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[Whole No. 146]

Advertisements and Correspondents

DR. FRASER EN ROUTE TO FORMOSA.

MY DEAR BROTHER,—We have been brought to you a few lines a day or two ago, that there were no many little things to attend to, and we were all so tired after a week of continuous railroad travel. I could give you a description of all that we saw by the way, but that is not the object. If I should write of the hundreds of miles of rich, flat prairie, and the flourishing towns and villages; of the hundreds of miles of rolling prairie, with here and there clumps and belts of stunted trees, and sluggish streams of muddy water; of long stretches of barren upland covered with sage-brush; of the bare, hard, cold Rocky Mountains; of the deep and ghastly gulches and gorges and canyons; of the beautiful snow and pine-covered Sierra Nevada; and of the charming and fertile valleys of California, you would require to fill a page, instead of a part of a column, for me. I will spare you and your readers the infliction. You will let me say, though, in a few words, that the trip is a very nice one, but that, notwithstanding all the comforts and conveniences of first-class travel, before such a journey is completed, one is very tired, and I would counsel any one to contemplate the crossing of the Continent, to arrange so as to make the journey in three or four instalments, and to bring with them a large and well-stocked lunch-basket. When we set out, it was with the intention of halting for a day or two at Chicago and at Salt Lake City—a plan which was abandoned when we found that the estimates we had made were too low to permit of such a thing, and that the steamer we expected to sail by left San Francisco on the 14th, instead of the 16th, as we had understood. Our lunch-basket was, however, well stocked, and we were comparatively independent of the eating-houses, where the train stopped but for a few minutes, and where we charge for a meal was from seventy-five cents to a dollar.

I am sorry we shall not be able to leave San Francisco by the first steamer, which sails on the 14th inst. Mrs. Fraser is so exceedingly wearied with the overland journey that we think it would be very imprudent to undertake a voyage of such length as she is quite herself again. In addition to this, our boxes will not arrive till the end of next week, and we may as well wait here for them as in Hong Kong; we could not very well go on to the Island without them. Besides, we are staying with the kindest of friends, and are exceedingly comfortable. Captain Henderson, whose wife is a sister of the late Rev. Dr. Goddie, a missionary for very many years of the Presbyterian Church of the Lower Provinces to the island of Amoy, in the South Seas, caught us out, as soon as he saw by the newspaper that we had reached the city, made us most welcome to his house, and as never since ceased to show us kindness. He is a sea-faring man of many years experience, and he insists that "Mrs. Fraser ought by no means to venture the fatigue of ocean travel, with her infant, till she is quite rested." We all hope that by the 28th inst. a day on which the "China" sails—we will be quite ready to set out on the last and biggest part of our long journey.

Our friends in Canada who were so much afraid that the children would never stand the journey, will be surprised and pleased to learn that they have proved themselves brave travellers, and are as well and full of life and merriment as the day we set out. To lessen the disappointment of our not getting through as soon as we expected, there are one or two considerations. I will be able to send letters before me to tell the missionaries on the Island when to expect me. I will also be able to see a good deal of the Mission work among the Chinese in this city, of whom there are several thousands, and in this way will very likely be able to gather some information that will be of service to me. I will try and write again before we sail, and tell you something about the work among the Chinese on this coast.

Our kindest remembrances and regards to all our friends. We were almost ashamed to receive so many valuable tokens of esteem from them before we came away. We have presents in very great variety and number, and ready to believe that there are a good many who find it "more blessed to give than to receive." You have noticed already the address and price of \$100 with which I am presented by some friends in my father's congregation at Blind Head, when I was on my farewell visit there. In addition to this, I was remembered in a most sub-

stantial way by other friends there. A member of the congregation of Oranville, in the township of Innisfil, sent me \$25 as a token of regard, and the promise of \$10 a year to my mission, on condition that I will be delighted to fulfil. But I must not particularize any more just now.

I have but one request to make before I finish this letter. Will our friends at home, and the friends of the Lord Jesus Christ wherever your paper is read, remember the very peculiar and trying situation in which we are, and pray to Him, from whom we have life and breath and all things, that He will keep us and bring us safely through all our journeyings by land and sea, and bless us very abundantly in everything we undertake for the promotion of His glory and the advancement of Christ's cause? If we have God's blessing, we shall have peace, and comfort, and joy, and great success.

Yours very sincerely,
J. B. FRASER.

San Francisco, Nov. 12, 1874.

Letter from Formosa.

To Rev. Prof. McLaren, Convener Foreign Mission Committee.

MY DEAR BROTHER.—Several weeks ago I went to a town called Lo-ah-ham, about twelve miles from savage territory. After remaining over night there I started the following morning to cross the mountain ranges, and was not long reaching the home of the Savage. Just on the border there is a large Chinese Settlement, engaged in the manufacturing of camphor out of the large trees which stand like elms in a Canadian forest. The trees are cut down, and then the roots and trunks are cut up into small bits and then steamed. The process is quite different from that of sugar making in Canada. Those engaged in this work face death every day, and all in order to gather sordid perishable dust. How much more willing should we be to meet death for an everlasting inheritance. The day before I went in three wore boated, and when there, three more lost their heads. I just had time to take some ready cooked rice, and start up the side of a hill to see some savages who were standing there, when I heard loud reports of guns, howling and yelling, quite near. The savages on the hill fled, and in a moment I saw others running off victorious, with the herds, and the Chinese in pursuit, but the latter dared not follow them into their mountain retreats. Although this work goes on every day, still, the Chinese were greatly excited. You will see from this, that I could not get a favourable hearing that day, but the Lord reigneth, and He will try us, will try our faith, will try our patience, and all for His own glory. I am now going from station to station, teaching the helpers and converts—at the same time the Lord is enabling me to do much in the way of relieving suffering humanity, and thus preparing hearts for the everlasting Gospel. Indeed, what the Lord is doing is a matter of surprise to myself, but why should it be? "ask and it shall be given." You know, I don't pretend to be a doctor of any kind, I only do what I can to relieve those who are suffering. This by Jehovah's Help, I will continue to do until this "stammering tongue" lies silent in the grave. At Chin-nih two idolaters lay sick of what is called in the West "Asian Cholera." Chinese doctors were sent for, and gave roots, flowers, and leaves—Lauist Priests were called in, and repeated formulas, and performed incantations. All the idols in the village temple were consulted, and all of no avail. The patients grew worse? Their friends came to the chapel and pleaded with me to go and see them. I went at once, and gave them a small dose of a simple preparation; that night they slept, and next day I called again and found the Lauist Priest at the door waiting to enter, but the sick men told him to leave immediately. He seemed displeased; no matter, the Lord reigneth. The third day both came to the chapel quite well. Proceeding to Sa-teng-po, I found four more cases exactly similar, i. e. as far as the means used were concerned. Doctors, Priests, and idols, were consulted, and all of no avail. I went to their houses and left medicines, and in four days they were well, much to the annoyance of the village priest. Men may sneer, and devils rage, but this is all the Lord's work. I mention these cases because I know God performed the work, as assuredly as he sent the sun blazing through the firmament. He is always near, He never changes—He rules heaven and earth; why will not men believe Him?

From Sa-teng-po I went to Pat-li-hun, opposite Tamsui, where we have a splendid chapel. It was built entirely through native effort. On Sabbath 19th, I baptised

six men of that place, in the afternoon; with those who were admitted before we commemorated the dying love of Jesus. Our little band is gradually becoming larger. At first I sat around the table with five, and last Sabbath with 18, and one of the number admitted last is a very dear young man; formerly he was a druggist, and well acquainted with the classics, in consequence of which, he considered himself a very learned man. When I met him first he began to quote the classics like an old sage, but in a few days he would not open his mouth about these writings. He is now humble in heart, and looks back with sorrow and shame upon his past life when puffed up with pride, and when he thought their own writings contained full information about all things under heaven. He is very successful in discussing matters with those who think as he formerly did. I cannot help but believe that God has given him a new heart, and I have great hopes that he will be used by the Lord of the harvest, in gathering others into the garner. I feel so thankful to the Lord for the spirit shown by my helpers; some of them are very dear young men. Pray for them. I know you do. I plead for Canada. Will the Lord's people then remember Northern Formosa? Many do. I thank Jehovah for it. I long to see brother Fraser here, and I rejoice that there is prospect of another. The Lord is good, I rejoice too, at the near prospect of Union in our broken ranks in the Dominion. With death, judgment, and eternity before us, it is high time we should close up our ranks, burish our weapons, and go forth under the banner of Immanuel against all our foes. I often think of the General Assembly of our church, and the assemblies of other churches could only meet, out in these ends of the earth—they would return determined to remove every barrier which stands in the way of Union, and would stand shoulder to shoulder, ready to do battle against the world and the devil. Glory to God in the highest, let earth resound his praise, there is a greater Spirit of harmony, love, and union than in bygone days. The Lord be magnified, praying for Jehovah's blessing to rest upon all your labors in Knox College, and upon all associated with you and upon our beloved friend. With kindest regards,

I am ever Yours, Sincerely,

G. S. McKAY.

Formosa, Tamsui, August 19th, 1874.

A Model Prayer-Meeting.

Lately the writer had an opportunity of attending a prayer-meeting in the 23rd Street Presbyterian Church, New York, the plan of which might be copied with great advantage by our congregations generally.

At the close of the evening public service, a goodly number adjourned into the school room of the Church, through the doors on each side of the pulpit, and an elderly gentleman took charge of the meeting, who, I was informed, had been converted only a few months. There were six short prayers and three short addresses, interspersed with singing—one or two verses some seven times—the whole occupying about 36 minutes.

The prayers and addresses only about THREE MINUTES EACH, the time proscribed by the Y. M. C. Association of Toronto. They generally related to some one topic—a short address giving an account of one or more cases of conversion—in answer to prayer offered on their behalf. A request for prayer for some one, briefly stating the merits of the case, or seeking to stir up all to greater devotedness by recalling their obligations, and the goodness of God to them in the past. There was a warmth and variety, and freshness about the meeting, which quickened all hearts, and made them feel it is good for us to be here. How much better than the long prayers, which we often hear in Canada, ranging over the whole history of man, and perhaps telling God a great deal about the doctrines of the Bible, but not about our own weakness and wants, and humbly and earnestly presenting our desires for the blessings now specially needed by us.

I here append a short American tractate, whose aim is to stir up the people to attend the prayer-meeting called "The Hour of Prayer;" and which might be ordered by the hundred in small 32 mo. tract, and circulated in the congregation.—PRESBYTERIAN.

THE HOUR OF PRAYER.

A PASTOR'S INVITATION.

"Midway between the Sabbath the Church has appointed an hour for social prayer and praise."
"Your Pastor is exceedingly desirous that you should be a habitual attendant upon this meeting, for the following, among other reasons:

"1. Your presence here will greatly encourage and aid your Pastor.
It leads to a strongly reinforced and united prayer of the whole Church.

