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## Contributors and Correspondents

### CONCERNING SOIREES.

While the social element in our nature is universal, and all but omnipotent, it is also ever found craving alike for exercise and enjoyment, and while there is an ample and appropriate 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 religious-entertainment—*Soirees*. True there can be no harm and may be much good, in the abstract idea of Christians eating and drinking socially together, and while there can be no doubt but that the Primitive Christians had their social gatherings called *agapas*, yet it cannot be denied that the abuse of these even in the apostle's time met with their unequalled denunciation, till in spite of all, growing worse and worse, the Council of Laodicea 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 piety, and deprive those 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 and sanctified by religion, than which there is nothing more social, cheerful and tasteful. Yet we cannot deny that not infrequently we have witnessed clerical exhibitions at soirees, 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, that

"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 unbecoming to it and unworthy of us, if not injurious to us, and substitutes others so immeasurably superior as to dispose us 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 soirees then in connection with religion, it should ever be seen too, that religion with all its special social cheerfulness, yet with all its seriousness and sanctity should ever preside and impart all its blessings to every soul, so that, as it usually the case, while there may be many unconverted persons present, they may see how happy Christians can be together, not by being beholding only to their amusements, or descending to the gross or the grotesque, as if religion could or did 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, and thus giving them too much reason to conclude that our religion is only a form, and Christianity a sham. A Christian 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 soirees 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 petty comicisms in order to make the multitude gape at his oddities and earn for himself the unenviable cognomen of the clerical clown of the community. See such an one for instance, rise on the platform of a soiree; behold the egotistical attitudes he assumes, the airs he puts on, the fancied wittoisisms he throws off, with all these fantastical and much-meaning tuggings and hoistings and stretchings which bespeak his consequences, and foreshadow his greatness ere yet he begins his speech. Conscious 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 cases out of ten he is regarded as a consummate 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 abstractions which follow, although he may not have the sensitiveness to feel, or the gumption to discern, unless 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 his wit as exceedingly brilliant, and like in "taking them off" and pulling them on," so that wherever he is trotted out, the ladies are all agog to gather and to garner up the wonders of his wit. As years go on his speeches gain in length as they lose in pith, while his unscrupulous coining of the sacred and the silly in one unseemly mélange, lead people off to look at his serious utterances, through the medium of his silly effusion, 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 exhibition of himself.

But as Solomon says, there is a time to laugh, and as the Creator has endorsed man 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 wanted, most assuredly the monkey would far outstrip 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 dependant 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 anecdote, and that denouncing all such, we would make our own defects the standard of other people's 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 anecdotes, whether original or selected, and when not too often repeated, become some of the most effective weapons that the platform orator 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 afloat, 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, full 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 enlightened 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 goes, 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 ignore such 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 Chris-

tian community, which would not be conducive to the order and edification ever to be sought after as an indispensable 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 did 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 lies 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 is 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. 2. There is false traditional sentiment. Tradition is evidently a great power in human life, and helps us to understand many interesting and curious grvttis of sentiment and usage, to which people are often very wonderfully attached. That power, as experience 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 sympathies. 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 infrequently renders powerful aid in keeping men to their moorings, when otherwise they might be in danger of drifting away from these by the force of some overwhelming 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 remembers 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, form those whom we have learned to reverence, have cast a witching spell over us in our more reflective hours. And as a natural result of this, our strongest attachments, easily run in the directions of those whose sympathies are in this respect like our own. At such an altar in the history 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 bosom of successive generations.

"When men would do a deed of worth,  
The wonder of the listening earth,  
They look to those and turning tread,  
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 wonderfully bound up, we feel drawn together by a tie that is not easily dissolved. So far traditional sentiment is to be revered. Tough 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 true. The dead form is taken from the living thing. The honey is turned into poison. Holy attachments are made the

occasion of thwarting the proper outflow of the divinest sentiments of the human heart. Surely that sentiment is false, if it hinder a man's advance, when great principles are to be promoted, or if it incline him to disregard the claims of the present living, issues and interests; or if it prevent him from going hand in hand in Christian fellowship with others, who are to all intents and purposes the same, as to the ground on which they stand, as himself. If some of those who are gone to rest, and around the memories of whom our holiest traditions cluster, were again to appear among us, would they not say, if they found us lingering at such an empty tomb, "It is not here, it has risen,—it has gone before you." Yet people are sometimes very 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 fire, 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 ultramontaniam in the Church of Rome. We have also the source of that exclusiveness, which prevails so largely in the Anglican 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 perceive 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, notwithstanding 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 more of religion's living power, maturing into abundant fruitfulness, the best of the graces, which is ever 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 history alone, or to natural idiosyncrasies in the individual mind, or to arbitrary tendencies in education—such as are not based on the unchangeable relations, in which we stand to the divine author of all, and the inherent 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 laid. There were the gnostic tendencies, which sprang up at such an early date, and introduced into sacred things "the oppositions of science falsely so called." There were the Pagan tendencies, which sought, by adopting Pagan usages, to make "the Christian institutions more palatable, though far less suitable, to heathen ignorance. There is the mistaken sentiment in the Church 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 repellent 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, otherwise it divides. By such modes of thought it also happens frequently enough that it is in the "reactive 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 laudable enough; the motives cherished may be worthy of deepest regard; yet all the while there may be no secrecy of errors of judgment in operation, serving as effectual hindrances to the fellowship so much to be desired. Prepossessions of a prejudicial kind, partial, or one-sided glimpses of things taken for the whole, opinions too hastily formed, deductions of reason clung to with an intensity as great as if they were the truths of supernatural revelation. These come from a kind of schooling, which has its source in human

imperfection, and are also out of harmony with the very genius of Christianity; therefore they also tend ever to divide. If the 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." MEMORA.

