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[Whole No. 178

Contributors and Correspondents SAN FRANCISCO AND CALIFORNIA.

LETTI R FROM DR. FRASER.

Editor British American Presertarian

DEAR SIR,-If you, or any of your readers thought the elimate of California was depicted "in colors far too bright" in my last letter, you have my consent to dark shade it with the following considerations. Instead of our "beautiful snow," rain, rain, rain. In the summer, instead of refreshing rain overy few days or almost weeks, drought, month after month, and not a drop of rain. Instead of one dry winter atmospheredamp-so that the people grumble as much about the cold before the freezing point is reached, as we do in Canada with the thermometer at 20 degrees below zero; and many other minor considerations. But I must tell you about

SAN FRANCISCO.

The city is very finely and very beautifully situated. As you come in from the open ccean you enter the San Francisco Bay, by a strait not more than a mile wide, called the Golden Gate. On either side of the Gate are bold cliffs, and directly in front Alcatras Island with its strong forts, and bristling cannon. The bay is forty or fifty miles long, and of various widths, from two or three miles, to fifteen or twenty, "according to where you measure it." Directly opposite the city, on the other side of the bay is the town of Oakland, with a population of about 10,000, fine residences, beautiful gardens and grounds. About three miles to the north of Oakland, and quite close to each other, stand the California State University, and the State Institution for the deaf, dumb, and blind. Though both good institutions, they will not bear comparison with our institution at Belleville, or our University at Toronto. From the front of the deaf and dumb institute the view is very fine. To the south is Oakland, with the long pier of the Pacific R.R., stretching out into the bay three miles, and almost reaching Goat Island; to the west and across the bay is the Golden Gate with its sentinal island; to the southwest across the bay is San Francisco, with its 135,000 people, its white houses covering ground now gently rising from the level of the bay, and rudely tossed into knolls and hills. As a back ground to this landscape, on every side paint the rolling hills, green with the verdure of the early rain, and you have what I saw bathed in the beautiful sunshine of a warm afternoon last week. I said to a young friend, a nophew of the late Dr. Griddle, who was with me, "every prospect pleases, and only man is vile." One might weep over the city, as Christ wept over Jerusalem. It is not wholly given to idolatry, but there is in it to be found, perhaps, the strangest comingling of worldliness and Godliness the world ever of workdiness and Godiness the workd ever saw. The good men are very good, the bad men very bad. The pious walk to church on the Sabbath past whole rows of grocery stores, fruit stands, liquor saleons, news depots, &c., &c., all open, and doing a profitable business. The disregard of the Sab-sall, and indeed very much of the wickedness in San Francisco, is to be accounted for by the fact that there is, perhaps no nation under heaven which has not sent some men here in haste to get rich, greedy to get gain, honestly if they can, no doubt, but to get it. The faces on the street tell you what the foreigners are here for, the names on their signboards and door plates tell you where they have come Here it is "diamond out diamond in trade and in speculation, and the sharpest swindler, in the opinion of the crowd, is "the best man." There are a great many things here that I might tell you about, but I must not. I might write of the stores where all manner of luxuries tempt the rich to buy, and tantalize the poorsome of the windows are perfectly gorge-ous; of the hotels, of which their are seven or eight first-class fine establishments, and of which the chief is the Palace Hotel, now nearly completed, which is 845 feet by 275, and seven stories above the basement; inside there is a square court which is not to be naved, but to have a beautiful fountain. with trees and grass and flowers, and each story of the building has a corridor all way round the inside of the square, that the guests may feast on the easis of greeness and beauty. I might write of the factories and foundries, of which there are many where all manner of things are made for home use and for export to China and Aspan; of the harbor, and the ocks, and the wharves, and storehouses, and ship-building, for I have been prying into everything; of the public buildings—but that there are none better or indeed as good as the control of the control those we have in our cities at home; of the private houses mostly built of wood, for fear of carthquakes and almost invariably painted white, some of which are palaces, the residences of the millionaires, built at a cost of \$100,000, more or less; of the charches, often various denominations, of Which there are a great many on account of the diverse nationalities of the people. It may perhaps be interesting to Prezbyterians in Canada, to know that Presbyteriauim is in the front of the battle with the power of darkness here, and indeed in roost places. San Francisco bas 12 Pushbuldian

Churches, 11 Methodist, 7 Baptist, 7 Congregational, 6 Episcopal, 7 Lutheran, 11 Roman Catholic, and 5 Jewish Synagogues, besides chapels of seets unknown to fame, in great number and variety. Religion has a hard battle to fight in this city, with worldliness, avarice and crime, and to the praise of many Godly Christians here, it must be said they are not lacking in faith or courage. May God prosper his own silver are owned and operated by comcanae.

The city has all these things common with other places. It has societies, social, religious, benevolent, protection, masonic, temperance, literary, historic, &c., &c., in fact it has societies, associations, and clubs of all sorts—the Americans can do nothing except by associations. It has its places of amusement, legitimate and illegitimate, through daily and nightly by thousands, bent on what they call pleasure, though the heavons should fall; and it has its cometeries most elaborately laid out and ornamented, to which continually are being borne the corrupting bodies of these whose souls have been summoned to meet their God, and the marble or grainte slab or obelisk tells the passer by what good people they have been. But I need not, and must not write of these things.

There are, however, some things for which San Francisco is noted, and which are really worth seeing and knowing about. The visitor should endeavor as soon as possible to master the system of Street Railways, for once master of it you can go to almost any part of the city for five cents. There are right lines of rail aggregating a total of 18 miles; on some of the roads you may make sure of a car every three minutes run according to a time-table, and on the others every five. Everybody rides in the street cars here. Last year they carried 21,281,397 passengers, and of course earned \$1,064,210, for no one rides free.

Now, if you know how to use the street cars, take one for Loue Mountains, and then "mount the bus" for Chiff House. After a ride of about 7 or 8 miles in this way, across the peninsula on which the city stands, the vast panorama of the blue waters of the broad Pacific, covered with ships and steamers, converging from all points towards the Golden Gate, spreads out before your eyes, and you gaze in rapt admination.
The bus stops, and you got out at the Cliff House, so called because built on a high cliff overlooking the ocean. You sit on the sea-ward verandah of the house, and letter the the fearning of the waves wards. to the feaming of the waves against the rocks far below, and look at the seals in hundreds disporting themselves or lolling lazily in the sun on the three huge rocks just in front, while the sea-birds circle about with easy sweep or dive under the waves with lightning speed to catch some luckless fish. Then you come down from the cliff and walk along the beautiful sloping sandy beach, and watch the big waves as they foll in, and break, and boil, and foam, and every now and then they chase you further inland, for the tide is coming in, and every wave rolls further up the shore. Then look up and down the coast, and as far as the eye can reach, you see a long line of breakers, and roll ug hills stretching back from the coast. It is a grand sight, but it is beyond my pen to do it justice. I shall never forget the afternoon I went to Chiff House.

Some other day in the morning take the Mission Street cars for Woodward's Gardens. The gatekeeper will admit you for twenty-five cents, and you may easily spend the day there, for it is a delightful and beautiful place. When you are tired you may sit down to rest, in all sorts of curious and fantastic places, in easy chairs or on rustic benches. When you are hungly you may not apply the places, in easy chairs or on rustic benches. gry you may order what you wish in the restaurant on the grounds, and at very reasonable prices too. What is to be seen? Why, nearly everything! There are five o is filled with objects of interest. Everywhere are statutes, and fountains, and trees and shrubs; in the zoological department are to objects of interest. be found as many wild animals of different kınds as would stock a first-class menagerie, and what is lacking here is more than made up, by the stuffed zoological specimens, of which there are between 8 and 4 hundred. So also is it with the birds, those not found living are to be seen beautifully stuffed as natural as life. Birds from all climes, of all colors and sizes, from the huge condor to the tiny humming bird, from the gray owl or black raven to the bird or para-dise, brilliant and as many coloured as a rambow, are here. In the lakes are to be seen numbers of seals at play, or basking on the rocks, just as in their native cean freedom: in the squaries freedom; in the equarian, in glass cases, are fish-200 varieties or more, from the shark and his cousin the dog fish, to the beautiful little gold fish-fish just hatched. fish a few weeks old, fish full grown. In the conservatories are to be found plants, and flowers, and fruits, indeed every kind of tropical and semi-tropical phasts of which one has heard, or which one would like to see. But I mustn't keep you in this delightful and instructive place, any longer. It is a wonderful place and is thronged with visitors every day in the year. I am ashamed and grieved, though, to tell you that it is open overy Sabbath, and that more people are to be found there, than, perhaps in all the churches put together. perhaps in an the churches put together. Theoretically such places open on the Sabbath, lead people up from the saloons to the house of God, but practically they are nearly always found to load in precisely the opposite direction. Alas! that mon-should be "lovers of pleasure more than lovers of God." Would that they would seek first the kingdom of God and his rightoonsness.'

But California and Gold are always thought and spoken of tegother, and as. San Francisco is the focus of California, though Sacramento is the capital, you will naturally expect me to say semething about the effect which the vast mining

city. The great majority of those who come here, come to make money, and spend their time in nothing else. It is not competence that the San Franciscan hopes fer, but opulence, and for this he plans and works. You must, however, come with me to the Stock Exchange if you wish to see the strife for wealth concentrated. Most of the rich mines of gold silver, and quoksilver are owned and operated by companies having their head-quarters here. The land in which the precious metals are found is very minutely sub divided—sometimes a foot of frontage being cut up into three or four imaginary parts, and each of these parts are called a share. According to the yield or promise of the mine, the share sells for a few cents, or for two or three hundred dollars. These shares when in the market are called mining stock, and those who buy and sell them for others, are called Brokers. These brokers are about 70 or 80 in number, and have a monopoly of the business, and they constitute the San Francisco Board of Brekers which meets every day, forencon and afternoon, at the Stock Exchange, for the buying and selling of stock. So much as \$15,000, has been paid for a seat on this Board. Pretty expensive sitting, but duty makes it pay.

stock, you go to a broker and he buys it at the board, and charges you so much commis-sion. All right and fair as long as men are honest, but men are not honest, especially men who are in haste to get rich, and so stock is continually "rua up," or "run stock is continually "rua up," or "run down," by false reports of designing men concerning the state of the mmes, or by cunning plots among the artful. The ignorant and the simple are swindled out of competence into poverty in a day. It is very simply done. A. instructs his broker to offer a great deal of a certain stock; consequence, said stock declines in value. The "nervous" begin to tremble and rush to their brokers, and instruct them to sell all they have of that stock; consquence, down, down it goes. A. can now buy as much of it as he cares for at a very low figure, and he does buy. Consequence, the stock is "in demand," and rises rapidly in value, so that A's money which he has invested, is that A's money which he has invested, is doubled before long, and then he sells out again. This is the way in which "large operators" often do business. The crowp is ignorant and so guilible that they soon lose all they have "dabbling in stocks;" a few grow immimensely rich, a few "canny ones" gradually gather their thousands, the rest carn the money which these pocket. In the cagerness of the brokers at the stock exchange to execute the commissions with which they have been entrusted, their bidding on stock offered, and their shouting the stock they have for sale, all speaking at once, is more like my ideal of speaking at once, is more like my ideal of Pandemonium than anything I have ever seen. This stock exchange is the pulse of mammon, it is the thermometer to indicate the degree of heat the desire for wealth has attained. How many passages of God's Word were verified to me in the little while York were vertice to me in the attie white I stood and looked on! I have no difficulty in believing that 'the love of money is the root of all evil.' May a merciful God deliver us from it! This gambling in stocks does more to demoralize San Francisco and California, than all other sources of demoralization put together for Francisco and California, than all other sources of demoralization put together, for the stock exchange here is the counterpart of that on Wall Street, in New York, or indeed in any other large city, with this difference only, that mining stock is peculiarly easy to manipulate by the "knowing" ones, and peculiarly liable to fluctuation—hence the speculations and gambling.

The actual yield of the California, Nevada, and Oregon mines, cannot be exactly esti-mated. There are so many ways in which the precious metals find their way out of the country, and I am assured, by those who ought to know, that the produce of the mines is much granter bullion. In this way California is growing very rich. Much of her wealth is invested at home. The profits are invested in the husiness, and if a mine turns out well, it is operated "more vigorously the next year. There being such an abundance of gold and silver, it is natural to expect to find a and silver, it is natural to expect to find a mint here, and so there is. I am only sorry that I have not been able to go through it, that I might give you a notion of how money is made. The most that I can do is to give you a few interesting statistics. The new mint has just begun operations. It is a large three storey building, on the corner of Fifth and Mission streets. The first storey above the base streets. The first storey above the basement is of grey granite, massive blocks and rough picked, the other stories are of bonutiful freestone, the style f architecture, plain Corintnian, and the tole effect very ino and pleasing. The building is 275 feet square, and contains the appliances and square, and contains the appliances and machinery necessary for bringing the gold and silver through the necessary processes and operations to which they are subjected, and through which they pass, from the time they leave the mines till they are labeled in the bank results on the control of the bank results of the bank resu lodged in the bank vanits, or ring on the broker's conster, or nestle ap to one brokers counter, or nestle ap to one another in rich men's pockets, or are laid up in the corner of some poor woman's handkerchief till market day, bright and beautiful new coins. There are 150 officers and employees constantly engaged in the manufacture of coin, and the amount produced last year in the old mint, with a much smaller capacity than the new one, was, of gold coins of various denominations, 1,110,600—value, \$21,154,500; of filver coins, 1,871,7000—value, \$920,000.

I must stop just here. Some of your readers will be more interested to learn about the Chineso in this city, and on this coast, and of them I will write in my next. I am airaid this letter is so long that you will have to print it in two instalments.

Your very sincorely, J. B. FRASFR:

NEW YORK CORRESPONDENCE.

BY A CANADIAN STUDENT.

Since our last several auniversaries have transpired, which cannot fail to be interesting to Christian people everywhere, viz: that of the Foreign Sunday School Association, the City Missions, and the opening of the session of what is known as Dr. Talmage's Lay College.

The object of the l'oreign Sunday School Association is "to establish Sunday or Bible Schools in foreign civilized countries." A very interesting report was given of the work in Germ 17, France, Spain, Italy, Switzerland, Mexico, and South-America, showing about 3.000 schools with 175,000 schoolars. Also operations in Hungary, Denmark, Sweden, Holland, Russia, Japan, and China, with an expenditure of over \$3,000.

Drs. Storrs, Crosby, Hall, Tyng, and Roosa, took part in the meeting. Did your space permit, brief notices of some of the speeches would be enjoyable, especially the able electrifying address of Rev. Dr. Storrs, of Brooklyn, whose roply to Tyndall, delivered at the late Congregational Council, is not less admired than that of Dr. McCosh.

Not less interesting was the annual meeting of the City Missions. The Rev. Mr. Mir. Minkons, superintendent of the missions, Dr. Adams, Hall, &c., delivered affecting addresses. No narrative of work among the heathen could be more touching than the trumphs of the Gospel in the second-growth-heathenism of the slums of this city, which was aptly termed "the cess pool of the wicked of the globe."

No words can ever draw the picture of the bottomless depths of poverty, sin, and degradation, or the marvelous transformation offected entirely by the truth as it is in Josus, as seen and related by the superintendent in his rounds among the lowest strata of the city. Strong, stern men, as well as silvery-tressed snes, and tenderhearted mothers, were deeply moved by the simple artless tale—not so much by the want, woo and wretchedness revealed, as by the wondrous, gentle power of the Cross, in making so many moral heroes in their daily combat with temptations on every hand, such as few Christians have any conception, much less any personal experience of. A host of carnest male and fomale workers are employed in this noble work, visiting Bible reading, &c. Over \$50,000

workers are employed in this mobile work, visiting Bible reading, &c. Over \$50,000 are annually expended in this mission.

The inaugral lecture of Talmage's Lay College, was delivered by Rev. Dr. Daryea, of Brooklyn; subject: "The use of the imagination in the study of the Bible." As the lecture is published in the Christian at Work (Talmage's daper.) we may only add that it was one of those acute, head, crudite productions a la Principal Caven's or Prof. Young's style. By the way, on dit has it that he (D.D.) is already marked as the successor of Dr. Hodge at Princeton. The Lay College has four classes attended, open to and attended by persons of different denominations. The first, or jumor class, is intended—to use Dr. Talmage's parlance—to round of the share corners and brush up the English caucation of those attending. The second and third classes are to instruct and qualify for Sun-lay-school teachers, &c., &c. The last, or senior class, is for those aiming to preach. A staff of four or five Professors give instruction each evening in Church history, Biblical criticism, Theology, &c.

A brief reference to politics may be allowable just now. The storm is over and things are settling down into their usual course. There is an impression in Canada that political meetings over here are boisterous, and the speakers addicted mostly to buncombe. This is a great mistake. The writer attended meetings of both parties, when good order and speaking provailed. For instance, a Republican meeting at Cooper Institute, having not less than five or six thousand present, there was the best order. George W. Curtis, a writer in Harper's Serials, said to be one of the best speakers in the Union, Ex-Governor Noyes of Ohio, and others spoke. The speeches for ability, cander, and moderation to opponents, clearness and force of appeal, compare favorably with the best efforts of any Canadian Statesman we have heard either

in Parliament or out of it.

Indeed Blake is about the only political orator on that side who would gain anything by a comparison with the above or other speakers here. A Democratic meeting at the notorious Tammany Hall—8,000 to 10,000 present the night of the election—was not nearly so noisy as the least boisterous one ever attended by us in Toronto. The contrast is striking and unaccountable, but the papers are more vituperative and reckless. A novel innovation is the interluding music and songs between each speaker, the song being a burlesque on the opposite party or candidate, or a rousing party battle-call. It takes immensely. As to the result of the election, to use the current phrase, they have "Gone Democratic, and Grantism is doomed," Still it is not a party vintory, the reason chiefly is that old party lines are melting away. The leading men in politics are swinging loose from all parties, so is the mass of the intelligent Christian propole

mass of the intelligent Christian people.

Most all the leading papers are professedly independent of either party, viz: Chicago Times, Missouri Republican, New York Herald and Tribune, and a host of minor ones. Indeed there is not one of the leading papers of this city a decidedly party organ.

A very large proportion of the right thinking people here, as in Canada, are convinced that partyism has prestituted both rulers and ruled, hence the only remedy is the union of the good and true of all parties to purge the political augean

Letter from the Rev. John James, of Albany. on the Beath of the Rev. J. T. Byrne, Agant French Canadian Mission.

My Dear Dr. Thorvyon,—The family and numerous friends of Rev. Mr. Byrne, in Canada, will no doubt desire to have some particulars concerning his very sudden death, which occurred in this city on Saturday morning last, and of which I telegraphed to yourself, and to Mr. Court, of Montreal, munchinately after.

