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TORONTO, CANADA, FRIDAY, JANUARY 1, 1875,

[Whole No. 151.

#### Contributors and Correspondents

CONCERNING SOIREES.

While the social element in our nature is universal, and all but omnipotent, it is also ever found craying alike for exercise and enjoyment, and while there is an ample and Pappropriate field for both, yet there are few things among our ecclesiastical economies that more require the continued care and circumspection, both of Christian pastors and people, than the right regulation of this element in those so-called sacred socialities. \*sanctified amusements, and religio-con vival entertainments-Soirecs. True there can be no harm and may be much good, in who abstract idea of Christians eating and drinking socially together, and while there an be no doubt but that the Primitive Ohristians had their social gatherings called agapas, yet it cannot be devied that the abuse of these even in the apostle's time met with their unqualided denounciation, tillin spite of all, growing worse and worse, the Council of Laodica in the fourth century forbade eating and drinking in the house of God altogether.

Although such a state of things has been, and may yet be again, we would by no means assume, far less assert, that soirees in themselves are wrong-they are a power. but like every other power, they are a power for good only when rightly directed, and in consequence great care is required in their management when held in connection with religion, lest they degenerate into a species of amusement—the tendency of which is to depress the tone of picty, and deprive these who attend them of all their higher social benefits. We readily acknowledge that the social, the cheerful, and even the tasteful are not only all sanctioned but sanctified by religion, than which there is nothing more social, cheerful and tasteful. Yet we cannot deny that not unfrequently we have witnessed clerical exhibitions at soirces, which though approved and applauded by many, yet by which. our taste as men and our sensibilities as Christians has been more than offended. When we affirm as we must heartily do,

"Religion never was designed To make our pleasures less,"

we at the same time do not forget that religion sets aside many of the lower and lesser so-called worldly pleasures, as unnoused by it and unworthy of us, if not injurious to and substitutes others so unmeasurably superior as to dispose as readily to give up the lower and the lesser for the higher and the greater, as we would give up the drop for the fountain, or the feeble taper for the. full beaming sun. In all soirces then in connection with religion, it should ever be seen too, that religion with all its special social cheerfulness, yet with all its serious-ness and sanctity should ever preside and impart all its blessings to every soul, so that, as is usually the case, while there may be many unconverted person present, they may see how happy Christians can be together, not by being beholding only to their amus ments, or descending to the gross or the grotesque, as if religion could or d d impart no happiness of its own; but by showing them that the only real and lasting happiness is that which religion does impart -a happiness true in its nature and elevating in its effects. The way to commend Christianity and win the ungodly thereto, is not by showing that when we want to be happy we must for the time discard religion altogether, and show by our manifestations that our happiness is heightened in degree, in proportion as it is distant from religion, thus giving them too much reason to conclude that our religion is only a form. and Christianity a sham. ... should even show that he has a fountain of bliss embedded in his very being, and at the same time show, that it can be gotten and

enjoyed by others. It is unfortunate, however, that this is not always the case, and more so, when at soirces any of the solemnly set apart teachers of Christianity, so far forget their position and profession as to play the buffoon for the occasion, and unscrupulously mingle up the sacred and the silly in stale jests and petly comicalities in order to make the multitude gape at his oddities and earn for himself the unenviable cognomen of tho elerical clown of the community. See such au one for instance, rise on the platform of a soirce; behold the egotistical attitudes he sesumes, the airs he puts on, the fancied witticisms he throws off, with all these fantastical and much-meaning tuggings and hoistings and stretchings which his consequences, and foreshadow his greatness ere yet he begins his speech. Couscious that he is invited because he is so witty, he, under the burden of his gifts and glories, rejoicingly accepts the situation as the man of the meeting. He has gotten the idea that he is not only an excellent actor but a born humorist as well, and that he is generally held to be a very clever and a particularly funny fellow, yet in nine summate egotist and a shallow fool. True he treats you to a number of comical oddities, fancied jokes and preposterous puns, the point and the pith of which you oft fail to discover. Yes, as he often not only makes fun of himself but a fool of himself, he gains his end in the abulitions which follow, although he may not have the sensitiveness to feel or the gumption to discuss, waless he is told, whether the

laugh is with him or against him He regards himself as speedily great on the subject of "the ladies," and considers hit sel as exceedingly felicitions alike in "taking them off" and pulling them on," so that wherever he is tretted out, the ladies are all agag to gather and to garner up the wonders of he wit. As years go on his speeches gain in length as they lose in hith while his unserupulous comminging f the sacred and the silly in one unseemly melange, lead people off to look at his serious utterances, through the median of his silly offasion, and to thus tempted even to laugh at what is meant even to make them weep. So much is this of the case that sensible people instinctively wonder how any man, and especially a minister of the Gospel of the Lord Christ, should so far forget himself, his position and profession, his Master and his ministry, as to be found willing for such a reward, to make such a public and a painful ex. bition of himself. But as Solomon says, there is a time to laugh, and as the Creator has endorsed men with a sense of the ridiculous, why should not ministers, as well as others take advantage of it to serve their purpose; true, if this is all that is vanted, most assuredly the monkey would far outship the man, and

for any one to ape the monkey, I ignore the man is neither very pretty nor very praiseworthy. Again, it may be said that without such those who get up soirees could neither draw the multitude nor make them pay. To this we would say that it is unfortunate for the prosperity and progress of any congregation should be dependent on such aids, and, that the church which Christ purchased with his blood should not have in it the elements of self-existence. Still further it may be said that probably we have not the power to discern wit, perceive a joke or relish an anexdote, and that denouncing all such, we would make our own defects the standard of other peoples capabilities. We by no means boast of our powers of penetration, but we always think that we can discern qualities but only when they exist; and not only so, but we hold that on such occasions true wit, telling jokes and pointed anocdores, whether original or selected, and when not too often repeated, become some of the most effective weapons that the platform crator can wield, but like all other weapons they must be wisely selected and judiciously wielded, seeing, however, that we have in this world, shadows and substance, wheat and chaff.—Verbum Sap.

#### HOURS WITH A CHURCH COURT.

VIII. NOO (TIDE.

In thinking over the sentiments that are often found affoat, both in written and spoken speech, and endeavouring to make out their prevailing drift, there are three very noticeable elements or tendencies in particular, all out of harmony with those outstanding lessons which we have noted. and against which, Christian people, to be consistent, need to be on their guard, as regards their entire church relations to each other, as organic bodies. These are power. ful hindrances to the full growth of our Christian brotherhood, and to the proper development of Church life, in its many blessed uses in the world. And they are traceable, we believe, either to a want of just and enlightered views as to the real meaning of a church, as an organized Society in the world, or to a want in the cultivation of the beautiful graces of the Christian life.

1. There is ultra-liberalism. Its sentiments are liberal enough to bear down with one mighty sweep, every barrier that at the present hour keeps in separate organization all the diverse churches of the Protestant world, whether they be the same in principle or no. Sometimes it views them all as very much the same; at others it regards them as not the same, but yet, as fit to act together in our corporate body as if they were. It strikes us, as the result of frequent observation, that many common Church goers, simply from want of thinking very much about the matter, regard them as pretty much alike, unless in some small matters of detail. "Do they not all preach the same gospel? Are they not all seeking the same end? Are they not all striving to reach the same point?" They seem to forget the fact that there are very different ways in which men may seek the attainment of the same end-that they may seek it in such a way as to fail in reaching it, and even if they do attain to it themselves, they may do considerable harm in the meantime by the error which they countenance, throwing hindrances in the way of others reaching it as well as they. There may be doctrinal differences standing in the way of those churches, all acting consistently together as one organic body. And to overlook or ignoranch a condition of things, is virtually to endeavour to convert two creeds essentially different in their nature into one; and thus in some degree at least to give equal weight to truth and error-two things which were ever intended to be made one, and cannot be made one. Or even where no such doctrinal differences exist, there may still be differences in government and forms of worship, if mixed together in one christian community, which would not be conducive to me order and edification over to be sought after as an indispensible thing.

Our forefathers have handed down to us the legacy of a number of separate church communities, in which we can easily recognize both some points of resemblance, and some points of difference of considerable account. We revere those forefathers, as men of piety and discrimination, who had weighty work to do and aid it faithfully, according to the light which they possessed. Whether they were always right in their separations, we shall not venture to say. Charity at any rate bids us to be chary of condemnation. It hes with us, their posterity, to consider whether, separate as we find ourselves to be, we are on principle ready for amalgamation in one organic body, with any one or all of these. And looking at the matter thus, it is manifest, that with regard to some of them, however it may be with others to whom we bear a closer affinity, no such readiness has yet been reached. Each manifestly has a distinct mission of its own, as things exist. It is by fulfilling that mission faithfully, acting on its own convictions, following where its own light directs, that it will do most service in the long run to the whole. Thus each may give something to the others. Thus they may all reach a common meeting point by and bye, where as one even organically, they may start on a more glorious career. Meanwhile it is the part of all to cherish with assiduity a unity of heart and aim, and to act in harmony-hand in hand where their interests are on As to the individual. it is plain that, taking things as they are, he is called upon to connect himself with that body of Christians with which he has the closest affinity in his views and feelings, as these have been affected by his understanding intelligently of the sacred records, and not with another. A Methodist will say, "I am a Methodist because I am a Christian." A Presbyterian will say the same. All very well, but if a man become a Methodist in outward connection, when he is not one by conviction, or in his religious sentiments, he is then not one because he is a Christian, but because he is wanting as a Christian, it so far as he is untrue to his convictions. Again, as to a single church, it is needless to entertain the idea of uniting with all protestant denominations in one great body, until it can unite with its nearest neighbour. To speak after the manner of a well-known adage, Charity begins with those nearest our own doors There is false traditional sentiment. Tradition is evidently a great power in humanlife, and help us to understand many

interesting and curious grewths of sentiment and usage, to which people are often very wonderfully attached. That power, as ex-perience goes to show, is often a highly beneficial one, from which, among other things, we infer that, within certain limits, it has a legitimate place in moulding our opinions, and directing the current of our sympatines. What comes to us in this way, is a claim that links us with the past in a form that touches us most forcibly, that appeals strongly to the most sacred feelings of the human breast; and thus not unfrequently renders powerful aid in keeping men to their moorings, whon otherwise they might be in danger of drifting away from these by the force of some overflowing tide. It is like the pious lessons learned on the parent's knee, in early childhood, which serve as a powerful stimulus to sustain men amid abounding temptations, or to bring the wanderer back from his wanderings to the hallowed ways of religion, in which his father trod. No wonder that the sentiment which it inspires in many minds, is treasured as a sacred thing—when one remem-bers the associations which it calls up to memory, and with which, in a manner, it identifies its possessors. We love to feel that we are in accord with worthy ancestors. some of whose names are as household words, and whose thoughts and achievements, to the tales of which we oft have listened, torm those whom we have learned to reverence, have cast a witching spell over us in our more reflective hours. And a natural result of this, our strongest attaungents easily run in the directions of those whose sympathies are in this respect like our own. At such an alter in the his tory of nations, patriotism offers of its best and draws its finest inspirations. Great names held in esteem, stirring traditions generally touching us at the core, home associations combining with these, kindle it into a flame, and keep it aglow in the boscm of successive generations.

"When men would do a deed of worth, The wonder of the listening earth, They look to these and turning troad, So sanctioned on the tyrant's head."

Around such a hearth, as well, the family history of churches is formed in no small degree. Possessors of a common sacred heritage, with which all that we are is wonderfully bound up, we feel drawn together by a tie that is not easily dissolved. So far traditional sentiment is to be revered. Touch it not rudely, it is holy ground. Destroyer, "Spare that tree, touch not a single bough."

But there is a false traditional sentiment, which sometimes takes the place of the The dead form is taken from the living thing. The honey is turned into poison. Holy attachments are made the

occasion of marring the proper outflow of imperfection, and are also out of harmony the divinert sentiments of the human heart. Surely that sentiment is false, if it hinder a man's advance, whom great principles are to be promoted, or if it incline him to disregar! the claims of the present living, issues and interests; or if it prevent him from going hand in hand it. Christian fellowship with others, who are to all intents and purposes the same, as to the ground on which they stand, as himself. If same of those who are gone to rest, and around the memories of whom our holiest traditions cluster, were again to uppear among us, would they not say, if they found us linger-ing at such an empty tomb, "It is not here, it has risen, —it has gone before you." people are sometimes very fond of lingaring at such an empty tomb-fond of lingering in a kind of dream land, while the busy world around them is moving on, ever presenting fresh problems to be grappled with —fond of sitting brooding by the form, while the spirit is moving forward under another form, united to the altered conditions of the hour. In this false traditional sentiment, we have, we believe, the explanation to a large extent, of the rank growth of ultramontanism in the Church of Rome. We have also the source of that exclusiveness, which prevails so largely in the Auglican communion, as a characteristic feature of her position, and the encouraging of which we regard as one of the greatest mistakes she has committed, ever fettering her movements in any endeavour to adapt herself to the many-sided necessities of humanity, and largely shutting her off from the heart sympathies of not a few who are led to differ from her in some important things. Still further, it seems to us, this same sentiment has much to do with the existence at this present moment of so many distinct denominations among the Methodists, for which the American Continent is so famous. For our part, we confess ourselves at any rate unable to per ceive what great principles are sufficient to account for so many different branches of the family. As we have studied John Wesley's life and character, we would hardly think him ready to give the sanction of his name to so numerous a hive. And yet again, and coming nearer home, we own this sentiment as having too much to do in prolonging the divisions in the Presbyterian family in the mother land, when the most of them were all but ripe ripe as it was considered on the principle of the many, for a peaceful living together under one roof; while we know, as a matter of experience, the many hindrances which it has thrown up to prevent the coming together, into one great body, of all the branches of the Presbyterian Church, in the land in which we live, the negotiations for which, not withstanding of all hindrances. are now so happily drawing near a successful termination. Little growths of this false sentiment readily shoot up side by side with the other; but they must be kept in check by their possessors, if no aid is to be given to anything like schism. Their one effectual antidote, under any form, is one electrical articles, there may form, is more of religion's living power, maturing into abundant fruitfulness the best of the graces, which is over far reaching in its sympathies, and in the presence of all rival claims, is concerned with the enquiry, "what wilt thou have me to do."

5. There are what we may designate

humanizing modes of thought.

By these we understand all such as are due to circumstances in the individual his tory alone, or to natural idiocynerasies in the individual mind, or to arbitrary tendeneies in education—such as are not based on the unchangeable relations, in which we stand to the divine author of all, and the inberent adaptations of Christianity to the wants of the world, and the free and natural outgrowth of the religious life. Such are out of harmony with the lessons we have named, and a hindrance to their realization, because they are out of harmony with the very fitness of things. And history has many illustrations of the fact, since the foundations of Christianity were There were the guestic tendencies, which sprang up at such an early date, and intro-duced into sacred things "the oppositions of science falsely so called." There were the Pagaring tendencies, whi adopting Pagan usages, to matter the partitudes and the control of the tian lustitutions more palatable, though far less suitable, to heathen ignorance. There is the mistaken sentiment in the Churck of Rome, which places tradition on a level with the sacred writings. There are, also we believe, the modern ritualistic tendencies-so-called. Schisms naturally spring out of these, because they would give an elasticity to the Christian institutions. which does not belong to them, and makes them so far as it goes, what they were intended to be. A similar result must ever follow, whenever these institutions are either made too elastic or too narrow; for in either case there is a repellant force brought into operation, in the one case to free themselves of foreign elements, in the other to have unfettered operation. Christianity in its simplicity draws together, othewise it divides. By such modes of thought it also happens frequently enough that it is in the practical bearings of great principles rather than in those principles themselves, that our paths begin to diverge, sometimes running far apart, sometimes in opposite directions, in some unimportant Church concerns. Intention in the main may be landable enough; the metives oherished may be worthy of deepest regard; yet all the while there may be no scarcity of errors of judgment in operation, serving as offectual hindrances to the fellowship 80 much to be desired. Prepossessions of a prejudicial kind; partial, or one sided glimpses of things taken for the whole, opinions to: hastily formed, deductions of secon clung to with an intensity as great as if they were the truths of supernatural

with the very gooms of Christianity; therefore they also tend ever to diade. brotherhood of Christians is to have its full power, and expand into its perfect beauty, so far as is attainable at present, it must be by modes of thought being supreme, which are in harmony with its own spirit and genius, and which are the fruit of its own heavenly influence. It must have been so in the early time, when it could be said of Christians, "See how they love another." MEMORIA.

#### A Remonstrance.

Editor BRITISH AMERICAN PRESETTARIAN.