"Brothers, pray for us, that the word of the Lord may have free course and be glorified."

"2. The Prayer Meeting is the place of power in the Church.

"These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with His brethren."

"And when the day of Pentecost was fully come, they were all with one accord in one place."

"3. The Church Prayer Meeting is the place for the development and expression of Christian sympathy.

"Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching."

"4. At the Prayer Meeting you are likely to meet Jesus.

"You, yourself, need the sustenance and stimulant that a habitual attendance at the prayer-meeting is likely to afford you.

"We would see Jesus." "Did not our hearts burn within us while He talked with us by the way, and while He opened to us the Scriptures?"

"5. The Prayer Meeting will help you amid the cares, anxieties, business and temptations of the week.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

"6. Our Lord himself needs just such manifested sympathy as is afforded by a general attendance at the Prayer Meeting. "What! could ye not watch with me one hour?"

Then, come to the prayer-meeting. For your Pastor's sake; for the Church's sake; for your own sake; for Christ's sake.

Come!—Humbly, cheerfully, humbly, prayerfully asking, "Lord, what wilt thou have me to do," and God will hear and bless.

"Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel."

If at any time providentially hindered from attending the Prayer-Meeting, do not forget to meet us in spirit at the "Mary Seat."

Prayer is the Christian's vital breath, The Christian's native air, His watchword at the gates of death, He enters heaven with prayer!

Prayer is the contrite sinner's voice, Returning from his ways; While angels in their songs rejoice, And cry— "Behold no prayers!"

O, Thou by whom we come to God,— The Life, the Truth, the Way! The path of prayer Thyself hast trod, Lord! teach us how to pray.

DIFFICULTIES.—1. *Business Hindrances.*—Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you.

"Neither will I offer burnt offerings unto the Lord My God, of that which does cost me nothing."

"The Life is more than meat."
2. *Inability to speak or pray in meeting.*—She hath long what she could."

"Perhaps you can sing, at least you can come with a prayerful heart. If you attempt to speak for Jesus you may find God's promise to Moses fulfilled to you,— "I will be with thy mouth and teach thee what thou shalt say."

SUGGESTIONS.—To make the prayer-meeting interesting and profitable, there are required:

Previous preparation of mind and heart. *Promptness* in attendance and service. *Companiness* in sitting.

Brevity in prayer and remark. *Heartiness* in singing.

Variety in the exercises. *Waiting* not for others to speak or pray.

Cordiality in greetings, and especially in the greeting of strangers.

The presence of Christ, and the indwelling of the Holy Ghost.

Dreams.

Dreams being doubtless coeval with our race, many have been the attempts to define their origin, nature, and importance. Among those definitions, the briefest, if not the best, we have seen, is that of the celebrated Dr. Rush, who says that a dream is a temporary delirium, and a delirium is a permanent dream. While dreams in ancient times attracted no little attention, in our day, or rather, among ourselves, they seem to merit little notice, and I meet with less regard, and therefore we are the more struck in contrasting the marked interest and importance attached to them in ancient times, with the very marked indifference and neglect they meet with in our own. Who are right—we or they? In regard to the recorded dreams of Scripture, they were all of God—were prefigurative and important—and in consequence they met with the attention which they merited; and hence the dreams of Joseph, though but a mere lad, engaged the serious attention of his father and his brethren. Dreams coming from God differed from the mere vagaries of imagination in this, that when God spake to anyone in dreams he usually made the voice to be recognised as his by the effect which they produced upon the mind of the dreamer, as well as the requiring divine guidance for their interpretation.

The question then really is, have dreams ceased to be significant? Has this ancient and oft-employed door of intercourse with the future been forever closed? Miracles have ceased, and we can account for this—they were designed to establish the truth of Christianity by evidence suited to the extraordinary nature of the thing to be proved. But dreams were not designed like miracles, to confirm truth, and thus it cannot be said that dreams have ceased for the same reason that miracles have ceased. Prophecy, too, has ceased, and we can account for this—it was designed to fortify the Providential dealings of God, and the spiritual operations of truth, down to the end of time; but dreams were not designed like prophecy, to announce matters of universal importance, and thus it cannot be said that for the same reason they have ceased. It has been asked, however, that since the philosophy of sleeping and dreaming is the same now as it ever has been, why should not dreams be as much heard and heeded as they have been before? In the same way it may be asked that, since men possess now the same powers of reason and speech as they did then, why are they not now heard and heeded as they were before, when only men of God spake as they were moved by the Holy Ghost? Simply because they are not inspired. As God can inspire men whether asleep or awake, it is this inspiration alone that gives sanctity and authority to their utterance; and as we do not believe that any are now inspired in the same sense in which the writers of the Scriptures were inspired, so we accept of none of their utterances, whether of visions, dreams, or dogmas in the sense of being revelations from God. But again it is assumed that as man is as much in need of the guidance of a particular Providence now as at any previous period of the world, dreams should be to him still as significant as ever. This we flatly deny. For while "God who at sundry times, and in divers manners, spake in time past unto the Father by the prophets, hath in these last days spoken unto us by His Son," that same Son left behind him a class of men taught by him and guided by his spirit to complete the Divine record. The sacred canon is, therefore, now closed, the chosen witnesses of Christ have fully developed the great scheme of salvation, and all that is necessary for us to know alike, for our temporal and eternal weal is clearly set forth in the completed Word of God. Such being the case, it clearly follows that now to be looking for divine communications by means of visions, dreams, or new revelations, or to expect any new doctrine to be conveyed into our minds by the agency of any spirit, aside from what is already contained in the written word of God, is to be carried away by the spirit of error and delusion, and beguiling in all who do so a pitiable presumption, the very reverse of what God's word either produces or requires. But further it is asked, if dreams are not of God, how can we account, even in our own age for their frequently very striking and remarkable fulfilment? In reply we would say that, at least all dreams are not from God for two reasons; first, many of them are but the essence of silly vagaries, and again, very many dreams are never fulfilled. A man for instance, may have a waking impression as well as a sleeping dream that such and such will come to pass, and if the event in any way seems to justify his prognostications, then it is long remembered and oft-repeated, and that too with an air of self-conscious superiority, but if there is nothing to verify his impressions, the whole matter is buried forever in the oblivion of his own bosom. Or again, a man may take his Bible in his hand, and attaching a superstitious importance to the place where it opens, will say not only that this is the will of God (which all will readily admit) but oracularly adds that what he reads is God's will concerning you, and as in the other case if anything occurs seemingly to verify his utterance, the fact is heralded far and wide, but if not, the matter is never heard of again. Now, it cannot be denied that probably not one in ten thousand of these dreams, impressions and Bible-openings, are ever followed by aught to verify their utterances, but if they were of God they would all be fulfilled. The few that are simply coincidences which can, in most if not all cases, be accounted for on natural principles, and the wonder is, not that there should be such coincidences, but that considering the countless fancies that pass through the mind in sleep, the wonder we say is, that these coincidences are not ten times more common than they are. Dreaming is natural to man, and we are not for a moment to suppose that God created this peculiarity in man at the time he employed it to save his people any more than that he created the rainbows when he constituted it the symbol of his covenant, or that he endowed man with the power of speech simply and only that he might speak by inspiration. Further, we are not to suppose that those whose dreams are recorded in God's Word, never dreamed any other dreams than those, any more than that those who spoke by inspiration never spoke anything else. The simple solution of the whole matter seems to be this: that God employs the faculties of man, whether asleep or awake, to serve His purpose and foreshadow future events, as best suits Himself, and that in all such cases the individuals so employed, were for the time and the occasion miraculously inspired and thus solely in such a way, and for such a purpose their utterances came to pass.

Glean Morris.

D.

British American Presbyterian.

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FRIDAY, NOV. 27, 1874.

HOLD YOUR ORDERS.

Notwithstanding that we have only received replies from about Ninety (out of over THREE HUNDRED) of the gentlemen to whom circulars were sent in September last, a specimen copy of the proposed Sabbath school paper will be issued by the 16th December. We have, therefore, to ask our friends not to order their S. S. periodicals until they may have an opportunity to judge of the merits of the new candidate for public favour.

REV. HENRY VARLEY.

As several persons have been writing from the country for information about Mr. Varley and his work, we propose to give some idea of both to the readers of THE PRESBYTERIAN.

The Rev. Henry Varley was converted when about fifteen—twenty-three years ago. For several years he managed a large Butcher's establishment in the West-end of London, England. But feeling called of God to preach the unsearchable riches of Christ to his fellow-men, he gave up his business, and ten years ago became a preacher of the Gospel as a Baptist minister; and he is now the pastor of the Tabernacle Church, with some 500 communicants.

He is a self-taught man, and has been an earnest student of some of the leading expositors of the age, such as Alford. But his special mission has been that of an Evangelist, and in this department he has been one of the most successful workers in our day. He sometimes receives scores of invitations weekly, to hold Evangelistic services in different parts of Great Britain and Ireland; and has for years been greatly blessed in such labours, while his own chapel is crowded by large audiences from the city. He has a fine personal presence, a pleasant voice, and a manner that betokens depth of feeling and earnestness. He believes that one text alone as used by him for setting forth the way of salvation through Christ, has been blessed to the conversion of more than 1,200, namely, 1 Pet. ii. 24. His labours have been greatly blessed since he came to Toronto, to the quickening of God's people, and, we believe, to the conversion of not a few. What then are the secrets of his success? Doubtless many things contribute to this.

1. He is a man of good natural ability, and this, with the other advantages which I have referred, prepares the way for the reception of the truth.