Mr. Byrne arrived here on Wednesday evening, I understand, on his way from Philadelphia to Buffalo, where he had an engagement for the Sabbath. On Phursday he made a few cells on those friendly to the French Canadian Mission, and in the evening took ten at my house, in company with the Rev. Dr. Halley, of the Presbyterian Church. He was looking well and was in cheerful mood. He remained over Friday as he was under engagement to address our weekly meeting in State Street Presbyterian Church. I had given out the opening hymn when he entered the meeting and came upon the platform. He seemed then in payfect health, and spoke for half an hour with great freedom, and with much interest and profit to our people. I was much interested and pleased at the time by noticing this, as the main thread of his theme; viz: that those in whose be all this Mission was carried on, were kept far away from Jusus the only Savioar, and that the aim and desire of the Society was to present Christ as the only but all-sufficient Saviour and Redeemer. As an agent collecting money for a special institution or Mission, I was delighted to hear han commend so fully and highly the processing the land.

At the close of the service we had some general conversation, a few of my people joining in it; and counting up his few subscriptions he expressed himself as pleased and encouraged by his visit to Albany. He spoke no word then, nor gave any sign that he was in any degree unwell. I learned afterwards, however, from Mr. Rancour, one of our church members, in whose company he walked up to church, that he was obliged to stop twice on the way coming up hill, and told Mr. R. that an affection of the heart troubled him whom he attempted to walk up hill after a hearty meal. He also delayed outside the dear, holding up his left arm, and taking a few long breaths before entering the meeting, and honce his lateness, for he intended to be early so as to learn the order of services.

We had a friendly parting, and he spoke hopefully of his visit to Buffalo, for which city he intended starting by the nine o'clock ofty no intended starting by and nine o clock train on Saturday morning. As we had rather a thin attendance at our meeting, on account of the snow fall, I said he might call on Mr. James Wilson, as he was not present, if he had time before leaving; Mr. present, it no had time before teaving; Mr. Rancour promised to accompany him to Mr. Wilson's office next morning. Mr. Byruc had an early breakfast at his boarding place, was well and chee-ful; went to the depot and bought his ticket for Buffalo, left his valise in Mr. Rancour's office, which is nigh at hand, and as Mr. Rancour had not yet come down he start, leaves the not yet come down, he starte? alone to call on Mr. Wilson. Mr. Wilson says he was hale and hearty when he parted with him; but on his way back to the depot, he was seen to lean in the deorway of an unopened store, as if resting; then, as if he had made an effort to proceed, he was seen to stagger and fall back in a reclining position against the store door. A porter in a neighbouring store, (whom I questioned) was now attracted to him, to render assistance, and obtaining three others to help, parried him across the street into Mr. Brown's drug store, and a doctor was immediately sent for. The doctor when he came pronounced him dead, and the porter says he believes he was dead when he went up to him at the store door. Coroner Harrigan was notified. and took charge of his remains and effects. Meanwhile Mr. Rancour became concerned lest he should be late for the train, or saw that he was late, and sent a messenger to enquire, and messengers were sent to them, one of whom (my own son) startled me by looking in at my study door and an-nouncing, "Father, Rev. Mr. Byrne drop-ped dead on Broadway a little ago." I immediately went to the coroner's office, saw the remains, and telegraphed to Rev. Mr. Heacock, Buffalo, to cancel his engagement there, and to yourself and Mr. Court, as

The remains of Mr. Byrne, were, according to the advice of friends received on Saturday afternoon, sent on by press from here to Whitby on Saturday night, and probably the mournful arrival will take place wille I am writing these sad particulars this morning.

There was a very selema impression made on many minds by the painful occurrence in our city on Saturday, and my own congregation was deeply selemnized and many affected to tears, wher I spoke of the event at our morning service yesterday. To think that a Brother, who appeared before us on Friday night, should be so suddenly and unexpectedly called away; and his remains now being carried to his home at such a distance, was truly a solemn and sad reflection.

I wish to express my sympathy and that of many friends here, with the bereaved wife and family, and sincerely pray that the God of all grace and consolation may sustain and comfort them under their sudden bereavement. And may the lessons which it teaches us be pendered and improved, so that when the Master calls, we also may be ready to depart and to be with

My kind love to yourcelf and family, with best wishes for your prospecity and happiness. I remain, yours very sincerely, JOHN JAMES.

THE PROPOSED BROAD GHUROH REVIEWED.

BY PRESBYTER.

The Rev. Mr. Grant, of Halifax, in his paper read by him before the Evangelical Alliance at Montreal, an outline of which appeared in the BRITISH AMERICAN PRES-BYTERIAN a few weeks ago, expounded his wishes and hopes as to the national Canadian Church which is to be hereafter. He expects and desires it to be a Broad Church. He very secribly admits that Christians will continue to differ in details. He sees very clearly that there cannot be a universal uniformity of doctrine, unless we can have an earthly infallibility, and, like the rest of us, he does not believe in a Pope. Hence, of course, since Mr. Grant wants a single Church, it must be a Broad Church. He thinks that, by reason of the stubborness of us orthodox, it must be long in coming. But we can encourage Mr. Grant here: we think it already exists, and has at least one member (Mr. G.), namely: for if he is not a member of it, we know not what he is, since he clearly proved himself not a Pres-

He is so much in love with all comprehending churches that ne has no objection whatever even to the development of a papal unity, in the usurpation of the Roman Bishops, not even in the extreme form of Hildebrand's Church theory. His only objection seems to be, that Hildebrand's suc-62ssors, naughty fellows, would not understand the signs ca the times in the 16th century, and would not consent to be developed into a universal Protestant Broad Church. [Had they only done this, Mr. Grant thinks, the whole history of Porery, including its doings in the middle ages, would have appeared a normal and legitimate, yea beneficial, development of Christendom. Indeed, he evidently adopts the semi-pantheistic stand-point which is so characteristic of M. Consun's historical lectures; that whatever grows up in history is necessitated to grow up, and 20, has a right to grow up, and to be approved. A moment's thought will convince the Christian historian of the enormity of Consin's principle. For, if it accounts for and justifies the lesser, it will equally, the most flagrant outgrowth of wickedness, and even the existence of sin itself. (A conclusion, which the pantheist consistently accepts.) And it supposes, as the ruling power in human history, not a personal God, governing national free-agents under a consistent and unchangeable rule of right and wrong, approving and rewarding all right progress, and condemning and punishing all wrong or false progress; but an immanent, mechanical law of blind necessity But this grave defect of Mr. Grant's view, is not the one we have chiefly to oppose.] Revenos a

As to Pope Leo X's carrying out the his torical development of Hildebrand, in the amiable mode desired by Mr. Grant, we surmise his Holiness would have met this grave obstacle, namely: That the reform, or Protestantizing of the Universal Broad Church, desired by our lecturer, would have been found to imply inevitably that Protestant trait of individuality of convictiou, combined with sincerity and conscientiousness, which render Broad-churchism impossible. Were we occupants of Mr. Grants semi-pantheistic point of view, we should retort upon him his own argument, that this is precisely what the historical dovelopment of the Reformation disclosed; and it is therefore the right development. Popery was the great world experiment of the Broad-churchism which he admires; and the ages have already p historical condemnation.

In arguing that our Dominion ought, in due time, to have its national Browl Church, Mr. Grant assumed among others, the following assertion as postulates.

1. That the Church is for the nation; and should therefore shape its own development primarily to promote the national greatness and unity.

2. That all denominational distinctions are the sin of schism; and therefore it follows that there must be a legitimate way for the visible church to extinguish them.

3. That the creeds of the denomintions are mischievious, and that all good and noble "sectarians" have really disesteemed the distinctive points of their own creeds and church order, in the direct ratio to their magnaminity; and that these creeds, even those of Westminster, are most venerated by those most ignorant of them.

4. And that the recognition of brethren holding the fundamentals of redemption, as of the visible church-Catholic, must logically involve their assimilation into one church. (We take the liberty of numbering them for the reader's convenience.)

To Mr. Grant's first postulate we were about to reply, in the words of his own creed; but we remember his declaration that iguorance of it, and were reminded that, as he is not in the latter number, his own creed will carry little weight with him. But as we are in that category, venerating it all the more after some thirty years of people venerate it just in the ratio of their

diligent study of it, we shall indulge ourbelves in quoting it. The confession then chap, xxvq. 3, instead of saying that the promotion of national unity and civilization ought to he the church's end, says: it is "for the gathering, and perfecting of the saiats, in this life, to the end of the world." We would remind Mr. Grant also of the words of Paul: "For our citizenship-is in-heaven;" and of the fact that he and the apostle Peter, even in enjoining on Christians obedience to, and prayer for, the civil power, never propose any other metive than the evangelical; "that we may live peaceable lives, in all goodiness and honesty;" and that the gospol be not evil spoken of. Especially would we remind him of the words of one greater than Paul or Peter: "My kingdom is not of this world." The true Christian rejoices in the blessings which civil society derives from a pure gospel, as subordinate side-results. But his primary allegiance is to the everlasting kingdom and his ends are eternity, not time.

Mr. Grant claims that intelligent Chris

Mr. Grant claims that intelligent Christians place their patriotism above their loyalty to their church. Did Peter and the apostles do this, in Acts iv. 18. or v. 29? Search and [see. Did "the noble army of martyrs" do i.? Nay verily! If to be an intelligent Christian is to despise his own church as a "sect," then Mr. Grant's statement may be true. But if the intelligent Christian regards his own Church as that branch of Christ's spiritual kingdom, through which his consciontious convictions branch of Christ's spiritual kingdom, through which his conscientious convictions attach him to the Catholic hody; then in his eyes, that body, and his denomination in it, are the glorious and all-important kingdom, "for which Christ is made head over 'all other kingdoms and things; for which time itself endures, and for which the nations are permitted to exist. For it he forsakes all on earth, and life itself. Mr. forsakes all on earth, and life itself. Mr. Grant finds ovidences that his view is the practical one, in the recent revolution in he United States; where, as he supposes, the rendering of the union was followed by the severance of all the leading Protestant denominations. The fact are, unfortun-ately, totally against Mr. Grant. Of the three great denominations which divided, two were sundered, (the Method it and Baptist), years before the revolution; and these were divided by the dectrinal and ethical he resies introduced in the Northern parts, not by any political events. The separation of the other, the Presbyterian, was indeed synchronous with the rovolu-lution; but the Southern Presbyterian branch has always assigned an ecclesiastical, and not a secular ground, for it; and demoustrates her sincerity, by maintaining the separation because the ecclesiastical and doctrinal differences still exist, and exist alone; the consolidation of the former union into a military empire having ob-literated all political lines of distinction. The two national denominations in the United States, which did not divide, were the Episcopal and Popish, the ones with

which, we may suppose, Mr. Grant has least sympathy. When, in the 2nd postulate noted, Mr. Grant assumes that all denominational distinctions are the sin of schism, he boge to very point which it behaved him, if possible, to prove. If, as was argued by the paper of Dr. Dalney, of Va., the Church which must be one is the invisible church, if the unity which Christ requires of its members is not organic, but spiritual, if the nature of man necessitates, and the Gospel itself provides for, this unity in diversity, then denomina tional distinctions are not schisms; and it does not follow that it is the church's duty to extinguish them at all hazards. Mr. Grant draws his picture of the little village with its four rival spires affronting the skies, where there should have been but one, and the four denominations rending such other, instead of building Christ's house. If this picture is drawn from the life, Mr. Grant must have been singularly unfortunate; and we must have been as singularly fortunate, in our relations to other denominations. We have seen the partial and tolerable evils of small Christian communities unduly divided, and of means and labour partially inisapplied. We have witnessed temporary controversies and alinations between denominations, but we have seen no such picture as is drawn before us. We are persuaded—and the alliance which Mr. Grant addressed, harmoniously constituted of differing denominations bears us out—that the customary relations of the evangencal denominations are these They respect each others' honest convictions; they look far more at the points in common, than at the points of difference; they are mainly engaged, not in rending each other, but in doing each one the Master's work, in his own way; the effect of a laudable emulation does something to compensate for the divisions unavoidably arising from human infirmity. And may not God whose honour it is to hing good out of evil, actually make evangelical Christianity embrace more souls, by reason of these very diversities growing out of the minor differ-ences of denomination, by presenting phases of Christianity not perfect, yet saving; diversified to suit varied temperaments? We are aware of the usual reply. That since, of two parties who differ, one at least must be in error, this question represents error as a good thing per se. We re-join; No; but we assume, not that the partial error of the Christians who differs from our orthodox, is a good thing; but that it is a good thing if a man of perverse temperautent finds a church where he may be saved, notwithstanding that partial error, when we could not possibly persuade him to find it in our more orthodox communion.

the evangelical denominations?

May not this matter be tested by experience? There are towns in Scotland which

are nearly devoid of denominational varie-

ties-all Presbyterian. It is certain that

their spiritual condition is better, and better

because of that homogeneity the a the condition of some other towns divided between

Because the dissentients are combined under common names and church courts, he must answer-But now we reply: Suppose these dessentients are combined in a common visible church, Catholic, constituted of distinct communions recognizing each other, why do separate opinions and teach ings thereby become any more schismati-cal? We shall show that, in fact, they are

Mr. Grant thinks that good men disregard the distinctive features of their own gard the distinctive leatures of their own creeds, just in proportion to their nobleness. This raises in our minds the inquiry, whether it was true of Knox, of Melville, of Chalmers, of Cook, of Belfast, of Andrew Fuller, of William Carey, of Thornwill, of Hodge? We know not where Mr. Grant formed his instances. As we read history that the different comthe noblest Christians of the different com-munions are always the very men who pre-sent that combination of a truly Catholic spirit, with the most distinct described. spirit, with the most distinct denominational convictions, which to Mr. Grant's mind seems so impracticable.

He attempts to substantiate his fourth point, thus. Recognition must involve fusion: because if we recognize the minis-terial character of a Wesleyan brother, we terial character of a Wesleyan brother, we invite him to preach in our pulpits. But, asks Mr. Grant, with great triumph, how preposterous is it, to turn your brother Presbytenian out of your church for preaching an Arn rian sermon, while your brother Mother is allowed to do it with impunity. (This shewrd point evolved much applause). We have two very complete answers ready. First, if our brother plete answers ready. First, if our brother Wesleyan is a gentleman, when he is invited into our pulpits, he will not preach distinctive Arminianism. If he does, we shall not invite him again. But, second, if he does, we are not responsible for him, as we should be for a heretical Presbyterian brother. The Wesleyan does not preach by our ecclesiastical authority, our responsibility for his erroneous teaching ends with ir disclaimer of his sentiments. Not so with the erring Presbyterian, whom we

have helped to empower for his teaching. And this suggests a fatal objection to the Broad-church theory, for which there is no honest evasion. The church utters her organic testimony through her ministry. It is to empower them for this, that she ordains them, the truth is practically to her what she conscientiously deems to be true. This is what she must require her organs to utter, or she is not honest. Moreover, that truth is a system, its prepositions are connected truths, so that to drop out one is to jeopardize all the rest. She cannot permit her official builders to leave a Lingle her official builders to leave a liagle stone out of the arch, when she knows that the consequence ill be the loosening of the whole. Mr. Clant's theory is inconsistent with the great witnessing duty of the Church. He may attempt to reply by asking: Why may not each group or party of church teachers in the one broad communion aggest its own the one broad communion assert its own type of opinion, and refute those which it dislikes? We reply. They will not do it; or can they. Mr. Grant, after he has voldistricts or they. Mr. Grant, after he has vol-untarily used his office-power as a presby-ter to confer on Mr. Z. the right to preach Arminianism in the same communion, cannot consistently exercise that same office-power in refuting Mr. Z's Arminian.

ism. The inconsistency is too glaring; it will practically stop him from doing so; or, if he does so, Mr. Grant will certainly find that his refutation will be resented. Thus the Broad Church scheme must inevitably result in one of two things, strife, or indifferentiating. If the teachers of a Broad ferentism. If the teachers of a Broad Church have honest convictions and assert them as honest men must, the controversies will be far angrier than those between different denominations. This was notably true of the parties in the Scotch Church in the days of "Moderatism; and of the new and old Theologies in the American Presbyterian Church, prior to 1837. In both cases the co-existence of clashing opinions, honestly held in the same communion, produced angry strifes, and formal separation was the date of an almost immediate calming of the contests.

1f, on the other hand, a spirit of indiffer entism prevails, there may be indeed no assertion of distinctive points, and so no strife. But in order to this the teaching of of the Church shows, too plainly, that the result of negative teaching is positive and runous error. The distance from one to the other is short. There was, for instance, but a step from the negative preaching of Moderatism in Ulster, to Arianism, and from that of congregationalism in Boston, to Socinianism.

Honce, it is as zealous friends of the Evangelical Alliance that we deprecate the Broad Churchism of Mr. Grant's paper. If it provails, the hopes of Christians from the Alliance are doomed. Either, the pleasing harmony in diversity witnessed in St. Andrew's Kirk last week, must be replaced by controversies between brethren; or—what is more fatal—the lamp of distinctive truth, the only rallying point efficacious to collect and to warm Christian hearts, must be choked amulst the mephitic airs of in-

Mr. Grant might convince himself of the unreality of his theories, if he would advert to the fact that they derive their only plausibility from a circumstance. He is a Presbytorian : and it happens that Presbyterianism is predominant in the Protestantism of our Dominion. Hence he can flatter humself that the future national Church will be something near enough to Presbyterianism to suit him. But let us suppose that he lived in a country where strict, concientious, close com-munion, Imenersionism was the predomin-ant religion. Let us suppose (if we may be so rash as to suppose that Mr. Grant has any convictions that are such; that he cherished the sacred and conscientious conviction, that it was HIS DUTY to receive the child of God who was not immersed to the child of God who was not immersed to the Lord's supper—could he and the major party got on in the Broad Church? Can communion be closed and open at the same time in the same society? This is as impossible as for Mr. Grant to be and not be, at the same time. Then where would the vision of his placeant things be?

We close by recommending these who

Temperance.

Edilor British American Preshyterian. DEAR SIE,—As you have lately been publishing many articles on the subject of Temperance, will you allow me to give you my views on the subject. There is a great difference between temperance and abstinence, but now-adays the words are so confounded or mixed but that one would suppose they meent the up that one would suppose they meant the same things. Temperance, I take to mean the same things. Temperance, t take to head the moderate use of anything, and abstinence the total disuse of the same thing. Now, with regard to the doctrine of abstaining from the use of intoxicating beverages, there is no scripture warrant for such a doctrine; we know very well that our Saviour lines of the results for their unreasons. himself robuked the people for their unreasonable behaviour to John the Baptist, and himself, " the Son of Man came eating and drinking and they said, Behold, a man gluttonous and a wine bibber." Unless the wine used had been intoxicating there would have been no repreach in the appellation of wine bibber, and we know very well from other passages, such as putting new wine into old bottles, &c., that it was the fermented juice of the grapes which made the wine used in that country. If the wine of Palestine was like the light French and German wines, a cup of such wine would not be a bit more intoxicating than a cup of strong tea, a beverage which abstainers use three or four times a day in this country. I have tasted these wines from the Rhine and Bordeaux imported first to Leith in Scotland, and so make the state-

But sir, it is neither the use of wine or beer that is the curso of Canada, it is whiskey, and that very often adulterated, and along with whiskey I would couple the ex-cessive use of tobacco. I quite agree with what is said elsewhere about salcons. They are the resorts of the gamblers, the sporting gents, and the silly young men who like to be thought swells, and are of no use other as decent Inns or travellers' homes, and should be abolished everywhere. I know Toronto pretty well, and I should say one hundred hotels and mns would be ample accommodation for the city and its visitors. I maintain, however, that unless the abstinence people exert some of their energy against the abuse of tobacco they will labor in vain. Smoking and chewing tobacco are not one bit better than drinking whiskey. I am sure the smell of that tobacco smoke is abominable, and the fifthy puddles that chowers and smokers form around them in a smoking or excursion carriage for instance, is dis_usting and unwholesome

ment from experience.

