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Vol 3.—No. 46.1

TORONTO, CANADA, FRIDAY, DECEMBER 25, 1874

[Whole No. 150.

Contributors and Correspondents HOURS WITH A CHURCH COURT.

VII. NOONTILE.

Taking our place in the meeting, on this the third evening of the sittings of the court, when such a matter as the drawing together of too sister communities of Chris tian people into one, is to be considered, in order to a final decision been given in regard to it. We feel with more than usual vividness the impressiveness of the sight of so many leaders in religious thought, met n solemn council, and dealing with concerns on which so many sacred interests depend, and which have to do materially with the well-being and usefulness of not a few. We also feel, by a something in our consciousness, like the operation of an electric current, of the nature of sympathy -giving a certain tone to the social atmosphere around us, a tone more easily identified than intelligently defined, as if this were the provailing state of mind. In view of the issues involved, one can hardly wondor at the sacredness with which a court such as this at any time is invested an many minds, some of them the greatest and best of any age. It seems indeed as if the more men are alive to the great spiritual realities that determine the destinies of men, the more profound are they apt to be in the regard for such a council of Christian m m. In the study of biography, it has set ok its forcibly, that ever and anon the somes to light a very notable interest mingled with a large element of reverence, in the greatest lights in the firmament of Christianity, in the proceedings of the church in her deliberative courts, and no less the prayerful manner in which they entered upon them, and carried them through. These may well enlist the hearts and prayers of every Ohristian individual. The unseen powers of every are no distinct the unseen powers of world around is a keen spectator. The unseen powers of world around is a keen spectator. The present of being imprensely influenced by what is seen and done. The great Triune God looks down from the heavenly throne, cognizant of every stop, and approves as faith triumphs over sense, and charity, which is the bond of perfectness, takes its rightful place with and no less the prayerful manner in which of perfectness, takes its rightful place with all its train of attendant graces. It is a noticeable fact, and one that carried an in-structive moral in it, that the great and good Dr. Chalmers appears as having tak-en little interest even in the affairs of the Presbytery, under which he laboured dur-ing the first twelve years of his ministry. Hi "Memoirs" tell us that during all that time there is only one recorded act of his in the official records of its affairs, which would seem to indicate that he gave them comparatively little concern, a thing apparently quite in keeping with the religious temperature which is well known as characterizing him at this period of his life. He acterising him at this period of his life. He naterising mm at this period of his life. He had not as yet fully wakened up to the greatness of the claims of his high vocation, as a gospel minister. When this awakening came he became a leader among leaders in the council, concerned with everything, his heart in overy movement his voice in words of eleganges and ment, his voice in words of elequence and power giving direction to the tide of great, undying principles. Such thoughts as these easily press in upon us, in the condition of mind which the sight of such a court as that before us now, so occupied as it is induces. Those men are surely in sympathy with the great occasion which has arrived. The God of peace is surely near. He will produced at a public meeting, when strong produced at a public meeting, when strong produced at a public meeting, when strong arrived and produced at a public meeting, when strong arrived to the Lord's table as soon as they with the great occasion which has arrived.

surely guide their deliberations to adequate and beneficial results. the whole, the method of dealing with the was called to occupy the char, and persons converted at once, and harry the venerable Mr. Smith of Graf.on had admission to the Lord's table, would assigned him the position of leading in most effectual method of preventing prayer, as a fitting preparation for the ace also, we might conceive, if inclined to note the symbolic element in the acts of human life. Mr. McTavish opposed to incorporation with the Kirk on the rms proposed, for reasons which were eighty enough, taking his point of view in viewing them; but not so with the other, far as we have been able to make out. entlemen, both whom to know is to reet, as workman who have obtained a pod report, and done good service in their by, in the sphere of neefulness which they are been called to occupy. Were we to ake distinctions as to characteristics of terans in the ranks, we should regard the rmer as a Luther, and the other as a pulip Melanothon. If the Highlanders lmire Mr. McTavish, many of us we are s to say, know enough of his good qualis of head and heart to enable us to iderstand somothing of the ground of the miration, and to be a good degree at at in unison with the feeling. May the urch never cease to be solicitous to serve from separation from her men such a stamp as he has approved himto be. But the voice of the other venerid father now ascends in the solemn rds of prayer—a prayer for wisdom and demoe, for the approving smile of God in orf, for the baptism of the Holy Ghost so

dful for the hour. As the last accounts devotions dis upon the car, and we reie eur soals in business attitude, we ve a strong conviction that that prayer

MEMORIA.

Thoughts on Rovivals.

At the request of an estaemed correspondent we publish the following letter by the late Dr. Alexander of Princeton, N. J., addressed to Dr. Sprague, the author of a work on "Revivais." The letter bears date March 9th, 1832.]

"REVEREND AND DEAR SIR,-" In com pliance with your request, I send you a few thoughts on revivals. I am granfied to learn that you are about to publish some Lectures on this interesting subject. I hope they will be extensively useful; and if you should judge that any thing which I may write would subgerve a resimble suppose. write would subserve a valuable purpose, you are at liberty to make use of this letter as you may think best.

"11. A revival or religious excitement may exist and be very powerful, and affect many minds, when the producing cause is not the Spirit of God; and when the truth of God is not the means of the awakening. This we must believe, unless we adopt the opinion that the Holy Spirit accompanies error by his operations as well as truth, which would be blasphemous. Religious excitement has been common among Pagans, Mohammedaus, heretics and Papists. And in our own time there have been great religious excitements among those who reject the fundamental doctrines of the Gospel, as for example, among the *Christ-ians*, who are Unitarians, and the *Newlights* or Schismatical the Metal the Graphellites, who tics of the West, and the Campbellites, who deny the proper divinity of our Lord, and the scriptural doctrine of atonement. The whole religion of the Shakers also consists in enthusiastic excitement. Hence it is evident, that revivals ought to be distinevident, that revivals ought to be distinguished into such as are genuine, and such as are spurious. And the distinction should depend on the dectrines inculented, on the measures adopted, and the fruits produced. 'Beloved,' says the Arostle John, 'believe not every spirit, but try the spirits whether they are of God.'

"2. Again, a revival or religious excitement may take place when a few persons only are under the saving operations of the Holy Spirit, but when many are affected Holy Sparit, but when many are affected by sympathy, and by the application of extraordinary means of awakening the feelings. I have seen a powerful religious impression pervade a large congregation of the strongest signs; and the feelings by the strongest signs; and the feelings of them became permanently serious Bosides, when the spirit operates savingly on some, there is reason to think that his common operations Spirit operates savingly on some, there is reason to think that his common operations are experienced by many. The minds of the people generally become more serious and tender; and many are deoply convineed of the necessity of religion, and engage enrestly in prayer, and in attendance on other means of grace. Now while so many are effected but for many between converted are affected, but few may be truly converted; and no human wisdom is adequate to ed; and no human wisdom is adequate to discern between those who are savingly wrought upon, and those who are only the subjects of the common operations of the Holy Spirit. The tree which is covered with blessoms often produces little fruit. The wind which agitates the whole forest may tear up but few trees by the roots. Thus there was begreat and promising a nuce. there may be great and promising appear ances, and yet very little fruit. Temporary believers may use the same language, and exhibit to others precisely the same appearance as true converts. This consideration should be sufficient to provent the practice lately introduced, of admitting persons to the communion of the Church at the very testimate when the communion of the church at the very excitements are applied to awaken the feel ings, are as evanescent as the morning The court having gone into committee of , cloud or early dew. Many who eventually become truly pious entertain 1 great subject in hand thought most suited hopes, which they afterwards are convinced to the occasion, the Rev. Mr. M. Tavish to be unfounded, and to pronounce such persons converted at once, and harry their most effectual method of preventing their saving conversion. There may be an error momentous business to be undertaken. A, on the other side, of too long a delay, au good omen this, we should say, if any such of discouraging real believers from ap things as omens there be. A symbol of proaching the table of their Lord, but the we were error is on the safe side. As to Apostolical precedent, it is just as strong for a commun ity of goods, and after all, there is no un doubted case of any convert being immedi ately received to the Lord's Supper. They were bapuzed immediately on their profession, but this in our view is a different thing, for we admit infants to baptism, but not to the other sacrament. And the fact is, that in every part of the world, the plan of placing young converts in the class of entechamens, to be instructed even prior to their baptism, was adopted. God often leaves his servants to find out by experience

> lessons of the mast. "8. A real work of the Spirit may be mingled with much enthusiasm and order; but its beauty will be marred, and its progress retarded by every such spurious mixture. Thus also individuals who are the subjects of special grace, may for a while be carried away with orroneous no-tions and extravagant feelings. We must not therefore, condemn all as deluded souls, who manifest some signs of outhusi-But under the same revival or general excitement, while some are reacted and engrafted into Christ, others may be entirely under the influence of error, spiritual one continent, than at other times and Chalmers' Church, Quebe pride and delusion. When the Son of Man places, we should rejoice and be grateful for Poter Wright, of Ingersoll.

what is most expedient, and does not teach

everything by inspiration, as in the case

of Moses in Judging the people of I mel. And if experience has uttered her monitory

voice clearly on any point, I think she has in regard to this; and I have no doubt that

future experience will fully corroborate the

sows good seed in his field, will not the enemy be busy in sowing tares? And doubtiess it often happens, that by the rashness, fanaticism, and extravagance of a few persons, especially if they be leaders, few persons, especially if they be leaders, an ill report may be brought up against a work, in which the Spirit of God has been powerfully operating. The opinion that it is dangerous to oppose faunticism. lest we hinder the work of God, is most unfounded. We cannot more effectually promote genuine rivals, than by detecting and suppressions fearthers, which is they counterfair. fanaticism; which is their counterfeit, and injures their reputation among intelligent men, more than all other causes.

"4. Often also there may be much error

mingled with the evangelical truth, which mingica with the evangencal truth, which is preached in times of revival; and while God blesses his own truth to the corvorsion of men, the baleful effects of the error which accompanies it will be sure to be manifest. It may be compared to the case where some noisonous introduct in minwhere some poisonous ingredient is minz-led with wholesome food. I might here, perhaps, refer to some sections of our own Church, where the truth is not clearly in-culcated, and it might be shown that there think to be erroneous on certain points. No denomination among us has had more frequent or extensive revivals than the Methodists, and we have no doubt that multitudes have been truly converted un-der their ministry; but the effects of their orrors it manifest to an impartial observer. The same remark holds good, respecting the Cumberland Presbyterians, who greatly resemble the Methodists in their doctrines and mode of promoting and conducting revivals. And as an example from the op-posite extreme, I would mention that portion of the Baptist Church which is tinctured with Antinomanism. They have re-vivals also, but their mode of treating the subjects is widely different from that of the sects last mentioned.

"5. But I come now to speak of genuino revivals, where the Gospel is preached in its purity, and where the people have been well inscructed in the doctrines of Christi anity. In a revival, it makes the greatest have been carefully taught by catechizing, or are ignorant of the traths of the Bible In some cases revivals are so remarkably pure, that nothing occurs with which any pious man can find fault. There is not only no widness or extravagance, but very little strong commetion of the animal feelings. The Word of God distils upon the mind the the contle rain, and the Holy Spirit comes down like the dow, diffusing a blessed influence on all around. Such a revival affords the most beautiful sight over seen upon earth. Its aspect gives us a lively idea of what will be the general state of things in the latter-lat clork, and some faint image of the heavenly state. The improssion on the minds of the people in such a work is the exact counterpart of the truth; just as the impression on the wax corresponds to the seal. In such revivals there are great solemnity and silence. The convictions of sin are deep and humbling; the justice of God in the condemnation o. the sinner is felt and acknowledged; every other refuge but Christ is abandoned; the heart at first is made to feel its impene-trable hardness; but when least expected it dissolves under a grateful sonse of God's goodness and Christ's love: light breaks in upon the soul, either by a gradual dawning or by a suddon flash; Christ is revealed through the Gospel, and a firm and often joyful confidence of salvation through Him s produced; a benevolent, forgiving, meek, humble, contrite spirit predominates; the love of God is shed abroad; and with some, love of God is shed abroad; and with some, joy unspeakable and full of glory fills the soul. A spirit of devotion is enkindled. The Word of God becomes exceedingly precious. I rayer is the exercise an which the soul seems to be in its proper element, because by it God is approached, his presence felt, and his beauty seen, and the new born soul lives by breathing after the knowledge of God, after communon with God, and after conformity to his will. Now also springs: up in the soul an inextinguishable desire to promote the glory of God, and to bring all men to a knowledge of the truth, by that means to the possession of eternal life. The sincere language of the heart is, 'Lord, what would'st thou have me to do?' That God may send upon his Church many such revivals is my daily prayer, and many such have been experi enced in our country, and I trust are still

going ferward in our churches.
6. But it has often occurred to meand I have heard the same sentiment from some of the most judicious and pious men that I have known—that there must be a state of the Church preferable to these temporary excitements, which are too often folawed by a deplorable state of declension. and disgraceful apathy and inactivity Why not aim at having a continuous lively state of piety, and an anceasing progress in the conversion of the impenitent, without liese seasons of deadness and indifference? Why may we not hope for such a state of moreasing prosperity in the Church, that revivals shall be no long - needed; or if you prefer the expression, when there shall be a perpetual revival' Richard Baxter's congregation seems for many years to have approximated to what is here supposed, and perhaps that of John Brown of Haddington, and Mr. Romaine, of London And in this country, I have known a very few congregations in which a lively state of

party was kept up from year to year.
"7. We cannot, however, limit the How One, nor prescribe modes of opera-tion for the Spirit of God. His dispensa-tions are inscrutable, and it is our duty to submit to his wisdom and will; and to go on steadily in the performance of our own duty. If He, the Sovereign, chaoses to water his Church by occasional showers, rather than with the perpetual dow of hisgrace, and this more at one period, and in

the rich offusions of his Spirit in any form and manner; and should endeaver to avail ourselves of these precious seasons for the conversion of sinners, and the edification of the body of Christ. In the natural world the cold and barron winter regularly suc coeds the genial and growing seasons of spring and summer; and there may be an analogy to this vicissitude in the spiritual world. One thing we are taught, that believers stand in need of seasons of severe trial, that they may be purified, as the precious metals are purged from their dross in the heated furnace. Paul says, 'For there must be heresies among you, that they which are approved may be made manifest.'

"8. As genuine revivals are favorable to "8. As genuine revivals are favorable to truth and orthodoxy, so spurious excitements furnish one of the most effective vehicles for errors and heresy. The Church is not always benefited by what are termed ravivals; but sometimes the effects of such commotions are followed by a desolation which resembles the track of the ternado. I have mover seen so great insensibility in I have never seen so great insensibility in any people, as in those who have been the subjects of violent religious excitement; and I have nover seen any sinners so boll and reckless in their impiety as those who had once been loud professors, and foremost in the time of revival. If I had time I might illustrate this remark by a reference to the great revival of the West, which commenced about the close of the year 1800, in the south part of Kentucky; and by which the Presbyterian Church in that region was for so many years broken and distracted and prostrated—but I must forbear. When people are much excited, their caution and sober judgment are diminished; and when pre chers are ardently zealous in revivals, serious people do not suspect them of holding errors, or of entertaining the design of subverting the truth. It is also a fact, that the teachers of false doctrine do sometimes artfully associate their errors with revivals, and by continually insinuating or openly declaring that rovivals take place only in connection with their new theology, they connection with their new theology, they succeed in persuading those who have more zeal than knowledge, that all who oppose their criors are the enomies of revivals. This artifice has often been played off with much effect, and they have sometimes gone so far as to deny the genuineness of great revivals which occurred under the ministry of those holding opinions different from their own, or who neglected to bring into operation all the newly invented apparatus of revivals.

paratus of revivals. "You may perhaps expect me to say something respecting what are called new measures; but as I amout of the way of witnessing the actual operation of these means, I will not venture on a discussion, which is both delicate and difficult, further which, from a retrospect of many facts, I have adopted, in regard to revivals of religion. On each of these I might largeof religi. On each of these I might largely expatiate, but my prescribed limits for-bid it.

all means and measures which produce a high degree of excitement, or a great commotion of the passions, should be avoided; because religion does not consist in these violent emotions, nor is it promotod by them; and when they subside, a wretched state of deadness is sure to succeed.

"The subjects of religious impressions ought not to be brought much into public notice. It ought not to be forgotten that the heart is deceitful above all things, and that strong excitement does not prevent the risings of pride and vain glory. Many be-come hypocrites when they find themselves the objects of much attention, and affect feelings which are not real; and where there is humility and sincerity, such measures turn away the attention from the distinct contemplation of those subjects which ought to occupy the mind.

On this account, I profer having the autious addressed and instructed as they sit undistinguished in their seats, rather than calling them out to particular power denominated anxious seats; and if the pastor can visit the awakened at their houses, it would be better than to appoint meetings expressly for them But as this cannot be done, when the number is great, these meetings may be necessary; but instead of attempting to converse with each individual. let the preacher address suitable instruction and advice to all at once and if vare in great trouble and difficulty, let to n come to the minister's house, or send for him to visit them.

"All measures which have a tendency diminish the solemnity of divine worship, or to lesser our reverence for God and divine things are evidently wrong; and this is uniformly the effect of excessive excitement Fancticism often blazes with a glaring flame, and agitates assembles as with a hurricane or earthquake, but God is not in the fire, or the wind, or the carthquake His presence is more commonly with the still. small coice. There is no sounder characteristic of genuine devotion than rev erence. When the is banished, the fire may burn fiercely, but it is unhallowed fire, Fanaticism, however much it may assume the garb and language of piety, is its orposite; for while the latter is mild and aweet, and disinterested, and respectful, and affecti mate, the former is proud, arrogant consorious, selfish, carnal, and whom opposed, maliguant

"The promature and injudicious publication of revivals is now a great evil. There is often in the o accounts a cant which greatly disgusts sensible men, there is an exagger ation which confounds those who know the facts, and it cannot but injure the people concerning whom the narrative treats. But I must desist. "A. A."

THE Presbyterians of Meaford, have piaced au organ in their Church.

A UNANTHOUS call had been given by Chalmers' Church, Quebec, to the Rev. Knex Church Ottawa

The ladies of Knox Church, Ottawa, held a Fancy Fair on Tuesday and Wednesday, a Fancy Fair on Tuesday and Wednesday, 15th and 16th inst. A fine display of useful and fancy articles were exhibited for sale. Luncheon was also provided and liberally natronized by the gentlemen of the city. A Social and Reunion in the fine spacious lecture room of the Church on Thursday evoning terminated the proceedings very successfully, realizing upwards of five hundred dollars. In cleven months the ladies have raused about two thousand dollars; after paying for heating and lighting the Church, and the carpets, they have a small balance on hand.