2. He is entirely unsectarian; though a Baptist and a Calvinist, he does not exalt church relations out of their due place, but declares that he prefers a living earnest Christian of any other denomination to a cold formalist, though a Baptist. He holds that the welfare of Christ's body—the Church, does not depend on any one denomination, but is taken care of by the Holy Spirit Himself. Is not this proved by the evident blessing that has rested upon the labours of the faithful servants of Christ in all churches, whether as pastors at home or missionaries abroad? In his Evangelistic labours, he prefers to work in connection with all Evangelical Christians, and instead of attacking the churches he upholds them all, and wishes to aid all faithful workers for Christ in gathering precious souls to the Saviour's Kingdom; and then he says, he does not care which church they join. Let them study that matter in the light of God's Word, and the circumstances in which they are placed, and join where they are likely to be most edified, or best aided in serving Christ. In this he is different from those unwise Evangelists, who after they got a hearing and gained the confidence of Christians, attacked the churches and sought rather to pull down than to build up, seeking after pulling down all other churches as SECTARIAN, to build upon another man's foundation the new Sac-

RAMIAN of all sorts, that intensely bigoted Plymouthism. Mr. Varley desires and seeks the co-operation of his brethren of all churches. At the same time he has a great deal of individuality of character, like all strong men who make much impression on society. He expresses his convictions strongly and honestly, as some think too strongly, and thus offence may be taken by the over-sensitive. But to the honor of the Methodist ministers of Toronto, though they could not agree with his Calvinistic views, they nobly said he is an able, earnest, devoted servant of Christ, seeking the salvation of souls, and we must not quarrel with Him about these little points of difference. Very few, probably, of ministers agree with all his modes of expression; and his peculiar expositions of the Word, such as the nine ingredients of the holy oil of God, as with the nine Christian graces of Gal. v. 22-23. But then they feel that in the whole there is such a noble exhibition of the way of salvation, and in such an earnest manner that it will not do to hold back from helping him because of these differences. It would be a poor, paltry, unchristian spirit that would dwell on these things, and refuse to co-operate with such a servant of Christ, whom the Master so greatly honors, because forsooth he tells his message in a manner somewhat different from that which we prefer. It would be like criticising a man seeking to awaken a family whose home was on fire. It would be like the spirit of the disciples, who, when they saw one casting out devils in the name of Christ, forbade him because he followed not with them—a spirit strongly condemned by our Lord. Rather let our spirit be that of Moses, who lived so near to God, and had imbibed so much of His spirit, who when told as something wrong that Eldad and Medad prophesied, replied "would that all the Lord's people were Prophets." We believe that Mr. Varley's unsectarianism and his desire to exalt Christianity is one of the great causes of his continued success. Other Evangelists have great leavened if not destroyed their usefulness by turning aside from this glorious work, in which all living Christians and all Evangelical churches are alone seeking the salvation of sinners, to build up their miserable little paltry ism. The Spirit of God has notably withdrawn from them, and the spirit of self-exaltation and bigotry taken his place. This we might expect, for brotherly love and co-operation are enjoined on Christians in the word.

3. Another cause of Mr. Varley's success is the expectation on the part of the public. They hear of him beforehand as an evangelist who has been greatly owned of God, and that his modes of work are different in some respects from what they have been accustomed to. This draws crowds to see and hear, and then his peculiar methods, his freshness, point, and earnestness, all help to interest and keep the audiences.

4. Another and far greater cause of success is that he is evidently "endued with power from on high," as Christ promised to the first heralds of the cross (Luke, xxv. 49; Acts, i, 4, 8.) This it was that enabled them to speak with a divine unction, so that "men took knowledge of them that they had been with Jesus." Mr. Varley's prayers and preaching show that he has been at the place where power for spiritual work is obtained, and that he has laid hold on the promises and strength of omnipotence—and therefore, it is that he speaks as a dying man to dying men—from the heart to the heart. The electric influence of his glowing words magnetizes his audience, until the hearts of Christians burn within them with love to the Master, tenderness of spirit, and a longing desire for the conversion of the unconverted, and the quickening of believers. His prayers sometimes make one tremble, such wrestling with God for the conversion of sinners, and the revival of his work in the hearts of his own people, and for the Holy Spirit to rest on them to remove ignorance and misconception, indifference, and deadness. O, that all ministers and workers for Christ had the same intense earnestness, and spoke with the same glowing language, surely more souls would be saved. This was the very spirit of Christ who was so absorbed with the salvation of the poor Samaritan woman that he forgot his hunger and thirst, and weariness, and could say that his meat and drink was to do his Father's will in saving souls. Yea, he declares "the zeal of thine house has eaten me up." This longing to save souls was in Christ an intense, all-consuming passion; not a mere cold intellectual sentiment.

5. Another cause of Mr. Varley's success is, that he disclaims all power in man to convert the soul, ascribes the whole work to God, and especially honors the Holy Spirit as the Great Agent in the work of saving souls. It is evident from the Divine Word that it is the will of Christ that we should then honor the Holy Spirit, as He, whose special office it is to apply to the souls of men, the benefits of Christ's redemption-work. We are told that it is not by might, nor by power, but by the Spirit of God, that this work is done. Christianity is the ministrations of dispens-

tion of the Spirit, hence He came down in larger measure on the Day of Pentecost than He had been enjoyed by the Church previously. Doubtless no great cause of want of success is not honoring the Holy Spirit, nor seeking His Divine presence and power and work on the hearts of the hearers; and that those most owned of God do thus honor the Spirit of God. Mr. Varley gave the keynote of his whole teaching at his first meeting, when he declared that man is nothing in this work and God everything. God says, "Them that honor me, I will honor."

In our next we will describe his method of teaching.

THE TITLE REVEREND.

We do not intend to enter into controversy, but as "Sabbath School Teacher" is evidently sincere and perplexed, we should be happy to give him some light on the subject he has raised. We therefore beg him to notice.

1. Reverend is not a title belonging to God. In the Psalm where alone it occurs it means "to be feared." Hence it is not blasphemy to apply Reverend to man; a cognate word indeed is applied to man in scripture as well as to God.

2. The word associated with "Reverend" in the above passage, viz., holy is applied to men, e. g. Rom. 1. 7, "called holy ones," or saints. As this is not blasphemy, neither is the application of "fearful."

3. This title does not imply superior holiness, like other professional designations, such as, M. D., Esq.; it denotes only a recognized social distinction.

4. The passages referred to by our correspondent, are not in point, as may be seen, Acts xi. 24, where Barnabas is called good; John, iii. 2, 6, 26, where Jesus is called Rabbi. What our Lord conveys in Matt. xxiii, 8, is submission to human authority in the things of God.

5. If our correspondents' conscience will not allow him to use the truth, by all means let him not do so. At the same time, he ought carefully to avoid charging others with disobedience to Christ's commands, or blasphemy because they use a conventional distinction which never suggests to most people the idea of holiness in every sense.

THE ANCIENT ORDER OF CATECHISTS.

In connection with Dr. Talmage's Tabernacle, New York, there is a Free College to educate Christian men and women for practical Christian work, similar, we suppose, to the college in London, under the superintendance of Mr. Guinness and Dr. Bernardo. The first meeting this season was held the other week. Dr. Talmage spoke as follows to the large audience gathered on the occasion:—

"In this time of gathering grapes, we, the friends of the Lay College, are assembled. Everything is propitious, and already there are enrolled as members over four hundred students, from all parts of the land, and new professors have been added.

"Hon. Gasherie De Witt, by whose financial help the institution was founded, having been sick, is now convalescent, and will soon return from Switzerland. Hon. Wm. E. Dodge, our liberal friend, yesterday gave a large donation to the College. Long life to him, and confounded be all his enemies! [Applause.]

"From this time we put in the plough of hard work deeper than ever before. This building will be open from six o'clock till ten, every night of every week except Saturday and Sabbath evenings. Instead of large classes, there will be special drill to special classes: instruction will be given in Systematic Theology, Evidences of Christianity, Biblical Literature, Church History, and in English address and English composition.

"We shall prepare our students for lay preaching and for the regular ministry; they will be knocking at the doors of the Presbyteries and the Conferences. Others will be prepared for Sunday-school work, and Bible-reading among the destitute, sick, and dying. Already our students have done glorious work, that will stand the test of the Judgment Day. This is a grindstone for sharpening dull axes. Ninety per cent of the talent of all our churches is undeveloped. It reminds me of a friend of mine who was going where there were no barbers. He took care to have his shaving apparatus put up. When he needed it he found the razor, soap, brush, and soap, having forgotten nothing but the razor! In our churches we have all the apparatus, but the power of sharp execution is wanting.

"Ten thousand laymen are doing less than they might do, for the lack of drill. Some of them need allopathic doses of English grammar. In their talk the verb and noun fall out, and never speak to each other again. If the wife suggest any improvement, the husband tells her she knows nothing about it. Probably she don't. Such persons need criticism. We seek the eternal salvation of the people; let us give ourselves to the work as though this year were our last, and at the last great day may we all come among those who appear bringing their sheaves with them."

Some conservative Presbyterians may feel alarmed at what may seem innovations on our good old ways, according to which the whole burden of saving men's souls were laid on the shoulders of the minister. But that the large body of the Christian people should stand still, by and wait their

pastor alone in the offensive and defensive work demanded of the Church of Christ, is not "a good old way;" on the contrary, it is a very bad and a very recent innovation. In the days of the Apostles there were many offices in the Church and many workers. In the early days of the Church of Scotland we are told by Dr. McCre, that besides the ordinary office-bearers, (ministers, professors, elders, and deacons,) it was found necessary to employ some, in extraordinary and temporary charges.

"As there was not a sufficient number of ministers," these are the words of the historian, "to supply the different parts of the country, that the people might not be left altogether destitute of public worship and instruction, certain pious persons, who had received a common education, were appointed to read the Scriptures and the common prayers. These were called readers. In large parishes persons of this description were also employed to relieve the ministers from a part of the public services. If they advanced in knowledge, they were encouraged to add a few plain exhortations of the reading of the Scriptures. In this case they were called exhorters; but they were examined and admitted before entering upon this employment."

It is true that in 1681 the order of readers, on account of temporary abuses that had crept in, was abolished, but the office continues till this day in the Presbyterian Churches of the Highlands of Scotland. A few years ago there was scarcely a parish to be found north of the Grampians in which there was not the parish Catechiser, whose duty it was, on a small salary, to assist the minister in visiting the sick, in teaching the young, and in going through the parish once a year gathering groups of families together on the long winter evenings, to read the word of God and examine the people touching the Word and the Theology of the Shorter Catechism. It is not too much to say that in many parishes in whose pulpits that accursed Patronage, which is now abolished, had placed godless and wicked ministers, the light of doctrinal knowledge, and the flame of fervent piety, were kept alive for years by the Catechists. And it is a matter of common fame how great a service has been conferred on the Eldrises by the service of the Gaelic school-teachers, who are really Scripture readers, or Catechists, doing the word of teachers on week days, and on vacant Sabbaths doing pastoral work among the people.

It is no new or strange thing, therefore, for the Presbyterian Church to employ laymen in the work of God. And if these are to be thus employed, it surely must be a wise thing to give them some training for their work. We have so many Theological Halls wherein there are as Professors, able and wise men, who complain that the number of their students is fewer than they would wish, let there, therefore, be opened at each divinity hall a normal class for the training of Catechists, to be thus employed among the young, and among the old too, (if congregations say so) for parents are not out of the need sometimes of being "put through the Catechism."

The godly upbringing of the young, and the solid instruction of parents, is one of the great questions of our day. This, indeed, very much is the point that is to decide which of the Protestant Churches, now labouring side by side in Canada, is to advance to the front, and which is to decline and fall. In Churches, as well as in plants and animals, the law holds that the "fittest" survive. And surely in one great element of perpetuity, that Church is the fittest to survive that takes the best care of its lambs, and takes the greatest pains to ground the parents well in the doctrines of the holy Bible.