The abstinence people want a prohibition law; well, although I am not a total abstainer but only a temperate man, I would not oppose it, believing that it might be oxpedient, although from my knowledge of Canada for more than forty years, I think it would be found quite inoperative and impracticable. I think, moreover, that closing saloous, prohibiting thesale of intoxicaing liquors in the bar rooms, and limiting licenses to houses of entertainment, in the proportion of one to every five hundred people, would be practicable and greatly advance the cause of temperance.

Along with this, let ministers of the Gospel especially, and the Far Sex in a body, discountenance the use of tobacco in every shape, and the good cause would be still further spread round. The use of the pipe and the cigar very often provokes to a drink of something after.

Yours truly,

1st December, 1874.

Church Opening-Revival.

Editor British American Presbyterian. DEAR SIR.-Knowing that God's people are at all times rejoiced to hear that the means to be. The stream cannot rise power of Satan is being diminished by the higher than its source. The churches conversion of sinners to Christ, I beg of which are refreshed are those which pray you to allow me through the columns of and labor for "the time of refreshing." It your valuable paper to give a condensed and labor for "the time of refreshing." your valuable paper, to give a condensed terian Church. I have looked for an account of the Dedication Services of the Adjala Presbyterian Church in this place, and also of the successful Soirce which took place on the following evening; but as nothing has as yet appeared, I venture to include in my narrative a brief account of these services. It is well known that the now Church recently opened for worship is the only Presbyterian Church in this township. The work of building the Church was rapidly executed, and now there is in this place a rest and comfatable house of weathin that neat and comfortable house of worship that will accomodate 200 persons. The cost of the Church as completed does not exceed \$900. On the 26th ult. the Church was dedicated to the service of the Triune God. The morning and afternoon services were conducted by the highly esteemed, and universally beloved pastor, the Rev. J. A. McConnell; who preached two powerful and effective sermons. The third sermon was preached by the Rev. Thomas McKee, of Essa; in which he carnestly and pathetically entreated all to make a full surrender

On the evening succeeding a soirce was held, which was in every respect a complete success, and reflected great credit upon the ladies of the Church and community, for their energy, taste, and liberality, in fur-nishing and serving such a bounteous and sumptuous repast.

But the half has not yet been told. On

to Christ.

the 8th inst., it being Communion day, eighteen came forward and stood up for Well might angels rejoice at such a sight, for here were to be seen those whose last grant him an abundant entrance into that rest which has been prepared for the Erael of God.

Bundom Acadings.

WE are bound to obey God in suffering His rod and crosses. For God in our baptism hath made this covenant with us, that we must die and be burried with Christ, and be grafted into his passion and death, if we will rise again and be glorified with Him in the kingdom of heavon, whereunto He is risen and ascended. Wherefore, mark well those lessons, that you may learn mark won these lessons, that you may learn patience in all afflictions and adversities; whether you suffer sickness, poverty, reproaches, or persecution for the Gospel, And whatsoever kind of adversity troubleth you, persuade yourself, for a surety, that it is God's will that you should suffer and be trand. Desire him to sond you the side is God's will that you should suffer and be tried. Desire him to send you the gift of patience, and say, "Thy will be done, good Lord, not ours."—Cranmer.

No man has a right to live who refuses to take upon himself proper responsibility. To stand all the day idls while others are working, to do just what he wishes, and in ways and at times he chooses, is to prove unfaithful to the demands of the gospel. God appoints our work and gives directions as to how it shall be done, and he says, without consulting our opinion or con-vonience, "Son, go work to-day in my vineyard." One-half the Christian people find no load, because they refuse to take up and carry one. The cross is not laid upon their shoulders. It is hard to know what is the meaning o. a Christianity in the profession of which there is no felt sense of responsibility with a corresponding willingness to assume it.

Jonscious 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 imperishable, the living, the iffe-giving, the spiritual and loving Father, and are enabled to han upon, love, trust, rejoice in Him. We get beyond the test of crucibles, glasses, and colds, where scientists never travel, and human wisdom never penetrates; where the mind asserts its supremacy, and speculation and logic yield to consciousness and certain knowledge, No knowledge, equals this spiritual discernment, which makes us know that our Re-deemer lives, and loves, and holds fellowship with us.

A MAN diseased in body can have little oy of his wealth, be it ever so much. A golden crown cannot cure the headache, nor a velvet slipper give case to the gout, nor a purple robe frav away a burning fever. A sick man is alike sick, wheresoever you lay him—on a bed of gold or on a pad of straw, with a silk quilt or a sorry rag on him. So no more can riches, gold and silver, laud and living, had a man much more than ever any man had, minister unto him much joy; yea, or any true or sound joy at all, where the mind is distracted and discontent. Without contentment there is no joy of aught; there is no profit, no pleasuro in anything.—*Gataker*.

They who believed, confessed. They did not confess until they believed. You do not throw away one portion until you begin to get hold of a better The prodigal, I supto get hold of a better pose, kept his rags closely round his person as long as they constituted his only covering; it is when he gets the fair robe from his father's hand that he cast the filthy garments passionately away. You will never show your own deeds and count them vile, either before God or man, until you begin to see the way of pardon. When Christ forgives a seul, He gets that soul's secrets; when He gets a soul's sucrets, He forgives that soul's sins.—

GLOWING hearts, carnest praying, zealous 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 will be largely our own fault if our hearts report of the great things which God has and the churches to which we belong are been doing for His people in this place, not revived and strengthened. Coldness, through the agency of the Canada Presby-God.

A MARKED feature of the Scriptures is their dogmatism. There is an air of un-consciousness that any exceptious can be taken to them any more than the objects of nature can be dealed. There is no painful anxiety for recognition, but they are assortive as with secured position and authority. All truth is dogmatic, and this quiet self-assertion is one of the greatest charms of the Word, which, while it assures the helicant the believer, has often disarmed the enemies of the truth.

Every true here grows by patience. People who have always been prosperous are seldent the most worthy, and never in moral excellence the most strong. He who has not been compelled to suffer, has probably not bear to be made. bably not begun to learn how to be mag naminous; as it is only by patience and fortitude that we can know what it is to overcome ovils, or feel the pleasure of for-

giving them. Nowadays we have been hedge-breakers few hedge-makers; many openers of gaps, few stoppers; many makers of breaches to let in the flood of God's wrath upon us, but very few to make up the breach, and let down the sluices, that the gushing streams of God's vengeance may be staid.—Arthur Dont.

Because gold is rare, gilding has been invented, which without its solidity has all its brightness; thus, to replace the kindness which we are without, we have invented politoness, which has every appearance of

The fear of God begins with the lies and purifies and rectifies it; and from the heart, thus rectified, grows a conformity in the life the rectified. the life, the words, and the actions.—Sir Mathew Hale.

The rebukes of a minister, when steeped in love, and prefaced by commordation, descend like an excellent oil that doth not broat the beat break the head.—Poor.

HUMILITY is a grace that adores and tions lose their charm.

Ir is never expedient to do wrong.

heads are blossoming for the grave, others who have just reached the meridian of life, and stalwart youth merging into manhood. The joy of the pastor, who had laboured hard and faithfully, knew no bounds; and the prayer of all is that he may be the means of causing many to seek after righ-teousness, that Heaven may bestow her choicest blessings on him in this life, and at

PHILOS. Adjala, Nov. 18th, 1874.

Our Acung Loths.

Paying Her Way.

What has my darling been doing to-day, To pay for her weshing and mending? How can she manage to keep out of debt For so much caressing and tending?
How can I wait till the years shall have flown, And the hands have grown larger and stronger?
Who will be able the interest to pay If the debt runs many years longer?

Dear little fact! w they fly to my side! White arms myine a are care saine . Sweetest of kisses are laid on my check; Fair-head my shoulder is pressing. Nothing stall from my darling is due-From evil may angels defend her—
The debt is discharged as fast as 'tis made For love is a legal tender!

The Rhyming Game.

One person thinks of a word, and gives a word that will rhyme with it. The players while endeavoring to guess the word, think of those that will rhyme with the one given, and instead of speaking define thom. Then the first person must be quick in guessing what is meant by the description, and answers whether it is right or not, giv-ing the definition to the question. Here are two examples:

- "I have a word that rhymes with bun." "Is it what many people call sport or
- merriment?" "No, it is not fun."
- "Is it a troublesome creditor?"
- "No, it is not a dun."
 "Is it a kind of fire-arms?"
- "No, it is not a gun."
- "Is it a religious woman who lives in re-tirement?"
- No, it is not a nun." "Is it the act of moving swiftly, or what
- one does when in great haste?"
 "No, it is not to run"
- "Is it a quibble, or play upon words?"
 "No, it is not a pun."
 "Is it a word that we often use to denote that a thing is finished?"
- " No, it is not done."
- "Is it a weight?"
 "No, it is not a ton."
- "Well, is it that luminary that shines by day, and brightens everything it shines upon?"
 "Yes, it is the sun."
- The one who guesses the word will then, perhaps. sav-"I've thought of a word that rhymes
- with sane."
- Is it a native of Denmark?"
- "No, it is not a Dane."
 "Is it used by an old gentleman?"
 "No, it is not a cano."—Exchango.

The Moment of Peril.

A clergyman's son, one Saturday afternoon last winter, was amusing himself with his velocipede. He was carolessly dashing along at full speed, intending to cross the railway track, when a train came thundering along over the road. There was but ing along over the road. There was but one course to pursue. He could not stop the impetus of his vehicle; Ite attempt it would be certain death. So he dashed across within reaching distance of the engine. The slightest jar of his wheel, a pebble in his way, a little unsteadiness of his own, and his doom is sealed. Do you suppose any sum of money would induce him again to run such a risk?

A boy was sliding down bill, and, in the

A boy was sliding down hill, and, in the excitement and enjoyment of the sport he forgot to watch for danger. His path run over the railroad track, and, he was almost upon it, he saw a slowly-moving freight train passing along. To stop was impos-sible, and he dashed on, just passing besible, and he dashed on, just product tween two heavily laden cars. The slow but he gave them the nunest product rate of motion was all that saved him. But senses (v. 89), ate with them. Mark product of motion was all that hill so recklessly sents a condensed account of the moment-line will not so down that hill so recklessly

boys, also, who witnessed his peril.
What a pity they will not take warning by the greater danger, the sadder fate of ma sy men and boys about them.

I see lade every day in this town standing on the steps of the billard-saloon and the tobacconists shop, who are drawing near to a more fearful doom than either of tuese all transactions, as in the supper. He lads. They are suffering themselves to be breathed on them (John xx. 22) a sign of drawn into a meistrom from which there that Holy Ghost that was to come from him will be no retreat. They are preparing for a plange into the fearful gulf of intemperance, where body and soul will both be swallowed up. Look over into this gulf. Listen to the fearful cries that come up, and can want the transfer of the swallowed. and can you, dare you risk the plunge? The moment of deepest peril for you is when you take up your first glass.—Temperance Banner.

Help My Unbelief.

The master of an infant school, having directed a little fellow to move a stool, but go a not to be himself seen, thus endeavoured to instruct the infant charge :

"You cannot see any one moving the stool—is it not alive?

"Oh! no, master, it's not alive, never was alive; some one must be moving it." But you cannot see anybody; perhaps

it moves itself." body, that does not make any odds; it does not move itself

He then told them of the sun, moon, and stars; and although we did not see any one move them, yet it was certain they were moved, and no other could do so, but God himself, but we could not see him.

"Yes, master, it must be God."
"But, then, my little folks, you cannot

- see him,"
- Pleaso, sir, we must believe it." "Well, then, you believe it
- "This then is faith."
- "Please, sp., then little faith is better than no faith. do 2" You have little faith, what will you
- Liftle James said, "I'll shut myself up in a corner, and I'll pray, Lord I believe; help thou my unbelief." —Gray.

Subbuth School Teacher.

LESSON LI.

December 20 1

COMMIT TO MEMORY, 78. 19, 20.

PARALLEL PASSAGRS.—Matt. xxviii. 16 20; Luko xxiv. 28-84; John xx. 80, 81. 20; Luke xxiv. 28-34; John xx. 80, 31.
With v. 9, read Rev. 1. 9; with ve. 10, 11,
John xvi. 20; with vs. 12, 13, Luke xxiv.
13; with v. 14, John xx, 21; with v. 15,
Rom. x. 18; with v. 16, John iii. 36; with
v. 17, Acts v. 16; with v. 18, Acts xxvii. 5;
with vs. 19, 20, Eph. iv. 8.

CENTRAL TRUTH .- Jesus rose for our justification.

LEADING TEXT .- I am he that liveth, and was dead; and, behold, I am alive for ever-more, Amen; and have the keys of hell and of death. Rev. i. 18.

We stood last Sabbath by the cross, today by an empty grave. "The Lord is risen indeed." His rising makes out Lord's day; proves the efficacy of his death, and the satisfaction of his Father, and is inseparably linked with his death (see Rom. iv. 26; 2 Cor. v. 15) in the foundation of our

hopes (Rom. xiv. 9 and 1 Thess. iv. 14.)
This lesson consists of three distinct portions; and if any teacher finds it impossible to go over all the ground in the time the third may be dismissed for the present, as the truth it contains will be studied later, and in detail. We have (Christ in all three) the evidence that he rose; the commission that he gave; and the proof that he as-

I. THE EVIDENCE THAT HE ROSE (VS. 9-14.) The day was the first of the week, kept holy ever since (see John xx. 26; Acts xx. 7; 1 Cor. xvi. 2). The manner of the resurrection we find in Matt. xxviii. 2-4. Each Evangolist gives, not a connected report, but such facts as fail in with the design of his gospel. Hence what is in one may be left out in another. Several of the Lord's

appearances are omitted by Mark,
(a) He appeared to the women on their hasty return from the sepulchro, after they had seen it empty, and the vision of angels, and then to Mary Magdalene by herself.
She ran to tell Peter (who supplied to Mark the materials of his narrative, as it is believed), and who narrates what most impressed him. So the apparent difficulty is removed. She was peculiarly devoted to nim: was at hand, was there to henor him; was deeply concerned at what seemed the fraud of the enemies of Christ. The other women were detailing their information to the rest of the disciples—she had followed the two, Peter and John (one probably comforting the bereaved mother entrusted to him, the other secluded at his house (see John xx. 10) in disgrace and shame (see v. 10), "mourned and wept.") The Evangelist calls the deliverance wrought for her as explanatory of her love and gratitude. Christ thus put honor on woman. The desciples could not realize the possibility of the event (v. 11).

(b) The next appearance noted by Mark was to two disciples, of which Luke gives full details. On this occasion "he appeared in another form," of purpose concealing himself from them until he he'd drawn out their thoughts. He did reveal himself at length, and they hastened back to the rest in the city to report the facts, but again, there was unbelief v. 18).

(c) The two scemed to have found the at their meal (Luke xxiv. 35), and while each party hastens to tell the news to the other, the larger company isstill unable to believe it, in any true and real way. At this moment of mingled wonder, doubt and confusion, Jesus came (v. 14), and all the apostles save Thomas, and the disciples already mentioned, saw and heard his reproof of their unbelief. There could be no mistake. The doors were shut. He seemous interview. Luke gives it fully. Other appearances are described in other gospels, and in 1 Cor xv. 4-8. Surely there were "many infallible proofs" (Acts 1. 3). This all occurred in one day—the fire Sabbath;

but he appeared in all, at least wen times.

II. The commission he gave (vs. 15—18). to them (see the parallel case of touching with spittle, &c., Mark vii. 88).

They are thus appointed as preacher (v.

15); their theme the gospel; their sphere the world; their message to "every creature;" and the awful sanctions of their work, the eternal life of the behaver of their message, and the corresponding death of the rejector.

The believer is to testify his faith by baptism, in which Christ is confessed (see Lom. z. 10 not the baptism, but the faith saving him; hence "he that believeth whether baptized or not, shall be camned. There are not two conditions of being saved, but one, the baptism flowing from the faith. Hence if the faith be lacking, no notice is taken of the baptisms (v.

The work may well appal them, but there will be signs, miraculous proofs of their authority (v. 17), such as casting out demons (see Acts vni. 7), tongues (see Acts x. 4°; xix. 6°, mastery of serports (Acts xxvm. 5) superiority to poisons to which they would be hable, and power of healing (Acts iv. 14; v. 16; xiv. 9; xxviii. 8 and 1 Cor. xii. 9.

Intelligent pupils may inquire why such signs are not now given. To say that God does not will it, will not quite satisfy them. Then the disciples were few; the the New Testament record was not yet given; the New Testament church was not yet a great visible body, and it had to be set up in succession to the Jewish form of the church, which was introduced by miracles. Analogies are found in the wooden support

III. THE PROOFS THAT HE ASCENDED TV. 111. THE PROOFS THAT HE ASCENDED 17.

12). He said he would, on ascending, bestow certain gifts on the disciples (Acts i.

4); and in due time they came. They saw his ascension, as he had said (John vi.

62), from the Meunt of Olivas (Acts i. 12).

He departed in the act of blessing them (Luke xxiv. 51). He was received up into (Luke xxiv. 51). He was received up into the vault o heaven, all that they could see but from other sources they knew that he sat down at "the right hand of God, or in other words has authority and honor given him as their head and master (Ps. Isvin. 17, 18; Eph. iv. 8; Rom. viii. 84; Acts vii.

The descent of the Holy Ghost, promised in John xiv. 16, 17, and again before he left, Actsi. 5, and recorded in Actsi, 4, and iv. 81, and indeed the whole history of the "Acts" prove that Jesus had ascended. As truly as the gospels report what he did before, so truly the Acts report what he did after "he was taken up." In the one he acts directly, in the other through his servants.

In conclusion the pupils may be shows the kind of these proofs of rising from the dead and to heaven.

In number many; in places various; without provious coucert, against natural obstacles; reality of body tested; bodily acts done to many persons; in ways like him, tender, affectionate, forgiving; with such words as 'to used to speak; in keoping with all his former relations; and for a long time, forty days.