### A Remonstrance.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—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 cemented in brotherly love. For eighteen years back, the members and adherents of the Canada Presbyterian Church have their own place of worship at Duntroon, and for the last two years only has Mr. McDonald held fortnightly services in the Township Hall at Duntroon. 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 Nottawasaga on Wednesday first. Yet knowing all this Mr. McDonald chooses to call a meeting at his own residence 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 not. 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. Our 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. McDonald will cease his attempts to undo with the left hand what the right hand has done. Yours truly, UNION.

### Wellpark Free Church—Induction Services.

The Free Presbytery of Glasgow met yesterday within Wellpark Church for the purpose of inducting the Rev. R. M. Thornton, B.A., of Canada, to the pastorate, in succession to the Rev. Dr. Adam, who has been appointed to the secretaryship of the Home Mission Board. The Rev. Mr. MacLachlan presided and preached on the occasion. Thereafter the new pastor was introduced to the congregation, who gave Mr. Thornton a hearty welcome. A congregational soiree 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 Millar, Mr. John McLaren, and the members of session and deacons' court. To a over, the Chairman after some preliminary observations, proceeded to say that he was sure they would unite in welcoming Mr. Thornton to the pastorate of the church with most cordial feelings. He knew, he said, the congregation well, and he was persuaded that these 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. Mr. Downes, in the name of the ladies of the congregation, afterwards presented the new minister with an elegant pulpit-gown and cassock. 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. pastor. The testimonial was suitably acknowledged. Other addresses followed. The congregational choir sang several anthems very sweetly in the course of the evening.—*Glasgow Herald, Dec. 4th.*

The *Quillia Expositor* says: We are glad to notice 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 peculiar opinions than this, where the whole congregation is the choir, and where the majestic human voice finds so full a scope.

Pious Gambling.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir.—The Montreal Witness thus speaks of a bazaar lately held for the benefit of St. Paul's Church in that city.

"The raffia of a very expensive doll worth \$150 was the most exciting incident. Tickets at a dollar each sold rapidly; and a genuine lottery furor 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 been the same at a bazaar in aid of a Popish Church, for example, for that of the Gesù, for Popery teaches that the end sanctifies the means. But really it is most shameful that Protestants should gamble to help the cause of God.

Yours most respectfully, A PRESBYTERIAN.

Presentation—Evangelistic.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—At the close of the Monday evening meeting of the Young Men's Christian Association here Mr. J. Wilkie was welcomed upon by a number of his friends and presented with a valuable gold chain, and key. Mr. Wilkie 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:

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.

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.

It is just trying to make the Devil help the Lord. I challenge any one to prove it to be anything else. We disapprove 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.

better able to engage in the battle of life and to further Christ's cause from my experience in the Y.M.C.A. here; and I 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 always.'

Death of Knox.

In the midst of these ebullencies, an event had taken place by the side of which they were doubly contemptible. The apostle 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 without whom Scotland, as the modern world has known it, would have had no existence.

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 elders of the Kirk, to charge them for the last time to be constant.

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 harshly, it was not from passion or ill-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."

Almonte, Dec. 26th 1874.

Congregational Singing.

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 lately addressed good audiences at Clifford, Lindsay 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 congregations. "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 sing if the heart is right. Let us see for a moment how this principle will apply to the worship of God.

One evening you go to your flock to select a lamb for a burnt offering. You have plenty of sheep and lambs, but then you think it does not matter what kind of a lamb you take so long as your heart 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 priest. What! says the priest, after he has examined it, what kind of a creature is this that you present unto the Lord? It is imperfect in every part, it is blind, lame and maimed, it is hump backed and bow-legged, and one leg is shorter than the rest.

As night fell he seemed to sleep. The family as usual in his room for their ordinary evening prayers, and "were the longer because they thought he was resting." He roused as they ended. "Sir, heard ye the prayers?" said one. "I would to God," he answered, "that ye and all men heard them as I have heard them, and I praise God of the heavenly sound. Then, with a sigh, he said, 'No, I am come.'"

"There lies one," said Morton, as two days later, he stood to watch the coffin lowered into the grave—"there lies one who never feared the face of mortal man." Morton spoke only of what he knew; the true 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 actions in it one against the other, that he stands out in his full proportions.

LEARN that urgency in prayer does not so much consist in vehement pleading as in vehement believing! There appears very short, eternity near; and a great name, either in or out of life, together with all earthly pleasures and profits, are but an empty bubble, a deluding dream.

Pastor and People.

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The next morning the end was evidently close. He was restless, rose, half-dressed himself, and then, finding himself too weak to stand, sank back upon his bed. He was a kind 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 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. The family as usual in his room for their ordinary evening prayers, and "were the longer because they thought he was resting." He roused as they ended. "Sir, heard ye the prayers?" said one. "I would to God," he answered, "that ye and all men heard them as I have heard them, and I praise God of the heavenly sound. Then, with a sigh, he said, 'No, I am come.'"