The Rev. J. Armstrong of Daly Street

The Rev. J. Armstrong of Daly Street Church, occupied the chair on Thursday evening, with credit to himself and great The Rev. A. Mellville made a very humorous speech praise-worthy of the ladies of the congregation, he could speak confidently of this after a thirty years acquaintance. Professor Prophe, Miss Champiess and Miss Mutchmor favored the audience with some fine music on the piano; Mr. J. H. Bell, M.A., gave a very amusing recita-tion. "Shamus O'Brien" which was well re-

The chairman then announced a drama or dialogue. The conditions were that the or dialogue. The conditions were that the parties interested would yield obedience as their names were called out, and proceed to the platform. The following responded to their names as called by the chairman, viz:—Mr. A. Mutchmor, Superintendent of Knox Church Sabbath School, Mr. J. McMillan, B.A., teacher of the Bibic class. The Misses Dyde, Han-num, Cunningham, and Buchanan mem-hers of the Bible Class; Miss Florence Dyd; and the Misses Masson, Cunningham, Hannun, Buchanan and Dowsley, scholars in the Sabbath School. Miss Florence Dyde in the name of the Sabbath School read the following address:

ALEXANDER MUTCHMOR, Esq., Superintendont Knox Church Sabbath School. I

DEAR SUPERINTENDENT,—The teachers and scholars of the Sabbath School—one and all, feel that they ought to avail themselves.of thus favorable opportunity to express in some tangible way their esteem and love for you personally, and their gratitude for the kind attention, carnest zeal and Christian iovo you have ever mannested towards the school. You have always been prompt and emoiens in the discharge of duty, and eyer anxious for the spiritual and eternal interestss of each one under your charge. On behalf of the teachers and scholars we beg to present you with this chair, and we trust that when you recline upon it, your rest and renose may be sweetened and intensified by pleasant memories of your associa-tion of the Sabbath School. We pray also that you may belong spared to us to occupy the position you now fill as our Superin-to ident, and that the Sabbath School in the future under your care and supervision may prosper with even a more abundant success than his attended it in the past. Dated this seventeenth day of December, A.D., 1874.

Signed on behalf of the teachers and FLORENCE DYDE. scholars.

Mr. Mutchmor replied in very feeling and sui able terms, thanking them heartily for the very handsome present. There was no place he felt more at home or takes a greater interest than the Sabbath School. assures them they would always retain a warm place in his heart. Mr. Alexander Faran performed the agreeable task of fresonting the chair, which is really a magnificent one, valued at fifty dollars.

Niss Dyde then read the following ad-

dress: JOHN McMillan Esq., B.A., Ottawa. DEAR TEACHER,—We the pupils of the Bible Class of the Knox Church Sabbath School, Ottawa, beg to present you with this ottoman and sofa pillow as a slight token of the love and respect in which you are held and regarded by us, the pupils of the Biole Class. You have ever been kind and courteous to each member of the class, and untiring your efforts to instil into our young minds the soods of truth—that truth which we trust will one day spring up and blossom and ripen into the fruit of eternal joy. We beg to assure you that your labor and love and courtesy towards us have not been forgotton, and we trust that in the Sabbath School we may long continue to be cheered by your pleasant smale, and instructed and blessed by your teaching, and encouraged to walk in the path of duty and piety, by

your noble Christian example.

Signed on behalf of the pupils,

Mr. Alex. Faran having again rendered service in presenting the valuable and claborate gifts, Mr. McMillan acknowledged them with deep feeling, returning his warm and hearty thanks for their handsome presents, and the very kindly sin iments expres-sed in their address. He hoped the class would continue to improve and prosper, and that in the end they would all meet in the many mansions of our Father s home above. many mansions of our Father's home above. The musical part of the programme was then resumed. The first was a song by Messrs Garland and Aktunson, and was descredly encored. A song by Miss Polly Mutchinor iotiowed, and was exceedingly well rendered, and equally well received. A recitation by Mr. Lee, "A Disgrace to my School, was heartly applauded. A song was then given by Mr. McEwen, after which the developy was sung, and a most pleasant evening terminated. May Kuck Church enjoy many happy returns is, the Church enjoy many happy roturns is, the wish of your correspondent. E. J. M.

Ennata.—In the article on pulpit discourses by Dr. Willis in the Pressyrmanan of Dec. 11th, are two mistakes: "This style is far from being bold," should be "fare from being bald." "Treats by courtesy," it sliculd be "Treats with courtesy."

# Angtor and Reonle.

PRESUMING ON THE FUTURE,

BYTHE REV. WM. COCHRANE, M.A., BRANTFORD

" Boget not thyself of to-morrow, for thou Microcat not thysen of to-morrow, for their knowest not what a day may bring forth." Bo-speaks the wise king of Israel. The truth of the proverh is self-evident and commends itself to the approval of every reasonable man, because founded on universal experience; and yet, strange to say, versal experience; and yet, strange to say, it is just such universally accepted aphorisms, that are practically and systematically ignored and contradicted in daily life. Men are willing to recognize them as atticles of their creed, but they refuse to shape foles of their creed, but they refuse to shape their conduct in the world, in obedience to their requirements. Speculating as to the future and forming plans and purposes which demand years for their ac complishment, and indulging in hopes which in all probability will never be realized, are evils common to every age and country. Boasting of to merray and presuming on an ing of to-morrow and presuming on an unknown future are universal characteristics of humanity. Nor do notional judgments nor individual reverses, check in the smallest degree, this spirit of presumptuous confidence in the certain success of worldly projects. The youth just entering upon real life, looks forward to days and years of diligence and prosperity to counterbalance and atone for the hours at prosent spent in idleness and folly. The man in the prime of life comforts hiraself by the assurance, of the comforts intusting by the assuments, that large returns will so enrich him that he shall be able to spend the evening of his days in peace and happiness and preparation for a better world. And the old careworn miser up to his dying hour entertains the hope that life may yet be longthened, that it is lest mounte may get in a and that its last moments may set in a blaze of glory. The sad commentary upon all these dreams of inture bliss, is disapall these dreams of future bliss, is disappointment—defeat—nnexpected reverses—sudden deaths and sore bereavements. These make up the life of man. They should teach us to moderate our detires and regulate our apprations. We may not presume upon the dark, untrodden future, mor seek to lift the veil, which Almighty risdom has thrown screes our nathway. wisdom has thrown across our pathway, but in faith and humility discharge the duties of the present, without reference to perplexities and uncertainties of coming years. As the poct very beautifu'ly says

. O, why should the spir t of mortal be proud? Like a swif. fleet a r motor, a fast flying cloud, A flash of the light t g, a break of the wave, Man passes from life to his rest in the grave.

Tis the wink of an eye, 'tis the draught of a bresti From the blessom of health to the paleness of death; From the gilded saloon to the bier and the shroud, O, why should the spirit of mortal be proud?

By such remarks we are not to be under stood as rebuking all prudent foresight and preparation against to-morrow's wants. Tomorrow will come, and its demands must be met. Domestic duties must be discharged business engagements must be honorably fulfilled. All this is in accordance with reason, and in perfect harmony with the teachings of Scripture. It is not wrong to engage in plans, although their completion may be the work of years. It is not sinful to exercise sagacity and economy in looking toward possible contingencies. Nor would we discourage the exercise of a happy and cheerful spirit, that lightens t e cares and and burdens of the present, by the prospective good fortune of the future. We often need to borrow joy from coming events, to business engagements must be honorably fulneed to borrow joy from coming events, to sustain us under present trials. It is good thus to hope, even if we should not enjoy all that a fond imagination has led us to expect. What is wrong is the spirit that leads men to enter upon plans and lay out leads men to enter upon plans and lay out schemes as it the future depended wholly schemes as it the luture depended whenly upon their own wisdom and energy, when they act as independent sovereigns, holding in their liands the reins of providence, and able at pleasure to change and control events, so as to secure their own personal good without reference to their follow men, and where they exclude divine interposi-tion and agency as if human actions were ancontrolled by a higher power. Such a spirit, prevalent in our day to an alarming extent, and fostered by the teachings of a materialistic philosophy in halls of science and associations for the advancement of learning, is rebuked by sound philosophy and Christian ethics. "Go to row, ye that say, to day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain, whereas, ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the Lord will, we shall live and do this or that." Our times are in his hand. T. mystery of our life is under His control:

"These struggling tides of life that seem For wayward aimless course to tend Are cidles of the mighty stream That rolls to its appointed ond."

There are many obvious reasons why we may not presume upon the future. We are entirely ignorant of coming events. We cannot with any degree of certainty predict a single incident in our own future history, or in the history of the world. We may judge and infer from the past that certain things will happen. Because the laws of nature or of commerce have in some in stances produced certain results, we may with some degree of confidence and assur ance, expect the same or similar results in the future. But in spite of our closest cal culations it is after all but conjecture. In most cases our best judgments are found deceptive and our reasoning false. come, but know that to morrow will whether we shall live to see it, or what shall be the character of its events are en-

tirely different questions.

Go back in memory to the days of youth, and mark how different your life has been from what you then expected! Small insignificant events have changed it. All has been arranged according to God's plan, and directed by infinite goodness, but how limited our knowledge of that plan! A child can shape the course of a mighty river in its beginnings, and so our place and rocation in the world is often determined by what we call accidental or fortuitous by what we call accidental or fortuitous events. A word—a sermon—a chance meeting with some friend, has woulded our

destiny. We intended perhaps to spend our days in one beyhood's home, but Providence led us to another land, and east our let among strangers. We had chosen a late of the land chosen a late of the land chosen a late of the land chosen as the certain occupation or profession, but God intended differently, and by hedging our way on every side, compelled us reluctantly to accept what has proved the wiser and more useful subsection.

more useful sphere.

Our ignorance of the future is never to be regarded as a calamity. It is a part of our probationary state. It developes in us a spirit of dependence and cheerful resigna a spirit of dependence and cheerful resigna-tion, which are essential parts of our rudi-mentary training in this world. We must obey, without often knowing the reason why. We must be willing to follow, al-though we know not whither we are led, and the path seems dangerous and the prospect gloomy. There is nothing in the whole circle of God's dealings with his creatures, that so clearly exemplifies his whole circle of God's dealings with his creatures, that so clearly exemplifies his love and wisdom, as in graciously concealing the future from our ken. Could we scan the future as we see the past, and survey the whole of existence from the cradle to the grave, life would be miscrable be-yond endurance. No mortal could bear up under such a revelation. Trials are hard enough to bear when they come unex-It is hard to die on the battle field, but far more terrible to look forward from day to day to the hour of execution. Who indeed would desire to look into the Who indeed would desire to prospect would future? To some few the prospect would be cheering, but to the vast majority it would be a scrott of lamentation, written inside and outside with wee!

In addition to our ignorance of the future how uncertain is life! We fade as the leaf :

· Like to the falling of a star, Or as the flight of cagles are, Orlike the fresh spring's gaudy hue Or silver drops of morning dew. Or sliver drops of morning dow,
Or like a wind that chafes the flood,
Or bubbles which on water stood,
R'en such is man, whose borrowed light Is straight called in and paid to-night. The wind blows out, the bubble dies,
The spring entembed in autumn lies, The dew dries up, the star is shot, The flight is passed—and man forgot!

Death cuts us down in every period of existence; in the spring time of childhood—in the bloom of youth—in the nobility of manhood—in the feebleness of old age.
Were it so that the term of our probation on earth was revealed to us, and with some degree of certainty calculate the limits of human effort, there might be limits of human effort, there might be some reason in crowding up the intervening period with plans and projects, demanding years for their development. Were we told that life vould be lengthened out to three score years and ton, there might be some excuse for anticipating the future. But such is not the case. Like our summer days that close in on us in an instant, without the beautiful twilight of other lands, that gradually ushers into the darkness, so is it with human existence. Suddenly the strong man bows himself-the powerful intellect is dethroned and the grave covers all that is mortal. In the grave covers all that is mortal In the midst of life we are in death—between us must of the we are in death—between us and it there is but a step. If it is so—and who gaineays it? why look forward so anxiously to years that may never be enjoyed?

As life itself is uncertain, so are all its blessings. Let life be lengthened out to its fullest extent, and the heart satisfied with

fullest extent, and the heart satisted with everything that can please and gratify, and yet in a single day all our covoted possessions may vanish. The accumulated riches of a busy life take to themselves wings and The most enduring friendships fice away. The most enduring friendships of the world grow cold—the bright anticipations of early years when about to be enjoyed, lose their freshness and begin to fade. On everything below there is written, "Vanity of vanities, all is vanity."

Such is life—full of tortuous windings have readed to mighty

and perploxing habyenths—"a mighty maze! but not without a plan." Submission and acquiescence to God's will is the dictate of true wisdom. Even when all things seem to be against us let us hold fas our confidence in the unerring wisdom o Heaven. Cheerfully and conscientiously let us discharge the duties of the hour, depending upon the gracious aid of Omnipo-tence for success in our enterprises and victory over evil. The duties of life admit of no delay. We are not called to ease a sel-fish indulgence, but to earnest work. As We are not called to ease a selthe diary of our life is sure to fall behind unless it receives constant additions, so the duties of the present must be discharged in proper season. Those of to-morrow are more than sufficient to tax our utmost energy. It matters not what be our speci-fic labor—whether business or religion—it ne lavor—whether ousiness or rengion—in neglected now, it may be beyond our reach to-morrow. "Whatsoever thy hand findeth to do, do it with thy might; for there 18 no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Not a few act as if the future days of ex-

intence were in some way more favourable for active exertions than the present. They have no method in their calling; no forvency in their work. The smallest hindranco is an insurmountable obstacle and the most trifling excuse sufficient for delay. In business affairs such men are always belvind—their engagements are never met-their promises are never kept. never met—their promises are never kept. They dream life away in procrastination and postponement—in good resolutions and praiseworthy intentions. They never accomplish anything, for to-morrow finds them as indolent as to-day. They ignore the purpose of life and forget the end of existence. The present alike with the future is neglected, and old age and enexistence. The present anke with the future is neglected, and old age and enfeebled powers steal upon them with nothing accomplished for themselves or others.

If presuming on the future is wrong, whon we have not a single element to guide us in providing against unknown contingencies, it is equally criminal to fritler away existence in easy unconcern and reckless indifference to the claims of God and our fellow men. This present moment may be the turning point of existence—on which hangs our stornal destiny. It is thus of more importance than the endless ages of The seeds now sown determine eternity. The seeds now sown determine the moral harvest—the actions of to-day color the transactions of the judgment day. As the acorn contains the oak in germ, so the life that now is contains the possibilities of the future, including our immortality. In the United States mint at Philadelphia, there is in the gold room, a singular floor of

wooden bars, to catch all the falling parti-oles of the precious motal. When the day's labor is done, the floor, which is in sections is removed, and the gold dust sweet up to be remelted and coined. Some thirty thou-sand dollars annually are saved in this way, and so, by the conscientions employment of our spate moments, and by a wise sconemy of our time, are we to scoure a high place of usofulness here and honour hereafter.

> " So let us live, that every hour May die as dies the natural florer, A self-coviving thing of power: That every word and every deed, May, in itself, contain the seed Of future good and future need. Stratford Beacon.

Rights of People and Pastor.

HAVE THE PEOPLE ANY RIGHTS IN THE PASTORAL RELATION?

One of the most delicate and difficult questions arises when a large polition of the congregation become disaffected with their pastor, and are conscientiously and intelli-gently convinced that his ministrations are not for their edification, and are unfavorable to the spiritual interests of their children. They may allege nothing whatever against the moral or ministerial character of the minister. They may esteem him highly as a man a resistance of the minister. him highly as a man, a neighbor, a citizen and a friend, and desire to retain pleasant cocial relations with him, while yet they are compelled to feel that his preaching does not meet their needs, and that he has ceased to be useful as their pastor.

If the case is reversed, the result is inevi-If the case is reversed, the result is inevitable. A paster is called to a church that has by great effort raised an adequate salary and he accepts, is settled by the complete forms of the Church, and enters upon his work. He has the united esteem and support of his records who faithfully and support of his people, who faithfully fulfill their contract with him, and even more, for they are constantly bestowing upon him tokens of their regard, and he has no reason to doubt that this will continue to be their course of estion. The tinue to be their course of action. The work prospers in his hands. And this very prosperity commends him to a wider field of usefulness, and he is invited to come and occupy it. He feels at liberty to judge of his duty in the premises, and to decide the his duty in the premises, and to decide the question for himself. If he will go, the remonstrances of his people cannot present, and the Presbytery (if it is a Presbyterian Church) will not prevent. He is dismissed from his people, who comply reluctantly with his request, and he goes away with their regrets and tears, but also with beir regrets and tears, but also with beir provers for his prefulness in his wider field. their regrets and tears, but also with boir prayers for his usefulness in his wider field. We have never yet known a case in which a Presbyterian refused to dismiss a minister when he declared that he was bound in conscience to accept a call to another

Now reverse the case. Suppose the people or a respectable portion of the people, that portion of whom the church writer for its pecuniary means of support, the olders and men of intelligence and standing, have come to the conclusion, after long and care and men of intelligence and standing, have come to the conclusion, after long and care ful observation and experience, that the paster is not the man for them and their children, and he does not see it. What is to be done? Here arises the delicate question. It is abvious to say that went It is obvious to say that great wisdom, forbearance, sacrifice and patience are to be summoned.

On the one hand are the feelings, the re-putation and the subsequent usefulness of the minister. These are to be seriously weighed and not lightly rejected in the ad weighed and not lightly rejected in the adjustment of the question. And here we say, with great decision, that advancing again bodily inurmity ought not to be a reason for dissolving a pastoral relation. When a minister has given the vigor of his life to the service of a flock, and now is delife to the service of a faces, and now in claiming in health and years, the people ought to be bound by every principal of Christian duty and love, not to turn him out to due in the street, like a superannuated horse in the country. God will enable any congregation to make some comfortable provision for the old age of their shepherd, while they also supply his lack of ability with the services of a younger man. But with the services of a younger man. But we have seen churches dwindling away under the unacceptable labors of a good man, who might be vastly more useful elsewhere. He sees the decline going on. He knows the inevitable. But under a mistaken sense of duty he declines to yield, and the work of dissolution and dispersion advances. The state of things is pressed upon his attention by the leaders of the congregation, but he does not admit the necessity of retirement. Disaffected members seek other connections. Rival churches are founded. Distractions and alienations ensue. And souls are not saved. Here is the point where the wisdom piety and unselfishness of the man are chal-lenged. It is the part of Christian faith, and heroism to say, "I have tried to do and heroism to say, "I have tried to do my duty; but if you are not advantaged by my labors, I will make room for author." Judicious friends and the higher church authority would counsel such a course, rather than the cause should

Men are of little value compared with quiffer. the cause. We think ourselves often of very great account, and that the world can hardly get along unless we have our own way. But when we put ourselves against the progress of a right work, we have to be thrust aside, or the cause itself suffers. So the interests of the church are paramount to these of an individual, and where the two come into conflict, the less must yield

to the greater.
And when all this has been said, each case that comes up must be tried upon its own morits. These are general principles, not to be applied to every state of things, but are designed to enforce the truth that as Christ gave himself for the Church, so we also ought to be willing to sacrifice oursolves for it.—N. Y. Observer.

There's no music in a "rost," that I know of, but there's the making of music in it. And people are always missing that part of the life melody, ab-ays talking of perseverence, and courage, and fortitude; but patience is the finest and worthiest part of fortitude, and the rarest too .- Ruskin.