And if any one asks why the Jews did not see all these, the arswer is, and every unbeliever should mark it well, there is a point in supplying evidence beyond which even Jesus will not go. The people had enough, and they crucified him.

SUGGESTIVE TOPICS.

The day of our Lords rising—time of day—his appearances—how many in mark any—ns appearances—now many to mark
—in all—the feeling of the disciples—the
second appearance here—where—the third
—where—the acts of our Lord—the absent
apostle—the commission ne gave—its nature—extent—soloninity—the signs of it— how illustrated—in what history and episto—the proofs of his ascension—the gifts he bestowed—his exultation, and the limit to evidences of mon.—Rev. Dr. J. V. Hall, in S. S. World.

The Sunday-School Power.

The Sunday school is a power in the church. It is a power over the bodies, the church. It is a power over the bodies, the minds, and the souls of all whom it reaches. It is thus, a physical, mental and spiritual power. It has power to receive impressions, and power to give them out with marvellous increase. It has a fulcrum and lever all its own, a place to stand upon, which the old philosopher who was the old philosopher when the old philosopher who was the old philosopher when the old philosopher who was the old philosoph which the old philosopher who wanted to move the world night have envied. It goes down to the foundations of society, and without a jar or a groan, without a creaking without a jar or a groan, without a creaking timber or a damaged limb, it applies its scrows, and it can move the huge structure with all the people living in it. For as the physicial government of God is subordinate physicial government of God is subordinate to the mental, so when once its quiet energies are brought to act upon even an untutored soul, everything else begins to move. The chief object being to save the soul, that becomes the centre of universal gravity. The body is cleaused and clothed, the intuition of the manners are refund. tellect brightens, the manners are refined, the dark home becomes full of light, society assumes a higher standard, religion takes the throne. Knowledge is power, and it gives the best of all knowledge. Teaching is power, and it uses this. Money is power and by the spirit of beneficence which it invokes for and from the scholar and teach-or, it exalts the principle of Christian stew-ardship. Prayer is power, and this is the hiding of its strength. The Gospel of Christ is the power of God unto salvation;

and this it preaches from the central cross.

The literature of the Sunday school eapecially in its present improved state, is one of the wonders of the age. The Sabbath school libraries of our country outnum-ber by millions all the other public collec-tions. It is a Bible, tract, book, missionary and education society all in one. But it does not leave its books to find their own way alone. It takes the printed page, and the living teacher, and instructing the scholar Low to read, as well as how to think and feel, it makes direct application of those means which other agencies only furnish, without giving the capacity to read a line or supply a truth. It has been with the family the great trainin g solioul of our now active ministry and faithful lay Christians. It has employed some of the best intellects of the country in its humble work of teaching. No money could hire them; no other school could secure their services. Yet gratuitously, from philanthropy, and from love to Christ, they do this work. The great majority have first been scholars themselves. Few, if any, can estimate the immense amount of moral and intellectual power thus silently engaged upon millions of children, and adults, and families, every and Sabbath. A large majority of ministers missionaries, now in the service of a Master, were Sabbath school children and teachers to say nothing of tens of thousands who are adorning other walks of life. To multitudes of those who have been and are now scholars in these schools, they were their only means of getting religious knowledge.

Each faithful teacher has been a star of Each faithful teacher has been a star of Bethlehem to lead them to the glorious Saviour's feet. Wherever the district school can extend, the Sabbath set of earn go, and farther too. But are we set in danger of losing much of this power by the sensationalism which has fairly captured many of the largest schools of careful and many of the largest schools of our cities and villages? Is not the Sunday-school library itself often the means of destroying much good? Is there not a serious danger to the religious influences of the Sunday school in the excitement which periodically throw children and teachers out of the course of all regular duties, and into a passion for exhibitions and amusements which have no legitimate connection with the proper objects of Sunday-school instruction?—Christian Intelligence

Old Scottish Version of the 23rd Isalm.

BY JOSIAH COPLEY, ESQ.

The Christian Statesman (Philadelphia) has found and given as the following old Scottish version of this sweetest of the pastoral Psalms of David. The childlike clinging faith and confidence of the original ic said to be expressed with still greater fidel-

ity in this than in our common version:

1. The Lord is my hord, nas want sai fa'me.

2. He louts me still lie amang green howes. He airts me at oure by the lowring wattirs.

8. He wankens my was gasn saul. He wiesses me round intil right roddins for His ain name's sake.

4. Na! though I gang thro the died mirk dale, I sal Iriod na skaithm, for Yersel are near by me, Yer stock and Yer stay haud me ry' cheerie.

5. My buird ye hae hanselled in face o' my face. Ye hae droukit my heid wi' oyle, an' my bicke, is fu' an skailin.

6. Sae, sal guid gres, and guid guidin gang wi' me lik' day o' my hvin. An ever mair syne, in the Lord's ain howf, at lang last mak bidaa.

The lord is my herd-my keeper, my shephord, as in our version. "Lae v sal fa'me." No wan, shall befall me. shall not want."

2. "He louts me "-he suffers me, or pressive at once of verdure and gentle unulations. Hence the word among, rather than " in green pastures," as our version has it. "He airts me "--he leads me out for exercise, and for the benefit of air and sunshine, "at oure by the lowing wattrs.'
This is ve.y pietty. Lowing wattrs is the same as murnuring brooks.

8. "He waukens my wae gaen saul." He awakens my wee begone soul. In the common version it is, "He restoreth my soul." in the 12.1 Psalm the psalmist exclaims, "Why art thou east down, O my soul?" and here in this old Scottish version the thought is the same. "He wiesses me round intil richt roddins." "Wiesses." there is no one word in English into which this can be rendered. The var version it is "leadeth." In the inimitable randering of Rouse it is, "Me to walk doth make, which convoys the same idea as "wiesses me round." It may be by gracious draw me round." It may be by gracious arraying, or leading, or by cheatenings, or by hedging up all other ways. "Intil richt roddins"—into right roads or paths, or "paths of righteousness," as in the accepted version. The old Scottish rendering of this clause is your much like that of Rouse. ed version. The old Scottish rendering of this clause is very much like that of Rouse:

"My souline doth restore again; And me to walk doth make Within the paths of righteousness, Even for his own name's sake.

"Na!' -How very emphatic that is ! It has more strengtth and abruptness than sense of the word. The common version gives the same zense very beautifully "the valley of the shadow of death."
"Skatthun"—harm, mury. In English
the word is spelled scathing, but is little used. The remainder of this verse is touch ingly beautiful for its childlike simplicity and familiarity—"for Yersel are near by me." Here the nearness and teaderness of the relation between the believer and his or her God are exquisitely expressed, and yet the proper reverence is maintained. Rouse has it:

You, through I walk through death's dark vale, Yot will I foar none ill. For thou art within me."

"For thou art within me."

"Yor stock and yor stay haud me ay cheerie." Stock is c' Saxon for stick or staff. It is so in German, and is a good figure for supporting, sistaining. Say is something that imparts firmness and steadiness, at the stays of a ship. Haud me ay cheorie—hold me always cheorful is the English rendering of the words; but how cold it compared with the buoyant, glad, childlike Scottish phrase, "Haud me ay cheerie." "Staff and stay," not "rod and staff." is the expression here—strengthenstaff," is the expression here—strengthening and invigorating agencies in harmony ili that intensely Hobrew phrase applied to the sun in the 19th Psalm—" Rejoiceth as a strong man to run arace." This is the cheeriness that is meant; not that happy, undisturbed frame expressed in this stauza:

"My willing soul would stay In such a frame as this, And sitatd sing horself away]
To everlasting bliss.

It is the cheeriness of which Paul speaks when he tells Christians to be joyful in tribulation; the cheeriness which carried our Redeemer through the awful work of man's redemption, and support d many a martyr

in torture and death.

"My buird yo has hauselled." Buird signifies a table covered with viands, but hanselled means set in order, arranged not morely food enough and to spare, but a feast, alike pleasing to the eye had the palate. This is much stronger than the English reading—"Thou preparest a table before me in the presence of mine enemies,' or "in face o' my face," as this old Scottish version has it. Compare this with the promise, "I will come in to him, and will sup with him, and he with me." Rev. iii. 20. "Ye has droukit my heid wi' oyle, an' my bicker is fu' an skailin." Drouket is stronger than anointed. Indeed these rugstronger than anomated. Indeed these rug-ged old Scotticisms can only be defined by illustration or example. Take this pictures from the 188d Psalm to get an idea of the force of "droukit my heid:"

' Like precious cintment on the heap, That down the beard did flow.

Ev'n An: "a's beard, and to the skirts
Did off his garments ge"

Analogies are found in the worden support under the bridge till the mortar and stones. have knit in the completed arch, and in the cloth and cords around a grafted branch until it has knit to the trace, then withdrawn.

A careful reading of "The Aots" will show how these signs roused attention, at tested the disciples as from God, and "con- why should I, then, try to bear it all my sells over," and by Rouse, "over- firm etho word; which leads us to "sold in the but a verb signifying fitful quarrelling and contention; bit. In Scotsi it is a noun meaning recoptacle, be it what it may, of refreshing drink, wins for example. Burns why should I, then, try to bear it all my sells well rendered in the English version firm, the word; which leads us to "sold?"

flows." His version is good, but it lacks the vigor of the old Scotch "Atable then hast furnished

In presence of my fees; My head thou dost with oil anoint, And my oup orections.

6. "Sao, sal guid gree, an' guid guidin gang wi' me ilk day o' my livin." So shall good support, upititing, cheer and shall good support, upinting, enter and good guiding go with me every day of my life or living. "Gang wi me," In our version and in Rouse it is "follow me." Literally the Hobrew is "shall pursue me;" but the obvious sense is close accompani-ment. Hence "gang wi' me," is very good. "An ever mair syne." I know of good. "An ever mair syne." I know of no word in Eaglish which is an equivalent for the Scottish syne. "Auld lang syne" is a strong expression of times long past; so "ever mair syne" is equally so of time to come. "In the Lord's ain howf,"—in the Lord's own house—"at lang last mak' bidan." Lang last may be understood as forever; or it may mean after all of this world's life and labors are over. Abiding world's life and labors are over. Abiding the church on earth, glances Ligher and takes in that "house not made with hands eternal in the heavens."

Roman Catholics in China. The advance of the Roman Catholic

The advance of the Roman Catholic Church in Ch na is thus described by the Rev. Dr. Newman.— At Thentsm the Catholics have survived the massacre. Their cathedral, at the junction of the Polho and the Grand Canal, remains a blackened ruin; but on the very site shere the sisters were so brittelly unreleved. were so brutally murdered a new chapel were so brutally murdered a new chapel and orphanage are in process of crection, wile in the Foreign Concession is their new cathedral, surrounded by buildings for the priests, the nunc, and the orphans. At Chefoo their esta lishments are extensive and imposing. At Hankow, on the Yang-tse their church is large, their orphanage contains more than one hundred orphans, and near it an immense edifice is being erroted. near it an immense edifice is being erected for educational and charitable purposes. At Kinking, 150 miles to the south on the Yang tse, their establishment covers a large area, a portion of which is a Church-hong. The holy fathers are engaged in the teatrade, and whi's the Chinese converts do the outside business, they do the inside. The profit for the year 1878 were £2,000, which accounts in part for the wealth of the Catholics in China. At Shaughai, and in the Province thereo, the Jesust fathers rough supreme. They annually receive £20,000 through the Agra Bank for Church purposes, and one holy father controls £500,-000 for the Church poses, and one holy father controls £500,-C00 for the Church. They are large laud-holders, and are in repute as the hrowdest real estate speculators in that elegant com-mercial city. Six miles from the city they have a grand establishment, covering many acres, laid out in gardens enclosed with bamboo; and within is the church, the yea; but as an exclamation is not dissimilar. It has not yet become obsolete in Scotland. "Died mirk dalo"—death dark vale or valley Died is pronounced doed. Mirk in Euglish is spell 1 murk; honce murky, signifying obscure, gloomy, shadowy, rather than dark in the absolute sense of the word. The comment from lateral aisles by twenty magnific at clus' seed columns; the facade is ornate. One or, of the pilasters is "Journalom," on the other is "Roma." The spacious on the other is "Roma." The spacious site was once be residence of the Chinese Governor-General of the Province, but the French army gave it to the Church. From the bishop to the humblest priest, from the Lady Superior to the least sister of charity, all wear he costumes of the Chinese. In the garb of traders they penetrate the interior, and are to-day where no rate the interior, and are to-day where no Protestant missionary has ever been. They mingle freely with the beat population on the Min at Fouchow, and on the Pearl river at Canton. They do not preachthey teach; the Catechism is offered to the people instead of the Bible. They are clastic and accompanyed the restriction. people instead of the Blote. The transition clastic and accommodating. The transition from paganism to Cathern is made easy by an oxchange in forms and coremonies.

The crucifix and rosary are toys in the The crucinx and resary are toys in the hands of the natives. The ancestral worship of the Chinese has its counterpart in the worship of saints practised by the Papists. Money is the mr at elective grace in multiplying converts. Rice Christians are more numerous than those spiritually minded. The Chinese flee from hunger. minded. The Chinese flee from hunger, but not from the wrath to come. Rome hastens to gain in the East what she has lost in the West."

Tea-Drinking in Russia.

A correspondent of the London Daily News, writing from Nijni Novgerod, says: "Ten drinking, I have said, is one of the greatest institutions in Russia; the outward and visible symbol of this institution is the somovar. There is something almost sacred about the somovar in Russia. I scarcely like to talk about it amongst profanothings. It ranks with the git images of Greek saints which are found in the cornors o every room in Russia, and before which the pious believer is never tired of crossing himself. In the same way, not a household, however poor, is without a so-movar. To make ton in the vulgar fashion of pouring boiling water into the teapet would be to rob it of all its cheering grace and to profane the institution. The somevar is essential to the ortholox practice of tea, and as the first word you learn in Russia is 'tchai,' so the first thing which will strike your eye on arriving there is the somovar. The somovar is a large urn somovar. The somovar is a large urn rade of bronze or brass, with a tube running through the centre, into which charcoal is placed. When the tea-hour arrives (and every hour is the tea-hour in Russia) the charcoal is lighted, rather should I say, like the sacred fire of the Zoroastrians, it is never quenched. There it burns in its brazen tube, and the water boils audibly, and the little chins teaper is placed simparing at the charter of the placed simparing at the charter of the placed simparing at the charter of the cha mering at the top of the charcoal—al-though this has is really, a heterodox prac-tice which has crept insensibly into the pure religion of tea—and in this way con after one of the Russian nectar is supplied.

WHEN a man is opposed to Christianity, it is because Christianity is opposed to him.

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FRIDAY, DEC. 11, 1874.

GLADSTONE AND KNOX.

Control of the Contro

Time works wonders. It opens the eyes of the blind, and makes wise the simple. Towards the beginning of this century, and onward during the agitation for Catholic emancipation, the politicians and statesmen of England began to hold and express the besief that new Popery was altogether different from old Popery, which burned the Bible, banished the faithful, and butchered those that were too dangerous to banish. The lion, we were told by such as Peel and Macaulay, had become a lamb, and there was nothing wanting to the prosperity of Ireland and the peace of the world, but to take into our large Protestant bosom the gentle creature that had passed through such a wonderful transformation. Scotch Presbyterians as a general thing, felt doubtful about the cure for Ireland's woes, and about the little lamb that was once a lion. By the liberal spirits of the day, this aversion to Popery and the utterances of good men on the matter, were called the "Bray of Exeter Hall," but once again it seems the "ass has rebuked the madness of the prophet."

The Hon. Mr. Gladstone shared, it is very likely, with the leading men of his time and party, in the belief that Popery had become weak and harmless. He holds these opinions no longer. In a pamphlet on the "Vatican Decree" recently published, and which bids fair to be as famous and fruitful as his letters on the "Prisons of Naples," which was the beginning of Italy's freedom, Mr. Gladstone lays down these propositions:

- " I. That Rome has substituted for the proud boast of semper eadem (always the same) a policy of violence and change in faith.
- "2. That she had refurbished and paraded anen every rusty tool she was fondly thought to have
- "3. That no one new can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy
- "4. That she (Rome) has equally repudiated modern thought and ancient history,

It is matter for thankfulness that such a man as Gladstone, a man whose influence extends beyond England, and even Europe, has, though with dim eyes, at last seen a truth which such men as Luther and Knox saw three centuries ago.

There took place in the parish church of St. Andrew's, Scotland, in 1547, a public disputation between Dean John Annand and John Knox. In that dispute John Knox defined his ground in the following words, offering to defend it against all

"As for your Roman Church as it is now oin stands the hope of your corruptea, victory. I no more doubt that it is the synagogue of Satan, and the head thereof called the Pope to be the man of sin of whom the Apostle speaks, than I doubt that Jesus Christ suffered by the procurement of the visible church of Jerusalem. Yez, I offer myself by word or writing, to prove the Romish Church this day farther degenerate from the purity which was in the days of the Apostles, than were the Church of the Jews from the ordinances given by Moses, when they consented to the innocent death of Jesus Christ."

That was a sweeping charge, and a bold challenge. On the following Sabbath, taking as the foundation of his position, the words following from Daniel, he made good his challengo. These are the words: "And the ten horns out of this kingdom are ten kings that small arise, and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings, and he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws." Under three heads, life, doctrine, and laws, the challenger fixed home his solemn charge, that Papal Rome, and none other, is Anti-Christ, the fifth king diverse from the rest. In this belief for three centuries the countrymen of John Knox have continued, with the effect of course, that men have called them bigots, but with this other offect, which is surely not to be despised in these days of multiplying porversions, that a Presbytorian seldom or nover becomer a Papist.

And what do these three centuries say of Knox's exegeis of that passage in Daniel? What do the Syllabus and Vatican Do-

crees say of that exegesis? As the acorn developes into the great cak, or to use a comparison which is more appropriate, as the playful oub degenerates according to the law of its feroclous na are into the rearing lion, so has Popery now at length reached its full development, until such men as Bismarck, Russel, end Giadstone, stand aghast at the monster that confronts them in this century of boasted peace and charity, and light, and love. But here on one point Gladstone sees, yet only with a dim vision, because we find him saying that Rome has substituted a policy of violence, for a policy of peace. No. Rome has done no such thing. When the out becomes a ferecious lion, we do not say that the grown lion has substituted a policy of violence for a policy of peace and play, but we say that the lion has followed the law of its nature, and grown, openly and strongly into what it always was secretly, and after an infantile fashion. There are some men who could not distinguish a lion from a calf, unless they saw the mane and teeth; but other men could tell the beast of prey by one bone of its formidable skeleton. Is it not therefore, to the immortal credit of the early reformers that they saw three hundred years ago, what our great statesmen are beginning to see only now, that Popery is the most formidable conspiracy against civil and religious liberty of men that ever disgraced this earth.

GLADSTONE'S EXPOSTULATION.

(Concluded.)