"There lies one," said Morton, as two days later, he stood to watch the coffin lowered into the grave—"there lies one who never feared the face of mortal man." Morton spoke only of what he knew; the true 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 actions in it one against the other, that he stands out in his full proportions.

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. It is just trying to make the Devil help the Lord. I challenge any one to prove it to be anything else. We disapprove 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.

Yours most respectfully, A PRESBYTERIAN.

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. It is just trying to make the Devil help the Lord. I challenge any one to prove it to be anything else. We disapprove 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.

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Sweet Hour of Prayer.

Who wrote sweet Hour of Prayer? It is generally supposed to have been written by Nancy Crosby, and has been credited to her, both in books and by newspaper statements. Although this gifted blind poet has written many beautiful hymns, she did not write this; nor does she claim to be its author, although some of her friends have advanced the claim for her.

"Sweet Hour of Prayer" is in an English hymn book of 1849, credited to Rev. Mr. 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 hymn as originally printed as the second of four. It is as good as the other three, and reads thus:

"Sweet hour of prayer, sweet hour of prayer, The joy I feel the bliss I share, Of those whose various 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 studies for a good purpose, to him who does not, it grows into a poison. A bad wife is like a hail storm. Do not dwell too long on your friend's praises; you will end in saying things against him. Do much or little, so that you do it for a good purpose. Refined music is liked by refined people; weavers do not much care for it. Threecry out, but get no pity, viz: He who lends out his money without witness, the henpecked husband, and he who cannot 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 a pound, silence is worth two. A pig 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 preaches the hour, the hour will press him. May our future reward be like that of him who remains silent under a false imputation. One pepper corn is better than a hundred gourds. A learned man whose deeds are evil is like a man who has a door and no house. He who prays for 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 himself. Three keep good fellowship—strangers, slaves, and ravens. A fool always rushes to the fore. Do not cry out before the calamity has really happened. If a man says something strange, beware to mock at it wantonly. Passion is at first like a man reed; by and by it becomes like a cable. Jewish Messenger.

\* Narrative of Richard Bannatyne, sympathizing with the Stuarts, and the shallow liberalism which calls itself historical philosophy, has painted over the true Knox with the figure of a maniac. Even his bones have been flung out of their resting place, or none can tell where they are laid, and yet but for him Mary Stuart would have bent Scotland to her purpose, and which France and Spain would have worked on England. But for Knox and Burghley—those two, but not one without the other—Elizabeth would have been flung from off her throne, or have gone back into the Egypt to which she was too often casting wistful eyes.—J. A. Froude.

Random Readings.

LET no man be too proud to work. Let no man be ashamed of a hard fist or a sun-burnt countenance. 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 closer 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 less pleasantly through the day—would you walk the streets with a more doleful step—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 uneducated lips. Consecration is the secret of power with God. This is not for the few. All the Lord's people may be prophets. The testimony of Jesus is the spirit of prophecy. 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 provided for.

MEN are apt to censure sharply in others what they practice themselves without scruple. Plutarch tells of a wolf who, peeping 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 sweetest, 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 crystallize into the gem. So Christians grow into precious worth into Christ's kingdom, when longest in the enjoyment of Him as the Sun of Righteousness.

THERE are many who are melted under the Word, who are never moulded by it. They have deep convictions, and perhaps joyous emotions; but the old form remains. They are delivered, or cast into another mould. R. m. vi. The soul is still encumbered with sin and worldliness. In the present day is special need to beware of religion of mere feeling.—Old Truths.

IT is given to Christians to keep up and illustrate the world's purity. They are to be holy. They are washed, cleansed, purified, undergoing a process which is to fit them for a world where there is nothing to tarnish 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 therefore accomplish through life nothing worth naming. If they promise to meet you at such an hour, they are never present until thirty minutes after. No matter how important the business is, either to yourself or to them, they are just as tardy. If one 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 never in time for church, at his place of business, at his meals or in his bed. Persons of such habits, 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 appointment for business, or anything else, are poor sloths, and are ill calculated to succeed in business, or get a living in this world.

There's Na's Place Like Ham's.

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 Southerner, "you 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 forget Paisley when ye look at Edinburgh," replied the offended cicerone. "Dae ye see von," and he pointed to the University Buildings; "that's the college where they come frae England an' Paris o' the world to learn to be doctors, an' chancellors, an' members o' parliament, an' it has the cleverest men in the kingdom for its professor; but for the cleverest yon o' them a's John Wilson, an' he's a Paisley man. An' dae ye see yon yon?" pointing to a distant spire; "yon's the steeple o' North Leith. It's the best spire in Scotland, an' at present it's all wad to hae the best preacher in Scotland for its minister. You may hae heard o' the R. v. Jas. Buchanan, but ye may no hae ken he's a Paisley man. An' dae ye see yon kirk wi' the doom on't? That's St. George's, where a' the entry attend for the sake o' the singing; an' I've warrant ye'll no hear the like o' the preacher in Edinburgh. They call him R. A. Smith, an' he's a Paisley man. An' dae ye see yon big building yonder whaur a' the colleges are standing? Waitin' to start? That's the register office. Ye may say it's the key-stone o' the kingdom, for hards an' lands a' hang by't. But though it's the place wher duk's an' earls keep their titles, an' the king himself keeps his papers, every day when the clerks gang hame, an' the door is stokit, the whole place is left in charge o' yon wad wife, an' she's a Paisley woman. You say forget Paisley when ye look at Edinburgh, but, sir, ye'll see noo it's no possible."