Bible Synonyms.

PERFECT, SUPRIGHT, COMPLETE, PERFECTED.

In the Enistle of St. James, we find the -" Let patience have her perexhortation—" Lot patience have her perfect work, that ye may be perfect and entire, wanting nothing." That epistle deals with the subject of cudurance and obedience, the subject of cudurance and obedience, in those reaugets is, as a rule, Gosner. the subject of endurance and obedience, and perfection in these respects is, as a rule, gained by degrees through the grace of the Holy Ghost, and the influence of divine truth upon the mind. It is, therefore, a proper subject of exhortation and prayer—"That ve may stand perfect and filled in all the will of God." Perfection is just the attainment of our telos. i.e., the end and consummation of our hely calling. Entireness is wholeness or completeness of character, not leaving any part unsanctified, or surrendering any faculty to unrighteousness, or lacking any good thing. This does not imply that all are to be filled to the same measure, or moulded to the same shape; but it means that every one is to labour and pray that his Christian life may shape; but it means that every one is to labour and pray that his Christian life may be not only genuine but complete and consistent according to his capacity, that he be sanctified wholly by the God of peace. 2. The upright is "yash r," the man of straightforwardness, rectitude, and equity. The term indicates a tone of character which a healthy moral sense always and The term indicates a tone of character which a healthy moral sense always and everywhere approves. Even Balaam, though himself consciously, and from a selfish motive, swerving from rectitude, knew enough of its value cry—"Lot me die the death of the yashar, and let my last end be like his." Moralists, who repudiate divine revelation, must not suppose that they have revelation, must not suppose that they have any priority or superiority in inculcating any priority or superiority in inculcating the virtue and strongth of a sincere and upright character. Holy Scripture is not outirely occupied with the history of divine interpositions, or even with the salvation of sinners. In its carilor as well as in its later books, it inculcates and encourages integrity and justice; while it connects these, as our Bible-refusing moralists can not do with the righteousness of God above, from whom all goodness and truth emanate, and to whom they return in the consecration of H.s. people to the Lord who loves righteous-ness. 3. The expression "complete in Christ," belongs to the New Testament. In Him dwells more than a fullness of qualities and powers, such as constitutes the consummated ideal man. It is "the fulness of Godhead bodilg." This fulness is made accessible and available to all who are made accessible and available to all who are His. Out of it they all receive. They are not taken up into the divinity, but divinity streams upon them, and into them, as they dwell by faith in Christ. It is no more the case of a man walking before the Lord, and, being perfect, as Noah, Abraham, or Job was perfect. It is the case of a man dwelling in the Lord, hidden in Him for safety, ouickened in Him for life, justified safety, quickened in Him for life, justified in Him for acceptance, nay, filled up or completed in Him. All grace abounds the believer, and in the perfect works the believer, and in the perfect the believer, and in the perfect that the believer and in the perfect that the perfe wards the believer, and Laviour. He is resonices is sto vessel new and then dipped in the lake and carried away, but as the stream that receives the waters of that lake in a constant living flow. He is filled, not as the basket into which summer fruit is gathered from a tree, but as the branch is supplied with sap, and so covered with clusters of grapes from the living vine in which it abides. Jesus Christ being full of which it abides. Jesus Christ being full of grace and truth, is for us all sufficient, and we are completed in Him, as we are admitted into the fellowship of His Spirit, the enjoyment of his grace, and the riches of his inheritance, "who is the Head of all principality and power." 4. The term "perfected" applies either to wership or to character. In the former sense it is true character. In the former sense it is true of Christians in their lifetime, in the latter it is not.

### Queen Victoria.

On the whole, looking closely at the private character of Queen Victoria, as derived from conversation of some who knew her best, from her books, and from all we her best, from her books, and from all we can see of her life, it is a character greatly to be respected. It is not an unusually great character, like Prince Albert's, nor a great character, like Prince Albert's, nor a wonderfully masculine mind, like that of Queen Elizabeth.

o is not a Semiramis, nor a Zenobia. She has not the charm of the latter or the genius of the former, and yet she has been a better Queen for England of to day han either would have been. It was once said wisely of monarches that the world must thank them if they escane the world must thank t

being great monsters.
"That great white light which shines upon a throne" is a hard light to live in. Had Queen Victoria been a great genius and a great beauty, she might have rained Enggroat beauty, she might have runned England. A too pronounced personality in a morarch, especially a female one, is to be regretted. The Empress Eugenie improved the dress of the world, but it is to be foared she did it at the expense of France.

The queen has suited the eminently The queen has suited the eminently home-loving genius of healthy England. They like to read that she walked yesteron the terrace with the Princes Beatrice, who, by the way is the prettiest of her depulsions. daughters.

Her speckless morality is the brightest jowal in her crown; that and her undoubted love for England, her devotion to her husband, living and dead, and her love for how deithers. her children, and her faithful devotion to her kindred and old friends, will remain to praise Queen Victoria when even the glories of her Indian Empire and the splendid pageants which she summons at Windsor when she entertains an emperor, or in London when she drives to her famous old church of St. Paul's—nay even when the last grand pageant of all takes her to Westminster Abbey to lay her beside her royal sisters, May and Elizabeth—yes, when all these glorys shall have faded from the page of history and the minds of man. the pages of history and the minds of men, it will be remembered that Queen Victoria it will be remembered that Queen victoria was a good woman, and that she passed through the terrible ordeal of her court, through the depreciating influence of flattery and eye-service, and here the temptations of enormous power, without losing the respect of herself or her subjects.— Appleton's Journal.

A TORK ja ket is soon mended, but harsh words bruise the heart of a child.

# Anndom Aendings.

What a person has experienced within cannot be argued out.

He who preaches Christ crucified must must himself be ready for crucifixion. -

To the mariner in the wild aca experience is everything. To have only studied maps at school will prove of little account.—Thid.

Christ crucified, the preacher's Alpha and Omega. Away with theery and feathers! Let the Spirit of God speak to thee. He knows how to hit the heart.—Hedinger.

Science has no faith-begetting power. Therefore a Ohristian faith should not rest upon scholastic wisdom, but on the power of God renewing his heart .- Hendner "Wispon, wisdom, ready understanding, acience, learning out of a thousand books! Such is the cry of the world. An evil sound is in the Churches and the schools. One thing is needful—one Book, one Christ.

Hadiner.

Hedinger. To be always intending to live a new life,

to be always intending to hee a new life, but never to find time to se' about it; this is as if a man should put off eating and drinking and sleeping from one day and night to another till he is starved and destroyed .- Tillotson. None of the loftiest and most learned of

this world ought to be ashamed of the sim-plicity of the Gospel, for God Himself, the highest and wisest of all, let IImself down it. Sufficient is it for us that an indefinite power resides in the Cross, to deliver us out of all our deep depravity .- Starke.

Ir is a question whother ministers do not try too much to conceal their weakness and fear, and are not too assiduous in filling up the gaps and pauses with artificial efforts—whother they do not shrink too much from the criticism of the world, when t maists so atrenuously upon calminess, fluence, and case in a speaker. - Rieger.

Woulds'r thou know the lawfulness of the action which thou desirest to undertake? Let the devotion recommend it to divine blessing; if it be lawful thou shalt find thy prayers discouraged by thy heart. That nation is not warrantable, which either blushes to beg a blessing, or, having succeeded, dares not present thanksgiving.— Quarle.

Quarle.

Love.—For many and wonderful things are spoken of thee, thou great virtue. To love is given the covering of sins. 1 Pet. iv. 8; and the forgiveness of sins, Matt. vi. 14, Luke vii. 47; the fuffilling of the law, Rom. xiii. 10; the life of fatth, James ii. 26; the blessings of this life, Prov. xxii. 9. Ps. xli. 2; and the roward of the next. Matt. xxx. 85. In brief, is the body of religion, John xiii. 25; and tho top of Christian virtues, 1 Cor. xiii.—George Herbert

Many a minister in the nulritation.

Many a minister in the the Bible his God him—believe religion very much as if a li wore a mere matter of reason, and human wore a mere matter of reason, and hum an progress, and human discovery, instead the structor, and uttoring in the ears of the people, like the old prophets, Thus saith the Lord.—Spencer. the Lord .- Spencer.

A MINISTER has no ground to hope for fruit from his exertions until in himself be has no hope—until he had learned to put no fauth in the point and energy of his sentences—until he feels that a man may be mighty to compel the attention, mighty to regale the imagination, and mighty to silonce the gausayers, and yet not mighty to the pulling down of the strongholds.—
Chalmers. AMINISTER has no ground to hope for Chalmers.

Men bow before talent, even if unassociated with goodness; but between these two we must make an everlasting distinction. When once the idelatry of talent enters, then farewell to spirituality; when men ask their teachers, not for that which will make them more humble and godlike, but for the excitement of an intellectual ban-quet, then are well to Curistian progress.— Robertson.

A LITTLE boy held a sixpence near his eye and said "Oh, mother! it is bigger than the room!" and when he drew it still nearer he exclaimed, "Oh, mother! it is bigger than all outdoors!" And in just that way the worlding hides God and Christ and way the worlding hides God and Christ, and judgment, and eternity from view, behind some paltry pleasure, some trifling joy, or some small possession which shall perish with the using, and pass away, with all earth's lusts and glory, in the approaching day of God Almighty.—Christian at Work.

GLOWING hearts, carnest praying, zealon co-operation, springing from, and suffused with, the spirit of grace, have often been the harbingers of whole winters of revival Every man is about as religious as he intends to be. The stream can not rise high-or than its source. The Churches which or than its source. The Churches which are refreshed are those which pray and labor for "the time of refreshing." It will be largely our own fault if our hearts and the Churches to which we belong are not revived and strengthened. Coldness, formal ity, declension, are never from God.

LIVED IT DOWN .- An honest blacksmith was once grossly insulted and his character was once grossly insulted and his character infamously defamed. Friends advised him to seek redress by means of law, but to one and all he repued, "No; I will go to my forgo, and there in six months I will have worked out such a character and earned such a name as all the judges. law courts. worked out such a character and cantal such a name as all the judges, law courts, and lawyers in the world could not give me. He was right. It is by honest labor, many courage, and a conscience void of offense, that we accept the such as a second conscience. that we assert our true dignity, and prove our honesty and respectability.

Conscious union with God is the sweetest of all experiences. Our souls see, hear, commune with, enjoy him. He becomes more real, personal, substantial, than any object of sense. We know that we have reached the imperialished the living the reached the imperishable, the living, the lifegiving, the spiritual and loving Pather, and are enabled to lean upon, love, trust religious in him. rejoice in him. We get heyond the test of crucibles, glasses, and acids, where scientists never travel, and human wisdom never here the scientists of the sc penetrates; where the mind asserts it punusates; where the mind asserts in aupremacy, and speculation and logic yield to conscioueness and certain knowledge. No knowledge equals the spiritual discernment, which makes a Rement, which makes us know that our Re deemer lives and loves, and holds fellow ship with us.

### Our Young Solks.

### My Prayer.

BY P. P. BLISS, AUTHOR OF 'ONCE YOR ALL,' ETC.

More holiness give me, More strivings within, More patience in suffring, More serrow for sin. More faith in my Saviour, More sense of His care, More joy in His service, More purpor in prayer.

More gratitua s give me, More trust in the Lord, More pride in Hisglery. More hope in His word , More tears for His sorrows, More grief at His grief. More meekr ass in trial. More peales for relief.

More purity give me, More strength to o'ercome, More freedom from earth-stains, More longing for home, More fit for the kingdom, More used would I be, More blessed and holy, More, Saviour, like Thee.

### The Lighted Shrine.

Why is it that an upward glance It stars in evening's sky. Has such a power to fill the soul With deep solemnity?

It is not that their light is sad : For diamonds cannot boast, Or fostal gents, a look more glad. Than has their glittering host.

isthat when the evening meets The world upon its way, And darkness covers from our sight The trifles of the day;

That rising then in countless ranks, Like some great company, They fling around earth's narrow bound. Lightfrom infinity!

While from the vast, uplighted shrine Their my riad voices cry, Above, afar, around, there are-God! Heaven! Eternity!

#### Jesu.

Jasu is in my heart, His sacred name Is deeply carved there, but the other week A great affliction broke the little frame, Everall to piocos, which I went to seek And first I found the corner where was J. After, where ES, and next where U was graved; When I had got these parcels, instantly Isas me down to spell them, and perceived That to my broken heart He was I have you And to my whole is JEST

Me- 172.7.

"Some day," we say and turn our eyes Toward the far hil's of paradise. Some day, some time a sweet, new rest Shall blossom, flower-like in each breast. Some time, some day, our eyes shall see The faces kept in memory. Some day their hands shall clasp our hands Just over in the Morning Lands. Some day our cars shall hear the song Of triumph over sin and wrong. Someday, some time, cut oh! not yet. But we will wait and not forget, That, some day all these things shall be, And rest be given to you a dine. So wait, my friend, though years move slow.

# Strong Children,

"Freddie!" What is it, mamma?" 'Come and sit down by me."

The happy time will co ne, we know

Fred walked across the room in a re-luctant sort of way, and seated himself at mamma's side. He had nothing remarkmamma state. He had nothing lemyrk-able in his looks, this Fred Long; "just a rough honest-looking bey," and would have said, "w th plenty of independence and frankness, and rather lacking, perhaps, in pity and tenderness."

On this particular winter afternoon, Fred had been sitting still and doing nothing for twenty consecutive minutes—a very rate and unusual thing for him. His watchful mother had noticed that his step lagged when he came in from school; b', whose walk was firmer and pace swifter than any his bood lung down, and throw his books an the table as if they were a load too heavy too be borne. Then he walked out to the barnyard to have a look at his pot dover, and back to the house in a most moody, spiritless way; so miscrable, indeed, did he look, that mamma asked if he felt quite well? "Perfectly!" was the answer, and given so unhesitatingly that she knew it put illness out of the question. Then Fred began to study, but it was not long before his books slipped unheeded to the floor, his elbows went down on his knees, his head on his hands, and there he had been for full twenty minutes, when as we have said, mamma called him to sit by her.
"Freddie," she said, "you are unhappy.

Tell mamma what the trouble is.'

Yes, it was an unhappy face that was raised to meet Mrs. Long's eyo; misery had made a little temporary home in the puckers on the forelead, and wretchedness looked out of the dark, gray eyes. His mouth quivered, but Fred had heard it was "not manly" to cry, so quite resolved no amount of unhappiness should make him

"Well mamma, I don't think I shall ever hold up my head before the boys

\*\*gain."
"Why Fred! what can you have done?"
and the mother's eye looked anxious and

"Mamma, dear, if you will give me your hand to hold, and let me lay my head in your lap, as I used to do when I was a very little hoy, I think I can tell you; but I couldn't look you in the face, at least not while I am telling you about it. Ol you'll

Mrs. Long did as Fred had asked, and then he commenced:

You know, mamma, the boys call me

couldn't help it, mamms, but I have liked to hear the boys praise me so; a week ago when I went head in place of Bertie Adams

when I went head in place of Bertie Adama
in geography, and he burst out crying. I
heard Top Neal whisper, 'What a cryhaby I im glad our Hercales has gone
above wim! I'd like to see Fred Long
cry!' a id then some other boy said, 'That's
so!' It did please me; I suppose it was
winded measures but it did please me. wicked, mamma, but it did please me. Well, to-day Bortie Adams went alread of me in four different classes, and made me so angry that he, the 'cry-baby,' should do it, that I couldn't get over it, and resolved to pay him off for it. At recess, all we big boys went out to make a snow fort, and we had it nearly finished when I saw Bertie had it nearly finished when I saw Bertie coming along with an apple in his hands. Then all at once something (I suppose you'll say it was the devil) put it into my head that I'd like to send that apple out of his hand with one snowball, knock him down with another, and make him cry, so that the boys would call him 'cry baby' once more. So I sent one snowball, and the apple went out of his hand, and then once more. So I sent one showard, and then had raised another large one, when Will Carson touched me and whispered, 'I wouldn't, Fred, he's such a weak little fellow;' but something urged me on, and I

"I heard a little scream "—there was a suspicious choke now in Fred's voice— "and Bertie didn't get up, so Will and we

found he had fainted away."

Hero Fred stopped altogether, and mamma thought she heard a little sob; but his face was so buried in her dress, she couldn't see, and soon he went on:

couldn't see, and soon he went on:

"Well, we carried E.m into the schoolhouse, somehow, and when he came to, we
found his arm was broken. Mr. Neison
sent one of the boys for the doctor, and he
told me (me, mether !) to fan Bertie, till he
should come, and O, mamma, as I bent over
him, Bertie whispered in his little voice, 'I
am sorry I got knocked down, Fred; I was
bringing you an apple for your lunch, he bringing you an apple for your lunch, be cause I was afraid you, were mad with this morning.

### The Soul's True Sun.

Were the sun to be blotted out of the heavens, every leaf and flower would wither, and life would cease. Without sunshine earth would be a desert.

Jehovah is the sun of the soul. Without

His beams all is not merely darkness, but death. His love is the sunshine that gladdens and revives us. Where that leve is shed down, all is peace; where that leve is withheld, all is sadness, and terror, and gloom. Life is not life when this love is hidden. In his favor is life. The favor of others may cheer us for an hour, and make us forget our weariness; but it leaves the soul as heavy and dark as before. It does not lead to the soul as heavy and dark as before. It does not lead or the lead of th

be said that in it is like. Of dota above Yes, it contains life for us, the true are the soul, and he who findeth this favor findeth life. The possession of that favor is blessedness. Nor is this favor hard to find. It does not need to be bought. It is freely given. We have but to take it. Like the sunshine, it is around us, and we have but to give it entrance. God sends us the good news of it in the gospel of His grace; and he will supply receives that gospel is at he wio simply receives that gospel is at once put in possession of the divine favor. the whole free love of God, which is in Christ Jesus our Lord. Hence the apostle engs, "We have known and believed the love that God hath to us." (1 John, iv. 15.) -H. Bonar, D. D.

### Antiquity of Man Overstated.

"It is most unsafe to reason as to the climate required by extinct mammalia, especially in contravontion of the evidence of contemporaneous existence afforded by the occurrence of their remains. Even the hip-potamus of the English caves and gravels nay have been protected by a coating of fat like the walrus. The elevated land of Post-glacial Europe, it it were clothed with forests, would have precisely the climatal properties which we know in America and Asia favor the intermixture of the animals of different latitudes. Aga.a. that so-salled Palmolithic implements are not found over the healthry dangers of North Britannia. the boulder deposits of North Britain is merely a consequence of the fact that they are in the main limited to the chalk and a circumstan flint districts, ready hinted, throws grave doubts on their being even so ancient as usually supposed, and gives them a local rather than a chro-America we know that the higher condi-tion of the land immediately preceding the Mo lern period was accompanied by a mild er climate than that which now prevails and that this occurred after the Glacia period. I must, therefore, reject this sup-posed later Glacial age intervening between Palmolithic and modern man, and main-tain that there is no proof of the existence of man earlier than the close of the Glucial ags .- Leisure Hour.

# Some Old Dutch Proverbs

Perseverence will obtain good cabbage and lottuce, where otherwise nothing but thirtles will grow.