Str, -The inconsistency of some Clergymen in regard to Union is at least amusing if not worse. For instance, in the Township of Nottawasaga the Rev. A. McDonald who voted for Union, has taken a strange and unseemly way to show his desire to have Union comented in brothe ly love. For eighteen years back, the members and adherents of the Canada Presbyterian Church have their own place of worship at Duntroen, and for the last two years only has Mr. McDonald held fortnightly, services in the Township Hall at Dantroon. The Canada Presbyterian Church will have their own pastor, the Rev. J. R. S. Burnett ordained and inducted to the united charge of Duntroon and Nottawa on Wednesday first. Yet knowing all this Mr. Mc. Donald chooses to call a meeting at his own reside ence for the purpose of concerting measures for having a Church built for him at Duntroon. Now I would ask if this displays a spirit of Union? Surely net. With Union so near at hand I apprehend you will agree with me that Mr. McDonald is to say the least of it acting very unwisely. church is quite sufficient for the wants of all in this section, and although Mr. McDonald is quite aware of this fact, he has entered the field to stir up discord among a class of people who have hitherto acted in harmony. I offer no further comment but will just say in conclusion that it is to be hoped Mr. MoDonald will cease the contract of the cont his attempts to undo with the left hand what the right hand has done. Yours truly,

#### Wellpark Free Church-Induction Services.

The Free Presbytery of Glasgow met yesterday within Wellpark Church for the purpose of inducting the Rev. R. M. Thoraton, B.A., of Canada, to the pastorate, in succession to the Roy. Dr. Adam. who lias been appointed to the secretaryship of of the Home Mission Board. The Rev. Mr. M'Eschlan presided and presched on the occasion. Thereafter the new paster was introduced to the congregation, who gave Mr. Thornton a hearty welcome. A congregational soirce was held in the same in the evening. The Rev. Dr. Adam presided; and on the platform were the Rev. Drs. Buchanan and Brown, the Rev. Mr. Thornton, Dr. Wilson, Bailie Lillar, Mr. John M'Laren, and the members of session and deacons' court. Tea over, the Chairman after some preliminary observations, proceeded to say that he was sure they would unte in wells ming Mr. Thornton to the pasterate of the church with most cordial feelings. He knew, his said, the congregation well, and he was persuaded that those feelings thoroughly pervaded all the members, and he might be allowed to say that he entered into them very warmly himself. Though it was at his suggestion that Mr. Thornton first preached to the congregation, all the subsequent steps were taken by the members without influence on his part; but he could not forget that in that innocent way he really took the first step that had led to all the happy results that had followed. Though his position in the congregation would be henceforth to a large extent a nominal one—it would not permit him to interfere in the least degree in their affairs, and he certainly did not intend to do so-yet he did maintain a certain connection, which he felt was one of great interest. He could not but rejoice that he was being succeeded by one whom from all he had learned was well fitted to carry on the work of the Lord in the congregation, and to raise it, as he hoped he would do, to a higher position than it had ever yet occupied. Downes, in the name of the ladies of the congregation, afterwards presented the new minister with an elegant pulpit-gown and eassock. Mr. Thornton fittingly returned thanks, acknowledged the responsibility of the position he assumed in undertaking the spiritual oversight of about 700 souls. claimed the sympathy and assistance of the members in the work which lay before him, and expressed gladness that in coming to this city and the congregation, he had not come to a cold, dead and lifeless Church and community, but to a community which had been refreshed, revived and quickened by the gracious influences of God's Holy Spirit. Subsequently the Rev. Dr. Adam was presented by Bailie Millar with a beautiful service of silver plate, the gift of the congregation, who thereby desired to express their respect and affection for the rev. Juctor. The testimonial was suitably acknowledged. Other addresses followed. The congregational choir sang several anthoms very sweetly in the course of the evening.—Glasgow Herald, Dec. 4th.

THE Orillia Expositor says: We are glad to potice the excellent character and efficiency of the Congregational singing of the Presbyterian Church here. The anti-organists could not get hold of a better or more practical argument in support of their paculiar opinions than this, where the whole congregation is the choir, and where revelation. These come from a kind of the majestic human voice finds so full a schooling, which has its source in human scope.

#### Plous Gambling.

Editor British American Preserverian.

Sin.—The Montreal Witness thus speaks a hazaar lately held for the bonefit of

of a mixing lately held for the benefit of St. Paul's Climch in that city.

"The raffle of a very expossive doll worth, \$150 was the most exciting incident. Telets at a dollar each sold rapidly; and a genuine lettery furors was created when the drawing took place. The name of the fortunate winner was not learned. No other games of chance were, as far as heard of, played up there.'

The above, Mr. Editor, is most scandalous. It would have been quite in place at a bazaar in aid of a theatre. It would have be n the same at a bazaar in aid of a Pop-ish Church, for example, for that of the Gesu, for Pol ory teaches that the end sanctifies the means. Bu, really it is most shameful that Protestants should gamble to help the cause of God. As a Presbyterian, I am the more grieved when I think of Presby terians doing such a thing. Just think of it, Mr. Editor, Presbyterians coming with the dice-box to the help of the Lord against the mighty!!! Why, this is no better than the theatrical performance given not long ago at Prince Arthur's Landing in aid of a Sabbath-school. It is just trying to make the Davil boly the Lord. I challen a any one to prove it to be anything else. We disepprove of the prize packages sold on the cars, because they are just lessons in gambling. But they are not so dangerous as the doll referred to, for they have not religion wrapped around them. It is a pity that Procestants should take advantage of the provision of the prov of the permission given by law to gamble for holy purposes—a permission given specially to please the Papists. If the devil is to be served by pious gambling, let the Papist have it all to themselves.

We should never use any means to advance the cause of Christ, but those which are in accordance with His will. Let us take an illustrat on. Some of the admirers of a certain member of Parliament resolve to do him honor by giving him a public dinner. He is a thorough total abstainer. Some of those referred to may be opposed to him in this respect. They would, however, look upon it as grossly bad manners, knowing his temperance principles, to have intoxicating drinks at the dinner. We should act on the same principle when we

are working for the Lord. Many are opposed to bazaars. The grand reason why they are is because bazaars are, at least very often, conducted on the principle that 'all is fair in war." I can see nothing wrong in bazaars when they are properly conducted. We must distinguish between what is separable from a thing, and what is unseparable from it. If I, for example, paint a picture, sell it, and devote the proceeds to good objects, I do no wrong. If a few do work, sell tiq couppany, and do the same with the proceeds, they do no wrong. Extortionate prices, gambing, deception, galleries of art, and such like things, are not inserarable from bazaars. I think that properly conducted bazaars are fitted to do good. the to do good in a congregation. When the figure are engaged in the Lord's work, an interest in it is thereby apt to be increased. When people meet together from time to time to prepare for the bazaar, it is fitted to promote friendliness among them. Such meetings, instead of being occasions for mere gossip, can be conducted in such a way as to make them both pleasing and profitable. If baznars and sources were always properly conducted, I think that none but very ignorant persons would be opposed

> Yours most respectfully, A PRESBYTERIAM.

#### Presentation—Evangelistic.

Editor British American Presbyterian.

DEAR SIR,—At the close of the Monday evening meeting of the Young Men's Chris-tian Association here Mr. J. Wilkie was wa ted upon by a number of his friend sand presented with a valuable gold chain, and key. Mr. Wikie has been an earnest and persevering worker in the Association ever since its organization, and it was chiefly in acknowledgment of services rendered therewith that he was made the recipient of this handsome present. The following is the address and reply:

ADDRESS.

Mr. J. Wilkie, R. S. Almonte Y.M.C.A. RESPECTED SIR,-Knowing that you are about to leave this place, the members of the Almonte Y.M.C.A. cannot allow you to take your departure from amongst them without first tendering you some tangible proof of their appreciation of the services rendered by you in connection with their association. The inauguration of the Association some months ago, we are aware, was greatly owing to unwearied and persistent efforts on your part; while its subsequent growth, by God's blessing, has been largely due to your unremitting attentions and unwavering zeal. You are therefore requested to accept this gold watch, chain and key, as a slight evidence of our friendly feeling towards you, and also of our estimation of you as an earnest and devoted work er for Christ. We scarcely need add that er for Offist.

on leaving this place you carry with you our best wishes for your future spiritual and temporal welfare. And we earnestly trust that the same spirit which has prompted you to work for the good of souls during your brief se journ with us may character-

land your lot may be cast. Up I let all the soul within you Firtie tuth's sake go abroad, Strike, let every nerve and show Tellon ages—tell for God.

ize your future life and labors in whatever

REPLY.

DEAR BROTHERS. - I find it impossible to reply as I wish to the very kind sentiments expressed in your address, and by the handsome chain you have just presented me with I feel very grateful to you for your present, which was altogether unlooked for but which will often bring back to ed for, but which will often bring back to my mind, when I may be far away, the mony sees of kindness, and the ferbearance you have slown towards me. Although my sejourn with you has been very short, stil, o ne at 'cust, it has been very pleas-

better able to engage in the battle of life and to further Christ's cause from my ex-perience in the Y.M.O.A. here; and I will often miss your meetings, which have

will often miss your meetings, which have been such a help to me spiritually. I hope I may be more diligent in business, fervent in spirit, serving the Lord. I wish your Association every success, and I am sure it will have a successful career for what I know of its members, many of whom realize the truth of 'I am with you atways.' I now bid you a lieu, hoping that it I never meet you on earth again, I shall at last meet you all in Heaven. Your sincere friend, J. Wilkie.

EVANGELICAL.

Almonte is the scene of unusual activity in religious circles this season. The Y. M. C. Association, organized some ten months ago, and now in a very prosperous condition, has been, we have reason to believe, an instrument in God's hand of accomplishing great good. In addition to the regular meetings, special meetings for prayer are being held, and are largely patronized by carnest and attentive audiences, made up of people from every Protestant denomination in the town. There is no doubt that much

good shall result from these gatherings.

The Rev. Mr. McKenzie, of the Canada Presbyterian Church: in conjunction with the Rev. Mr. McGill, of the Methodist church, are conducting a series of revival meetings in the two above named churches alternately-one week in the one; the next week in the other-and although they have but recently commenced them, and there are numerous other attractions here in the are numerous other attractions here in the evenings, these meetings are well attended and are already awakening in the minds of several a desire to know Christ, whom to know is life everlasting. It is intended to continue these meetings through the winter charild the proposters of them protect with should the promoters of them meet with the proper encouragement, and there is

every reason to believe they will.
What a pleasing and refreshing thing it is, in a time of so much theological discussion and petry controversy, to see men burying every little religious technicality, and working together under the same banner, and for the one great object—the salvation of souls. And what a pity it is that we have not more of this spirit amongst us at the present time—more la jources for Christ; fewer seekers after their own aggrandizement.

Evening meetings for prayer have been held during the past few weeks in the Bap-tist church also, and have been fairly attended. We trust that they too, shall prove the means of much real and permanent 620d. Yours very truly,

READER.

Almonte, Dec. 26th 1874.

#### Congregation! Singing.

Editor British American Presbytuhian

Sir, The Rev. J. Smith of Bowmanville, has been lecturing in several places not only to congregations of our own church, but also amongst the Methodists, on the above important subject. He has larely addressed good audiences at Clifford, Lind say and Hampton. The local press speaks of the lecture in the highest terms.

The following passage in the lecture we think deserves the attention of all our con-

grount ons.
"But some one will say, is not the worship of God spiritual? Outward forms are nothing. "God is a spirit, and they that worship him must worship him in spirit and in truth." Then why be so particular about the singing? It matters not what we sing or how we give if the beart is right. we sing or how we sing if the heart is right. Let us see for a moment how this principle will apply to the worship of God. Suppose that you lived under the Old Testament dispensation, and were in the habit of going regularly to the Temple with your sacrifice. One evening you go to your flock to sele \$ One evening you go to your flock to sele to a laint for a burnt offering. You have penty of sheep and lambs, but then you think it does not matter what kind of a lamb you take so long as your reart is right; you accordingly select one of a very inferior grade. You hasten with your lamb to the Temple and there present it to the prest. What! says the priest, after he has examined it, what kind of a creature is this that you present unto the creature is this that you present unto the Lord? It is imperfect in every part, It is blund, lame and maimed, it is hump backed and bow-legged, and one leg is shorter than the rest. Do you come to this sacred place to mock the Lord by presenting such an in-ferior, imperfect and contemptible creature as that on the holy altar of sacrifice. It shall never desecrate that altar. Get you to your home at once and take your worthless creature out of my signt; and never appear on this sacred spot again with any other than a perfect creature for the Lord's sacrifi e. But you say, my father, hear me for a little. Is not this worthing a spinitual worship, and it cannot matter whether my lamb has two cycs or one eye, four legs or no legs at all, if only my heart is right. But

perfect creature, and if you heart was right you would obey. The outward act is a true index of the heart. Now as it was with the old Hebrew worshipper so it is yet. God will not accept a one-eyed, halt, or maimed sacrifice new, when another may be given God asks for the best prayor and the best preaching, and the best part of our time to do him honour and service. He asks for the best tunes and the best hymns, the best instruments of music and the best human voices to sound his praise. In concerts got up to please hum n cars and human fancy the best singers and the best instruments are employed; and how much more when we unite in singing the praises of the Great God?" X. Y. T.

the priest says, "to obey is better than to sacrifice, and to hearken than the lat of

rams," and the Lord tells you to present a

LEADY that urgency in prayer does not so much consist in vehement pleading as in vehement believing!

Time appears very thort, eternity near; and a creat name, either in or afte life, together with all earthly pleasures and profi, are tut an empty bubble, a detading dream.

Ara collection recently made at a charity fair, a lady passed the plate to a very wealthy man who was well known f r his ant, and I can a sure you it iffords me no little poin of a rmy connection with you.

But I in w. I will go away from Almonte the poor."

I have nothing," was his curricular. "I have nothing," was his curricular. "Then take something sir," she answered, "you know I am begging for

#### Lastor and Leopte.

#### Death of Knox.

In the midst of these chicaneries, an event had taken place by the side of which they were doubly contemptible. The question of the Reformation had passed away-passed away, noble in death as in life, the one supremely great man that Scotland possessed, the one man with-out whom Scotland, as the modern world his known it, would have had no exis-

Shortly after Knox's last sermon, a paralytic stroke prostrated his remaining strength; he became unable to read, and for a day or two his mind was wandering. He recovered his senses, but only to know that the end was not far off; and still thinking of his country, and of his country's present trials, he sent for the olders of the Kirk, to charge them for the last time to be constant. His next auxiety was for Grange. Grange, who, as a boy, had shated in that forlorn enterprise at St. Andrews when Beton went to his account, and person whom Knox had long loved and person whom Knox had long loved and person. In the last years, by some fatality, he had been 1-d by Maitland into the ways of toolishness; beyond and beside the spiritual aspects of the matter, none knew better than Knox in which why the long obtaining of the defenders of the Control long ob tinacy of the defenders of the Castle would end at last, and he made a final effort to save his old friend from destroying himself. "Co," he said to David Lindsay, a minister who came to his bedside, "Go to you man of the Castle. Tell him I warn him, in the name of God. to leave that evil cause, and give over the Castie. If not, he shall be brought down over the walls with shame, and hung against the sun,"

Lindsay went as he was bidden, and saw Grange, and "somewhat moved him." But he talked to Matland, and Manland turned the warning into ridicule. "Go. tell Mr. Knox," he said at last in answer, "that he is but a drytting prophet." Well, well," said Knox, whom the words were brought back to him, 'I have been carnest with my Ged anent they two men. For the one, I am sorry that sa should befull him; yet God assures me there is mercy for his soul. For the other, I have na warrant that ever he shall be well.

On the 17th of November, the elders of the congregation came to his bed to receive his last instructions. He went over the chief incidents of the last year with them. 'He had done his best to instruct them,' he said, "and if at any time he had spoken hardly, it was not from passion or ili-will, but only to overcome their faults. Now that he was going away, he could but charge them to remain true—to make no compromise with evil—especially to yield in nothing to the Castle—rather to fly with David to the mountains than remain at home in the company of the wicked.

Two days later, the 19th, Merton came, and Ruthven and Glencaun; and to them he spike at length, though what passed none ever knew. Afterwards some fine lady came to "praise him," to flatter him in a f olish way for the great things which he had done. Hush, hush! he said; flesh is ower proud, and needs no mean to esteem the seif."

He was rapidly going. On the 28d, he told the people who were about him that he had been meditating through the night on the troubles of the Kuk. He had been earnest in prayor with God for it. He had wrestled with Satan, and had prevailed. He repeated the Apostles' Creed and the Lord's Prayer, pausing after the first petition to say, "Who can pronounce so holy words!" It was the day on which a fast had been appointed" by the Convention for special meditation upon the massacre. After sermon, many eager persons came to his bedsule, and though his breath was coming thick and slow, he continued to

speak in broken sentences. The next morning the end was evidently close. He was test ass, rose, half-dressed himself, and then, finding himself too weak to stand, sank back upon his bed. weak to stand, sank back upon his bed. He was a ked if he was in pain. He said, "It was no painful pain, but such as would end the battle." Mrs. Knox read to him St. Paul's words on death. "Unto Thy hand, O Lord," he cried. "for the last time. I commend my soul spirit and time, I commend my soul, spirit, and body." At his own request she then read to him the 17th chapter of St. John's Gospel, where he told them he first cast anchor.

As night fell he seemed to sleep, family as o ab ed in his room for their ordinary evening prayers, and "were the longer because they thought he was resting." Toyed as they ended. "Sir, heard ye the prayers?" sail one. "I would to God," in answered, "that ye and all men heard them as I have heard them, and I praise Gol of the leavenly sound. Then, with a long sigh, he said, "Novi is come." The and low was creeping over him, and death was at hand. Bannatyne, his secretary, sprang to his a de.

"Now, sir, he said, "the time ye have long asked for—to wit, an end of your battle—is come; and seeing all natural power fails, remember the promise which oftentime, ye have shown me of our Savious Jesus Carist, and that we may understand ve hear us make us some sign.

The dying man gently raised his head, and "incontinent thereof rendered ap his Spirit.' \*

"There lies one," said Morton, as, two days later, he stood to watch the coffin lowered into the grave-"the re ites one who never feared the face of mortal man." Morton spoke only of what he knew; the full measure of Knox's greatness neither he nor any man could then estimate. It is as we look back over that stormy time, and weigh the actors in it one against the other, that he stands out in his full proportions. No grander figure can be found, in the entire history of the Reformation in this island, than that of Knox. Comwell and Burgney rank hesitie him for the work which they effected, but, as politicians and statesmen, they ha to labor with mstruments which they soiled their hands in ments which they solled their hands in touching. In purity, in uprightness, in courage, truth, and studiess honor, the Regent Murray and our English Latimer were perhaps his equals; but Murray was

scale. The time has come when English history may do justice to one but for whom the Reformation would have been over-thrown among ourselves; for the spirit which Knox created saved Scotland; and if Scotland had been Catholic again, neither the wisdom of Elizabeth's ministers, nor the wisdom of Enzadeth's ministers, nor the teaching of ther bishops, nor her own chi aneries, would have preserved England from revolution. His was the voice which tenght the peasant of the Lothians that he was a free man-the equal, in the sight of God, with the proudest peer or prelate that had trampled on his forefathers. He was the one amagonist whom Mary Stuart could not soften, nor Maitland deceive; he it was that raised the poor Commons of his country into a storn and rugged people, who night he hard, narrow, super-titious, and fanatical, but who, nevertheless, were men whom neither king, noble, nor priest could force again to submit to tyranny. And his reward has been the ingratitude of those who should have done the honor to

his momory. The change of times have brought with it the toleration which Knox denounced, and has established the compromises which Knox most feared and abhorred, and he has been described as a raving demagogue, an enemy of authority, a destroyer of holy things, a wild and furious bigot. But the Papists whom Knox grappled with and overthrew—the Papists of Philip II., of Mary Tudor, and Pius V-were not the mild, forbearing innocents into which the success of the Re ormation has transformed the modern Catholics. When their power to kill was taken from them, when they learnt to disclaim the Inquisition-to apo logize, to evade—to fling the responsibility of their past atrocities on the temper of other times—on the intrigues of kings their own lenders—then, indeed, their creed could be allowed to subside into a place among the religious horte of the wirld. But the men who took from Popery its power to appress, alone made its pressence again endurable; and only a sentimental ignorance or deliberate inserpresentation of the history of the sixteenth century can sustain the protouce that there was no true need of a harder and firmer

The reaction when the work was done, a romantic

#### Sweet Hour of Prayer.

Who wrote sweet Honr of Prayer?" It is generally supposed to have been written by Fancy Crosby, and has been credited to her, b th in books and by newspaper statements. Although this gifted blind pot has written many beautiful hymns, she di not write this; nor does she claim to be its author, although some of her friends have advanced the clara for her. She did not legin to write hymns and Sunday-School until engaged to do so by the late Mr. Bradbury in 1868 or 1864.