**Our Young Folks.**

**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 language *e*, *a* and *i* preceded by the accent and followed by *e*, *ia*, *io*, or any similar diphthong, always become aspirated and are pronounced as if written *sh*. thus we pronounce *partial*, *propitiation*, *especially*, *association*, as if written *parshially*, *proshiation*, *espeashially*, &c., and so we pronounce our first word as if written *prounsheshun*. Here is another word often used 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 interesting; so, please, always accent the first syllable in interesting, interested, disinterested, &c. Then in the word *often* let the *t* be silent. As you drop it in *listen*, *listen*, *whistle*, *epistle*, *distill*, etc., so the *t* in this word should be silent and pronounced of 'en. Especially be careful how you pronounce *duty*. Many call it *doty*, while others give it a twist quite as vulgar and call it *jewty*. Let the letter *u* in *duty* rhyme with *cu* in *low* 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 *newspaper 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 fox foo. Figure should not be pronounced *figer*, but sound it as if written *fig your*; *minute* must not be pronounced *minit*, but pronounce it as spelled. Some seem to think that it shows refinement to say *guardian* for *guardian*, and *melodious* for *melodious*. 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 people seem to think that because the word *committees* ends with *ee* and *ee* they should put the accent on the last syllable, and they thus give us the name of a new kind of tea; it is neither green, black nor Japan, in fact it is of no earthly growth, but the product of some comet for they call it *comet-tea*. Others accent the first syllable; accent the second and you will be right. Accent the first syllable of *discipline*, some are always slipping over this word. In some parts of Canada and the United States many words of two syllables are contracted into one. Thus *barrel* is pronounced as if written *barl*, *barrow* is called *barr*, while *to-morrow* is called *tomor*. The same persons pronounce *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 *shot*. In *contrary* put the accent on the first syllable. The old nursery rhyme, "Mary, Mary, quite contrary," has taught many children to miss-pronounce this word. Do not pronounce *assimilation* as if written *assimilation*, nor *sympthom* as if written *sympthom*. A new pronunciation is coming into use of the word *applicable*, the second syllable is accented instead of the first; but surely this violation of the rules of pronunciation will not continue. In *Manitoba* the third syllable (*o*) should be accented and not the last. We do not retain the French pronunciation 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 himself; "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 flee before the enemy. At night, being very much fatigued, he lay down 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 alighted on the cheek of the prince, and started him so sharply that he awoke. He started up, drew his sword, and fought with the soldier, and at last 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! what gratitude do I not owe thee? Thou didst save my life yesterday by means of a fly, and to-day thou hast preserved me by means of a spider. Truly there are use and purpose in all the works of thy creation."—*From the German*.

**Sabbath School Teacher.**

**LESSON II.**

January 10, 1875. **CROSSING THE JORDAN.** Joshua, III. 1-17.

**COMMIT TO MEMORY, v. 17.**  
**PARALLEL PASSAGES.**—Ezek. xiv. 21; 2 Kings ii. 14; Acts vii. 45. With v. 14, read Ex. xxv. 22; with v. 15, compare v. 13 and 1 Chron. xii. 15; with v. 16, Ps. cxv. 8; with v. 17, Ex. x. 20.

**GOLDEN TEXT.**—When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.—Isa. xliii. 2.

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

We may judge of the importance of this miracle, from the fulness of detail in the 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 Jericho side from the possession given to the two tribes and a half, and must be crossed in order to enter on the conquest of Canaan proper.

We may get a concise view of the Lesson, as we ought to study it, if we will carefully consider the crossing, the lessons it taught then, and the lessons it ought to teach now.

I. THE CROSSING. The time of it, at "wheat-harvest," as regards the seasons, when the snows melting 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 cross, then, was, even for a valiant man a memorable deed of heroism. (See Scripture readings.) To a crowd, men, women and children, such as Israel was, with out boats, &c., it would have been impossible. But at such a time, the Canaanites feeling safe, prepared no resistance. As regards the month, it was in the first, called Aihib, or Nisan (Josh. iv. 10), and the tenth day of the month. 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 on 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 track or flat bank above this channel, covered by the overflow; and immediately on the place, the waters as reverently retiring before the symbol of their Maker's presence "failed," or ran off toward the Dead Sea (Gen. xix. 24, and Deut. iii. 17; iv. 49) on 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 solemn look at that heaped-up flood held back by an invisible hand, "hastened 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 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 the "order of nature," or who dream of a God who made, and then gave up the world to be ruled by something without mind or conscious, without body or soul, called "law."

II. THE LESSONS THIS MIRACLE TAUGHT AT THE TIME. We shall not attempt to state them all, only those which lie in close connection with the lesson. There was a meaning 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 Red Sea before Moses, Jordan before him. The cloud then led Israel (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 and more accessible ark suited Joshua, who stands for him who "made under the law," yet is greater than Moses, and gives rest.) How reassuring this must have been to the leader! So the Lord is saying to us, as when sending revivals, that he is the same God as of old, and able to do for us as for our fathers. Alas! 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 Joshua," &c. They might have thought: "Now the manna is ceasing, and the cloud is gone; gone with Moses. We shall not have such a strong hand or outstretched arm with us as when Moses was here." But look! no hand or rod stretched 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 knowledge 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. 7, 12 and xx. 1), as they sojourned there. They had heard of God's mighty acts in Egypt and the wilderness (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 appeared in vain to Him; but they did not repent. As it was, this miracle must have destroyed the self-confidence of the Canaanites, and would teach the effect of the former victory over Israel (Numb. xiv. 44, 46).