Mr. Gladstone then at considerable length, considers the probable explanation of the aggressive attitude assumed for some time past by the Roman Catholic Church, its arrogant assumption and bitter denunciations. He says . -

"The tone of these denunciations, especially when compared with the language of the authorised and favoured organs in the Papal press, and of the Ultramontane party (now the sole legitimate party of the Latin Church throughout Europe), leads many to the painful and revolting conclusion that there is a purpose among the scoret inquirers of Roman policy to pursuo by the road of force, upon the arrival of any favourable opportunity, the favourite project of re-erecting the terrestrial throne of the Popedom, even if it can only be re-erected on the ashes of the city, and amidst the whitening bones of the people.

If this be so, then adds Mr. Gladstone:-"The existence at this date of the policy, even in bare idea, is itself a protentous evil. I do not hesitate to say that it is the incentive to general disturbance, a premium upon European wars."

That such a project would succeed is not to be believed. "Still," he goes on to say :-

"It is difficult to over-estimate the effect which it might produce in generating and exasperating strife. It might even, to some extent, disturb and paralyse the action of such Governments as might interpose for no separate purpose of their own, but only with a view to the maintenance or restowith a view to the maintenance or restoration of the general peace. If the baleful Power which is expressed by the phrase Curia Romana, and not at all adequately rendered in its historic force by the usual English equivalent 'Court of Rome,' really enter uns the scheme, it doubtless counts on t! - support in every country of an or-ganised and devoted party; which, when it can command the scales of political power, will promote interference, and, when it is in a minority, will work for securing neutrality. As the peace of Europe may be in jeopardy, and as the duties even of England, as one (so to speak) of its constabulary authorities, might come to be in question, it would be most interesting to know the mental attitude of our Roman Catholic fellow-countrymen in England and Ireland with reference to the subject; and it seems to be one, on which we are entitled to solicit information."

In conformation of his view of this claim to infallibility, the following pi age is quoted from Archbishop Manning's late article in the Cotemporary on Casarism and Ultramontainism:-

" Let us then ascertain somewhat further, what is the meaning of supreme. Any power which is independent, and can alone fix the limits of its own jurisdiction, and can thereby fix the limits of all other jurisdiction, is ipso facto, supreme. But the Church of Jesus Christ, within the sphere of revelation, of faith and morals, is all this, or is nothing, an imposture and an usurpation—that is, it is Christ or Anti-

But why, it may be asked, should Mr. Gladstone have set forth these propositions? In reply he says :-

"For thirty years, and in a great variety of circumstances, in office and as an inde pendent member of Parlie cent, in majorities and in small minoritie, and during the larger portion of the time as the representative of a great constituency, mainly clerical, I have with others laboured to maintain and extend the civil rights of my Roman Catholic fellow-countrymen. The Liberal party of this country, with which I have been commonly associated, has suffered, and sometimes suffered heavily, in public favour and influence from the belief that it was too ardent in the pursuit of that policy, while at the same time it has always been in onsequence of its [I hope] unalterable it my duty to dee, re-them, I say at once attachment to Italian liberty and lependence. I have some times been the spokes man of that party in recommendations a kich have been leaded to foster in fact to the factor as heretofore by the rule of civil allegiance of a kich have been leaded to foster in fact. in the worst odour with the Court of Rome

the imputation I have mentioned, though not to warrant it as matter of reason, but it has existed in fact; so that while (as I think) general justice to society required that those things which I have now set forth should be residued. forth should be written, special justice as towards the party to which I am loyally at-tached, and which I may have had a share in placing at a disadvantage before our countrymen, made it, to say the least, becoming that I should not shrink from writ-

ing them.
"In discharging that office, I have sought to perform the part, not of a theological partisan, but simply of a good office of one hopeful that many of his zen, of one hopeful that many of his Roman Catholic friends and follow-countrymen, who are, to say the least of it, as good citizens as himself, may perceive that the case is not a frivolous case, but one that merits their attention.

He adds further :-

Before 1870, although I had used expresions sufficiencly indicative as to the tendenoy of things in the great Latin communion, yet I have for very many years felt it to be the first and paramount duty of the British Legislature, whatever Rome might say or do, to give to Ireland all that jus-tice could domand in regard to matters of conscious and of civil equality, and thus to set herself right in the opinion of the civilized world. So far from seeing what some believed they say, a spirit of unworthy compliance in such a course, it appeared to me the only one which suited either the dignity or the duty of my country. While this debt remained unpaid, both before and after 1870, I did not think it my province to open formally a line of argument on a question of prospective rather than immediate moment. which might have prejudiced the matter of duty lying nearest our hand, and morally injured Great Britain 1 of less than Ireland, Churchmen and Nonconformists not less than adherents of the Papal communion, by slackening the disposition to pay the debt of justice. When Parliament had passed the Church Act of 1869 and the Land Act of 1970, there were 1869 and the Land Act of 1870, there remained only under the great head of imperial equity one serious question to be dealt with—that of the higher education. I consider that the Laberal majority in the House of Commons, and the Government to which I had the honor and satisfaction to belong, formally tendered payment in full of this portion of the debt by the Irich University Bill of February 1873. Some indeed think that it was over paid—a question into which this is manifestly not the place to enter. But the Roman Catholic prelacy of Ireland thought fit to procure the rejection of that measure by the direct influence which they exercised over a certain number of Irish members of Parliament, and by the temptation which they thus offered, the bid-in effect, which they thus one-et, the statement which (to use a homely phrase) they made to attract the support of the Tory opposisition. Their efforts were crowned with a complete success. From that time forward I have felt that the situation was changed, and that important matters would have to be cleared by suitable explanations. The debt of Ireland had been paid, a dest to the country at large had still to be disposed of, and this has come to be the duty of the hour. So long, indeed, as I continued to be Prime Minister, I should not have considered a broad political discussion on a general question suitable to proceed from me, while neither I, nor, I am certain, any colleagues would have been disposed to run the risk of stirring Ipopular passions by a vulgar and unexplained appeal. But every difficulty arising from the necessary limitations of an official position has now been

What then, in view of all this ought to be Britain's future Home Policy? Is the Catholic Emancipation Act to be repealed? No, says Mr. Gladstone: "of what the Laberal party has accomplished by word or deed, mestablishing the full civil equality of Roman Cathelics, I regret nothing and I recant nothing." In reference to the phrase, "A Catholic first, and an Englishman afterwards," he says it is objectionable because it must be taken as meaning that "in any case of conflict between the Queen and the Pope, to follow the Pope and to let the Queenshift for herself, which, happily, she can well do."

The proportion of members of the Papal lation, Mr. Gladstone affirms has not increased in spite of all the talk of conversion; and thenlie concludes this remarkable pamphlet in the folloing terms :-

So I trust will in like manner be endured the new and very real 'aggression' of the princip's promulgated by Papal authority, whether they are or are not loyally disclaimed. I can speak for myself. I am no longer able to say, as I would have said before 1870, 'there is nothing in the necessary belief of the Roman Catholic which can appear to impeach this full civil title, for whatsoever be the follies of ecclesiastical power in his Church, his Church itself has not required of him, with binding authority, to assent to any principles inconsistent with his civil duty. That ground is now, for the present at least, cut from under my

What, then, is to be our course of policy hereafter? First, let me say that as repards the great Imperial settlement, achieved by slow degrees, which has admitted men of all creeds subsisting among us to men of all crecks stusisting among as to Parliament—that I conceive to be so determined beyond all a ubt of question, as to have become one of the deep foundation stones of the existing constitution. But insamuch as, short of this great charter of public liberty, and independently of all that has been done, there are pending matters of comparatively minor moment which have been or may be subjects of discussion, not without interest attaching to them. I can suppose a question to arise in the minds of suppose a question to arise in the times of some. My own views and intentions in the future are of the smallest significance. But if the arguments I have here offered make it my duty to dee, we them, I say at once the future will be exactly as the past in the little that depends on me, I shall be guided hereafter as heretofore by the rule of the particular areas of the proposetive.

ly of religious differences, and shall resist all attempts to exclude the members of the Roman Church from the benefit of that rule. Indeed, I may say that I have alrune. Indeed, I may say that I have heready given conclusive indications of this view by supporting in Parliament as a Minister since 1870, the repeal of the Ecolosastical Title Act, for what I think ample reasons, not only because the time has not yet come when we can assume the consequences of the revolutionary measures of 1870 to have been thoroughly weighed and digested by all capable men in the Roman communion. Not only because so great a numerical proportion are, as I have before observed, necessarily incapable of mastering and forming their personal judgment upon the case.

Quite irrespectively even of these considerations, I hold that our onward even course should not be changed by follies, the consequence of which, if the worst come to the worst, this country will have alike the power and, in case of need, the will to control. The State, will I trust, ever be careful to leave domain of religious conscience free, and yet to keep it to its own domain, and to allow neither private caprice, nor, above all, foreign arrogance, to dictate to it in the discharge of its proper office. 'England expects every man to do his duty,' and none can be so well prepared under all circumstances to exact its performance as that Liberal party which has done the work of alike for Noncomformists and for instice Papal dissidents, and whose members have so often, for the sake of that work, hazarded their credit with the markedly Protostant constituencies of the country. Strong the State of the United Kingdom has always been in material strength, and its moral

panoply is now, we hope, pretty complete.
It is not then for the dignity of the Crown and people of the United Kingdom to be diverted from a path which they have deliberately chosen, and which it does not rest with all the myrmidous of the Apostolic Chamber, either openly to abstruct, or secretly undermine. It is rightly to be expected, it is greatly to be desired, that the Roman Catholics of the country should do in the nineteenth century what our forefathers of England, except a handful of emissaries, did in the sixteenth. when they were marshalled in resistance to the Armada; and in the seventeenth, when in despite of the Papal Chair, they sat in the House of Lords, under the oath of allegiance. That which we are entitled to desire, we are entitled also to expect; indeed, to say we did not expect would in my judgment be the true way of conveying an 'moult' to those true way of conveying an 'moult concerned in this expectation. W may be partially disappointed. Should those to whom I appeal thus unhappily come to bear witness in their own persons to the decay of sound, manly, true life in their church, it will be their loss more than outs. The inhabitants of these islands as a whole, are stable, though sometimes oredulous and excitable, resolute, though sometimes boastful; and a strong-headed and sound-hearted race will not be hundered either by latent or by avowed dissents, due to the foreign influence of a caste, from the accomplish-ment of its mission in the world.

As might easily have been anticipated this "expostulation" of Mr. Gladstone's has not failed to call forth replies. Already Archbishop Manning and others have put in an appearance, and there is every likelihood of a keen and excited controversy. The Archbishops preliminary words are to be found in the following letter sent to the London newspapers :--

"The gravity of the subject on which I address you, affecting as if must every Catholic in the British empire, will, I hope, obtain from your courtesy the publication of this letter.

This morning I received a copy of a paphlet entitled "The Vatican Decrees in their bearing on civil allegiance." I find in their bearing on civil anegiance. I find in it a direct appeal to myself, both for the office I hold and the writings I have published. I gladly acknowledge the duty that lies upon me for both thos; reasons. I am bound by the office I bear not to suf-for a day to pass without repelling from the Catholics of this country the highest imputation upon their loyalty; and for my teaching, I am ready to show that the principles I have ever taught are beyond impeachment upon that score.

"It is true, indeed, that on page 57 of the pamphlet Mr. Gladstone expresses his behof "that many of his Roman Catholic friends and fellow-countrymen are, to say the least of it, as good citizens as himself;" but as the whole pamphlet is an elaborate argument to prove that the teaching of the Vatican Council renders it impossible for them to be so, I cannot accept this graceful acknowledgement, which implies that they are good citizens because they are at variance with the Catholic Church.

"I should be wanting in duty to the Catholies of this country, and to myself, if I did not give a prompt contradiction to this statement, and if 1 did not with equal promptness affirm that the loyalty of our civil allegiance is not in spite of our teach ing of the Catholic Church, but because of

'The sum of the argument in the pamphlet just published to the world is this—that by the Vatican decrees such a change has been made in the relations of Catholics to the civil powers of state that it is no longer possible for them to render the same undivided civil allegiance as it was possible for the Catholics to render before the pro-

mulgation of these decrees. 'In answer to this, it is for the present sufficient to affirm-

not or vile changed either the obligations or the conditions of civil allegiance. 12. That the civil allegianc of Catholic is as undivided as that of all Christians and

'1. That the Vatican decrees have in no

of all men who recognize a divine or natural-moral law. '3. That the civil allegiance of no man is unlimited, and therefore the civil allegiance of all men who believe in God or are govern-

ed by conscionce is in that sause divided. 'In this sense and in no other can it be said with truth that the civil allegion co of every Christian in England is him od by conscience and the law of God, and the civil allegiance of Catholics it limited neither

The public peace of the British Empire has been consolidated in the last century by the elimination of religious conflicts and in-oqualities from our laws. The Empire of oqualities from our laws. The impire of Gormany might have been equally peaceful and stable if its statesmen had not been tampted in an evil hour to rake up the old fires of religious disunion. The hand of one man more than easy other throw this torch of discard into the Gorman Empire. The of discord into the German Empire. The history of Germany will record the name of Dr. Ignatius Von Dollinger as the author of this national evil. I lament not only to read the name but to trace the arguments of Dr. Von Dollinger in the pamphlet before me. May God preserve these kingdoms from the public and private calemities which are visibly impending over Germany. author of the pamphlet in his first line assures us that his "purpose is not polemical but pacific." I am sorry that so good an intention should have so widely erred in the selection of the means.

But my purpose is neither to criticise nor to controvert. My desire and my duty as an Englishman, as a Catholic, and as a nastor, is to claim for my flock and for my. self a civil allogiance as pure, as true, and as loyal as is rendered by the distinguished author of the pamphlet, or by any subject of the British Empire.

'I remain, Sir,

' Your faithful servant. ' | Henry Edward,

'Archbishop of Winchester 'November 7, 1874

Book Notices.

BLACKWOOD.

The reprint of the November number of Blackwood has been sent us by THE LEON. ARD SCOTT PUBLISHING Co., of 41 Barelay Street, New York. One of the principle articles, entitled "Modern Scientific Material-1sm, ' is a criticism upon Prof Tyndall's late address to the British Association. The writer contends with much earnestness that Science should confine itself to its legitimate province of investigating the physical laws of the universe, and not indulge in vain speculations inconsistent with all ideas of spiritual worship. "The great conclusions of religion take their rise in a wholly different sphere, and find all their life and strength elsewhere." "Valentine and his brother-Feet MI." "The Abode of Snow-Part III." The other articles are, "Prussian Military Manouvres," by Captain Knollys, of the Royal Artillery, who was present at a late review of the Emperor's Guard, and comments on various tactical errors, and comes to the conclusion that the English army has little to learn from the Prussian; "Anoient Classics-Latin Literature," a summary of the characteristics of that literature, with some notices of the principle writers, and with many interesting extracts; and a review of Lord Dalling's Life of Lord Palmerston, in which the career of Lord Palmerston is treated in a more friendly temper than is usual with a Tory reviewer.

We refer our readers to an advertisement of the reprints of the standard English Quarterlies in another column.

LITTELL'S LIVING AGE FOR 1875.

Since its absorption of "Every Saturday," The Living Age, always the chief, has become the only eclectic weekly of the country. After its successful career of over thirty years, it seems more vigorous and prosperous than ever before. And it would be difficult to overestimate its value as the only thorough as well as fresh compilation of a current literature which embraces within its great and generally inaccessible mass, the productions of the ablest living writers in science, fiction, poetry, history, biography, politics, theology, philosophy, criticism, and art.

Represented in its pages are such distinguished authors as Prof. Max Muller, Prof. Tyndall, Dr. W. B. Carpenter, Hon. W. E. Gladstone, Prof. Huxley, Frances Power Cobbe, Richard A. Proctor, Matthew Arnold. The Duke of Argyle, Charles Kingsley, Arthur Helps, James Anthony Froude, Mrs. Muloch, Anthony Trollope, Mrs. Oliphant, Miss Thackeray, Wm. Black, Geo-MacDonald, Jean Ingelow, Erckwann-Chatrian, Ivan Turguenieff, Tennyson, Browning, and many others,-an unequal array of names.

For these who wish the cream of both home and foreign literature, the publishers make some advantageous combinations with other leading periodicals, by which a subscriber is, at a remarkably small cost, put in possession of the best current literature of the world. The prospectus given ia another column should be examined by all in selecting their periodicals for the new year. The volume begins January 1st, but to those remitting now, the intervening numbers are sent gratis.

The Presbyterian Congregation of Murray Harbour, Prince Edward's Island, have given a most unanimous "call" to the Rev. R. Thynne of Knox College, Toronto, On-

The Rev. J. King has sent a reply to the Bishop of Lincoln, intimating his intention to resign his livings. In reply the Bishop has written to express his gratitude for the course which the rov. gentleman has taken.

AT a meeting of the Sustantation Fund Committee of the Irish General Assembly, hold a few days since, it was reported that the receipts for the current year amount to £9,589, against £20,168 at the corres-Louding beriod of last year.

HIR YARLEYS METHOD-AN EXAMPLE.

III.

On Wednesday evening, 4th Nov., Mr. Varley's subject was the Passover Lamb and Israel's Redemption, (Exodus xii.)

The month Abib was to be from that time forth the beginning of the year, to the Igraelites; so when any one is converted he iruly begins to live An old man in England whon asked how old he was, replied, "I am two years old; if you ask how long thave been on the earth I reply sixty-two years, but it is only two years since I was born again, and began really to live." All sinners are equally under God's condemnation and exposed to His wrath; God says that there is no difference in his sight on account of outward differences of character. Take two members of society, the one a drunkard and the other sober, but both unconverted, while this is the case they are both going down to death-there is no superior hell for superior sinners.

Israel on that eventful night was protected by the sprinkled blood, and the Egyptains were not thus protected: That was the chief difference between them. And in order to their safety, God, who was the provider of the difference, directed each family of Israel to get a lamb.

(1.) The lamb was to be without blemish, denoting the holiness of the Lamb of God of whom it was a type. The substratum of divine character is holiness, and this also characterises all the divine attributes. God's power is holy power, and His love is holy love, &c. A Jewish Priest would cleave this lamb in twain to see if there were any black-spot in the marrow, and if so it was rejected, for no blemish could come before God, or be allowed in that which represented Christ. Mr. Varley said he had for years a very large butcher's shop in the West-end of London, and this gave him an opportunity of knowing the care with which even yet the Jewish Priests examined a lamb before sanctioning its use. If any blemish or black spot in the marrow was found, it was marked by the Rabbi, and sold to the Gentiles.

Mr. Varley had often found that black spot in the marrow. If that lamb was seen in the field you could see no blemish in it. If the blood were analyzed none could be found in it; it was only the dissecting knife that could lay it bare. We have a wonderful illustration of this in Hebrews iv. 12; where we are told that the Word of God is quick and powerful, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, &c.