The ploughman must go up and down, and whatever olso may be done, there is no other but this long way to do the work well.

Learn to sleep with one eye open. soon as the chicken goes to roost it is a good time for the fox.

Fools always will ask what time it is, but the wise know their time.

Grin I while the wind is fair, and if you

neglect, do not complain of Gods Provid-The dawn of day has gold in its month.

He that lags behind in a road where
many are driving always will be in a cloud

of dust. of dust.

Never set your feet in a dirty and crockpath for the love of money. It is a wo.k that will bring bad interest if you wish to suck honey of thistles

You will need a long spoon if you wish to eat with the devil out of the same dish. the strongest boy in school; they say I can walk longer, run faster, and jume hi her than any of them, and then I have always stood pretty well in my class too. I Patience and attention will bring us far. If a cat watches long enough at the mouse's

### An Obscure Minister.

Thomas M'Crie was deposed and excommunicated, therefore thrust out of the synagogue for conscience' sake on the 2nd September, 1806. . . . The Court of Session decides that he and the portion of the congregation which continued to hold by

him had forfeited all right to their chapel.

The case was decided against them in March, 1809, and the decision had no doubt been carefully registered among the archives of the Court as a valuable precodent. The poor people who suffered by it were not numerous, and we use the right phrase when we say that they were poor; and so in providing their deposed and excommunicated minister with aucthor chapel they had to just contens themselves with an obblackened tonements at the foot of Carrubber's Close. Rarely has there been a preacher ber's Close. Rarely has there been a preacher or congregation less generally known. "There now," said the late Dr. Androw Thomson to a friend, after listening at a subsequent period to one of Dr. M'Crie's discourses, "There now is something far beyond the compass of an minister in our Establishment!" What would have been thought of the man who wou'd have said as much in the year 1910 of the deposed minister who preached in Carrubber's Close? (M'Crie had then been fifteen years a minister in Edingburgh. ster in Edingburgh.

looked for powerful writing and profound research in the humble pages of a Secession magazine; nor was it discovered by more than a few friends as obscure as himself that his "Skotches of the Reformation in Spain," or his biographies of French and Scotch ministers of the sixteenth and seven teenth centuries were fraught with inter esting information pleasingly convoyed, and which no other writer of the age could com-

municate.

Late in the year 1811 his "Life of Kuox" was submitted to the public.

Shaking his servant John by the shoulder, Professor Dugald Stewart inquired what book it was that had so wonderfully captivated his fancy. "Why air," said John, "It's a book that my minister has written, and really it's a grand ane." The Processor brought it with "him to his room, to try what he could make of John's minister's what he could make of John's minister's book; and when ones fairly engaged found it impossible to withdraw himself from it as John himself had done. He finished it at a sitting, and waited next day on the author to express the admiration he eatertsined for his performance. The Edinburgh Review—at this period beyond comparison the most powerful periodical in Europo—took up the biography of Knox in the same spirit with Dugald Stewart.

M'Kenzie has been praised for the shrowdness he evinced in at once placing song at a period when at least nine tenths of his contempraries thought of him as of his contempraries thought of him as merely a clever ploughman who made very passable verses, considering that he was but an untaught man. Lord Jeffrey was equally happy in marking out the proper place of M'Crie. He rose at once into sminence. The University of Edinburgh honoured itself by conferring upon him his learner at the first ways extended in Section 4.

dogree, the first ever extended in Scotland to a Dissenting clergy man.

What may be termed the romance of the Doctor's life closes when the obscure and persecuted preacher of Carrubber's Close, known only beyond the narrow circle of his friende, when known at all, as a narrow-minded and illiberal sectarian, takes his undisputed piace among the literati of his age as a great master of public opinion, as successful above all his contemporaries in removing long cherished prejudice and misconception, and as singularly sagacious in seizing the events of the remote future in the imperfect and embryo rudiments of present occurrences, or in partially deve-loped modes of feeling and thought.— Hngh Miller.

### Early Home Influence.

" Much has been said of late-and too much cannot be said-about the importance of religious education-not religious instruction morely, the two are widely dif as must ever be held to be the school training of our children, viz., that of the bearing of 'Home Influence' upon the form ation of the shape which they are gradually taking for oternity. Indirect, as well as direct, education goes to fashion this; and of the two, probably the former has the greater influence. Looking back on our own lives, can we not see the truth of this?

What a wants and incidents or direct per Was it events and incidents, or direct por sonal teaching—things said, done, left undone without thought before you, or things said and done with the especial relation to you—that lodged in the little fallow plot of your heart and memory; and rooted there and grew, unnoticed may be—even unsus-pected—by any; taking nurture from the common showers and sunshine of every day? Was it the sermon or the Scripture lesson that Aost took your sharp, childish attention, that sank deepest in your childish memories; or was it not rather the things you noticed about you—the home ways and sayings, the things on saw that were done without any thoug t of you; the were none without any thought of you; the things you heard that were said with no idea that you were taking them in? I think this latter will generally be felt to be the greater influence. This being the case how careful should parents, teachers, servants, all who, unconsciously to themselves in treat degree, are yet sowing seed by word and example in the tender soil of youth. If the mother, above all, be the one who most will influence the growth of the child's mind; it it be true that 'she who rocks the cradle rules the world, yet, O fother, coming home at night after work O. elder brother or sister, from school; and servants busy constantly about the little servants pusy constantly about the little ones.—ought you not to set a watch upon your lips, a sontinel upon your life, if not for your own sake, yet for the sake of the little open-mouthed listener, the little openeyed observer and mime, whom you are influencing for ovil or for good?

### How to Talk Well.

"I wish to become a good talker. When in company, especially with gentlemen, I am very reserved and tacitum. I know my weakness, and almost tremble at the thought of going into society or among strangers. What shall I do to accomplish my desire?"

Behind this carefully written note in

which there is not a dot wrong, we can see the precise and pains-taking young girl who, most of all things, likes to be correct in all she does. She is so afraid that what she says will not be just right that she says no thing, and she is so auxious to say some thing that her own effence increases her embarrassment. And yet she is worth a dozen of the thoughtless rattle brains whom she envies. We cannot tell her how to become a talker. She will always to more correct than fluont. But we can give her correct than fluont. But we can give her a suggestion or two. 1. Go into company, and keep on going into company. It will not seem so dreadful when you come to know how many mistakes other people make. Charlotte B onte's "professor" lost his few of the guile he head to teach when make. Charlotte 15 onto a "professor" lost his fear of the girls he had to teach when once he heard them giggle. Do not fear mistakes. Make up your mind sensibly that no one learns to do anything except through the school of imperfect efforts. Be willing to do nowly on the way to do not be nowly on the nowly of willing to do poorly on the way to doing better and then well. 2. Cultivate the habit of thinking much about a subject, and habit of thinking much about a subject, and as little as possible about your manner of expressing your ideas. If you watch your words, others are apt to observe them; if you give your whole attention to the matter of what you say so will they. 8. Remember that after all a silent and rottent yours. Into descreasely chiest. Good ent womani. iota disagrecable object. Good listeners are scarcer than talkers. If you become an appreciative list ner you will fill the best place in a conversation. In talking it is more blessed to receive than to give. By so doing you get instruction and give your companions the pleasure of giving it .- Christian Union.

#### The True Economy.

The question is not, how cheaply we can The question is not, how cheaply we can manage to keep soul and body together, but how can we bring both body and soul to the highest condition of vitality and power? To live is something more than to exist. How can we live most and best? How can we feed intellect and affection, consciunce, symmethy, imagination, rever-How can we teed intellect and affection, conscionce, sympathy, imagination, reverence, as well as the physical system? All pinching and restricting of duct is injurious in the long run. The bean-man, the bread-man, the one-meal-a-day-man, the man who goes mousing about the world intentions on the apparatus of the state of the st man who goes mousing about the world in tout only on cheapuess, never makes the scales of power kick the beam. He wastes more than he saves. He checks an income instead of stopping an outgo. The mon who make the most ado over the petry prudencies of his and paymentally chirales. who make the most ado over the petty pru-dencies of life, and perpetually obtrude their parsimonious practices on public notice never amount to anything, or do anything of account. Man wants all he can use, assimilate, organize, reproduce. The things that strengthen and beautify his esthings that strengthon and beautify his es-sential manhood, that enrich his sentiments and refine his sensibilities, that emoble his intellect and enlarge the scope of his being and the horizon of his possibilities, belong to him by right, as the crown and purple

belong to royalty.

Every man ought to aspire and labor to live generously, and have a comfortable and tasteful home, and surround himself and his family with overything that tends to in-crease health and happiness, and create an atmosphere of intelligence and refinement. Beauty, clogance, art, society, music, are our birthright. It is not waste to spend what one has for things that foster a noble pride, heighten self-respect, beautify the body, and cultivate the mind. It is true economy that spends something for books and pictures, for occasional glimpses of nature, and the entertainment of the stage. The charities and humanities are not luxuries, that the poorest man on earth should depy himself of them. The loving, trustful, adorning sympathy that forgets its own wants and meagre resources, and breaks the costlicat thing it has on the head of the one helicated in the restlements of the supplies. one beloved, is not a recklessness to be censured, but a devotion to be commended for its divine nobility. Saving may be ant-like and benver-like, but sacrifice is God-like.—W. T. Clarke, in Herald of Health.

### Beauty and Attractiveness.

Mr. Henry Blackburn, in his delightful little book entitled "Normandy Pictures-que," gives the following picture of female health, which we commend to the attention of the pale, nervous and feeple omen and girls, who have persuaded then lves that beauty and attractiveness consist in being entirely unfitted for the duties and enjoyments of life. It is not only a picture of health, but its study may aid in giving health to some who are rather proud that they are, so far removed from common people so as to be destitute of this very valuable article.
To deliver the women of America from the mistakes under which they are labouring, with regard to their obligations to themselves and others in the matter of health, is a Christian duly which must not be regis a Christian duly which must not be reglected by the press, and concoming which the pulpit should speak out. Mr. Blackburn says. "Picture yourself a bright figure that we once saw upon this shining shore, a Norman maiden, about eighteen years of age, without shoos or stockings; a picture of health and beauty bronzed by the sun. This young creature, who had spent her life by the sea and amongst her own people, was literally overflowing with happiness; she could not contain the half of it, she imparted to every one about her funconsciously, and 'hat was its sweetness); she could not strictly be called handsome and she might be considered very ignorant; but she bloomed with freshness, she knew noither ill-health nor ensui, and hap iness was a part of hor nature."

We hope that many we men who read this article will look on this picture, and cease to destroy their own health, crush their own spirits, and unfit thomselves for happiness at home and abroad any longer's and that parents will carnedly set about training their daughters in such a way as to give some hore of a reasonable share of health, and of capacity for enjoyment.

# Presbytary of Paris.

An adjourned meeting of the Prosbytory of Paris was held in River Street Church, of Paris was held in Miver Breet Church, on Wednesday, 25th ult., at 10 80 a. m., for the purpose of ordating to the ministry and inducting into the pastoral charge of the River Street congregation, Mr. John Anderson, late of Glasgow, Scotland. The Presbytery was constituted with prayer and praise. There was a good attendance of ministers. The minutes of last meeting were read and sustained. The Presbytery were read and sustained. The Presbytery then proceeded to hear the trial discourses of Mr. Anderson, who acquitted himself in a mouner most creditable to himself and sat-infactory to the Presbytery. The examina-tion of Mr. Anderson in Systematic Theology and Church History was searching and thorough, and in those, as in all the other exercises, he showed himself to be a man of ripe scholarship, of extensive and varied of the scatter of the state of won golden opinions from the members of the Presbytery, and is a bright augury of his future usefulness and success as a minister of the Gospel. The River itreet congregation are to be congratulated in secongregation ato to be congratulated in 36-curing the services of such a man as Mr. Anderson to take the place of their late devoted and accomplished pastor, Rev. J. Robertson. The examination of Mr. Anderson occupied the presbytery until 1 p. 22., the hour of adjournment. At 2 o'clock the Presbytery resumed its session and after the usual devotional exercises, proceeded to order and induct Mr. Anderson to the pasordain and induct Mr. Anderson to the pastoral charge of River Street Congregation. A large congregation assembled to witness and take part in the solemn services. Key. Mr. Dunbar, of Glenmorris, presided. Rev. Mr. Alexander, of Mr. Pleasant and Burford Mr. Alexander, of Mr. Pleasant and Burieus oreached an appropriate and effective seraon from John xii, 35. Mr. Dunbar them put the usual questions to Mr. Anderson, and the congregation, which, being satisfactorily answered, the Presbytery, by prayer and imposition of hands, selemnly ordained Mr. Anderson to the Gospel ministry, and inducted him into the pastoral charge or the congregation, and gave him the right hand of fellowship. At the close of these deeply interesting and selemnly impressive services, the newly inducted pastor was accompanied to the door by the Rev. Mr. Cochrane, where by the cordial grasp of many a loving hand, he received a hearty

many a loving hand, he received a hearty welcome from his people.

The Presbytery their resumed, and Mr. Anderson having signified his willingness to sign the Formula, his rame was added to the roll of the Presbytery. After the transaction of some routine business, the Presbytery adjourned, to meet in Kucz Church, Tragravall, on the 3rd Tuesday of Rebyson. Ingersoll, on the 8rd Tuesday of February,

Thus ended the services of the day, which will linger in the memories of many long, and upon which, especially upon the young pastor and his flock, many a devout heart sought the blessing of God.

The congregation, in order to celebrate the induction of the rov. gentleman, held

### A SOIRER

in the Town Hall in the evening. served in the room underneath the half from 6 to 7.30 o'clock. The tables looked ex-6.to 7.30 o'clock. The tables looked exceedingly well, and for the hour and a half mentioned they were well patronized. Notice and ing the large number who partock of suppor, there was an abundance left over, and doubtless the poor amongst'us will not be forgotten. By the time that half past 7 arrived, the main body of the half was con plotely filled, and later in the evening the house may be said to have been packed. The Rev. Mr. Cochrane, of Brantford, occupied to Chair, and it is needless for us to tell those who know him, that he discharged his duties admirably. On the platform we noticed the Rev. John Dunbar, of Glenmorffs. Rev. Mr. Tuglis, of Ayr; Rev. Mr. Alexander, of Mt. Pleasant and Burford; Rev. Mr. Grant, of Ingersoll; the Rev. Mr. McMullen, c. Woodstock, all members. bers of the Paris Presbytery; the Rev. Mr. Cameson, of Tor. to, and the following ministers of the toxy Rev. Mr. Farries. Presbyterian; R.v. Thos. Henderson, Baptist; Rev. W. H. Allworth, Congregationalist, and Rev. John Philp, Wesleyan Methodist.

The meeting was opened with prayer by the Rev. Thes. Henderson, after which ad-dresses were delivered by the Rev.'s Messrs. Farries, Henderson, McMullen, Grant, Allworth, Cameton and Philp, all congratulatory to the newly inducted pastor, and the ministe i of the town each extended him a varm expression of welcome amongst them. The Rev. gentleman was then introduced by the chairman, and made a few well chosen remarks, appropriate to the occasion. He was followed by Dr. Wm. Clarke, now Principal of the Ladies Presbyterian College, Brantford, but ustill I tely one of the leading members of the River Street Congregation. who expressed his warm sympathy with the congregation on this occasion. Several excellent selections of music was rendered by the Choir between the addrerses, Mr. Rorzell presiding at the organ. Highly complimentary remarks were spoken during the evening of the Rev. James Robertson, late pactor of the congre-gation, which were endorsed by all. It was also stated by the chairm's that the call to the Rev. Mr. Anderson was a unanimous one, there not being one dissentient in the whole congregation. The meeting was closed by the Rev. Mr. Alexander pronounc-

ing the benediction.
We again heartily congratulate the River Street Congregation on their securing for their paster one who comes so highly recommended as Mr. Anderson, and we welcome that gentleman to Paris, not only as

a Christian imnister, but as a citizen.
The amount realized was \$125.00.

# A Prayer.

O, that mine eyes might closed be O, that mine eyes might closed be
To what concerns up not to see;
That deafness might posses my oar
To what concern up not to hear;
That truit my togue might always we
From everapeaking foolishly;
That no vain thought might ever rest,
Or be convinced within my treast;
That by cash, seed, and word, and thought,
Glory may to my God by brought!
But what her wishes? Lord, mine eye
On Thee is fixed, to Thee I cry!
Wesh, Lord, and jurify my heart,
And make it clean Lord, keep it, tee,
For that is more than lord, keep it, tee,
For that is more than lord. Aritish Zwerican Brepbyterinn.

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### 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 terminates.

### SPECIAL SERVICES AT WALKERTON.

During the past week, the Canada Presbyterian Church, Walkerton,-Rev. R. C. Moffat, held a very profitable series of religious services. The services were held in the Church every evening of the week. Every evening Mr. Moffat gave a short pointed address, and was assisted in addresses and prayer by various of the elders, members, and others. On one of the evenings the Rev. Mr. Will, Wesleyan, gave an excellent address on Prayer. On another the Rev. D. Duff of our own Church gave an excellent account of the work of Moody and others as he had seen it when in Scotland. And on another, the Rev. Mr. Depew, New Connexion, gave also an excellent account of the work of Varley and others as he had seen it in Toronto. Other ministers were asked to take part, but were unable to be present. The attendance throughout was very much better than was expected. The attention was thoroughly in earnest. And we have no doubt but that it will be a long remembered week to many of the young and old, to many of the thoughtless, and to many asoul refreshed by the Sp,rit, and strengthened anow for the Master's

# MIXED EDUCATION SIGNIFICANT.

In several of the daily papers attention has been called to the case of an Oxford pervert, whose Father Confessor required him to leave the University, as the Pope had forbidden the attendance of Catholic youths at institutions of learning where they mingled with Protestants. When the matter was submitted to Archbisbop Manning by the father of the student, he, although himself an alumnus of Oxford, and generally believed to be favourable to his alma mater, at once confirmed the opinion of the priest, saying there was no alternative but to obey the injunction of the Sovereign Pontiff. Private judgment, individual sentiment and preference, even conscience, if it spoke in the case, must all give way, for God's infallible vicar had commanded, and unconditional obedience is duty. Neither the student, the father, the priest, or the prelate had a word to say it had been settled ex cathedra.

Two thoughts are suggested to us by this event. First, that it illustrates what must take place if a Papal injunction stand in conflict with civil allegionce. Second, how manifest the determination is on the part of Ecclesiastical Authorities that Roman Catholics shall not form a part of a Protestant nation, but continue out of sympathy with everything not approved by the Roman Sec. There is no harm in Roman Catholic youths mingling with Protestants, if Protestants go over and attend Convent School, or Jesuit Colleges, because there the Protestants must obey. But the case is different, although the School may be wholly unsectarian, where the teaching is not subject to Rome. Can we wonder at Bismarck and the Falck laws? Can we wonder that a true patriot refuses to allow men to be ministers is a national church who from boyhead are kept aloof from every influence calculated to make them good citizens, and trained under a system hostile to free thought, liberty, and rights of consience?