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 He comes to them. When, therefore, 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 learn 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 miracles are not mere wonders, but have some useful bearing (Ex. xv. 11).

The special lessons to us are,

(a) When we have to pass through great sorrows or dangers, the Lord's presence with us is enough for our safety. How much many suffer! Friends die; homes are desolated; property is lost; health is gone; hopes are blighted; blow comes after blow. (See Ps. xlii. 7; they study v. 8.) See the cases of Joseph, Moses, David, Job, Paul and Silas (Acts xvi. 25), John (Rev. i. 9, 10), Study Paul's case (2 Tim. iv. 16, 17).

(b) When we dread such our eyes are to turn to the Lord. "Great tribulation" is the way to heaven. Some of it we can expect (Acts xv. 22). (See Acts xv. 22, 23). Parting friends, looking forward to pain, and other trials through which God makes fruit. (Heb. xii. 11), pruning the trees (John xv. 2), are examples.

(c) One event stands out by itself and awaits each of us (Heb. ix. 27), and though Scripture does not make Jordan a type of 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. cxliii. 4). See Stephen's case (Acts vii. 60).

(d) For an interesting and most instructing analogy may be traced between the ark which God appeared as the *holy* God (the law in it), the *merciful* God, hearing prayer and receiving sinners, the *Lord of angels* (between the cherubim), and the *Lord Jesus* who is "set forth (Rom. iii. 25) to be a propitiation 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.

**SUGGESTIVE TOPICS.**

The eastern border of the land—brother of Jordan 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 effect—on the people—on Joshua—on the Canaanites—the lesson we may learn—nature of a miracle—use of it—more than a wonder—encouragement 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 oddity, clownishness scarcely over rises to the dignity of being sensational. Its effect is too shallow and transient for that. It is more amusing, and often not even that. To cause a sensation, there must be some volume of character, a basis of good soul. Wit, without a subseil of wisdom, never takes hold of people, and they soon loathe it as the muttering of a drunkard, or the prattle of a fool. We have known ministers who expected success because they were witty and odd, but they always failed. They had a character, and hence wielded no power. Those who attribute any man's success to mere eccentricity, err in judgment. Where there is real genius, and it bursts 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. 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 master mind, and feel that a subtle power of thought and impetus has seized and works within us. No one is really 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 or 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 Hebrew prophets often exclaimed "Thus saith the Lord." The spiritual verities of God and immortality; of right and wrong, and responsibility; of redemption and regeneration; of communion with the Holy Spirit, and a triumph over evil through the means 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 enthusiastically. The badge of a teacher must not be a mark of interrogation like this, (?) His motto should be the Apostle's expression, "Now of things of which we have spoken this is the sun." Obtain strong convictions honestly, by thought, by prayer, by experience; and then, "out of the abundance of the heart speak."—*C.C. Times*.

AFFIRMING the superior value of intelligent and skilled work in the Sunday-school, Dr. John Hall says, in *The Evangelist*: "One trained 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 he is doing, and who does it consequently with some comfort to himself, is likely to continue in the field, after it has been deserted by successive generations of impulsive 'well-intended' 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 day 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 soon 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 leave much in the hands of others, and those too who had the power to do me harm, 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 procure 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 all 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 idly conjecturing what it could be, when, as it approached nearer, he saw that it was a raft. 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 so intently interested, he scarcely resting there he saw a long, stout beam."

"What is the size of that beam?" he asked as soon as his voice could reach the raftsmen. 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."

"God," continued the Doctor, "sent me that beam as surely as it had dropped from a His own hand, and when in straits, I have cast 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 moment I was kneeling beside the cradle of my child, trying to soothe her sufferings, and the next doing what I could for the relief of the other dear invalid; and constantly lifting up my heart to God for help. Mid night came, and I was still watching beside the sufferer, when a low knock at one of the outer doors startled me. Opening it, I found standing there the nurse who a few hours before had insisted upon leaving me."

"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 to Him at any moment, and ask of Him 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 illusion, this place prepared "beyond the using and the setting" by Jesus for His disciples. And we know not how near the time may be when, through trouble of heart and sore grief 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 prepared our earthly dwelling-place, by making it a place where men can be happy, not a mere whirl of circling angels, like a painter's dream. We can not dream, far less paint, what it might be; "for eyes hath not seen, nor ear 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 Him, kept for us. If the old home is broken up, a new one is being made ready.—*Exchangers*.

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 myself. I will learn at least to glory in disappointments.

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**A Warning to Triflers.**

A young lady, visiting the house of a Christian friend in Philadelphia, was invited to go to a Methodist church on the Sabbath—a bright Sabbath morning in February, 1867. She commenced, and went—gay, and cheerful, and full of life. The minister announced as a text, "Blest not thyself of to-morrow; for thou knowest not what a day may bring forth." (Prov. 27: 1.) The sermon was impressive; the services throughout peculiarly calculated to leave a lasting impression on every heart. The minister seemed to feel (and passed to remark during the sermon) that this was the last sermon for some one in that house.