There are not a few villages and country congregations that could well afford to employ all the time of some godly Catechists in the work of teaching their children in classes and from house to house, and otherwise assisting the pastor. On week days these Christian teachers could take possession of the public schools, after school hours, and there teach, not only the children belonging to the congregation, but such children as have no connection with any other Church, who were willing to remain. Then on Saturday there is "no school," and on that "day of preparation," as it should be, for the Sabbath, the Christian teacher could gather all into the church, and with lots of singing, and the company of the pastor for the hours, could have a "little Sabbath" with the lambs of Christ's flock. There are in Canada many godly young men who love teaching as a profession, and yet who feel the intense secularity of our public schools a discouragement from continuing in the work, and who therefore aim at preaching, while their qualifications fit them rather for teaching, who would rejoice to be called to a work like this in the congregation of which they are members. In this way the Church could get into its employment some of the very best talent at present in the profession of teaching among us. Some of these men would live and die in the service of the church, as under shepherds of the lambs; others would push on to the ministry; and where, we would like to know, could there be found better preparation for the work of the ministry, than being for some years a Catechist or lay worker.

The Organ Question.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—With your permission I shall say a few words in answer to an article in your last issue over the signature of "A Reader" on the subject of instrumental music in churches. As the subject has already been thoroughly discussed, it is needless in me to enlarge on it at present, yet I do not think it advisable to let the last communication pass without notice, as it may lead some to believe that the opinions of men here to be laid down and accepted by us Presbyterians, as the rule to guide us in the service of the sanctuary. I believe, "the Word of God is the only rule given to guide and direct us," therefore, we shall be guided and directed only by that Word. The writer of the article referred to, does not acknowledge the Word of God, and makes no allusion to it whatever, his production from beginning to end, being thus saith Spurgeon, thus saith John Wesley, and thus saith John Clarke. But he gives no "thus saith the Lord." The anti-organists cannot get a "thus saith the Lord" to condemn the use of instruments, so they must have a "thus saith some one, and they seem to think it better to build on a foundation of sand, than not to build at all. Very foolish indeed, for if they cannot build anti-organism on the Word of God, it is worse than useless to build it on the "productions of men," for cursed be the man that trusteth in man," but the word of the Lord endureth for ever." Because the ideas held and expressed by Spurgeon, Wesley and Clarke are exactly suitable to "A Reader's" mind, he strongly commends them to his Organ blowing brethren, and asks them to take note of them. Now who are his organ blowing brethren? He cannot deny, but he who commanded them to be used must be included as well as those who use them, and, if time and space permit, it can easily be shown, in fact it has already been proved, that God commanded their use. Therefore, his people use them, consequently God and His people are included in His Organ blowing brethren, and he has the presumption to condemn the ideas of Spurgeon, Wesley and Clarke to God Himself in preference to His own Word. Whither are we drifting? Are we to be like the Romanists, having, sainted, Popes and Fathers whose words and deeds are to be laid down as our guides? "God forbid; we honour and respect those eminent divines, but do not believe in being bound to accept all their ideas, in fact we can not and be Presbyterians, for if we were to believe the same as Spurgeon we would be Baptists, and if we were to believe the same as Wesley we would be Methodists, and in other cases the same, thus showing they disagree among themselves, and we as Presbyterians disagree with them all, thereby proving the necessity of us taking the Word of God as our only guide, and every one being fully persuaded in their own mind. Numerous proofs can be brought from the Word of God in favour of instrumental music, and none can be brought against it, hence the necessity of anti-organists being forced to accept of and build their hopes on the shifting sands of human opinion. But we must also bear in mind that God while commanding instruments to be used did not confine us entirely to their use; he can be praised acceptably without them; we must all be agreed on that point. So it is not necessary to use them in order to make the worship acceptable, but it must be remembered by their being used cannot make the worship unacceptable. The Word of God is plain enough on that point. Therefore, with due respect to the feelings of all I would not insist on them being used, and out of due respect to the Word of God, as well as self-respect, could not allow their use to be condemned, both modes being acknowledged by the Presbyterian Church as being in accordance with the teachings of the Word of God. Hence, from a Presbyterian standpoint, both are lawful and right. It is therefore wrong in either side to force their views on one another, "but should in patience possess their souls" and "worship God according to the dictates of their own conscience," more especially when both their modes are founded on the Word of God. Your correspondent seems to be very much troubled about what he calls an innovation in other churches, as well as our own, that is sitting during prayer in public worship. He may look upon it as an innovation in public worship, but I can only look upon it as an innovation in his prejudiced ideas. It is no t so much the position of the body as the frame of spirit in which we engage in the service. The most important point is to have our hearts right before God, and it matters little whether John Wesley or Adam Clarke would have been pleased with the posture of our bodies, or whether they would prefer standing to sitting if kneeling was to be abolished.

Yours truly, ANOTHER READER

The Illustrated Missionary News states: "Terrible barbarities are being perpetrated in the colony of Queensland, North Australia, on the aborigines. The white settlers and the police whom they have appointed to protect them, esteem the life of a black as of less value than that of a dog. Whole villages are sometimes slaughtered, including women and children, on the slightest pretext, under plea of justice. Wholesale murder is esteemed sport."

The Foreign Mission Board of the Southern Presbyterian Church has twelve new missionary laborers, under appointment to its various mission fields. From want of funds, only one of them has as yet been sent forth. A lady missionary, in her desire to enter the service, furnished her own outfit and the cost of her passage to China, and hopes to be able to furnish her own support for the first two years.

The Norwegian Mission which has ten stations and 126 members in the Zulu Country, is at present suffering from financial difficulties. The missionary Bishop Schreuder has separated from the society, and an independent organization has been formed for his support in Christiania. The missionary home is divided against itself.

TEMPERANCE.

OPINIONS OF MEDICAL MEN. NO. 6.

Entire prohibition of the liquor traffic is what must be aimed at by temperance men. Nothing short of this will remedy the evil. But before that this can be successfully accomplished, there is much to be done. The public mind has to be educated. Public sentiment has to be worked up to the point where it would be practicable and desirable to pass a prohibitory enactment. Prohibitory laws, in order to be of much value, must be backed by the moral sentiment of the country. The temperance organizations as well as the pulpit and the press are doing a good work in the way of educating the public mind up to the desired point. It is pleasing to notice the growth of a healthy temperance sentiment in Canada. It augurs well for the future. The desire for prohibition is making progress, and temperance men should not rest satisfied until the victory is achieved. We have an evidence of the growth of the right sentiment in the fact that two years ago petitions praying for prohibition had been presented to the Dominion Parliament signed by 84,000 persons in Ontario and Quebec. Last Session petitions were presented signed by 120,000 persons in all the Provinces of the Dominion. This is an unmistakable sign of progress. Petitions, too, were presented from town and county councils, as well as from railway companies, and several ecclesiastical bodies. There were also petitions from the Ontario and New Brunswick Legislatures. All this is encouraging and should nerve temperance workers to still greater efforts. The Royal Commission has reported favorably in reference to the working of the Prohibitory Law in Maine. There is every reason to believe that a similar law would work equally well here, if the public mind were only thoroughly educated on the matter. In the United States temperance men are bringing out temperance candidates for seats in the Legislature. A similar course should be followed here, and no candidate should be supported who is not a consistent temperance man, and who does not pledge himself to support a Prohibitory Law.

It has already been said that public opinion must be educated up to a certain point before that a successful prohibitory measure can be obtained. The view of medical men as to the influence of alcohol upon the human system ought to have great weight in this matter. What then is the testimony of the medical profession? The most eminent English physicians have pronounced against the use of alcoholic beverages. The members of the profession in the United States have done the same thing at a late meeting in Detroit. They ascribe to the use of alcoholic liquors as a beverage, a large proportion of the disease, poverty, and crime to be found in the country. They pronounce also against the use of alcohol as a medicine, unless when employed with the greatest caution.

In the opinion of many, stimulants are beneficial in hot weather, and equally serviceable in cold. According to their theory rum will protect alike from the burning heat and from the piercing cold. Such is the vulgar view of the matter, but what do medical men say about it? The following extract from a paper read by Dr. John Morris before the Medical Association of Maryland, is to the point, and shows the worthlessness of alcohol as a means of protection from the cold: "The advantages of abstinence from alcohol during exposure to cold is a most striking fact. A group of men, twenty-six in number, travelling over the plains, lost their way, and were overtaken by darkness. The weather was intensely cold, and only three of the twenty-six abstained from alcohol. Dr. McKinley who accompanied the expedition, tells the fate of the party in a few words, in a communication to a Cincinnati Medical Journal. Those that got drunk, froze dead; and those that drank less, but too much, died after a while, those who drank only moderately, will feel it as long as they live; out of the twenty-six only the three survived who abstained from alcohol. All were equally well provided, each having two blankets, all were in the bloom of life, and the best of health, and ready to encounter and able to overcome the hardships inseparable from a frontier life. This only confirms the views of all travellers including such Arctic explorers as Ross, Richardson, Franklin, Kane, Hayes, etc. Indeed, the Halls Bay Company prohibits the use of alcohol by all persons in its employ. From these facts it may clearly be inferred that alcohol is not only not a food, but a poison—a poison as much as opium, and should be eliminated with the same caution, and told in the same manner, and under the same legal restraints.

Dr. Forbes Winslow, in his evidence before the Parliamentary Committee, says: "Alcohol is not a necessary of life. It should be dealt with by the Legislature as a poison. A person goes into a dram shop and takes his rum or whiskey; he imbibes a poison. After a time his nervous system becomes saturated with it, and the brain itself becomes surcharged with alcohol, and as the case very often with chronic drunkards on examination; after death, if you apply a light to the fluids in the ventricles of the brain, it ignites into a flame. You can actually distil alcohol from the brain of chronic drunkards; the brain is so saturated with the spirit, and, of course, the whole force of vitality becomes poisoned."

An abstruse testimony is conclusive as to the influence of liquor in cold regions of the north. It is perhaps it may be said their death is more beneficial in warm climates than in the most heated of the torrid zone. The Surgeon-General of the Army is very emphatic in his testimony. He says: "If there be any

point of Military hygiene that may now be regarded as settled beyond doubt or cavil, it is this that spirits are not only not helpful but hurtful to the marching soldier everywhere, but nowhere more so than in hot climates. The evidence shows that whereas soldiers by accident or design have been cut off from the use of spirits on marches in active service, in temperate climates exposed to wet and cold, or in tropics to ardent heat, or in laborious sieges they have maintained their health, spirits, discipline, far better than when the once deemed indispensable grog was in daily use.

Were it required to add additional testimony to the above, it could easily be adduced. The writer of this article has heard a captain who sailed one of the largest vessels on the western waters, and who for many years did service on the ocean, visiting various parts of the world, the writer has heard his captain, a Christian gentleman, affirm that in his experience the men who stood best the extremes of the weather, and the hardships of a seafaring life were those who abstained entirely from liquor.

