply ridiculous.
If you offer to shake hands with any one in a place where it is customary to wear gloves, you certainly need no excuse for compliance with the habit. You might with equal reason, on receiving a visitor at your house, apologize to him for not removing your coat before bidding him welcome.
The superfluous phrase probably had its origin in the days when gloves were clumsy, and used more for protection than as an essential of dress. Then the naked hand was thought to be an evidence of good will and cordiality. Since gloves have been universally adopted, the idea of asking pardon for wearing them is an anachronism as well as an impropriety.
Gloves are now made to fit exactly, so that were it courtesy to take them off on encountering one's friends or acquaintances, an amount of time and trouble would be required which would inevitably render a social greeting at once a comical exhibition and a bore.—*Scribner's Monthly*.

Toronto Markets.

PRODUCE.
The market has been very quiet as is usual at this season; changes in values are insignificant. Stocks were on the 28th instant, as follows:—
Flour, 9,259 barrels; wheat, 70,802 bushels; oats, 2,604 bushels; barley, 91,528 bushels; peas, 33,588 bushels; rye, 691; corn, 7,290. There were in sight on the 19th of December 12,449,000 bushels of wheat, and 2,447,000 bushels of barley, against 8,465,000 of wheat, and 2,028,000 of barley in 1873.
FLOUR.—But little demand has been heard, and prices have been weak. Extra sold last week at equal to \$4.35 and \$4.37½ here. Spring wheat extra brought \$4.05 f.o.c., on Monday and Tuesday. Superior extra has sold at \$4.75. Superfine has been quiet. The market yesterday was unsettled. A round lot of spring extra sold at equal to 90 cents; a lot on the spot at \$4.05 and 200 barrels of very choice at equal to \$4.10 here.
OATMEAL.—I here have been sales of one car of poor quality at \$4.80, and another of average at \$5.50 on the track. Small lots sell at \$5.25 to \$5.50.
BRAN.—Is scarce and wanted at \$15 to \$16 for car-lots on the track.
WHEAT.—Has been in demand at fairly steady prices. No. 2 fall sold last week at 97c. in store. Round lot of spring changed hands at about 91c. for No. 2, and 93c. for No. 1 on Monday, and 94c. f.o.c. was refused on Tuesday. The market yesterday was steady; some No. 1 spring sold on p.t., and 92c. f.o.c. was offered and refused for No. 2, while 98c. would have been paid for No. 2 fall. Street prices 94 to 95c. for treading well and 90 to 91c. for spring; no sale in.
OATS.—Have been quiet and firm; car-lots have sold at 42 to 42½c. on the track. Yesterday 44c. was paid for a car of bagged on the track. Street prices 42 to 43c.
BARLEY.—There has been scarcely any movement reported all week, and the feeling seems to be rather easier. No. 1 was offered on Tuesday at \$1.11, and No. 2 at \$1.09 f.o.c. without finding buyers. The market closed quiet yesterday. Street prices are down to \$1.10 to \$1.11.
PEAS.—Prices have declined from 2 to 4 cents. No. 1 sold on Tuesday at 80c. f.o.c., and yesterday at 75c. in store. Street prices 75 to 76c.
RYE.—Is worth 70c. on the street.
CORN.—Very weak; car-lots have sold at 65c. delivered.
SEEDS.—The market remains quiet with little doing as yet. Alsike is held at \$1.75, with buyers at \$1.90. Clover is wanted at \$1.75; timothy at \$2.75, and flax-seed at \$1.90c. Dealers sell these at about 25c. more. Tares would find buyers at \$2.30 to \$2.40.
PROVISIONS.
BUTTER.—Is quiet and weak; a few small lots of good shipping sold at 22 and 23c., which is all that that quality will bring. Large rolls are abundant, and range from 20 to 24c.
CHEESE.—Is unchanged at 14 to 14½c.
EGGS.—All offering are taken at 20 to 22c.
PORK.—Is quiet. Car-lots are offered at \$21 small lots have sold at \$21.50 to \$22.25.
BACON.—Is quiet and unchanged. Hams are in better demand with lots of 50 to 100 selling at 13c.
LARD.—Is still active; lots of 50 tinnets have sold at 14½c., and 14½c. was refused for 500. Small lots bring 15 and 15½c. for very choice.
HOGS.—Have been active with car-lots selling at \$8 to \$8.10, which is about the present value.