The young lady, on the way home, criticised the sermon, and the minister severely. She sneered at its solemn truths. She laughed at the serious strain of thought in the discourse. In a trifling 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 minister has no business to preach in that way. Why, I'll insure all the lives there for twenty-four hours for a sixpence."

That Sabbath night that young lady died. In the morning she was a gay, thoughtless trifle. At midnight she 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." (Ecc. 5. 1.)—*New York Christian Intelligencer*.

**The Religious Newspaper.**

I was spending a day not long since in a pleasant farm house, which was fitted up with a taste and neatness not always found in such homes. The farmer sat down in the parlor and conversed with ease and intelligence on various topics of interest in the religious and literary 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 information was far more extended than is customary in the people of his calling. The secret of his superiority became very apparent in the course of the conversation. He was frequently referring to some remark or paragraph in his religious newspaper which bore upon the subject upon which we were speaking; sometimes taking up a recent number, which was just at hand, and reading a few lines. One could not listen to him without obtaining valuable information and food for after thought.

An excellent religious newspaper was the educator that made this farmer so much superior to those whose lands lay upon either side of him, and who were content to jog on year after year in the same dull 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 carefully. Cut off from society, he had a little world of his own in the pleasant sitting room, where he experienced the most delightful intellectual enjoyment.

What a blessing that religious newspaper was to him, and what a blessing such a paper is in every circle where it is introduced! You cannot do a greater kindness to any family than to send such a messenger 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 they can be none which yields such large returns of profit and happiness for so small an outlay.—*T. P. Times*.

**Standing Complete at Last.**

Complacency in the completed work of life will be great in proportion to its nobleness and spirituality. There are many works of life in which the worker may find satisfaction; in 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 component part of the character and influence of the whole. Concerning something every day, we have to say, "It is finished," and at length we will have to say this concerning the whole.

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 unselfish service to men, of spiritual piety toward God; a life of great principles and holy preferences, of lofty spiritual pursuits and communications and joys; a life of God, with God, in God, the eternal life?

It is a great and solemn thing to live; to finish a product of the living soul; to finish life itself. All must say, "It is finished;" but to be able to say it is grandly and holily finished—to be able to pronounce judgment upon it with pious satisfaction and humble faith—this is the grandest of all things next to the "Well done" of the Master.

What a quickening, contagious power 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 end of that man is peace." The centurion who saw Christ die was constrained to say, "Truly, this man was the Son of God." The penitent thief who saw Christ die was constrained to address a prayer to Him. Even the hardened and self-righteous men on their breasts as they beheld. The lofty dignity, the calm 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 man.

The chamber where the good man meets his fate is privileged above the common walk of life.—*Henry Alton, D. D.*

British American Presbyterian.

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FRIDAY, JAN. 1, 1875.

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

TO SUBSCRIBERS.

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

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

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 is 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 (proskuneesis) thy God, and Him only shalt thou serve," (latrois), 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 Bambino, or babe, and beside 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 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 latrois 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 (latrois) 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 fall down before, and render bodily homage to pictures and images, we shall look at the monstrous errors by which Mariolatry is upheld.

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

she gave birth to Immanuel. On this is grafted 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. Liguori says, "All are subject to Mary, even God Himself." As children are subject to their mothers and obey them, so Jesus is subject to His Mother, and the Mother of God is entitled to the obedience of her Son. We write these words containing blasphemy, 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, yet, the entire ground of our hope." "The divine heart of Christ must be besieged 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; stopping 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 "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. So 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. 431, 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 strength, until just twenty years ago it was formally decreed as an article of faith.

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 century—and yet belief in it is necessary before an infatuated devotee can be asked to worship the Virgin.

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. Certain it is that the perpetual virginity of Mary is an unfounded opinion, with all the force of an article of faith in the Roman church.

A third grand error is devoutly held by the Roman Catholic Church, and introduced into the Breviary services for August 15th, 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 assumption 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 ratified by the authority of the Church of Rome.

While, therefore, the Scripture is silent on the doctrine referred to, the Church of Rome has asserted authoritatively the sinlessness, the assumption, the perpetual virginity, the mediatorial power of the Virgin Mary,—and if she has not enjoyed, she has not, 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 latrois rendered to God. The superstitious votaries 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 pest 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 those 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 drunkenness.

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 Viceregal 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 pamphlet 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 by-law 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. m. 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 vexatious 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 municipal 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 far 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. Let these men, having the good of their sons and of the country at heart, sit down earnestly to the Act of 1874 into operation; and when they have passed the By-law, let the community beat its breast 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 Decree.

Mr. Gladstone's pamphlet has created a great deal of excitement in Britain, and has led to a great deal of re-orientation and explanation. Among other letters which the publication has called forth, the two following from Roman Catholic noblemen are specially remarkable. Lord Acton, it will be seen, professes to sympathize with Mr. Gladstone's anxiety on very curious 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 heretical 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 ever.

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:

Athenaeum, November 8.