"Sweet Hour of Prayer" is, in an Eng lish hymn book of 1849, credited to Rov Walford, who was a blind preacher, and who is supposed to have written it about 1846. In addition to the three verses which commonly make it up, Mr. Walford wrote another verse, which appears in the the hymn as originally printed as the second of four. It is as good as the other three, and leads thus:

"Sweet hour of prayer, sweet hour of prayer," The joy I feel the bliss I share, Of those whose auxious spirits burn With strong desire for thy return. With such I hasten to thy place Where God, my Savior, shows his face, And gladly take my station there, To wait for thee, sweet hour of prayer."

Exchange.

#### Thoughts from the Talmud.

The older the wise man gets the wiser he grows; the fool, when he ages, becomes but an old fool. He who study s for a good but an old fool. He who studes for a good purpose, to him who does not, it grows into a poison. A bad wife is like a han storm. Do not dwell too long on your friend's praises; you will end in saying things against him. Do much or hitle, so that you do it for a good purpose. Refined music is liked by refined people; weavers do not much care for it. Three cry out, but get no pity, viz: He who lends out his morey without witness, the henpecked husband, and he who cannoget into one place and does not try another. get into one place and does not try another. Even the common talk of the wise should be pondered over. One goose generally follows another. Bad servants first ask only when they have committed a blunder. The load is laid upon the camel according to its strength. If a word is worth pound, silence is worth two. A piz is the richest animal, everything is a piece of goods to him. Whoever does too much does too little. The greater a man, the greater his passions. He who presses the hour, the hom will press him. May our future reward be like that of him who remains silent under a talse imputation. One pepper corn is better than a bundred goulds. A learned man whose deeds are evil is like a man who has a door and no house. He who prays it his neighbor will be heard first for himself. He who marries his daughter to an uneducated man throws out suspicions should at once be suspected Three keep good fellowshipstrangers, slaves, and ravens. A fool al ways rushes to the fore. Do not cry out before the calamity has really happened. If a man says something strange, beware to mosk at it wantonly. Passion is at first like a min reed; by and by it becomes like a cable. - Jewish Messenger.

\* Narrative of Richard Bannatyne. sympathy with the Stuarts, and the shallow liberalism which calls itself historical plulosophy, has painted over the true Knos with the figure of a maniac. Even have ry bones have been flung out of their resting place, or none can toll where they are laid and yet but for him Mary Stuart would have bent Scotland to her purpose, and Scotland would have been the lever with which France and Spain wou'd have worked on England. But for Knox and Burghley-those two, but not one without the other-Elizabeth would have been into lectually far below him, and the sphere of Matimer's influence was on a smaller often casting wistful eyes.—J. A. Fronce.

#### Bundom Bendings,

LET no man be too proud to work. Let no man be ashamed of a hard fist or a sun. burnt countonance. Let him be ashamed only of ignorance and sloth. Let no man be ashamed of poverty. Let him only be ashamed of dishonesty and idleness.

WE gain by our enemies. We cling closor to Christ. Every wave of trouble, for Christ's sake, lifts the soul higher upon the rock. Every arrow of bitterness shot after the believer makes it hide more in the clefts of Jesus.

TELL me, dear G., would you work loss pleasantly through the day—ward you walk the streets with a more deleful stop would you eat your meat with less gladness of heart—would you sleep less tranquilly at night, if you had the forgiveness of sins?

God used consecrated lips. Consecration is the secret of power with God. This vis not for the few. All the Lord's people may be prophets. The testimony of Jesus is the spirit of propnecy. God sets high estimate on the speaking of His truth. It has pleased Him that men shall be saved by the foolishness of preaching. Power waits to be claimed.

"ALL THINGS ARE YOURS."-Rich indeed must be the portion that includes death in its treasures—not as a bar to keep us out, but as a bridge by which we may pass over, and possess our inheritance. Thus the certainty of death secures the certainty of heaven. Both words are provid-

Men are apt to censure sharply in others what they practice themselves without scruplo. Plutarch tells of a woll who, peoping into a hut where a company of shepherds were regaling themselves with a joint of mutton, exclaimed: "What a clamor would they have raised if they had caught me at such a banquet!"—Anon.

CHRIST cannot but be most precious to a believer, because all his precious comforts come from Christ The Lord Jesus is fairer than the fairest, sweeter than the sweeter est, nearer than the nearest, and dearer than the dearest, and richer than the richest, and better than the best. The elect precious is of all the most precious. - Dyer.

Diamonds are found in great abundance among the tropics, where the sun shines the most. There seems to be the best place for the carbon to crystalize into the gem. So Christians grow into precions worth into Christ's kingdom, when longest in the enjoyment of Him as the Sun of Righteousness.

There are many who are Melled under the Word, who are never moulded by it. They have deep convictions, and perhaps yous emotions; but the old form remains. They are delivered, or cast into another mould. R m. vi. The soul is still encrusted with sin and worldliness. In the present day is special need to beware of religion

of more feeling.—Old Truths.

It is given to Christians to keep up and illustrate the world a purity. They are to be hely. They are washed, cleansed, purified, undergoing a process which is to fit them for a world where there is nothing to tannsh or defile. Society depends on the church of God to provide the purity which shall save it from corruption and sin.

Some people are always too late, and there-Some people are always too late, and there-ters accomplish through life nothing worth naming. If they promise to meet you at such an hour, they are nover present until thirty minutes after. No matter how im-portant the business is, either to yourself or to them, they are just as tardy. If one of this close is to take passes he steep in of this class is to take passage by steamer or railway, he arrives just as the boat has left the wharf, or the train the station. His dinner has been waiting for him so long, that the cook is out of patience. This course, the character we have described always pursues. He is nover in time for church, at his place of business, at his meals or in his bed. Persons of such labits, we cannot but despise. Always start in time, and be ready at the appointed hour. We would not give a fig for a man who is not punctual to his engagements, and who never makes up his mind to a certain course, until the time is lost. Those who hang back, hesitate and tremble—who are never at hand for a journey, to meet an an pointment for business, or anything olse, are poor sloths, and are ill calculated to succeed in business, or get a living in this world.

#### There's Nae Place Like Hame.

Some thirty years ago, an English tourist was standing on the Castle Rock with a lank, keen-visaged Scotsman as a guide. " Now, my good friend," said the Southernyou have talked enough of your native town. Pray forget Paisley for a moment, and let us look at Edinburgh," It's no that easy to forgot Paisley when ye look at Edinburgh," replied the offended eicerone. "Dae ye see von," and he pointed to the University Buildings; "that's the college where they come frae England an' a' tarts the world to learn to be dectors, an' chancellors, an' members o' parliament, an it has the cleverest men in the kingdom for its professor; but far the c'everest yen o'them a'is John Wilson, an' he's a Paisley man. An' die ye see yo '?" pointing to a distant spire; "yon's the strept. O' North Leith. It's the best sipon in a Scotland, an' at present it's all wed to hae the best preacher in Scotland for its minisfor. You may had heard of the R v. Jas. Buchanan, but yo may'e diona ken he's a Pansley man An' due ye see you kirk wi' the doom on't? That's St. George's, where a' the centry attend for the sake o' the singing; an' I'se warrant ye'll no hear the like o' the precenter in England. They ear him R. A. Smth, an' he's a Paisley oa him It. A. Smeth, an' he's a Paistey man. An' dae ye see you hig buildin' yonder whater a' thre conclies are stan'ing' waitin' to stait? That's the register office. Yo may say it's the key-stane o' the kingdom, for lairds an' bands a' hang by't. But though it's the place where dubbed an' earls. though it's the place where dukes an' earls keep their titles, an' the king himsel' keeps his papers, every day when the clarks rang hame, an' the door is steekit, the whole place is left in charge o' yas unld wife, an' she's a Paieley woman. You say forget Paieley when ye look at E-linburgh, but, sir, ye'll see noo it's no' possible."

#### Our Noung Kolks.

#### Pronunciation.

A LESSON FOR THE LITTLE FOLKS.

Let us begin at the first word. How did you pronounce it? Many pronounce the third syllable like the noun sea, but you must remember that throughout our languago c, s and t preceded by the accent and followed by ea, ia, io, or any similar dipthong, always become aspirated and are pronounced as if written sh, thus we pronounce partially, propitiation, especially, association, as if written parsheality, pro pisheation, espeasheally, &c., and so we pronounce our first word as if written pronunsheashun. Here is another word often used and in the great majority of instances mispronounced, interesting. Many accent the third instead of the first syllable, and talk about an interesting book, an interesting meeting. This grates on an educated person's ear and indicates want of attention. The word comes from interest, the book or subject furnishes interest, that is, it is intoresting: so, please, always accent the first syllable in interesting, interested, dis-interested, &c. Then in the word often let the t be silent. As you drop it in glisten, listen, whistle, epistle, bristle, etc., so the t in this word should be silent and pronounc-ed of the Espacelly becaused by the ed of 'en. Especially be careful how you pronounce duty. Many call it dooty, while others give it a twist quite as vulgar and call it jewty. Let the letter u in duty rhyme with cu in few or give it the same sound as the pronoun you. Nothing but gross carelessness will allow anyone to call multitude multitood, or tube toob, or news-paper noospaper; or Tuesday Toosday. Here is a number of words that ought to be repeated until you can pronounce them correctly: reduce, endure, duty, tube, multitude, new not noo, duke not dook, nor yet juke, which is far worse; persue, presume; do not call dew doo, unless you want to call few foo. Figure small not be pronounced figer, but sound it as if written fig your; micute must not be pronounced minit, but pronounce it as spelled Some seem to think that it shows refinement to say guargin for guardian, and melogin for incloseon. Do not offend against good taste by twisting these words. Pronounce again as if written agen; said as if written sed; forbade as if written forbad. Some committee encs with tt and es they should put the accenten the last syllable, and they thus give us the name of a new kind of tea; it is noither green, black nor Japan, in fact it is of no earthly growth, but the product of some comet for they call it comet-tea! of some come for they can't cometered?
Others accent the first syllable; accent the
second and you will be right. Accent the
first is Ital I of discipline, some are always
sipping over this word. In some parts
of Cauada and the United States
many words of two syllables are contracted
into one. Thus barrel is pronounced as if written barl, burrow is called barr, while to-morrow is called tomar The same per-sons prenounce [Canada as if it ended with y, and put the accent on the last instead of the first syllable. For drain they say dreen, for lid they say led, and shot for sheet. In centrary put the accent on the first syllable. The old nursery ryhme, "Mary, Mury, quite contrary," has taught many children to miss-pronounce this word. Do not pro-nounce assimilation as if written assimula-tion, nor symptom as written sympthom, A new pronounciation is coming into use of the world applicable, the second syllable is accented instead of the dist; but surely this violation of the rules of pronounciation will not continue. In Manitoba the third sylable (to) should be accented and not the last. We do not retain the French pronounciation of names or places, and there is no reason why we should depart from all law and order and call it Manitoba.

I think I have given you as many words as you can well remember. At some future time I hope to add to the list. J. T. P. in London Advertiser.

#### The Flies and the Spiders,

"Why has God created the flies and the spiders?" a young prince often said to him-self; "such insects are of no use to man, and had I the power, I would cause them to disappear from the earth."

One day during the war this prince was obliged to flue before the enemy. At night, being very much fatigued, he lay lown under a tree in the middle of a forest, and soon fell fast asleep. He was discovered by one of the enemy's soldiers, who glided softly up to him, sword in hand, intending to kill him. At this moment a fly suddenly slighted on the cheek of the prince. and stung him so sharply that he awake. He started up, drew his sword, and fought with the soldier, and at list escaped. Then the prince went and hid himself in a cavern of the same forest. During the night a spider spun her thread across the entrance. two soldiers, who were in search of the fugitive prince, came so near the cave that he could hear their conversation.

"Look," said one, "no doubt he is hidden here."
"No," replied the other "he could not

have entered without tearing down that spider's web."

As soon as they had gone, the prince cried out with emotion, raising his hands to heaven, "O, my God I what gratitude do I not owe thee? Thou didst save my life yesterday by means of a fly, and to-day thou linst preserved me by means of a spider. Truly there are use and purpose in all the works of thy creation."—From the

THE wisest man is he who hears more than he speaks. An old saying was that Providence gave us two ears but only one mouth, as if to teach us we are to listen twice as much as talk. If there are persons who do not talk enough, there are many who use their tongues too freely, injuring thereby themselves and their neighbors All the more since the tongue is an unruly member, should we employ it, remembering that what we say goes forth on a missvery idle word we must give account.

#### Sabbatu School Teacher.

#### LESSON II.

January 10, CROSSING THE JORDAN, Joshua III.

Соммит то Мемоку, у. 17.

PARALLEL PASSAGLS.—E... xiv. 21; 2 Kings ii. 14; Acts vi. 45. With v. 14, read Ex. xxv. 22; with v. 15, compare v. 13 and 1 Chron. xii. 15; with v. 16, Ps. exiv. 8; with v. 17, Ex. x. 26.

Golden Text.—When thou passest through t waters, I will be with thee; and thr ugh the rivers, they shall not over-

flow thee,—Isa. xliii. 2.

CENTRAL TRÜTH —The Lord's presence secures the safety of his people.

narrative. It must have made a great impression on those who saw it; and the record appears to be intended, as far as possible, to put us in the place of on lookers. The Jordan divided the land on the Jeriche side from the pression of the series of the s side from the possessions given to the two tribes and a half, and must be crossed in order to enter on the conquest of Canaan

We may get a concise view of the Lesson, as we ought to study it, it we will carefully consider the crossing, the lessons it taught

then, and the le-sons it ought to teach now.

I. The crossing. The time of it, at "wheat harvest," as regards the seasons, when the snows molting in the strong sun on the mountains, sent down a flood of yellow water, as one may see in spring in many American rivers. To coss, then, was, even for a valiant man a memorable deed of heroism. (See Scripture readings.) To a crowd, men, women and childcen, such as Israel was, with at boats, &c., it would have been impossible. But at such a time, the Cananites feeling safe, prepared no resistance. As regards the months, it wa in the first, called Ahib, or Nisan (Josh iv. 19). and the tenth day of the mouth. As compared with the former history of the people it was in the same month as the exodus; and as in that case, near the Passover, which was celebrated a few days after ou

the western bank of the Jordan.

The mode of it. The ark was the symbol of God's presence. The priests carried it.

Over it when in the tabernacle, the cloud had rested. It was carried into the water, not the central channel of the river, about ninety to a hundred feet broad, but the terthe errace or flat bank above the channel, covered by the overflow; and immediately on the ark, by its bearers coming into this place, the waters as reverently retiring before the symbol of their Maker's presence "failed," or ran off -ward the Dead Sea (Gen. xix. 24, and Deat. iii. 17; iv. 49) on the lower side, and itself on the upper the lower side, and stood still on the upper, making a pile or heap on that side which rose up to the cities Adam and Zaretan, the site of which is now only guessed at, but then well-known. This is the only way in which to conceive of it. This was a visible, most impressive and startling miracle, and no wonder that the people, throwing many a wondering and solenn look at that heaped-up flood held back by an invisible hand, "hasted and passed over" (Josh. iv. 10).

There was nothing to hold up this liquid wall but God's will; but to him who "measured the waters in the bell transfer.

ured the waters in the hollow of his hand' (Isa. xl. 12), and made them all, this is a little thing and will only be incredible to those who cannot think of any power above God who made, and then gave up the world to be ruled by something without mind or conscious, without body or soul, called

II. THE LESSONS THIS MIRACLE TAUGHT AT THE TIME. We shall not attempt to state them all, only those which lie in close con-

ing in this mighty work of God.

(1) To Joshua. God had been with Moses. So he would be with him (Josh. i. 5). He divided the Rel Sea before Moses. 5). He divided the Rel Sea before Moses, Jordan before him. The cloud then led Isrrel (Ex. xiv. 24), now it is the ark; but God is no less in the ark than in the cloud. (The cloud suited Moses' time. God's glory was veiled under the law, as it was in the cloud. The near or and more accessible ark suited Joshua, who stands for him who there are not stands or after the law." yet is greater than "made under the law," yet is greater than Moses, and gives rest.) How re-as-suring this must have been to the leader l So the Lord is saying to us, as when send. ing revivals, that he is the same God as of old, and able to do for us as for our fathers. Alast many know all too little of his mighty acts, and they expect little now. One great use of church history is to inspire hope and confidence in him who has done

so much in the past. (2) To the people under his command. (See Josh. iv. 14.) "On that day the Lord magnified Joshui," &c. They might have thought: "Now the manna is ceasing, and the cloud is gone; gone with Moses. We shall not have each a struck hall see the control of the control shall not have such a strong hand or outstretched arm with us as when Moses was here." But look! no hand or rod is attraction out, only the priests advance at Joshua's bidding, and the waters retire!
Joshua is owned of God as was Moses, and to be feared like him. To a people unusually restive, turbulent and fickle, this was not a needless lesson.