It is a well known fact also, that those who rendered best service to their country under Havelock in the Indian war, and Wolesey in the Ashantee war, were those who had nothing to do with the intoxicating cup.

There is an immense array of facts against the use of alcoholic liquors as a beverage. It is as clear as noonday that alcohol should be confined to the shop of the apothecary, and should be used only as a medicine; and even then, it should be used with great caution. Much mischief has arisen from the ever free use of stimulants by the medical profession in their practice. Many of the most eminent men in the profession are lifting up their voices against this abuse. We find Samuel Wilks, M. D., a very eminent physician of Guy's Hospital, London, and Examiner in the Practice of Medicine at the London University, in a lecture on Alcoholic Stimulants in disease, making use of the following language, "I say nothing against the policy of alcohol in several states of disease, but I do speak strongly against its indiscriminate use without due consideration of its need or of its results." That it has been indiscriminately used is beyond a doubt. We find Dr. James Edmunds, a distinguished London physician, in a popular lecture in New York lately, spoke to same effect.

Ministers and Churches.

On Thursday the 12th inst., the Rev. A. H. Cameron, of New Glasgow, N. S., was ordained, and inducted into the pastoral charge of the congregations of Mountain and South Gower in the Ottawa Presbytery of the Church of Scotland. The services, which were of an unusually interesting character, were thoroughly appreciated by the members of the congregation who had the good fortune to be present. The Rev. Daniel M. Gordon, B. D., of Ottawa delivered an eloquent and appropriate sermon from the words of Saul, "Lord, what wilt thou have me to do?" The Rev. Mr. Smith of Chelsea, (after the ceremony of ordination had taken place), addressed the minister, pointing out the most important duties he would have to discharge, after which the people were addressed by the Rev. Mr. Mullen of Spencerville. An opportunity was then afforded to the congregation of becoming acquainted with their new minister, and from the many kind wishes that were expressed for his welfare and success, it was quite evident that they received him gladly.

The congregation of Charles Street Presbyterian Church, in this city, have extended a unanimous call to the Rev. W. McWilliam, M. A., Bowmantown. Mr. McWilliam is a scholarly cultivated gentleman and an able preacher. If he accepts, as it is hoped he will, the Charles Street people are to be congratulated on having secured a worthy successor to Rev. Prof. Campbell, their late pastor.

When Dr. Fraser was paying his farewell visit to his father and friends at Bond Head he was presented by one of the elders of the congregation with a purse of \$100. An appropriate gift at the right time!

We notice by a recent announcement in the Ontario Gazette that letters patent have been issued incorporating Thomas McLean, Henry William Brethour, Alexander Robertson, George Henry Wilkes, William Watt, Alexander Robertson, James Kerr, the Rev. William Cochran, and Benjamin Franklin Fitch of Brantford, for the purpose of establishing and maintaining an Institution in connection with the Canada Presbyterian Church, for the education of young ladies, by the name of the "Brantford Young Ladies' College" with a total capital stock of sixty thousand dollars divided into six hundred shares of one hundred dollars each.

The Rev. R. F. Burns D. D., has been called by Knox Church, Ottawa, vacant since the removal of Prof. McLaren to this city.

The Ottawa Vindicator remarks:—"The prayer meetings of Rev. Dr. Thornton's Church are largely attended, the finances of the Church are in a prosperous state, and since the improvement effected this season, the interior of the Church wears a pleasant look, nevertheless we hope that it will not be many years before there is an improvement outside."

A Wisconsin clergyman has been found guilty by a Church Council upon a charge that is thus precisely stated: "Not always teaching the truth with sufficient care, and to meet the demands of vanity."

Sabbath School Teacher.

LESSON XLIX.

December 6, 1874. THE DENIAL. {Mark xiv 66-72.

COMMENT TO MEMORY, v. 72.

PARALLEL PASSAGES.—Luke xxii. 55-57; John xviii. 16-18.

With v. 66, read Matt. xxvi. 68; with v. 67, John i. 46; with v. 68, Prov. xxix. 25; with v. 69, 1 Pet. iv. 14; with v. 70, Acts ii. 7; with v. 71, Prov. xviii. 7; with v. 72, 2 Sam. xxiv. 10.

CENTRAL TRUTH.—Men hid their faces from Jesus.

LEADING TEXT.—Wherefore let him that thinketh he standeth take heed lest he fall. —1 Cor. x. 12.

This lesson may be introduced in various ways; the object of any "introduction" being to prepare the mind for receiving the right impression.

1. WHAT WAS THE TEMPTATION? Jesus was now absolutely in the power of His enemies. The Roman soldiers having bound His hands behind His back (John xviii. 12) surrounded him, and attended by a band of Jewish hangers on of the priests, led Him to the court, and placed Him before Judas already bent on His death. His trial before Caiaphas is described by Mark. Annas had already shown his hostility, and his son-in-law Caiaphas, a Sadducee, was not likely to feel differently. One was a high priest; the other set up by the Romans and outwardly received by the people. They lived together.

The sad procession entering, probably by an arched passage into the palace court, an enclosed square with chambers, approached by flights of steps, had been timidly accompanied (Luke xxii. 54) by John, who, known to some of the high priest's servants, was readily admitted (John xviii. 13), and introduced Peter. In this court was a fire, and the miscellaneous crowd not admitted to the judgment chamber, lingered around it, Peter among them.

At the door Peter was probably recognized by her who kept the door (see Mark xiii. 34 and Acts xii. 13) as a Galilean, and shut out till John obtained admission for him. Here his apprehension would begin. But, perhaps to put a bold face on the matter, he sat down in the very middle of the priest's servants (Luke xxii. 55). By and by, she who kept the door, free now, came among the other servants, recognized Peter in the light of the fire, and taxed him with being a disciple, as well as John. "And thou also," &c. (v. 67.) Taken unawares, overpowered by the entire surroundings, in a bad atmosphere, he utters a prompt denial, hoping thereby to stop any further inquiry, but the hope, as usual in such cases, was vain. The porter's suspicions had been imparted, and as he drew near the door, perhaps to drop away, the woman now at the door must needs show how much she knew, and say, "This also is one of them," and the group, with words and looks, enforce the charge (see Luke xxii. 58.) He cannot now belie himself, another falsehood is made a necessity by the first.

To go out now would arouse suspicion. He must put a good face on it, and talk and seem at his ease. But his talk is Galilean. The burr (or "brogue") of the Highlander cannot be mistaken. A kinsman of Malchus is there, ready to take sides, and he presses the charge. The case is desperate and ruin seems to him inevitable. His own previous words shut him up to the evil.

II. THE FALL AND ITS AGGRAVATIONS.—"He denied" (v. 68), he "denied again" (v. 70), "he began to curse and swear" (v. 71) in reply to the third challenge. He was afraid. He was entangled in his own speech. He had to make each denial stronger than the last, stronger than was needful. He lied too much, as is common in such cases. He denied that even he knew the meaning of the charge, another common expedient. He denied with such language as might well clear him of the imputation of discipleship, "swearing and cursing." This was his shameful fall.

It was aggravated (a) By his former boasting and loud profession (vs. 29 and 31); (b) By his spasmodic courage in cutting off the ear of Malchus; (c) By his being warned so solemnly by the Master (vs. 30, and Luke xxii. 31); (d) By all the grace he had received from Jesus, as walking on the sea; (e) By the mode of disavowal, with needless lying and forbidden language; and (f) By the very scorn and derision through which Jesus was then passing.

But when a man sins thus we need not distinctly mark off the blended elements of folly and sin. He has fallen into the toils of Satan, who is not content with tempting and seducing, but will also degrade his victims. Hence the folly, almost like madness, mingling with attempts to hide sin.

III. THE REPENTANCE. Peter could never have been easy in his sin. No true disciple is. His conscience was being wounded. He was hurting himself while lying to save himself. He was, perhaps, in his later lies exculpating himself by the former. He had committed himself to a denial; and now consistency required him to stand by it. But when the cock crow the divine word came to him, and flashed over his mind such light as showed his own blackness; and when the Lord, either turning to him from the inner room, or when led past him, "looked on him," the appeal was irresistible. He was a disciple after all, did love Christ, condemned and despised himself, and was overwhelmed with penitence renewed, "when he thought thereon he wept." Tradition says he never could hear a cock crow without tears, and it might well be so.

It is the word of God that usually brings men to repentance. The Holy Ghost brings to remembrance. See Peter's sermon in proof, Acts. ii. 37. Divine providence through natural events may co-operate with the word as when the cock crew." So bereavements, adversity, the death of others may, and often do, instrumentally awaken men to remorse. The sight of Christ suffering is the most melting in the world. (See Zech. xii. 10.) Peter saw him whom he had pierced, and mourned.

From this most mournful and humiliating scene we may learn, as Peter did, lessons never to be forgotten.

1. As to our professions. There was nothing wrong in the disciple's profession of love and fidelity to Christ, and he relied on divine grace and felt the need of it. We are not to withhold the avowal of love to Jesus because others have fallen away, but to make it in dependence on divine help and in deep distrust of ourselves.

2. As to the mode of temptation. Satan desires the fall of professing disciples; but he would be powerless if our hearts did not give him an opening. Satan improves the occasion, uses circumstances, plays on our fears, motives of self-interest, leads us to commit ourselves, tortures us even while we do his bidding.

3. As to our associations. Peter had better be beside Jesus than afar off, and if he is to be there at all, he should have shunned association with the servants of the high priest. John who made no apparent attempt at concealment seems to have encountered no criticism. We may expect grace when we are tempted where our duties are, not when we run into temptation.

4. As to our self-ignorance. Peter, no worse than the rest of us, without grace and the intercession of Jesus, which alone saved Peter from the fate of Judas.

5. As to true repentance, how it is awakened, how it shows itself. See the difference between Peter and Judas. Peter stung himself forth to weep, Judas to kill himself. But it is sovereign grace that makes the difference.

6. As to the grace of Christ. See Peter restored in John xxi. 15-17. Jesus is the same still, tender, faithful, compassionate and ready to restore and raise up the fallen. Backsliders should hasten to him.

SUGGESTIVE TOPICS.

The circumstances—the time—the place—the occasion—where Jesus was—where Peter was—how he came there—his companions—how challenged—his feelings—his first error—the renewed charge—his embarrassment—his course—needless lying—the third assault—occasion for it—his vehemence—probable cause for it—the exact sin—the aggravations of it—the means of awakening him—and us—the effects on him—the nature of true repentance—the evidence of his—the lessons we may learn as to temptation and the mode of deliverance and restoration.

Why a Teacher Should Be Loved.