LADIES COLLEGE IN MONTREAL.

Our attention has recently been called to certain letters which appeared last summer in the Montreal Gazette, in regard to the establishment of a, "Female Institute," From these letters it appears that a wealthy goutleman of that city, and a respected member of one of our leading Presbyterian Churches, made over some years ago to certain trustees, a traot of land valued at \$80,000, and certain monies in addition, for the foundation of the "Trafalgar Institute," or College for the Training of Young Ladies. The aim and object of the institute we are informed was "to train up a cor-"tain number of young girls into modest, woll behaved, and to a certain extent, re "fined women. The education to be broad "and religious, without infringing the "rights or wounding the consciences of

The board of trustees we are further informed, is composed of clergy and leading laymen of the various Protestant denominations, many of them as a matter of course connected with the denomination, with which the generous donor has been long identified. It would appear, however, from some unexplained reason, that no action has been taken by the trustees, and there is a wide spread feeling that the trustees intend taking no action in the matter. The writer of one of the letters referred to says:

"If the corporation, constituted by Act of Parlament for carrying it on, had nothing to rest upon but benevolent intentions, on the part of the founder, there might b occasion for inaction and delay. But if, as is generally understood, the former owner of Trafalgar Estate on the Mountain has assigned that property to Trustees as an endowment for a female college, and has given reasonable ground cent gift a large sum of money for maintaining it, one wonders that active steps have not been taken to give effect to his wishes, and let him see in his lifetime the good done by his beneficence, which most persons, with less practical good sense, in like circustances, are content to leave it to posterity to witness."

In another letter the following passages are found:

"For all practical purposes the parchment upon which the deed of gift is written may be converted into battledores for the amusement of the children of these "shut-tlecocks," who have shut the doors of the "Institute" through the thwartness of their dispositions.

Now, sir, let there be put two or more plain, and I trust not impertinent questions to the parties concerned. Is the donor yet in carnest? Ato all his virtues written in water? Is the good he intended to do to be interred with his bones? Or, are the clergy and professors of sound Protestant education divided among themselves? Is there no faithful Abdiel among the faithless to keep his love and zeal for a cause sh professedly dear to his heart, viz: the securing a liberal, moral, religious culture for the Protestant daughters of Montreal without sending them to Villa Maria or the Sacred Heart?

At this distance we have no means of knowing the facts of the case. But in the interests of our common Protestantism, and in the interests indirectly at least, of our own church, we trust that the statements made as to the inaction of the Trustees, are capable of satisfactory explanation. In a wealthy city such as Montreal, there should be no difficulty whatever in establishing a ladies institute of the kind referred to, apart altogether from the magnificent offer made by the gentleman in question. But with such a gift at the outset, there should be no delay in its erec-

tion. In our own Province of Ontario, where the Roman Catholic element is but a partism of the population, (compared with Quebec) we have long felt the need of such institutions. The patronage afforded those alr ady in existence, is evidence of their value. The college at Ottawa has met h a gratifying measure of success, while the Brantford Ladies College recently incorporated in connection with our own church, bids fair to attain a high position the educational institutes of our Dominion. If these colleges have been so success ul, without any such gifts either of lands or monies, as are held out to our Protestant friends in Montreal, what hinders their immediate action? We wait for a

### Sabbath Observance.

Editor BRITISH AMERICAN PRESENTERIAN.

SIR,-The Conference of the Methodist Church of Canada having requested all their in insters to preach on Sabbath Ob-servance on Sunday, the 17th of January, 1875, the Committee of the Kingston Sabbati Reformation Society, highly approv ing of this step, would earnestly besee ministers of the churches of the Dominion to avuil themselves of the same opportunity to lay before their respective congregations the claims of the Christian Sabbath.

I am, Sir,
Yours fathfully,
JOHN MAIR, M. D.,
Sec. Kingston S. R. Society.

AT a social gathering at Rev. George Cuthbertson's residence a few evenings ago, the lady members of the Presbyterian congregation presented Mrs. Cuthbortson, with a silver cake basket and a purse containing \$100.

CHANCERY PROCEEDINGS REGARD. ING UNION.

The friends of Union must rejoice at the decision given by Vice-Chancellor Proudfact, in the application for an injunction to prevent the Moderator or Clock of the Kirk Synod from applying in the name of that church for Legislative canction to the proposed Union. At the same time, all raust see how narrow has been our escaps from unpleasant complications and vexatious litigation. Had the application to the Court of Chancery been made before the Bill was introduced into Parliament, and had a minority of the Canada Presbyterian Church been recusant, the progularity of the proceedings of the Supreme Courts in November last might have led to delay, if not to a more unpleasant issue. We shall however, leave the case to speak for itself.

Rev. R. Burnett, of Hamilton, represent. ed by the Hon- E. Blake, Q.C., and Thos. Moss, Esq., Q.C., made application for the injunction as above detailed. The ground taken is thus stated by the judge:

The plaintiff contends that from the irregularity in the mode of procedure, from the original sin in the inception of the proceedings without an overture from a Presbytery; the returns of the answers to the remit in a less period than a year; their presentation to an adjourned meeting of the Synod of 1874 in November, containing members who were not members of the Court in June ; the voice of the Church has Court in June; the voice of the Church has not been legally ascertained in a constitutional manner; and that although the defendants in their private capacity may present any petition to the Legislature, they have no right to represent that they apply with the authority and sanction of the church to any such petition.

The judgment deals with each points in order, in a most satisfactory and conclusive manner. Having givene a full narrative college, and has given reasonable ground of the proceedings which shows a thorough to believe that he will add to this munifiacquaintance with the action of the church courts, we are told:

1. That from the evidence submitted, the Synod may, and does, act on over tures from congregations and individual members, or of its own notion, without requiring proceedings to be initiated in a Presbytery, hence the first alleged irregularity is disproved.

2. In dealing with the next point the judge says :—The question arising out of the proceedings under the Barrier Act, and the adjourned meeting of Synod, seems to me much more difficult of solution. I would have thought it doubtful on the terms of that Act, that it was intended to apply to anything else than the enactment of laws for the regulation of an existing Church. It would appear to apply to laws for the management and conduct of the Church in connection with the Charter or Scotland, and not to laws for the formation of another body. But the Synod rightly or otherwise, assuming that it did apply to these, and directing that it and apply to these, and directing the remit to be sent to the Presbyteries under it, I apprehend they must be bound by its requirements.

As to the question of adjournment, and the constitutions of the adjourned Synod which contained any members elected, as required during the interval between the June meeting and that of November, it is fairly and well said:

"I do not find in the laws of the Church anything to show that the Synod only exists for the purpose of an annual meeting, and I think it was not argued that it had not the power to adjourn; at all events I am cearly of opinion that this meeting in November was an adjourned meeting, it was so treated by the Synod itself at the meeting in June—and by its refusal to elect meeting in June—and by its refusal to elect a new Moderator in November—but the objection to this adjourned meeting is that it was not composed of the same material as the primary one. There was the same permament element, the ministers, but the temporary element, the elders, had been to some extent changed by a new election, and the meeting in November, 1874, was in fact composed of members of the Synod for 1875. It was said that the change was so small that had all the new members voted nay, there would still have been an over-whelming majority for the union; and a reference was made to the case of an election for a member of Parliament where s wrong list had been used, but it was held not to vitiate the election as the votes thus admitted or rejected would have failed to turn the scale. At an adjourned meeting the Church had the right to have the counsel, wisdom, and advice of the members of the original Synod—and a meeting not compose I of those members, but embracing others, apparently does not ensure to the Church that protection in its Courts it was entitled to possess—and the power of a member of a deliberative assembly is not to be measured by his vote. The regulation in regard to pro re nata meetings provides that the persons to be stimmoned are those whose names appear on the roll of the last preceding annual session. This implies that the bedra discusses a science of the state of the s that the body always exists, and may be summoned in the intervals between the annual sessions, but also indicates that the members to be summoned are not the ministers and actual representative elders, but the ministers and the representative elders of the preceding annual session. In this way showing that for some purpose the tenure of an elder's office does not terminate with the election of a successor. The rules also provide that a quorum of the Synod must consist of lifteen members, of whom eight at least must be ministers or whom eight at least must be ministers, and all I presume may be ministers. So that although a we king Synod always exists, yet the lay element is of such importance that those whose ordinary tenure of office has expered are required to be summered. It may be that this we a technical moned. It may be that this is a technical objection, as it appea that the sense of the Church in favor of soion had been pro-

been considered of sufficient importance to justify another remit.

On the ground therefore, that the adjourned Synod as then constituted was not competent to consider the returns to the remit, which ought to have been brought before the next annual meeting of Synod, it is said had the disposition of this motion depended on the validity of the meeting and proceedings of the Synod in November, I might have felt myself bound to grant the injunction. This is clear language, and shows the irregularity of that proceeding.

tift's vested rights in the temporalities fund is thus disposed of.

"The plaintiff also contends that his resignation of an interest in the corpus of the communion fund entitles him to insist on its perpetual appropri-ation in the manner designated in the resolution of 1855, and had his object been to prevent the donors from diverting it from its original destination he would probably have been entitled to succeed. But it is an entirely different question when he seeks to restrain them from applying to the Legislature to modify or alter on public grounds the declaration of the trusts on which it is held; and I cannot apply to legislation on a matter effecting so large a community as the whole of the Presbyterians ot Ontario, the same principles as would be applicable in the case of a private right. Every one besides must be assumed to know that the power of the Legislature in such matters is supreme, and that any gift he may make is liable to its action—an action that will not be presumed to be capricious or unjust."

And further :-- The court has no right to interfere by injunction to deprive the subject of the right of applying to Parliamout for a special law to supersede the rules of property, by which he finds humself bound whether arising from contract or otherwise."

4. The chief point however, on which the motion was refused is entirely apart from the proceedings of the Church Courts. It is thus stated in the judgment:

"But whatever might have been the result had the application been made before the petition had been presented to the Legislature, it is, I apprehend, contrary to the practice of the Court to grant any such application after the Legislature has become seized as it were, of the matter after it has received the petition, has read a Bill founded on it for the first time, and when that Billstands referred to Committee."

Thus by delay in making application, Mr. Burnett lost his opportunity, as the matter already was in the hands of Parliament which is suprome.

F. End vice-chancellor then points out the only remedy still within the power of the plaintiff where his objections can be fauly considered.

"The Parliamentary Committee on Bills to which this stands referred, are in the habit of hearing parties in favour of or in opposition to Bills, and are empowered to take evidence on oath. If the plaintiff is desirous of informing the Parliament that the defendants misrepresent the Church, he has an opportunity of sent the Church, he has an opportunity of doing so by going before the Committee and establishing all the allegations in the present suit. If he complains that the Bill introduced will work him an injury, he can secure the attention of the House to it, and as used large ago attend by Lord Elden, and rewas long ago stated by Lord Eldon, and re-peated by L. J. Turner, that even when you file a Bill to restrain a Company in the case of the Foreign Jurisdiction you always give credit to a foreign jurisdiction to do what is right. A fortiori, here, I apprehend, you would give credit to the Hour. of Assembly for having a desire to do that which is right in the matter."

The judgment concludes "in accordance with these cases and principles, I think this is a case in which I ought not to interfere and the motion will be refused." Cosis're

We are not aware if the reverend gentleman or his associates intend prosecuting this matter before the Committee, but we hope that nothing will occur to pre consummation of the Union notwithstanding any irregularity, as we are sure the vast majority of all the churches are satisfied, and there is every disposition to deal fairly with any party that will not enter the United Church.

[Since the above was written the Bill has passed the Legislature with some amendments, which we hope are of such a nature as to satisfy all reasonable objections and bring every congregation and minister into the United Church "not a hoof left be-

On Saturday evening, the 29th Nov., a party of the members of Roxborough Congregation, in connection with the Canada Presbyterian Church, visited the manse to bid good bye to Rev. J. McLean, their late pastor, and family, before leaving Roxborough for Oro. After partaking of a splendid tea prepared by the ladies. Mr. Donald McGregor, Deacon, presented Mr. McLean with a purse containing \$52, (which afterwards amounted to \$59) as a token of their respect for Mr. Mr. McLean as a faithful and carnest minister of Christ. Mr McLean thanked them for their valuable gut, and the respect paid to him since he came among them, and also for their continual kindness to himself and nounced very emphatically in June, 1874, in response to the romit of 1878. But though the modification of the baris of union family. The last cent of his salary was paid before he left. may have been slight, it seems to have

Ministers and Churches.

The Presbytery of Hamilton met at Galt. on the 14th inst., to induct the Rev. Wm. Masson, of Russeltown, into the charge of St. Audrow's congregation in that town. At 7.80 p.m. the Rev. E. W. Wait ascend. ed the pulpit and preached a sermon from the words, "Thou art a priest forever after the order of Melchizedok." After which the Ray. Dr. Hors put the usual questions to Mr. Masson, and having received a satesfactory answer to all, proceeded to ad-3. The objections grounded on the plain- | monish hum as to his duties. A very stirring and elequent address was given to the congregation by the Rev. Geo. A. Yeomans, B. A. At the close of the services the newly inducted minister received a very cordial welcome from his people. The quarterly meeting of the said Presbytery met in St. Andrew's Church, Hamilton, on the 16th inst. The sederant was not large. Nothing of special interest came before the meeting except the following:-The Rev. F. P. Sym, of Clifton, demitted his charge, and his demission was accepted by the Presbytery. Richwood & Showers' Corners Congregation made application to the Presbytery to moderate in a call for a minister, The application was granted, and Rev. Robt. Burnet was appointed to moderate the call on the 28rd inst.

Last week the Misses Tassie and Zimmerman, of the Nelson branch of the Nelson and Waterdown congregation, presented their pastor, the Rev. E. W. Waits. with a splendid cutter and handsome donation. Two ladies from the Waterdown branch, not wishing to be behind the Nelson friends, also presented their paster with a sum of money.

THE Ladies of the the Canada Presbyterian Church, Invorness, Province of Queboc, on Saturday last in a quiet unostentations manner presented their Pastor, the Rov. M. Mackenzie, with the very seasonable and valuable gifts of a Cariole Buffalo Robe and Fur Over-cont. At the time of his settlement in March last Mr. Mackenzie was presented with a Cow. and articles of a domestic nature too numerous to mention. Such gifts have a value far above their intrinsic worth, as furnishing gratifying evidence on the part of the people of feelings of esteem to him who labours among them in the Tan-1

gulivray have just presented thier Pastor, the Rev. D. F. Sage, with Cutter and Robes of a very handsome and costly description.

At a special meeting of the Presbytery of London, (Canada Presbyterian Church), the Rev Hugh Currie was inducted into the pastoral charge of the congregation of Napier, on Tuesday, the 1st inst. The Rev. G. G. McRobbie, of Mandaumin, preached an appropriate sermon; the Rev. A. Stewart, of Mosa, addressed the ministers, and Rev. R. Scobie, of Strathroy, addressed the people. An opportunity wat afforded to the congregation of becoming acquainted with their new minister, and from the many kind wishes that were expressed for his welfare and success, it was quity evident that they received him gladly.

# Book Jotices.

THE PRESBYTERIAN QUARTERLY AND PRINCE TON REVIEW

For October. This closes the Princeton of 1874, and should have been sconer noticed with due meed of com mendation, as still characterised by eminent talent, and by important articles. Every year new advances in discussions on Science, Theology, Ecletiology, &c., and the Princeton is a safe guide in the great questions which come up for examination and settlement, so far as this can be done. The Review will still be supplied on very moderate terms to subscribers in Canada, but it is necessary to put a small addition of ten cents, making \$2.85 instead of \$2.25 formerly. This is still a reduced rate. Orders from old subscribers and new ones should be sent with the money, early in January, 1875, to the Rev. A. Kennedy, London, Ont., box 15 P. O. He takes this opportunity of notifying the readers of the B. A. PRESENTERIAN that he is still agent for the publication of the PRESENTERIAN Board at Philadelphia, the variety and religious merits of which are now telerably known, but by no means sufficiently, nor availed of as they ought to be by Presbylerian christians. The books are valuable to ministors, families and Sabbath schools for libraries; and the periodical papers for S. S. teachers and scholars, and christian workers are eminently deserving of being taken. These are The Presbyterian at Work, monthly, especially recommended by the S. S. Committee of the General As sembly, and also the Westminster S. S. I assons for 1875, in an improved form; the S. S. Visitor, monthly, or somi-monthly, and a new paper outilled " The Sunbeam, is four papers monthly for little children's classes. Any orders for books, Sabbath School registers, &c., will be supplied on the lowest terms, on being sent to the Rev. A. Kennedy, London, Ont., box 15. Catalogues sent free to men wishing them.

### THE CHAIR OF HUGH MILLER.

In the last days of 1889 Hugh Miller left Oromarty for Edinburgh to edit the Witness. Ho tells us that it was in weakness and foar he entered an arena in which he knew he would have to wrestle with "well-nigh the whole newspaper press of the kingdom." The Witness started with a circulation of about 600. As Erasmus said of his edition of the Greek Testament, Miller might say of his Witness: "No one can believe how much sweat it cost me." He wrote one or two editorials for each half-weekly issue, and did along with this the work that usually falls on the sub-editors. The series of events that ended in the disruption of Scotland's national Church was a great and impressive spectacle, and for a time one might say without exaggeration, that the whole world looked on and took sides in the struggie. Hugh Miller felt the influence of the many eyes that looked the approval, and also that looked the opposite, and rose to his task with all the might that was in him, until the Elinburgh Witness became a household word in Scotland, and in those foreign parts where Scotchmen are found. " Ho drank delight of battle with his peers." In controversy, he was sometimes unmercifully severe, "not merely," as Professor Masson expresses it, "slaying, but battering, bruising, and beating out of shape " his antagonist: but this was only a passing mood for which he often felt deep sorrow. As a journalist he stood foremost in his day. Hugh Miller, as was acknowledged by friend and foe, tand 81 years has not changed the verdict) ranked next to Dr. Chalmers in rousing the people of Scotland at a critical time, in moulding the views of the Evangelical party, giving them a tongue, and in shaping the course of the Free Church, till in 1848 he fell out with Dr. Candish, and like Achilles, retired in sullen mood from meddling much with Church matters. For sixteen years he conducted the Witness, writing for it no fewer, it is calculated, than a thousand articles, each the result of laborious study, and not dashed off at one sitting, as is commonly the way in these things. But the overwrought brain at length gave way; and that pistol shot-which every one deplored that reads the English languageon one dark night in the house at Sherub Mount made vacant the editorial chair of

There was studying in -University, and the Free Church Theological Hall at this time, a young man, a nephew of the late Dr. Bayne, of Galt, who inherited a considerable share of the genius of his granlfarher, the late D. Kenneth Bayne, of Gre nock, which we find also in his daughter, Mrs. Wason, first wife of Dr. Wilson of Bombay, and her sons Andrew and John. This young student took early to letters, and cultivated, while attending college, a series of articles to the periodical literature of the day that could bear to be since republished. Mr. Peter Bayne-it is to him we refer—was a visitor with Hugh Miller, and a favorite with him for his grandfather's sake and his own, and for the early promise he gave of eminence as a literary man. On Miller's death Mr. Bayne was appointed editor of the Witness. It detracts nothing from the fame of Mr. Bayne that he failed to keep up the Witness. It was not simply that it was impossible to find a second Hugh Miller, and that people were prejudiced because it was impossible, but one days of penny dailies had come, and the Witness must become a penny daily, or become merged into a paper of that kind.