And if he who divided Jordan is with the people, any other barriers that seem to stand between them and the promised land, will with equal ease give way, how can the Canaanites stand?

(3) And the miracle must have had a lesson to the Canaanites. We must not think of them as if the Lord carefully kept them in the dark, that they might be destroyed in darkness and in sin. This would be far from the truth. They had had the know-ledge of God and had lost it, as other Gentiles did, and from the same reasons (Rom. i. 21, 29). The judgments on Sodom and Gomorrah failed to impress them. The patriarchs had a true worship in their presence (Gen. xii... /, 12 and xx. 1), as they sojourned there. They had heard of God's mighty acts in Egypt and the wilderness (Tesh is 24). (Josh. ii. 24). It is needless to speculate what God would have done for Israel if the Hittites had repented, but we may be sure no penitents ever appealed in vain to Him; but they did not repont. As it was, this miracle must have destroyed the self-confidence of the Canasnites, and undid the effect of the former victory over Israel (Numb. xiv. 44, 45).

III. The LESSONS TO US. The ark is the symbol of God's presence. God was with it. But he is in Christ (who had the law hidden in his heart, through whom the true. Israel came to God, as Ho comes to them. When, therfore, the Lord made the ark the means of a miraculous passage to Joshua and the Israelites, He renewed in another and very memorable way the assurance given in words in Joshua i. 9. (See Lesson.) Among the general lessons that we may icarn are these: God can work miracles, that is reverse, or change, the ordinary way of his laws' operation; He does this for sufficient moral reasons; and the m racles are not mere wonders, but have some useful bearing (Ex. xv. 11.)

CENTRAL TRÜTH—The Lord's presence secures the safely of his people.

We may judge of the importance of this miracle, from the fulness of detail in the marrative. It must have made a great immuch many suffer! Friends die; homes are desculted; respectively. much many suffer! Friends die; homes are desolated; property is lost; hea th is gone; hopes are blighted; blow comes after blow. (Noe Ps. xlii. 7; they study v. 8.) See the cases of Joseph, Moses, David, Job. Faul and Silas (Acts xvi. 25), John (Rev. i. 9, 10). Study Paul's case (2 Thm. iv. 16, 17).

(b) When we dread such our eyes are to turn the Lord. "Great tribulation" is the way to heaven. Some of it we can expect (Acts xiv. 22). (Soc Acts x. 22, 26). Parting friends, looking forward to paur, and other trials through which Gol makes fruit. (Hob. xii. 11), pruning the trees (John xv.

(Heb. xii. 11), pruning the trees (John xv. 2), are examples.

2), are examples.

(c) One event stands out by itself and awaits each of us (Heb. ix. 27), and though Scripture does not make Jurdan a type of the transition lead. death, nor Canaan of the promised land, the human mind has fixed on the analogies, and so employed the words. But when we pass through death, Christ with us is enough (Ps. xxiii. 4). See Stephen's case (Acts vin. 60).

1d) For an interesting and most instructing angles way be treed between

ing analogy may be traced between the ark ing analogy may be traced between the ark which Go'l appeared as the holy God (the law in it), the mercifal Go'l, hearing prayer and receiving sinners, the Lord of angles (ietween the chorubin), and the Lord J sus who is "set forth (Romi-iii, 25) to be a propitation through faith in his blood," and in whom God meets with men. Now, if we would come near to God, it must be by Christ, and if we would see his glory, it must be (2 Cor. iv. 6) in the face of Jesus Christ. Christ.

#### SUBGRSTIVE TOPICS.

The eastern border of the land -bree lth of Jor lan usually—its condition at this time—why cross now—the Lord's directions former guidance—present means of guidance—who bore the ark—where they stood—the effect on the waters—the appearance presented -- the moral offict -- on the -ou Joshus-on the Cunganitesthe lessous we may learn—nature of a miracle—use of it—more than a wonder—one or agement to us—ark standing for what—the need we have—the provision for us—in life—in death.—Dr John Hall in S. S. World.

#### Sensationalism.

More eddity, clownishness scarcely ever rises to the dignity of being sensational. Its effect is too shallow and transient for that. It is merely amusing, and often not even that. To cause a sensation, there must be some volume of character, a basis of good souse. Wit, without a subscill of wisdom, never takes hold of poople, and they soon loathe it as the muttering of a demandary of the provider of a feel. We drunkard, or the prattle of a fool. We have known ministers who expected success because they were witty and old, but they always failed. They he coul character, and hence wielded no power. Those who and hence wielded no power. Those who attribute any man's success to mere occentricity, err in judgment. Where there is real genius, and it burst forth like rockets in fantastic colors and forms, the people gather because there is power in the oddity that is felt. And they will gather under any voice that thrills them with real force from hear or brain. Pannia like to be landled. hear or brain. People like to be handled, to have a speaker move them; there is a great luxury in being stirred with emotions from the battery of a naster mind, and feeting that a subtle power of thought and imputed has soized and works within us. No one is ally sensational who lacks this power. Anything short of this is mere rattle without soul.—Baptist Union.

#### The Starting-point.

The ability to talk does not make a good teacher ror a good preacher. A teacher needs a clear head with something in it. Beware of "words without knowledge." Much of the effect of a man's teaching depends upon the confidence he has in his own convictions. This should not be one, but the result of being able to give a reason, as the Scripture saith. Dr. Haven emphasized this point at Chautauqua:

Jesus was accustomed to say, "Verily verily, I say unto you." The Hebrow prophots often exclaimed "Thus saith the Lord." The spiritual verities of God and immortality; of right and wrong, and responsibility; of redemption and regon oration; of communion with the Holy Spirit, and a triumph over evil through the neans described to us in the Holy Scriptures, must be received and studied and understood by the Sunday School teacher, so that he can speak of them confidently and onthusuastically. The badge of a teacher must not be a mark of interrogation like this, (?) His motto should be the Apostle's expression, " Now of thin ;s of which we have sp ken this is the sun." strong convictions honestly, by thought, by prayer, by experience; and then, "out of the abundance of the heart speak."-C.C.

AFFIRMING the superior value of intelligent and skilled work in the Sunday-school, Dr. John Hall say:, in The Evangelist: "One tramed worker is worth two who are only feeling their way. One teacher who knows what he is talking about, is worth two who are talking at random; and one who knows what ne is doing, and who does it consequently with some comfort to hims If, is likely to continue in the field after it has been deserted by successive generations of impulsive 'well-inclined'incapables. How many ex-labourers there are in our congregations!

#### A God at Hand.

I had been invited to spend a few days in the family of a Christian physician. "What a pleasant home you have, Doctor," I said to him one may soon after my arrival, "and your house has an appearance of solidity and strength particularly observable in a land like this, where many of the dwellings seem constructed as if to crumble into mould as seen as the occupants no longer need their protection."

He smiled significantly and answered, This house should indeed be well built, for the Lord Jesus laid the foundation, and carried the work forward to its completion.

"I do not understand you," I answered.
"I will explain. While building this house, my wife, an invalid, had no shelter besides that which a tent afforded. I was anxious that the work should be pushed forward as speedily as possible, and also that it should be well done; and as I must have much in the hands of others, and that it should be well done; and as I must leave much in the hands of others, and those too who had the power to do me berm, I laid the burden on Jesus, and asked Him to bear it for me.

"One day the foreman came to me and

said that he would soon need a very large and long beam, and that unless obtained, the work must be suspended. It would be difficult, I knew, to precure the required piece of timber, but I asked God to provide for me. From many sources I tried to obtain the much needed beam, but an my efforts proved fruitless, and the work was suspended.
"One day one of the workmen walked

down to the river's bank. While gazing about he saw far up the stream an object moving towards him. He stood ally conjecturing what it could be, when, as it approached nearer, he saw that it was a rait. Wondering what freight it bore, he watched it a little longer. Nearer to the spot on which he stood it came, and now he was the original interested, for securely resting there he saw a long, stout beam.

I' What is the size of that beam?' he asked as soon as his voice could reach the

raftsman. His answer startled the questioner, for it was precisely the size of the beam upon which he so much depended, "'What are you going to do with it?' was next asked.

" Sell it, if I can find a purchaser,' was shouted back.

"'Name your price, was the answer returned; 'I will take it.'
"The timber was purchased, and proved exactly what was needed, and the work went rapidly forward.

"Gal," continued the Doctor," sent me that beam as surely as it it had dropped fo a His own hand, an I when in straits, I have cat all my care upon Him, He has

always come to my aid. "I remember a time when my wife and our little daughter Gretchen were very ill. A nurse who had been a long time with us was able to do much to relieve me in the care of both mother and daughter; but one night, when little Gretchen was very ill, the nurse asked for permission to go and visit her brother. 'Not now,' I answered, in astonishment. 'You certainly would not leave me when your help is so gratefully needed, and the visit can be made at another time as well. But she insisted upon going, and I could not detain her.
"That was a weary night. One mement I was kneeling beside the cradle of my child, trying to soothe her sufferings, and "I remember a time when my wife and

child, trying to soothe her sufferings, and the next doing what I could for the relief of the other dear invalid; and constantly lift-ing up my heart to God for help. Mid night came, and I was still watching beside the sufferors, when a low knock at one of the outer do restartled me. Opening it, I found standing there the nurse who a few hours before had insisted upon leaving

"' Take me back,' she pleaded. 'I went in opposition to your wishes, and when my presence was much needed, but I could not stay. Something kept telling me to come back, and I was so unhappy about it, that

I could not wait until morning,"
"This," said the Doctor, "was God's
answer to my prayer."

To live so near to God that we can turn and ask of Hum the help we need, resting in the assurance that the prayer will be heard and answered, is the privilege of every believer.—H. H. H. in Christian at Work.

#### A Prepared Place.

It is no dream of fancy, no . 1 illusion, this place prepared "beyond the sing and the setting" by Jesus for His disciples. by Jesus for His disciples. And we know not how near the time may be when, through trouble of neart and sore guef of spirit, our place in this world may become to us so sorrowful, or our stay in it so short and full of pain, that our thoughts will find no refuge but in the thought of that other, better, higher place where He has gone, and in the thought that He is

there, preparing it for us.

How does He prepare it? First, by being there Himself. Without His presence heaven would be no heaven to those who love Him. He prepares it also as He has propared our earchly dwelling-place, by making it a place where men can be happy, not a more whirl of circling angels, like a a painter's dream. We can not dream, far less paint, what it might be; "for eye hath not seen, nor car heard, neither have entered into the heart of man the things which God hath prepared for them that love Him:" but if, even in this world those things make them so happy, how much more will it be there! But again, Jesus prepares a place for us by a way full of sorrow to us now, but full of hope for our future, even by taking our loved ones there. Our dear ones are not lost; they are safe with Hun, kept for us. If the old home is broken up, a new one is being made ready.—Exchange.

He is ungrateful who makes returns of obligations, because he does it merely to free himself from owing so much as thanks.

How kindly has God thwarted me in every instance where I sought to enslave my self. I will hearn at least to glory it disappointmoute.

#### A Warning to Triflers.

A young lady, visiting the house of a Christian friend in Philadelphia, was invited to go to a Methodist course ou too Sabbath—a bright Sabbath morning in February, 1857. She consented, and went—gay, and cheerful, and th ughtest. The minister amounced as a text, "B ass not thy tor announced as a text, "B ast not thy-self of to-morrow; for tron knowest not what a day may bring forth." (Prov. 27; I.) The sermion was I oprass ve; the services inroughout peculiarly calculated to leave a lasting impression on every heart. The minister seemed to feel (and paused to re-mark during the sermion) that this was the last sermion for some one in that house. last sermon for some one in that house.

The young lady, on the way nome, criticised the serm in and the manster severely.

She sneered at its solemn truths. She She sneered at its solemn truths. She laughed at the serious train of thought in the discourse. In a trifting way, he found fault with the minister's treatment of the text. Said she: "I do not believe in this thing of death coming so soon. A murster has no business to preach in that way. Why, I'll made all the lives there for twenty four hours for a sixpence."

That Subbath night that y singlished the program of the program

That Sabbath might that y anguay mod. In the morning she was a gay, thoughtless traffer. At mulnight he was in eternity.

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools." (Eccl. 5. 1.)—New York Chr stian Intelligencer.

#### The Religious Newspaper.

I was spending a day not long tince in pl sant farm house, which was fitted up with a taste and neatness not always found the parlor and conversed with case and mittle parlor and conversed with case and mittle parlor and conversed with case and mittle parlor and history world, showing a perfect familiarity with what was doing, in the great world outside the bounds of his little farm. He was a man of only common education. yet his informat on was far more extended than is customary in the people of his calling. The secret of his people of his saming. The secret of his superiority became very a parent in the course of the conversation. He was frequently referring to some remark or paragraph in his religious newspaper which have ment the subject were until the research. bore upon the subject upon which we were speaking; sometimes taking up a recent number, which was just at hand, and readng a few lives. One could not listen to him without bifaining valuable information and food for aft x thought.

An excellent religious newspaper was the educator that made this farmer so much superior to those whose lands lay upon either side of hid, and who were content to jog on year after year at the same dell round of monotonous duties, without a

round of monotonous duties, without a thought of anything beyond them.

He had taken this paper many years, and, what was more important still, he read it every week thoroughly and careally. Cut off from society, he had a little world of his own in the pleasant siting room, where he experienced the most delightful in allocated and onlivement. tual enjoyment.

What a blessing that religious newspaper was to him, and what a blessing such a paper is in every circle where it introduced! You cannot do a greater kindness to any family than to sond such a most against a fixed things into it fifty two times. ness to any family than to send such a mes-senger of good things into it fifty-two-times a year. I wonder that newspapers are not oftener presented as New Year's gifts to our friends; for certainly their can be none which yields such large returns of profit and happiness for so small an oally . - 3.50

#### Standing Complete at Last.

Complacency in the completed work of lefe will be great in proportion to its noble-ness and spirituality. There are many works of life in which the worker may firly feel satisfaction; many varieties and gradations of honorable labor concerning which it is a great word to say, "It is finished."

We are always finishing something—something that will not recur; contributing some completed thing to the products of human life—to the forces of the world; sending before us some work to God's judgment. Every day portions of our life are let go, and their works do follow them. And by-and-by the final winding up will come—not of one thing only, but of all things in one, for the life of a man is a unity made up of many parts, each action separate, and yet a comparts, each action separate, and yet a com-ponent part of the character and infla-ence of the whole. Concerning sometting everyday, we have to say, "It is finished," and at length we will have to say this con-

what will be finished, and what will the finished thing be? What the life to which we add the last touch, and upon which we pronounce judgment, as we surrender it to Him who gave it? Will it be a life of selfishness that is finished, a life of frivolous pleasure, a life of ignominious sin; or a life of mere merchandise, or intellectual pursuit, or climbing ambition? Or will it be a life of noble moral character, of unselfist service to men, of spiritual piety toward God; a life of great principles and holy preferences, of lofty spiritual purants and communings and joys; a life of God, with God, in God, the oternal life?

It is a great and solo nu thing to live ; to finish a product of the living som; to finish life itself. All must say, "It is finish ed;" but to be able to say it is grandly and holily finished—to be able to pronounce judgment upon it with prous satisfaction and humble faith—this is the grande t of all things next to the "Well done" of the

Master.
What a quickening, contagious newer there is in a life greatly lived! A man's death is often the manifest embodiment of his whole life. "Mark the perfect man, and behold the upright; for the ond of that man is peace." The centurion who saw Garist die was constrained to say, "Truly, this man was the Son of God." The pentent thick who saw Christ die was constraintent thick who saw Christ die was constraintent. ed to address a prayer to Him. Even the ed to address a proper to Hun. Even the hardened and trappiritual smote on their breasts as they beheld. The folly dignity, the colm resignation, the magnanimous spirit, the moral majesty of the dying Christ could not be resisted. There is no testimony, no power of appeal like the completed life, the peaceful death, of a righteous main.

m.n. The chamber where the good man meets his fate:
(Is privileged above the common walks of life." -Henry Allon, D. D.

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FRIDAY, JAN. 1, 1875.

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

#### TO SUBSCRIBERS.

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

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

#### MARIOLATRY.

That the "Blessed Virgin," the holy "Mother of God," the "Queen of Heaven is worshipped, will be denied by no one but an expert in Sophistry and Jesuitical equivocation. We have been told in high authority that no proper worship, such as belongs to God, is rendered to saints or angels, and that in bowing before an image it s not the image, but the person thereby represented to whom the homage is rendered. In another place will be found an article from an American paper, showing what homage and service was, the other day, rendered to the Virgin Mary, as represented by her image. If, in bowing before that image, Mary was worshipped, their worship was rendered to a creature, and this is surely contrary to the first commandment. When Jesus said (Matt. iv. 10), "Thou shalt worship (proskuneseis) thy God, and Him only shalt thou serve," (latrenseis,( He forbade alike kneeling before, kissing the hand to, and presenting an offering to any one but God. Heart homage is implied, but not necessarily. The outward act would have satisfied Satan, and with that alone the second commandment has to do. The worship of Mary then, as practised, is a violation both of the first and second commandment. Let us think of what will this day be done in many a Roman Catholic Church in our own land. On or before the altar a doll will be presented in a cradle, the Bumbino, or babe, and be-Bide that dressed idol will be a statue of the Virgin. They are set there for the adoration of the faithful. Ignorant crowds will fall down on their knees before them, pray, and present their offerings to them, and join in their praise. There will be no thought of God, nor regard to God in the · service, it will be the worship of the Virgin and the child. We see in that service idolatry, making of likenesses of a woman and a child, bowing down before them, and serving them. Take the other alternative. Jesus is the proper object of worship, for he is God. Now, if our Arch-Episcopal authority justifies the outward act of homage, on the ground that it is not the doll but Immanuel, to whom the latreia is rendered, it follows that it is not the statue, but Mary that is worshipped; and as the service rendered to the mother and child are one, that Mary is worshipped (latroia) in the very same sense as the incarnate God is worshipped. In this way, then, it is clear that the creature Mary is worshipped equally with God. Passing, then, from what is only too evident to every true Protestant, and what every Roman Catholic, not trained in controversial sophistry, admits-that Roman Catholics are taught to worship, pray to, and trust in Mary, as well as to fell down before, and render bodily homage to pictures and images, we shall look at the monstrons errors by which

Mary is said to be the "Mothere! God." The only sense in which this is true, is that

Mariolatry is upheld.

she gave birth to Immanuel. On this is engrafted the doctrine and belief that she has power with God, in the language of the Encyclical of Pius IX., in 1846, "Than whose patronage nothing is more potent, nothing more effectual with God." And St. Liquori says, "All are subject to Mary, even God Himself." As children are sub ject to their mothers and obey them, so Jesus is "ubject to His Mother, and the Mother of God is entitled to the obedience of her Son. We write these words containing blasphomy, with trembling, and yet on that false doctrine is based the whole practice of praying to the Virgin, as in the language of Gregory XVI., "She is our greatest hope, yes, the entire ground of our hope." "The divine heart of Christ must be beseiged through the holiest heart of Mary,' as an Ultramontane writer tells us.