The teacher who is not loved by his scholars is not likely to do them much good; nor can he teach them much. It is his duty to be loved; for the love of his scholars is essential to his highest usefulness. If he lacks their love he should seek it earnestly. But some teachers who are loved by their scholars do not teach much, nor do they benefit their scholars more than would any other friend. They show love and receive love. There is an end of their work. When the teacher has the love of his scholars, he should use it for the truth's sake and for Christ's sake. Unless his scholars love the Word of God and the Son of God the more through loving their teacher, his work for them is measurably a failure—it is sadly incomplete. No teacher should be content without his scholar's love; nor should he be content with that love. Having it, he must use it for the end to which he toils and prays—their upbuilding in the faith, and knowledge, and likeness of our Lord Jesus Christ.

A Hint on Questioning.

When a child wishes to get information, the questions he asks are generally very direct and simple. Teachers may learn much on the art of questioning by watching these characteristics, in the form and language of the questions put by children eager to gain some new truth or interesting fact. If the scholar's question is answered by another question from the teacher, the latter should be so framed as to lead the mind of the scholar to perceive the correct answer to his own inquiry, or be a clear and decided step towards the answer. A question in place of a reply should never be thrown back at the scholar in a way to confuse or vex his mind. A question book or a teacher that includes the whole history of the atonement in a question upon how God would treat the sinner refusing to repent, would show little common sense. Yet questions of a similar character are frequently asked by the living teacher, and sometimes found in otherwise creditable question books. Children love and are instructed by short, direct, and clear questions—presenting one point or calling for a single fact only.—Sunday-School World.

A CORRESPONDENT writing to the Record on the use of lithographed sermons, says:—"I would suggest a few remarks as to the large and increasing sale of spurious discourses; I say 'spurious' advisedly, because I conceive it to be a most dishonorable thing to pass off as your own composition the compilation of another man. 'Many of us have been humiliated,' says the Rev. Daniel Moore in his late lecture on preaching, 'by the frequent advertisements of lithographed sermons,' and anyone who ever read the advertisements of the Ecclesiastical Gazette will find no less than three columns devoted to the enticing notifications of Harvest Thanksgivings for Is. 6d., and Farewell Sermons for half a crown, &c. It has been well said that 'it takes a clever man to write two, and a fool to write three,' and as there is such an increase of clever men in the Church I am not much surprised at their being driven to their wits' end in the matter of sermon composition. But I am both surprised and concerned that any should be found unscrupulous enough habitually to preach other men's sermons as if they were their own. There can be no harm whatever that I can see in preaching the unrivalled discourses of the great lights that have passed away, only provided that the congregation clearly understood who the sermons are by. For myself I should not dream of writing more than one sermon a week, and therefore on Sunday morning I preach the sermons of able and better men, having first posted their names on the church door." It will interest our readers to learn that many of these sermons have been first preached from Presbyterian pulpits, when they are reported by shorthand writers, and afterwards lithographed for the periodical market.

Induction.

By appointment of the Presbytery of Paris, the induction of Rev. Theo. Alexander into the united charge of Mount Pleasant and Barford took place on the 25th inst., at Mount Pleasant. Rev. Thomas Lowry, of Brantford, presided on the occasion. After the usual questions were asked and satisfactory answers given, both on the part of the minister and people, Mr. A. was formally inducted into the above charge, and his name added to the roll of the Presbytery. The Rev. Mr. Dunbar addressed the pastor, and Rev. Mr. Hamer the people in able terms.

In the evening a social was held in the school house, in connection with the induction. Appropriate and stirring addresses were delivered by Messrs. Dunbar, Farries, and Humphreys, between which some choice pieces of music were given by Mrs. Farries, and others, which were highly appreciated by the audience. Through the strenuous efforts of Mr. A., assisted by the liberal collections of some congregations within the bounds of the Presbytery, and the subscriptions of individuals, a neat and comfortable church has been erected at Bishop's Gate, in Barford, and has been opened, free of debt. Mr. A. having removed to the neighbourhood of the new church, his post-office address will be Mount Vernon.

The London Weekly Review of Oct. 31, says: We are glad to learn that Dr. Fraser has returned from Canada, and will resume his public duties to-morrow in the temporary place of worship occupied by his congregation in Allen's Riding School, Seymour Place, Bryanstone Square. The new building for the Marylebone congregation is making rapid progress.

It is suggested that the Duke of Argyll be placed in the Moderator's chair at the next meeting of the General Assembly of the Church of Scotland as a reward for his powerful assistance in passing the patronage act. It is argued that lay Moderators have occupied the chair, and notably George Buchanan, the historian.

The present state of religious liberty in the Turkish Empire is very unsatisfactory, as far as the toleration of Protestantism is concerned. The register which records the population and property of the empire under the separate headings of its religious denominations omits all mention of the Protestants. They are frequently denied the right of being represented in local and provincial civil councils. In one province a few hundred Roman Catholics have their legal representative, while a community of 7,000 Protestants have none, and are seriously exposed to injustice. When the firm for the building of a Protestant church is requested, the government first issues a manifesto asking the opinion of the other sects in the place, and thus the building may be hindered for years. When Turks become Christians they have no guaranty against bitter persecution. Those who embraced the Gospel nearly 20 years ago, while Turkey felt its indebtedness to the powers of Western Europe, have simply been deprived of their citizenship. More recent converts are dealt with more severely. One was found hanging in a mosque at Damascus, the Ansairjoh Christians are still detained in the army at Constantinople, while the two converts of Marsh are in exile at Smyrna. The Turkish Government now boldly defends its repressive measures. It declares that the Hattı Humayun of 1856 does not refer to converts from Mohammedanism. This Lord Stratford de Redcliffe, in a letter to Evangelical Christendom, disputes, and argues that England should meet such arrangements of the treaty, which he helped to draw up with the threat of a withdrawal of its guaranty. The story of the attempted seizure of the Turkish Scriptures in the Bible House at Constantinople has already been told in the Independent. While we regret the present unsatisfactory relation of Ottoman authorities toward Protestant missions, we rejoice that the Turkish Government finds reason to fear the influence of the Gospel upon its Mohammedan subjects.

Although the English chaplains did not participate in the recent union, services at Calcutta, the revival has not been without effect upon the High Church party there. An earnest conference has recently been held by the principal ministers and laymen of Calcutta, Bishop Milnes presiding, to consider how the preaching and the services of the chaplains may be rendered more effective.

Four Free Church Synods—Fife, Perth and Stirling, Lothian and Tweeddale, and Galloway—have not and pronounced emphatically their condemnation of the Scotch Patronage Act. The resolutions which they have each nearly unanimously passed, indicate in decided language the Erastian character of the Act. It was unmistakably shown that spiritual independence in the Established Church of Scotland is still a theory, and that the robes offered to the Free Church by the Patronage Act will be universally scouted by every honest man who holds the Disruption principle of 1843. There is little doubt that the Patronage Act will give a great impetus to the cause of Disestablishment.—Weekly Review.

Poetry.

Times.

"Good times, and bad times, and all times, pass
over."
Then cheerily bend to the ear;
Through depth and through shallow, through calm
and through tempest,
The bark is still nearing the shore
O'er "times" we can neither foretell them nor rule
them;
Let us face them, however they come;
Pray God for one true hand to clasp through the
hours,
That might bring us heaven and home.
—*Punch's Magazine.*

"What Can It Matter?"

BY THE HON. MRS. GREENE.

PART II.

Mary had a fair share of bodily strength, and a great deal of determination where anything of principal or duty was involved, and rather than leave the gate of Farmer Stock's pasture ground open, she was determined to exert both these attributes to the utmost. But it was all of no avail; the gate swung back every time she thought she had fastened it, and Willie was already half the field in advance of her. She bruised all her shoulder in trying to press it into the holdfast, and worried and heated herself to such a pitch that was most unusual for so placid a mind; and at length, sorely against her will, she was obliged to give it up, and follow Willie's footsteps across the meadow.

"Well, you shut it, didn't you?" asked Willie, not deigning to look back as he heard Mary panting up behind him. "You ought to be Farmer Stock's own daughter, so you ought; you're so particular about trifles."

Mary did not answer him. She felt her temper was troubled, and she had no wish to quarrel, or to spoil all the pleasure of their expedition by wrangling; so that she walked on beside her brother in silence, trying to grow calm again, and to recover from the great exertions which had made the muscles of her arms and back ache again.

Sprat had the happiest knack of diverting people's attention to himself, by tricks and exploits of all kinds; and now, as if sensible of the silence existing between his young master and mistress, he seemed bent on attracting their notice.

The grass, which had neither been grazed nor cut since the autumn of the previous year, was now a good height—so high, that the blades come up to Master Sprat's shoulder; but instead of walking through it like a sensible dog, he suddenly began leaping and bounding in front of them, raising his whole body from the ground, and seeming to fly over the intervening spaces, while the ripe dandelion-heads sent off clouds of feathery dust, as he knocked them hither and thither.

But presently Master Sprat came to a standstill, and, pointing with his nose towards the ground, seemed all at once as if turned to stone. Not a muscle did he move, nor even wag his little stubby tail; but waited, with his eyes fixed on one spot low down in the grass, till his master should arrive.

"What is it, Sprat? Good Sprat! lie, seek it out!" cried Willie, fancying it was a field-rat or a hedgehog, or some such animal.

But Sprat made no movement in advance, and as Willie drew nearer to examine the spot for himself, a bird rose up from the ground with a harsh frightened scream, and mounting into the air above Willie's head with a whirring sound, continued, with shrill notes of terror, to express her sense of alarm.

"It is a partridge, Mary! just come here; we have actually lighted on a partridge's nest in the grass. I know the eggs well. I say, what a rare piece of luck; and ain't they beauties, just?" And Mary having joined her brother, they both stood for some minutes, thoroughly enjoying the excitement of the new discovery.

From this moment out all remembrance of the gate or their temporary quarrel passed from the children's minds. They took one egg, only one, from the nest, and full of new-born zeal for the expedition, pressed forward, and crossing the gate at the far end of the field—which was not so high or so impracticable as one as the other—they were soon on the borders of the glen.

It was now about the hottest part of the day, and the shade of the trees, when they reached the proposed end of their journey, was most refreshing. Willie revelled in it even more than Mary, for her large straw hat kept her head cool, and sheltered her eyes from the sun, while Willie had been obliged long ago to remove his, in order to place the partridge's egg in safety; nor could he grumble over this deficiency, as Mary had implored him, on setting out to take the basket with him, for this very purpose.

The cool green atmosphere under the trees looked so inviting, Willie and Mary rested themselves awhile before prosecuting their egg hunt, and both being in high good humor, Willie rallied his sister on her obstinacy about the gate, while she snubbed him for his carelessness and general want of method and order.

"It is always the same cry with you, Willie," she said, as she tickled her brother's ear with a long blade of grass; "what does it matter? or, 'what can it matter?' or, 'why should it matter?' and then, in the end, it generally does matter a great deal, and some one or some thing comes to grief."