And then all things are naked and open to God's eyes. No man can see the character of the mere moralist, but God sees his heart, and knows that it is "deceitful above all things, and desperately wicked." There is however, great comfort to the Christian in Hebrew iv. 14-16, which he read. Does God see us holding in the arms of our faith His precious Son, "the Lamb of God that taketh away the sin of the world." Nothing elso can defend us in the great day than the cover of Christ's precious blood.

(2.) The Lamb was to be slain between the evenings; and so Christ was crucified; for between 12 and 8 o'clock darkness covered all the land. Between this darkness and the evening Jesus died. (The Jewish first evening began just after 12 noon, and continued till sunset; their second evening began at sunset and continued till night. Between 12 o clock and the termination of the twitight, the Passover was to be offered; and during that period

(3.) The blood was to be sprinkled on the lintels and on the upper door posts, not on the threshold, for God will have nothing connected with redemption trampled on. If you tread on the blood of Christ there is no more sacrifice for you. Now look at the Israelite; before 8 o'clock in the evening he is unprotected, but when the blood i. sprinkled on the door posts he is safe.

(4.) Observe again, none of them were to leave the place of God's appointed protection until the morning dawn. And so the Christian should never leave the place of God's appointed protection until the morning when he is presented by Christ before God the Father. He said his confidence was not in being a church member, but in being under the protection of the covert of Christ's precious blood.

(5.) The Israelite could not see the blood because the door was shut, but God could see it. Don't fear then because you cannot see it applied to your soul; God can see it and God looks on the blood.

(6.) I see an angel approaching, but the angel dare not enter the house of an Israelite in judgment where the blood was sprinkled on the door-to do so would be to violate God's oath and promise. There is no indgment in future against the believer in Christ. The hour in which we become Christians, the responsibility for our salvation is transferred to Christ. He says, "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me, hith everlasting life; and shall not come into condemnation; but is passed from death unto life." The blood was a token that the lifers.

penalty and judgment had fallen upon another-and so the blood of Christ sprinkled on the soul of the believer declares the transference of our guilt to Him. lorious Substitute. Hence we are tolu if we confess our sins He is faithful and just to forgive us our sins," &c. God will not twice demand payment—therefore, every believer may say there is no fear of my banishment from God since Jesus died for me. "Inside that Jewish house it is not judgment but feasung-the people feed that night on the body of the lamb, whose blood was sprinkled on the doorposts, so Christ our Passover is sacrificed for us, (1 Cor. v. 7-8.") Was it on the whole body of the Lamb they feasted? Yes: and on a whole Christ we feast by faith. The Israelites were to eat the beadand Christ is the head of wisdom to his people, He is made of God to us wisdom. Ara you feeding on the wisdom of Christ? Many are feeding on their own lusts, on the latest novel, theatre going, bath, and such other follies. O, the fulness that there is in Christ.

They were to eat also the legs, the symbol of strength. Don't attempt to walk in your own strength. Yea, they were to cat even the purtenance thereof, such as the heart. This denotes an interest in the loving heart of Jesus. Confess him to-night lest judgment track your path, and the destroying angel find you without the protection of the sprinkled blood.

Mr. Varley related a very touching case of a youth, who was converted, very anxious for the salvation of his dying father, and said tohim, "O father, believe that Jesus died for you. It is written: the blood of Jesus Christ God's Son, cleanseth from all sin." But his father was dead five minutes before, and he was speaking close to the ear of a dead man. O God, how hopeless such a case. Mr. Varley did not notice the bitter herbs and some other points usual when expanding the 12th of Exodus, in No. 2. The afternoon hour of meeting should have been three instead of two o'clock

"R." and Another Reader-

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—Your correspondent signing "Au-other Render," in No. 145, is evidently a

second Daniel come to judgment.

Ho is the boy to dispose of "Reader," Spurgeon," "Wesley," and "Adam Clarke," &c., by inference of the Apostle Paul, see 1st Corinthians, x. 31, and Colossians iii. 17. It is worth while to hear the man of let Pater, y. 11, speaking, and if man of 1st Peter, 1v. 11, speaking, and if he will only enlarge on the following heads, anti-organists will never be able to hold up theirs.

1st. Give one or two notable examples of the conversation of sinners by instrumental music.
2nd. Give one or two illustrations from

life of the edification of saints, by instrumental music.

Brd. Give one or two quotations of the we know little of what goes on in heaven, and are not supposed to know the rules there, and what a man does not know he cannot be expected to tell.

4th. Give one or two analysis. authority to use instrumental music in the

4th. Give one or two examples of the use of instruments in the New Testament church from the New Testament.

5th. Show from history that the purer and simpler the church, the more they used instrumental music. And then I think if Reader is not smashed, all I can say is he ought to be.

would not ask "Another Reader" to do so, but he is so evidently just the person to put an end to all argument on this question, that I am sure he will excuse me for dolegating the task to him in place of tak-

ing up the cudgels myself.

I once saw an "auti-organist," in blue coat, and brass buttons, and a baton in his hand, order an organ grinder in the streets to "move along," and I said to him, "Sir, do you not see that that image of his maker is lionouring the divino law, that he is to earn his bread, not beg it—is this honoring his Maker or worshipping him in his call

Ing."

For shame, upon anti-organist, antifiddlers, anti-flutists, anti-bones; who would prevent us devoting to the service of our Creator the best of those things which delight us in our homes.

I would appeal if I were " Another Reader" to all Christians if the picture of the devotodness of angels to Him whom earths Herods were seeking tokill, is not an incentive to all the best feelings of our nature, and likely to stir up all our devotion to the victim, and all our aversion to the evil intents of ungodly men.

A few mean men may grumble, but many godly ones rejoice in a grand church, a solemn instrumental service, splendid statuary and paintings, and a gorgeous ritual, and so long as "the Word of God our only anthority," does not expressly forbid such, are the mean men in the minority to over-ride the majority, and especially the anthority of a church court, that can give such a certain sound on this subject. Perish the thought, and may "Another Reader" continue to pitch his bombshells into his opponent's camp, until like the heavens and earth at the great day it (the camp and all anti-organists) is purned up and dissolved.

Yours, " R."

Montreal, Nov. 25, 1874.

On Wednesday evening last, Mrs. J. Forguson and J. N. McLean waited upon Mrs. Rastie at the Presbyterian Manse, Prescott, and on behalf of the ladies of the Church, presented her with a valuable set of mink

The Shorter Catechism.

Editor British American Presnyterian Dear Sin, —In your issue of the 80th Oct. I noticed a short article reflecting unfavorably on the use of the Shorter Catechism in the Sunday School. To my mind the plain meaning of said article is, the Cate-chism is not suitable for the instruction of the young, and the sconerit is bardshed from the Sunday School the better. I have been waiting to see if any of your regular correspondents would, through your columns, expose the fallacious tenets maintained in this attack on our vonerable manual for the instruction of our young people. Seeing that nothing has appeared thus far, will you kindly allow me space, in your excel-lent paper, to express my mind in regard to this matter?

The writer of the article referred to egins thus:—"The conviction gains begins thus:—"The conviction gains ground that Bible Study is better for the young than Catechism Study, &c. Now this proceeds on the assumption that those who teach the Catechism to the young, neglect to teach them the Bible, which, in short, is not true. Bible study ought to be the end in view whether we learn the Cate-chism in the Sunday School, or hear a sermon from the pulpit. But in our study of the Bible do we not find that aid is necessary? What are all our te_ching and preaching and Sunday School lessons, and college pretection, but so many aids to enable us to understand the Bible? and why may the Catechism be not used for the same purpose? Is it inferior to other aids? I am persuaded it is far superior to many of them.

But the Rev. Dr. Roy says, the study of the Catechism is an "ordeal" for the young. What are wete understand here by the word ORDEAL? If it is intended to mean JUDGMENT OF a SEVERE PUNISHMENT, then I would strongly deprecate that any man who professes to be a Presbyterian should make use of such a word in this connection; or that it should be tolerated in the columns of a Presbyterian newspaper But if it is intended to mean a reluctance in the young mind to commit the Cate memory, then it may be conceded is reluctance exists. There is a chism to that this reluctance exists. reluctance in the young mind to learn any thing which is difficult, but of substantial Every Public school teacher knows well how reluctantly his pupils will commit to memory the rules of grammar, or the definition and axioms of Euclid, and yet this ORDEAL must be gone through. And Dr. Roy himself must know, if he ever had anything to do with the training of the young, that it is an ordeal for the most of children to commit to memory a few verses of the Bible. To the adult mind, un-accustomed to solid and profitable reading, but habituated to light literature, it would Boston's Fourfold State," or a sermon out of the "Canadian Pulpit," and yet such minds can, with the greatest delight, deyour volumes of inano fiction. And, in like manner, it may be admitted that the young will feel it an ordeal to learn the Catechism, but, with great pleasure, will read and remember a certain class of Sunday School books which are not much

better than fiction. But Dr. Roy says: It is better to study Bible truth, in the "concrete," as God has given his Revelation, than, in the "ab-stract," as we have it in the Catechism. Now if the words concrete and Austract are to be understood here in their strictly logical definition, it is far from being true that our Catechism contains nothing but abstract truth. But if the term "abstract" simply means the drawing of cognate truths from the Bible, and the arranging of these truths in a systematic order for study, then it is conceded that the Shorter Catechism is only an abstract of Bible Catechism is only an abstract of Bible truth. But, as already stated, is it not an acknowledged fact that we need such abstract to aid in our studies of the Bible? I am pursuaded that Dr. Roy humself is inconsistent with his theory, in practice. When he preaches from the pulpit, is he not teaching truth in the abstract? Does he not abstract from the Bible the services. he not abstract from the Bible the sermon he preaches, and give it in his own lan-guage—in language, probably, not nearly as Scriptural, nor as easily understood as we have in the Catechism? And what are all those Sunday School Lessons which fill a column or two of the Pressprentan overy week, but truths abstracted from the Bible? And they are abstracts to my mind at least, not nearly so well arranged, nor so fitly condensed as we have in our Cate-chism; whereas the manner in which they are given will be a much heavier burden for the memory to retain them. They forcibly remind me of a certain analysis of Locke given by a venerable Professor of metaphysics to the students of his class; and, what an analysis! what divisions and sub-divisions! what figures and letters, out of brackets, and in brackets! more than enough to puzzle and perplex the strongest and most retentive memory; and yet, after all, giving but a meagre knowledge of Locko. Let me not be understood in seeking to de reciate the value of said lessons in their own place. Let them be used, by all means, by those who have a fancy for them. But it they are to be used at the expense of crowding our Catchism out of the Sunday School, I would turn them out, and make room for the Cate-chism. Banish the Catechism from the Sunday School? I can easily conceive that many persons in the age of ADVANCED THOUGHT, and REFINED FEELING, and methotic tasto, will seek to banish our time honored Catechism from the Sunday School, just as they seek to banish our time-honored Psalms from the service of Praise. But all true lovers of our Zion ought to pray that all such desires may be frestrated. Our Shorter Catechism has long stood as a noble monument to the memory of those eminent divines who com posed it; or, if it pleases better, who abstracted it from the Bible, and it is still eminently fitted to perpetuate that memory -so plain and easily understood that it can supply the sincero milk of the word to the child—so profound and suggestive of thought that it can afford strong mean for

tench it to the students in our colleges, and the time spent would be no loss, but great gain to our church. If our etudent were drilled in the Cathechism, in Profes sor Young's method of teaching black-board and chalk, plus and minus, contri-buting) I am convinced that they would gain a large amount of Bible truth. Many convictions gain ground among a certain class of minds in this fast and restless age and many of these convictions are fraught with error and danger—seeking to ignore the truth of the Bible, and land men in scepticism and infidelity. Among a certain class of scientific men the conviction gains ground that the Bible account of the creation is false, and that men have been developed from molecules and monkeys. this true? among a certain class of speculative minds the convictions gains ground that in the Bible terms remsu and pr-STRUCTION MOON ANNIHILATION. correct? Among a large class of theologian in the Church of England the conviction gains ground that worship, in order to be acceptable to God, most be performed through Popish ritualism. Is this to be believed? And if, among a certain class of men, the conviction should gain ground that the Catechism must be banished from the Sunday School, is that conviction right? I leave the reader to answer.

PULPIT DISCOURSES, &c., BY DR. WILLIS.

We have received from the venerable ex.

Principal of Knox College a copy of his latest work, for which we return him our warmest thanks. We look on it as a valuable addition to our library. In the reading of it we have found profit as well as pleasure. Unlike his famous countryman, Guthrie, the author does not indulge in the use of flowery language. Yet, his style is far from being bold. Throughout the volume we often meet with passages of considerable beauty and grandeur; as an instance of which we would point to the address to Death, in the sermon on "Death made tributary to the glory of God. In certain parts of his work, the Dr. discusses some of the most perplexing doctrines in theology. With great clearness he states them, and in the most satisfactory manner answers the strongest objections which are brought against them. Of course, we do not mean that he has freed them from all difficulties. Even Gabriel himself will never fully understand them. In the natural world great depth can be united to great clearness. A gentleman-a member of the British nobility, if we rightly remember-was once very near being drowned while bathing in a certain part of Lake Superior. The water there is so clear that he thought it was, at most, no more than his own depth, whereas, in reality, it was about thirty feet deep. So, in the in-ellectual world, these two qualities can be united, as the work of which we now speak prover. The expression, "clear, but cold," cannot in truth be applied to the author. Even in the midst of controversy he is not satisfied with addressing himsel merely to the head, but seeks also to reach the heart and conscience. We admire the manner in which he acts towards those whose views he combats. He grants their arguments all the strength which they really possess. He loves to point out wherein he and they agree. Even when he speaks with the greatest warmth against what he believes to be error, he treats by courtesy those by whom it is held. His theology is the good, old, sterling, massy, Calvinistic theology—a theology which, the more we study it, we are the more firmly convinced, study it, we are the more imply continued, is drawn from the Bible. Those who prefor the "old wine" to the "new," will, we are sure, highly value this work. Such is our sincere opinion of it as a whole. We would aincere opinion of it as a whole. We would now refer to certain parts of it, but we must do so in few words, as we have already said so much. One of the sermons is on the death of the Dr.'s father. Of course, the preacher had a very delica'e task to perform, when he had to speak of the character of the departed. He has however, p formed it in a very admirable manuer. His sermons on "The Sovereignty of God in and "Eternal Election no Discouragement nor Excuse," we think even a pious Arminian would read with great pleasure. Though he speaks in the most pleasing terms of his late colleague, Profespleasing terms of his late contegue, Tolessor Esson, we think that none who knew that gentleman will charge the Dr. with flattery. The same is true of the Monumental part of the discourse which he preached on the death of a still more distinguished celleague—Dr. Burns. Those who are familiar with the history of Knox College while they were hold; connected College while they were both connected with it, will agree with us in saying that the speaker does himself no less honour than he does him of whom he speaks. The re reports of the Dr.'s speeches in Appendix C show him to be a sound and profound theologian, and a skilful debater. We fear, however, that they are too much like the reasoning in a mathematical proposition for ordinary readers to be able to follow them. The pasteral Address on Family Worship we would commend specially to the serious consideration of those heads of families who are living in the neglect of this duty. We would like to refer to other parts of

the work, but we must now draw our remarks to a close. It is printed in good-sized, clear type, on thick paper, and bound in a plain but next

manner. Indeed, there is a considerable degree of resemblance between the outside

and the inside, as we may term thom. We hope that the subject of this article will be widely circulated among the ministors, students, office-bearers, and me abers of our Church. May the venerable author thought that it can more strong meat for the spared for many years yet! May he be the ablest divine. Let our church by all manus preserve this noble monument, and future generations will bless her. It is full of the marrow of divinity, let it be studied and of a long and useful life!

Ey old and young. Our Professor might be spared for many years yet! May he be combled to do more by voice and pen for

BECCHER'S PREACHING. *

DEAR EDITOR, - In your issue of the 20th inst. is an extract from the London Hornel, purporting to be a description of Bescher's style of preaching. The restless writer of that extract ascribes Buccher's extraordinary power as a preacher to the charges recently brought againt him by Tilton. How a sane man could put forth such a reckless uttorance, and that with an easy air of condence, is to us a marvel. For more than a quarter of a century, when Beecher and Tilton were unknown to each other, the fame of the preacher of Plymouth Church was as broad as Christendom. His reported sermons, which were hurriedly printed bome twonty years ago, were engorly sought by British publishers, who gladly soized them with which to adorn the pages of their religious magazines. All classes of men read them, from the greatest thinkers down to the humblest peasants. The cul-tured saw in them an originality of coneption, and an exuberance of illustration that marked him of as one of the mightiest preachers of the world. The unlettered countryman passed over his pages as if he were treading on enchanted ground, while the bread of life was served out to him in the most inviting form. And thousands of men, who never had the privilege of reading the glowing words which fell from the burning lips of this prince of preachers, have grown into a ripe and robust Chrise tian state by coming into contact again and again with the attractive presentation of Gospel truth, which he puts before them in every conceivable way.

Some dozen years ago, a skilful and osteemed English writer, in an article which was published in the London Patriot, took occasion to say that of all the great preachers in the world, Spurgeon, Binney, Cumming, Caird, McLeod, and Guthrie, there was no one whose fame rested on a basis as broad and strong as that of Henry W. Beecher. And we re-member reading in the Christian World some few years ago, that Dr. Raleigh, of London, who had spent from Tuesday to Saturday at the meetings of the Congregational Union, returned to preach to his own congregation on Sabbath, but having no sermon to give them, gave them instead a description of the meetings he had just been attending.

His congregation was interested mainly in his account of two addresses he heard, one by Baldwin Brown, and the other by Dr. Joseph Parker. Dr. Raleigh characterized Joseph Parker. Dr. Raleigh characterized the speaking of those two men, on that occasion, as the best he had ever heard on British soil, except that of Henry Ward. Beecher, which he had heard some two years before that. Was Dr. Raleigh oblivious to the lofty fame which clustered around the names of Dean Stanley, Henry Mellville, Spurgeon and Punshon? Why, when he had occasion to make but one exception to the elegiber men ception to the elequence of the gifted men just named, does he seek that exception in a foreign country, and put the peerless crown on the head of Henry W. Beecher 2 And yet we are told that the might and majesty of Beecher's cloquence arises from the charges which Tilton has so recently brought against him, while the extract in which this is embodied, has over it the glaringly false caption: "An English view of Beecher's preaching."

We confess we have no liking for a part of Beecher's theology, but we have a profound regard for the bulk of his teaching. If in a thousand paragraphs of his collected sermous we find one paragraph which lies outside the circle of our orthodox, are we to pronounce all he says asgiving an unevangelical ring? Is it fair to close one eye to his unnumbered fine sayings which, like a steady light, have guided many a wanderer to the narrow way of life, and open the other eye to an occasional sentence which does not run in the groove of our accepted theology, and stare at that and talk of that only? What farmer would refuse to strike in the sickle and reap a field of choice wheat whose golden heads ware bending in ripeness, because there was in it. half a dozen stems on which were half-adozen blemished ears?