This, further, implies that Mary is more merciful than her Son, and leads to the unscriptural belief that something is necessary to make Jesus willing to save sinners. We know how Jesus represented all such notions of his being influenced by his mother. In Cana he said to her, "Woman what have I to do with thee, my hour is not yet come;" and on another occasion, when his mother and brethren came to reason with him, he kindly but firmly repelled the intrusion by asking "Who is my mother, and who are my brethren?" nor does the Scripture give the slightest hint that Jesus ever heeded Mary's intercession. Here the essence of Popery appears, viz.: the putting of a creature between God and the soul; stoping men from access to Jesus, and sending them to a woman; shutting up the only way to the Father, by putting Mary before men instead of the bleeding Lamb of God. It is vain to say "she leads to Jesus." for. alas, multitudes are quite satisfied with the help of the Blessed Virgin, and ask not for Immanuel's. Next, the sinlessness of Mary is asserted. Up till the fifth century this doctrine was rejected by the church as a heresy, although now claimed as having been a doctrine of the church from the first, but not defined till the present Pope, in his excessive devotion to the Virgin, made it an obligatory article of faith in 1854. Bo much for the assertion that no new doctrine is ever added to the faith of the church. Before the Council of Ephesus, in A. D. 481. it was taught "that Mary was born in original sin, was liable to actual sin, and fell into sins of infirmity." After the fifth century, and until the twelfth, it was taught that "Mary was born in original sin, but by God's grace was saved from actual sins." In the following century it was said that " Mary was conceived in original sin, but sanctified in the womb before birth." After that the idea of the immaculate conception gradually spread, at first strenuously resisted, but steadily gaining strongth, until just twenty years ago it was formally decreed

Not only has this doctrine,-" that Mary was not conceived nor born in original sin, but has been wholly exempt from all sin, original and actual, in her conception and birth, throughout her life and in her death," no foundation in Scripture, but it rests on foolish legends, which cannot be traced further back than the thirteenth centuryand yet belief in it is necessary before an infatuated devote can be asked to worship the Virgin.

as an article of faith.

Another equally unscriptural assertion, and which has not even a likely tradition to support it is, that Mary was perpetually a virgin. Some of the best expositors of Scripture think that certain passages favour, if they do not teach, the opinions that Mary bore sons and daughters to Joseph her husband after the birth of Jesus. it is that the perpetual virginity of Mary is an unfounded opinion, with all the force of an article of fai. in the Roman church.

A third grand error is devoutly held by the Roman Catholic Church, and introduced into the Broviary services for August 10th, viz: the doctrine of the Assumption. It is asserted that the apostles were miraculously brought to Jerusalem to witness the death and assumption of the body and soul of Mary into heaven. This is said to have taken place in A. D. 48. At the end of the fifth century, a book containing this legend was condemned by Pope Gelasius as apocryphal, but in the sixth century the asumption was taught, and based upon the authority of certain documents which have been shown to be spurious. Thus we find the origin of the error in the sixth century, and that it prevailed as the tendency to magnify Mary increased, until it was rati-

fied by the authority of the Church of Rome. While, therefore, the Scripture is silent on the dectrine referred to, the Church of Rome has asserted authoritatively the sinlessness. the assumption, the perpetual virginity, the mediatorial power of the Virgin Mary, derfied ner, and if she has not enjoined, she has sanctioned, and in every way encouraged, the worship of a sinful woman. It is in vain to try and make a difference between the hyperdulia rendered to the Virgin, and the latreia rendered to God. The superstitious votees who bow before the statues, and repeat their prayers, and present their offerings to the Virgin, do not, and cannot make the distinction; and, notwithstanding all Jesuitical sophistry, God looks on the worship of Mary as a giving of that glory to another which is due to him alone, and the sin of idolatry.

#### LICENSE FOR THE SALE OF LIQUOR.

It is matter of thankfulness, and full of hope, that the Christian public seem to have been roused to a sense of the terrible moral post which is destroying so many of our youth and business men throughout the country. The agitation is not confined now to a few extreme men, who have been stigmatised as fanatics, and who by giving undue prominence to the temperance reform, and demanding total prohibition, have made men of moderate views, and who shrink from attempting impossibilities, hitherto hold back from assisting them. Now we see gentlemen, who themselves use wine and beer, and cannot see that the traffic is wrong in itself, calling for restriction, and declaring that, if that is not in our power, recourse must again be had to the Legislature, so that if nothing else can accomplish the end the country may have Prohibition. We are forcibly reminded of the anti-slavery contest. There moderate men denounced the abolitionists, eloquently insisted on respecting the constitution, legal rights, rights of property, &c., and asked for a gradual reduction and restriction of the "peculiar institution," with compensation to the slaveholders. But the course of events was too strong for these men, and before they were aware the force of circumstances swept away the monster evil, while every lover of his country gave God thanks with tears in his eyes. We may yet see some such issue unless intemperance be manfully met. The time may come when amid sorrow and loss the force of public opinion will carry us farther than most men deem possible or advisable. Certain it is that Christianity cannot be in a healthy state of active love, if it rests without remedying the deplorable condition of the multitudes among us who are yearly going under through drunken-

But we have good hope. The Dunkin Act of 1864 has not been found successful, and very generally practical men regard it as useless and impracticable. Our Provincial Legislature, however, has given us a new Law for the sale of fermented and spirituous liquors, which received the Vicoregal assent on March 24th, 1874. This Act comes into force on the first of next March, and we are satisfied only requires the earnest, self-denied efforts of Christian men in the several municipalities securing its enforcement, to produce a most favourable and happy change throughout the Province.

Our readers may not have seen it. We earnestly advise all who are interested in the subject to examine it for themselves. The Act has been published, in pamphiet form, by Hunter & Rose of Toronto, at the moderate price of 25 cents. By this Act the former acts are repealed, and it becomes the duty of each municipal council, and of the police commissioners in cities, to pass a by-law in the month of February, which shall remain in force from March first for one year and no longer. Under that bylaw the council shall prescribe the conditions and qualifications under which the traffic shall be conducted, shall limit the number of licenses, and determine the persons by whom, and the places in which liquor may be sold, requiring security from all persons obtaining license. The provisions of the Act are very stringent. It provides for inspectors, who shall give security for the proper performance of their duty, and for officers to carry out the provisions of the Acts; closes all places for selling liquor from 7 p. m. on Saturday, till 6 a on Monday; leaves it in the power of the council to restrict the hours on other days; empowers them to require a large sum for a license; and makes the prosecution as easy and free from vexations litigation as it can be made; requiring all parties concerned to do their duty under penalty. Everything is left in the power of the council.

But satisfactory as the law may be, it requires to be carried into effect; and it remains with the rate-payers, who elect the councillors to say whether it shall be a dead-letter, or a power for good among us-The election of munincipal councillors will soon take place, and every Christian and patriot ought to endeavor to secure the return of moral and reliable men, who will not be bought over or deterred by the publican interest in the prosecution of their duty. We do not say vote for every man who professes to be a temperance man har from it. Many a man will go the temperance ticket to serve his own selfish ends; and, after the election, the same selfishness may lead him to betray the cause he eloquently professed. We have more confidence in good men, of quiet, unobtrusive, reliable characters, who say only what they mean, and mean what they say. Lot these men, having the good of their sons and of the country at at heart, sit down earnestly to p , the Act of 1874 into operation; and when they have passed the By-law, let the community bestir itself to see that neither By-law nor Act of Parliament is set at defiance, and the year 1875 will see a great step taken in the advancement of morality and temperance.

#### Mr. Gladstone and the Vatican Decrees.

Mr. Gladstone's pamphlet has created a great deal of excitement in Aritain, and has led to a great deal of recrimination and explanation. Among other letters which the publication has called forth, the two fellow- he part of the ecclesiastical law. Far fron ing from Roman Catholic noblemen are having been a dead letter, it obtained specially remarkable. Lord Acton, it will be seen, professes to depricate Mr. Glad stone's anxiety on very ourious grounds. He says that long before the Vatican Council, Rome had been guilty of not only authorizing gross interference with the action of the civil power, but of even preaching the assassination of herotical monarchs, as a meritorious and Christian duty, and that at the time the Roman Catholic oath of abjuration was repealed by Parliament, the Roman claims were as strongly asserted as over.

Lord Acton, besides, asserts, that Pius V. the only Pope who has been proclaimed a saint for many centuries, not only deposed Elizabeth, but commissioned an assassin to take her life. Lord Acton's letter further broadly teaches that the habit of deference to high Roman Catholic authority is a hot bed of civil crime. It must be owned that all this sounds odd, as showing the cause why Mr. Gladstone and the Protestants of England should not be anxious. Lord Acton's letter has of course caused a great stir. We give it in full:

'Athenæum, November 8.

"DEAR MR. GI DSTONE, -- I will not anticipate by a single word the course which those who are immediately concerned may adopt in answer to your challenge. But there are points which I think you have overlooked, and which may be raised most fitly by those who are least responsible. The question of policy and opportuneness I leave for others to discuse with you. Speak. ing in the open daylight, from my own point of view, as a Roman Catholic born in the nineteenth century, I cannot object that facts which are of a nature to influence the belief of men should be brought completely to their knowledge. Concealment is unworthy of those things which are divine and hely in religion, and in those things which are human and profane publicity has value as a check.

"I understand your argument to be substantially as follows:—The Catholics obtained emancipation by declaring that they were in every sense of the term loyal and faithful subjects of the realm, and that Papal Infallibility was not a dogma of their Church. Latter events having falsified one declaration, have disturbed the stability of the other; and the problem therefore arises whether the authority which has annulled the profession of faith made by the Catholies would not be competent to change their conceptions of political duty.

"This is a question that may be fairly asked, and it was long since made familiar to the Catholics by the language of their own bishops. One of them has put it in the fol lowing terms :- "How shall we rersuade the Protestants that we are not acting in defiance of honor and good faith, if, having declared that Infallibility was not an article of our faith while we are contending for our rights, we should, now that we have got what we wanted, withdraw from our public declaration and affrm the contrary?' case is prima facie, a strong one, and it would be still more serious if the whole structure of our liberties and our teleration was founded on the declarations given by the Euglish and Irish bishops some years before the Relief Act. Those documents, interestin, and significant as they are, are unknown to the Constitution. What is known, and what was for a generation part of the law of the country is something more solemn and substantial than a series of unproved assertions—namely, the oath in which the political essence of those declarations was concentrated. That was the security which Parliament required; that was the pledge by which we were bound; and it bunds us no more. The Legislature, judg-ing that what was sufficient for Republicans was sufficient for Catholics, abolished oath, for the best reasons, some time before the disestablishment of the Irish Church. If there is no longer a special bond for the loyalty of Catholics, the fact is due to the deliberate judgment of the House of Commons. After having surrendered the only real constitutional security, there seems scarcely reason to lament the depreciation of a less substantial guarantee, which was very indirectly connected with the action of Parliament, and was virtually superseded by the oath.

"The doctrines against which you are contending did not bogin with the Vatican Council. At the one when the Catholic oath was repealed, the Pope had the same right and power to excommunicate those who denied his authority to depose princes that he possesses now. The writers most esteemed at Rome held that doctrine as an article of faith; a modern Pontiff had affirmed that it cannot be abandoned without taint of heresy, and that those who questioned and restricted his authority in tomporal matters were worse than those who rejected it in spirituals, and accordingly men suffered death for this cause as others did for blasphemy and Atheism. The recent decrees have neither increased the penalty nor made it more easy to inflict.

"That is the true answer to your appeal. Your indictment would be more just if it was more complete. If you pursue the inquiry further, you will find graver matter than all you have enumerated, established by higher and more ancient authority than a meeting of Bishops half a century ago. And then I think you will admit that your Catholic countrymen cannot be fairly called on to account fo very particle of a system which has nover come before them in its integrity, or for opinions whose existence among divines they would be exceedingly reluctant to believe,

"I will explain my meaning by at ex-

is no murder to kill excommunicated per sons. This rule was incorporated in the Canon Law. In the revision of the Code which took place in the 16th century, and produced a whole volume of corrections the passage was allowed to stand. It ap pears in every reprint of the "Corpus Juris," It has been for 700 years and continues to new application in the days of the Inquisi tion, and one of the latter Popes had declared that the murder of a Protestant is a good a deed that it atones, and more than atones, for the murder f a Catholic. Again the greatest Legislator of the Mediava Church laid down this proposition, that allegiance must not be kept with heretical Princes— cum ei que Deoft dem non serva filness—own st que Deopt dem non serval fides servando non sit. This principle was adopted by a celebrated Council, and is con-firmed by St. Thomas Aquinas, the oracle of the schools. The Syllabus which you of the schools. The Syllabus which you cite has assuredly not acquired greater authority in the Church than the Canon Law and the Lantern Decrees, than Innocent the Third and St. Thomas. Yot these things were as well known when the oath was repealed as they are now. But it was felt that, whatever might be the letter of Canons and the spirit of the Englastration Canons and the spirit of the Ecolesiastical Law, the Catholic people of this country might be honorably trusted.

"But I will pass from the letter to the spirit which is moving men at the present day. It belongs peculiarly to the character of a genuine Ultramontane, not only to guide his life by the example of canonized Saints, but to receive with reverence and submission the words of Popes. Now Pins V., the only Pope who has been proclaim. ed a Saint for many centuries, having de-prived Elizabeth, commissioned an assasin to take her life; and his next successor, on learning that the Protestants were being massacred in France, pronounced the action glorious and holy, but comparatively barren of results; and implored the King during two months, by his Nuncio and his Legate, to carry the work on to the bitter end until every Huguenot had recented or perished. It is hard to believe that these things can excite in the bosom of the most fervent Ultramontane that sort of admiration or assent that displays itself in action. If they do not, then it cannot be truly said that Catholics forfeit their moral freedom, or place their duty at the mercy of another.

"There is waste of power by friction even in well-constructed machines, and no machinery can enforce that degree of unity and harmony which you apprehend. Little fellowship or confidence is possible between a man who recognises the common principal. ples of morality as we find them in the overwhelmning mass of the writers of our Church, and one who, on learning that the murder of a Protestant sovereign had been inculcated by a saint, or the slaughter of Protestant subjects approved by a Pope, sets himself to find a new interpretation for the Decalogue. There is little to apprehend from combinations between men divided by such a gulf as this, or from the unity of a body composed of such antagonistic materials. But where there is not union of an active or aggressive kind, there may be unity in defence; and it is possible, in making provision against the one, to promote and-to confirm the other.

"There has been, and I believe there is still, some exaggoration in the idea men form of the agreement in thought and deed which authority can accomplish. As far as decrees, censure, and persecution could commit the Court of Rome, it was committed to the denial of the Copernican system Nevertholess, the history of astronomy shows a whole catena of distinguished Jesuits; and, a century ago, a Spaniard who thought himself bound to adopt the Ptolemaic theory was laughed at by the Roman divines. The submission of Fenelon, which Protestants and Catholics have so often celebrated, is another instance to my point. When his book was condemned, Fencion publicly accepted the judgment as the voice of God. He declared that he adhered to the decree absolutely and without a shader of reasonable. and without a shadow of reserve, and there were no bounds to his submission. In private he wrote that his opinions were perfectly orthodox and remained unchanged, that his opponents were in the wrong, and that Rome was getting religion into

"It is not the unpropitious times only, but the very nature of things, that protect Catholicism from the consequences of some theories that have grown up within it. The Irish did not shrink from resisting the arms of Henry II., though two Popes had given him dominion over them. They fought against William III., although the Pope had given him efficient support in his expedition. Even James II., when he could not got a mitro for Poter, reminded Innocent that people could be very good Catholics and yet do without Rome. Philip II was excommunicated and deprived, but he dispatched his army against Rome, with the full concurrence of the Spanish divines.

"That opinions likely to injure our posi-tion as loyal subjects of a Protestant Sover: eigu, as citizens of a free state, as members of a community divided in religion, have flourished at various times, and in various degrees, they can claim high sanction, that they are often uttered in the exasperation of controversy, and are most strongly urged at a time when there is no possibility of putting them into practice—this all men nust concede. But I affirm that, in the fiercest conflict of the Reformation, when the rulers of the church had almost lost heart in the struggle for existence, and exhausted every resource of their authority, both political and spiritual, the bulk of the English Catholics retained the spirit of a better time. You do not, I am glad to say, deny that this continues to be true. But you think that we ought to be compelled to demonstrate one of two things-that the Pope cannot, by virtue of powers asserted by the late Council, make a claim which he by the late Council, make a claim which he was perfectly able to make by virtue of powers asserted for him before; or, that he would be resisted if he did. The first is superfluous. The second is not capable of ample:—A Pope who lived in Catholic fore neither of the alternatives you present of the first Crusade, decided that it to us a way of escaping from the representation. receiving a written demonstration. There fore neither of the alternatives you pro-

Thether there is more have incurred. Thether there is more than your mist igs, or in my confince, the event will show. I hope, at no stant time.—I remain sincerely yours, Aoron.