"DEAR MR. GLADSTONE,—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 discuss with you. Speaking 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 holy 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 Catholics 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 following terms:—"How shall we persuade 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 affirm the contrary?" The case is *prima facie*, a strong one, and it would be still more serious if the whole structure of our liberties and our toleration was founded on the declarations given by the English and Irish bishops some years before the Relief Act. Those documents, interesting, 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 binds us no more. The Legislature, judging that what was sufficient for Republicans was sufficient for Catholics, abolished the 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 begin with the Vatican Council. At the time 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 temporal 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 for very particle of a system which has never 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 an example:—A Pope who lived in Catholic times, and who is famous in history as the author of the first Crusade, decided that it

is no murder to kill excommunicated persons. 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 appears in every reprint of the "Corpus Juris." It has been for 700 years and continues to be part of the ecclesiastical law. Far from having been a dead letter, it obtained a new application in the days of the Inquisition, and one of the latter Popes had declared that the murder of a Protestant is as good a deed that atones, and more than atones, for the murder of a Catholic. Again the greatest Legislator of the Mediceval Church laid down this proposition, that allegiance must not be kept with heretical Princes—*cum ei que Deo et non servati fides servando non sit*. This principle was adopted by a celebrated Council, and is confirmed by St. Thomas Aquinas, the oracle of the schools. The Syllabus which you cite has assuredly not acquired greater authority in the Church than the Canon Law and the Lantorn Decrees, than Innocent the Third and St. Thomas. Yet 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 Ecclesiastical 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 Pius V., the only Pope who has been proclaimed a Saint for many centuries, having deprived Elizabeth, commissioned an assassin 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 Legato, to carry the work on to the bitter end until every Huguenot had recanted 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 principles of morality as we find them in the overwhelming 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 aid to enjoin the other.

"There has been, and I believe there is still, some exaggeration 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. Nevertheless, the history of astronomy shows a whole catena of distinguished Jesuits; and, a century ago, a Spaniard who thought himself bound to adhere to 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, Fenelon publicly accepted the judgment as the voice of God. He declared that he adhered to the decree absolutely 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, and that his opponents were in the wrong, and that Rome was getting religion into peril.

"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 get a mitre for Peter, 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 position as loyal subjects of a Protestant Sovereign, 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 must 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 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 receiving a written demonstration. Therefore neither of the alternatives you propose to the Catholics of this country opens to us a way of escaping from the reproach

have incurred. Whether there is more faith in your mission, or in my confidence, the event will show, I hope, at no distant time.—I remain sincerely yours,  
A. Oron.

Lord Acton, has, as was to be expected, been strongly repudiated by the Roman Catholic authorities. An article in the Dublin Evening Post, which is generally subscribed to by Cardinal Cullen speaks as follows:—  
"Dr. Dollinger, Mr. Gladstone, and Lord Acton have acted in concert in the assault on Catholicity in London, believed to be the centre of religious freedom. The late Prime Minister, it is stated, had spent a portion of his vacation in Munich, preparing, under the guidance of the schismatic 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 city, where, in fact, he was partly educated under Professor Dollinger. During the sitting of the Vatican Council Lord Acton and members of his family were constantly passing from Munich to Rome, and constantly in communication with Prince Bismarck, 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 deter 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 started *The Home and Foreign Review*, and associated with him in the work Mr. Renouf and other writers, who were violent 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 publication of the *Chronicle*, kindred in character, 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 Council 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 'Expostulation' 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, yet could 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 reservation, and had that expression been defended by a Catholic Archbishop of that day as it has been defended by the Archbishop of Westminster, I very much doubt if Catholic Emancipation would have been granted.

"In noticing your 'Expostulation' the Archbishop of Westminster, 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, 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 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 independent 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 believe 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) doctrine of the personal Infallibility of the Pope, though limited, as asserted, to the large domain of faith and morals.

I remain, yours faithfully,  
Camoys.

Dr. Manning 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 Vatican Decrees have not changed by a jot or a tittle the obligations or conditions of the civil obedience 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 Privilegium' (Longmans, 1871), I have given more than sufficient evidence of this assertion.

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

3. That the position of Catholics, therefore, 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 Councils. The Vatican Council had, therefore, no new matter to treat in this point.

5. That the Vatican Council has made 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 impudence, 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.  
Westminster, 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 authority, and suppose Britain were to take the side of Italy in opposition to that restoration, what would 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 unlikely 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 Protestant 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. Messrs. 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, intends 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 hopeless, 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 ever-varying 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 Thanksgiving holiday week. Like the harvest-home of old England, Thanksgiving Day in New England is the happiest day of the year, not only by reason of its sacred purpose, but also the many happy associations, and family reunions, 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. Unsurpassed 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 hopeless 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 rectangular, 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 ease. 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 an escort of our American 'Cousins,' we 'ally forth to 'do' the city.

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.

All sorts of 'relics,' such as sofas, tables, chairs, crockery, and every kind of article, however trifling, 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 interesting, 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 aroused. 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 \$98,000 in an hour, of the large gold coins. The floor of the gold-room is graded 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 narrative or adorn a tale,' and 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 reluctantly, the eye not satisfied with seeing nor the ear with hearing the wonders of Munimatics. 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 lying 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 portions of his garments to which it may accidentally 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 latter 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 streets. The beautiful Masonic Hall cost \$1,000,000. The waterworks are incomprehensible to one who has not seen them.