I close these remarks with but one extract from the printed sermons of this famous preacher. Speaking of the fulness of Christ, he says:—"If you ask me precisely what I mean by that, I say frankly, that more than any recognized influence of my tather or my mother upon me; more than the social influence of all the members of my father's household; more, so far as I can trace it, or so far as I am made aware of it, than all the social influence of every kind, Christ has had the formation of my mind, and of my disposition. My hidden ideals of what is beautiful, I have frawn from Christ. My thoughts of what is manly, and pure, and noble, have almost all of these training from the Large Large Christ. them arisen from the Lord Jesus Christ. Many men have educated themselves by reading Plutarch's "Lives of the Ancient Worthies," and setting before themselves one and another of those that in different ages have achieved celebrity; and they have recognized the great power of these men on themselves. Now, I do not per-ceive that poet, or philosopher, or re-former, or general, or any other great man, ever has dwelt in my imagination and in my thought as the simple Jesus has. For more than twenty-five years I instinctively have gone to Christ to draw a measure and a judgment for everything.

The leading of men by the hand into communion with the Savieur; the Saing of their hearts with a holy zeel; the attempt to represent the life of Christ in their lifethis part of my ministerial career now comes up to me as the most precious and the most refreshing. After preaching over twenty-five years—and among you during the greatest number of those years—in looking back upon my experience, that part of my life which stands out, and which I remember most vividly, is just that part that has had some conscious association with Christ. All the rest is pale and thin, and hes like a cloud on the horizon. I remember so much of my life in the ministry as has been full of Christ, and almost all the rest I have forgotten. Dectrines, systems, measures, methods—what may be called the necessary mechanical and external part of worship; the more obvious part, the part which the senses would recognize —this seems to have withered and fallen off like the leaves of last summer; but that part which has taken hold of Christ re-J. Dovaria, meine spides."

London Preachers.

DR. JOSEPH PARKER.

Dr. Parker preaches to a congregation of some two thousand people in an elegant structure known as City Temple, on one of the most frequented of the down town streets of Landau Tracked of attention to the the most frequented of the down town streets of Londou. Instead of retreating to the suburbs, as most large and wealthy churches 6c, Dr. Parker and his congregation have erected this new building just where it is most needed, and have resolved to maintain their position in the very thickest of the fight. The prominent part taken by Dr. Parker as one of the English delegates to the Conference of the Evangelical Alliance, held last autumn in New York, gave many held last autumn in New York, gave many of our American brethren an opportunity to hear and know him; and judging from the hear and know him; and Judging from the reports of our religious press, as well as his own hearty acknowledgement, he was fully and warmly appreciated. He has been of late wielding a powerful religious influence, as well as securing an increased popularity, in a series of sermons to business men, dein a series of serimons to business standard the inverted to an overflowing house every Thursday at noon. They are spoken of as the most remarkable productions, fearless and outspoken in the application of the Gospel to business life, and exactly adapted to their purpose. Business men of all classes and creeds have flocked to hear them, and the good results are spoken of as most marked

and encouraging.

As at Mr. Spurgeon's, the worship in this Congregational Church is of the simplest character. The singing is congregational, with no organ or choir. The audience is made up of apparently well-to do business men and their families, and every thing in a whole-souled, hearty, English manner, as if he weeds who are deadly in carnest in if by people who are deeply in earnest in their work. Standing in his black gown, Dr. Parker bears a very strong resemblance to Dr. Ormiston of New York. He is tall and muscular, with bushy black hair, smooth full face, small keen eye, and, from his po-culiar accent, is evidently a Scotchman, or, at least from the north of agland. During the reading of the hymns and the lesson, the preacher's eyes are no removed from the book, and during the first few sentences of the sermon they are closely fastened upon the notes before him; but as he warms upon the notes before him; but as he warms to his work, they begin to flash upon the audience, and to the end they add emphasis and force to every word that is uttered. His voice is deep and full, evidently well trained, and managed with great skill. The prayer is simple, durant, shows a deep prayer is simple, direct, shows a deep knowledge of the human heart, is offered with much feeling and unction, seems to have the element of strong faith, leads the hearts of the worshippers right on and up to the mercy sent, and when it is ended the whole audience is maked to take and and whole audience is melted to tears, and a feeling of reverent love seems to fill the place. The sermon is simplicity itself; but it is the simplicity of greatness. The manner of the preacher is a little pompous, perhaps, at first, but this soon changes to an earnest reaching for the hearts of men. Ine style is expository, the thoughts massive, the language plain and eminently direct, the presentation of truth is pointed and fearless, and the last half of the sermon especially is

attended, in a very marked degree, by the searching power of the Holy Spirit.

It is plain to all that the speaker has power with God, and that that is the secret of his marked that a secret of his marked to the secret.

of his marvellous power over men Dr. Parke: is the right man in the right place, and must be ranked among the greatest of English preachers. He is especially adapted to reach the thoughtful man of busi-ness, while his culture and his frequent flights of the truest eloquence attract even the more learned and refined, and, best of all, his fervent piety, which glows in all his public and private utterances, gives him a practical power for good over all hearts.

DEAN STANLEY.

Dean Stanley preaches occasionally in Westminster Abbey, and once I have had the pleasure of hearing him. My seat was near the "Poets' Corner," where he the remains of Macauley, Campbell, Dickens, and a host of equally famous men, and where the walls are covered with monuments to scores of England's greatest poets. The Abbey itself is the history of England in stone, and the exciting interest which clus-ters about it, to one who has never entered it before, is really not very well calculated to prepare the mind for an ordinary sermon. Then, again, the arrangements for the services could not possibly be worse. The pulpit stands in the centre of the building childs is in the formation. (which is in the form of a Latin cross) with seats for about two thousand immediately around it, and the long aisles, and lofty arches, and the numerous chapels beyond, swallow up the speaker's voice and utterly destroy its effect.

It is really worse than speaking in the open air. These English Cathedrals are capital for show, and as national monu-ments, but are the worst possible contriv-ances for the convenience of either speaker or hearer in ordinary religious service.

After a todious choral service, in which the whining of prayers and responses was enough to drave all devotional feeling out of the mind, Dean Stanley mounted the pulpit and began his sermon. He is a thin vigorous, scholarly looking man, of medium height, gray, close-cut hair, and a very genial, pleasant eye, I should judge, from the very few glances he gave us during the reading of the discourse. His voice is weak and untrained, his elecution is very the second of the discourse is anything. imperfect, his manner is anything 'ut graceful, he wearies you with a most disagreeable tone and disappoints you from the first to the last of his performance. There is no life, no power, no unction about it. It is simply a well written, learned, critical dissertation on the subject of sacrifices, and is really no sermon at all. It is a purely intellectual effort. As a writer and a leader of liberal thought in the Church of England, Dean Stanloy is really a great and useful man, but as a preacher he is just as certain a failure.

CANON LIDDON.

Not so with Canon Lidden, of St. Paul's, the author of the "Bampton Lectures on the Divinity of Christ." Like Dean Stan-ley, he labors under the disadvantage of a tedious proluminary service, and there is even a greater space beyond the audience gathered under the monstrous dome than

Westminister, but he rises above all this, and interests and instructs and thrills his bearers in spite of these hindrances. He is a man of medium height, rather stout, full, smooth face, mild and extremely pleasant blue eyes, his hair sprinkled with gray, (al though he is not yet forty years of uge.) and his manner is as earnest and direct as that of a real live preacher should be. His sermon was replote with massive thought, and n model of clear and vigorous English com-position. He reached the people and held them to the end. His voice is clear and sonorous, and although the sermon as a whole was more intellectual than spiritual, still there were many passages which glowed with a genuine pious zeal for the good of souls. He always draws a large congregation and is really a great preacher; but he is a sort of caged lion, his position in the establishment being plainly a constant hindrance lishment being plainty a constant hindrance to his powers, otherwise he might develop into one of the most effective pulpit orators of this or any other age. As it is he is doing a great work for close Bible scholars, and at the same time performing the much needed work of clevating somewhat the standard of pulpit performances in the established church.

I also had the privilege of hearing one sermon from Dr. Curaming, of the Scotch Presbyterian. Church, the well-known author of several rather erratic religious works. He is a noble Christian worker, whose power for genuine good has long been felt in London, and although he is growing old, and his popularity is quite on the wane, still we all very appropriately six at his feet and learn how to clearly and simply expound the word of God.—Rov. R. C. Houghton, in N. Y. Methodist.

A Noble Example.

In a city not a hundred miles away, there lived a few years ago, perhaps lives still, a family of three persons, whom I slightly know; whose history had been a wonder to all who had heard of it. The father, when a young man, gave up his heart to Jesus, and began his manhood life with the inquiry, "Lord, what wilt Thou have me to do?" He connected himself at once with a then young and important but struggling church. The congregation found it necessary to build a house of worship. When it was finished, with great effort they paid upon it a large sum of money, but were compelled for a time to have a debt of \$20,000. Months passed on, and it was \$20,000. Months passed on, and found that this incumbrance painfully refound that the church. The tarded the progress of the church. tarded the progress of the cauren. The time came when, to all appearance, it seemed that the valuable property might have to be sacrificed. Meanwhile the young member's success in business had been very rapid, and just at the critical moment for the church, he found that he had accomplished precisely the model. had accumulated precisely the needed amount of money. He looked, he thought, he prayed, he gave his \$20,000, every farthing of it to the church, and entered on his business life anew. That man, when I last heard of him, was one of the wealthiest men, even in worldly things, in the wealthy city in which he lived, and yet was simple as a child in his love for Christ. Temporal blessing and spiritual grace had flowed in on him as a river. He had had terrible affliction for many years in the be-loved partner of his life. She had not known a day of exemption from severest pain. But I wish I could have taken you all to see, as I saw, how grace had melted in that bright, unselfish home, and more yet, how her mother's suffering had trained into the Saviour's spirit the only child, a loving daughter, who had given her growing life all up to cheerful care. The \$20,000 laid upon the altar of a young man's love for Jesus, and many thousand dollars given since, were cheap to pay for what that home had known of Jesus, love and Jesus' grace. Its inmates never seemed to think of what they had given, but others had it in their minds, and read the lesson every day. It had developed much of warm, unselfish had developed much of warm, unselfish spirit in the church they blessed, and made a large, free-hearted, freely giving church of that which struggled for its very life so many years ago. Oh, can we fail to feel how sure that word of Jesus is: "Seek ye my kingdom first, and I will add unto yer very needed worldly good." Does the Redeemer expect much of His church? What is it all, I ask, to what He has Himself already given to what he high Himself already given to what he has Himself already given the has held a large given the high himself already given the himself already g self already given, to what he binds Himself, even yet, to give to every one who heeds His claim? Name ye the sum ye think would be too great as glad return for His redeeming love, His all sufficient grace, His guarranteed suppor. His offered and his glorious heaven!—Rev. David Cole, D. D.

Health of Foreign Cities.

In Paris 680 deaths were returned in the week ending last Friday, and the annual death-rate was equal to 19 per 1000 of the estimated population. In Brussels 63 deaths occurred in the week ending the 3rd inst., and the rate was 18 per 1000. During inst., and the rate was 18 per 1000. During the same week 44 deaths were registered in the Hague and 185 in Amersterdam; the rates were equal to 24 and 25 per 1000 respectively. In Coponhagen the deaths returned during the week ending the 1st inst. were 106, and the rate was 28 per In Christiania 15 deaths were re turned during the week ending the 6th inst. and the rate was only 11 per 1000. In Berlin, during the week ending the 26th ult., 498 deaths were recorded, showing a rate of 81 per 1000. In Breslau 182 deaths were returned during the week ending the 26th ult., equal to a rate of 81 per 1000. In Munich the 60 deaths in the per 1000. Munich the 90 deaths in the week ending the 3rd inst., were equal to an annual rate of 26 per 1000. In Vienna the 207 deaths in the same week gave a rate of 17 per 1000. In Rome 97 deaths were registered in the week ending the 27th ult., and the rate was 20 per 1000. In Turin the deaths returned during the same week were 75, and the annual death-rate was 18 per 1000. In the city of New York 546 deaths were egistered in the week ending the 19th of registered in the week ending the 19th of Silk as the same week sope, or whether he merely unortality was 27 per 1000. In Brooklyn the deaths during the same week were 222, and the rate was 26 per 1000. In Philadelphia 808 deaths were returned during the same period, and the rate was 21 per 1000.

In Philadelphia 808 deaths were returned during the same period, and the rate was 21 per 1000.

F. H. P., Scientific American.

As a part of a woman's garb the new hate are unique. Their prototypes have existed among men's head coverings for soveral seasons, but nothing quite so eccentric has been seen for women's use for many a day. The modish hats are of all shades of felt; have high crowns (like the quondam Alpine list, without its dent) and rather wide brims. It is in the brims alone that one can be individual. They are turned up before, behind, on the sides, at the cornerswherever fancy prompts, in short. Velvot and ropped silk, of shades contrasting with the folt, with short feathers of all kinds ostrich, heron, cock, duck, peacock, par-tridge, robin, and every other variety of wing—form the puncipal portion of the trimming. Inevitably, there is an abundance of jet interspersed, in the form of buckles, pins, sprays, and fringes, while blue steel holds its own. But as jet and steel are not happily adapted to every colour, there is now and then a surcease of them The brims of these hats are not wired; consequently they are so softly flexible that, while they are turned up on one side, they can be turned down upon the other, producing a singularly "rakish" effect. These hats have in fact too great a tendency in this direction; and require musual taste and discretion in their use. The usual garniture is a binding of velvet, wide or narrow, as preferred, piped with repped silk; finger wide band, also of velvet, round the grown: a bunch of loose of the comthe crown; a bunch of loops of the combined silk and velvet securing the brim against the crown—these, in turn, sur-mounted by such feathers as may be used, and the flowers and leaves, if any are ployed, tucked in with the rest, forming a general conglomerate. Flowers are rather less in favour than usual just now, though it may be only because everybody is wearing felt; and felt and flowers are naturally incongruous. Such flowers as are worn, however, are mainly of a deep rich red-a colour, by the bye, especially fashionable this season.

Bonnets do not differ essentially from those of last year, except in being rather larger. They have the same irregular shapes and superfluous decoration as before, but are chiefly of darker tints; even ore, but are emeny of darker thus; even reception and opera hats being black or nearly so, picked out with white or some very pale contrasting hue.—" Home and Society," in Scribner's for December.

Tne Lengthening Years of Man.

In an interesting paper by Dr. Edward Jarvis, in the fifth annual report of the Massachusetts Board of Health, the following vital statistics, past and present, of various countries, strikingly show how the advance of civilization has prolonged life. In ancient Rome, in the period 200 to 500 years after the Christian era, the average duration of life in the most favoured class was 30 years. In the present century, the average longovity in Geneva was 21.21 years; between 1814 and 1838 it was 40.68, and as large a portion now live to 70 as lived to 43 three hundred years ago. In 1693 the British Government borrowed money by selling annuities on lives from infancy upward, on the basis of the average longovity. The treasury received the price, and paid the annuities regularly as long as the annuitants lived. The contract was mutually satisfactory and probable. Ninety-seven years later, Mr. Pitts issued another tentine or scale of annuities, on the basis of the same expectation of life as in the previous century. These latter annuitants, however lived so much longer than their predeces. sors that it proved to be a very costly loan for the Government. It was found that while 10,000 of each sex in the first tentine died under the age of 28, only 5,772 males and 6,416 females in the second tentine died at the same age 100 years later. The average life of the annuitants of 1698 was 26.5 years, while these of 1790 lived 88 years and 9 months after they were 80 years From these facts, says Dr. Jarvis, it is plain that many forms and manifesta is plain that many forms and mantesta-tions, and probably in all, can be expanded in vigor, intensity, and duration, under fa-vourable influences. For this purpose it is only necessary that the circumstances amid which, and the conditions in which, any form of life is placed, should be brought into harmony with the law appointed for its

The Spider's Web.

It is commonly believed that spiders are able to project their webs to distant objects, thus bridging over the intervening space; but how this is done, I have never seen explained. Once I saw a small spider upon some projecting object above a table, before an open window, briskly engaged in trying to do something, without seeming to accomplish his object. I therefore watched him, and saw that, after attaching his thread to the projecting object, he spun down four or five inches, and then commenced climbing his thread, carrying the same with him, or rather, winding it up into a ball. Having reached his point of support, he descended again, and wound up the thread as before. This he did three or four times, till his ball was nearly as large as the head of a pin. Then taking his position upon the top of his projection, he remained apparently motion-less for half a minute, at the end of which his ball had disappeared, and there was seen a delicate line, a foot or more in length flying, in the wind. He was evidently trying to attach his thread to a lamp standing in the centre of the table; but he had miscalculated the direction of the wind. I then carefully broke off the flying thread when, finding that he had failed to reach the lamp, he repeated the attempt, going through precisely the same movements as before. This he did four or two times, when doubtless concluding that the fates were against him or that some one was interfering with his operations, he left for parts unknown. Whether he projected his ball of silk as the sailor does his coil of rope, or whether he merely unwound it, lefting the free end fly to the breeze, I could not make it out; but it is very certain that when the flying thread appeared, the ball beneath his feet had disappeared.

The Lord of Cardiff.

The thriving town of Cardiff belongs al most entirely to the Marquis of Bute, and we regret to say that he has recently been acting in a most despotic manner in several metances. Take the following.—A number of members of the Church of England who disapproved of the ritualistic practices in the parish church resolved to build a new durch, but on analyzing for a site the Marohurch, but on applying for a site the Mar-quis peremptorily refused. Some Wesley-ans, who also applied for a site, have like-wise been rafused; as have been sites for a school and a cometery.

It is quite intelligible why he, as a Romanist, should have refused ground for sites in each of these instances; but what follows is worthy of special notice. A number of goutlemen resolved to institute a free Public Library and School of Art, and although the Marquis refused any subscription to the scheme, the sum of £20,000 was raised without his aid. On applying for ground on which to erect a suitable building, the lord of Cardiff decreed that this only would be given in a back street, its surroundings being described by a local newspaper as "recking with slaughter-houses and decorated with stables." Neith-er would he here soil the requisite ground, but would let it at the enormous rental of £250 per annum. He objected to the building plan submitted to him as being too ornamental, and stipulated that an architect of his own nomination should prepare the plan. Besides these intentional obstacles which he throw in the way of the committee, he prescribes the following condition, to which we call special attention that after the building was completed he should retain a certain control over it, which he was not prepared then to state, but which would be defined in the lease to be granted. Need we say that after all this the projectors about done the scheme of a free library in Cardiff. There can be only one interpretation put upon this condition, viz., to have retained the power to exclude every book in the Index Expurgatorius.