The Daily Review had been started by Mr. David Guthric, long and favorably known as the publisher of the North British Agriculturist, and an office-bearer in the Free High Church of Edinburgh, to do as a daily paper the work the Witness was started to do as a semi-weekly. Into this Daily Review the Witness was merged, and thenceforward in a very full and complete sense the Review became the Witness of Scotland, and organ of the Free and United Presbyterian Churches, which are now in all public questions essentially one.

The Daily Review has had a succession of able editors. Mr. Masson was found dead in his study with the ink scarcely dry on his pen, Mr. David Guthrie also died suddenly. Mr. Kingsley, (brother of the Euglish Churchman so well known for his radical views in theology and politics) resigned the editorial chair, and others who understand Scotch questions better, have filled the chair ably since his departure.

It is felt, however, that a crisis is fast coming in the church affairs of Scotland, and that the very last man of our day was needed to stand where Hugh Miller stood

unfortunately his work of strife and damolition was needed, and that it has prepared the way for the Presbyterians of Scotland to say now one to another, let us arise and build. What is needed in Hugh Miller's chair new, is a man that can be skilful to heal, to plant and to build up, a man of broad views in the good sense of that name, a man who will hold the ground already gained and conceded to the Presbyterianism of Scotland by Disraeli's Bill, and help to push forward the conquests till all the Presbyterian Churches of Scotland are united into one church on the platform of Knox and Melville, recognizing two sovereigns in Britam, Queen Victoria and King Jesus.

The best man that could be got for such work as this has been found we be heve, in the new editor of the Daily Review, and we gladly welcome him to his honoured chair, and wish him much joy thereof, and long continuance therein.

Dr George Smith, the new editor-in-chief, received his early education in Edinburgh High School and University. He then went to Calcutta as classical Professor in Doveton College. In twelve months he was promoted to the Principal of that College. After holding the office of Principal for five years he resigned it to edit a weekly paper of high standing in India-The Friend of India. He has been for several years editor of that paper, and the Calcutta correspondent of the Times.

A gentleman who knows about his work in India, thus writes of him to Anderson Kirkwood, L.L.D., chairman of the public dinner given to Mr. Smith on entering on his editorial duties:

"I know something of the work which he has done in India. As editor of the Friend of India he was quite a power there. By his statesman-like breadth of view, conscientious labour in mastering the details as well as principles of every question which he treated, and clear, firm exposition and maintenance of his own ground, while treating with perfect courtesy those who differed from him, he did service to India, the value of which it would be difficult to estimate—service to the supreme Govern-ment, whose authority 1 e jealously supported—service to the natives whose true interests he had at heart—and service to the cause of a Catholic Christianity, which he loyally and manfully maintained."

We auticipate important results from this appointment at this juncture in Scottish ecclesiastical affairs. If there must be further pulling down before building up is began, a amith is prepared, no doubt, to set his shoulder to the work, and hope that his destructive mission will be short and quick, and his constructive work wise and durable

# Instrumental Music in Churches.

Editor BRITISH AMERICAN PRESETTERIAN.

DEAR SIR,-"Yet another Reader" asks five questions in your paper of the 4th of December, and graciously gives "Another Reader" permission to make intelligent reply. The answers can be intelligent only in so far as the questions are intelligible.

(1.) All those Presbyterian ministers who have organs in their churches, or who are willing to have them, may be quoted as authorities unless theirs is the questionable position of enduring what they cannot

(2.) Every Scripture argument for instrumental music, and there are many, is pre sumable in harmony with and worthy of Presbyterian doctrine.

(3.) An irrelevant question. There is no rroved practical connection between the form of praise and the spiritual life of a church. If "Yet Another Reader" knows any churches in which the spiritual life has been promoted or hindered by the intro-duction of the orean, we should be glad to acces ary minutely.

(4.) The difference between an object lesson from a wax candle and an organ is simply thus:—The one is an object lesson and the other is not; and however, as a matter of taste, we object to conundrums in a "Religious Weekly."

(5.) Is an involved sentence, and partly unintelligible. We do not know that the Erskine Church, Montreal, asked for a continuing the continu stitution making the non-introduction of instrumental music a term of communion, as the question seems to imply. As a matter of Christian courtesy, we cannot enter into the "strength," or "weakness' of our superior courts. If your correspondent is auxious to prove them weak, why does he not say so. It might prove to the does he not say so. It might prove to the edification of the said courts, and they might reconsider their action on the organ energing. Should they do so their question. Should they do so, their next decision will be dutifully accepted by

ANOTHER READER.

# Instrumental Music,

Editor, British American Presbyterian DEAR SIR,—With your permission I shall endeaver to make a few remarks in answer thirty years ago. The occupier of Miller's chair is called to different work from that to which Miller was called. The wisest of men has told us "that there is a time to plant and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up." The time on which Hugh Miller fell was a time to pluck up, to kill, to break down. He was born to be a man of strife; and those who felt the keenness of his blows that are now ready to asknowledge that te a letter which appeared in the last issue a time to break down, and a time to build build

from the two writings of such mon, what use is it? One man's opinio s condemn anothers, then what better are we of them; not a bit. It is useless therefore in giving them, for the matter can never be settled by them. No doubt he thinks he has for-ever settled this subject by saying "God does not make commands, and then consent to the breaking of them, for all His com mands are absolute and must be obeyed; and then admits that the use of instru-ments was a command of God in Old Tes-tament times, hence in Old Testament times, according to his own reasoning, Ged had to be praised always with them, for he could not consent to the breaking of that command; that is what "W.O. W." says. Now admit that to be true for the sake of argument. Then what shall he make of the synagogue worship? God must have been praised there with them, for He could not consent to the breaking of his command oven there; and if the Christian Church should be modelled after the form of the Synagozue worship, how can hoor any one else object to the use of instrumental musie in it? Perhaps he may say it was only commanded and appointed as a constitu commanded and appointed as a constituent part of the temple worship, and to be associated with sacrifices, for he speaks about the keeping of the passover, the slaying of bulls and goats, &c., &c., but that could not have been the object of its appointment or it would have been included in the gorganical law, and only used in the in the ceremonial law, and only used in the temple, and at times when sacrifices were Now we know that sacrifices were offered without it, and that sacrifices were offered with it. Also, it was used when sacrifices were not offered, thereby proving its angitteent could not be the constitution of the constitution. its appointment could not have been made in connection with sacrifices, neither a constituent part of the temple worship; or it would never have been used outside the temple, as we know it was. I believe its use was commanded by God in connection with the service of praise, it never being used unless accompanied with praise, and to show this command to be different from the rest, can give instances where God was praised without them, even in the Old Testa-ment times, and if acceptable praise was rendered to God both with and without them then, the same can be done now, for the manner of praise now should be the same as the manner of praise then, with the exception of abolishing what was practised then, as being typical of Christ and included in the coremonial law, hence, I repeat it is discretionary whether they are used or not. He says, in the absence of a direct command from Christ on the subject, we must take his example as well as the example of the Apostles. But Christ and the Aposties did not require to say anything in reference to the mode of using instru-ments, such mode being authorized and commanded by God ages before; and in the absence of a direct command to abolish it, how can we abolish it? He says, "follow their example." Well, if his mode of reasoning is worth anything it can also be applied to the Christian Church in other respects. For instance, take the present position of many of her ministers. Had Christ and the Anostles fine churches to preach in, with regular nxon scipoude, and fine-houses in which to dwell at their ease? No, they had not. Then in the absence of a direct command from Christ on this subject, why do ministers not follow their example, and go about from place to place preaching and teaching the people, not even taking two coats with them and no money in their purse? In this respect we see they do not follow their example, and when their use was appointed only in connection with the service of praise, and that service still binding on the Christian Church, how can we forever abolish their use? For it is a dis-tinctive principle of Presbyterianism that we are not at liberty to introduce into God's worship anything He has not ap-pointed. It must of necessity be applied in the same, that we are not at liberty to abolish anything He has appointed without His command. And instead of "Another Reader," I shall now subscribe myself,

Truly yours, PRO ORGANIST.

# Presbytery of Simcoe.

ORDINATION SERVICES.

A meeting of this Presbytery was held at Nottawa, on Wednesday, 16th inst., at 2.80 p. m., for the purpose of ordaining Mr. John R. S. Rurnett, probationer, and inducting him into the charge of the United Congregation of Duntroon and Nottawa. On account of Mr. Burnett having recentby undergone trials and examinations for license, it had been reso ved by the Presby-tery to dispense with the usual trials for ordination with the exception of one dis-course. This discourse, a popular lecture on Mark, viii., 84:38, Mr. Burnett deliver-ed to the satisfaction of the Presbytory, and it was agreed to proceed with the services for ordination and induction. No objectors appeared in response to the intima-tion made to the congregation that the tion made to the congregation that the Presbytery were prepared to proceed. A sermon was preached by Mr. Moodie on Ezekiel iii. 27. Mr. Rogers, who presided, gave a narrative of the steps previously taken, and did, by prayer and imposition of hands in which the brethren present joined, ordain Mr. Burnett to the office of the holy ministry. Thereafter the right hand of followship was given to the newly orlained minister, and he was inducted to the pastoral charge of Duntroon and Nottawa. The usual addresses to the minister and the people were then delivered, the former by Mr. Wm. Fraser, and the latter by Mr. Knowles. A short address was also given to the people in Gaelie by Mr. Cameron. Mr. Burnett was conducted to the door of the Church, and then acknowledgod as the minister of the congregation by the members, by taking his right hand. Mr. Burnett having agreed to sign the for-mula when required, his name was added

Savvatu School Teacher.

### LESSON I.

January 8. JOSHUA ENCOURAGED. ( Joshua 1.

COMMIT TO MEMORY, v. 8, 9. Somprune Lilbertative of v. 1, Dout. i. 88; of v. 2, Dout. xxxv. 5, 6, of v. 3, Dout. xi. 24; of v. 4, Dout. iii. 8, 9; of v. 5, Hob. xii. 5; of v. 6, Dout. xxx. 28; of v. 7, Dout. xxviii. 14; of v. 8, Ps. 1. 2; of v. 9, Matt. xxviii. 20.

Golden Text.—Thou therefore, my son, be strong in the grace that is in Christ Jesus.—2 Tim. ii. 1.

CENTRAL TRUTH.—The Lord's presence to the strength of his servants.

For the general character and memorable featurer of this Book see article in this No. entitled " Book of Joshua." Teachers it is entities. Hook of Joshua. Teachers it is hoped will study it, or some similar, if possible, fuller account. It is of great importance in teaching to be in intelligent sympathy with the author, whose thoughts we seek to import the contraction. part to others.

The verses of our lesson fittingly introduce the history of (a) the conquest, and (b) the division of the land. They are described concisely as "Joshua Encouraged, and two questions occur to the mind: Why did he need encouragement? What was given him? Every important truth in the passage comes under one or other of these; and in whatever order a teacher may put the ideas before the class, the mind is helped by having them arranged in some such way as this.

f. Why did Joshua need encouragement? The unreflecting, light-minded and weak are commonly self-satisfied and feel no anxiety. "Noverfear" is their language regarding their own career. It is different with the thoughtful and really strong. They know the solemn issues of life and are afråid. See Moses (Ex. iii. 11; Jer weak are commonly self-satisfied and feel

6). Joshua was of the latter class. See his character displayed in Numb. xiv. 6, and described in Numb. xxvii. 18. He needed encouragement, for

(1) Moses was dead (v. 1), his exprience and weight of character lost to the people. and weight of character lost to the people. (This links the book of the account of his death in Duct. xxxiv.) To succeed such a leader was itself a great responsibility under which any man might falter. Joshua had been his "minister," confidential helper (not servant), adjutant, deputy, friend, see his appointment (Numb. xxvii. 15-23), trusted by him from an early period (see Ex. xvii. 9), and kept near him period (see Ex. xvii. 9), and kept near him (see Ex. xxiv. 18, compared with Ex. xxxiii. 11, and Ex. xxxii. 17). How tenderly the Lord speaks of "Moses, my servant" v.

(2) A great war of subjugation was to be waged against nations strong, trained to war, with fortified towns, and sonsible that their struggle was for life. The people knew their strength from the spies and from experiences. (See Numb. xiv. 40-45)

The boundaries of the land are again defined, and a map will be a help in understand-ing thom. "This Lebanon" could be seen all around, made the northern border as the wilderness did the southern, with all the land laying between the Euphrates and the Mediterranean on the east and west (see Gen xv. 18-21), and now held by the Hittites, a general name for the tribes of Canaan,

a general name for the tribes of Canada, particularly in the north (see Jud. i. 26 and 1 Kings xi. 1-3).

(3) The invaders were raw, untrained, unused to war, fickle, encumbered with women and children, with no base of supplies, no country to fall back upon, no these actions which to recruit, in a word strong cities in which to recruit, in a word every thing in appearance against them. Joshua knew this woll. He needed encouragement, and blessed be God! "He knoweth the way that I take" (Job xxiii.

II. WHAT ARE THE ENCOURAGEMENTS? There is one main, and indeed sufficient assurance, but there are other considera-

tions in the passage that deserve notice, as
(1) Joshua had a definite work to do.
He could not mistake it (vs. 2, 3). His This is a great gain. It is path was clear. This is a great gain. It is a hard trial to faith to have a mind to work but no way to open it, or to have various fields and not to see which we should take.

(2) Great as was the work, it was not his choosing. "Arise, go" (v. 2). Not ambition, greed, pride, love of conquest, or vanity dreve him on. The Lord sent him

(8) Personally he had suitable preparation. God fur shes his servants a certain fitness. He was installed as Moses' successor, had been under his training, had seen his example, and knev all the way in which God had led Israel from the brick-

kdns of Egypt until now.
(4) But the main thing, without which all (4) But the main thing, without which all else would be of little avail is the pledged presence of God. See vs. 5 and 9. "But," one may say, "presence is vague, indefinite, a word of that class in which we put countenance,' 'sympathy,' 'interest,' that may mean much or little. How much is involved in this?"

Toolwa could be in no doubt. It is well

Joshua could be in no doubt. It is well defined to him, "As I was with Moses" (v. 5.) Nor need we doubt, if we will examine

how God was with Joshua.

(a) He gave Joshua strength—moral power. See Josh. vi. 27, and especially

Josh. iv. 14.
(b) He gave him wisdom, direction (as in

relation to Jericho, see Josh. vi. 3) as to the work. An attempt had been made unsucwork. An attempt had been made unsue-cossfully on the Canaanites in Moses' time (Numb. xiv. 40). Besides being in pride and unbelief, it was, as such attempts com-monly are, most foolish. It was on the south, where nature by mountain ridges and art by strong fortifications defended the land. Now Joshua attacks on the defence-less side, takes the only strong place, Jericho, at a time when the over-Jericho, at a time when the over flowing Jordan was deemed defeuce enough and has the way opened into the country, with no strong place behind him in the ene ny's hand.

(c) He gave him assured protection See Josh. v. 18-15.

(d) And he gave him success, both in ruling the people, preserving their purity (as in the matter of Achan), and in overcoming their foes. See Josh. xi. 23.

These things are involved in the Lord's presence then and now. This we ask when we say, "O Lord be with us," and to us in our place, if we seek it in faith, God will give for Jesus' sake such "presence.

"Now," one may say, "if God's presence is to given us, we need not feel concern or make an effort." Joshua's case shows the make an effort." Joshua's case shows the contrary, and should be studied. This "present a" promised does not put aside the use of all proper means. It makes means effectual. It does not throw us into a passive retate. On the contrary it is accompanied with the domand that we rouse ourselves, "fix" our hearts (Ps. exil 7), take firm hold, concentrate our energies on what we have to do. Read v. 7, in on what we have to do. Read v. 7, in which the word "prosper" in the text is not so good as "do wisely" in the margin prosperity is promised in v. 8. No slack hand, or rash course or drowsy inactivity is justified by the Lord's presence.

activity is justified by the Lord's presence.

There is a true sense in which a man must believe in himself, for any great work, and he does it through believing in God; "be strong and very courageous." Men who do not know their ground, who are halting, uncertain where they may stand a week hence are unfit leaders. Positive convictions are needed for positive work. Waverers are weak. Strong men "turn not to the right," &c. (v. 7), anymore than does a cannon-ball. There is a force behind them. them.

Nor does God's presence put aside enone does that specially as the ward (see v. 8. ). Joshua was to be a hard student of what Bible he had. In this way and the point is emphasized, he should "make his way prospective and being and special". He did so perous and have good success. He did so to the ond (Josh. xxiv. 15, 26-28). Here is the secret of many a success, the want of it the reason for many a failure.

want of it the reason for many a failure.

(No teacher should fail to apply those principles to his pupils, according to their ge, and capacity and temptations. Nor should it be forgotten that in all this we have illustrated to us the Lord Jesus as God's righteons sarvant doing the Eather's "righteous servant," doing the Father's will, speaking the words and doing the works given him to do, and leading the spiritual Israel through dangers to the heavenly inheritance.

#### SUGGESTIVE TOPICS.

Joshua-his character-position-previous service—new duties—need of on-couragement—on what grounds—name them in order—what kind of men feel no fear-the encouragements given, secondary —name thom—primary meaning of God's "presence "—how Joshua enjoyed it—particulars—instances of direction—of success —needful caution—means to be used—of what kmd—Joshua's fidelity—the promise thereon-how fulfilled to Joshua .- Dr. J. W. Hall, in S. S. World.

#### Presbyterian Union in New South Wales.

We have to thank a subscriber for the following interesting notes on Presbyterian Union at the Antipodes:

"The negotiations for Union in New South Wales had been more than once begun and broken off, chiefly, if not wholly, through the utter impracticability of one or two of the Free Church Synod. In 1862, however, the Synod in connection with the Established Church, again invited Conference on Union, and the result was Union, after a battle of three years duration. The Union was consummated on the 8th Sopt. 1865. The parties to it were:

I. The Synod of Australia in connection with the Established Church of Scotland II. The Synod of Eastern Australia, representing the Free Church.

III. The Rev. Adam Thomson, Minister of the United Ptesbyterian Congregation in Sydney, and so far, representing the U. P. Church in Scotland.

Of the Synod of Eastern Australia representing the Free Church, five ministers in all kept aloof. They formed themselves into a separate Synod, adopting the name of the hody they had left. One of the five of the body they had left. One of the five has since joined the United Church, three of them are dead, the other is hopelessly laid aside. This little body, however, keeps up an existence as a living protest against

Union.
As the former attempts at Union were broken off by the obstinacy of certain persons, so the present Union was delayed by the tactics of the same individuals. Professing a desire for Union, ed incessantly to prevent it. They were willing to unite, if the Established Church

willing to unite, if the Established Church party was prepared to adopt, substantially, a Free Church Basis.