The following is "The Oath of Secrecy devised by the Roman Clergy, as it remains on record at Paris, amongst the Society of Jesus. Faithfully translated out of French." It was framed in the Papacy of Urban VIII, about the year 1680. The following are portions of it: "I, A. B., now in the presence of Almighty God, the Blessed Virgin Mary, the St. Michael the Archangel, &c., do declare from my heart, without mental reservation, that His Holiness Pope Urban is Christ's Vicar-General, and is the true and only head of the Catholic or Universal Church throughout the earth; and that by virtue of the keys of binding and loosing given to His Holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed. Therefore, I do renounce and disown any allegiance as due to any heretical king, prince, or state named Protestant, or obedience to any of their inferior magistrates or officers. . . . I do further declare that I will help, assist, and advise all or any of His Holiness's agents in any place wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to; and do my utmost to extirpate the heretical Protestant doctrine; and to destroy all their pretended power, regal or otherwise. I do further promise and declare that notwithstanding I am dispensed with to assure any religion heretical for the propagating of the mother Church's interest, to keep secret and private all her agents, counsel, &c."

The veteran editor of the Brookville Recorder says: "We see by the BRITISH AMERICAN PRESBYTERIAN that a Mr. Jos. Copley claims a Scotch version of the twenty-third psalm, published in last week's PRESBYTERIAN, as being an 'old' version. This is a mistake. The version copied by the PRESBYTERIAN is not 'old.' In 1871 the Rev. Dr. Hadeley Waddell, of Glasgow, published an edition of the Psalms, translated by him into Scotch from the original, a copy was sent by the doctor to the editor of the Recorder and noticed at the time, when the psalm alluded to was given as a specimen. Mr. Copley is not the first gentleman who has unwittingly omitted to give honor to Dr. Waddell. The edition of the psalms in Scotch ought to be in the hands of every lover of the 'Mither tongue,' and we hope to hear of orders being sent to Glasgow for a large supply for Canada. We trust our contemporary, the PRESBYTERIAN, will notice the facts we have here stated, so that honor may be given to whom honor is due."

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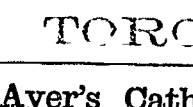
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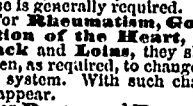
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For Liver Complaints and its various symptoms, Bilious Headaches, Sick Headaches, Jaundice or Green Stools, Colic and Bilious Fevers, they should be judiciously taken for each case, to correct the diseased action or remove the obstructions which cause it.
For Constipation or Hemorrhoids, but one mild dose is generally required.
For Rheumatism, Gout, Gravel, Palpitation of the Heart, Pain in the Side, Back and Loins, they should be continuously taken, as required, to change the diseased action of the system. With such change those complaints disappear.
For Dropsy and Dropsical Swellings they should be taken in large and frequent doses to produce the effect of a drastic purge.
For Stomach and Bowel Complaints they should be taken as it produces the desired effect by stimulating the stomach and restoring its healthy tone and action.
As a Dinner Pill, take one or two Pills to promote digestion and relieve the stomach.
An occasional dose stimulates the stomach and bowels into healthy action, restores the appetite, and invigorates the system. Hence it is often advantageously where no serious derangement exists. One who feels tolerably well, often finds that a dose of these Pills makes him feel decidedly better, from their cleansing and renovating effect on the digestive apparatus.

DR. J. C. AYER & CO., Practical Chemists,
 LOWELL, MASS., U. S. A.

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Ayer's Hair Vigor,
 For restoring Gray Hair to its natural Vitality and Color.

A dressing which is at once agreeable, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color with the gloss and freshness of youth. Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a



HAIR DRESSING,
 nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich glossy lustre and a grateful perfume.