He is a zealous Romanist truly, but he is acting as an unjust and tyrannical land-owner. It is actions like these which are making men inquire what is the use of an aristocracy, and demand those rights which the possession of property owes to the general commonweal. He is the great-est enemy of his order, and the time is not distant when he and others will be compelled to yield to public necessity. In the meantime, the "noble" lord has achieved his purpose.

Apostolic Succession.

We have been accustomed to consider the dogma of Apostolic succession, as held by Anglicans, to be a harmless sort of lunacy, something to be laughed at, especially when accompanied with an antic display of su-perior protensions. It must no longer, however, be considered a harmless delusion. It has been capable of organizing a conspiracy against Protestantism itself, and of spiracy against Protestation fisch, and of leading an apostacy from the principles of the Reformation. To-day the conspirators are arrested by their Church; but what if their arrest prove ineffectual, and they begin to plot again? The Romanizing gorm—the theory of succession—still remains in the Church. Some of theovertopping branches that have sprung from it have been cut off, but the evil root is left. The Church Times, of London, says that no legislation can arrest ritualism. If the priest and the people are determined to wership the elements of the Eucharist, they will worship them, law or no law. As long as the dogma of Apostolic succession remains, the Church will tend to Ritualistic error. The Ritualist is only a severely logical Churchman.—New York Methodist.

Witchcraft in the Greek Archipelage.

The little island of Aylos Strati, situated to the south of the island of Lemnos, has for some years past been troubled by an annual invasion of locusts. The plague of these insects has become so intelerable that the local authorities of the island lately instituted an investigation of the matter, and discovered that the nuisance was attributable to sorcery. A council was immediately hold, and presided over by the Turkish Gov ornor, at which it was decided to make an example of the guilty parties. Seven women suspected of witchcraft were at once taken suspected of whether the word to the chach into custody, and failing to produce any satisfactory proofs of their innocence, were condemned to be cast into a deep pit in an ancient building. These witches, one of them being an old woman of 90 and another a young girl of 16, were kept alive during a month with provisions which their relatives were allowed to lower them by means of ropes. Two of the women were married and their husbands were imprisoned and heavily fined for being united to witches. In the meantime, Emin Bey, the caimakan of Lemnos, who has jurisdiction over Ayios Strati, hearing of these measures, and also hearing that, notwitnstanding the imprisonment of the witches, the locusts were as numerous and troublesome as ever, gave orders for the release of the captives. One of the women died shortly after her release, and the affair has, according to the Dardanelles correspondent of the Levant Herald, led to legal proceedings. The rolensed witches and the two husbands who were im-prisoned and fined cited their prosecutors to appear before the medilies of Lemnos. appear before the installation and liprimates, and consequently influential people, it was impossible to obtain redress. The plaintiffs then appealed to the vali of the Archipelago, Ibrahim Pasha, but as three months have clapsed without any notice being taken of the application, it is considered improbable that the primates of Ayios Strati will be taken to task for their unsuccessful crusado against locusts and witches .- Pali Mall

IT is a blessed thing that our responsibilities and cares come upon ur, as the months and years, by degrees. We are thus brought, in all things, to bear our burdens, and when, in after years, they are all past, they seem to have been as nought.

Scientific and Aseful.

PRESERVING GUM ARABIO MUCILAGE.

A writer in the Journal of Pharmacy states that the instability of mucilage of gum arabic may be overcome by mixing with toluwater. Tolu water is prepared by rubbing two fluid drachms of saturated structure of tolu with four draching or functions were and adding two pints of water, and filtering. It is believed that tolu prevents changes in liquids upon the same principle and as effectual as benzein obviates rancidity in unctuous substances. Its preservative influence might be utilized in the preparation of many syrups and mix-tures which are remarkable for instability.

SIMPLE VENTILATION.

The following simple method for ventile. ting ordinary sleeping and dwelling rooms is recommonded by Mr. Hinton in his "Physiology for Practical Use:" "A piece of wood, three inches high and exactly as long as the breadth of the window, is to be prepared. Let the sash be now raised, the slip of wood placed on the sill, and the sask drawn closely upon it. If the slip has been well fitted, there will be no draft in consequence of this displacement of this sash as its lower part; but the top of the lower sash will overlap the bottom of the upper one, and between the two bars propendicular currents of air, not foli as draught, will enter and leave the room.

TO MAKE SHERPSKIN MATS.

Wash while fresh in strong soapsuds, first picking from the wool all the dirt that will come out. A little kerosone, a table-speonful to three gallons of water, will aid in removing the impurities. Continue to wash the skin in fresh suds till its white and clean. Then dissolve a half pound each of salt and alum in three piets of boiling water, put it into water enough to cover the skin, which should soak in the solution twelve hours, and then be hung on a line to drain. When nearly dry nail it wool side on a board or the side of a barn that the dry and a proper scales. to dry. Rub into the skin an ounce each of pulverized alum and saltpetre, and if the skin is very large double the quantity. Rub for an hour or two. Fold the skin sides to-gether, and lay the mat away for three days, rubbing it every day, or till perfectly dry. Then with a blunt knife clear the skin of impurities, rub it with pumice or rotten stone, trim it into shape, and you have a door-mat that will last a lifetime .-Western Rural.

HOW TO DRIVE AWAY RATS.

A lady writer, in a recent number of a New York journal discourses in the following style concerning her treatment of rats and mice:—We cleaned our promises of the detestable vermin by making a whitewash yellow with copperas, and covering the stones and rafters to the cellar with a thick coating of it. In overy crovice where a rat might tread we put crystals of copperas, and scattered the same in the corners of the floor. The result was a perfect stamped of rats and mice. Since that time not a footfell of either rat or mouse has been heard about the house. Every spring a coat of the yellow wash is given to the cellar, as a purifier as well as a rat exterminator, and no typhiod, dysentry, or fover attacks the family." Many persons deliberately attract the rats in the neighborhood by leaving fruits and vegetables uncovered in the cellar, and sometimes even the soup scraps are left open for their regalement. Cover up everything catable in the cellar and pantry, and you will soon starve thom out. Those precautions, joined to the service of a good cat, will prove as good a rat exterminator as the chemist can provide.

PURE VINEGAR.

Almost every family in the country have the materials for manufacturing pure cider vinegar, if they will only use them. Com-mon dried apples are all you need to make mon dried apples are all you need to make the best eider vinegar. Soak your apples a few hours, washing and rubbing them occasionally; then take them out of the water and thoroughly strain the latter through a tight woolen cloth, put it into a jug, add half a pint of mollasses t. a gallonof liquor, and a piece of brown paper, and set in the sun or by the fire, and in a few days your vinegar will be fit for use. Have two jugs, and use out of one while the other is working. No family need to be destrutte of good ing. No family need to be destitute of good vinegar who will follow the above direc-

LEPROSY IN CANADA.

Leprosy is said to prevail to a considerable extent in the little village of Tracadi, at the north of Miramichi River, Canada. The inhabitants of the village, who are all of French descent, have established a hospital for the worst afflicted of the citizens. he disease is understood to have been brought to Tracadie by a French vessel, which wa erecked off the coast some sighty or mucty years ago, and on board of which was a quantity of clothing from Asiatio ports.

BREATHING THROUGH THE MOUTH.

The "Science of Health' thus calls attention to a fact which cannot be too frequently enforced on people's minds: "The quently enforced on people's minds: "The pernicious habit of breathing through or wakthe mouth while sleeping or wak-ing is very hurtful. There are many persons who sleep with the mouth open and do not know it. They may go to sleep with it closed, and awake with it closed, but if the mouth is dry and parched on vaking, it is a sign that it has been open during the sleep. Suoring is another sure sign. This habit should be overcome. At all times, except when cating, drinking or speaking, keep the mouth frmly closed, and breathe through the nostrils, and retire with a firm determination to conquernostrils are the proper breathing apparatus—hot the mouth. A man may inhale poisonous gases through the mouth without being away of it that and the mouth without he was a fit that and the mouth without he was a fit that and the mouth without the mouth without the mouth the mouth with the mouth t being aware of it, but not through the DOSO.

POWDERED chalk, added to common glue; strengthens it. A glue which will resist the action of water is made by boiling one pound of glue in two quarts of skimmed milk milk.

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Markets.

TORONTO.

PRODUCE.

The market has been quiet and prices rather unsettled in most cases since our last. Stocks were on the 30th ult, as follows. Flour, 5,686 barrels; wheat, 38,759 bushels; oats, 415 bushels; barley, 55,755 bushels; peas, 12,987 bushels; rye, 1,390; corn, nt. There were in sight on the 21st of November, 10,652,000 bushels of wheat, and 2,099,000 bushels of barley, against 7,532,000 of wheat, and 2,087,000 of barley in 1873.

FLOUR.—Prices have again declined. Superior extra sold at \$5.20 f.o.c. Extra brought \$4.40 last week and on Monday, but sold at equal to \$4.35 here on Tuesday. Fancy brought equal to \$4.25 here last week Spring wheat extra has fallen ten to fifteen cents; it sold on Monday at equal to \$4.05 here. Superfine has also been weak, it sold at equal to \$3.85 here on Tuesday. The market vester lay showed an improved feeling and closed firm with large sales of spring wheat extra at \$4.10 f.o.c.

OATMEAL.—Remains unchanged: a lot sold

OATMEAL.—Remains unchanged; a lot sold at equal to \$5.10 here. Small lots range from \$5.25 to \$5.75

\$5.25 to \$5.75.

WHEAT.—Has been in good demand at steady prices. No. 2 fall has sold at 96 to 98c. Lo.c., but no No. 1 is offering. No. 2 treadwell sold at 94c. f.o.c. on Tuesday. Spring has been fairly active with sales of No. 2 at 93c., and of No. 1 at 96 to 97c. f.o.c., the latter prices being paid on Tuesday. The market closed firm yesterday with sales of car-lots of spring at 95 to 97c. f.o.c. but nothing doing in fall. Street prices \$1 for fall; 94c. for treadwell, and 92 to 94c. for spring.

OATS.—Have been quiet and easier. Car-lots

OATS.—Have been quiet and easier. Car-lots have been selling at 41 to 42c. on the track, the former being the best price now obtainable. Street prices 42 to 43c.

BARLEY.—The market has been nominally unchanged all week; scarcely any demand is heard. Shipments from the 1st of September to the 31st ult., were 1,075,643 bushels vs. 892,122 in the corresponding period last year. There was a car of No. 1 sold on Saturday at \$1.08 on the track, which is the only sale reported all week, round lots of No. 1 are held at \$1.11 to \$1.12c. Street prices \$1.09 to \$1.10.

PLAS.—Were firm last week in consequence of an advance in England, and sold at 83 to 83% c foc, but since then an advance in freights has led to a decline. There were several cars of No. 1 sold yesterday at 81c. f.o.c. Street prices 79 to 81c.

Rye -Sells at 70c. on the street.

PROVISIONS.

BUTTER .- There have been sales of several small lots at 23½ to 24c., and for one lot of 200 packages of selected 25c. was paul. Stocks are accumulating, and buyers generally holding off. English advices report a fall of 2s. od. to 4s. od. per cwt.

CHESE. - Small lots unchanged at 14 to 14 1/2c. Eggs.-All offering sell at 20 to 22c.

PORK. —Is very quiet but held at an advance, from \$22 to \$23 is now asked.

BACON.—Cumberland has declined to 10½ to 11c. but sells very slowly. Hams have gone off at 12½ to 13c. in small quantities.

LARD - All offering sells readily at 141/2 to 15c, 15 would more were it to be had.

Has Arc firmer at \$7 50 to \$7 75 Hors. One lot of fair quality sold at 35c.; but otherwise the situation is generally unchang-

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The necessity of a popular medium for the representation of the productions of our great artists has always been recognized, and many attempts have been imade to meet the want. The successive failures which so invariably followed each attempt in this country to establish an art, ournal, did not prove the indifference of the people of America to the claims of high art. So soon as a proper appreciation of the want and an ability to meet it were shown, the public at once railed with enthusiasm to its support, and the result was a great artistic and commercial triumph—THE ALDINE.

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The hational feature of THE ALDINE must be taken in no narrow sense. True art is cosmopolitan While THE ALDINE is a strictly American institution, it does not comine itself entirely to the reproduction of native art. Its infession is to cultivate a bread and appreciative art taste, one that will discriminate only on grounds of intrinsic merit. Thus, while placing before the patrons of THE ALDINE is a production of the most noted American artists, attention will always be given to specimens from for sig more approp. late to the satisfactory treatment of details than can be afforded by any inferior page. The judicious interspersion of landscape, marine, figure, and animal subjects, sustain an unabated interest, impossible where the scope of the work confines the artist too closely to a single style of subject. The literature of the ALDINK is a light and graceful accompaniment, worthy of the artist features, with only such technical disquisitions as do not interfero with the popular interest of the work

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Any person wishing to act permanently as a local canvasser will receive full and prompt information by applying to

Miscellaneous.

I NSOLVENT ACT OF 1869

Canada, Province of Unitaria County of York

In the County Court of the

In the matter of Rugh Macorquodale, an Insolvent.
On Tuesday the twenty-account day of December,
next, the undersigned will apply to the Judge of the
said Court for a discharge un fer the said Act
Dated at Toronto this 16th day of November A.D
1871.

HUGH MACORQUODAL'S By BIGELOW & HAGFL His Attornoys ad Mem.

I NSOLVENT ACT OF 1869.

The Creditors of the above-named Insolvent are hereby notified that he has deposited with me a Deed of Discharge, purporting to be executed by a majority in number of his Creditors, for sums of \$100 and upwards, and representing at least three-fourths of his liabilities, subject to be computed in ascertaining such proportion, and should no opposition be oftered thereto by a creditor within three juridical days after the last publication of this notice, by fling with me a declaration in writing that he objects to such discharge, I shall act upon the said Dead of Discharge, according to its terms and the said Act.

JOHN KERR,

In the matter of EDWARD FRANKLIN, an Insolvent

JOHN KERR, Assignee.

Toronto, 18th Nov., 1874.

TUSOLVENT ACT OF 1869.

In the matter of James Livings fone Edilles, an Insolvent.

The Insolvent has made an assignment of his estate to me, and the treditors are notified to meet at the office of the Assignee, No. 23 Toronto street, in the city of Toronto, on Monday the seventh of December next, at two o'clock in the afternoon, to receive statements of his affairs and to appoint an assignee.

Toronto, isth Nov., 1674. Interum Assignee.

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SYMPTOMS OF WORMS.

THE countenance is pale and leadencolored, with occasional flushes, or a circumscribed spot on one or both cheel; the eyes become dull; the pupils dilate, an azure semicircle runs along the love. eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humining or throbbing of the ears; an unusual sccretion of saliva; slimy or furred tongue, breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensations of the sto-mach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at tin es costive; stools slimy; not unfrequent'y tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by heccough; cough sometimes dry and convesive; uneasy and disturbed sleep, with grinding of the teeth; temper variable,

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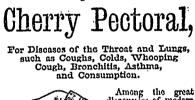
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Rev. Mr. Adams, of Leoministor, was an eccentric character. A neighbouring minister, a mild, inoffensive man, with whom he was about to exchange, said to him, knowing the extreme bluntness of his charnoter. "You will find some panes of glass broken in the pulpit window, and possibly you may suffer from the cold. The cushion too, is in a bad condition; but I beg of you, not to say any thing to my people on the subject; they are poor," etc.

"O, no; O, no," said Mr. Adams.
But ere he left home, he filled a bag with

rags, and took it with him.
When he had been in the pulpit a short time, feeling somewhat incommoded by the too free circulation of air, he deliberately took from the bag a handful or two of rags and stuffed them into the window. To-wards the close of his discourse, which was more or less upon the duties of a people towards their elergyman, he became very animated, and purposely brought down both fists with a tromendous force upon the pul-pit cushion. The feathers flew in all directions, and the cushion was pretty much used up.

He instantly checked the current of his thought, and simply exclaiming, "Why, how these feathers fly!" proceeded with his sermon.

He had fulfilled his promise of not addressing the society on the subject, but had aught them a lesson not to be misunder-stood. On the next Sabbath the window and cushion were found in excellent repair.

Where the wicked perish, the righteous

Official Announcements.

BRUCE.—At Kincardine, on 19th December, at 2 o'clock.

MONTHEAL.—In Prosbyterian College, Montreal, on the fourth Wednesday of Junuary next. HAMILTON.—In the McNab treet Presbyterian Church, on the second Tuesde of January next. KINGSTON.—At Belleville, or the Second Tuesday of January, 1875, at 10 a.m.

of January, 1875, at 10 a.m.
GURLPH.—At Knox Church, Galt, on the Second
Tuesday of January, 1875, at 9 a.m.
CHATHAM.—In Wellington St Church, Chatham
on Tuesday 5th January, 1875, at 11 o'clock 'm.
COBOURG.—At Peterboro', on the second fuesday
of January, 1875, at 11 o'clock a.m.

OTAMA.—In Daly Street Ottawn, on the first Tuesday in February, at 3 p. m. SINCOE — The next meeting of the Poesbytery of Simcos will be held at Barrie, on Tuesday Feb-20d, at 11 a. in.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporalities Board and Sustentation Fund-James Croil, Montreal.

Ministers', Widows' and Orphaus' Fund-Archibald Ferguson, Montreal. French Mission—James Croil, Montreal Juvenile Mission—Miss Machar, Kingston Ont.

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Culldren's and Ladles' Scotch Merine Hose. Children's and Ladies' English Morino Hose Children's Coloured and White Cotton Hose Ladies' Coloured and White Cottor Hose, Children's and Ladles' Baibriggan Hose. Ghildren,s and Ladies' Lisle Thread Hose Ladies' Scotch and English Merino Underclothing Cents' Scotch and English Merino Underclothing,

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1 Hyson Twaukay	***	***	400
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3 Superior do	***	***	60c
4 Extra Fine do	***	***	70c
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6 Extra Curious do	••	, .	90g
7 Fine Old Hyson	•••	***	50c
8 Superic do	***	***	60c
9 Extra Fine do	***	***	70c
lo Finest do	***	***	80c
1 Superior Gunpowder	***	***	600
2 Extra Fine do		***	70c
3 Extra Curious do 14 Fine Imperial	***	***	80c
i Fine imperial		***	50a
5 Superior do 6 Extra Moyune Imperial 7 Vory Superior do 8 Natural Japan 9 Fine Cultivated Japan	***	•••	600
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7 Yory Superior do	***	***	80c
8 Natural Japan	***	•••	30c
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n Superior do	•••	***	60c
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26 Fine Breakfa	st Congou			40c.
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Prince of 7		t importe	1—tue	
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Statemen for the year ending Dec. 31, 1873. BRCEIPTS.

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 Death Losses...
 8416,600 00

 Paid for Surrendered Policies
 189,368 24

 Paid Return Premiums
 345,401 17

 Paid Matured Endowments
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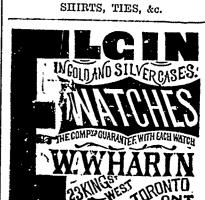
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