The Union was very cordial, nor has anything occurred to disturb its working since. Human infirmity, of course, crops up occasionally, as it will always, crop up, but in nothing whatever has the unity of the church been affected. We are one now, we have always been one and we shall be we have always been one, and we shall be

one in the future more than over.

The results have been most cheering. There is a new and spreading activity in the church. Ground is vigorously taken up everywhere. A feeling of strength is coming over us, and our people are no more ashamed of a divided clurch. Prior to the Union, our divisions were a source of shame to us all, and of triumph to our enomies. Now we grow up and are a power in the

colony. It may be added, that, in our Union we agreed that the voluntary question on the one hand, or the Establishment position on the other, should never be argued in our public assemblies, and the rule has been carefully observed, saying on one or two occasions, when persons who had joined us since our Union, ventilated their views. Nobody however, took any notice of them, and no harm was done beyond wasting time. Out of the Union has already

omorged:
1st. St. Androw's College, endowed by 1st. St. Androw's College, endowed by
the Government with £500 2 year, and
helped by a grant of £20,000, besides 8
acres of land in the city of Sydney.
2nd. A Widow's and Orphan's fund.
3rd. New stations occupied.
4th. Men coming forward as Students of
Divinity, a thing before unknown.
5th. The fact that Presbyterianism is a
power, and not a diagrace.

### Wortry.

### "FOUND DEAD IN HER BED."

Moone can tell of the conflict That passed in that scleum hour. When body and sort were sundered By a sudden relentless power.

Mn one can tell of the hour When the angel of death drew nigh. And laid his finger of silence On the heart, the pulse, the eye;

Or whether he found her sleeping. Mid dreams of tancy b'est; So he hushed the weary slumberer To an overlasting rest;

Or whether he found her waking, With lamp all triumed and bright, All ready to meet the bridegroom, Alone in the solemn night;

Or whether, with hard douth-struggle, Mid anguish of fear and pain, She fought with the mighty conqueror While she felt his ley chain.

For none but her Saylour saw her; The Friend of the friendless was nigh, And the secrets of that death chamber Were hidden from mortal eye.

But there, in her last long slumber, She was found in the early day, For angels had come in the midnight And borne the freed spirit away.

e. r. n. r.

#### "IF WE KNEW."

If we know whon walking thoughtless Through the crowded noisy way, That some pearl of wondrous whiteness Close beside our pathway lay, We would pause where now we hasten, We would often look around, Lest our careless feet should trample Some rare jewel in the ground.

M we know what forms were fainting For the shade that we should fling; If we know what lips were parching For the water we should bring; We would haste with eager footsteps. We would work with willing hands, Bearing cups of cooling water, Planting rows of shading palms

If we know when friends around us Closely press to say good-by, Which among the lips that kiss us. First should 'neath the daisies lie We would clasp our arms around them Looking on them thro' our tears; Tender words of love eternal, We would whisper in their cars.

If we knew what lives were darkened By some thoughtless words of ours, Which had ever lain among them Like the frost among the flowers. Oh, with what sincere repentings, With what auguish of regret, While our eyes were overflowing Would we cry-forgive! forgive!

If we knew? alas! and do we Ever care or seek to know, Whether bitter herbs or roses, In our neighbors' gardens grow' God forgive us! lest horeafter Our hearts break to hear him say, Careless child, I never knew you, From my presence flee away

# Some Things That Lame Us.

A man's manners count, on the average about as high as all the rest of him. They are his key to most of the things that he wants of his fellows, and bad manners do not manage the wards of human hearts. Nobody wants to do business or sit at meat with a brute; and the best goods will go unsold if offered in bad light under discreditable namer.

There are some forms of bad behavior that well-meaning folks slip into for want of proper wanning, and moralists mostly omit to notice this class of bad manners. We propose to ticket a few of them for the benefit of the juniors—the old sinners are in such matters past cuic.

Bumptiousness. This has its ground in self-conceit, but it is quite different from a conceited manner. It is slightly self-constitute inclined to suphiness and remained to suphiness and remained to suphiness and remained to suphiness. conceited manner. It is slightly sel assertive, inclined to gushiness, and ver assortive, inclined to gustiness, and very laguacious. If we were asked to name the car mark of bumptiousness we should say that it is unnecessary gable. The things said are wall enough in themselves, only it is a social offence to say them. The court is a required to know them and remarking is presumed to know them, and repeating them resumes that the court is ignorant.

Bumptious people are particularly offen-aive in print. It is rather remarkable that how many people es ape learning the maxium of rhetoric which proscribes a manner adapted to gain the good-will of the reader. Some of them are the bumptious of though they had just found it out for the feet time in the world, and gushing and first time in the world, and gushing and galoring about it at the top of their lungs. The best safe-guard again t it is modesty and reflection upon the principles of self-respect. A reader does not like it to be assumed that he is a fool, whether he be one or not; and a modest person will take it for granted that other people have some elements of knowledge.

Affectation. This is a seven-headed and ten horned brute. It sumpers, disdains, sushes, rolls the eyes, laughs loud, weeps like a creendile, and fights as valuantly as Falsiaff. And yet, there is nothing of it or in it. There is no maniness or womanlimess, no faith or faithfulness, no human nature, under the mark of affection.

The rafe guard is sincerity. Pray don to spurious. Get into a habit of saying he spurious. Get into a habit of saying what you think or keep a close mouth. Clome as near being yourself as possible. Be temperate in speech. Leave idiots to stuty with an imperial air, and children to per on hig men's clothes. Resolve never to the rare on that scapes, your lips will be a real one with an emotion inside of it. Stop roaring and talk. Become sorrebody, and respect him too much to make him and respect him too much to make him maionlous.—North Western Christian Ad-

### A Levitical City Discovered.

The Quarterly Statement of the Pales tine Exploration Funds contains an occuant of an interesting identification of the site of the ancient Levitical city of Gezer, in the territory of the tribe of Ephraim, by M. Claremont Ganneau. M. Ganneau, had al-Giardinate Tanneau.

ready, in 1873, communicated to the Paris
Geographical S ciety a passage in the historian Mejred-Deen, in which an account is given of a shirmish which took place bo-tween the village of Khulda, whose site is known, and a place called Tell-el-Grzer, and identified this place with Abu Shusheh on geographical grounds. On a careful exon geographical grounds. On a overful examination of the ground in the year, M. Gameau discovered two identical bingual inscriptions, in Greek and Hebrew, out in the reals and makely of the reals an ual inscriptions, in Greek and Hebrew, out in the rock, and probably of the Herodian period. The Hebrew inscription is translated "the limit of Gezer," the word for "limit" being that used in the Tahmud in speaking of a Sabbath day's journey. One of these inscriptions lies east of Abu-Susheh, and the other lies porthwest of the former. and the other lies northwest of the former and as a third inscription has been found since, to the southwest of the first, it seems too evident that we have here one of the angles of the square with sides of two thousand cubits, which as we leave Num bers xxxv. 5, formed the boundaries of the suburbs of the Levitical cities. The position of the three inscriptions in relation to the numerous remains of an aucient city which were found on the plateau of the Tell-el-Gezer, should enable us to deter mine the extent of the square, and further examination of the ground may bring to sight other similar inscriptions. Light may possibly be thus thrown on that much vexed question, the length of the Jowish cubit. Athenæum.

#### Some Uister Stories, After the Manner of Dean Ramsay.

In one of those parishes in Uleter where the people are almost exclusively Presby-terians, there once lived a Roman Catholic named Paddy M.K., who was the only Roman Catholic in the parish. Owing to this circumstance, Paddy had not been very regular in the performance of his religious duties; and in particular had for many years entirely neglected that duty, the dis charge of which is thought to be of paramont importance in all Churches—the payment of his "clergy." At length the tmo came when Paddy was to die. On his death-bod he was visited by some of his coreligionists, who, when they heard that the priest had not been to see the dying man, missted that he should be sent for at once, which was done, and the priest came. His Reverence knew very well the extent of Paddy's short-comings in the matter of "dues;" he therefore determined to take advantage of the opportunity which he thought he new had of making the detailed. insisted that he should be sent for at once, thought he now had of making the defaulter thought he now had of making the defaulter pay up his arreas. For this reason, the priest, before he would do anything for Paddy, insisted upon being paid his fee, which he said was ten pounds. When Paddy was told how much money the priest wanted, he groaned, and turning himself in the bed "wondered where he had to get ten nounds, even to save his minisel in the beautiful was to get ten pounds, even to save his soul." For a time the priest was obdurate. Paddy was obdurate also, and the higgling lasted long. But eventually the priest was no match for Paddy. Shilling by shilling, and pound by pound, his Reverence was beaten down, until at length (as the story goes) he was brought to say that he would goes) he was brought to say that he would take one pound for his services, but not a farthing less. Paddy then declared his ultimatum. He produced a half sovereign out of the old stocking in which he kept his money, and offering it to the priest, said, "If your Reverence chooses to take that, you may go on with your work. If not, I will do without you altogether, and take my chance among the Presbyterians." Whother the priest took the half-sovereign or left poor Padity to "take his chance among the Presbyterians," the story does not say. A farmer of Ulster had two daughters

one of whom was temarkably handsome and the other was much the reverse. The name of the handsome daughter was Jean. The name of the other was Margaret, com-The name of the other was Margaret, commonly called Peg, or Peggy. Jean had suiters plenty; Peg had none at all, and their parents were beginning to be uneasy that their ugly daughter would be left upon their hands. One evening a young man came to the house, evidently in the capacity of a sweetheart of one of the girls, and made himself as agreeable as possible to the entire family. When he had left the room and the the parents thought quitted room, and (as the parents thought) quitted the premises altogether, the father and mother began to speculate as to the particular object of his attentions. The mother at once and that he was "after Jean," and the only question was, whether they were to let him have their handsome daughter or not, "Nae," said the father, "we'll no gie him our bonny Jean; but I'll tell you what wo'll do, we'll palm Peg upon him." The young man was within earshot all the time, and evertheard the entire conversation. Hearing, therefore, the plan that was laid for his benefit, he put his head inside the door, and exclaimed, 'Indeed, then, you'll pain none of your ugly Fegupon me, 'say ing which, he went off at once, to escape the infliction which was intended for him.
In the neighborhood where this meident occurred, when a man matter a very plain woman, it is usual for prople to say,
"They hat palmed Peg n on him"
Sometimes, of course, the plainess of the
wife is made up for by compensating circumstances, as in the case of the man who, when he was told that he would have diffi culty in getting a certain one of his daughters off his hands, seeing that she was "not very honny," said that he "would make her bonny wi guineas."

Of a Presbytorian min ster in the North of Iroland is told a story somowhat similar to one which is related of Archdencon Blackburne, whilst he was a chaplair in the navy. It is said of this minister, that being one day grossly insulted on the public road by an unmannerly fellow, who shook his fist in his face, and said what he would do to him "if it were not for his cont;" he de-liberately took off his black cont, laid it upon the top of a ditch, and said, " Lie you there, Divinity, until I well this blackguard;" and welt the blackguard right well he did.

Less valcrous was the conduct of the Irishman in the rebellion of 1798, who hav-

ing been with the insurgents at the battle of Antrim, ran away home from the battle-field as fast as his legs could earry him, and burling his pike into a log, said, "Lie you hurling his pike into a hog, said, "Lie you thore, till I lift you. The Lord send me peace and oppression for the remainder of

my days."
In most Presbyterian congregations new olders are appointed on the nomination of the minister and the existing elders, subject to the approval of the congregation, which approval is ascertained by the minister reading out from the pulpit the names of the persons who have been nominated, when, if no objection is made to any of them, silence is supposed to imply consent to their appointment. On most occasions this latter proceeding is morely formal, but sometimes them. times there are exceptions to this general rule. In a cortain congregation the minister was one day reading out as usual the names of persons who had been nominated by the existing session as additional elders. Most of the names passed without com-ment; but when the name of one of the nominees, who was a grocer and provision merchant, was read out, some one exclaimed, "I object to that man being made an elder." The minister was taken The minister was taken aback ; for a time he did not know how to deal with such an unusual occurrence, but at length he asked the objector why he objected to Mr. So-and so being made an elder. "Because (was the reply) his pun o' butter always wants two ounces." The elder-elect, as well as his butter had evidently been weighed in the balance and found wanting. Some congregations of Ulster were formerly not very liberal in their payment of the "supplies" who officiated for them in the occasional absonce of their own ministers. Mr. So and so being made an older.

supplies who officiated for them in the occasional absence of their own ministers. A preacher was once sent on this sort of duty to a congregation such as we have described. On his return home, he was asked by a neighbor what had been the subject of the sarmen. He said "The Witch of the sermon. He said, "The Witch of Endor." "Well," said his friend, and "what did you make of the Witch of Endor?" Oh I just the old six-and-eight pence (was the reply), but they gave me a feed of oats

formy horse."

### Where the Shoe Pinches.

Almost everybody complains about the hard times. Everybody feels that something has gone wrong, but what is it?

The most hasty glance at the resources

of the country will reveal the fact that its material prosperity is greater than it over has been before. The crops have never has been before. The crops have never been so abundant. There is a greater surplus of grain now, I believe, than has ever been known at this time of the year, after so large a foreign demand has been supplied! The mineral wealth of the country is now at a stage of development that it has never before occupied; and, look in what direction we may we cannot attribute the hard times to any failure in the productive-

ness of the country.

But, over against the nation's programmy stands the stubbern met that the farmers merchants, doctors, teachers and all classes of community feel a pressure upon them that forces them to shifts that they have that torces them to shifts that they have not had to make before. So that, except-ing the very wealthy, there has been a gen-eral moving down into a lower grade of living than has heretofore been indulged in.

The nation is like a man who digs tern, arranges the spout, and when it has rained enough to fill it, goes to get water and finds none. The water went in, for there's the spout, all right, and it has rainod abundantly, but still there is no water. It leaked out! It is probable the man would think of that before long and go to work to find the leak, and stop it.

I think we may safely say we have got the water in our national cistern and that it has leaked out; and it ought to be our next business to find the leak, or leaks, and then if possible to stop them. It is not, then, because the country die i not produce enough, not because there is not money enough to do the business of the country, but because it is not legitimately applied that we are suffering from the hard times I do not know how many loaks might be found in our financial cistern, by a close scrutiny; but let us go down, and with the light of observation, look around a little and find some of the worst ones.

First, there is the whiskey traffic leak !

That takes \$1.583,491,815 annually!
That is twice as much as the flour, and the meal, and cotton goods, and the woollen goods, and the boots, and the shoes, and the ciothing, and the newspapers of the country cost. Or, to put it in another form, we could, by depending with whisky, board and clothe very decently another nation as big as ours, and have just as much for ourselves as we do, and have none of the evil effects of whiskey to combat!

Again: Men might see the magnitude of this whiskey leak better nov. as it is about tax-paying time, if they were to remember that one-half of the tar they pay is on the tax they pay i account of the whiskey traffic. If, therefore, az you walk up to the clerk's dand count out \$200 to pay this year's tax, could you do away with whiskey the clock would count out \$100 and hand it back to you. I know the whisky men say that those who do not drink are not interested parties in the license controversy, but this looks as

if they were.

Or again: If the money that is spent on account of waskey were applied to the payment of cur immouse national debt, it would be outirely liquidated in less than three years. Let lovers of national honor think about this. Well, that is quite a leak and no wonder it has been so hard to stop. We have been trying to plug it up with pa per (law;) but there has been no way found to keep the plug in, (execute the law) and the leak has been growing bigger all the time, until the women commerced us ing prayer coment, and that is lessening the leak already. God grant that they may never stop till it is closed tight and Let men pray for them that their faith fail not.

God gives feed to every bird but He does not bring it to the nest; in like manner He gives us our daily bread, but by means of our daily work.

We must row with the oars we have; and as we cannot order the wind we are obliged to sail with the wind that God Failure or Success in Life.

Here are useful suggestions from a mem-

her of the British Parliament, Lord Dorby, who is a robust manly man. He says:

"Take two men, if they could be found, exactly alike in montal and hodily aptiexactly alike in months that mony apti-tudes, and let one go on carelessly and idly, indulging his appetites and generally lead-ing a life of pleasure, and let the other train himself by early hours, by temperate habits, and by giving to muscles and brain each their fair share of employment, and at the end of two or three years they will be as wide apart in their capacity for exer-tion as if they had been born with wholly different constitutions. Without a normal healthy condition there can as a rule be no good work; and though that qualificasorved by any rules, a little common sense and care will go a long way both in securing and preserving it. On that point I would give you these hints: First, That it is not meant at the care with the common sense. tion cannot absolutely be secured or preis not mental labor that hurts anybody, unless the excess be very great, but rather fresting and fidgeting over the prospect of labor to be gone through; so that the man who can accustom himself to take things cooly, which is as quite as much a matter of discipline as of nature, and who, by keeping beforehand with what he has to do, avoids undue hurry and nervous excitement, has a great advantage over one who follows a different practice. Noxt I would warn you that those students who think they have no time for bodity exercise will sooner or later have to find time for illness. Third, when an opportanity of choice is given, morning work is generally better than night work; and lastly—a matter which I should not stop to allude to but that I know the dangers of an over-driven existence in a crowded town—if a man cannot get through his day's labor, of whatever kind it may be, without artificial support, it should be a serious consideration for him whether that kind of labor is fit for him at all."—From the Phrenological Journal for December.

### The Reign of the Revolver.

A paragraph recently went the rounds of the Canadian Press, originating we believe with the Toronto Globe, which treated of a serious subject in a tone of levity which we thought at the time uncalled for and un-It also commended, where it would have been far better to deprecate or blame. A female was walking on one of the streets of Toronto, when she passed a group of roughs who made some observation regarding her of which she did not approve. She immediately produced a revolver, for wha Sho purpose we leave to the imagination of the reader. At any rate it was not need for the time being it. at the rough elefor the time being it. at the rough elefor the time being it. at the novelty of the thing it matters not. At any rate the act was mentioned by the newspaper press with approval. We think decidedly that it with approval. We think decidedly that it was unwise and in bad taste to mention the was unwise and in bad taste to mention the occurrence in that way. It tends towards making the carrying of fire-arms popular, a growing passion among our people which should be systematically frowned down! No lady with a particle of solf-respect, or with a grain of intelligent regard for the laws of her country, would be guilty of insulting them by asserting so broadly their inability to protect her. Noither would she be guilty of the gross vulgarism of lowering herself to the level of a crowd of ruffilms herself to the level of a crowd of ruffins herseit to the level of a crowd of ruffins by paying any attention to what they might say, or, what is far worse, producing a lawless weapon. The practice of carrying fire-arms should be determinedly discourag-ed by all who nave the good of their country at heart. It carries great evils in its train, inasmuch as it gives metant expres sion to overy gust of passion that may be moident to the person who undertakes to exercise such a fearful responsibility. The Washage tragedy is an examplification of the danger of carrying fire arms. One victim of the practice has in a bloody grave, and the other wanders with the brand of Con on his brow, a fagitive from justice, afraid to face his fellows, and hearing in his bosom the holl of an unavailing regre for an act which can never be undone. Young men of Canada, never carry these dangerous weapons, and withol shan the "curse" that nerves the murderor's arm .- Orillia Expositor.