Lord Acton, has, as was to be expected, en strongly repudiated by the Roman Sholic authorities. An article in the ablin Evening Post, which is generally cribed to Cardinal Cullen speaks as allows:-

Dr. Dollinger, Mr. Gladstone, alast and Ford Acton have anted in concert in the sault on Catholicity in London, believed be the centre of religious freedom. The te Prime Minister, it is stated, had spent portion of his vacation in Munich, preering, under the guidance of the schiematial professor, materials for his expostulation. Lord Acton has long been connected with Munich, having married in 1865 the daughter of Count Arco Valley, of that atty, where, in fact, he was partly educated under Professor Dollinger. During the atting of the Vatican Council Lord Acton and members of his family were constantly passing from Munich to Rome, and conantly in communication with Prince Bis arck, Count Arnim, Dr. Dollinger, and the Inopportunist party, clerical and lay in England, Germany, and the Continent of Europe. Long before the Council was convened, but when it was expected, Lord then Sir John Acton set himself to work to intimidate the Catholic mind, and determ the bishops and the Holy See from proposing to render as de fide the dogma, ever believed by Catholics, of the infallibility of the Pope when teaching ex cathedra touching faith or morals. For this purpose, he that the Home and Forsign Review, and associated with him in the work Mr. Renouf and other writers, who were violent and the transfer and action of the second and the second and the second articles. anti-Infallibilists. Ecclesiastical authority having remonstrated with Sir John Acton on the anti-Catholic character of that periodical, Sir John was at length led to suppress it; but followed it with the publieation of the Chronicle, kindred in charactor, which was also suppressed. Sir John took care to reward the staff which aided him, and obtained from his step-father, Earl Granville, President of the Privy Conneil on Education, the lucrative post of Her Majesty's Inspector of Schools in England for Mr. P. le Page Renouf, who, when the Vatican Council was announced to meet, published his celebrated pamphlet, \*Pope Honorius,' which bore on its imprint, in Greek, 'Anathema to Honorius the Heretic.'

If possible, a still more remarkable paper has been called forth by the Ex-Premier's pamphlet in the shape of the following letter from Lord Camoys, also a Roman Catholic.

"Henley-on-Thames, Nov. 18.

"Dear Mr. Gladstone,-In your "Ex postulation" you have appealed to those English Roman Catholics who concur in the views you have therein expressed. As I am one of those who so concur, I am bound to say so. No one is more entitled than yourself to an expression of confidence from those who have benefited by the great principles of civil and religious liberty by which you have been invariably guided. I concur in the proposition you have stated, though I regret in reference to the reign of Queen Mary you should have considered it necessary to use the term bloody." It is unnecessary to argue upon the accuracy of the expression. That word has always been and is offensive to the Roman Catholics, and was not needed to support your assertion. I believe it to be perfectly true; since that reign it was not possible for the party to whom you allude

I presume the Ritualists, and you might
have added for the Roman Catholics, and I add for both combined—though they might tend to overthrow the Established Church, yetcould never make this a Roman Catholic country.

"Lord Acton and yourself have drawn attention, and quite appropriately, to the language held by the Roman Catholic clergy and laity previous to Emancipation, when the distinction between the civil and spiritual duties of Catholics was clearly defined and Infallibility emphatically denied.

Had any Catholic of importance then said "I am a Catholic first and an Englishman after," and that without the slightest reser-vation, and had that expression been defended by a Catholic Archbishop of that day as it has been defended by the Archbishop of Westminister, I very much doubt if Catholic Emancipation would have been

granted.
"In noticing your "Expostulation" the Archbishop of Westminister, in his published letter, said that there is no change in the obligations of the Roman Catholics to the civil power in consequence of the publication of the Vatican Decrees. Now, is this so? It is not likely the present will adopt against Queen Victoria, the course pursued by the then Pope against Queen Elizabeth,

by the then Pope against Queen Elizabeth, but there is no telling what edict might be issued by the author of the Syllabus.

"Assuming an edict were now issued tending to weaken or destroy allegiance, what a different position a Roman Catholic would be in now from what he would have been in then! Infallibility was not then a matter of compulsory belief, and he would have been at liberty to refuse compliance have been at liberty to refuse compliance with such an edict; but what would be the effect of his belief in the personal Infallibility? He must either withhold his allegiance on the one hand, or risk his salvation on the other; and is not this a new obligation. To be compelled to believe under severe penalties now what we were at liberty to disbelieve then with impunity is surely a new obligation. As an inde-pendent English Roman Catholic, I consider it my duty to make this response to your appeal. Much may be said of the serious difficulties that many members of the Roman Church throughout the world will be placed in by being compelled to be-lieve in the Vatican Decrees. For myself, lieve in the Vatican Decrees. For myself, I will say that history, common sense, and my early instruction forbid me to accept the astounding and novel (novel, at least, in their present promulgation) decrine of the personal Infallibility of the Pope, though limited, as asserted, to the large domain of faith and morals.

I remain, yours faithfully,

Dr. Mauning has sent then following letter to the editor of the New York Herald:

"Dear Sir,—In answer to your question as to my statement about the Vatican Council in The Times of yesterday, I reply as follows:-

"I asserted that the Vationa Decrees have not changed by a jot or a tittle the obligations or conditions of the civil obodience of Catholics towards the civil Powers. The whole of Mr. Gladstone's pamphlet hangs on the contrary assertion, and this with it.

"In proof of my assertion, I add:-

1. That the Infallibility of the Pope was a doctrine of Divine Faith before the Vatican Council was held. In the second and third parts of a book called "Petri Privi-(Longmans, 1871), I have given logium ' more than sufficient evidence of this assertion.

"2. That the Vatican Council simply declared an old truth, and made no new dogma.

"8. That the position of Catholics, there fore, in respect to civil allegiance, since the Vatican Council, is precisely what it was before it.

"4. That the civil Powers of the Christian world have hitherto stood in peaceful relations with an Infallible Church, and that relation has been often recognized and declared by the Church in its Counsels. The Vatican Counsel had, therefore, no new matter to treat in this point.

5. That the Vatican Council hasmade no decree whatever on the subject of the civil Powers, nor on civil allegiance. This subject was not so much as proposed.

'The civil obedience of Catholics rests upon the natural law, and the revealed law of God. Society is founded in nature, and subjects are bound in all things lawful to obey their rulers. Society, when Christian, has higher sanctions, and subjects are bound to obey rulers for conscience sake, and because the Powers that be are ordained of God. Of all this the Vatican Decrees can have changed nothing because they have touched nothing.

'Mr. Gladstone's whole argument hangs upon an erroneous assertion, into which I can only suppose he has been misled by his misplaced trust in Dr. Dollinger and some of his friends.

'On public and private grounds I deeply lament this act of imprudence, and but for my belief in Mr. Gladstone's sincerity, I should say this act of injustice. I lament it as an act out of all harmony and proportion to a great Statesman's life, and as the first event that has overcast a friendship of 45 years. His whole public life has hitherto consolidated the Christian and civil peace of these kingdoms. This act, unless the good providence of God and the good sense of Englishmen avert it, may wreck more than the work of Mr. Gladstone's career, and at the end of a long life may tarnish a great name.

> 'I remain, dear Sir, your faithful servant, ' | HENRY EDWARD, Archbishop of Westminster.

Westminstor, Nov. 10, 1874.

It is very evident that the Popish controversy is in this way about to be revived to an extent, and with an intensity that but a short time ago would not have been thought possible, and that we in Canada are destined to feel the change in popular opinion as much as are the different nations of Europe. This may rather interfere with the plans and electioneering combinations of scheming statesmen and trading politicians but it cannot be helped. It is better that we should know exactly how we stand. Is the Pope in civil relation subject of Sovereign? If subject, to what civil Government has he sworn allegiance? If Sovereign, where is his kingdom? and what the extent of his authority? Suppose a war were to break out in Europe for the restoration of the Pope's temporal anthority. and suppose Britain were to take the side of Italy in opposition to that restoration, the Roman Catholics in Britain and Canada do? Would it be with Archbishop Manning, "Catholics first and an Englishman or Canadian after?" Should we have again Papal volunteer Zouaves? It is necessary that we should know, for such an eventuality is not so un likely as some may imagine. Mr. Gladstone's pamphlet is commanding an enormous sale in Britain, and will do the same in Canada. How many of the Roman Catholics in Canada occupy the position either of Lord Acton or Lord Camoys? If there are any, they owe it to themselves to speak out. In the meantime it is a "sign of the times" that even a Roman Catholic Archbishop has so far come down from the lofty portion of simple authority to argue the matters in public lectures, and by an appeal to the "private judgment" of both L'rotestant and Roman Catholics.

A TEA meeting was held in the Presbyterian Church in this village on Tuesday evening of last week, in aid of the Sabbath School. The Church was crowded to excess. Addresses were delivered by the Rev. Messre. McDonald, Phillips, Morrison, Davidson, and Anderson. The proceedings were enlivened by vocal and instrumental music. Altogether it was a grand success, there being upwards of \$100 realized. A free social was given to all the Sabbath School children next day.

THE congregation of the Church, Woodville, intende building a new brick church in the spring. About \$8,000 have already been subscribed.

New York Letter.

BY A CANADIAN STUDENT. Having abandoned, as hopoless, the task of giving you any description of the thousand-and-one novelties of this city, much less to notice in the briefest way the evervarying series of lectures, meetings, etc., however important or interesting these may be, we substitute a few notes of a visit to the scene of Quaker City, Philadelphia. It was at thankegiving holiday week. Like the harvest-home of old England, Thanksgiving Day in Now England is the happiest day of the year, not only by reason of its sacred purpose, but also the many happy associations, and family rounions, peculiar to this country. At all times the Americans, good natured and genial, are even, if possible, more so at that season, every one seems pleased, and tries to make others so. Whatever else may be imputed to the Christian people of this country, lack of expression of gratitude to the Giver of all cannot be laid to their charge. Unsurpass! ed liberality in the use of time and money for religious objects is another trait that strikes the most casual observer. It would be almost as hopeles to describe this city as the commercial metropolis, only a few of the more "salient" points will be noticed. It would be useless to dilate on its beauties, as these are well known. The plan of the streets is worthy of notice for its convenience, the blocks are re-tangular, containing 100 Nos. on each side. All the streets crossing the main street are numbered, those parallel to it have names, hence the No. of any house can be found with the greatest case. The transfer system on the street cars is so complete that one can travel 5 or 6 miles in the most circuitous direction without making a single inquiry. The whole is so simple that one could scarcely get astray if he tried to. In company with

It is not possible, nor would it be edifying to narrate all that was seen on a three days' ride, not in "all directions," since you can only tend to the cardinal points, but to all places of interest in the city. The chief centre of historic interest to every American is Independence Hall, with its old cracked bell, which pealed forth the first note of Independence July 4th, 1776, and tolled every 4th since. Here are portraits and autographs of Washington, Penn, Franklin, the signers of the Declaration of Independence; also of the English Sovereigns prior to the revolution.

an escort of our American "Cousins," we

sally forth to "do" the city.

All sorts of "relies," such as sofas, tables, chairs, crockery, and every kind of article, however triffing, in any way used by the "heroes" of the revolution, are here treasured up as carefully as the crown and jewels of Queen Victoria are in the Tower of London. The mint is also an object of much interest. Here we saw all the varied and intricate processes, from the ore to a gold and silver coin. The whole is intensely teresting, it must be witnessed to be fully realized or appreciated. One does not know which to admire most, the work done or the unique machinery used in the execution of it.

The most perfect machines only are used. A courteous official explains the operations, in addition to leading visitors through the mazy passages, by which the way out could not very easily be retraced alone. The steam engine which supplies the motive power is considered the best piece of mechanism of its kind in the United States. Also a Scale Balance, so nicely adjusted as to weigh the 20,000th part of an ounce. The machine for stamping the coin is a marvel for strength, delicacy, and celerity. It prints both sides of the coin at one stroke with a pressure of 48 tons, impressing the letters, device, serration, perfectly and as quickly as you can count, just like the strokes of a trip-hammer. It can throw off \$96,000 in an hour, of

the large gold coins. The floor of the gold-room is grated so as to catch the stray particles during the operations. The sweepings" of this floor amount to \$15,000 to \$20,000 annually. Here is material for patent S.S. speech-makers "to point a nar-rative or adorn a tale," anent the value of the odds and ends of time. There is a museum of coins, medals, coats-of-arms of all nations, from 500 B. C. to the present. As the time for visitors expired we left reluc-tantly, the eye not satisfied with seeing nor the car with hearing the wonders of Munismatics. The greatest freedom is allowed to visitors, coins stamped and unstamped are handed around while the process is being described. Workmen pass you with barrow's full of the metal in different stages. The guide hands you a discolored bar of the metal saying, "You would not hardly pick that up on the street if you saw it ly-

ing before you."

However, the strictest surveillance is maintained towards the workmen and women in the mint. We were told, not by the guide, that each person is minutely scrutinized every day before leaving the building, so that he may be compelled, perchance, to shake off the "dust" not merely from his feet but sundry other pertions of his garments to which it may acci: dentally or otherwise cling, as a testimony against—not the inmates, but himself.

Our host, who is one of the city fathers gave us considerable definite and practical information about local matters generally. Such facts as the following may be worth repeating:—This city, though not having so large a population as New York, the latiter having over 1,000,000, and the former less, yet the former covers a far larger area and has a vastly larger number of houses. It claims to have the best sanitary system in the Union. The City Buildings are to cost \$10,000,000. The foundation now laid covers what was previously four blocks or squares, and the intervening atreets: The beautiful Masonic Hall cost \$1,000,000. The waterworks are incom-preliensible to one who has not seen them.

The Centennial Buildings, now in course of crection, are also of incredible dimensions. Belmont and George's parks, rival Control or prospect of this city. In our drive around the former, which from its elevation commands a most charming birds eye view of the city, we say many places of more than ordinary interest, the residences of Benedict, Arnold, Gen. Grant's cavin used in the war, &c.

Gerard College is passed going to the park. It is a plain old building. Some of your younger readers may not be aware that, by a provision imposed by the founder, S. Gerard, no minister of the Gospel is allowed to have any thing to do with the institution, not so much as to enter its walls. Apropos to this, a dignified layman with a white cravat, (which is quite a la mode here among street swells) was refused admission by the Porter, who insisted that he was a minister, this caused the indignant stranger

to swear. He was at once admitted.
We met our old College chum, Rev. D.
Winters, whom we were pleased to congratulate on two important achievements. First, the pastorate of one of the largest churches in the city, formerly Dr. Irvine's; Second, and more felicitous still, the addition of 50 per cent, or less accurately speaking, a "better half." Both these laurels have been wen this year. A home gallery of the choicest paintings from nature,

self-executed, give a glimpse of the latter. On the way back a couple of days were most agreeably spent at Princeton, N. J., with the Canadian Students, about a score of whom are there. Glowing descriptions of the Seminary and College had often reached us, but must confess that the "half was not told." To describe the finest of buillings for the Institution, about a dozen, not including Professor's residences, which are also provided, would again require an entire letter.

We may return to this again, but to give faint idea of it. At least six of the buildings are each as large if not larger than Trinity College, Toronto. The college fund has received the other day, \$100,000, from a Mr. Green of this city, making in all \$1,200,000 donation this year! New buildings are being erected and others are soon to be con.menced, thus rolling pelion on ossa. Did space now permit, it would be amusing to describe the shrewd clever style Dr. McCosh puts "Young America" through in his class. It delighted us beyoud measure. There are over 400 students

Dr. Dawson of Montreal, is now delivering to us a course of six lectures on the relation of the Bible to Science, on the Morse Foundation. He is giving the same course at Princeton in the day, and here at

It was acknowledged by those best able to judge before these lectures began, but more fully realized since, that no man on this continent was better able to discuss this subject than Dr. Dawson. Everybody is delighted with the lectures, they are to be published in a book. None should fail to get The Doctor reflects very great honor on Canada.

New York, Dec., 19th, 1874.

#### Ministers and Churches.

REV. R. THYNNE has been unanimously called by the congregations of Port Elgin and Durham, in the Bruce Presbytery.

THE post-office address of the Rev. J. Mc. Lean (for herly of Roxborough), is Nevis, Co. Simcce, Ont.

THE Rev. Mr. Sieveright, of Goderich. was recently "surprised" by a number of visitors from the neighborhood of Leeburn, who presented the rev. gentleman with a purse, together with other substantial tokens of esteem and gratitude, in recognition of valuable services given gratuitously at stated intervals for several years.

THE Rev. John Scott, for a number of years the respected pastor of St. Andrew's Church, London, has resigned his charge.

On Taesday evening, the 22nd inst., the members and adherents of St. Andrew's Church, East Oxford, C. P., held a surprise ents on this festive night. party at the manse, and presented their pastor, the Rev. Hugh Thomson, with a handsome cutter and set of silver-mounted

harness. THE annual social of St Andrew's Church Sabbath-school, Guelph, was held in the new spacious school house attached to the Church, on Tuesday evening. There was a very large attendance of children as well as parents and others interested in the work. Col. Higinbotham, M. P., was called to the chair, and ably discharged its duties. After prayer by the paster, Rev. Dr. Hogg, and singing a hymn, Mr. James Massie, the Superintendent, gave a report of the progress and present condition of the school. For some time after, the church was built, there was only an attendance of from twenty to thirty scholars, now the number on the roll exceeds 200, and the average attendance 136. The old library was given to schools in the northern Townships, and a new one, comprising 520 vol umes, was bought this year. The school sastains an orphan in India, is free of debt, has now a splendid school room, and is in a very flourishing condition.

REV. R. THYNNE is called by the congregations of English Settlement and Proof Line, in the London Presbytery.