Prepared by **Dr. J. C. Ayer & Co.,**
 PRACTICAL AND ANALYTICAL CHEMISTS,
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The Mouth and Family Liniment is the best remedy in the world for the following complaints, viz.: Cramp in the Limbs and Stomach, Pain in the Stomach, Bowels or Side, Rheumatism in all its forms, Biliousness, Colic, Neuralgia, Cholera, Dysentery, Colds, Fresh Wounds, Burns, Sore Throat, Spinal Complaints, Sprains and Bruises, Chills and Fever, Purely Vegetable and All healing For Internal and External use, Prepared by **JURTSIA & BROWN, No. 25 Water Street New York,** and for sale by all druggists.

DR. C. M'LANE'S

Celebrated American

WORM SPECIFIC
 OR
VERMIFUGE

SYMPTOMS OF WORMS.

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

Whenever the above symptoms are found to exist,
DR. C. M'LANE'S VERMIFUGE
 Will certainly effect a cure.

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

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

We pledge ourselves to the public, that **Dr. C. M'Lane's Vermifuge DOES NOT CONTAIN MERCURY** in any form; and that it is an innocent preparation, not capable of doing the slightest injury to the most tender infant.

Address all orders to
FLEMING BROS., PITTSBURGH, PA.
 P. S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders direct, and take note that Dr. C. M'Lane's, prepared by Fleming Bros., Pittsburgh, Pa. To those wishing to give their children this medicine, we will forward, post paid, to any part of the United States, one box of this for twelve three-cent postage stamps, or one half of Vermifuge for forty-eight cent stamps. All orders from Canada must be accompanied by twenty cents extra.
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TEAS & COFFEES
 AT MODERATE PRICES.

The success which has attended our efforts is a proof that the Public appreciate fair dealing, and give a hearty support where and when deserved! Our Stock of

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FIRST-CLASS TEAS & COFFEES
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In the smallest School Section in the country the choice of the proper material for a School Board is very important. It is still more important in a large city like Toronto, where the Trustees have to raise each year a large sum of money, and where the interests in every way are more weighty and complicated. In a few days our readers in this city will be called upon to exercise their franchise in this connection. In St. James' Ward Mr. JAMES BAIN, an efficient and active member of the Board, seeks re-election. In recognition of some twelve years faithful and efficient service, we trust Mr. Bain may be re-elected; and we respectfully ask our readers who are electors of St. James' ward to vote early for Mr. Bain.

Rev. A. Tolmie, pastor of the Canada Presbyterian Church, Southampton, was, on the evening of the 28th ult., presented with a very valuable buffalo robe, a whip, and a purse, by Messrs Ritchie, Young, Tully, McMillan, McAuley, and Campbell, on behalf of his congregation.

Official Announcements.

BROOKVILLE.—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.

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

QUINCY.—At Knox Church, Galt, on the Second Tuesday of January, 1875, at 9 a.m.

OWEN SOUND.—At Owen Sound, on 2nd Tuesday of January, 1875.

DURHAM.—At Durham, on 4th Tuesday of February.

BRAMPTON.—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 first Tuesday of March, 1875, at Eleven o'clock a.m.

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

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

CHATHAM.—In Wellington St. Church, Chatham on Tuesday 5th January, 1875, at 11 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.

HOSIERY!

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

Children's and Ladies' Scotch Merino Hosiery,
 Children's and Ladies' English Merino Hosiery,
 Children's Coloured and White Cotton Hosiery,
 Ladies' Coloured and White Cotton Hosiery,
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 Ladies' Scotch and English Merino Underclothing,
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 Superior Bellows for
 Tins, mounted with the best
 Rotary Hangers, for Coppers,
 Scissors, Files, Axes, Saws,
 Hoops, Fire Arms, Iron Pipes,
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 GREEN AND BLACK TEAS,**

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93 King Street East,
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**And 258 Yonge Street Corner of
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LOWEST WHOLESALE PRICES.