### Value of Models in the Study Geology.

The use of models as a means of conveymg use of mades as a means of conveying geographical instruction has been too much noglected in our schools. If anyone considers the difficulty a pupil has in understanding the drawing of a steam engine, and the case with which he grasps the meaning of the working model and here meaning of the working model, and how from studying the model and comparing it with the drawing he gradually learns to comprehend the latter, he will see that a model of ground may be used in a similar manuer to teach the reading of a map of the same area. Relief maps of large areas on a same area. Letter maps of large areas on a small scale have their uses, but they are unsuitable for educational purposes on account of the magner in which heights must be exaggerated to make them appear at all; this objection, however, does not apply to models of lunited areas on a sufficient scale, which always give a truthful and effective representation of the ground. One reason why models have not been more used is their cost, but the means of constructions them with ease, rapidity, and at slight ex penso are quickly accumulating as the six-incu contoured sheets of the Orduance Survey are published. Instruction in geo-graphy should begin at home; and I would suggest that, as the six inch survey progress-os, each decent school throughout the coun-try should be provided with a model and a map of the district in which it is situated. If this were done the pupils would soon learn to read the model, and having once suc-cooled in doing this, it would not be long bofore they were able to understand the cor ventional manner in which topographical features are represented on a plane surface, and acquire the power of reading not only the map of their own neighborhood, but any map which was placed before them.-Popular Science Monthly.

# Scientific and Asefut.

TO CLEANSE TAPESTY CARPETS. Beat and aweep them theroughly, remay, all grease spots with ox-gall mixed with water, put on with a scrubbing brush, then wips the whole carpet with a mop or cloth wrung from a weak solution of ox zall in warm water. This removes the dust and brightens the colors.

#### REMEDY FOR DIPTHERIA.

One tea-spoonful of table salt and one teaspoonful of powdered alum in a cup of water sweetened with honey, used as a garg'e every half hour or oftener.

#### FRION OUP ...

Take yellow clay and moisten it with water; make a plaster and apply it to the place affected. Renew the plaster every time it becomes dry. Faver seres can be sured by the same application by using the clay when dry.

#### wordsarenshing stude.

A correspondent of The Gurden gives a recope for this popular same. He says: "I do not offer it as Lee & Perm's, but I do say that it is equal, if not superior to it, out of a book, but one I have known for a long time. Half a pound shallots; one ounce pimento, powdered; one half ounce mace, powdered; one-quarter ounce cayenne; one-half nutmeg, powdered; one-quarter pound anchovy fish; one ounce salt; three pluts vinegar; six cunces soy; chop or bruiso the shallets, beat up the an-chovy fish; mix all together; let it stand for a month or two, and, lastly, strain through a coarse sieve.

#### WORTH REMEMBERING.

Benzine and common clay will clean marble. Castor oil is an excellent thing to soften leather. Lemon juice and glycerine will remove tan and freckles. Lemon juice and glycerine will cleause and soften the hands. Spirits of ammonia, diluted a little, will cleanse the head very thoroughly. Lunar caustic, carefully applied so as not to touch the skin, will destroy warts. Powdered nitro is good for removing freekles. Apply with a rag dipped in glycerine. To obvinto offensive perspiration, wash your feet with sone and diluted spirits of am monia. The juice of ripe tematoes will remove the stains of walruts from the hands. without injury to the skin.

#### TO KREP EGGS OVER WINTER.

The Farmers' Advocate, London, Ontario, offered a prize for the best mothod of keepone reit a prize for the best inction of Reeping eggs over winter. This recipe took the prize: "Whatever excludes the air prevents the decay of the eggs. Whatehold of found to be the most diantity of salt butter the palm of the left hand, and turn the egg round in it, so that every pore of the shell is closed; then dry a sufficient quantity of bran in an oven (be sure you have the 'ran well dried, or it will rust.) Then pack them with the small ends down, a layor of bran and auotier of oggi. all your box is full; the u place in a cool dry place. box is full; then place in a cool dry place. If done when new laid, they will retain the sweet milk and cutd of a now laid egg for at least eight of ten mouths. Any oil will do, but salt butter never becomes raueid, and a very small quantity of butter will do and a very sman quantity of outer will do a very large quantity of eggs. To insure freshness, I rub them when gathered in from the nests; then pack when their is a sufficient quantity."

#### DATMEAL US. BEEFSTEAK. At the British Association, in the section

of Biology, Professor R diein, in the course of a paper of a valuable character on the or a paper of a valuable character on the food of plants and animals, went on to point out that there were few social problems more in, set and than how to acquaint the wives and ervants of the middle classes how to a present the set of the middle classes. how to expens a tare share of their income upon for i to to greatest advantage, and how to prepare it without destroying its nu ritive properties. A savory dish of meat was often prepared by mineing, or cutting the meet into small and more or less cutting the most into small and more or less cubical blocks. It was then stowed, or more frequently boiled. The outer surface of each little block had its albumen firmly coagulated, and the whole was converted into about as indigostible a mass as could well be imagined—the high-priced and highly-nutritions meat having been destroyed for the purposes of nutrition, and the action of the digestive organs probably invaluable fresh ment was subjected to the process of saling, which first of all abstracted the pieces of meat, and then hardened the fibres, so as to destroy or greatly deteriorate its digestibility. No doubt it was convenient to have a hardened, dry mass of meat, incapable of much change for mass of ment, incapable of much change for months, and ready to be used for the purpose of filling the stomach and effectually satisfying the appetito; but these wore not the purposes for which food was intended to be used. It ought to be capable of supplying the waste of the body, and of being cauly converted into heat and motion. If it failed in these particulars it would also fail in nourishing the brain and aiding in the ovolution of intelligence, and thus intellected and boddy nower was lost to the tellectual and boddy power was lost to the community, and detorioration of race was promoted. His colleague, Dr. Gordon promoted. His colleague, Dr. Gordon, said that he recollected running races, putting stones, wrestling, and other athletic exercises being the favorite amusements of the sons and servants of the farmers in the County Down. Now nothing of the sort was ever heard of. These young men found a short day's work almost too much for them, and at the end of it they were to for them, and at the end of it they were to be seen lying about indulging in idle conversation. Coincidently with this they imagined thomselves the equals of their mas ters and mistresses, and the healthful ost ters and mistresses, and the healthful ost-meal porridge and buttermilk twice daily, with beans and bacon for dinner, was to strong and coarse. Prey insisted on more delicate fare, and demanded a supply of tea and white bread. They were uncoa-scious that persons in their position but a few years ago possessed amazing vigor, and performed twice the amount of labor with greatest case-and when the day's work was over a driftly a work was a strictly and a strictly and a strictly are a strictly and a strictly are a strictly and a strictly and a strictly are a strictly as a strictly are a strictly as a strictly as a strictly are a strictly as a strictly as a strictly are a strictly as a stric over actually reveled in the display of sur plus strength, which nothing but their bet ter and more rational diet could have yelled them.—London Medical Record.

# Toronto Markets.

### PRODUCE.

Trade has been rather quiet, but prices have been generally steady since our last. Stocks were on the 14th inst, as follows:—Flour, 6,101 barrels; wheat, 39,205 bushels; oats 1,515 bushels; barley, 60,714 bushels, peas, 16,220 bushels; rye, 818; corn, 3,371. There were in sight on the 5th of December, 11,676,000 bushels of wheat, and 2,434,000 bushels of barley, against 8,497,000 of wheat, and 1,850,000 of barley in 1873.

barley in 1873.

FLOUR.—But little demand has been heard and prices have been rather easy. Superior extra brought \$5.15 f.o.b. on Tuesday. Extra sold at \$4.40 on Saturday. Fancy, of choice quality, brought \$4.30 f.o.b. on Tuesday. For very choice spring extra \$4.20 was paid last week, but several lots sold on Monday at \$4.10 foc Superfine has been quiet, and sold at \$3.75 f.o.b. Fine sold at \$3.50 f.o.b. on Saturday. The market yesterday was mactive, with spring extra offering at equal to \$4.10 here and not taken; but this price would probably have been paid for lots on the spot.

OATMEAL.—Nothing doing in car-lots: small

OATMEAL.—Nothing doing in car-lots; small lots are unchanged at \$5.25 to \$5.75.

BRAN.-Is scarce and firm; a car sold at \$14 on the track.

on the track.

WHEAT,—Has been sca.ce, and in good demand all week. Of No. 1 fall there is none offering. No. 2 fall sold on Saturday at 97c f.o.b., and on Monday at 97c on the track. A round lot of No. 1 spring brough 97c, f.o.b last week, and since then ear-lots have sold at 94c. for No. 2, and 96c, for No. 1 fo.c. Vesterday the market closed quiet but steady with buyers of No. 2 fall at 97 to 98c, f.o.c., and one car of No. 1 spring sold at 96c, f.o.c. On the street fall sold at \$1; treadwell at 95c., and spring at 93c.

OATS .- Have been scarce and quick of sale. Car-lots sold last week at 42½ to 43c., and on Tuesday at 42 and 42½c. on the track, which prices would be repeated. Street prices 44 to

BARLEY.—The enquiry has continued to be active at firm prices all week. There were sales last week at \$1.13 for No. 1, and \$1.11 for No. 2, and on Tuesday No. 1 again changed hands at \$1.13 f.o.c. The market yesterday closed quiet but firm at former prices. Street prices \$1.12 to \$1.14.

PEAS.—There has been a ready sale for all offerint. Prices, however, showed no variation from 83c. for No. 1, and 81c. for No. 2 f.o.c. which would still be paid. Street prices 78 to

Ryz .- Sells at 70c. on the street. CORN.—Car-lots have been sold at 72c. on the

#### PROVISIONS.

BUTTER.—Receipts and stocks are on the in-crase; buyerr less eager to purchase, and prices Eack; one small lot sold at 21c., and another at at 22 to 23c. "olls are very plentiful and selling

CHEESE -Is unchanged at 14 to 14,20 EGGS,-All offering sell at 20 to 21c.

PORK.—Is quiet and easier, one lot sold at \$21.50, and small lots at \$22.

BACON.—Is quiet and unchanged. Hams are in better demand with sales of smoked at 124 c.,

and small lots at 13 to 131/2c. LARD,-Is unchanged at 141/2 to 150

HARD.—Is unchanged at 1472 to 150 HOUS.—Have been in fair supply; car lots have sold at \$8.20 to \$8 25c., and small lots of choice at \$8.35, but the market closes easier with no buyers over \$8.20.

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Corner of Yonge and Temperance Sts.,

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# Ayer's Hair Vigor,

For restoring Gray Hair to its natural Vitality and Color.



A dressing which is at once agreeable, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color with the gloss and freshness of youth. Thin hair is thick-

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### HAIR DRESSING,

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

Prepared by Dr. J. C. Ayer & Co., PRACTICAL AND ANALYTICAL. CHEMISTS,

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# HALL'S Vegetable Sicilian Hair Renewer

Every year increases the popularity of this valuable Hair Preparation, which is due to merit alone. We can assure our old patrons that it is kept fully up to its high standard, and to those who have never used it we can confidently say, that it is the only reliable and perfected preparation to restore GRAV OR FADED HAIR to its youthful color, making it soft, lustrous, and silken; the sculp, by its use, becomes white and clean; it removes all eruptions and dandruff, and by its inic properties prevents the hair from falling out, as it simulates and nourishes the hair glands. By its use the hair grows thicker and stronger. In baldness it restores the capillary glands to their normal vigor, and will create a new growth except in extreme old age. It is the most economical HAIR DRESSING ever used, as it requires fewer applications, and gives the hair that splendid glossy appearance so much admired by all. A. A. Hayes, M. D.. State Assayer of Mass., says, "the constituents are pure and carefully selected for excellent quality, and I consider it the BEST PREPABATION for its intended purposes." We publish a treatise on the hair, which we send free by mail upon application, which contains commendatory notices from clergymen, physicians, the press, and others. We have made the study of the hair and its diseases a specialty for years, and know that we make the most effective preparation for the restorution and the preservation of the hair, extant, and so acknowledged by the best Mcdical and Chemical Authority.

Sold by all Druggists and Dealers in Medicina Sold by all Druggists and Dealers in Medicine.

Price one Dollar Per Bottle.

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NORTHROP & LYMAN, Toronto, Solo Agents Children who it is a constant Sate from he other cause had have gworms in the stomach. BROWN'S VERMIFUGE COMFITS will declay WORMS without only to the child, being perfectly WHITE, and free from the coloring of other injurious ingredints usually use in worm praparations.

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No. 215 Futon Street, New York.

Bolt by all Drayglets and Chamists, and dealers to Medicines of PWENTY-FIVE CENTA BOX.

DR. C. M'LANE'S Celebrated American WORM SPECIFIC VERMIFUGE

# SYMPTOMS OF WORMS.

THE countenance is pale and leaderscolored, with occasional flushes, or a circumscribed spot on one or both checks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swelle, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the cars; an unusual socretion of saliva; slimy or farred tongues, breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the sto-mach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the obdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by lifecough; cough sometimes dry and convolsive; uneasy and disturbed sleep, with-grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

DR. C. M'LANE'S VERMIFUGE

Will certainly effect a cure. The universal success which has attended the administration of this preparation has been such as to warrant us in

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

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lik Beer North of Queen Mirech

# The Lesson of the Pebble,

I mubbled the shore of the ocean, The surf-leaten shingly shore, Enjoying in leisurely pleasure The song the waves sing evermore

Evermore as they wash o'er the publics, The pebbles that roll to and fro, To the play of the waters that rest not, The waters that still obb and flow.

The pobbles were smooth, bright and shining, The play of the waves made them so— They were polished by rubbing and rolling, Unendingly moved to and fro,

Me thought that these pobles were emblems, fod's children the objects they meant, Enduring this life's tribulations, For beauty and holiness sent.

GOULD STREES Y.M.C.A.—The annual social gathering of the members and friends of this Association was held last Thursday of this Association was noted and Indicated yovening in the Lecture room of the Church. After an excellent repast kindly furnished by the ladies of the congregation, the Rev. J. M. King, M.A., President, and Messus. Wightman, Steele, and Anderson, and other officers gave reports, which as regards the amount of church work successfully engaged in as well as the present financial position, and the interest increasingly maintained in all its operations, would indicate the Society to be in a high state of efficiency. These were followed by an intermission apparently theroughly enjoyed, after which Mr. Builder read a very thoughtful production on "The Influence of Religion on the Intellect," and Messrs. Wightman and Monteath contributed readings which, as was the Essay, were well received. The proceedings were agreeably varied by conovening in the Lecture rcom of the Church. as was the Essay, were well received. The proceedings were agreeably varied by congregational singing led by the choir of the church, Misa Douglas presiding at the organ. The audience was a large and representative one, which fact, taken with good feeling and warm interest which prevailed should prove a strong impatus to vailed, should prove a strong impetus to the Association in the prosecution of its

# Births, Marringes und Deaths.

Oh Thursday, 17th inst., at the corner of Charles and Shribourne Streets, Toronto, the wife of the Roy, R. H. Wanney, Agent of Knex College, of a daughter.

MARRÍAGUS MARRÍAGES.

MARRIAGES.
By the Rev. F. W. Waits, on the 27th, ult., at St. Andrew's Manne; Waterdown, Peter Stewart of Waterdown, to Isabella eldest daughter of the late Alexander Moffet Rosse, Esq., of Hamilton.

Jy, the same, at the residence of the bride's father, on the 2nd inst., George Calvert Wetherall of West Flamboro; to Matilda Ann Brown of East Flamboro.

### Official Announcements.

Bauer.-At Kincardine, on 29th December, at 2 o'clock.

MONTHNAL.—In Presbytorian College, Montreal, or the fourth Wednesday of January next MARLITON.—In the McNab Street Presbyterian Church, on the second Tuesday of January next.

Church, on the second Tuesday of January next.

Kenston.—At Belloville, on the Second Tuesday
of January, 1875, at 10 a.m.

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

OHATHAM.—In Wellington St Church, Chatham
on Tuesday 5th January, 1875, at 11 o'clock a.m.

Geograps.—At Paterbore, on the second Tuesday

Conound.—At Peterboro', on the second Tuesday of January, 1875, et 11 o'clock a.m. OTTAWA.—In Daly Street Ottawa, on the first Tuesday in February, at 3 p. m.

Sixcox — The nax ceting of the Peesbytery of Sixcox will be held at Barrie, on Tuesday. Feb. 2nd, at 11 a. m.

ONTARIO.—At Port Porry, on the first Tuesday of March, 1875, at Eleven o'Clock, a.m. Tonoxto —At Toronto, on the fl.st Tuesday of February, at Eleven a.m.

### ADDRESSES OF TREASURERS OF CHURCH FUNDS.

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

\* French Mission—James Croil, Montreal Juvenile Mission-Miss Machar, Kingston Ont. Manitoba Missioz.—George H. Wilson, Toronto Scholarship and Bursary Fund-Prof. Ferguson Kingston

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The oldest and most reliable Tea Store in the Do-minion,

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# LOWEST WHOLESALE PRICES.

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No	***	•••	` 40a.
	***	•	EVO.
2 Fine Moyune Young Hyson		***	600
			70c
		4-4	800
	-•		800
5 Curlous do	***	•••	500
6 Extra Curious do	***	***	500
7 Tine Old Hybor	•••	***	COc'
			70e
o Ertra Fino do			80c
		***	60c
10 Finest 11 Superior Gunporder	-4	-•	70c
11 Superior dual do	***	***	
12 E tra Fine do		4.5	80c
	***	***	800
	***		600
15 Superior do Imperial			700
	***	•	800
	***	***	300
17 Very Superior	***	• •	500
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	***	***	70
of Extra Fine	•••		80
22 Finest Imported	4		ČÓ
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23 Fine Orango Pekoo	***	***	70
of Fine Olango Tone		***	70
25 Finest do			
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BLACK AND MIXED TEAS.

	RLACK A	VND WI	YED IEVE	,,	- 1
					40c.
l o	6 Fine Broakfast C	ongou	•••	•••	50c
	# Conseries		***	•••	00e
-	A TIMBON KRIBON	do	***	•••	70c.
iï	2 Extra Fine do	do		***	,,,,
1 2		do bes	t imported	1110	80c.
1 8	O Finest do Prince of Tea	8	***	***	
١.	Prince of zer	-		***	40c.
13	31 Good Souchong		***	***	50c.
1 3			***	***	COC.
1:				***	70c.
			***	***	80c.
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	or Tinast Assilli	***			50c.
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1	41 Fine Mandarin	PITTERIO	*	•••	δ0o.
1	42 Superior	uv	••	•••	60c.
- 1	40 L'wtva	do	214	***	70c.
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ı	45 Finest Import	Curious	Mixturo	• •	50c.
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Made in one minute without boiling, put up in 2, 10 and 20 lb. tins, at 25 and 30c. per i'v. Guaranteed superior to all others.

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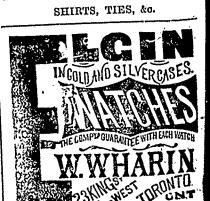
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