THE Canada Presbyterian Church, at Rattio, was re-opened for divine service on Sabbath, the 20th inst, when very appropriate and deeply mission sermons were delivered by the Rev. Mr. McMullen, of Woodstock, and the Rev. Mr. Robertson, of Chesterfield. During the above services the Church was crowded to excess, and the solemn services will long be remembere

red by all present, especially by the members and adherents of the Congregation. The collections amounted to \$70. The Church has been enlarged, remoddled, painted, heated with hot air and lighted with four chandeliers, at a cost of about \$1500. The Tuesday following a goiree was hold in the Church, and was admitted by every one present to be in every respect a grand success. The Rev. Mr. Aull, minister of the congregation, occupied the chair. After refreshments had been served to a company of over four hundred, the audionce were admirably entertained and edif. ed by the humorable and elequent the Rov, Mr. McMullen. Woodstock; the Rev. Mr. Inglis, Ayr; the Rev. Mr. McQuarrie, Princeton; the Rev. Mr. Robertson, Chesterfield; Dr. Clark, Princeton, and Thos. Oliver, M. P. Choice selections of nusic were admirably rendered by the choir of the congregation, under the leadership of Mr. Smith. The quartettes were given in great taste, and accordingly received with much applause. Great praise is building to the and managing committees for their exertions and excellent amusements; and also to the ladies of the congregation for the rich and tasteful manner in which the tables were furnished with the best of everything, as well as for their kindness and activity in waiting upon all present. The proceeds amounted to \$158. After the usual votes of thanks, the meeting was brought to a happy close by singing the national anthem. and pronouncing the benediction.

THE annual Missionary Meeting of the Presbyterian Congregation of Percy was held on Wednesday evening, the 16th inst. Very effective addresses were delivered on the subject of Missions, by the Rev. W. A. Mackay, of Baltimore, and the Rev. W. Macmillan, of Bowanton, who appeared as the deputation of Presbytery. The collection amounted to \$22. At the close of the meeting Mr. W. Campbell, in name of the members and adherents of the congregation, read an address to their pastor, the Rev. D. Sutherland, and in testimony of their high appreciation of his labors, presented him with a very handsome cutter, valued at \$60. Such a token of esteem and affection is as encouraging to the pastor as it is creditable to the congregation.

I was so greatly pleased on Christmas eve on visiting the Presbyterian Manse, Oakville, that I have determined to write you a short account of the gathering I found there. The Misses Meikle had very kindly prepared a Christmas Tree for the Sabbath School children connected with the Presbyterian Church, of whom there were over 100 present, besides a goodly number of grown people. The tree was most handsome, it was quite large, and planted in the centre of the drawing room, I understood there were 800 articles on the tree, besides the wax candles and Chinese lanterns, and when candles were lighted and the lamps turned down, the effect was really beautiful, and it was quite a treat to see the enjoyment of the children as they marched around the tree by the music of the piano, and then received their gifts. One of the most enjoyable features of the evening, was the entire satisfaction o the little ones and their most excellent behaviour. I am sure they will not soon forget the Christmas Tree of 1874 in the Manse, and the kindness and hospitality of Mr. and Mrs. Meikle, and their family on the occasion. I was glad to observe, too, that the Pastor and his family were tue recipients of a great many useful and valuable pres-Сом.

evening of Tuesday 8th in says the Halifax Citizen, the members of Fort Massey congregation in Halifax took a farewell leave of their late pastor, the Rev. J. K. Smith, previous to his leaving that city to resume work in connection with Knox Church, Galt. The meeting was held in the basement of the Church, and was under the auspices of the Fort Massey Young Men's Association. After refreshments the real work of the evening was inaugurated by a chorus from the choir, after which an address was presented to the Rev. Mr. Smith, to which he made a brief reply, thanking the Association for the kind words spoken respecting himself, and reciprocating their many good wishes. Later in the evening Mr. Augus Murray, on behalf of the ladies, read a short address to Mrs. Smith, accompanying which was a very handsome and useful testimonial in the shape of an assortment of knives and forks and spoons, of the very best quality. Mr. Smith's reply was also read by the same gentleman. At a subsequent hour an address from the Church was tendered to Mr. Smith. Mr. Smith's reply. was full of kind words, and was marked by intense feeling. The metting was one of the pleasantest ever held in connection with. Fort Massey Church. It was entirely informal, and was enjoyed by all.

On Thursday evening, 17th inst., the Blyth Bible Class in connection with the Presbyterian congregation, met at the manse, Blyth, when in the name of the place Mr. W. Watson read an address and presented Rev. Mr. McLean, with a set of harness, with accompaniments, worth \$46.

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Dr. Begg began by remarking that the population of our colonies amounted to 400, 000,000, or about one-fifth of the whole he man race. He first of all referred to the North American colonies, which he had visited 25 years ago. On the Gulf of St. Lawrence he met with 12,000 Scotchmen, who had been banished from Sutherland at the time of the Sutherland cleavings. That was a great mistake, and he was glad to see that the present Duke of Sutherland was acting on a totally different policy, for there was no doubt that the substitution of deer forman was always a blunder. These people, however, were comfortably housed, and were owners of their own property. The rev. Dr. then alluded to the climate, the inerminable forests, and the breaking up of the frost. Lower and Upper Canada, he said, were fitted to be the homes of a large population, although the climate was a drawback. It had immense mineral resources; and there were among the people very much of Christian principle, and of comfortable homely, life. Dr. Begg then referred to his trip to Australia last year. He crossed the ocean in a steamer from London in a couple of months. The extent of the various colonies was something extraordinary; but the climate was entirely different from that in Canada, for it va nearly all summer, three months being exceedingly hot, and the remaining nine months very genial. While in Melbourne on the 5th of December last he preached twice—the 'day being called' "Hospital Salbath"—the forencen 'collection being £100, and in the evening it was £50, but the peculiarity of this last collection was that £.5, was in silver, £5 in gold, and only one penny copper piece was in the plate. they would avoid copper on Sabbath and keep to silver they might yet manage to solve many of the problems in our own country. He next visited New Zealand, which is a very mountainous country, the hills being from 7000 to 18,000 feet high. The climate was good; and, while in this country, we had difficulties with respect to game, the great difficulty in Orago was to get quit of it. The rivers, he said, comained only cels, but trout had been imported from Tasmania, and the rivers were being stocked, and he had no doubt there would be alundance of fish in the course of a few years. He afterwards referred to the value of labour and the shortness of the hours, al-luding, in passing, to the working of coal and gold in the province. The legislation of the colony was also worth studying, and specially with regard to the simplification of the titles of property, which con-isted only of a certificate that one man had sold to another the property marked so-and-so on the ordnance map. The province again made the criminals self-sustaining, and last gear the jail of Dunedin yielded a profit of £600 to the community. Turning to look at the liquor traffic, he said the law was simply this, that if two-thirds of the people in any district signed a declaration that no public house was required, it was conclusive against it. He was in favor of the colonies having self government, but the proposal which had been ande by some people to cut the connection with this country was, he believed, a most su cidal and unreasonable policy. Dr. Begg concluded an interesting lecture ly remarking that Scotland to these colonies, because all that we did here was done there. They imitated us, and they looked to us; there'ore it would be of the last importance to see our way to come together far more than we had hitherto done, that Scotland should be far more than it has ever been—the glorious illuminated fortress from which the light of truth and of liberty should spread more and more to the utmost ends of the earth. (Applause.) Votes of thanks to the lecturer and to the

#### chairman terminated the proceedings. Euphrates.

Euphrates is probably a word of Aryan origin, signifying "the good and abounding river." It is most frequently denoted in the Bible by the term "the river." The Euphrates is the largest, the longest, and his for the most important of the rivers of sources in the Armenian Mountains, and flows into the Persian Gulf.

The entire course is one thousand seven hundred and eighty miles, and of this distance more than two-thirds (twe've hundred miles) is navigable for boats. width of the river is greatest at the distance of seven or eight hundred miles from its mouth, that is to say from its junction with the Khabour to the village of Werai. It there averages four hundred yards. The annual inunuation of the Euphrates is caused by the melting of the snows in the Armenian highlands. It occurs in the month of May. This great hydraulic works ascribed to Nebuchadnezzar had for their object to control the inuxdation. The Euphrates is first mentioned in Scripture as one of the four rivers of Eden. (Gen. ii. 14.)

Its oclebil y is there sufficiently indicated by absence of any explanatory phrase such as accompanies the names of other streams. We next hear of it in the covenant with Abinham (Gen. xv. 18), where the whole country from "the great river Euphrates" to the river or Egypt is promised to the chosen race. During the reigns of David and Soloman the dominion o. Israel actually attained to the full extent, noth ways, of the original promise, the Euphrates forming the boundary of their cupple to the northeast, and the river of Egypt to the couthwest. This widespread territory was This widespread territory was lost upon the disruption of the empire under Beloboam, and no more is heard in Scripture of the Euphrates until the expedition of Necho against the Babylonians in the reign of Josiah The river still brings down as much water as of old, but the precious element is wasted by the neglect

of man. The various water courses along which it was in former times conveyed are dry, the main charnel has shrunk, and the water staguates in unwholesome marshes. L Gole. - mith's Biblical Dictionary.

The Roman Propaganda. As Protestant readers are in general un-As Fracestant readers are in general unacquainted with the manner in which the Roman Catholic Church directs its mission work, we draw up the following account, mainly derived from an article entitled "A Glauce at the Home Foci of the Roman Catholic Missions among the Henthen," which has recently appeared in the All which has recently appeared in the All-gemeine Missions Zeitschrift. In the year 1821 the missionary operations of the various monastic orders were concentrated by Pope Grogory I. in the Congregatio de Propagandi Fide at Rome. This is a com-mittee of cardinals who are appointed by the Pope to superintend the Romish Mission among heathen, Jews, Mohammedans, Oriental churches, and Protestants. The committee now consists of 26 cardinals, a secretary, chosen from the ranks of the Papal lawyers, an apostolic notary, 80 counsellors, and 5 corresponding clerks. This body is seldom called together, and consults only on matters of unusual importance. The control of the business of the Propaganda is in the hands of the cardinal prefect, or president, and the secretary, pretect, or president, and the secretary, who, in weekly and sometimes more frequent consultations with the Pope, superintend the missions. Through them the Pope appoints missionaries and locates Pope appoints missionaries and locates them, sends forth prefects and apostolic vicars, and erects bishoprics and archibishopics as the progress of the missions may require them. "The powers of the Propaganda," says Abbe Durand, "are simply those of the Pope in the province of missions." It is this concentration of vast authority which gives the Central Missionary Suc etv its resultar energy and power a.y Soc ety its reculiar energy and power. All those who are to be trained as missionaries are under the supervision of the officers of the Propaganda. There are a number of seminaries devoted to this purpose. Six of these are located at Rome. In only one of them, however, (the Urbarnum de Propathem, however, (the Urbarnum de Propa-ganda fide), are pupils trained to be foreign missionaries. In this seminary the famous exhibitions take place on Epiphany, when pupils dec'aim in a great variety of lan-guages, thus symbolizing the unity of the faith amid the diversity of earthly tongues. A spectator in 1846 counted up fifty light languages and dialects in which disclaima-tions were made. Well qualified judges, however, pronounce this exhibition to be for the most part parrot work, and declare that the seminary does not amount to much. There are, besides, seminaries of the Propaganda at Naples, at Paris (the school of the Missions etrangeres is a very important one), at Louvain, in Belgium, at Occano, in Spain. one in Ireland, and a new one, instituted by Archbishop Manning, in London. In Germany there are no such institutions, al-though several societies cultivate the mis-sionary interest in Austria and Bavaria, Besides the seminaries already mentioned, there are several monastic messionary schools at Rome and olsewhere in Italy, where a small number of pupils are trained or the service, under the inspection of the Propagenda. The pup: ls of the Propaganda, who are generally received about the age of fourteen, are pledged to a life service as missionaries. Very considerable icinforcements to the mission ranks are received from the fraternities of secular priests. These have their home in France. Fore most among them are the Lazarists Others are the Congregation of the Holy Heart of Jesus and Mary, at Paris; the Society of Mary, at Lycns; the Congrega-tion of the Holy Ghost and Holy Heart of Mary, at Amiens, etc. These societies also send out female missionaries to labour in schools and hospitals. The Order of the Jesuits is one of the main stays of Romish missions. The novices of this order are missions. The novices of this order are very carefully selected, and during their two years probation are frequently and closely tested as to their abilities and whole manner of life. Then they take the three monastic oaths, and promise after the com pletion of their studies to enter into the Order of the Jesuits in whatever manner may be determined for them. Their scholastic course consists of two years devoted to Latin, Greek, rhetoric, and literature, and three years devoted to philosophy, natural science, and madematics. Next they teach for 5 or 6 years. Upon this follows a theological course of about 4 years, in which comparatively little attention is paid to the Scriptures, but a great deal of time is given to cognatics and ethics. The most destinguished for to lab among heretics, rather than among the heahen. Those Jesuits who do become foreign missionarassigned ics are generally men of moderate ebilities; though, as n rule, they have better education than any other Romish missionaries, In 1878 829 male mis-ionaries and 59 female assistants were dismissed to their several posts. Of these 117 were Jesuits. The order last year numbered 9,101, of

Benevolence is not a thing to be taken up by chance and put by at once to make way for every employment which savors of self-incorest. It is the largest part of our business, beginning with our home duties and extending icself to the utmost verge of humanity. A vague feeling of kindness to-ward our fellow-creatures is no state of mind to rest in. It is not enough for us to be able to say that nothing of human interest is alien to us, and we give our acquiescence, or, indeed, our transient assistance, to any scheme of benevolence that may come in our way. No; it is in promoting the welfare of others, we must toil; we must devote to it earnest thought, constant care and zealous endeavor.—Arthur Helps.

whom 1,101 were missionaries.

THE Gospel doth these two things, viz: sets before us our lost undens condition by nature, and shows us the remedy in Christ; always offering mercy in Christ to all whom God calls to reportance. This offer of mercy received by faith implies a secret hope c pardou, which I conceive is the first saving work upon the soul. Faith, being thus wrought, causes a looking unto Christ only for salvation; and such a faith wrought in never so low a degree, I take to be true evangelical repontence, which, offering mercy in Christ to all be true evangelical repentence, which, though it be no cause of our justification, yet it is always an effect of justifying faith found in all who as justified.—Thomas

#### The Tomperance Question.

We think that the large deputation who last week waited on the Toronto police commissioners was entitled to a more cordial reception than they received. The deputation was composed of many of the leading clergymon and laymen of the city. The cause they represented is of vast importance, and occupies the chief position among the great social topics of the day. Both in view of the personal position and character of the members of the deputation and of the subject of their action, they were entitled to courteous, candid, and intelligent treatment from the police authorities, whatever might happen to be the personal opinion of these gentlemen respecting the merits of the case. It would appear from the report of the interview that the two commissioners present, the Mayor, and Police Magistrate, entirely failed to appreciate the real character and bearing of the question. It would be difficult, otherwise, to understand their re-plies to the deputation, which replies were extremely superficial if not flippant, and were far below what was due, as well to the position of the commissioners themselves, as to the men to whom their remarks were addressed. It is not pretended by anybody that one-fourth of the number of 1 consed taverns and saloons in this city, are necessary for the accommodation of the public. The surplus places which are authorized to sell liquor merely for the pecuniary benefit of the sellers, are unmixed evil to the community. Yet the police commissioners do not appear to see it in this light. One of them expressed the curious opinion that to diminish the number of drinking houses would not lessen the drinking of liquor. Those who think thus must fail to consider upon what motives drinking habits are founded, which are to la great extent on idleness, opportunity and temptation. Take away the latter, and with thousands of young men the habit will cease, or never be formed. The confirmed set might go a distance to gratify his appetite for the poison that is killing him; not so with beginners and those who Lave only reached the early stages on the road to rum. These are by far the most numerous class who throng the gilded "gin palaces" whose lighted win-dows glare from every street corner. Thousands of boys and men are attracted to these places and induced to enter for the sole reason that they see them, and see others enter. The habit is thus formed and when once formed soon becomes confirmed. Close up three-fourths of the dram sliops and you will stop at least one half the dram drinking; and this is a moderate cal-culation. If it were said the stopping of half the bakeries would make no perceptible difference in the amount of bread consumed, we could well understand the proposition and agree in its truth. The reason for the différence in the two cases itlustrates our position. Bread is with us a staple article of food; a necessity. Liquor is not a necessity, but an excitement; a luxury, for which an acquired and fictitious taste is in general necessary to its enjoyment .- Church Herald.

#### Call Upon Me and I Will Answer Thee.

A prosperous family were living some years ago in the vicinity of Boston. The wife was a woman of faith, the husband indifferent to all religion. Unexpectedly this man abandoned his family and removed to California; the reason being his sud-den failure, and the mortification consequent upon his ill-fortune. The wife one evening found that the last morsel of food evening found that the last morsel of food was gone with no prospect of getting more. In the morning her little aughter asked for something to eat, and the grief-stricken mother could only say. "My child, we must ask of our heavenly Father, and see if he will not send us some." She betook herself to carnest prayer. She could go for relief no where else. Like the Syrophenician woman, her sole cry was, "Lord help' me."

While thus praying the bell rang. She rose from her knees to answer it. A stran-

rose from her knees to answer it. A stranger entered, who said her friends had been concerned for her welfare and had contributed various sums of money for her relief. They had employed him to present their gifts, and to her utter surprise, he paid over her more than a hundred dollars.

God had heard her prayer, and before this money was expended her husband returned from California with a retrieved fortune and the means of happier days.

The skeptic may say that all this merely happened so; but it would be difficult to convince this praying mother that He who hears the ravens when they cry, did not hear her prayers and satisfy her soul with bread .- From the American Messenger.

#### A Hit.

A keener thrust from a more polished rapier was surely never given than is to be found in a response made recently, by the Rev. J. Hyatt Smith, in reply to an in quiry addressed to his church by the Long Island Bapust Association. It will be remembered that Mr. Smith and his church took part in a union communion service held in the Bedford Avenue Reformed church last January, in which evangetical Christians of all denominations participated, and which was accompanied with strong demonstration of Christian feeling and fellowship. The Long Island Baptist As sociation recently asked Mr. Smith and his church their opinion of such a proceeding, for wint purpose it is unnecessary to consider. Mr. Smith, in reply, referred the Association to this passage of Scripture in the eleventh chapter of Acts, from the fifteenth to the eighteenth verses. Could any thing in neatness and keeness surpass the last sentence of the following? "15. The Holy Ghost fell on them, as on

usat the beginning.

the like gift as He did unto us who believed on the Lord Jesus Christ, what was I, that I could withstand?