The Centennial Buildings, now in course of erection, are also of incredible dimensions. Belmont and George's parks, rival Central 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 saw many places of more than ordinary interest, the residences of Benedict, Arnold, Gen. Grant's cabin 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, thus causing 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 won this year. A home gallery of the choicest paintings from nature, self-excented, 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 buildings 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 commenced, thus rolling *pelion on ossa*. Did space now permit, it would be amusing to describe the shrewd clever style Dr. McGosh puts 'Young America' through in his class. It delighted us beyond measure. There are over 400 students attending.

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 night.

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 it. 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. McLean (formerly of Roxborough), is Nevis, Co. Simcoe, 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 Tuesday evening, the 22nd inst., the members and adherents of St. Andrew's Church, East Oxford, C. P., held a surprise 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 pastor, 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 volumes, was bought this year. The school sustains 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 Proff Line, in the London Presbytery.

The Canada Presbyterian Church, at Kattio, 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 remembered by all present, especially by the members and adherents of the Congregation. The collections amounted to \$70. The Church has been enlarged, remodelled, painted, heated with hot air and lighted with four chandeliers, at a cost of about \$1500. The Tuesday following a coffee wash held in the Church, and was attended 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 audience were admirably entertained and edified by the humorous and eloquent the Rev. 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 music 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 due to the building 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 \$150. 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 Peroy 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 Bownton, 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 yax 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 of 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 the recipients of a great many useful and valuable presents on this festive night. Cox.

On the evening of Tuesday 8th inst., 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. Angus 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 meeting 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 class Mr. W. Watson read an address and presented Rev. Mr. McLean, with a set of harness, with accompaniments, worth \$45.

Dr. Begg on our Colonial Empire.

Last night, the Rev. Dr. Begg, of Edinburgh, delivered a lecture in the city hall under the auspices of the Young Men's Christian Association, the subject being "Our Colonial Empire from Personal Observation." Mr. Alex. Whitlaw, M. P., occupied the chair, and introduced the lecturer.

The Roman Propaganda.

As Protestant 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 Glance at the Home Foe of the Roman Catholic Missions among the Heathen," which has recently appeared in the Allgemeine Missions Zeitschrift.

The Temperance 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 clergymen and laymen of the city.

Scientific and Useful.

PERFUMATION. The unpleasant odour produced by perspiration on any portion of the body is prevented by using the compound spirits of ammonia.

THANKSGIVING MINOR-MEAT.

Three pounds of rib-roast beef, five pounds of green apples, one pound of fresh beef suet, two pounds of raisins, stoned, one pound whole, two pounds and a half of currants, half a pound mixed candied peel, 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.

SHEEP 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.

FRUIT AND HEALTH.

Dr. Hunt said at a recent meeting of the Warsaw Horticultural Society, that "an absence of fruits implied doctors' bills."

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.

CHLORAL HYDRATE.

is the now fashionable hypnotic; the means by which bating sleep, nature's sweet restorer, is wooed. But the brief flourish of trumpets which announced its discovery has given way to a well established and justly founded outcry against its abuse, and the evils which attach to its employment.

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-interest. It is the largest part of our business, beginning with our home duties, and extending itself to the utmost verge of humanity.

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 inquiry addressed to his church by the Long Island Baptist Association.

tion of a permanent condition of brain bloodlessness, and consequent imperfect function of the brain cells, are being widely recognized; and it is now established beyond all question of doubt that the adoption of chloralhydrate as an hypnotic is preferable to the adoption of greater quantities of opium.

THE Canada Presbyterian Church Charleston, will hold its anniversary meeting on New Year's day. On the Sabbath previous, sermons will be preached by Prof. Gregg, Toronto, morning and evening, and by Rev. A. Carrick, Orangeville, in the afternoon.

At an Evening Meeting of the Canada Presbyterian Church Brooklyn, Ontario, the Pastor, on behalf of the Congregation, presented Mrs. Henry Balfour, Organist, with a beautiful Silver Tea Service, as a token of appreciation of the excellent manner in which she presides at the instrument.

Toronto Markets.

PRODUCE. The market has been very quiet and prices rather 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 1873.

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 by far the most important of the rivers of Western Asia. It rises from two chief sources in the Armenian Mountains, and flows into the Persian Gulf.

Special Notices.

In one of Dr. Ayer's lectures he states that Chemistry confers more practical benefit on mankind, than any other science, yet from no other source could more be so easily obtained.

PROF. PHILIP HOLMES writes: "Chemistry and medicine have been made subservient to all diseases which flesh is heir to, yet how little has science done toward improving our personal appearance."

ELECTRICITY! THOMAS' EXCELSIOR ELECTRIC OIL!—WORTH TEN TIMES ITS WEIGHT IN GOLD.—Pain cannot stay where it is used. It is the cheapest medicine ever made.

Sole Agents for the Dominion. Note—Electric—Selected and Electrized.

Don't Forget the Pastor. At this season of the year, when men's hearts are apt to move them to deeds of kindness, it is eminently proper that Christians recall the Apostolic injunction.

New Advertisements.

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JUST RECEIVED! THE ANNUAL VOLUMES, Of the following Periodicals for 1874:

THE SUNDAY MAGAZINE, \$2. THE QUIVER, \$2. KIND WORDS, 9c. LITTLE FOLKS, 9c. CHATTERBOX, 9c.

JOHN YOUNG, U. C. Tract Society, 102 Yonge Street

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And to be continued Yearly. Edited by REV. JAMES CAMBELL, CHATEWORTH, ONT. NOW READY.

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