"I never say anything of the kind," replied Willie, laughing. "Besides, even if I do, I'm quite right to say it; for what can it matter whether one puts the kettle on the right hob or the left, or puts their spoon into the right hand corner of their mouth, or the left? and yet, if you saw me doing either the one or the other, you'd shout at me, just as if I was making the most awful mull in the world. No, no, you'll find out in the long run, Mary, that my plan is the best, and the less one worries and fidgets themselves over such trifles the longer one will live."
"Unless you live for a hundred years

longer than I do you will never convince me of it," cried Mary, laughing.

"And pray, supposing I were to outlive you by so many years, how am I to convince you of the fact when you will have been dead and gone for a century? But that's the baaga of your reasoning, Mary—a compound of old women's saws and logic!" and Willie, yawning, lay back upon the mossy turf, while Mary still pursued her occupation of tracing lines upon his brow, nose, and ears, with the feathery tip of a ripe blade of grass.

But by-and-by the workmen's bell in Farmer Stock's yard could be heard booming across the fields, announcing to the labourers that it was one o'clock, and time for dinner, and bidding the wives in their cottages look sharp and see that everything was ready for the good man, when he came home for his mid-day meal.

When Willie and Mary heard it, they sprang to the ground, and looked into each other's faces with dismay; so much time had been lost in crossing the fields, and looking after the partridges' nests, the morning had slipped by without their knowing it, and now they would only have time to make a hurried search for the treasures which lay concealed in the thicket of "old Stock's glen," as Willie irreverently called it.

He had "spotted," as he had told Mary already in the cottage, several of these prizes beforehand, and consequently, they were not long in finding and taking possession of some really rare and pretty specimens of the genus "egg," all of which were now placed in Willie's hat, both for security and convenience, and in addition to these, many other new nests were found; for the glen was not a common resort for egg-hunters, and the birds had, until now, built their nests and reared their young in comparative safety and seclusion.

It seemed to the children as if ten minutes had scarcely gone by, when the bell, from the farm swung out its summons again, and Willie knew he had now barely time to cross the fields and get home, so as to go with his father to the dairy fields, where forty or fifty cows had to be milked, and the cans full of the white frothing fluid to be driven home to Farmer Stock's dairy.

"What a bother to have to stop now, just when I was in the very thick of nests of all kinds!" cried Willie, testily, as he climbed over the rim of a branch, and let himself swing down to the ground. "If you had not lost so much time over that confounded gate we'd have had another half-hour to spend here. It's too bad! I wish you'd be satisfied to do as I tell you, and not always fight up for your own opinion."

Mary did not answer. She had sense enough to know that in Willie's present humor anything she said would only add fuel to his wrath, so she busied herself wrapping the eggs round in soft dry moss, and placing them again in the deep crown of her brother's hat.

Still, they had not done a bad morning's work. They had secured the much-coveted egg of the golden-crested wren, besides many other good and valuable specimens. And as Willie counted them over, and found they had a total of fifteen, his brow somewhat relaxed, and, whistling for Sprat, who had been chasing rabbits in a neighboring furrow, to follow him, they went out of the glen, and crossed over the gate which led them back into the pasture-field.

"Well, Mary, where is the bull?" asked Willie, as, having helped his sister over the bars, he turned to survey the field. "Like all your other so-called predictions, it has ended in smoke, and a nice chouse it would be now if we had to force open that gate a second time; why, father would have started for the dairy field without me, and I should catch it pretty hot for my pains. Come now, Mary, confess you were wrong: what could it matter?"

Mary shook her head, but still sought safety in silence; for, though Willie's arguments sounded plausible, she knew they were unsound and hollow, and that she had right on her side, though she could not at the moment make it appear so.

And yet the moment was near at hand which was to prove its truth to a demonstration, and give to her "girl's logic," as Willie had so contemptuously called it, a weight which even Willie himself would be forced to recognize.

Meanwhile, Willie pressed forward towards the open gateway, carrying the precious hat in his hand which contained the spoils of the day; his face was flushed with excitement, and his whole carriage exultant and triumphant. Mary followed closely at his heels, a little less triumphant, but still well pleased with the day's success, till they both reached the gate, which still remained open as they had left it, and through which they passed again, Mary making one more ineffectual effort to close it as she went through.

The pasture from this out was free of check or hindrance, nothing save rows of stately beeches marked one field from another; across whose stems, when necessary, an iron railing could be temporarily fixed to separate the grazing grounds. It was a picturesque pasture also, for the sward was undulating and close, and dips and hollows gave shady nooks, where the sheep could huddle together on sunny days, or in stormy or uncertain weather.

Willie began to lag a little in his pace as he drew nearer home, for the sun was beating down on his uncovered head, and making him feel faint and giddy.

"Run on, that's a good girl," he cried to his sister, "and fetch me out the basket from the house, for I cannot stand this heat longer; it is making me as sick as a dog; and for goodness sake call on Sprat, for his barking would drive a saint mad!"

Mary turned, as her brother spoke, and looked in his face, for she was afraid he might be feeling more ill than he said, at the same time calling to the dog to come.

"What can he be barking at! He is down somewhere in the hollow, and does not hear me. Sprat! Sprat!" she cried, pausing, and looking across the field.

At this moment there was a strange sound like the muttering of distant thunder, and Willie paused too, and looked round, while his face grew whiter than before.

"It could not be the bull?" he said, quickly; for the sound was not unfamiliar to his ear, and the suggestion of his heart found vent in sudden words of terror.

Mary, running a few steps forward, and trying if it were possible to catch a glimpse over the brow of the meadow.

"Come back! come back! I am you a mad-woman?" cried Willie, almost fiercely as again the muttering sound rose distinctly on the sultry afternoon air, followed almost immediately by a loud and brazen roar of anger.

"Good heavens! if it is the bull we must cut and run for our lives," said Willie, in a tone which sounded to Mary so strange and unlike himself, that she looked at him for a moment in unbelief and terror-stricken surprise.

But in another instant all doubt on the subject was removed, as the huge black bull belonging to Farmer Stock came round the corner of the hillcock, tearing up the gravel with his feet, and bellowing forth his anger and defiance.

"Sprat, Sprat, you brute! come here, sir!" roared Willie, furiously; for the dog was leaping up at the animal's nose, and evidently driving it to desperation. But it was no use to shout or whistle; Sprat was far too excited to hear or see any one; besides, there was the danger of attracting the bull's fury to themselves. So Willie, turning, measured with his eye the distance between his home and the spot where they stood.

"If the bull takes it into his head to give us chase we are lost," he said, turning, with white lips, to his sister; "we must only make for home as fast as ever we can, and trust to our legs to save us."

But even while he spoke there was a loud yell of pain from the unfortunate dog, and looking to the corner of the field, they saw poor Sprat tossed high into the air above the horns of the furious animal.

The cry of horror uttered spontaneously by both Willie and Mary, as they heard their favorite's yell of pain was perhaps the worst and most unfortunate occurrence that could have happened, for the bull seemed instantly to become aware of their presence, and, in this discovery, to lose sight of all other surroundings, and to concentrate all his fury on the human occupants of the field.

"Run, Mary! run for your life! he has seen us!" cried Willie, catching his sister by the tippet and dragging her forward.

"If we could only reach the stile we would be safe!"

Not another word was said by either of them, but, distracted with fear, both children fled for their very lives. Mary was fleet of limb, and unencumbered by the precious capful of eggs, she soon distanced her brother, and was making good speed towards the haven of safety.

But Willie, already sickened by the intense heat of the sun, and still unwilling to part with his much-prized treasures, strove vainly to keep up with his sister. His legs trembled and bent beneath him, and the sky and fields and the flying figure of Mary, all sped round and round before his eyes. At last he ventured to look over his shoulder, and saw, to his horror, that the bull was close upon him; it was coming up at a furious gallop, at every step tearing up the grass and mould, and snorting threateningly.

Away went the capful of eggs—the oval and spotted trophies of the day—flying and hopping over the field in reckless disorder. For one brief moment this action was of service to the boy, for the animal, blind with rage, seemed for a time to imagine that in Willie's broad-trimmed straw hat his enemy lay at his feet.

Willie, who at every step stumbled and fell in the giddiness and terrible anxiety of his flight, heard Mary's voice call to him from the stile. She had reached it, while he—he, her elder brother, and superior in strength and courage—was panting helplessly to overtake her. Why did she not come to his help? Why did she not call some one to save him from this dreadful death?

"Willie, Willie, make haste, make haste!" she cried; "a few steps more and you will be safe. Father is running up the road, and will be in the field in a moment!"

But all the fathers in the world could not save Willie now, for the bull was actually at his heels, and the scattered mould and clay were rattling sharply about his ears; he looked up and saw Mary standing on the stile, her arms stretched out to save him, but in the next moment he was driven with terrific impetus, and dashed headlong against the high laundry wall!

Mary gave a yell as she saw her brother thrown forward, almost at her very feet, impaled, as it seemed certain to her, against the stone facing of the wall; but happily this was not the case. He had been dashed against it, it was true, but the horns of the bull had missed their aim, and instead of plunging into poor Willie's body, they had struck the wall above, and Mary saw that before her brother could receive the necessary coup de grace, the bull would have to recoil a step or two into the pasture behind. She never stopped to reason; indeed she never knew exactly why she did it, but in this critical moment of extremity, Mary seized the lace dress, which was hanging on the wall beside her, and flung it hastily down upon the head of the infuriated bull.

The aim was a good one, for the curved horns caught the linen fabric as it fell, while the stones which had held the dress in safety above rattled down upon the animal's neck and shoulders. In his rage he leaped aside, tossing his head aloft to rid himself of the unlooked-for encumbrance, but by this movement he only succeeded in entangling himself worse, for the dress still clinging tightly to the point of his horns, now fell over his eyes, and dangled down in front of his legs to the very ground.

Again he recoiled, moving backward step by step, to shake himself free from the blinding hindrance which now covered his whole head, while muttering with an awful but suppressed anger.

"Willie, Willie, make haste! if you can only get up here and cross the stile you are safe. Here, here, I will pull you across," cried Mary wringing her hands helplessly, as she saw her brother lying stunned and motionless at the foot of the wall beneath. What was she to do now? Another moment, and the golden opportunity might be lost. She gathered up her skirt in her hand, and, brave girl as she was, made ready to leap into the field again, and face the danger she had so happily escaped,

when all at once a strong hand pushed her aside, and some one jumped heavily from the top of the stile into the field beneath.

It was her father, and in another moment Willie was lifted up and partially helped partially dragged over the wall into a place of safety on the other side.

The bull, who at every fresh moment became more entangled in its linen noose, was soon secured, and a chain having been fastened into the ring into his nose, he was led away across the meadow to his own pasture field.

Meanwhile Willie was slowly becoming aware that he was safe, and that his safety was not owing to his own prowess, or his own skill, but to Mary's ready wit and dauntless bravery. He said little then; indeed he scarcely spoke all that long evening, but lay on the settle in the kitchen, staring into the fire, and sighing heavily to himself.