#### Scientific and Assert.

PERSPIRATION.

The unpleasant chour produced by perspiration on any portion of the body is prevented by using the compound spirits of ammonia. Put about two table spoonfuls in a basin of water. Bathe the parts freely, and it leaves the skin as clean, sweet and treel ac one could wish. The wash is perfeetly harmless, and very cheap.

#### THANKSGIVING MINOE-MFAT.

Three pounds of rib-roast beef, five pounds of greening apples, one pound of fresh beef suet, two pounds of raisins, stoned, one pound whole, two pounds and a half of ourrants, half a pound reixed candied pool, the grated rind of three fresh lemons, the juice of two two pounds of sugar, two nutmegs, dessert spoonful of mace, one of cinnamon, one of allspice, one of ginger, one of salt, and a pint of maple syrup boiled in cider until reduced one-fourth, then pour over the whole. the whole. Of course the ingredients are separately prepared, and afterward thoroughly mixed.—Hearth and Home.

#### SHEPP ON A FARM.

The New York World says, in answer to a correspondent: It certainly is profitable to keep sheep on a farm if rightly managed even though the price of wool is low. They are scavengers on a farm—death to all weeds and shrubs that are an annoyance to the tidy farmer. Besides, the spring lambs, if a careful selection is made, spirity minos, it is carried selection is made, will be found profitable to sell, especially the males, in the market. Americans are eating more and more mutten yearly. The object of the shepherd should be to adapt his sheep husbandry to the wants of the market nearest him-grow the kind of wool that solls the best; or if the carcass is more in demand, grow the sheep, which make the most and best meat in the shortest time, always taking into account hardiness and easiness of keep.

#### FRUIT AND HEALTH.

Dr. Hunt said at a recent meeting of the Warsaw Horticultural Society, that "an absonce of fruits implied doctors' bills." The importance of a regular supply of ripe fruit to prevent disease cannot be over estimated and the host wildling the rest. mated, and the best medicine cliest which an emigrating family could carry to a newly settled country would be a box of early bearing fruit trees, currant, gooseberry and raspberry bushes, and strawberry plants. A family who moved West took with them a very large supply of dried fruit, which lasted them throughout the first summer. None of them were sick, although disease prevailed all about them that year; but the next year, with more comfort and less privations, but with no fruit, they suffered much from sickness. Other Western resi-dents have found that so long as they could have ripe fruit, they have been free from all disease resulting from Malaria.

#### ROSES ALL THE YEAR ROUND.

It is comparatively easy to adorn each month of the year with some form of floral beauty, and in this way to girdle the season round with flowers enough and to spare. Still roses all the year round continue the exception rather than the rule. Only in gardens here and there is this teat of cultural skill attempted, and in comparatively few is it actually accomplished. Many succeed in making roses almost as common, and even more lovely, by contrast at least, in March than they are in June. But there is a dreary blank from November te February in most gardens, hardly lighted up by one solitary rose bud; and how few can say, even in the highest ranks, "My room has not been roseless for a dozen or more years." Is it possible to have an unbroken succession of roses? No daubt it is: for what one has done others may accomplish. But what of the expense and appliances, rumber and character of houses, plants, etc., needed? Notning to be alarmed at. Of course space, plants, and certain conveniences are requisite; and if one could command a rosary under glass, pro-perly warmed, the supply of roses all the year round would be made easy. But, without that and with a moderate supply of, say 50, or 100, or 200 plants in pote the year may be wrenthed round with roses. For the purpose of an uninterrupted supply no varieties are so useful as ten roses and a few of superior varieties of noisettes on a back wall of a green house, conserva-tory, glass corridor, or case, are invaluable for producing fine flowers when they are most wanted.—The Garden.

#### CHLORAL HYDRATE,

is the now fashionable hypnotic; the means by which balmy sleep, nature's sweet restorer, is woosd. But the brief flourish of trumpets which amounced its discovery has given way to a well established and justly founded outery against its abuse, and the evils which attach to its em ployment. More dangerous than optum, more baneful than alcohol, an utterly destructive agent, except in certain active sleepless conditions, when it should be given by medicat men alone, chloral hydrate is working much irremedial mischief in our midst. I am sorry to have to record the opinion I am just about to express, the more so that it is in the pages of a work in-tended to come before the lay public; but it must be done, even if it lead to some odium. It is but too common for some practitioners to advise a patient to do what they can discern he wishes to do. It is also a sad fact that any new line of treatment, any novel means of playing tricks with people under the misnomer of theiapeutics, will meet with a ready reception by those who eithe wish to be an fut with fashionable and new remedies, or are disinclined to give the necessary thought, individual us at the beginning.

"Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but yo shall be baptized with the H ly Ghost.

"17. Forasmuch then as God gave them the like gift as He did unto us who believed to notoriety a plentiful group of research appears. to notoriety a plentiful crop of cases appeared in the medical journals telling of the I could withstand?

"18. When they heard these things, they held their peace and glorified God."

Whether, "when they heard these things," our friends of the Long Island Baptist Association "held their peace and glorified God," history has not yet recorded, consequences of the habitual use, or rather abuse, of chloral hydrate are becoming much more vividly apparent. Its destructive action of the nerve centres, its produc-

tion of a permanent condition of brigg bloadlessness, and consequent imperfer function of the brain cells, are being widely function of the brain cens, are veing widely recognised; and it is now established be youd all question of doubt that the adoption of olioral hydrate as an hypnotic has lieu of opium is the adoption of greater will than the one it has replaced. That chloral stands it may be and is eminently needs though it may be, and is, eminently useful as an hypnotic in certain cases, in its habitual or occasional uso is a destructivo poi itual or occasional use is a destructive polision, carrying with it most baneful consequences, is generally admitted; and its widespread use as a saporific is fraught with mischievous results. The highest actionities, English and American, are now decrying its use, especially in cases of sleeplessness associated with depression of how spirits," with mental worry, and with specification of the state of t have been induced to make resort to chies. al a practice, have need to watch themselves carefully, and note quickly any changes they may feel, and eaches the poison as speedily as may be on the stappearance. of any morbid effects.

THE Canada Presbyterian C urch Charles. ton, will hold its anniversar, meeting on New Year's day. On the Sab'rath provious, sermons will be preached by Prof. Gregg, Toronto, morning and evening, and by Rov. A. Carrick, Orangeville, in the afternoon. New Year's evening, a soiree will be held, when the Rev. R. Wallace will delive: an interesting lecture on his visit to the old country. This congregation, says the Orangeville Advertiser, always do things in first class style, and their anniversaties are worthy the large patronage which they re-

Ar an Evening Meeting of the Canada Presbyterian Church Brocklin, Ontaria, the Pastor, on behalf of the Congregation presented Mrs. Henry Balfour, Organisi, with a beautiful Silver Tea Service, ast token of appreciation of the excellent, manner in which she presides at the instrument,

A ser of New Harness was presented last week, to the Rev. Geo. Barnfield, M.A. of Scarbro, by the Town Line Congregation. The presentation was made by Mr. Frank Thompson, on behalf of the Congregation. It was given as a token of friendship and esteem toward the Pastor.

#### Toronto Markets.

PRODUCE.

The market has been very quiet and pricesather weak since our last. Stocks were on the 21st. instant, as follows :- Flour, 7,946 barrels; wheat, 27,969 bushels; oats, 1,415 bushels; barley, 74.289 bushels; peas, 11,960 bushels; rye, 486; corn, 4,664. There were in sight,on the 12th of December 12,138,000 bushels of wheat, and 2,476,000 bushels of barley, against 9,017,000 of wheat, and 2,000,000 of barley in

FLOUR. The demand has been inactive and prices have been easier. For superior extra \$5 was refused on Tuesday. Extra has been weak and neglected; a lot sold on Tuesday at equal to \$4.321/c. Fancy sold last week at \$4.25 f.o.b. Spring extra sold at equal to \$4.10 here, and at \$4 10 f o.b. last week, but went off on Tuesday at \$4.05 f.o.c. Superfine has been incide, but steady with buyers on Tuesday at \$3.75. The market yesterday closed quiet with sales of spring extra at \$4.05 f.o.b.

WHEAT.— las been less wanted in consequence of a rise in ocean freights. Car-lots of No. I spring sold last week at 97c. f.o.c.; a mixed lot of No. 2 fall, No. I treadwell and No. I spring at 97c. f.o.b. all round, and a lot of 4.000 bushels of spring to arrive, half No. 1 and half No. 2 at 92c. on the track. This week buyers have been asking concessions on spring; a car of No. I sold on Tuesday at 94c. in store. The market closed steady yeste day with a sale of No. 2 fall at 96c. in store, 98c. f.o.c. offering for lots, and 95c. f.o.c. for spring. Street prices 98c. to \$1 for fall; 95c. for treadwell, and 93c. ior spring.

OATS. - Have been quiet and easier ; last week 3c., and bagged at 44c. on the track, but on Monday cars in bulk sold at 42c., and yesterday 42½c. was paid. Street price 42 to 43c.

BARLEY.-The market has been inactive with byers and sellers apart. Last week No. 1 would lave brought \$1.13 and No. 2 would have sold at \$1.10 to \$1.11. Since then, however, the feeling has become weak. No. 2 has been offered at \$1.10 with \$1.09 bid, and refused. Street prices 1.12 to \$1.14c.

PEAS —Were firm last week with sales of carlots of No. 1 at 83 and 83½c. f.o.c., but on Monday a car sold at 82c. f.o.c., and on Tuesday the fall in England, made buyers cautious, and nothing over 80 to 82c. f.o.c. would now be raid. Street prices 79 to 81c.

RYE.—Is worth 70c. on the street.

CORN. -Has sold at 72c. on the track.

SFEDS. — There is little doing as yet, but clover would find buyers at \$5.75; timothy at \$2.75 and tares at \$2.30 to \$2.40. Clover is offered for sale at \$6 and timothy at \$3.

#### PROVISIONS.

BUTTER. - Consignments are arriving and stocks increasing. A few lots of shipping sold at 21 and 22c., but buyers and sellers are generally apart, and prices weak. Large quantities of rolls have sold usually at 22 to 23c., with 24c. for choice.

CHEESE -Is unaltered at 14 to 14 1/2. Eggs.—Are abundant but all taken at 20 to

PORK .- Seems unsettled with sales at \$21.50

to \$22.50. BACON.—Is quiet and unchanged; round loss of cumberland offering at 10c.

LARD.—Round lots of tinnets sell at 141/2c, small at 15c., and therees at 141/2c.

Hogs. -- Car-lots have sold at from \$8.05 to \$8,20. but packers now seem determined not to pay over \$8. Hors.—Are very firm; small lots have sold at 40c., and for single bales still more has been paid.

#### Special Polices.

In one of Dr. Ayer's lectures lie states hat Chemistry confers more practical bene-te on manking, then any other science, yet fom no other source could more be so eas, y obtained. The arts and economies which chemistry would teach, if more thoroughly and generally studied, would peedily exercise a most beneficient influence. He freely confesses that he is inince. He freely confesses that he is inromedies, and advises that the practical apdication of chemistry to medicine, the arts, manufactures, and agriculture be enjoined upon our colleges and schools.—Wrights-Prop. Pun o

PROF. PHILO HOLMES Writes: "Chemistry and medicine have been made subservient to all diseases wheh flesh is heir to, yet how little has science done toward improving our porsonal appearance. Recently I have in-restigated a scientific preparation which has some before the public, but which has been in use many years, called Hall's Vegetable Scillan Hair Renewer. It cures ll drases of the scalp, and allays all that beat and initation, and furnishes a nutri-Live principle by which the hair is nourished and supported, and by its remedial has fallen out, and restores it to its natural solor when gray. The old in appearance are made young again.

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J. Bedford, Thamesville, writes—"Send at once a further supply of Eclectric Oil, I have only a bottle left. I never saw-anything sell so well and give such general satisfaction." J. Thompson, Woodward, writes—"Set dime some more Eclectric Oil. I have sold entirely out. Nothing taken wittes— Set dine some more Eclectric Oil. I have sold entirely out. Nothing takes like it." Miller & Reed, Ulverton. P. Q., writes—"The Eclectric Oi. is getting a great reputation here, and is daily called for. Send us a further supply without delay." Lemoyne, Gibb & Co., Buckingham lay." Lemoyne, Gibb & Co., Buckingham, P. Q., writes—"Send us one gross Eclec-tric Oil. We find it to take well."

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#### Don't Forget the Pastor.

At this season of the year, when men's arts are o apt too move them to deeds o kindnoss, it is eminently proper that Chris-ian's recall the Apostolic injunction, "Re-nember them which have the rule over ou, who have spoken unto you the word f. God." Few, if any persons enter the ninistry for its pecuniary compensation. Nor is there any thing more harrassing to he feelings of a high-toned pastor than seeng, or even suspecting, that he is regarded y his congregation as a more hireling ne who for so much money requiers so thick service. It helps vastly to prevent be growth of such a suspicion when the ople of his charge, by little acts of preserve and governor indicate that they and gonerosity, indicate that they nsider themselves bound to him net rely by the obligation they have as-ned to contribute to his support, but also the higher sentiments of graticule, teem, and affection. This they can do at that time as the present, when gifts are ing lavishly bestowed, by sending him ino desirable expression of their feelings ward him as their spiritual instructor and templar. Don't forget your pastor. If one else is sufficently considerate to ink of hun, do so yourself, and try and in-rest others in his behalf. His work for u and your family is marked by toils, als, and tears, of which you know noth-c. Ohe r him by some fitting token of our confidence and attatchment.-Pres.

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#### Births, Marringes and Denths.

#### MARRIAGES.

On the 21st inst, at the residence of the bride's father, by the Rev. D. Duff, J. C. Rekford, Esq., et Edenbank, to Catharine, third daughter of Alex Cameron, Esq., of Greeneck.

At Carleton Place, on Friday the 6th inst., by the Roy, J. Carawell, Mr. James Boyle, to Miss Eliza-both Armstrong, both of Appleton

At Embro, on the 9th inst, by the Rev. G. Muuro, Mr. David Murray, to Miss Louise Ferguson, beth of West Zorra.

At the residence of Mr. Steele, uncle of the bride, on the loth inst, by the Rev. John K. Hislop, Mr. Adam Oliver, to Miss Grace Steele, all of Downie. At the residence of the bride's father, on the Ichinst, by the Rev. John K. Hislop, Mr. Robort Finnie, to Mary, fourth daughter of Mr. Vm Byres, all of Downie.

At Listowell, on the 8th inst., by the Rev. J. W. Bell, M. A., Mr. Jeromiah Fitzgerald, to Miss Mary A. Marsh, both of Palmerston.

On Christmaz day, at the residence of the bride's father, Delawan, by the Roy James A. R. Hay, Mr. James M. Moote, Publisher of the Forest Express, to Miss Martha McLellan.

At the residence of the bride's father, Caradoc, on the 23rd December, by Rev. James A. R. Hay, Mr. Stowart Teacher, Nairt, to Miss Martha Donaldson.

On the 25th December, at the residence of the bride's father, Rilbrids, by the Rev. Isaac Campbell David Maxwell, Esq., to Elizabeth, youngest daugh-ter of John Burns, Esq.

#### Official Announcements.

BROCKVILLE.—At Prescott, on the 3rd Tuesday of March, at 230 p.m. OTTAWA.—In Daly Street Church, on the first Tuesday in February, at 3 p.m.

TORONTO —At Toronto, on the first Tuesday of Puruary, at Eleven a.m. HAMILTON.—In the McNab Street Presbyterian Church, on the second Tuesday of January next. GUELPH.—At Knox Church, Galt, on the Second Paceday of January, 1875, at 9 a.m.

Owen Sound.—At Owen Sound, on 2nd Tuesday of January, 1875. DURHAM,—At Durham, on 4th Tuesday of Febru-

Simcoe —The next meeting of the Peesbytery of Simcoe will be held at Barrie, on Tuesday. Feb. 2011, at 11 a. m.

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

Ontario.—At Port Perry, on the first Tuesday of March, 1875, at Eleven o'Clock, a.m. Kingston.—At Believille, on the Second Tuesday of January, 1875, at 10 a.m.

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

London.—An Adjourned Meeting at London, in 86 Androw's Church, on 1st Tuesday of February, at II am. Next Regular Meeting will be held at London, in First Presslyterian Church, on 3rd Tues-day of March.

STRATFORD.—At Stratford, on 1st Tuesday of March, at 11 a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalities Roard and Sustentation Fund-James Croil, Montreal. Ministers', Widows' and Orphans' Fund-Archi-bald Forguson, Montreal.

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#### Miscellaneous.

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BUNDAY AT HOME, 1 75.						
GOOD WORDS, 2 00.						
SUNDAY MAGAZINE, 2 00.						
QUIVER, 2 00.						
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ı	7 Fine Old Hyson	•••	***	50c*
	A Superit do	***	***	60c1
Į	9 Estra Fine do	•••	•••	70c*
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į	11 Superior Gunpowder	•••	***	60c-
i	12 Extra Fine do	***	***	70c.
Į	13 Extra Curious do	***		90c.
١	14 Fine Imperial	•••		50c.
į	15 Superior do			60c.
1	i ta Evera Movina imparial	***	***	70g
i	17 Very Superior do	***		80c.
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	Prince of Tes	16	_	•••	***	80c.
ì	31 Good Souchong				***	40c.
	32 Fine do			•••	***	too.
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i	34 Extra do			***	•••	70c.
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ĺ	41 Fine Mandarin	Mixtur	8	•••	***	400
í	42 Superior	do		••	***	30a.
	43 Extra	do		•••		GOc.
	44 Extra Vine	do			-	70c.
	45 Finest Importe	d		••		80a
•	46 Fine Houquas C	urious	Mixtur	0		40c.
	47 Superior	do	do	-		50c.
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i	49 Choice	do	da			70c.
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ISBURSMENTS 
 Doath Losses
 \$416,900
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 Paid for Surrendered Policies
 189,368
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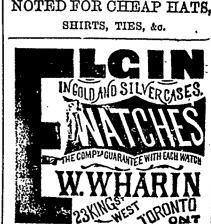
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