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No.	Quality	per lb.
1	Hyson Twankey	40c
2	Fine Moyune Young Hyson	50c
3	Superior do	60c
4	Extra Fine do	70c
5	Curious do	80c
6	Extra Curious do	90c
7	Fine Old Hyson	50c
8	Superior do	60c
9	Extra Fine do	70c
10	Fine do	80c
11	Superior Gunpowder	60c
12	Extra Fine do	70c
13	Extra Curious do	80c
14	Fine Imperial	50c
15	Superior do	60c
16	Extra Moyune Imperial	70c
17	Very Superior do	80c
18	Natural Japan	30c
19	Fine Cultivated Japan	40c
20	Superior do	50c
21	Extra Fine do	60c
22	Fine Imported do	70c
23	Finest Scented Capers, for flavouring	80c
24	Fine Orange Pekoe	60c
25	Finest do	70c

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26	Fine Breakfast Congon	40c
27	Superior do	50c
28	Extra Kalaos do	60c
29	Extra Fine do	70c
30	Finest do do best imported	80c
31	Prince of Teas	50c
32	Good Souchong	40c
33	Superior do	50c
34	Extra do	60c
35	Extra Fine do	70c
36	Finest Assam	30c
37	Fine Oolong	40c
38	Superior do	50c
39	Ex. Fine do	60c
40	Finest Imported do	70c
41	Fine Mandarins Mixture	40c
42	Superior do	50c
43	Extra do	60c
44	Extra Fine do	70c
45	Finest Imported do	80c
46	Fine Hotquas Curious Mixture	40c
47	Superior do	50c
48	Extra do	60c
49	Choice do do	70c
50	Choice upon Choice, which has no equal	80c

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Statement for the year ending Dec. 31, 1873.

Premiums	\$1,670,205 18
Interest	501,791 61
Total Receipts	\$2,171,996 64

DEBITMENTS

Death Losses	\$416,860 00
Paid for Surrendered Policies	180,368 24
Paid Return Premiums	345,401 17
Paid Matured Endowments	7,900 00
Total amount returned Policy-holders	\$350,469 41

Assets, \$8,000,000; Surplus at 41 per Cent., \$1,353,571

This Company writes absolute safety to low cash rates; it is economically managed, and returns yearly all surplus revenue to its Policy-holders. Its liberal features are equalled by few Companies, and excelled by none.

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 Are the Oldest and Best, and, comparing quality and price, are

The Cheapest.

See Agents for the above Instruments, Catalogues sent on application. Wholesale and Retail.

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It is now an ACKNOWLEDGED FACT—acknowledged by professionals and amateurs, by competitors in trade, as well as patrons, that the

HEINTZMAN PIANOS,

Canada manufacture, are equal in quality to the best imported ones from the United States.

It is, therefore, AN INTERESTING QUESTION for intending purchasers, how

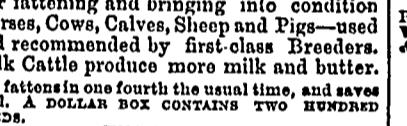
Our Home made Instruments compare in Price

with a good American made up. It looks extravagant to say that by purchasing of us buyers save at least

ONE HUNDRED DOLLARS,

But we simply beg to direct attention to American catalogues, &c., and our assertion will be verified.

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 Table, Dessert, and Tea Spoons.
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 A LARGE QUANTITY OF
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CANADA PERMANENT LOAN AND SAVINGS COMPANY.

INCORPORATED 1855.

PAID UP CAPITAL	\$1,500,000
RESERVE FUND	430,000
TOTAL ASSETS	3,900,000

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 The Great Piano of America and Europe,
 favourite in the homes of the wealthy and titled, where MUSIC decides.

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 "The excellence of the STODART PIANOS is largely due to the personal watchfulness and musical taste of Mr. D. K. STODART, the senior member of the present Manufacturing Firm. The Instruments are rich in Quality, thorough in Workmanship, and Durable. The Singing Quality of these Pianos is unsurpassed."—Christian at Work—Tat. mag.

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 Best to stand in Tune at any Price!

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VERIFY THIS!

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Irish Belton China.

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J. W. ELLIOT, DENTIST,
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