But that night, when Mary crept into his room in the dark, to bring him a cooling drink and to wish him a comfortable and restful night, he stretched out his hand, now hot with fever from the shock of the past danger, and drawing her down close to him, said into her ear, "Mary you are the bravest and truest little brick in all the world; if it was not for you and your 'girl's logic,' I should be dead and gone now. I'm sorry I have nothing to give you in return, though know you don't mind that; but this much I'll promise you, old girlie, that with God's help I'll never worry you again with that most foolish of all my foolish sayings, 'What can it matter?'"

(Concluded.)

A Japanese Opinion of Foreigners.

A Florence correspondent tells of a curious translation of a Japanese description of Yokohama, with a detailed account of the manners and customs of the resident foreigners. Written with such *naivete*, it was evidently intended for popular instruction. In the author's opinion, swinging forms a regular part of a European boy's education, in order that, having to seek his fortune in distant lands, he may not suffer from seasickness. The Japanese writer also states that the foreigners, although good men of business and excellent horsemen, entirely neglect that philosophical and literary culture so much esteemed by his own countrymen. He is kind enough to add that they are as clean in their person as the Japanese, and gives a minute description of their dwellings and domestic life. Jealousy, he says, is an unknown passion among them, and so much affection exists between man and wife, that it is quite a common occurrence to see a European couple walking arm-in-arm in public.

Wood Books.

In the museum at Hesse-Cassel, Germany, is a library made from five hundred European trees. The back of each volume is formed of the bark of a tree, the sides of perfect wood, the top of young wood, and the bottom of old. When opened, the book is found to be a box containing the flower, seed, fruit, and leaves of the tree, either dried or imitated in wax. At the Melbourne International Exhibition of 1866, Colonel Champ exhibited specimens of Victoria wood converted into small boxes of book form, according to a design adopted by that gentleman at the Victoria Exhibition of 1851, and then suggested by Baron Ferd. Mueller. Nothing could be more interesting than a library (to speak allegorically) of such imitation books, representing the different timbers of various countries which could be systematically, or alphabetically, or geographically arranged. Australia alone could furnish of such a collection over a thousand volumes. At the Paris exhibition of 1867, Russia showed a similar collection of wooden books cleverly designed, showing the bark as the back binding, and lettered with the popular scientific names of the wood. Each book contained samples of the leaves and fruit of the tree, and a section and shaving, or veneer of the wood.—*American Educational Monthly*

Photography and the Transit.

The plan to be pursued in applying photography to the observation of the transit consists in taking a succession of photographs at short intervals, say every minute, during the progress of the transit. Each of these will show the bright disk of the sun with Venus as a little black dot on it. This dot will appear in the successive photographs to occupy points which, taken together, will form the path traversed by the planet. From these photographs, or from enlarged copies of them, measurements are to be made with suitable micrometers, of the distance and direction of the planet from the sun's centre. These will give the path of the planet, and the length of this path compared with the solar diameter. This length is to be compared with similar measurements made at the stations selected for comparison.

Great hopes are entertained of the superior accuracy of this method. It has one great advantage over the usual methods. They can only be applied when it is possible to see either the beginning or ending (or both) of the transit. A passing cloud, a misplaced eye-piece, or a bungling assistant, may destroy the labors and preparations of months. But in the photographic method it is possible to derive the path of the planet from a portion, and any portion, of the photographs. Of course the success of the plan will depend upon the skill with which the photographs are taken,—the precision with which all errors arising from refraction, from expansion of tubes and plates by heat, and from irradiation on the photographic plates, may be detected and allowed for.—*David Murray; Scribner's for Dec.*

A Holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great, heroic act, or mighty martyrdom, make up the true Christian life. The little constant sunbeams, not the lightning; the waters of Siloah, "that go softly" in their meek mission of refreshment, not the waters of "the river, great and many," rushing down in torrent noise and force, are the true symbols of a holy life.—*Bonar.*

Scientific and Useful.

WALK IN THE SUN.

Complete exposure of the person to sunlight invigorates and increases the activity of the cerebro-spinal nervous system, makes a person feel strong, active, lively, cheerful, elastic, buoyant. In all diseases, therefore, where the mental faculties are involved, as in insanity, melancholy, despondency, dullness, confusion of ideas, etc., it is a powerful auxiliary, and, in many cases, a necessary concomitant to a cure.

WHOOPIING COUGH.

A writer in the *Medical Journal*, London, states that in cases of whooping cough in the last stage—that is, after the third week—he has had one ounce of the strongest liquid ammonia put into a gallon of water in an open pan, and the steam kept up by means of half a brick made red hot throughout, and put into the boiling water containing the ammonia, the pan being placed in the middle of a room, into which the patients were brought as the ammonia steam was passing off. This method, he says, was used in the evening, before bedtime, and it proved so efficacious in abating the spasmodic attack, and after three or four days terminating the malady, as to establish, beyond doubt, the value of this mode of inhaling ammonia as a therapeutic agent in tranquilizing the nervous system in the whooping cough.

TO CLEAR A ROOM OF MOSQUITOES.

Take of gum camphor a piece about one-third the size of an egg, and evaporate it by placing it in a tin vessel and holding it over a lamp or a candle—taking care that it does not ignite. The smoke will soon fill the room and expel the mosquitoes. One night, not long since, I was terribly annoyed by them, when I thought of and tried the above, after which I neither saw nor heard them that night, and next morning there was not one to be found in the room.

TO CLEAN CLOTH GARMENTS.

Wet a sponge in warm water, and squeeze it out till nearly dry; then sponge one place after the other until all the garment has been cleansed. All the dust and soil will be absorbed by the sponge. But if the garment is very much soiled, wash the sponge in clean water several times, squeezing it as dry as possible by wrapping it in a piece of black alpaca. This method of cleaning is more effectual than a hand-brush, and many spots will disappear by the use of pure water.

FARMING PAYS.

A correspondent of the *New England Farmer* finds no cause to be dissatisfied. He says: "I invested my capital in a farm seven years ago, and owed four hundred dollars more than I was worth. I have cleared the farm of debt, increased my stock four-fold, have added fifteen thousand feet of store-room to my barn, and filled both the old one and the new one with the best of hay. I have repaired buildings to the amount of two hundred dollars, supplied the farm with necessary tools, and within the last year paid something more than one hundred dollars for education, and have more money due than I owe. I have attended to no other business. Farming does pay."

HOW TO WATER PLANTS.

Men combining both science and practice are settling down to the conclusion that the common practice of watering plants in a drouth in slight sprinklings daily is, to put it mildly, not the best way. It merely wets and hardens the surface without reaching the roots, closing up the pores on the earth, thus preventing access of the moisture-laden atmosphere to the roots, at the same time affording a medium for the ascension and evaporation of the water in the soil. To show that they are forming similar conclusions on the other side of the Atlantic, we quote from some sayings of the celebrated Mr. Mechi: "The sum of our experience in watering amounts to this—that thorough soaking of the ground two or three times a week is much better than the same amount of water applied in dribbles daily, only sufficient to wet the upper surface, but not the under strata of each contiguous to the roots. Cold spring water should, before applying it to a heated soil, be allowed to stand exposed to the sun and air for a few hours. The colder the water is, and the warmer the soil, so is the necessity of applying it in abundance; for it is evident, though we cannot explain it, that the result produced upon plants by applying cold water to the soil, when at a high temperature, unless so copiously applied as to saturate the soil completely, is fatal to tender or weakly plants, and often less or more injurious to strong and healthy ones."

PREPARING POULTRY FOR MARKET IN FRANCE.

In the vicinity of large towns in France, millions of fat chickens or capons are sent to market every year, an enormous supply going constantly to England. When the fowls are put up for fattening, they are fed almost entirely on crushed millet, or barley (or a mixture of the two), kneaded into a tough dough, to which a little butter or lard is added. Their drink is usually pure milk, slightly sweetened with sugar; some milk with sugar is frequently substituted. By means of this nourishing diet, the fowls acquire a delicate, white, and savory meat, and become fat in an incredible short time—often in ten days. Fat poultry is never sent alive to market. Capons, chickens and pigeons, are bled at the throat, hanging head down until all the blood has escaped. Geese and ducks are killed by a stab in the nape of the neck. The feathers are picked off with great care, to avoid injury to the skin, and after the fowls have been washed clean, they are well rubbed with whey bran, which whitens them; and they are hung up with is done at night, and they are hung up with a few raw truffles in each body. In the morning these are removed, having given a delicate flavor to the flesh.

His Highness Dhuleep Singh has made his usual annual contribution of one thousand pounds to the Presbyterian Mission in Egypt. For more than ten years this gift has been regularly received.

TO SUBSCRIBERS.

We do not think we are asking too much in requesting every one of our subscribers to look at the little RED LABEL on his paper, which will tell him how his account stands with us.

In order to secure large additions to our subscription list before the 1st of January next, we have determined to offer the paper for FOURTEEN MONTHS at the regular yearly subscription price of \$2, payable in advance.

The object is well worth the effort; and we ask the hearty co-operation of ministers, elders and others, in the work of extending the circulation of THE PRESBYTERIAN in every congregation throughout the country.

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The YEAR BOOK is intended to be a handy book of reference on all important matters connected with the Presbyterian Churches of British North America; a means further of spreading the truth among the people, as to the history, work and prospects of Presbyterianism in this land and in other lands.

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

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J. HERBERT MASON, Manager. Toronto, 1st November, 1874.

Miscellaneous.

INSOLVENT ACT OF 1863. In the County Court of the County of York.

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

HUGH MACQUODALL, By BIRNLOW & HAGEL, His Attorneys and Agents.

INSOLVENT ACT OF 1863. In the matter of EDWARD DANIEL, an Insolvent

The Creditors of the above-named Insolvent are hereby notified that he has deposited with me a Deed of Discharge, purporting to be executed by the Insolvent in favour of his Creditors, for sums of \$100 and upwards, and representing at least three-fourths of his liabilities, subject to be examined and ascertained such proportion, and should in opposition be offered there to by a creditor, within the jurisdictional days after the publication of this notice, by filing with me a declaration in writing that he objects to such discharge, I shall not act upon the said Deed of Discharge, according to its terms and the said Act.

JOHN KERR, Assignee. Toronto, 18th Nov 1874.

INSOLVENT ACT OF 1863. In the matter of JAMES LIVINGSTONE MILLER, an Insolvent.

The Insolvent has made an assignment of his estate to me, and the Creditors are notified to use of the office of the Assignee, on Monday the seventh of December next, at two o'clock in the afternoon, to receive statements of his affairs and to appoint an assignee.

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are the best made, the tone powerful, pure, and clear, through the entire scale, yet mellow and sweet.

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OR 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 semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; 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; flatulent pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by haemorrhage; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

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

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

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

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